

JANUARY 14, 1892.

gentleman appreciates properly the great assistance afforded to us on the way to salvation by means of these aids. Mr. Blagden says:

"I have in my room a picture of the 'Holy Face' which is usually stated to be a true copy of the original, which is faithfully kept, preserved and guarded with jealous and loving care, in the Basilica of St. Peter's in Rome.

I have often and repeatedly been signally blessed, spiritually, in looking at this picture of the Holy Face, which so wonderfully, graphically, and also inspiringly, pictures the awful and unutterable pain and indescribable pain and agony of Jesus during His Passion and His Face must have looked, as He hung in dying distress upon the cross! And in looking at it, I have been enabled to grasp and comprehend Christ's sufferings and dying pains for me better than before; and I have been consequently and proportionally moved to deeper contrition of the horrible and Godly sorrow therefore, coupled with a broken heart and contrite spirit; and the determination formed to consecrate my life and whole being to Jesus, more fully and perfectly than ever.

"All for Jesus! All for Jesus!
All my days, and all my hours!
ALL FOR JESUS!"

Well, once during this Thursday night of distress, while in earnest prayer to Jesus to take away my pain, if possible and in accordance to His will, my eyes rested long upon this picture of the Holy Face, and I prayed more earnestly and in tears, and in sorrow and love for Christ's sufferings and pain for my sake; and while thus gazing at this picture, giving but a sketch of God's love and pain for me in Calvary; and while my own pain was increasing to agony; still my eyes riveted upon the look of unutterable Woe, indescribable grief and sorrow, and of unspeakable and excruciating agony, and untold pain, all of which and more are remarkably depicted in this picture of the Holy Face—when lo, all my pain suddenly left me! and I was without its return for some minutes! And the blessing to me was that I had seen the Holy Face, and I remembered the promise in John 14:21, where in Jesus promises to manifest Himself to us provided we love Him and keep His commandments.

After a little while the pain and suffering returned, and I walked the floor, till Friday's break of dawn.

Then after another season of prayer, with my eyes more or less fixed upon this Holy Face of Jesus, I became somewhat easier of physical distress and pain, and went to bed, when as the time approached for the prayers to be offered for me in this early service and Holy Communion, and at Mass, I should I became wonderfully better, and then fell into a gentle and refreshing sleep, to awake an hour or so afterwards, absolutely free from all pain, healed and cured of all sickness and distress, and apparently as well as ever; though quite physically, since I had been for five days and four nights, in almost constant pain, which at times bordered upon agony; and since, on the first day of my sickness, Sunday, I had not eaten a mouthful of any food or nourishment, and had eaten little during the days of my illness; and yet, behold, I was well again! Though I had lost much strength, and pounds of flesh, still I was healed!

Miracle of Divine Grace! All Praise and Glory to the Lamb! Amen, Alleluia!

And I have enjoyed better health than I have been able to do since that day of my illness, and I am now as well as ever; and ever since, and now, my heart is full to overflowing with thanksgiving, praise and love to Jesus, and to the power of His Precious Blood! See again, Key, 1231.
And my mouth is full of songs and hymns and laudations to Jesus, Who has all power in Heaven and on earth; and Who promises that in accordance with our faith, He is unto us! (Matt. 9:27-29) Because "nothing is too hard for God," if in accordance to His own Divine Will and Way.

JESUITS MAY RETURN.

The Centrist leaders in Germany are confident that they will get the Bundesrath to assent to the return of the Jesuits to Germany during the coming year. The general of the order came here recently from Rome and conferred with the Centrist leaders as to the advisability of renewing the movement for the return of the order. He took rosy reports to Rome as to the result of his mission.

A law issued on July 4, 1882, banished the Jesuits from the fatherland, forbidding the establishment of monasteries and the propagation of the religious practices.

POPE'S HEALTH IS IMPROVED.

The bright, cold weather of Christ-mas gave the Pope's health a decided change for the better. He now walks unaided during his daily constitutional in the Vatican grounds.

The newspapers of Rome announce that a rich American lady has had a gold snuff-box, incrusting with superb diamonds, made by one of the best jewelers of Rome as a New Year's offering to the Pope, who, it is added, found a check for \$50,000 inside the snuff-box.

The Pope recently refused to allow the electric light to be introduced into his apartments, remarking: "There is something superfluous about that light."

TO MAKE CONVERTS.

A Great Mission to Non-Catholics in the Grand Central Palace, New York.

The Paulist Fathers of New York City have determined to enter the non-Catholic mission field on a larger scale than they have ever before attempted. For years they have given missions in their one church of St. Paul the Apostle, and in other churches, where one week or more has been devoted to lectures to non-Catholics, with the result that hundreds have embraced the Catholic religion.

Their opportunity to reach more persons of all classes, and creeds than ever before, comes indirectly through the fire which destroyed St. Agnes' church in East Forty-third street recently. Rev. Dr. Henry A. Brann, pastor of St. Agnes, had made plans for a mission to be held in his church during Lent, but since the fire the parishioners have been worshipping in the Grand Central Palace, and here the mission will be given. It will be the first time that a non-Catholic mission has been given in a public hall in New

York city, and as the palace will accommodate thousands, persons from all parts of the city will be invited to attend. The mission will last three weeks, the first two weeks being for Catholics and the third for non-Catholics. The mission will be given the latter part of January.

THE CHURCH IN SCOTLAND.

Three decades ago Wishaw was the centre of the black district in Scotland, and from it was served Motherwell, Carfin, Cleland, Newmains, Overton and Shieldmuir. Two priests were considered sufficient to serve this large locality, and we read in the directory of the time that the exact Catholic population was 3206 souls. To-day 9 priests find sufficient work in the district, and 7 churches, with a seating capacity of over 4000, are dotted over the district which was once supplied by a church whose accommodation was but 700. At first 1 priest was considered sufficient to administer to the wants of the mission of Shieldmuir—now 8 find the task none too light for them, and the people have one of the finest churches in the archdiocese. Designed in the early decorated style, it consists of chancel, nave, side chapels, aisles, sacristy and confessionals. The nave is 97 feet long and 28 feet wide. The church is fitted up with electric light, being one of the first in that diocese that is so.

THE PAPACY IN THE NINETEENTH CENTURY.

"Christian Rome must be looked at despite the changes upon the surface, as the covering of a permanent and indestructible principle. Christian emperors, Goths, marauding barons, medieval interpreters of pagan ideas, and modern revolutionists are the foam upon the sea. Flights to Aigion and Gaeta, imprisonments in Fontainebleau, are the accidents of the hour. Christian Rome is immortal because the embodiment of an eternal truth. Mr. Crawford (*Ace Roma Immortalis*, by Marion F. Crawford) has caught a glimpse of this view but it would seem, only to lose sight of it again. He looks upon nineteen centuries as a preparation for the pontificate of Leo XIII.; but great as Leo is, he is only one link in the chain from Peter to the Pope who shall see the blackened sun and the moon turned to blood, and the stars falling as signs when the tree is shaken by a great wind, and who shall hear the angel swear that time shall be no longer. He who writes of the Papacy even as the instrument of the Church's contact with the age, should be a seer gazing on deathless ideas. The greatest figure in the long dynasty is dwarfed amid the forces round him. He wields a power, but it is not his own. Though he sends the lightnings, and they go and return at his only, he does so only, and they obey him only, as the delegate of a power given even to the weakest John as amply as to the greatest Leo."—*Catholic World Magazine*, January, 1899.

A PRIEST-HERO.

At the recent big fire in Terre Haute which destroyed one of the largest business blocks of the city, Father Zabo distinguished himself by an act of heroism in the discharge of duty that won the admiration of all the town, irrespective of religious differences. The Terre Haute Gazette thus describes the incident:

The great fire developed a hero in the person of Father Avalin Zabo, the assistant priest of St. Joseph's church. Father Zabo is a small fleshy man with glasses and is such a modest, retiring person that few even of his congregation know him well. He loves his flowers and his work and no one ever suspected that he was possessed also of the character of a hero. While the fire was raging at its worst and it looked as if the whole block was doomed, Father Zabo, who was an interested observer of the thrilling picture made by the fire, heard that some of the firemen had been caught under the walls at Ford and Overstreets and were imprisoned. He also caught the names and on hearing that one was named Welsh asked if he were a Catholic. Receiving an affirmative reply, Father Zabo got through the lines and started for the Ford and Overstreet building. He was stopped and an effort made to dissuade him from his dangerous mission, but he replied: "My place is down there." Suiting his action to his words he crawled down into the cellar, heard Welsh amid the burning debris, heard his confession, gave him absolution and then administered Holy Communion. And this priest hero did not appear in a hurry at all notwithstanding his peril. Father Zabo then went over to Osterloo and after talking to him administered absolution to him also, although he is not a Catholic, saying to the rescuers: "It will do him no harm anyway."

STOPPED THE PAPER AND WAS SORRY.

"Once upon a time," says the Houtzdale (Penna.) Journal, "a man got mad at the editor and stopped the paper. In a few weeks he sold his corn at four cents less than the market price. Then his property was sold for taxes because he didn't read the Sheriff's sale. He paid \$10 for a lot of forged notes that had been advertised two weeks and the public warned against them. He then rushed to the printing office and paid several years' subscription in advance, and had the

editor sign an agreement that he was to knock him down if he ordered his paper to be stopped again."

GOOD RESOLUTIONS.

Don't grow pessimistic and join in the general cry: "Resolutions were made to be broken." If you have, during the past year, fallen into the slough of intemperance, now is the time to resolve to do better. Put off the irregularities and sins of the past year, as you would cast aside a worn-out garment, and array yourself in the armor of the Lord's strength. Resolutions were not made to be broken. They were made to be kept, and they can be kept, if you ask humbly and earnestly for the grace of God, which strengthens and purifies the heart of man.

The great trouble with those who make good resolutions, is that they lean too little on God's assistance. They grow, in a short time, self-sufficient, and proud, as though all the credit of their reformation were due only to themselves. And pride, as we know, "goeth before a fall." Of course, relying thus upon themselves, they lapse again into the old rut whence their good resolve lifted them, and sometimes even sink deeper into old sinful habits.

But those who accept and make use of the means of grace which the Church so abundantly offers, those who have recourse to God constantly in prayer and the sacraments, have a help and a consolation that can not fail. And their resolutions to turn away from intemperance and its attendant evils will remain strong and unshaken, a golden chain binding them to the love and service of God.—*Sacred Heart Review*.

THE LATE ARCHBISHOP WALSH.

In Memoriam.

From "Leaflets from Loretto" for November, published by the Pupils of Loretto Abbey, Toronto.

O darkened hearts that blindly grope
Amid the starless, rayless night,
Look up: One shines above the clouds,
He giveth light.

Were it not for this star of consolation, that the soul seeking first the kingdom of heaven never fails to behold shining through the deepest gloom the sorrow-laden cloud that rested on our Archdiocese on the night of July 31st, would cast the darkest shadow that ever loomed. The poet of nature tells us there are "thoughts that lie too deep for tears," and we find there are griefs that lie too deep for words. Such grief was ours when the mournful intelligence reached us that death had claimed for its own our venerated Archbishop Walsh.

At the close of school, it was he who bestowed our laurel-crowns, it was he who praised our achievements during the scholastic year, it was his good wishes that preluded our joyous vacation time, it was under the influence of his benign smile that life seemed so happy and when old scenes were left behind, we went forth to greet home and friends, carrying with us a cherished memory—the venerable aspect of our dear Archbishop presented in our midst—and forever more it will be only a memory, fondly perpetuated, it is true, but still only a memory. Yet what a memory! Of a great man whose sole aim in life was to seek first the kingdom of God, but great though he was, and devoted untrigingly to the interests of his Archdiocese, he contributed largely to life's social pleasures. The grand orator of the pulpit knew well how to charm by the brilliancy of his conversation, enhanced with rare gems of culture and gleanings from his vast amount of storied book-lore. It was our enviable privilege to enjoy so many treasured visits from his Grace, when, formally laid aside, we greeted him with his favorite Irish melodies, or scenes from Shakespeare, and in his sweet, appreciative way, he revealed a charming personality that never failed to win the hearts of those around him.

Now that the first outbursts of keen anguish have subsided, and calm reflection is bringing resignation to God's holy will, we cease to ponder why, on the eve of the harvest month, the Heavenly Gleaner found him Earth's fairest offering. We cease to wonder why the Good Shepherd was eager to reward him who had fed his lambs, fed his sheep, but though earth has lost a treasure and the flock its pastor, may the memory of our loved Archbishop ever hover round us, until the Resurrection and the Life unites forevermore the souls of pastor and children.

O weary hearts whose tired eyes
Look backwards o'er life's pathway steep,
Rest now: to His beloved ones
He giveth sleep.

PRAISE FOR THE POPE.

Amase Thornton and his wife were among the passengers on the steamship St. Paul, which arrived in New York Saturday.

"We remained in Rome said the politician and lawyer until the business that took me there was settled satisfactorily to my New York clients. After that it was thought that I should have an audience with the Pope. This was obtained easily through interested friends, though I am a Protestant.

"Pope Leo XIII. is one of the greatest men of this century. Any stories of his falling health or mind are incorrect. His eye is clear, his conversation entertaining and his knowledge profound. His perfect grasp of all great affairs of to day cannot be overestimated. He is in touch with progress all the time, and seems to be a vigorous old man of seventy years instead of eighty eight. To my mind he will live as he is for several years to come.

"I can only describe the influence

of his personality as remarkable. We talked for some time, and not for a moment did his energy and brilliancy flag."

THE CHURCH MILITANT.

Cardinal Moran on the Triumphs of Truth.

In a recent address in Sydney, his Eminence Cardinal Moran outlined the chief works of the Church in the nineteenth century. The Cardinal said:

What has the Church done during this marvellous century? The Church had not been idle during the nineteenth century. She had been on the battlefield, and each year had been marked by her struggles, her victories and her triumphs. In venturing on the Progress of the Nineteenth Century as the subject of a brief address, the Cardinal said he found that there were many things to which he could not refer in detail. It would, perhaps, suffice if he simply touched a few of the leading features. One of these most striking features was the marvelous expansion of the Church's missionary field.

At the beginning of the century the missionary field of Holy Church was limited to the known lands of those days; today there was scarcely a corner of the world in which the Cross of Christ had not been lifted, and in which the devoted missionaries had not labored to gather together those poor, benighted children into the fold of Christ.

The second feature to which Cardinal Moran referred was that throughout the whole century the Church had withstood the assaults of all the secret societies which had plotted against the happiness of citizens and the welfare of States.

In Italy these secret societies had plotted against the Government; by assassination and a thousand other means, anarchists, nihilists, and others had striven to undermine society, overthrow the existing order of things, to reduce civilization to an empty name, and to destroy the civil freedom which all enlightened citizens should enjoy. The secret societies had marshalled all their forces against the Catholic Church. The Catholic Church was the only Church which they had assailed, and Holy Church was assailed precisely because she was the bulwark of civil order, of peace, and true liberty.

In the third place, said his Eminence, they saw another great work in which the Church had been engaged. Manifest new forms of error had arisen, and new heresies had set the Church's authority at defiance. But Holy Church in the Vatican Councils and in other councils held throughout Christendom had gathered her strength, had exposed false theories, had confuted the champions of false doctrines and had set Divine Truth and Christian teaching resplendently before the world with a force and fulness against which nothing could prevail. Indeed it might be said that the light of Heavenly Truth had never shone with such radiance as in this nineteenth century.

There had been strong efforts by some civil States to yoke the Church to the chariot of their own political intrigues. Napoleon, at the height of his power, sought to overthrow the spiritual as well as the temporal power of the Vicar of Christ, by bringing the Holy See subservient to his own military and political domination. But Napoleon had passed away and with him all his visionary schemes, and the Vicar of Christ was, as of old, gently ruling the Christian world from St. Peter's in Rome. Ambitious to succeed where Napoleon had failed, the great Bismarck, set his hand to the overthrow of the Holy See and the spiritual power of the Papacy. Napoleon would have had the Holy Father as his subject in Paris—Bismarck had selected a place within the German Empire where the Holy Father, humbled and humiliated would reside, and where, without having spiritual power he would be a tributary in a material way to the Emperor and the Empire. Bismarck declared in waging war against the Papacy that he would be victorious; that he would not have to go to Canossa and repentance. Yet, all the world knows that Bismarck failed and that before passing away from the scenes of his humiliation, he was forced to acknowledge that in the Catholic Church and in her teachings were to be found those principles on which good government, civil order and the peace of a people must rest.

Many of the small German States had vainly plotted against the Church; but all had been swallowed up in the German Empire. The same thing had occurred in Italy. The small States had warred against the Church, and had been in their turn all swallowed up by the Kingdom of Italy. And if Italy was warred against the Church, the day of humiliation would appear to have begun. In all these conflicts the Church had asserted her spiritual independence, notwithstanding the great military and political forces marshalled against her. In reviewing the triumphs of the Church in the nineteenth century, one must speak in a special way, said the Cardinal, of the work of religious education. In this work the Church was not, as some people imagined, plotting against the State. If the Church engaged in this warfare against infidelity and irreligion by means of the religious schools, it was for the good of the whole community. It was a purely spiritual work, and the triumph of Christian schools meant the triumph of Christian enlightenment, and of those principles of religion and morality without which there cannot be true happiness or advancement.

INDIAN MISSIONS.

To the Editor of the CATHOLIC RECORD.

Dear Sir—I trust you will afford me space in your columns to plead the cause of the Indian Missions in North Western Canada. The time is coming, in my estimation, when it will be the duty of Catholics in Eastern Canada to assume in great part the burden of supporting the Indian Missions of the great North Land. The reason and ground for this assumption is that according as a country is overreached by the tide of civilization and the aboriginal races bow to the rule of the white man, such a country is no more considered by foreign charitable organizations as a "heathen land." The consequence is that the amount of support generally granted to that country because of its title of "foreign mission," is gradually curtailed, and the new country with its fresh civilization is left in great part to its own resources. It is thus that Manitoba and its ecclesiastical dependencies are no more considered a foreign mission field, and can with difficulty obtain recognition abroad. Yet the Indians have not vanished from the country, nor is the condition of the new-comers (the white settlers) such as to permit them to assume the charge of "bearing the gospel to the heathen" in addition to more personal obligations. It results from this state of things that the Indian missions of the archdiocese of St. Boniface are in a worse predicament now than they were a quarter of a century ago. Acting on the pressing invitation of His Grace Archbishop Adélard Langevin, of St. Boniface, Manitoba, I hereby make known to the Catholics of Eastern Canada that our Indian missions have reached a crisis, the most critical of their existence. On the one part the assistance formerly tendered us is greatly reduced, and on the other part we have to face an increased outlay, due to a more advanced policy of the Government toward the Indians—policy with which we must keep pace or forfeit all. Added to this are the good dispositions of the heathen Indians, which must be taken advantage of without delay.

The Archdiocese of St. Boniface counts an Indian population of 15,000. The majority of these Indians are still heathen, and their evangelization is all the more urgent, that a so-called "cloud of witnesses" are in the field, each claiming to have the truth to present to the poor untutored and frequently bewildered Indian. Be it said, however, to the credit of the latter that he has a sort of intuitive perception (the beginning of faith) of the superiority of the Catholic Church over the sects, and that the chances of success being equal a rich harvest still awaits us in the West. Let, then, those Catholics who duly appreciate the gift of faith and have at heart the extension of God's kingdom signify their intention of enlisting in this cause by the offer of substantial aid. I propose them this apostleship, for such it is, in the Sacred Heart of Jesus. Is it not His cause which is at stake, His interests which are to be promoted? Is not this devotion of the Sacred Heart the sanction and consecration, as it were, of the mission of the laity of the present day to take an active part in the apostolate of the Church? And shall not they who do the work of an apostle also receive the reward of an apostle according as it is written: "He that receiveth a prophet in the name of a prophet shall receive the reward of a prophet."

The Archdiocese of St. Boniface includes, besides Manitoba, a considerable portion of Assiniboia and a strip of Western Ontario (to the 11st degree longitude). Of the 3,000 heathen Indians still credited to Ontario, 2,000 are within the limits of the Archdiocese of St. Boniface, and are to be found principally on Lake of the Woods and Rainy Lake. It is of this district which the writer has charge, with residence at Rat Portage. A boarding school for Indians has been established lately near Rat Portage, and has been the means of bearing the first fruits for the Gospel among the Lake of the Woods Indians. If this institution is permitted to develop it will be the main factor in the conversion of 1,200 pagans who are tributary to it. A debt of \$2,000 still weighs upon the school. A similar institution is in contemplation for Rainy Lake, where the harvest is ready for the reaper and this project will be given shape as soon as funds will permit. It is the founding of these schools that calls for the greatest outlay, but once established they are nearly self supporting (the Government granting a per capita allowance for education) and they are the most effective means of christianizing and civilizing the Indian tribes. I append a tabulated statement as to the manner in which the Indian missions may be assisted.

1. Yearly subscriptions, ranging from \$5 to \$100.
2. Legacies by testament (payable to the Archbishop of St. Boniface).
3. Clothing, new or second hand, material for clothing, for use in the Indian schools.
4. Promise to clothe a child, either by furnishing material, or by paying \$1 a month in case of a girl, \$1.50 in case of a boy.
5. Devoting one's self to the education of Indian children by accepting the charge of day-schools on Indian Reserves—a small salary attached.
6. Entering a Religious Order of men or women specially devoted to work among the Indians; e.g. (for North-Western Canada) the Oblate Fathers, the Grey Nuns of Montreal, the Franciscan Nuns (Quebec), etc.

Donations either in money or clothing should be addressed to His Grace Archbishop Langevin, D. D., St. Boni-

face, Man., or to Rev. C. Cahill, O. M. I., Rat Portage, Ont.
C. Cahill, O. M. I.,
Indian Missionary.

"WITH ST. PETER IN ROME."

A very interesting article bearing the above title appeared in the last issue of the American Messenger of the Sacred Heart. The concluding chapter, which we append, will be read with interest.

St. Peter's city was in the hands of marauders during the French invasion and occupation of Rome at the beginning of the present century. A contemporary writer says: "When the plunder of all the public establishments (churches, colleges, etc.) were found unequal to the avarice of the soldiers, the French committee turned its attention to St. Peter's and employed a company of Jews to estimate and purchase the gold, silver and bronze that adorn the inside of the edifice as well as the copper that covers the vaults and dome on the outside. But Providence interposed, and the hand of the Omnipotent was extended to protect His temple. Before the work of sacrilege and barbarism could be commenced, the French army, alarmed by the approach of the allies, retired with precipitation from Rome." (*Eustace's Tour*, 1, p. 244.)

Since 1870 the Eternal City has been in the hands of other marauders—a government represented by Infidels, Jews, Freemasons, etc., who, after seizing St. Peter's patrimony, have plundered the property of every religious order of every basilica, church, convent, hospital and religious institution of any kind in the city and throughout Italy.

According to their own words, they are waiting for an opportunity to seize the Vatican, when St. Peter's will be plundered as the French intended plundering it, and the Pope's palace converted into a national museum, unless Divine Providence interpose.

The prayers of all good Catholics are offered up after every Mass that the enemies of the Church, visible and invisible, may be driven from the Eternal City, and the liberty of the Church with the rights of the Holy See restored.

We may aptly conclude with the words of St. John Chrysostom on the glory of Rome.

"The heaven, resplendent with the sun's rays, does not shine with greater brilliancy than the city of Rome illumined by the splendor of the two Apostles."

"I admire Rome, not for its wealth of gold, its columns, its splendid decorations, but because of those two pillars of the Church" whose tombs it contains.

Elsewhere he speaks of St. Peter as "the mouth of the Apostles, the leader and head of the Apostolic choir, the ruler of the whole world, the foundation of the Church, the burning tower of Christ."

St. Peter, Prince of the Apostles, pray for the Holy Father and for the Church.

THANK GOD.

Truth is one and harmonious. Error is multifarious and supports itself with a most deceptive smile on a mere shred torn from the body of truth. It is the shorn of truth that captivates the perplexed understanding. The errors are like the dangling vipers which passed for hair on the head of the fabled Gorgons, whose mere look could change men into stones. Error confuses by the variety of its forms and leads the victim into a labyrinth more perplexing than the one of many windings, so famed among the works of the ancients, from which no one was ever able to extricate himself if he lost his hold of the thread that served to guide his footsteps aright. Let us never cease thanking God that we are not among the lost in the modern labyrinth of error.—*Elizabeth A. Adams, in The New World*.

The Detroit Catholic Witness is the latest of the superfluous Catholic papers to give up the ghost. It was the best dollar Catholic paper ever published. But Catholics who don't take a Catholic paper are not any reader to subscribe \$1 than \$2, for Catholic literature. And The Witness starved and got thin on the gruel of a dollar until it quietly faded out.—*Milwaukee Catholic Citizen*.

If you want the most for your money write to Brockville Business College, Address F. H. Eaton, Sec. 1054 9.

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THE ANNUAL GENERAL MEETING of the members of this company will be held at their place of business, 40 Richmond street, city of London, on Wednesday, 1st February, at the hour of two o'clock, when a statement of the affairs of the company will be submitted, and directors elected in the place of those retiring, but who are eligible for re-election. By order,
D. C. MACDONALD,
Secretary and Manager.

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