

The Catholic Record.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

London, Saturday, February, 11, 1899

DIocese of London.

Lenten Regulations for 1899.

The following are the Lenten regulations for the diocese of London:

1st. All days of Lent, Sundays excepted, are fast days.

2d. By a special indulgent from the Holy See, A D 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember week and Holy Saturday.

3d. The use of flesh and fish at the same times is not allowed in Lent.

The following persons are exempted from abstinence, viz: Children under seven years; and from fasting, persons under twenty-one; and from either or both, those who, on account of ill health, advanced age, hard labor, or some other legitimate cause, cannot observe the law. In case of doubt the pastor should be consulted.

Lard may be used in preparing fasting food during the season of Lent, except on Good Friday, as also on all days of abstinence throughout the year by those who cannot easily procure butter.

Fasters are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the Holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

THE ANARCHISTS.

The Anarchist Lucenti, who assassinated the Empress Elizabeth of Austria in open daylight, on her way to the steamer at Geneva, is no longer the braggart which he showed himself to be when he was first arrested and at his trial. He expected at first that an attempt would be made to rescue him, and there were threats that the prison would be blown up, but no attempt has been made to put these into execution. Lucenti now feels that his position is hopeless, and that his associates have abandoned him. It is said that he is gradually making revelations concerning his associates which show that he was the tool of a powerful and carefully organized Anarchist conspiracy, and that the murder was not committed of his own motion. He is now desirous to revenge himself on his associates, who have abandoned him to his fate, by revealing their plots. It was to be expected that something of this kind would occur, for it is not to be supposed that those who have no regard for God will be influenced for long by the sentiments of that honor which is said to exist among thieves.

WITCHCRAFT IN TORONTO.

In Toronto last week several persons, all somewhat advanced in years, were tried before Judge McDougall on charges of practicing witchcraft. Mrs. Lauretta Mendon, who describes herself as a phrenologist, was the first whose case was examined into. Two police officers, Constables Thompson and Chapman, were the witnesses examined. Thompson testified that Mrs. Mendon had offered to tell the future, either from his head or hand. He presented his palm for examination, whereupon she is said to have told him he was a leader of men, that he would be married three times and would reach the age of ninety-three. She told other things of similar character, but did not claim to possess supernatural powers or to practice sorcery or witchcraft. Her charge for telling fortunes was 50 cents. The other policeman corroborated Thompson's testimony. Mrs. Mendon, in her testimony, denied the details of Thompson's evidence, and stated that she was a phrenologist, but did not practice palmistry. Notwithstanding that her counsel maintained that fortune telling is an exact science, the Judge laid it down that the case was proved, and that telling fortunes and taking money for so doing is against the law, and the accused was remanded for sentence. Bail in \$100 was accepted for the in-

terval. It thus appears that the law protects against their own folly those foolish persons who spend their money to have their fortunes told. Against the other accused parties the evidence was not so clear, and judgment was reserved.

We had the pleasure of a visit this week from Very Rev. Father Constantineau, rector of Ottawa University. We were exceedingly pleased to notice that he is enjoying the best of health, and glad to be told that the great educational institution with which he is connected is enjoying a large measure of prosperity. Five hundred students are in attendance the present term.

CATHOLIC PRACTICES.

The London Daily Chronicle, making known the extent to which Catholic practices have been adopted in Ritualistic churches in England, states that in the books supplied to worshippers there is found "the Litany of Reparation," by which is probably meant the Act of Reparation well known to Catholics, and such well known Catholic hymns as "Sweet Sacrament We Thee Adore" and "Hail Queen of Heaven." While we rejoice to see that the reaction toward Catholic doctrine is so great and so decisive, we must express regret that these well-meaning religionists are contented with the shadow. The substance is to be found only in the Catholic Church.

THE REV. S. BLADEN ON THE REAL PRESENCE.

We have received from Rev. Silliman Bladen, of Boston, a communication in which he requests us to inform our readers that he is a firm believer in the Real Presence of Jesus Christ in the Sacrament of the Eucharist, and that this is the belief of thousands of members of the Protestant Episcopal Church, and of many Methodists likewise.

We were aware that a large section of the Protestant Episcopal Church holds this doctrine, but we were not aware that it is held by any considerable section among Methodists. We presume, however, that the Rev. S. Bladen is quite familiar with the various shades of belief prevailing in the Methodist body.

THE IRISH ELECTIONS.

At the recent Irish elections under the new Local Government, there were many surprises, but none are more significant than the Nationalist successes in Uster. In Armagh City eleven Nationalists and five Unionists were elected to the new City Council, giving the Nationalists a clear majority of six. In Dungannon the Unionists have thirteen members and the Nationalists eight, and in Letterkenny the entire Nationalist ticket of nine was elected, all the Unionists being defeated. In Monaghan the result was similar. Twenty Nationalists were elected out of twenty one Councillors, and in Newry the Nationalists also won after a hard fight. Throughout Ulster the victories of the Nationalists were so numerous as to indicate a great advance of Nationalist sentiment. Faction has also received a severe blow, the Parnellites having lost control of Dublin, which has hitherto been regarded as their stronghold.

THE SCHOOL QUESTION IN MANITOBA.

A statement appears in the Winnipeg Tribune of the 24th Jan., and the Winnipeg Telegram of the 25th Jan., from Mr. J. R. McKeam, J. P., of Lorette, Manitoba, in reference to alleged infractions of the School laws by the Catholic schools of that Province.

Mr. McKeam is said to be one of the most prominent and respected ratepayers of the district, and it is, therefore, assumed that his statements are correct. We must say, however, that from the character of his statements they appear to have been made in a spirit of anti-Catholic partisanship, which leaves them open to the suspicion that they are grossly exaggerated. At all events they should not be accepted without careful investigation by the authorities.

Our readers will remember that after the Manitoba School law of 1890 was passed, depriving Catholic schools of all participation in the apportionment granted by Government for the support of schools, a crusade of misrepresentation was inaugurated during which it was represented that the Catholic schools of the Province were in such a deplorable condition that the only way to deal with them satisfactorily was to sweep them out of existence; and it was on this plea that the Government appealed to the electorate to sus-

tain them in their persecuting policy. It was then clearly shown that these representations were unjust, the reports of the School Inspectors proving that the Catholic schools of the Province observed the law as well as the Protestant schools, that the teachers had the required qualifications, and that the progress of the pupils was all that could be reasonably expected according to the condition of each locality, the population being in many cases poor and scattered. It was shown, in fact, that the Catholic schools were quite equal to the Protestant schools in every respect.

For eight years since the legal abolition of the Catholic schools these schools were maintained by the Catholic people of the Province at a great sacrifice, as they were obliged to pay a heavy tax for the Protestant schools, while they were maintaining their own without any Government assistance. It is not very surprising if in some of the poorer settlements the schools suffered under these circumstances; but there should be reasonable consideration for the people who have made so many sacrifices to keep up their schools to a state of efficiency, while they were deprived of their just rights under the Constitution, to receive the same assistance as was given to the Protestant schools.

Mr. McKeam complains that at Lorette, the village in which he lives, the Catholic schools have been restored to their position as Public schools of the Province under a new law recently passed by the Manitoba Legislature. He says that notwithstanding this, "exactly the same kind of teachers, and in many cases the same teachers are employed as before, and the same books are used, and the same subjects taught as five or ten years ago."

We have not received definite information regarding the truth of Mr. McKeam's allegations in detail, but we strongly suspect that the case has been greatly exaggerated. At all events, these schools cannot have been restored to their rights more than a few months, and perhaps a few weeks, as the new legislation was only passed last summer.

A reasonable time should be allowed for the schools to reach their former standing, or the standing required under the new laws; and we have no doubt that as soon as it can be reasonably done, the standard of the schools will be raised to the level required by law, even if Mr. McKeam's complaints have some truth in them at the present moment.

It is admitted by Mr. McKeam that Inspector Rochon received the Lorette schools back to the Public school system.

The Inspector is responsible to the Government for the proper administration of the law, and it is difficult to believe that he has left himself open to rebuke for a glaring infringement of the law. We must, therefore, believe that Mr. McKeam's statements are exaggerations, at least until it is shown by an impartial investigation what is the true state of the case.

Another complaint made by Mr. McKeam is to the effect that one day since last Christmas, the priest of the parish heard the confessions of the children in the school room of one of the schools, and gave the children a half-holiday in the afternoon.

Assuming this accusation to be true, it is possible that the priest may have overstepped his authority in a school which is conducted under the Provincial school law, but the offence, even if it was an indiscretion, is not of so enormous a character as to justify a sweeping condemnation of the whole system of Catholic education.

Besides, it is quite within the bounds of possibility, and even of probability, that the half-holiday was granted for some cause by the trustees, who had the legal right to do this, and if this be the case, there was no offence at all.

The hearing of the confessions of the children was not necessarily a serious breach of school discipline, in a locality where all or nearly all are Catholics; and if the Trustees authorized this to be done, as was probably the case, there may have been no breach of the school law at all.

The Trustees of a section have the power in Ontario to allow the use of the school house, out of school hours, for religious services; or, at least, we have frequently known them to assume the authority of so doing, and no agitation was ever raised to abolish the school system on account of this having been done. What may be done in Ontario by Protestant Trustees, cannot be an unforgivable crime, if done by a Catholic School Board in Manitoba.

There is another consideration which

should be of great weight in dealing with the case of the schools at Lorette. It is almost exclusively a French locality, and most of the instruction must be given in French, though it is provided by law that English must also be taught in the schools.

In the Lorette schools and in other localities where French is the prevailing language, it is sometimes difficult to find teachers who are quite competent to teach in two languages, and very properly the stringent laws on this point are sometimes relaxed by the Education Department. If it were required in many sections of Ontario to find teachers competent to teach in French, as well as in English, there would be a similar difficulty, and we have no doubt there would be frequently a demand for the relaxation of the law. There should be equal consideration shown to the French population in Manitoba.

Dr. Blakely, the chief clerk of the Department of Education, has already announced that the Department will investigate the subject of Mr. McKeam's complaints. This is fair, and it is but right that the public should reserve judgment on the matter till the investigation be made.

Dr. Blakely further states that the Government grant was given to the Lorette schools in accordance with the law, and on the solemn declaration of the teacher, which is regarded under the law as equivalent to an oath, to the effect that the law was complied with, which prohibits religious instruction to be given within school hours.

We can scarcely doubt that the teachers' declarations are correct, and though we find that quite a number of anonymous correspondents are writing letters to the press demanding that the school authorities at Lorette be brought at once to a strict account for their doings, we are very much inclined to believe that Mr. McKeam's charges will prove to be a fiasco when they are investigated.

We are pleased to learn that Mr. Greenway's Government has caused laws to be passed which will restore, in part at least, the school rights which Catholics enjoyed before the legislation of 1890.

We regret that we are obliged to add that the concessions which have been made fall far short of restoring Catholic education to its proper status. The concessions made have reference only to the French schools, while in those localities where English is the prevailing language, the Catholic schools are still subject to the same disabilities as ever. The Manitoba School question cannot be considered as settled till these disabilities are entirely removed, and all the Catholic schools are again put upon the same basis on which they stood before the adverse legislation of 1890.

THE SCHOOL QUESTION IN QUEBEC PROVINCE.

A deputation from the Catholic School Board of Montreal waited upon the Quebec Government last week to make representations against an injustice which they held to be contained in the new school law which is now before the Provincial Legislature, the following circumstances being the reason for the contention of the deputation.

In 1845 a law was passed providing that no school assessment should be levied in the cities of Montreal and Quebec, but that the city treasurer should pay to the Catholic and Protestant School Boards a sum equal to that which should come to these cities out of the common school fund.

In 1869 it was found necessary to impose a school tax, and the contention of the Catholics was at first, that this tax should be divided between the Catholic and Protestant Boards, according to the respective populations. The Protestants contended that as the assessment of Protestants was greater in proportion than that of the Catholics, the Protestant Board should receive their apportionment accordingly.

The matter was settled at a conference between the two Boards, and a satisfactory conclusion was arrived at, a proportion being agreed upon whereby the Protestant Board was to receive a sum falling not far short of one-half the entire amount, though the Catholics held about three-fourths of the population.

The question now is the tax of joint stock companies, which the Government proposed to divide on another basis, according to the amount of stock held by Catholic and Protestant stockholders. As it has been said that this arrangement was proposed in compliance with the request of the Protestant Board, the deputation held that it would be a breach of the agreement of 1869, to which the Catholics are willing

to adhere. If, however, that agreement is to be broken up, a new arrangement should be made of the whole tax question.

After some discussion the Government agreed to take the matter into careful consideration.

It is to be remarked that the question of Public schools is based upon the duty of all citizens to contribute to the general education of the children of the Province, so that the treatment of the Protestant minority in Quebec on this question of the division of the school fund has been characterized by the greatest liberality on the part of the Catholic majority, and we are confident that the same liberality will be shown on the present occasion, without losing sight of what is just and equitable.

THE ANTI-RITUALISTIC WAR.

The anti-Ritualistic campaign in England has at last resulted in a decidedly aggressive movement which has had the approval of anti-Ritualists of all parts of the country, and it is more than ever likely that the step taken will be the signal for a bitter warfare between the two factions of High and Low Churchism in the Church of England.

The Protestant Alliance and similar associations throughout the country organized the movement, which took the form of a meeting held in Albert Hall.

Seven thousand persons are said to have been present. The number is not very great for such a city as London, with a population far exceeding that of the whole Dominion of Canada. But the number may have been so small for the reason that the hall would hold only a limited number of persons, and admission was, therefore, by ticket. It is said that tickets were refused to five thousand applicants owing to want of space, but it could not by any means be called a public meeting of citizens, as great care was taken to exclude opponents, and even applicants for tickets were obliged to make a formal declaration that they were in sympathy with the objects of the meeting. As a one-sided affair, however, it was a movement of importance, as there were present delegates from seventy-five Provincial anti-Ritualistic or anti-Catholic associations, and telegrams of sympathy were read from three hundred and twenty-two organizations throughout the Church.

Bishops Right Rev. Dr. J. C. Ryle, of Liverpool, and Norman D. J. Sraton of Sodor and Man, sent messages expressing sympathy with the objects of the meeting. These are the only two Bishops of the Church who are disposed to favor extreme Low Churchism, so their adhesion is no occasion for surprise. One hundred and ten peers and members of the House of Commons sent similar messages.

There can be no doubt that as all the Bishops who were supposed to have any sympathy with the cause were invited to participate, it may be seen how distasteful the object of the meeting was to the Episcopal body; and as there are one thousand one hundred and thirty-seven peers and members of the House of Commons, the small percentage of members of Parliament who have joined hands with the Evangelicals in their crusade leaves it far from being certain that any legislation proposed by the Low Church party to suppress Ritualism would have a majority of either House of Parliament in its favor.

Three peers and eighteen members of the House of Commons were present, and Lord Kinnaird presided. Sir William Vernon Harcourt's letters to the Times against Ritualism were vociferously cheered when reference was made to them by the chairman, and a resolution was passed which, considering the one-sided character of the meeting, was much tamer than might have been expected. It was to the effect that "the Established Church should be restored to the position it was in before the Reformation to occupy."

Many protested against the mildness of this resolution, but the fact that it was allowed to pass appears to show that even among the extreme Evangelicals there is a fear that they are standing upon dangerous ground in their attacks upon the Ritualists, and that they have a lurking dread which they are ashamed to express openly, that if they urge their views the result may be the disruption, and perhaps the disestablishment of the Church.

The despatch which gives an account of the meeting says that "a large proportion of those on the platform and in the audience were mainly

actuated by sympathy with the political movement looking to the disestablishment and disendowment of the Church. This is perhaps an exaggeration, as if such had been the case the resolution passed would probably have been of a more extreme character. As it stands, this resolution is capable of being interpreted in almost any sense, and even the Ritualists could point out that the prayer book and the laws which regulate the ritual of the Church are the best criterion from which to judge what was the intention of the Reformation. As they have already maintained that Ritualism is authorized by these standards, it will be equally easy to interpret the wish-wash resolution of the meeting in their favor also.

A telegram was sent by the meeting to the Queen praying her to direct Lord Salisbury to take legislative action "to suppress the Romish practices in vogue in thousands of churches, and to compel the Bishops to enforce obedience." Her Majesty will, of course, pay no attention to such an appeal, which, emanating from a mere faction, assumes to express the desires of "We the people of England."

An amusing incident occurred at the meeting in regard to the connection of John Kensit, the noisy and aggressive London bookseller who has been hitherto the leader of the violent anti-Ritualistic faction, with the present movement. Kensit was at the meeting, but occupied a back seat on the platform. A section of the audience called vociferously for a speech from him, whereupon he arose and stated that "by a disgraceful arrangement he was not permitted to speak." He added that "he would hand the secretary the draft of a speech he had prepared."

Kensit's exclusion from participation in the proceedings is an admission by the promoters of the meeting that he is unfit to take a prominent part in an important movement, though they cannot deny that the present movement is the direct result of Kensit's attempts to create disturbance in the Ritualistic Churches of London. He is, however, a man of little ability, and it is admitted that his noisy ultra-Protestant fanaticism is put on to advertise his trade. In fact he himself boasts that "the notoriety he has gained has enabled him to make immense profit from the sale of obscene literature which is totally unfit reading for the boys and girls among whom it has been for the most part circulated."

In spite of the fact that the more reputable leaders of the present movement will undoubtedly desire to put Kensit to the background he will push himself forward as long as he finds that there is money in the speculation, and he will be to the Low Church party what the notorious Jane Geddis was to Presbyterianism in Scotland, when Charles II. made his efforts to force Prelacy on an unwilling people.

KENSIT REASSERTING HIS LEADERSHIP.

In another column an account is given of an enthusiastic meeting held in a London Hall for the purpose of combating Ritualism.

It would appear from the proceedings of that meeting that the reputable opponents of Ritualism are not disposed to accept Mr. John Kensit as the representative of the anti-Ritualistic cause, but it has since come out that this repudiation of the Simon Tappertit of Evangelicalism was not the voluntary act of the Protestant Alliance who were the chief promoters of the movement.

The Secretary of the Alliance was informed by the manager of the Hall that it would be given for the purpose required, only on condition that a guarantee should be given that Mr. Kensit should not be allowed to speak.

The promoters of the meeting gave the necessary guarantee, and this was the disgraceful arrangement referred to by Mr. Kensit when some in the audience called upon him for a speech.

Of course, if the Protestant Association's committee had been bent upon making due acknowledgment to Mr. Kensit for the share he had in stirring up the commotion of which they were reaping the advantage, they would have refused such a condition, and would have found another hall. But they appear to have been but too willing to throw Mr. Kensit aside, for the sake of the good repute of their movement.

But Mr. Kensit is not willing to be left in the background, so long as this new crusade promises him a rich harvest of bobs and tanners, by which names the street hawkers designate the sixpences and shillings they receive for their wares. On the very

day when the meeting was held, and with the consciousness that the scurvy trick was to be played upon him in Albert Hall, he made a move to demonstrate the important part he plays in the anti-Ritualistic comedy.

In the forenoon of the day he went with a mob of shouting followers to the church where the confirmation of the Bishop of Bangor was to take place, and interrupted the ceremony. There was nothing specially Ritualistic in this ceremony, though the clergy wore their usual cassocks and surplices, with stoles. But the Church is considered to be highly Ritualistic, and the act gave Kensit an opportunity to present a counter-tableau to that which was to be exhibited in the evening. His prominence as Low Church mob leader was fully vindicated, for there was no such blocking of traffic on the streets since 1847, when there was a mob demonstration against the Bishop of Hampden. The mob cheered vociferously in encouragement of Kensit's interruptions, but the clergy continued the ceremony calmly and with dignity without noticing their aggressors.

Since the meeting, a Protestant peer whose name is not given has manifested his sympathy with the Kensington wing of the Low Church men, by sending him a contribution of £100 to aid him in pushing the fight in his own fashion.

Evidently, the movement cannot rid itself of the Kensit "Old Man of the Sea."

THE RESTLESS SECTS.

In the United States the missionary societies are highly delighted at the prospect of the chance afforded them to sap the faith of the new Catholic subjects whom the recent war has brought within the territory of that Republic.

In Canada, however, the recent arrival of the batch of 2000 Doukhobors seems to have sharpened the appetite of the mission societies for converts, and already they are agitating to send missionaries to enlighten these immigrants. These Doukhobors are already Protestants of peculiar belief, but the sects are anxious to bring them to their own folds and creeds. It is said that the Baptists are likely to be first in the field, as steps have already been taken to bring the matter before a Baptist missionary meeting which will take place in Toronto on the 13th inst. One would suppose that it would satisfy the sects that the Doukhobors hold any belief they please provided they are not Catholics, but they evidently wish to have their own numbers increased, for the sake of the greater influence they will thus acquire in the Dominion.

JOHN RUSKIN AND DEVOTION TO THE SAINTS.

Few non-Catholics can equal John Ruskin in devotion to the saints. We had occasion only last week to refer to the great art critic's admiration of St. Zita, the patron of cooks. He once wrote, addressing a society exclusively Protestant: "As for the vulgar and insolent evangelical notion that one should not care for the saints nor pray to them—mercy on us! Do the poor wretches fancy that God wouldn't be thankful if they would pray to anybody for what it is right they should have, or that He is piqued, inso much as to make His servants call to help in something in our paltry needs?" The average controversialist who assails the Catholic doctrine of the communion of saints often reminds us of Ruskin, because he is so "onlike" him—to paraphrase Artemus Ward.—Ave Maria.

ARCHDIOCESE OF TORONTO.

The St. Mary's Catholic Literary and Athletic Association held a special meeting on the 4th in their club room. Routine business only was transacted, the adjourned debate being postponed owing to a death in the family of Mr. J. J. Powers, one of the leaders in it.

At the conclusion of the meeting an impromptu musical entertainment took place. Musical numbers were rendered by Messrs. P. Ford, D. Murphy, W. Henry, and recitative numbers by Will Kelly. The amount of musical ability displayed in this first attempt quite surprised the members. In all a most pleasant evening was spent.

The Concert Committee, under the chairmanship of Willie Henry, are energetically working to make the association a grand concert on the 15th instant, in St. Andrew's hall, a complete success.

The sale of tickets has been large and the list of talent embraces such splendid talent as the Sherlock Male Quartette, Mrs. McCarthy, Miss Collins, Miss Chapman and the inimitable Bert Harvey, is a promising augury.

The second meeting of the parishioners of St. Mary's Church was held on Sunday afternoon in the assembly rooms of the St. Mary's Catholic Literary and Athletic Association. Very Rev. Father J. J. McCann took the chair and Mr. David A. Carey read the minutes of the initial meeting, including a list of the subscribers of the \$2.00. A large number were present. Mr. B. O'Brien of the Provincial Department of Public Works, on invitation, outlined the proposed scope and style of the hall. His ideas were most comprehensively illustrated, and brought the whole matter clearly and completely before the parishioners in tangible shape. The subscription list was re-opened and about \$50 more added, the principal amounts being Dr. McDonough \$50, and Mr. Halligan \$100 and Dr. McKenna \$25. The whole parish is now thoroughly aroused to the necessity of a fine parish hall and home for the St. Mary's Literary and Athletic, and the other societies connected with the parish, and without doubt will set a shining example in the direction of the other city parishes. The meeting adjourned to the chairman's call.

Toronto, Ont., Feb. 6, 1899.

A committee consisting of President Carey, Treasurer Madden, and Recording Secretary McCarthy, was struck to draft resolutions of condolence to Messrs. S. J. and James Brown, Mr. John J. Powers, and the sympathies of the members on the death of a near relative.