

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XIX.

LONDON, ONTARIO, SATURDAY, OCTOBER 16, 1897.

NO. 991.

## THOSE PRELIMINARIES.

N. Y. Freeman's Journal.

Doctor McAllister—Still another perplexity calls for light from you. The old vicious circle and *petitio principii* appear here in more aggravated form than that of a Church degrading her own infallibility. For an infallible church to decree infallibility of itself, and not from his consent, the infallibility of the Roman Pontiff, might have had some appearance of reasonableness. But by the terms of your own logic it is not proved to be contrary to right reason for that high official personage, *ex cathedra* or otherwise, to decree infallibility his own infallibility?

The old vicious circle which the doctor imagines to exist is this: The Church proves the inspiration of the Scripture by her infallibility and then proves her infallibility by the inspiration of the Scriptures. If this were really the case it would be beyond question a vicious circle, and valueless as an argument either for inspiration or infallibility. But no Catholic polemic ever makes use of such an argument. This has been explained time and time again, but that does not prevent the doctor from bringing out the antiquated chestnut again.

In a former article on these preliminaries we explained this supposed vicious circle, or rather this misrepresentation of the Catholic position. But it may be well to do it again.

When the Catholic Church presents her claim as the divinely appointed and infallible teacher of revealed truth and law she does not, like the Protestant, present the Scriptures as inspired books. That would, in the eyes of the Gentile mind, be begging the question. She presents them as mere historic records, profane, if you wish, without affirming or even hinting at their inspiration. She offers them as trustworthy historical records, as a man would offer Livy, Tacitus or other Roman historians, to prove the establishment and prolonged existence of the Roman Empire. She presents the Gospels and Acts as histories of events that transpired nearly two thousand years ago, as histories written by certain Jews known as Matthew, Mark, Luke and John, and corroborated by contemporary writers and by official acts of the Roman Government. In all this there is no suggestion of their inspiration, no appeal to it.

These histories—for which inspiration is not claimed—inform the Gentile that Christ came upon earth, proved His Divinity by extraordinary miracles, was put to death, rose again, established a teaching corporation called His Church. He commanded the chosen members of this teaching corporation to go and teach all nations until the end of time; to teach all things whatsoever He commanded, and that He would be with them. He said to them, "As My Father sent Me, I send you: He that heareth you heareth Me."

Now, if the supposed Gentile is convinced of the veracity of these histories as mere records of events he will be convinced of the Divinity of Christ by the miracles recorded. He will be convinced of the establishment of the teaching corporation as surely as he is convinced from Roman histories of the existence of the Roman Empire. He will see the commission of this teaching corporation there recorded. He will see the promise of Christ to its members, and he will reason thus: This divinely established teaching corporation that was commanded to teach all nations for all time, this corporation that was sent by Christ as He Himself was sent by His Eternal Father, this corporation of which Christ said, "He that heareth you heareth Me," cannot teach error, it is infallible. It cannot be otherwise if Christ is the Son of God, for his commission is the same as His. He who hears Him most certainly hears infallible authority, and He has said, "He that heareth you heareth Me." Yes, this teaching corporation must be infallible, or Christ is not divine. But He is divine, and His Church is therefore infallible, and I will hear her voice and accept her teaching as that of Christ Himself, for I see He has commanded Me to hear her. She still exists, for her commission is to the end of time.

This is the line of reasoning which the Catholic presents to the Gentile mind. And it will be noted that from beginning to end there is not one word or hint about the inspiration of the Scriptures, no appeal whatever to it in behalf of infallibility.

Thus it will be seen that the infallibility of the Church is not made to rest on the inspiration of the Scriptures, but on the truth of history and the divinity of Christ, neither of which depends on Scripture inspiration.

The Gentile, convinced of the divinity of Christ and the consequent infallibility of His Church, says: "I will hear and believe the Church." Then the Church says to the Gentile, convinced of her infallibility: "Those histories that you have been reading are inspired of God."

Thus we come to the inspiration of the Scriptures, and thus only can we come to it. And in the whole process there is not the shadow of a vicious circle; no proving infallibility by the inspiration of the Scriptures.

How must the Protestant approach

the Gentile? It must be something like this:

Protestant—Do you see this book? Gentile—Yes; it is beautifully printed and bound; what is it? Prot.—It is the Word of God. Gent.—That is important, if true; how do you know it? Prot.—Because it is inspired of God. Gent.—How do you know? Prot.—Well, the whole Christian world believes it to be inspired. Gent.—Why? Is the Christian world infallible? Prot.—No; it is fallible. Gent.—Then the whole Christian world is like myself. I also am fallible. Why should I prefer your fallible to my own concerning an assumed fact, which even if real is not cogent to any of my or your senses?

Prot.—You must have faith. Gent.—I am willing to have faith, providing it be reasonable; that is, if it have a reasonable foundation to rest on. But faith in what? Prot.—In the Holy Bible. Gent.—I will if it be the word of God. Prot.—Well, it is. Gent.—Then the faith you want me to have is faith in your word first, faith in your fallible authority.

Prot.—The missionary society sent me out to tell you. Gent.—Is the missionary society fallible, too? Prot.—It is.

Gent.—I see no reason why I should yield my fallible judgment to your fallible judgment and that of the missionary society.

Prot.—The book teaches the truth and God. It may do that and not be the word of God. Men, at a pinch, can write the truth without being inspired.

Prot.—It teaches a pure morality. Gent.—It must if it be the word of God. But is it?

Prot.—The book itself says it is inspired. Gent.—I do not see that it says so. But even if it did it would not prove that it is. As long as paper will not refuse ink, any author can make his book say that it is inspired. The Koran says that, and so does the book of Mormon. If it proves anything it proves too much. Have you any other reasons?

Prot.—I am convinced that it is inspired. Gent.—Doubtless, but I want you to give reasons that will convince me, whose mind is open to conviction.

If Dr. McAllister can make out a better case than this Protestant missionary to the Gentiles has done without sacrificing his covenantal role of faith, we would like very much to see it.

Doctor.—For an infallible Church to decree infallibility of itself and not from his consent, the infallibility of the Roman Pontiff might have had some appearance of reasonableness.

This is not very clear, but we suppose it means that if the Church had, of her own proper motion and without any interference of the Pope, decreed Papal infallibility it might have had some appearance of reasonableness.

Well, the Church did of her own motion, decree Papal infallibility; but, in doing this, she did not act like a headless body. She did not act in the only way possible to utter her infallible teaching, namely, with her head on. Any utterance of a council without the Pope is not an utterance of the infallible Church, because such council is not ecumenic and lacks the capacity to speak for the Church. Consequently, to talk about the infallible Church issuing decrees without the cooperation and sanction of the Pope, is to talk unmitigated nonsense. That is the softest way to put it with a proper regard for truth.

Doctor.—But by the terms of your own logic it is not proved to be contrary to right reason for that high official personage, *ex cathedra* or otherwise, to decree infallibility his own infallibility.

The Church in general council, the Pope presiding, defined that the supreme head of the Church is and always has been infallible when speaking *ex cathedra*. The Pope promulgated this decision to the world. We can see nothing contrary to right reason in this proceeding. The Church spoke through her head—as all speaking agents do—and outlined the domain of her infallible authority and indicated the organ of her infallible speech. This organ spoke and uttered a doctrine of the infallible Church.

All Dr. McAllister's perplexities arise from his imagining that the Church and her head can be separated and placed in antagonistic vis-a-vis. This mistake recalls to mind the blunder of Sir Boyle Roach, who, in a flight of indignant oratory, said something like this: "If honorable gentlemen persist in this revolutionary legislation, then the time will come when they will see their bloody, decapitated heads grinning at them from that table." This was Boyle Roach's bull. The other is Dr. McAllister's.

The doctor is apparently incapable of grasping the idea that the Church and her head are one body, one divinely constituted organism, animated by the Holy Ghost, according to the promise of her Founder.

## CHATS BY THE FIRESIDE.

(FOR THE CATHOLIC RECORD.)

Now that our schools have begun their labor of another year it may be well to advert to the subject of education. It was indeed gratifying to Catholics to witness the creditable manner in which children of Separate schools acquitted themselves at the mid-summer High school entrance examination. These children, trained under Catholic influences, more than held their own against all comers. It is well that their success should be recorded, and it is well that parents should realize that it is their incumbent duty, as far as their means will allow, to give their children an education which will fit them for the proper discharge of the particular duties of their future station in life. I will not say good citizenship, for that is a corollary of being a good Catholic.

Now when a Catholic child has passed the High school entrance examination he is just on the threshold of his education—perhaps not even that, for the great proportion of the work done in our schools—I mean our primary schools, though I might couple with them our High schools, too—is simply instruction—cranning—not education.

Catholic parents, see to it, then, that you do not consider that your children have triumphantly reached their goal when they have passed the portals of the High school. Put them through the High school or Collegiate Institute into the Catholic College, into the University. The Irish are a brilliant race; let this brilliancy be supplemented by solidity.

I have met—O how often! little Tim Houlihan, who headed the list of High school entrance pupils last year, earning a few cents a day this year, at some petty job—perhaps behind a bar. Did his parents need these few cents for their support? Not at all. It is the weakness of our race—lack of perseverance. Let me say, then, that these educational spurs made at High school entrance examinations will do little for culture and intelligence among our people if the examination is made the end, and not the means to an end. We are doing far more for our Catholic girls than we are for our boys, and to their credit it may be further said that they make far better use of their attainments than the boys.

How is this, you will ask? I know not. As a confirmation of this fact how many brilliant Catholic young men with a most rosy promise in their future have we not all seen disappear miserably from the stage of life—wrecks before God and man—during the past twenty years in this Province! What was or is the cause of this? Do these young men lack poise, ballast, judgment, or what? To me the cause of all this is obvious—it is lack of patience and perseverance. Give me a young, educated Irish Catholic willing to be patient—willing to wait, willing to toil, willing to serve, willing to efface himself for his faith and people—and I will show you in due time an Irish Catholic of giant mental proportion and giant physical faculty—an Irish Catholic with principles so strong that he cannot be either bribed, coerced or cowed.

That was wise counsel which a good and venerable priest of Toronto gave an Irish society a few days ago when he advised its members to join hands with another Irish society and form a union. No greater mistake could be made than that of dividing up our forces. We cry down and deprecate disunion among our kinsmen in Ireland—are we sure that our own petty ambitions are not effecting a cleavage among our people?

What sense, I ask, is there in having two or three Catholic societies in a parish with one or two hundred Catholic families? In nearly every instance all these societies have the same aim and purpose. The origin of many of these societies is something like this: Some young Irish Catholic with more ambition than brains, and more force than faith, wants to reign in the eye of the public, and considers that the presidency of some society would give him the desired vantage ground. He will not do his duty or serve in the ranks of a society already established, so he proceeds, with the aid of a few seceders, to organize a new society—of which, of course, he will be president. Catholic forces in a parish are thus divided up, and frequently discord reigns where all should be unity and peace. I have seen two rival Irish Catholic societies struggle over the question as to who should celebrate the festival of Ireland's patron saint, instead of joining hands as brothers and rendering the event illustrious in the memory and minds of the people!

Remember that I am not condemning Irish Catholic societies—No! No! May God strengthen their arm! But it is the cleavage among our people that I condemn. Remember, too, that no organization of forces will bring you strength unless you have wisdom and intelligence as their basis. It is intelligence, not numbers, that counts in this our age. Man is a social animal, says Edmund Burke. Let us beware lest in our social and society trend we organize ourselves to death. There is something grand, noble and independent in the man who owes no affiliation except to God.

Turning now for a moment to a consideration of Catholic literary societies and Catholic literary clubs we find in this sphere of Catholic activity unfortunately too patent an illustration of my charge, that our Catholic young men lack perseverance. There is scarcely a Catholic literary society in existence in this Province to day that began its work ten years ago—nay, even five years ago. Here, again, the spurting comes in. A grand flourish for a year or two and then death! Gentle reader, you may think this charge severe, but you will find it true. Why, some of these Catholic literary clubs start out with such an emphasis of the social feature that at the end of a year or so things literary or intellectual have no place whatever in the economy of their social or festive gatherings.

It seems to me that the great aim in a Catholic literary club should be to make it intellectual. Never fear but the social will take care of itself. It should start out with high ideals, and these ideals should find judgment in the heart and mind of some great personality capable of keeping the tone of the club up. The nearest approach to an ideal Catholic literary club in this Province I have found in the Catholic Young Ladies' Literary Society of St. Patrick's church, Toronto, and the Catholic Literary club founded in London last year.

If a Catholic Literary society or club does not cultivate a taste for good reading—and I mean by this wholesome literature with the marrow of thought in it—it fails to add to the intellectual stature of its members, if it does not lead to wise and logical thinking as well as high and noble living, if it does not cultivate a happy and polished address—not brass and a tinkling cymbal—if it does not tend to make clear what before was obscure and whet the appetite of the mind for the intellectual banquet of the gods, better far that it never existed, though it should possess five billiard tables, a bicycle for each member and a pair of boxing gloves for all the rising Corbetts and Fitzsimmons in the land.

If readers of these notes desire to learn how two eminent writers may wisely differ as to the value of a book they should read Charles Warner Dadeley and E. O. Flower's opinions of Bellamy's recent work "Equality" in the book review departments of Harper's Monthly and The Arena. One doubts the book moonshine and the other the essence of wisdom.

I have before me a neat volume entitled "The Pioneer Catholic Church of the State of New York," whose author is the gifted rector of St. John's church, Syracuse, N. Y., Rev. Dr. Mullaney, brother of the great Catholic essayist and critic, the late lamented Brother Azarias. This interesting little work embodies the four historical and educational sermons delivered in St. John's church, Syracuse, N. Y., a little more than a year ago, upon the occasion of Dr. Mullaney's silver jubilee. The sermon on the missionary spirit of the Church was delivered by Father Wynn, S. J. The sermons dealing with the history of the pioneer church of the State of New York, and the work of the Catholic nun in the class-rooms, were given by Father Mullaney, and the sermon on the educational work of the Church by Father Lavell of New York, President of the Catholic Summer School of America.

Let me quote for the information of my readers the passage relating to the historical character of this church: "The Church of St. John the Baptist, as a modern organization, is of comparatively recent date. Her history, however, goes to a remote period, and is intimately connected with the earliest discoveries and settlements on the continent of North America. This region was visited by the Catholic priests upwards of one hundred years before the pilgrims landed at Plymouth Rock and long before the Dutch settled the New Netherlands on Manhattan Island."

The oldest Catholic church in Ontario is unquestionably the Memorial church at Peterborough, which is but a continuation of the old Mission church established by the Jesuits in 1626, and known as St. Mary's on the Wye. This church, commenced by its zealous pastor, Father Labourneur, in 1855, to commemorate the life, labors and martyrdom of Fathers Brocton and Lallemant, remains yet incomplete. It is a memorial to the beginnings of Catholicity in this country—to that little seedling of our faith which, sown in the blood of martyrs, beside the Georgian Bay, has burgeoned and blossomed and blessed the children of the Church in every portion of this rich and beautiful province. Who will come to the rescue of Father Labourneur, and complete this worthy work? Who will with generous hand and ardent faith, give fitting crown to this noble plan—this noble labor—this dream divine in pillared stone?

D. H. McBride, the Catholic publisher of Akron, Ohio, is doing a great and good work for Catholic literature. Two of his publications lie upon the table before me as I write. Lectures on English, French and Spanish literature, by Colonel Richard Malcolm Johnston, LL. D., the well known Catholic novelist and recognized dean of Southern literature, is an admirable publication. Colonel Johnston's style

in these essays is clear, his criticisms wise and pointed, and his method and manner of dealing with the various writers discussed full of his old time simplicity and charm. Col. Johnston is not wont to utter any top lofty and oracle opinions upon literature; his is the charm of honesty, modesty and truth. He is not the least bit pedantic in this age of superficial and shallow shouting.

From the same enterprising Catholic publisher comes a little book entitled "Tales of Good Fortune," adapted from Canon Schmid by Father Jenkins of New Hope, Kentucky. In this age of vicious and trashy fiction it is well to have such wholesome and charming little stories as are found in this volume, to entertain the minds of our children; with it is just such fiction will preserve the youthful mind pure and strong even against the assaults of the dime novel.

Rev. Fr. Brennan, of St. Basil's Church, Toronto, uttered a truly but little heeded a few Sundays ago, when he called attention to the fact that, while non-Catholic colleges in Ontario have been re-membered—endowed by the generous hand of benefactors—not a single wealthy Catholic in this Province has yet done anything for our struggling Catholic colleges.

Thomas O'Hagan.

## EDUCATION IN THE SECULAR SCHOOLS OF ONTARIO.

Endangering the Faith of Catholic Pupils. Secular Moral Poison Methodically Instilled will Baffle Parental Teaching However Skilled.

(FOR THE CATHOLIC RECORD.)

While on my trip eastward I was staying at the house of a respected Catholic pastor, and while conversing with my host and a reverend visitor, the subject of secular education in the province was referred to, and although the two good priests rejoiced that Catholic Separate schools hold a strong place in the educational equipment of Ontario, they greatly grieved to think that in some sparsely populated Catholic parishes the children of their flocks have to receive their scholastic instruction in non-Catholic schools, amidst teachers and pupils deeply tainted with misconception and prejudice against the doctrines of the Catholic Church.

This disadvantage to the lambs of their congregations the two Rev. Fathers of course deeply deplored, and one of them spoke of the manifest unfairness of some secular teachers in taking pains to empathize any striking historical incident that bore the appearance of telling against the faith and practices of the "Church of Rome."

This pernicious habit exists in some educational institutions much more than in others, and its virulence is probably proportioned to the heated or non-heated anti-Catholic bigotry of the particular district, or it may depend upon the sense of fairness and justice in the individual teacher. But this kind of haphazard tolerance and impeded concession of equality to the children of the Catholic minority is neither honorable, just nor fair. The constitution and laws of the Province entitle all its citizens to an award of fair play and impartiality in things moral and religious as well as civic, and this good intention of the Government should not be obstructed by the personal prejudices of a paid official or teacher.

It will be broadly denied that such an offense is ever given to Catholic children in a Public school. But the most of Catholics who have been educated at such places could furnish woeful proof to the contrary. What Catholic boy or girl schooled within non-Catholic halls has not a painful feeling of wounded pride or insulted faith at the sly insinuations conveyed by teachers when historical incidents such as the Spanish Inquisition, Bartholomew's Day or the like are being discussed in the class room? And who can forget the uproar raised a few years ago when the late lamented Archbishop Lynch sought to purify the moral atmosphere of the public school rooms by the expulsion of doubt school rooms like that contained in the book called "Marrion."

The venerated and learned Archbishop, in his episcopal capacity as guardian of the Catholic souls in the diocese, was asked to pronounce in his mature judgment if the book were fit to be read by the tender intellect, and seeing the work's loose morality and evil tendency he wisely decided against it. But his decision was derided by the worldly-minded portion of the people who would fain extract as much sensual gratification as they could from the smoothly worded literature, even at the expense of their children's moral purity. The intelligent and noble-minded Protestants took no part in the outcry, for they knew that youthful innocence can never be too scrupulously guarded from the unclean influence derived from bad or doubtful textbooks, no matter how high the repute of the author or what the fascination of his theme. The sting of the serpent is not the less deadly because his scales are beautiful.

The most regretful feature, perhaps, in the perversion of historical teaching in the public schools, is the odium it seeks to fasten upon upon the Catholic Church.

The extracts that lean that way are culled from the writings of men who were prejudiced and dishonest in their literary productions, and their falsified utterances are put before the minds of the young school boys and girls, as valid facts of authenticated history.

The principals and teachers ought to know better than to allow the perpetuation of such a fraud upon the innocent minds of their scholars, because the longer the dishonest fiction continues the harder it is to uproot it, and it hardly comports with an enlightened and tolerant age for adult instructors to teach historic distortions and pain them out at the same time as genuine truths.

It is the fear of this adulteration of the secular educational streams at its source that causes the greatest uneasiness to the minds of zealous pastors and faithful Catholic parents, whose children are denied the privilege of their own Separate schools. Parental instruction at home is depended upon to neutralize any such educational evil in the schools, but such a remedy is precarious at best, and in the mind of the child it is a mere conflict between opposing forces, and the stronger is sure to prevail. It is from an instinctive appreciation of this truth that so many of the best non-Catholic parents place their daughters in the convent schools of the good nuns to receive that moral, truthful and just instruction which forms the groundwork of a virtuous after-life. Some bigots and alarmists take objection to the practice, but enlightened Protestant parents pay no heed, for they are living witnesses of the beneficial fruits seen in their children who have been taught in such Catholic institutions.

Even in this present age it is sometimes asserted that the educational equipment of the Separate schools is inferior to that of the Public schools, and even ill-informed Catholics have been heard endorsing the statement!

There is no substantial truth in the contention, because the unjust comparison may be made between a very poor Catholic district school and a very rich Public school. While honest poverty is no crime it often carries its disabilities with it, and if defective fruits result it is not the fault of the cultivator, but the poverty of the soil. But in all cases where the educational terms and conditions are equal, Catholic teachers and their scholars can hold their own against all comers. Again, if the humbler status be admitted, the pure quality of the instruction imparted must be considered. Whether as children in school or adults already taking our part on the stage of the world, we have a secure feeling that the knowledge we glean from the humble Catholic teachers in the Separate schools of this province is as pure and accurate as far as it goes, as is the higher knowledge imparted by the Laval university at Quebec or Montreal, or by the Ottawa University, St. Michael's college, or in any of the great Catholic seats of learning in Canada, or even in the Catholic University of America at Washington.

Despite a slight defect in some non-essential features, the course of instruction that makes the child and man and woman pure for heaven is far superior to the most boastful methods which leave voids in the spiritual and moral developments of many of the higher Christian virtues. Gauged by the strict test of usefulness and the merit of a rood of garden soil is worth more than acres of mere prairie land, while it must be admitted that the Public school system of Ontario is as sound and good, and as well regulated, as that of any secular system in the world. It leaves a suspicion in the minds of religious and moral thinkers that in the spiritual and religious domain something is yet wanting. Where there is laxity and vagueness of creeds and beliefs there must also be laxity in the virtuous and moral domain. No matter how high the attainment in the scholastic sphere the instruction is not quite reliable without the sacred sanction of religion.

Every day worldly experience establishes this fact.

I was witness to the proof of it myself the other day, as I sat in a very secluded dell pursuing my studies. I was suddenly alarmed by an unexpected descent and uproar of a group of High school students. The magnet that brought them there was a well-loaded apple tree. Nor was it their joyful exhilaration of manner that attracted my attention, but their uncouth words of outrageous language and grossly profane swearing. My presence was not noticed, so that the outpourings were free and unrestrained. No doubt in the well-ordered halls of learning no such language could be heard, but it was there in its latent state, and when I heard its expression I could not but shudder at the present-day education which is not controlled by the sanctity of religion.

Wm. Ellison.

Let all who have a devotion to the Immaculate Conception put themselves in a special way under St. Anne, who opened, in the secret solemnities of that ever blessed mystery, the everlasting jubilee of Jesus, and it was within her womb that God granted the first and completest Paterly indulgence in the world—Father Faber.

OCTOBER 9, 1897

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