

# The Catholic Record.

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

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## Catholic Record

London, Sat., Sept. 6th, 1890.

### PASTORAL LETTER

of His Grace the Archbishop of St. Boniface, on the  
NEW SCHOOL LAWS OF MANITOBA.

ALEXANDER ANTONIN TACHE, by the  
GRACE OF GOD AND THE FAVOR OF  
THE HOLY APOSTOLIC SEE, ARCHBISHOP  
OF ST. BONIFACE, ASSISTANT TO THE  
PONTIFICAL THRONUS, ETC., ETC.

To the Clergy, Secular and Regular; to the  
Religious Communities; and to all the  
Faithful of our Archdiocese, Greeting and  
Blessing in Our Lord.

DEARLY BELOVED BRETHREN — A  
trouble of a new kind is now before you! In our country you have been accustomed to religious liberty, and nevertheless that liberty has just received a check. Under the protection of our social and political institutions, we thought that all our rights were safe, and now it comes that some of these rights are being encroached upon by the very parties who were bound to safeguard them. You are under-going a persecution, true, not a sanguinary one directed against your bodies or exterior life, but a persecution astutely disguised and directed against the intellect, to prevent its being guided by Christian light and enlightened by its Divine splendors.

Your children, my dear brethren, are threatened; it is wished to take them away from you, in order to take them away from God; it is wished, through vexatious and unjust preferences, to determine you to abandon your dear little ones to a new danger of education. It is hoped that through a spirit of cupidity, and the fear of pecuniary loss, you will be ready to neglect the dearest interests of those that God Himself has entrusted to your care and that, it is said, to secure for them at less expense, advantages great, it is true, but of an inferior character. In a word the State, overlooking your most sacred rights, wishes to establish schools opposed to your religious convictions. While destroying our old scholastic system to establish a new one, the State says to you: Have your children educated the way we direct, then we will help you and your school taxes will turn to the benefit of your children, but if you do not accept the school from which we banish all that is Catholic, you Catholics shall have no share of the money given by the State, the State will be much entitled to it as your fellow citizens; you will not only be deprived of your share of the legislative grant, but you will be obliged to pay out of your own pockets for the education of the children who attend the schools we call Public which are made Protestant; if, after all this, you still wish to have your children educated, you will pay the entire expenses and we shall not diminish in the least the cost we impose on you for the education of the children of others.

Such is the position that the new legislation has prepared for the Catholics of Manitoba; such is the position of affairs to which we wish to draw your attention to-day. We need not tell you how keenly we feel the cruel injustice attempted against you, nor the bitter grief raised in our pastoral soul by such an attempt against your most assured rights, and by the difficulties cast in the way of your most sacred obligations. The new law has been in force for more than three months, and you have observed that we have not addressed you on the subject. Our protest has been sent elsewhere. Your parish priests have acted in the same manner. What is the meaning of our silence? Could we perchance believe that speaking in these circumstances is not a strict duty of our position? Could we be indifferent contemplating the misfortune such as the one prepared for you? Are we without a hope that this deplorable condition of affairs is without remedy? No, our dearly beloved brethren, our silence has not been inspired by such reasons; we know and we feel that our voice must be heard in a circumstance of such painful importance. Far from being indifferent to your misfortune, we may say in all sincerity that it tortures our soul and our heart more than anything we have suffered during our entire life. Missionary in these vast regions for more than forty-five years you know, dear brethren, that we often have had to suffer; isolation and separation from all dear to our heart, the privations inseparable from our mode of life, the inclemency of the seasons, the fatigues of long and tedious journeys, the ignorance, degradation and cruelty of Indian tribes, the regret that we have not been able to accomplish all the good we wished; the thousand trials of a life that we have tried to make desisted, and that, in a country of difficult access; we must confess that all that has many a time been a source of hardships; nevertheless, we must in all sincerity say that during the said forty-five years nothing has so painfully affected us as the school laws newly enacted by the Legislature of Manitoba, against your interests and the spiritual welfare of your children. The only alleviation to such pain is the hope that the evil is not without remedy. We are confident that we shall find justice before another tribunal and that our appeal will be heard by the highest authority.

If we have so long kept silent it is not then for any of the motives above expressed; our silence has been inspired by the confidence we have in you. Yes, it is our trust in you which prompted to defer to this day the public expression of our opinion; those who persecute you, do not know you! While preparing

a legislation contrary to your dearest interests, they affirmed, in their ignorance, or I know not what that you were of their opinion, and that it would meet your approval at least in a tacit way, and that your pastors would be the only ones to protest. Well we have kept silent to give you the opportunity of expressing spontaneously, and of your own accord, what your hearts and consciences would inspire you to express. We have not been disappointed in our expectation, and to-day it is for us a pleasant duty to offer you our congratulations for the attitude so firm, energetic and so general that you have taken. Instead of feeling the necessity to excite your zeal, influence, or sentiments, your Bishop and priests have had on the contrary to moderate your dispositions. What has been said in public and in private, what has been affirmed in Parliament, in provincial or parochial meetings, all the assurances you have repeatedly given us, all that has been said and done amongst you with regard to the new school laws, renders it evident that each and every one of us have the same thought, the same conviction and the same determination. You tread the same path with your pastors as they do with you, the object in view is the same, and all efforts are in common. You are ready to follow the direction of your pastors, not through a feeling of servile and forced submission, but, on the contrary, by a conviction as free as it is energetic. Such is the answer we expected you would give to our slanderers, even before addressing you in the exercise of your office as your spiritual director. As there can be no doubt of your dispositions, we merely wish to day to confer with you on the great interests at stake and which we all wish to protect.

Fathers and mothers, guardians and friends of children, it is especially to you that we speak. God has given you your children in trust, they are yours because they are His, as you are yourselves; your first duty in receiving such a sacred trust is to do all in your power that those children may continue to belong to God, not merely by the absolute dominion He has over all created beings and which cannot be taken from Him, but also by the affectionate submission these young hearts will render their Creator when the development of their intellect allows them to acknowledge that they owe Him everything and that existing by Him they must exist for Him.

Your most important obligation towards your children is, then, to begin yourselves to inculcate in their young hearts the knowledge and love of God as well as the duties prescribed by His holy law. When the children grow in age, they must be provided with more instruction. The acquisition of secular knowledge, without being as indispensable as that of the things necessary to salvation, is nevertheless of the highest importance and cannot be neglected; hence the necessity for sending children to school; this new phase in the life of those so justly dear to you increases your responsibility. You know that it is necessary that all those entrusted to you by God should be trained early in a Christian life, hence the importance of having Christian schools; and all schools deprived of that character are not commendable to Christian parents. You are in duty bound to keep your children from schools in which their faith and morals do not find perfect security. Alas! in spite of all your care and vigilance they may receive a pernicious influence; at least look to it that the school in itself may not be a dangerous place for your children; be certain that the teachers give full guarantee that they will continue the sacred ministration that you exercise at home; let the school be in harmony with the paternal roof for the formation of the heart; let the teachings of the masters be the echo of the words of the father and mother telling their children what they must believe, and explaining to them the numerous duties required by the service of God and the love of their neighbors.

Fifty years and upwards, previous to the transfer of this country to Canada, missionaries came here, and their ministry has not been interrupted since. The Catholic missionaries established Catholic schools, the Protestants on their part also doing the same. Children were going to their respective schools as did their parents to their respective churches, each denomination supporting their own schools as in like manner they supported their churches. The system never gave rise to any misunderstanding or created the least difficulty. When the country entered the Canadian Confederation it was agreed and stipulated that the schools should remain separate. The Legislature of Manitoba, during twenty years of its existence, maintained and held that distinction, so well calculated to do justice to all. We had Catholic schools, and our separated brethren, having willingly chosen to unite their efforts, had Protestant schools. On the school question there was entire harmony in the country. Our young Province set good example by peaceable relations which, unfortunately, cannot always be observed in countries inhabited by mixed populations. We never heard of any grave complaint, and the Province as a whole never manifested any hostile symptoms against the school system. A new policy which cannot fail to generate dissensions and lamentable divisions, was resorted to by the very men who ought to be the promoters of peace and concord among the different sections of our people. It is very easy to start a fire, the difficulty is to stop it; this is very well known in the vast prairies, where the least neglect often causes great devastations.

We have no desire, our dearly beloved brethren, to deal lengthily on the immense responsibility incurred by those

who do you harm. With regard to their persons, we have but one desire to express: May God forgive them because surely "they know not what they do." Let us examine simply the result of their action towards us. A hideous cry, full of gall and hatred, was brought against us from elsewhere and was re-echoed, in our midst, by the representatives of authority. Down with the French language! Down with the Catholic schools! were the frantic exclamations. It does not require the wisdom of a profound thinker to know that racial and religious prejudices are always in a latent state, in the midst of populations which, for the most part, have not had the opportunity or the will of being highly educated. Down with the Catholic schools! That cry sounded pleasant to the ears of those who, by prejudice, ignorance, or even a certain conviction, are strongly opposed to the holy Roman Catholic Church, and we regret to see that this unjust and disloyal cry has been agreeably listened to by too many. The majority of our Legislative Assembly, after a deplorable exhibition of ignorance, with regard to education given by its members, voted the abolition of our Catholic schools and decided that Protestant schools alone should be recognized and helped by the State. True, in introducing the new system the words national, public, non-sectarian schools were repeated and printed; but these words are empty sounds and were used to conceal the real truth, because the simple and bare fact is this: that the Legislature of Manitoba, while abolishing the Catholic schools, has enacted such laws by which the Protestant schools are maintained in their full integrity, and more than that, that, though sectarian, they will receive the share of public money to which the Catholics are entitled. The law goes still further; the Catholic ratepayers will have to pay for the support of schools which for all purposes and intents are Protestant and in which consequently the faith of your children cannot fail to be exposed to danger and in which your own dearest convictions, our dear brethren, will be unjustly and painfully treated as false.

A rapid glance over the new school laws suffices to show that they have been framed with a deep-seated hostility to Catholicism, and that the whole system will work according to Protestant ideas. The old law recognized and put on the same footing, Catholics and those of our separated brethren. We all enjoyed the same rights, the same advantages, under the protection and surveillance of the Government. The two sets of schools had respectively their superintendents, their section of the Board of Education, their religious exercises, their inspectors and their teachers, their series of books according to the system of instruction, their share of the legislative grant, and the support of those who were naturally in sympathy with them on religious matters. The system was duplicate in all its details, but was one in its origin and its object. The system is destroyed by the complete abolishing of the school, and for the school, this is Catholic, while leaving to the Protestants all they possessed under the old regime; for instance, the Protestant Superintendent and his assistants are replaced by a Department of Education, all Protestant, and partly composed of the old officials of the superintendent's office. The Protestant section of the Board of Education is replaced by an "Advisory Board" whose members, as a rule, cannot fail from being Protestant; its president is the one who presided over the old Protestant section of the Board, and all its members were, or could have been, members of that section.

Protestant religious exercises and prayers were prescribed for the Protestant schools, by the Protestant Section of the Board of Education; now the "Advisory Board," all Protestant, prescribes also all the prayers and religious exercises to be used in the school. Far from being favorable to Catholic ideas, the fundamental principle of Protestantism is the rote acknowledged in those religious exercises and none others are permitted. The school inspectors are as far as we know, all Protestant, and the qualifications for teachers are exactly the same as those required by the Protestant schools under the old system. The text and reference books, as well as those to be placed in school libraries, are exclusively chosen by Protestants, some of whom have shown a determined hostility to Catholics and have publicly attacked what Catholics regard as essential in matters of education.

Naturally, Protestant parents cannot have objection to such schools; they are in conformity to their views and under the exclusive control of their co-religionists, so they will naturally accept the new law without perhaps suspecting that there has been any vital change. They may even find it advantageous, because they may see added to their share of the Legislative grant the portion naturally belonging to the Catholics, but which the latter cannot receive, as the Government, by the law, has made it impossible to them. More than this, the Protestant ratepayers will have less to pay to support their schools, which in reality remain Protestant, as they will have in addition to their own taxes all the taxes of their Catholic neighbors, and these latter are to be deprived of all help for education. Let us hope, dearly beloved brethren, that the evil will find its remedy in its own excess; if anything violent cannot last long, it is evident that the new law will not stand, as it is too radically unjust. Our separated brethren have been taken by surprise; they may have entertained a certain pleasure at the suppression of all Catholic schools, but the feeling of justice will surely teach them sooner or later that they would not like to be treated as we now are. Even among themselves energetic pro-

testations cleverly expressed, have already clearly proved that we can rely on those who consider that British fair play is a glorious privilege and an admirable practice. As far as we are concerned, we wish evil to no one; we can suffer, but we repudiate all sentiment of revenge, especially when souls are at stake. It would be with a deep feeling of regret that we should learn that the Protestant children of Manitoba would be obliged to resort to schools in which their faith in God and His adorable Son would be endangered. It is a cause of daily concern to us to see our separated brethren deprived of a part of the belief which makes us so happy; but we would regret still much more to see them exposed to lose that part of the whole faith which they retained after the wreck of their separation from the true Church. We wish to see nobody's schools without God and His Christ, but we especially abhor such institutions when forced on Jesus Christ. Whatever may happen in the future, we are just now facing a real and great difficulty. What are we going to do? Your answer to this enquiry had already reached us, even before the enquiry was made. Your representatives in Parliament, those who have maintained your opinions in the press, your delegates to the congress organized by you, the different committees you have appointed to give expression to your views, all have been unanimous. The voices of your pastors unite in this concert inspired by your faith, and altogether we say: the Catholics cannot lend themselves to carry out the new school law passed by the Legislature of Manitoba in 1890; they decline to expose their children to dangers involved in the new legislation. The closing of the schools to prayer and Christian doctrine in their closing to our children, who as well as ourselves wish to believe to pray and to love, Jesus, the friend of children, being banished from the school, we cannot send our own children there, as the Divine Lover of their age says to us: "He that is not with Me is against Me; and he that gathereth not with Me scattereth." We wish our children to remain with their Saviour; we cannot trust them to the care of those who forbid the mention of Him in the schools. The gathering of human knowledge is a mere scattering when it is done in the oblivion of all knowledge of the God of science and truth "as in Him was life, and the life was the light of men."

This conviction, our dearly beloved brethren, is engraven in our hearts by the religious teaching received in our childhood; it is a treasure you wish to transmit to your offspring in all its integrity, and in this, as in many other instances, the enemies of our Holy Church are always ready to slander and to injure the children of the most convincing features of these slanders is that our faith cannot be attacked but by supposing a teaching which it does not impart, and practices that the Holy Church repudiates with all the energy of its doctrine. People go so far as to say that the Catholic Church is the enemy of science, while, on the contrary, the only spouse of Jesus Christ is eager for the acquisition of all true science; love of learning is the very substance of the Church, as its supreme and ulterior end is to bring humanity nearer to God; but as God is light, science and wisdom, one cannot reach Him through ignorance such as the blindness of the intellect and of the heart, and the result of sin; but one can approach nearer to God by knowledge which originates from the infinite being who comprehends and knows all things.

The mission given to the Church necessarily implies teaching, since she was told: "Go forth, teach ye all nations." The Church, therefore, is the true light which enlighteneth every man that cometh into this world; and, guided by the Holy Ghost, she has taught all nations; it has dispersed the darkness of Paganism, explained the figures and enigmas of the synagogue; it has thrown on the old and new world the rays of light which have brought humanity from the chaos in which it was kept by ignorance and superstition. Not satisfied with the conversion of nations, the Church has spread learning amongst them. It is the same Holy Roman Church which has covered the world with schools of all kinds and is the bright focus of intellectual light. It is in her bosom that all who have acquired any learning for centuries looked for human knowledge as well as divine instruction. It has been the guardian of sacred writings, and at the same time the repository of secular literature. The world is indebted to it for the preservation of all which we admire in ancient civilization and the establishment of the best features of modern civilization. The public and free schools originated amongst Catholics and were first established in Rome. During centuries not one university was founded without the co-operation and blessing of the Pope or of their episcopal brethren. The munificence of the Pontiffs rivaled with that of Princes in favoring of Italy, Spain, Germany, France, England, Ireland, Scotland, etc., etc., with those glorious institutions, which to this day are the pride of the nations who enjoy their possession.

One of the most remarkable men of England by his science, the incomparable beauty and elegance of language, and above all by his virtues, has just closed his eyes to the light of this world. He had begun his literary career in a university of Roman Catholic foundation. By the elevation of his genius, he raised himself above all prejudice, he understood the claims that the Mother Church has to the submission of all the brightest intelligence, to the gratitude of the souls who seek after learning and virtue, and Newman passed from Oxford to Rome as a natural transition. The man that his country prizes so much to-day as one of

its purest glories, as one of its most illustrious sons, has just died as Cardinal and Prince of the Holy Roman Church. As children of the same Church, let us love and obey our mother; she wishes us to be good, she wishes us to be educated, first in the holy truths entrusted more directly to her parental care and then in all learning that may be useful to us for approaching God. All true science is from the Supreme Master, and the Church wishes us to be possessed of science that we may go to God with more facility and certainty. The Church wishes that the very atmosphere which surrounds the children in the school be impregnated with the sweet perfume of Jesus Christ. She does not allow that in the human intellect there should be space or time for the divorce between science and what is called secular training. All knowledge being from God, all secular teaching, even reading, writing, grammar and arithmetic, ought to harmonize with the divine teaching. God Himself has granted us the incomparable gift of speech, He allows us to receive through our ears the ideas and impressions of our fellow-men. God has multiplied this gift by that of writing, which speaks to the eye, and which is the forerunner of reading. Why, then, should the word of God be banished from the lessons which have for their object the perfection of human speech, by studying grammar, and its multiplication by the knowledge of reading and writing. The science of numbers would not lose of its certitude if studied in view of the one Who "ordered all things in measure, and number, and weight." The measurement of surface and distance is made clearer in thinking of the One who made the bounds of the ocean, the limits of the earth, and who gave immensity to the heavens.

There would be less blasphemous and impious discourses if the study of the art of speaking was made in view of pleasing God; there would be less licentious writing, less dangerous reading, if all those who teach were anxious to season their lessons with the "salt of wisdom" which always gives a celestial flavor to all that God has given to man for his advantage here below, never permitting him to abuse the same, contrary to the happiness which is prepared for him in heaven. There would be less false accounts, less voluntary errors in weight and measure, if the science of number was taught under Christian inspiration.

Such are the ideas that our holy religion inculcates as elementary and which the Church wishes to see applied in all the schools established for your children. These ideas are so certain and so consoling that all good Catholics are anxious to secure them, even at the price of the greatest sacrifices. These ideas, our dearly beloved brethren, are those you entertain and are determined to transmit to your children. Such being our views, let the miscreants, infidels and all those who do not know us, abuse us if they so desire, this to us is of little importance, what is really important is that you will accomplish your duty and that you will look to the religious formation of the intellect, of the heart, of the whole being of your children. Such being our views, let the miscreants, infidels and all those who do not know us, abuse us if they so desire, this to us is of little importance, what is really important is that you will accomplish your duty and that you will look to the religious formation of the intellect, of the heart, of the whole being of your children.

But the State cannot teach religion granted, though it is a vain excuse on the part of those who, as we have already shown, take upon themselves to teach or cause others to teach Protestantism, and who frame religious exercises to be used in schools. We do not ask the State to give religious teaching to your children; on the contrary, we pray that they would abstain from it. What you ask, and what we ask with you, is that the State should not forbid the religious instruction you wish to be given to your children when attending school. The State must respect the authority possessed by parents and allow them to be imposed by God Himself.

What is the State according to Christian ideas? It is not a power established by God, and which consequently ought to be exercised in the interest of the same Almighty God "for there is no power but from God, and those that are, are ordained of God;" and that power is merely given to men to protect society and its members, and to permit the accomplishment of the duties prescribed to sovereigns as well as to their subjects, to the governing powers as well as to the governed. "Hear, therefore, ye kings and understand, learn ye that are judges of the ends of the earth." Jesus Christ has secured liberty for the human race, and received the nations as an inheritance after having freed them from the captivity of sin. He has made us partakers of the liberty of the children of God, and no human power has the right to check that liberty.

The State is the sovereign, good or bad, just or unjust; it is Caesar, Nero, Constantine, Charlemagne; it is that long enumeration of men, illustrious by their virtues, or abhorred for their vices, who have borne the Imperial Crown. The State, it is the Royal power exposed to the alternative of greatness or decay, according to the impulse given by the genius or perversity of those who have carried the sceptre. The State, it is any form of Government which may elevate nations or make their partners of the misfortunes caused by the faults of those in authority. In a word, the State is the public power established and recognized and exercised by one or more. To this authority or public power we owe allegiance by whomsoever it is exercised, and as the apostle says: "Let every soul be subject to higher powers." The Catholic Church, the "highest school of respect to authority," orders us all to obey all authority exercised in the limits of their attribution; but if the State commands anything contrary to the laws of God, the Catholic Church answers with Peter and the Apostles: "We ought to obey God rather than men." Were it otherwise, it would have been Nero who was right, and his victims, Peter and Paul,

who were wrong. Nero being the State and the Apostles refusing to obey the laws of the State which ordered them to worship the false divinities of the Empire and forbid the adoration of Jesus Christ. If, according to the blind partisanship of human power, the State was omnipotent, Christianity must have disappeared or rather would never have been preached. The State forbids the preaching of the Gospel, and the laws of prohibition were such that during centuries, millions of Christians were tortured and killed though guilty of no other crime but their resistance to the criminal requirements of the State. Who were in the right? The executioners or their victims? Observe, our dearly beloved brethren, that if by exception the Church prescribed resistance to the law, it is merely when the law is opposed to absolute conscientious convictions, and that our action is merely passive and never aggressive. We must render to Caesar the things that are Caesar's, and when Caesar's law is opposed to that of God, the Church orders us to suffer rather than to obey. Her teaching is that we ought to die if necessary for our faith, but that we can never resort to violence or force. Legions of soldiers became Christians, they continued to fight gallantly on the battle-field for the integrity of the Pagan Roman Empire and to protect it against its enemies, but the same legions remained silent and allowed the executioners to slay them in the amphitheatres of Rome to maintain the integrity of their faith, satisfied to defend that same faith in that way against the decrees of proscription. These heroes in the midst of their tortures never ceased to pray for the State, being sure that the blood of the martyrs was the seed of Christianity, and the seed could not be destroyed by cruelty.

The Caesars of old have often enacted unjust and tyrannical laws and sanctioned them by cruel and sanguinary persecution; the victims have triumphed, and in many instances have converted their persecutors. The State, in our modern societies, in spite of the control imposed upon it, does not always banish from its laws injustice and even a certain oppression. The ages of gibbets and wild beasts being past, the torture is replaced by confiscation, fine and taxes; and this is observed in countries which otherwise justly boast of their liberties.

As our fathers in faith, let us pray for those who persecute us; show yourselves patient and dignified; be ready to suffer for your religion and to bear all the burdens necessary to continue to secure for your children the blessing of a Christian education.

For these reasons and the holy name of God being invoked, we have decided and ordained and by these present letters ordain as follows:

1. When the rubric permits, all the priests of the Archdiocese will add to the prayers of the daily Mass the collect, etc., *Pro quatuordecim necessitate.*
2. All the members of the religious communities, not being priests, will weekly assist at one Mass and offer one of their Communions to beg of God that He may help us to maintain our schools.
3. In every family, at least once a week, the Holy Rosary shall be recited to obtain that parents may be enabled to continue to give a Christian education to their children.
4. The above rules will be observed from the reception of these present letters until Christmas eve.
5. During the months of October and November the above mentioned intentions will be added to those generally followed during the devotional exercises prescribed for these two months of fervor and grace.

May the Holy Queen of the Rosary; may the Holy Souls of purgatory join their solicitations to ours to obtain the favors we implore!

The present Pastoral shall be read in all parochial churches and other places of public worship, as well as in the chapters of all religious communities the first Sunday after its reception. Given at St. Boniface, in our Arch-episcopal residence, under our seal and signature and that of our Secretary, this fifteenth day of August, A. D. 1890, on the festival day of the Assumption of the Blessed Virgin Mary.

ALEX. ARCH. OF ST. BONIFACE,  
[L. S.] O. M. I.

By command of His Grace the Archbishop of St. Boniface,  
ELIE ROGAN, Priest,  
Secretary.

KINGSTON BUSINESS COLLEGE.

We desire to draw attention to the announcement of this institution, which appears in another column. From information in our possession we have no hesitation in recommending the college to our Catholic young men who desire a first class business education. Its appointments are of the most complete character, the course of studies is varied and embraces all those important branches which our young men of the present day find a necessity. The teachers in every department possess the very highest qualifications. Mr. J. P. McDonald, late of the celebrated Spencerian Business College, Cleveland, Ohio, is Secretary, and Principal of Penmanship Department, also teacher of plain and ornamental penmanship and book-keeping.

Our readers who are afflicted with deafness should not fail to write to Dr. A. Fontaine, 19 East 14th Street, New York City, for his circulars giving affidavits and testimonials of wonderful cures from prominent people. The doctor is an artist of world-wide reputation. See his advertisement elsewhere.