

Baroness Von Suttner—What is most astonishing, according to my way of looking at it, is that men should bring each other into such a state, that men who have seen such a sight should not sink down on their knees and swear a passionate oath to make war on war, that if they were princes they do not fling the sword away, or if they are in a position of power they do not from that moment devote their whole action in speech or writing, in thought, teaching or business, to this one end—*Lay down your arms.*

Victor Hugo—A day will come when the only battlefield will be the mark^o open to commerce and the mind opening to new ideas. A day will come when bullets and bombshells will be replaced by the universal suffrage of nations, by the venerable arbitration of a great sovereign senate, which will be to Europe what the parliament is to England, what the diet is to Germany, what the legislature is to France. A day will come when a cannon will be exhibited in public museums, just as an instrument of torture is now, and people will be astonished how such a thing could have been. A day will come when these two immense groups, the United States of America and the United States of Europe, shall be seen placed in presence of each other, extending the hand of fellowship across the ocean.

Alfred Lord Tennyson—In prophesy of that day Tennyson sang:

"When the war drums throb no longer
And the battle flags are furled
In the Parliament of man, the Federation
Of the world,
When the common sense of most
Shall hold a fretful realm in awe
And the kindly earth shall slumber
In a universal law."
—Catholic Columbian.

GENERAL INTENTION FOR OCTOBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

THE SOULS OF CHILDREN

The intention of the League this month is one that everyone can understand as soon as it is mentioned. The spirit which prompted it is identical with the spirit of Christ Himself when He said: "Suffer little children to come unto Me." It appeals directly to our strongest and most elementary feelings, and to our holiest aspirations of Faith. It has a force that is at once natural and supernatural. For the natural love of children is one of the few earthly affections which we can always be sure of sharing with the angels.

We love children for their innocence and sweet, unconscious purity. They are, as it were, the relics and reminders of a Paradise that we have lost, and the dim reflection of a Paradise that we hope to attain. Even in pagan days they kept celestial memories of our origin and destiny from being entirely swamped in our race by the foul flood of pride and passion and their long train of curses.

Children were the only missionaries that Paganism knew. In their young eyes its poets and philosophers, its fathers and mothers, caught fleeting glimpses and faint revelations of mystical and unutterable goodness and loveliness and whiteness of soul. And in his awe at what he beheld therein the Roman satirist was momentarily lifted out of the sickening decadence of his times and wrote down the solemn warning: "Let nothing shameful cross the threshold where a boy dwells."

No wonder Christ loved children. They recognized Him when others were blind, and flung themselves upon Him in the abandonment of their artless attachment. They had never consciously forsworn or denied Him. If their young souls were maimed, it was an hereditary affliction, no vile defacement of their own; and it only made them the more pitifully lovable to the Divine Physician who found in them the best dispositions for His healing power. "You must be like the little children," He told their fathers and mothers. If we are to recognize the Divinity of Christ, we must cultivate the virtues of childhood, simplicity, honesty, purity, general impulse, candor and truthfulness. Because the Scribes and Pharisees had not these virtues they failed to recognize their God in Christ; and the more brightly He allowed the Divinity in Him to shine forth, the blinder they became, the darker and nicker were the clouds that rolled over their spiritual vision. When He healed the sick and preached, as no man ever preached before Him, they said "This man is destroying our influence," and they sought means how they might overreach Him. When He raised Lazarus from the dead, they thought to kill Lazarus so as to destroy a living proof of Christ's Divinity power. When He arose from the dead, far from being shocked into belief, they hastened to destroy the natural effect of the miraculous Resurrection by spreading stories, which they knew, from the evidence of their own creatures, were false. They saw in Christ merely a rival and an enemy of their own worldly interests, who had to be defeated by foul means or fair. They were not looking for the Truth, unless it happened to rebuke them or threatened their ascendancy; and then they looked for it in order to slay and bury it. In a double dealing, self-seeking, impure and vicious population like this—"a nest of vipers"—how

gentle and beautiful and refreshing childhood must have been to our divine Saviour!

And if He yearned for the most hardened sinner, how intense must have been His yearning for the soul of the child, as yet unsuspecting of the presence of sin in the world! When we gaze upon them in their light-heartedness, in their gay freedom of the sons of God, as if they trod a stainless planet close to the Gates of Heaven, we are stricken with the sadness of vague fears.

"How will they be allured, betrayed, deluded,
Poor little untaught feet!
Into what dreary mazes will they wander,
What dangers will they meet?"

Christ saw in clear outline and detail what is to us only a formless shadow of the mind. And His attitude of tender condescension towards the children changed swiftly to one of awful menace and severity towards those who scandalized the young. It is inevitable that the child, who survives the age of innocences, will learn the ways of the world and come into a knowledge of the existence of the black spectres that haunt the congregations of men and women. Stern initiation awaits the child entering adolescence. It must needs be that "evil things in robes of sorrow" will assail the young soul and try it in the furnace of temptation. But was to those, nevertheless, by whom that foul initiation comes.

Is there any sadder or more tragic sight on this earth than that of a child who has learned evil, so to say, before his time? At the age when normal childhood looks at you with the straight, fearless, sinless gaze of an archangel, the spoiled child turns upon you eyes in which the knowledge of good and evil smoulders balefully. Some vision of sin has visited him, owing to the carelessness or indifference or depravity of his elders, and it has stricken his soul to the roots. This corruption of a child is a form of perversity which renders the ordinary agencies of grace powerless. How can grace in such a case be effective? Evidence resumes its sway in the blighted soul of a child? The light of his childish reason is yet only faint and flickering. Sermons, and good books, the philosophic reflections on the wages of sin, and the high appreciation of moral excellence, are beyond the full grasp of the infantile intellect. To rob a child of his Divine life is almost tantamount to robbing him of his natural goodness and all those natural aids which dispose straying souls to respond to the gentle stirrings of grace. The child, whose prospect from his very helplessness, Satan takes advantage of the child's feebleness to make his impious conquest all the more signal and complete. That boy, or that girl, is "but a piece of childhood thrown away" and trampled under the hoofs of the world. The Angel of that child, who always sees the face of His Father in Heaven will be a stern accuser of him who did this nameless wrong.

Therefore we cannot be too careful of ourselves in the company of children. No only our own Angels are witnesses of our acts, but the Angels of the children scrutinize jealously every word and movement in its bearing upon their white-souled wards. And happy are they who allow the Beauty and Love of God to shine, through their conduct and works, upon the wide-eyed innocence of children, strengthening them in righteousness and preparing them against the evil days to come, or perchance, depositing in their memories germs of goodness that will at some distant date struggle habit and years of satanic mystique. Wise parents, and wise patient, self-sacrificing teachers of children—these will be in high places when Christ comes to judge mankind.

"If it is not enough," says St. John Chrysostom, "for our salvation merely to live good lives ourselves, but it is also necessary to desire effectively the salvation of others, what answer shall we make to God when we have neither lived well ourselves nor encouraged others to do so? What nobler occupation is there than the guidance of souls and the moulding of good character? To my mind no masterpiece, holds such a position of dignity and importance as one who knows how to mould and shape the souls of the young." And lest this might seem the expression of a truth, too high and mystical to be grasped by any but the most gifted saint, let us add to it the deliberate conviction of a man who, though a Christian, was not a Catholic, and spent his life in the turmoil of the world. "If we work upon marble," said Webster, the great American temple, they will tumble into dust; but if we work upon immortal souls, if we imbue them with principles, with a just fear of God and love of fellow-men, we engrave on those tablets something which will brighten all eternity."

The organized forces of sin and unfaith in the world know the plastic nature of childhood quite as well as we. They seek recruits mainly in ranks of the young. Else why are grave statesmen and busy politicians and ponderous men of affairs so occupied with the questions of primary education in nearly every nation? Why is there so much wire-pulling, so much lobbying, so much expenditure in formulating and passing educational measures? Why does the little catechism, or the crucifix, or

the black garb of the nun, attract such universal attention and raise such clamorous protests when it appears in a class-room of Catholic children? Why must the religion of the children and the religion of the teachers be considered and declared as non-existent in so many countries by force of established law?

Yes, indeed, the world sees a rich recruiting field in the play-grounds and class-rooms of children. Christ is in danger of losing His little ones. The Church still hears His cry, as did the Apostles, "Suffer little children to come unto Me." And the concern of the Church over the activities that are always arrayed against Christ, and in these latter days have generally to hound Him through the beloved souls of His young children, may be measured by the almost reckless extravagance with which she has thrown away the lives of her noblest and best in the effort to stem the advances of a ruthless and devastating army in the golden kingdom of childhood. In the name of all children, and of their Divine Lover, let us thank those men and women who have thus thrown their lives away in generous and noble response to Christ and His Church, the men and women who spend their lives in ordering little children to come unto their Lord and Master. And let us all help them in their Christ-like labors, especially during this month, by our prayers for the unstained souls of its young, so dear to men, dearer far to the Sacred Heart!

JAMES J. DALY, S. J.

POPE'S PLEA FOR PEACE

Leslie's Weekly, in union with all non-Catholics who with unbiased minds can cast aside prejudice and can see the good emanating from sources outside their own particular form of religious belief, has set forth in a beautiful tribute to the Holy Father, in an editorial urging universal cooperation with his desire for world peace, as follows:

"Unite." The exhortation of Pope Benedict that all Catholics unite with him in three days of fasting and prayer that the war may be brought to an end leads to the thought that on this issue every creed and religion might unite. The whole world longs for a peace that shall be permanent, because just and honorable. All who believe in a Supreme Being believe in the right and power of that Supreme Being to participate in the affairs of this world, and in the efficacy of prayer. What hinders, then, a day being set apart when Catholic, and Protestant, Jew and Mohammedan, in every nation and in every quarter of the globe, shall unite in one harmonious petition to the God of all nations that the terrible scourge of war may soon be past, that the nations may return to reason in the settlement of their contentions, that peace may come before all their best blood has been split, and before economic exhaustion forces them to ground their arms? The universal desire that the war should end, and that the human family, as a unity that might well demonstrate itself also in a common petition for peace.—Church Progress.

UNBELIEF IN A MASK

Under the caption of "The Enlarging Conception of God," a Professor Herbert Alden Youtz of our American universities had recently a volume of essays published which shows the trend of religious, or rather irreligious doctrine, which is being taught in some of our higher institutions of learning. It is deism, pantheism, rationalism, anything you wish outside of a personal God, but it is not Christianity. Dr. Edmund T. Shanahan in the August number of "The Catholic World" subjects the book to a scathing and logical criticism. The object of the essays is plainly stated by the author to be a reconstruction of the concept of God "in terms of the living ideals that control to-day's life." For the purpose he recommends the inductive and experimental method rather than the dogmatic and abstract. He would have God conceived as Dr. Shanahan explains, as being in the stream of social consciousness, "a co-worker, co-sufferer, sharer in human life and work."

Dr. Shanahan administers the following incisive rebuke to the learned professor:

"Imagine a professor of 'Christian' theology declaring that supernaturalism means no more than the divine presence and power in the human; mere immanence, in other words, can be no unaware of the fact that the Christian conception of God is immanence plus transcendence? That in the thought of Christianity from the beginning, but only as distinct without being identical, transcendent without being separate or aloof? And does the author think that in proposing the half-truth of the Divine Immanence, he is helping us to 'enlarge' our conception of God? Why does he not say outright that he is a pantheist, instead of hiding behind an ill-disguised medley of Hegel and Bergson, contentiously set forth as a reconstruction of Christian theology? Giving a Bergsonian turn to the Lord's saying, that He came in order to give men a greater abundance of life, is an anachronistic interpretation of the Scriptures which reflects no credit on the author's scholarship. One may read

anything into a text. The question, however, is whether it is there to be read out of it."

All these modern theories, revamped from the writings of rationalists and pantheists, are subversive of the belief in a personal God—Who is not only immanent, but transcendent. They lead to the pride of intellect which would put itself on a par with God—the mind of Lucifer with his hosts of fallen angels. It is an easy matter to theorize and express vagaries. There is no end to this, as there is no end to the making of these. But it would be well for these pseudo theologians not to disguise themselves—to be either Christians or unbelievers—fish, flesh or good red herring.—Intermountain Catholic.

A FREETHINKER PAYS TRIBUTE TO CHURCH

DECLARES THAT IN PRESENT UPEHAVAL SHE HAS LOOMED UP TO SINGULAR GREATNESS

In the German free thought organ, Das Freie Wort, published in Frankfurt, Me., Dr. Hugo Kosh writes:

"Of all the great international organizations, the Roman Catholic Church is the greatest. What position does she occupy in this great conflict of nations? Is she also on the verge of collapse and are her foundations likewise trembling? No! Indeed, she also manifests the scars and blows inflicted by this terrible war, but there is no indication of any serious catastrophe. The Catholic Church, as the brilliant Benedictine Otilio Rothauer once said, is too old and has experienced too much to lose her poise when the time recurs for the turning of another leaf in the history of the world. Her structure is solid, and the dogmatic principle supporting her is so deeply rooted in the hearts of millions of men that not even the whirlwinds of a world war can seriously jeopardize her existence. Yes, precisely in epochs of the greatest upheavals she looms up to singular greatness and becomes like a haven of rest amid the whirl of events. In such times she sees the harvest ready for reaping and her future expanding. . . . Thus we observe in this war how governments are trying to ingratiate themselves into the favor of the Roman Curia. Not all has been disclosed what has been done in this respect and what has been recorded with satisfaction in Rome, but even that which has been made public is sufficient evidence of the growing position of importance of the Papacy."

CATHOLIC EDUCATION

CARDINAL MANNING POINTS OUT DANGERS OF NON-CATHOLIC INSTITUTIONS

Parents who have boys and girls that have completed the high school courses and are desirous of further pursuing their studies, are no doubt busily scanning advertisements and college catalogues for the right place to send their children. Too much care indeed cannot be given to such a decision, for in higher education, wrongly acquired, there lurks more danger than is commonly supposed, especially in this day of radical and rationalistic ideas.

Catholic parents in this country might in this respect profitably take to heart the words of the great Cardinal Manning on the dangers of non-Catholic educational institutions and on the necessity of a Catholic higher education. The ideas of the Cardinal's great contemporary and fellow-converter, John Henry Newman, on this subject, are well known; but to Manning's expressions such widespread attention has not been given.

In his essay on "The Work and Wants of the Catholic Church in England," originally published in the Dublin Review of July, 1863, the Cardinal takes up the arguments in regard to the establishment of the Catholic University in England, at that time the subject of much discussion. He points out in particular and with great emphasis the insidious errors which are taught in non-Catholic universities in England and which are almost inseparably connected with such places. The idea which he expresses at several times, and which is well applicable to conditions in our own country at the present day, is powerfully stated in the following paragraph:

"One copious and manifold source of danger is the anti-Catholicism which the Germans would call it the time-spirit—or the dominant current of thought and action which pervades the age and society in which we are born. No one wholly escapes its influence; most are deeply penetrated by it. We doubt whether it was so dangerous to Catholics before the Emancipation as it is now. In those days the direct action of persecuting laws ground down or bore down the courage of multitudes. But the allurements of English society and English public opinion had little power. They were hostile, harassing, and repulsive; being bland, insidious, and seducing. Public opinion is Protestant, and Protestantism is formally opposed to the idea of a Church divinely constituted and endowed. The first principles and maxims of Catholic education—such as submission to a teaching authority, fear of error, mistrust of our own judgments—are extinct. This spirit begins in our schools, pervades our

universities, and animates the whole of English society. We cannot draw breath without inhaling it; and the effect of it is visible upon men who do not suspect themselves of any want of Catholic instinct. It has become unconscious; and what strikes and offends foreign Catholics is hardly, or not at all, perceived by those who are born into this atmosphere."

He shows in a clear out manner how this spirit and its logical outcome, "the modern spirit of cultivated unbelief, in the form of eclecticism and philosophy has not only entered but established itself in the educational institutions, so as to be the predominant intellectual tendency of the more studious members of the Universities." At the conclusion of his work, he says: "And we cannot doubt that every year this unbelief will be more widely spread, and that the two Universities will be thoroughly pervaded by it. Instead, therefore, of implicating ourselves in a sinking wreck, it is the prudence of common sense as well as the obligation of Catholic duty, to keep ourselves free, not only from all entanglements with it, but as far as possible from the vortex which it makes in going down. We earnestly hope that Catholics, while they manifest to their fellow countrymen the largest social charity and the truest public fidelity, will keep themselves from all contact with the traditions of anti-Catholic society and education. We repeat again that an education deprived of the light of faith and the guidance of the Church is essentially anti-Catholic. Here there can be no neutrality; 'He that is not for Me is against Me.' There is but one safety for us: 'Santus cum Ecclesia,' in the whole extent of faith, discipline, worship, custom, and instincts—the most intimate and filial fidelity of intellect, heart, and will to the living voice of the Church of God." (Miscellanies, by Henry Edward Manning, London, 1909, pp. 27-71.)

May American Catholic parents show that "prudence of common sense" and adherence to Catholic duty for which the Cardinal pleads! —Catholic Columbian.

"No nation should ever go to war unless the question of war is first submitted to the vote of the people."

"Women may not be logical," went on the clergyman, "because they are human. They would weigh the heart of a boy against all the ambition of Europe."

"War's shot and shell and poisonous gases are so horrible that if an indictment could be brought against them, not one of those who wear an earthly crown could escape hanging or even worse. For the failure of man, God has brought another weapon in woman suffrage to bring about reform.—New World.

LOOKING TOWARD ROME

The importance which is attached to every action of the Pope in these troublous times is well shown by the eager discussion in this country and in Europe concerning the possible meaning of Cardinal Gibbons' visit to President Wilson recently. Nothing was known of the nature of the message he delivered, but it was suspected that it had to do with bringing peace to Europe. It was at once surmised that Pope Benedict had asked the cooperation of the President in inaugurating the first steps towards ending the war.

According to the latest information the message delivered by Cardinal Gibbons was the Pope's appeal for peace addressed to the world on the anniversary of the beginning of the war, with perhaps special appeal to the United States as a great neutral power to promote peace in every possible way. There is no denying that the world looks to the Pope for the first steps in the direction of putting an end to the slaughter. And there is no doubt either that the Pope will avail himself of the first opportunity to inaugurate a peace movement. But it seems that the opportunity has not yet arrived. When it does arrive the Holy See will use every effort to bring the warring nations together.

Less than twenty years ago the representative of the Holy Father was excluded from the peace conference at The Hague. The very governments that then refused his good offices in the preservation of peace are now engaged in the most destructive war in history, and they are looking toward Rome for help in their extremity. It is a strange turn of affairs within a few years. Yet it was not unforeseen, even at the time of The Hague conference. The Pope has always been the greatest influence for peace, and when the nations excluded him from The Hague they began to get ready for war on each other.—True Voice.

DO WE CONSIDER THIS AS WE SHOULD?

"The Mass is the sacrifice of our Lord's Body and Blood," says the Guardian. "In the Old Law we have heard of sacrifices of sheep and oxen. We have read about the sacrifices of Abel, of Abraham and of Solomon. But the sacrifice of the Mass is greater than all these. The Mass is the sacrifice of our Lord's Body and Blood. Here is a sublime truth. Do we give it the reflection it deserves? Our appreciation of the Mass will be shown by our presence at the holy sacrifice particularly on Sunday, even under the inconvenience of coming a few miles' distance or by coming in hot or rainy weather. Our appreciation will be also shown by coming on time, by our reverence in church and by our respect for the priest who, no matter what else he has to do, is specifically 'the man who says Mass.'"

"WOMAN SUFFRAGE THE WILL OF GOD"

At a meeting held in St. James Church hall, Newark, N. J., recently Rev. Dr. John Talbot Smith of Dobbs Ferry, N. Y., expressed his opinions on war and suffrage as follows:

"Woman suffrage is of enormous importance," said the priest. "I am amazed at the vigor with which the women are conducting their campaign for the ballot. Fifty years ago a score of women advocated equal suffrage and they were laughed at. It was the source of jokes in the cartoons of all newspapers. In the last ten years the movement has become worldwide. It had a spontaneous inception and is spreading. We of the clergy never have a doubt of spontaneous things. What is not here in abundance yesterday, is here in abundance to-day. God Himself is having a hand in this wonderful enterprise. Woman suffrage has been inevitable ever since democracy placed the ballot in the hands of the voters."

"Woman suffrage is an indication that God is intervening because of the shameful abuse of the ballot and the drink evil. This evil is fastened upon us like a snake and behind it all is that old argument, personal liberty."

"In American life men have failed in religion. Religion is not in the government, state, country or city. It is not in the schools, not in the temples of art and not in literature or journalism. Go through the cities; there you will see statues of great men and little men placed in prominent places, in public squares and parks, but never will you see erected in squares or parks the statue of Jesus Christ or His twelve apostles."

"Peace for the nation in men voting? No need to delve into that futility. No just to state a single fact, that all Europe is at war."

"War, the most terrible and expansive failure of men wielding suffrage. In his disgust with men of the democracies God is going down to drown them in suffrage for women. Women do not argue behind entrenched treachery. They come out in the open and vigorously assert their rights."

The speaker evoked vigorous applause when he declared:

wanted, in their sacred duties, if they do not supervise and control the reading of their sons and daughters; if they do not forbid an entrance to their households of every evil book. A man is known by the company he keeps; also by the books he reads.—America.

A BATTLEFIELD CONVERSION

A remarkable story of a conversion on the battlefield, which has all the dramatic power usually associated with fiction, is sent us by a correspondent who had it from the lips of a priest.

A British Catholic soldier was mortally wounded in the trenches. His officer (a non-Catholic) went to his aid, and the dying soldier asked him to fetch an English speaking priest.

The officer did his best, but only succeeded in obtaining the willing services of a French priest who could not speak English, and the poor soldier could not utter a word of French.

The dying man begged his officer to interpret his confession, which he did, and the soldier received absolution and all the religious comforts the good priest could give him. Then he gave up his soul to God.

Then comes the sequel. This non-Catholic officer was so impressed by the ceremony at which he had assisted that he begged the French Father to make him a Catholic there and then. The priest consented, and the officer made his profession of faith, received conditional baptism and made his confession. Next day he was killed in action.—Catholic Universe, London.

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