

produce very little benefit. There must be a concerted effort. Catholics should unite with non-Catholics. The work should be taken up by the ladies of America and pushed to a successful conclusion. This is a great work and, if the ladies of your organization can initiate it and disseminate it, throughout the republic, you will have earned the gratitude of the rising generation and the blessing of heaven.

SOME FAMOUS IRISH MUSICIANS

BY MYLES MURPHY

The world's musical debt to Ireland is greater than can ever be estimated. While there are extant enough historical facts to prove the value of the achievements of the musicians of the "Land of Song," still there can be no doubt that much valuable data has been lost in the troublous centuries intervening between the early ages and the present day. The Norsemen destroyed thousands of valuable manuscripts in their raids on the monasteries and churches, and, later on, the Anglo-Normans added to the work of destruction.

Historians are agreed on the fact that previous to the coming of St. Patrick the Irish bards had a complete system of musical notation, and some musical authorities, among them Dr. William H. Cummings, one of the most eminent of English musicians, declare that the bards had the diatonic scale as we have it to-day. Father Beveridge, Professor of Musical Chant in Maynooth College insists that the Irish melodies belong to a stage of musical development very much anterior to that of Gregorian chant. He claims that being based fundamentally on a pentatonic scale, they reach back to a period altogether previous to the dawn of musical history.

Sedulius, the Irish poet, musician and theologian, who flourished in Rome in the fifth century, was, perhaps, the first Irish churchman to achieve distinction outside of his own country. His Carmen Paschale has been called the first great Christian epic worthy of the name. Dr. Flood, in his History of Irish Music says: "From a musical point of view, the beautiful Introit of the Mass of the Blessed Virgin—'Salve Sancta Parens enixa Puerpera Regem'—which is still sung throughout the western church, is the most glowing tribute to the estimation in which this worthy Irishman's compositions were held by the compilers of the Roman Missal and Gradual. Again in the Roman Liturgy we find our Irish composer's abediren hymn commencing 'A Solis ortu cardine'; and as Dr. Healy writes: 'Several other expressions in the Divine Office are borrowed from the Carmen Paschale of Sedulius.'"

Germany owes its music to the Irish monks, for musical science was utterly unknown in that country until the founding of the monastery of St. Gall in the year 612 by the Irish saint Cellach, whose name has been Latinized Gallus or Gall. Cellach came from the college at Bangor, Co. Down, and was the friend and disciple of St. Columbanus, the founder of the monastery at Bobbio, Italy. During Cellach's lifetime the monastery of St. Gall became famous for its music, and later on, in the end of the eighth century, Pope Adrian sent two famous Roman singers, Peter and Romanus (author of the Romanian notation), to the Irish monastery at St. Gall's to obtain a faithful copy of the Gregorian Antiphonarium. Moengal, an Irish monk, was made head master of the Music School of St. Gall in the year 870, and under this rule it became "the wonder and delight of Europe." The copying of music became such a feature of the work done at St. Gall's that the scribes of this monastery provided all Germany with MSS. books of Gregorian chant, all beautifully illuminated. At Moengal's death he was succeeded by his Irish disciple Tuathal, Latinized Tutilo, who became even more famous than his master.

About the year 653, St. Gertrude of Brabant, abbess of Nivelles, in Brabant, sent for two brothers, St. Folian and St. Ulfan, to teach psalmody to her nuns. The two Irish monks complied with her request and built an adjoining monastery at Fosse, near Liege.

All northern Europe must acknowledge its indebtedness to Ireland more or less, for wherever the Irish monks went they brought the science of music with them. The learned Kessel, writing of our early ecclesiastics, says: "Every province in Germany proclaims this race as its benefactor. Austria celebrates St. Columban, St. Virgilius, St. Columban, and others. To whom but the ancient Scots (Irish) was due the famous 'Schotten-kloster' of Vienna? Salzburg, Ratibon, and all Bavaria honor St. Virgilius as their apostle. Burgundy, Alsace, Helvetia, Suevia with one voice proclaim the glory of Columbanus, Gall, Fridolin, Arbogast, Florentius, Trudpert, who first preached the true religion amongst them. Who were the founders of the monasteries of St. Thomas at Strasburg, and of St. Nicholas at Memmingen, but these Scots? The Saxons and the tribes of northern Germany are indebted to them to an extent that may be judged by the fact that the first ten Bishops who occupied the See of Verden belonged to that race."

The first to introduce the Roman chant in Cologne was the Irish St. Helias, a native of the Co. Managh, who was elected Abbot of Cologne,

in Germany in 1015. It was to him that Bero of Reichenau dedicated his celebrated work, "The Laws of Symphony and Tone."

One of the greatest musical theorists of the thirteenth century was John Garland, of the Co. Louth. He went to France, studied in Paris and taught in Toulouse, where he wrote his famous treatise on De Musica Mensurabili Positio. The street in which he taught in Paris was named in his honor the "Clos de Garlande." The first treatise on music written in the English language is credited to Lionel Power, a native of Waterford, and can now be found among the Lansdowne MSS. in the British Museum. He established the use of sixths and thirds, prohibited consecutive unisons, fifths and octaves and was the inventor of figured bass. Many of his compositions are still extant. His treatise was written about the year 1390.

The first musical treatise printed in English was from the pen of William Bathe, of Dromondra, Dublin, and was published in 1584. Bathe became a Jesuit priest and went to Spain, where, at the time of his death in 1614, he was the chaplain of the Spanish court at Madrid and esteemed as one of the most learned men of his day.

There were many distinguished musicians among the harpers of the seventeenth and eighteenth centuries, yet Turlough O'Carolan stands pre-eminently as the representative Irish musician of that period. O'Carolan was born at Newtown Co. Meath, in the year 1670. He became blind in his twenty-second year, and being an excellent player on the harp, determined to make music his profession. His compositions number over two hundred, and many of them are famous.

The invention of the musical glasses was due to Richard Pockrich, a native of the Co. Monaghan, in the year 1741. John Clegg, born in Dublin in 1714, was one of the greatest violinists of his time. Another celebrated Irish musician of this period was the Abbe Henry Madden, of the Eyrecourt (Co. Galway) family. He was successively chapel master of Tours Cathedral (1725), then to the King of France (1737), and finally of the Chapel Royal, Versailles (1744). He died at Versailles in 1748.

Garret Wesley, the father of the Duke of Wellington, was a musical prodigy as a boy. In 1757 he founded the Academy of Music, Dublin. This body was the first to introduce ladies in the chorus. Wesley, or Lord Mornington, as he afterwards became, was the first Professor of Music in Trinity College. A fine edition of Lord Mornington's Glee and Madrigals was edited by Sir Henry Bishop, in 1846.

The earliest book on Church plain chant, was printed and published by an Irishman, John P. Coghlan, in London, in 1782. John Field, born in Dublin, July 26th, 1782, was a marvellous pianist. His father took him to London where he appeared with great success. He was the inventor of the musical form known as the Nocturne. His teacher, Clementi, took him on a concert tour through Europe with wonderful success. Field settled in Russia where he became the fashionable music teacher for many years. He died in Moscow.

There are many other Irish musicians of later days who are so well known to our readers that it would be impossible to devote space to them here. We have only to mention William Michael O'Rourke, who changed his name to Rooke, the instructor of Balfe and a famous composer himself; John Augustus Wade, also a pupil of O'Rourke, and the composer of several successful operas; Michael Kelly, historian, singer and composer; Michael William Balfe, William Vincent Wallace, George Alexander Osborne, of Limerick; Sir Robert Prescott Stewart, Augusta Holmes, born in Paris of Irish parents and famous both as a pianiste and composer; Charles Villiers Stanford; Hamilton Hart, Patrick Sarsfield Gilmore and many others, to show what an interesting history of Irish musical celebrities might be compiled, to the advantage of their native land and to the credit of the race from which they sprang.

"CONFESSION" OR SELF-DECEPTION

It is not by any means startling to learn that a movement in the direction of introducing the practice of confession has been started among our separated brethren. Such movements arise periodically, are taken up for a while and then sink into abeyance, since they are the outcome of emotion and do not originate in the doctrine or practice of any separated denominations. Ever since the Oxford movement was started confession has been largely practised in England, and it is now an established practice among the High Church and Ritualistic element in the Anglican communion. Rev. Dr. Charles M. Sheldon, of Topeka, has adopted the practice, he says, for some years past, devoting two hours each Sunday to listening to the conscience murmurs of his congregation. He believes, he says, in a modified confession. Why modified? There is no such thing as modified sin or modified pardon for sin. The "power of the keys" is unconditional. Christ came to save sinners, but they must co-operate with Him in the work of redemption. They must do penance and resolve to sin no more—abandon once for all the ways of evil, for there is no half-way house on the road to salvation. Excellent as are the motives

which animate Dr. Sheldon and other confessional-inclined ministers in favoring the practice, we cannot help thinking that the salve they offer to "the mind diseased" is of the sort which the Anglo-Saxons called "wan-hope"—a delusive cheat, like that deception which "gives the word of promise to the ear, to break it to the hope." Honest Protestant ministers, while believing that it is part of their duty to indulge their flocks in the desire to confess their transgressions, acknowledge the inutility of the proceeding.

"We do not undertake to obtain forgiveness for a man's sins," said the Rev. T. E. Bill, a Denver Baptist clergyman. What, then, is the meaning of the confidence sought and afforded by either party? A man might as well go and tell his soul's trouble to a pump or a telegraph pole as to a minister who does not possess the power to absolve from sin, as commanded by God, in the Holy Scriptures. Such a performance is only as child's play—a mode of trying to cheat the devil in the dark, as the old saw has it. The gentleman in question is not to be beaten at a game of "hoodman blind." He will have his due or else know the why and the wherefore.—Catholic Standard and Times.

ULSTER GUARDIAN PUNCHES PATTERSON

IRISH LIBERAL PAPER WARMLY CRITICIZES RECENT LECTURE IN TORONTO

Star, Toronto, Sept. 6, 1913

The Ulster Guardian, which by the way is the only Liberal paper in Ireland, in a recent issue under the captain, "Dr. Patterson Tackles Toronto," has some rather pungent remarks about the lecture by Rev. Wm. Patterson at Cooke's Church here last month. As reported in one of the local papers, the Guardian refers to the lecturer as the "impressible Dr. Patterson," and proceeds to discuss seriatim the various points in his lecture.

MAY BE "ORANGE BITTERS"

It says in part: "According to the Toronto paper which seems to treat the lecture with scarcely the reverence that good Ulster covenanters would consider its due, 'Ulsterism with a lurch to it was served hot at Cooke's Church last night.'"

"We confess to our ignorance of what 'Ulsterism with a lurch to it, precisely means, but it seems to be some kind of 'beverage' probably 'orange bitters,' and we notice it was 'served hot.' No iced drinks for May street."

"Taking the statement regarding the heat of the church and the people the Guardian remarks that 'evidently the Toronto paper is not aware that even in winter time there is no need for any hot air pipes in May street. The pulpit warms the congregation to the toe-tips.'"

A RARE OLD JEST

To the statement that "The Presbyterians there (i. e. Ulster) are nearly all Liberals," the Guardian takes decided objection. It says: "This is another form of the rare old jest that if it was not for Home Rule nearly every Ulster Unionist would be supporting the present Government. Yet it is these same 'Liberals' who are never to be found saying a good word for any Liberal legislation, but are continually denouncing the Government. No doubt a big proposition of Ulster Presbyterians are Liberals, but they are firm and staunch supporters of the Irish policy of the Liberal Government. At the last meeting of the General Assembly over 200 of its members refused to vote for the anti-Home Rule resolutions that was proposed. But perhaps we are wrong in calling them Presbyterians. As Dr. Patterson's political friends in Ulster say, they are only 'rotten Protestants.'"

TAXES OR TORIES

"There must be a misprint in the following extract: 'Seventy-one per cent. of the Tories of Ireland came from Belfast and 80 per cent. from Ulster,' was a statement made by Dr. Patterson. As it stands, it, of course, is approximately true, but we venture to think that Dr. Patterson said 'taxes,' not 'Tories,' in which case it is not true. The bulk of dutiable articles, of course, pass through the port of Belfast, where the duties are collected, but it is all Ireland which eventually pays for these taxes, since all Ireland consumes the articles on which duty has been paid.

THE IRISH "BOBBIES"

"A further example of the misuse of statistics is seen in the following: 'In Ulster it takes 12 policemen to keep 1,000 people in order. In Galway it takes 43.'"

But why contrast Ulster with the worst county in Ireland? Why not compare Belfast, say with any county in Leinster, or most of the counties in Munster or Connaught? It would then be seen that the people down south were just as law-abiding as in any part of Ireland.

"Speaking of the much-discussed Ulster rifles, Dr. Patterson said, 'We lost \$110,000 worth. But there's more money, and as for the rifles, there are lots of those still, too.'"

Did Dr. Patterson tell his hearers that the rifles came from Italy, which we believe, has some connection with the Pope and the Roman Catholic Church he was denouncing? We are glad to hear there's more money, for we thought the Carson Defence Fund was running low; and while there may be a doubt



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about the rifles, still, as the Derry riots have shown, there are lots of revolvers to make glad the hearts of Ulster Unionists."

A STATISTICAL JOKE

"Another statistical joke is the following statement: 'During forty years of the last century the population decreased from 4,500,000 to 3,500,000. At the same time that this population decreased 27 per cent. the number of priests, monks and nuns increased 139 per cent.'"

Dr. Patterson did not tell his audience, as he could truthfully have done, that the number of priests per 1,000 of the Catholic population of Ireland is greatly less than the number of Protestant clergymen per 1,000 of the Protestant population. Why does he see only the moles in other people's eyes and forget the beam in his own sides?"

FLAG-FLAPPING NOT LOYALTY

Referring to Dr. Patterson's display of a Union Jack after mentioning a flag-burning incident in Belfast the Guardian comments:

"Flag-flapping is not loyalty, and when we contrast Ulster Covenanters' pseudo-devotion to the Union Jack with the grand reception given to the late King Edward by Nationalist Connaught in 1903 and to King George by Nationalist Dublin in 1911, we think the latter have it in deeds if not in words. After all, it is pretty tough for those who threaten to fire upon the King's troops if Home Rule becomes a law to accuse others of disloyalty."

AGREE ON ONE POINT

On one point at least the Guardian agrees with Dr. Patterson: It says: "We will conclude with one quotation in which we fully agree with Dr. Patterson: 'If left alone the parties in Ireland are as well disposed toward each other as any people anywhere.'"

LUTHER AND THE BIBLE

In a sermon delivered in the Congregational church, Excelsior, Minn., and reproduced in the Minnetonka Record recently, the Rev. P. A. Cool attempts to "flash" before the eyes of his readers, a bird's eye view of three thousand years of Bible history.

While he speaks with reverence of the Bible, he cannot resist the temptation to take a gratuitous fling at the Church, without whose fostering care the Bible would not have been preserved throughout the ages. The Book of God, he says, "became the sacred treasure of the Church and Empire, and the authority in the literary world. Rome guarded her secret well, it not wisely. Learning was kept alive, but the people, without the word of God, sat in darkness." Evidently, Mr. Cool has not learned to read aright the history of what he calls the Dark Ages, as set forth in the writings of a Protestant historian, Dean Maitland, who is far from charging the Church with preventing the diffusion of knowledge among the people.

The period to which he refers was by no means an age of ignorance. It was one of the most enlightened eras in the history of the world, and if, as he rightly declares, the Bible was the authority in the literary world, how could it be a closed book to the people?

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However, Mr. Cool's statement is only preliminary to a laudation of Martin Luther as the one who first gave the Bible to the people in their own language. Mr. Cool finds it necessary to contrast the alleged attitude of the Church in preventing the spread of the Bible in the vernacular with that of Martin Luther who is supposed to have placed the "Book of God" in the hands of the people thus opening up to them, for the first time, its treasures of wisdom and enlightenment. He does not hesitate to reiterate the oft-repeated story that Martin Luther stumbled upon a copy of the Bible at the age of twenty. Had he stopped to think for a moment before making this unfounded assertion, he would surely have realized that the statement carries its own refutation. At the age of twenty, Martin Luther was a student at the University of Erfurt, and if we grant for the sake of argument that he did come across a copy of the Bible for the first time, is it not strange that he still continued a fervent Catholic, even though "he saw that Christ could save men without the Pope?" More than that, he not only continued to be a good Catholic, but, two years afterwards, he entered the Augustinian Monastery at Erfurt, was ordained at the age of twenty-four, and for ten years continued to serve the Church in the ranks of the priesthood. During his theological studies and during the years of his priestly ministrations, he must have been familiar with the Bible, as it was then taught in the seminaries and used in the liturgy of the Church.

But Mr. Cool would have us believe that Luther's whole life changed after he found the Bible at the age of twenty. If there was a change, it was for the better. The change for the worse, which ushered in the so-called Reformation, did not take place for nearly a score of years after he is supposed to have found the first copy of the Bible.

As a matter of fact, there were German editions of the Bible before Luther's time. He was not the first to translate it into the language of the people. This calumny rests on the authority of D'Aubigne in his unscholarly history of the Reformation, and has been refuted by Dean Maitland in his work on "The Dark Ages." The facts of the case are thus stated by Father Gigot in his "Biblical Lectures":

"Before the first Protestant version was sent forth into the world there appeared 84 printed editions of Holy Writ in the ancient languages. * * * In the Latin, which occupied a special position as being the universal language of the educated men of the time, there were published 343 editions, of which 148 were of the entire Bible, 62 of the New Testament, and 133 of separate books of the inspired writings. * * * In the modern languages * * * there were issued 198 editions, of which 104 were of the entire Bible, comprising 20 in Italian, 26 in French, 19 in Flemish, 2 in Spanish, 6 in Bohemian, 1 in Slavonic, and 30 in German, and 94 of single portions of Holy Writ, consisting chiefly of copies of the New Testament and the Psalms. In all including the Polygot printed at the cost of Cardinal Ximenes, 629 editions of the Bible and portions of the Bible of which 198 were in the languages of the laity, had issued from the press with the sanction and at the instance of the Church, in countries where she reigned supreme, before Luther's German version of the Bible appeared in 1534."

Notwithstanding this unanswerable refutation of the claim put forth by certain Protestant preachers on behalf of the fancied priority in time of Luther's translation of the Bible, the old lie will not down as long as people are found gullible enough to swallow it without question. We are surprised that a minister of Mr. Cool's standing in the community should have to rehearse the hoary calumnies of anti-Catholic historians in order to hold the attention of his people.—Catholic Bulletin.

THE LONDON TIMES ON ROMAN NEWS

We have expressed our opinion very strongly from time to time on the despatches sent from Rome concerning Vatican affairs and published in our daily papers. We pointed out the impossibility, that the ordinary newsgatherer is under, of obtaining authentic information on many things, and showed from the very wording of his stories that they were, at least in their details, the products of his imagination. Some took offence at this, attributing it to a blind partisanship, or to a resentment for any attempt of the secular press to penetrate the pontifical palace.

To show the justice of our remarks, we are happy to be able to quote the following from the Rome correspondent of the London Times, a journal with no love for the Holy See:

"Every visitor to Rome knows the great door of bronze—the Portone di Bronzo—which gives access to the Vatican from the end of Bernini's colonnade. The door has a fascination for tourists; it marks the boundary between the Italian kingdom and the Papal State—as the Swiss sentries witness—between a very new order of things and a very old. But for nobody has it a greater fascination than for the Roman journalist. Give him the slightest excuse—a rumor that the Pope is indisposed or that the Cardinals are all going on strike—and he will

spend long happy hours under shelter of the outside colonnade and fill the pages of his newspaper afterwards with wonders of romance. The great advantages of this form of journalism are that the reporter is secure against competition, since one story is as good as another in the certain absence of truth, and that he is certain against authoritative contradiction which, being the monopoly of the Osservatore Romano, rarely is heard before half a dozen never and more startling inventions have surpassed the first.

Just now the Roman journalist has had a very enjoyable time outside the Portone di Bronzo, and the object of his attentions has been the Swiss gentlemen on the other side of the door. The Swiss Guard itself—the actual barrier between the journalist and all the entrancing mysteries which await his revelation within the Vatican walls, the inexorable sentry who opposes a halberd and the unintelligible Swiss language to all journalistic inquiry—has furnished material for many well-filled columns. It need hardly be said that the journalist made the most of the occasion; even the bronze door was put to shame by the brazen improbability of some of his inventions. . . . It seems a pity sometimes that it is such a barrier of news. If only information came out of it more freely there would be no reason for the Roman journalists to draw so largely on his own imagination. The foreign Press, it is true, would be the loser of some sensational stories, but, after all, truth, however dull and sober, has some claim on our respect. The world would never have heard, for instance, that the Pope had one morning determined on a new dogma; just as an ordinary man would have made up his mind to a new suit of clothes. Nor would it have been intended to increase its territory by purchase. The real sinfulness of these stories lies in the fact that it is only a Roman who can appreciate their inherent absurdity; the outside

cause it is unseemly, partly because it is weak and ineffective."

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world swallows them in all good faith."

We can not agree with the Times correspondent on the propriety of opening wide the bronze door. This is a matter to be decided by the Holy Father exclusively. Neither are we as sure as he of the simple innocence of the Roman journalists. Nevertheless we are glad to have his testimony to their methods, and to the unreliable character of the news they disseminate.—America.

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