

## FOREIGN INTELLIGENCE.

## FRANCE.

**PROCESSIONS IN FRANCE.**—The solemnity of Corpus Christi has brought round the annual attacks on religious processions in France. The attempts to prohibit them, made usually by municipalities composed of free-thinkers, are always based on a supposed enactment by which they are alleged to be confined to places where there is no Protestant or other non-Catholic place of worship. The law referred to is that of the 18 Germinal of the year X, but its precise effect has been defined by several Ministerial circulars of the year XI, from which it follows that its dispositions apply only to those Communes where there is a recognized Consistorial Protestant Church, for which the first requisite is a population of at least 6,000 souls of that creed, and the second the acquisition of a legal status by means of a formal recognition by the Government. A smaller number of Protestants may erect and possess any number of churches for their convenience, but as the law was laid down by M. Portalis, such churches do not come within the category of those which are an obstacle to the public exercise of another form of worship. The Concordat provides that "the Catholic religion shall be freely practised, and that its worship shall be public," and, except in the three or four towns in France where there is a Consistorial Protestant Church, there is nothing to limit that freedom and publicity. The Minister of the Interior takes, it appears, the same view of the point, for he has addressed a circular to the Prefects directing them to call on the municipalities to respect the law, not to interfere with established usages, and only to take the measures required by the interests of public order after consultation with the clergy. As to the presence of the authorities in the processions, the Minister leaves that to be settled by the custom of each locality.

If there was any place where this interference of the Minister was called for, it was certainly Marseilles. On Friday, the 7th, was to take place the venerable procession in honor of the Sacred Heart, in fulfillment of the vow made by the Chevaliers in 1722, during the terrible visitation of the plague. The Bishop, as usual, invited the municipality to take part in it, but received in reply from the Mayor a prohibition of that and all other processions, as being in contravention of the law already referred to, which, although he was aware that "it had long been abrogated by custom at Marseilles," still existed, and ought to be respected. The city, moreover, was in a state of siege, and, added the Mayor, with a certain acidity, the Government has not yet, in spite of our tranquillity, thought the moment come to put an end to this exceptional and rigorous measure. It is, therefore, he thinks, the duty of the municipality to prevent all manifestations which may become causes of disturbance. The Bishop is then asked to give up the idea, and told, if he persists in it, to apply to the General in command, who has full powers to give permission if he likes; but who must, in that case, be responsible for the consequences. The General has given permission, and military protection also; but the snubbing from the Ministry of the Interior, which the Mayor of Marseilles must have since received, will, it is to be hoped, not be thrown away. The votive procession of Marseilles is too celebrated in history, as well as too sacred in its obligation, not to be a matter of more than merely local interest.

**FRENCH WARS.**—France, during the five centuries preceding the past—that is from 1300 to the year 1800, was engaged in 326 years of war, of which eighty years were spent in civil war, and 246 years in foreign war. During that period 184 great battles were fought. The record of these five centuries shows that in the fourteenth century there were forty-three years of war; or five of civil war, and thirty-eight years of foreign war; in the fifteenth century there were seventy-one years of war, or eighteen years of civil war, and fifty-three years of foreign war; in the sixteenth century there were eighty-five years of war, or thirty-three years of civil war, and fifty-two years of foreign war; in the seventeenth century there were sixty-nine years of war, or seventeen of civil war, and fifty-two of foreign war; and in the eighteenth century there were fifty-eight years of war, or seven of civil war, and fifty-one of foreign war.

**THE STRASBOURG CAPITULATION.**—Gen. Ulrich, in the case drawn up for his defence, has made several good points, some of which appear impossible to answer. General Ducrot, he says, declared, in a pamphlet published by him some years ago, that he would undertake to take Strasbourg in a week; General Ulrich held it for two months. "Strasbourg was the only place before which trenches were opened, the only one in which two breaches, one of them practicable, were made; its guns were disabled, its ramparts destroyed, its citadel burnt; it lost one-fourth of its garrison; nearly 1,200 of its inhabitants were disabled, and 10,000 houseless; its public buildings and a third of its houses were destroyed, and there was no chance of receiving relief; and yet honour is not satisfied. In what then does honour consist?" To the accusation that he did not spike his guns and destroy the ammunition, General Ulrich answers irretrievably that before the signature of a convention it is impossible to do so, as you do not know whether you may not have to go on fighting, and after the signature, you are bound in honor not to do so. Spiking guns and drowning powder are in fact only compatible with a virtual surrender at discretion, for it is not open to you after this to reject any terms that may be imposed on you. The correspondent of the *Full Mail Gazette* says that Gen. Ulrich's reputation may perhaps look up again, as it has become known that the German press, in commenting on the report of the Commission, is very complimentary to the defence; in the face of which fact severity of criticism may be thought impolitic, as tending to alienate the sympathies of the Strasbourgers.

**ANOTHER CURE BY THE JESUIT MARTYRS**

**OF PARIS.**—We (*Tablet*) translate, with some abridgement, from *le Monde*, an account of the cure of a boy named Andrew D., residing in Paris at the chapel of the Jesuit Martyrs of the Commune. Andrew had been afflicted for two months with a nervous affection, which contracted the extremities of his limbs, and made him unable to walk or even to stand, and deprived him of sight and of hearing. The best medical and surgical aid was had recourse to, but without effect; his sufferings were great and the disease was evidently reaching the vital organs. At this stage of his illness the boy formed a wish to make a Novena to the Jesuit Fathers. It was readily seconded by his friends, and on the last day of it, the 28th April, he was carried to hear Mass, at the Mortuary Chapel, and laid, not without considerable suffering, on two chairs and propped up with cushions. When the celebrating priest ascended the altar after the Confiteor, kissed the altar stone, and said the accustomed words—"We pray Thee, O Lord, by relics of thy Saints, which are here," &c., he felt that a miracle was being wrought. The boy too felt that he was cured. He, however, remained quiet from respect to the divine service, but at the Gospel he threw off the rug that was over his legs, and stood upright. He walked home from the chapel, walked about all day, showing himself to his friends and neighbours, and walked to the chapel again in the evening to attend Benediction. His malady is totally gone; his face has changed its expression and now bears the stamp of perfect health, and no symptoms has re-appeared.

## BELGIUM.

**BELGIAN ELECTIONS.**—The elections for Provincial Councilors in Belgium have just concluded with a great triumph for Catholics. The body consists of 559 members, and 337 Catholics and 222 Liberals were elected. Last year the Catholics were in a minority of 10.

## ITALY.

**ROME.—THE MINISTERIAL DIFFICULTIES.**—June 1.—The Ministry has had to sustain two severe attacks this week from the Republican party in the Chamber. On Monday the immediate suppression of the Religious Orders in Rome and the Roman provinces was demanded, and the Government only saved itself, as already stated, by promising to bring in a Bill for the purpose before the close of the Session. They gained their point by a majority of 12 votes. On Tuesday the same party demanded the repeal of the Grist Act of 1871, and the Ministry was again victorious, but by a majority of 16.

**MORE OUTRAGES.**—A short time ago the House of the Redemptorists, built by F. Douglas, was broken into at night and a large quantity of church plate and other valuables carried off. During this week three murders have been committed. Not a week passes without a terrible record of the increase of crime, not only in Rome but likewise throughout Italy. Signor Lanza was obliged to admit the other day that there are at present more than 72,000 prisoners in the various prisons of Italy, of whom 20,000 have not as yet been tried.

**THE OUTRAGES IN ROME.**—An effective answer is preparing to those English papers which have thought fit to deny the frequency and atrocity of outrages on ecclesiastics and religious in the streets of Rome. An English gentleman resident here is believed to be engaged in the preparation of a complete list of cases of such outrages down to the present time, supported by documentary evidence and the testimony of eye-witnesses.

**M. Veuillot.**—The Holy Father has written a beautiful letter to M. Veuillot, a propos of the recent admonition to French Catholics. It has not been published; and, for reasons which may be easily conceived, will probably not be given to the world. I understand, however, that it awards a high meed of praise to the distinguished Catholic journalist for the int. of his principle, and the unflinching zeal and high ability with which he has for so many years defended the interests of the Church and the rights of the Holy See. A similar letter has, I am told, been written to Mgr. de Segur; and it too, perhaps for similar reasons, has not been published.

**THE RELIGIOUS ORDERS IN ROME.**—The policy likely to be embodied in, or based upon, the Bill dealing with the Religious Orders in Rome is perhaps indicated in an article which has just appeared in the Ministerial *Liberta*. It is no other than that which proved so efficacious in the rest of Italy, where it was not thought advisable to apply the law of dissolution in all its rigour at first. In order not to irritate "Europe and the present Pope," and, at the same time, to assert the rights of the Revolution, it will, says that paper, be desirable simply to confiscate one convent after another on grounds of public utility. "The rest will follow when the moment is opportune," and the question of the Religious Orders will be thus solved without any shock or difficulty.

## GERMANY.

**DECLINE OF PROTESTANTISM IN NORTH GERMANY.**—The *Kreuz-Zeitung* publishes a pastoral letter addressed by the Superintendent-General of the Evangelic (Established) Church of Prussia to the clergy of the same church as the result of the deliberations of its governing body lately assembled in synod at Berlin. The Superintendent-General makes bitter complaint that the calamities of the late war and the wonderful successes vouchsafed to the nation have done little or nothing towards arousing a feeling of piety in Prussia. The letter continues as follows:—"All earnest desire after the word of God seems to be extinguished. Infidelity is seriously on the increase; the foundations of Gospel-truth are shaken. The perverts attack religion with impunity. Our Church's members are, for the most part, cold towards her, and, as it were, strangers to her. There prevails amongst her working-staff none of that union of souls which is founded on unity of faith.—The division has become so wide that in many quarters disruption seems inevitable. The effect of these and similar causes in action is, that discouragement is taking a hold on many minds; the firm confidence once placed in the future of the Evangelic Church in general and in that of Prussia in particular, begins to be shaken; thus the Church's power of action is paralyzed, and all this is taking place at a time when in all the ranks of life, and above all in opposition to a social movement that is working for our country's ruin, the Evangelic Church has to accomplish a task far more arduous than at any former period of her history."

## TURKEY.

**THE ARMENIAN PATRIARCHATE.**—It is satisfactory to learn from the *France*, that M. de Vogue, the French Ambassador at Constantinople, has, in concert with the Austrian Intendencia, protested vigorously against the false election and subsequent sanction of the Turkish Government, by which a schisma-

tical Bishop has been imposed as Patriarch upon the Armenian Catholics. According to the statement in the *France*, the Ambassador's protest followed the election, and was previous to any confirmation of it by the Porte, but as the election certainly took place on or before the 19th May, and as it has been positively stated that the *berat* of investiture was conferred on Mgr. Cupelian, the excommunicated Bifer, on the 25th, and as M. de Vogue, when the question was put to him on the 29th was unaware that any action had been taken by M. de Vogue, we agree with the *Univers* that the presumption is that the protest was not made till after the confirmation of the election. If so, it may be more difficult to induce the Turkish Government to recede from the position which they have taken up, particularly as it is well known at Constantinople that in the last days of the Empire M. Bourree and Count Daru himself did all they could to oppose Mgr. Hassoun and to encourage the schismatics. But the argument that the appointment of Mgr. Cupelian is a purely civil one must be strenuously repudiated, for the Turkish decree does more than accept that appointment, it distinctly affects to deprive of the Patriarchate Mgr. Hassoun whom it had recognized solemnly enough, and not only Mgr. Hassoun, but any other person who may receive the *Bill Reverenda*. It cannot therefore be urged that Mgr. Cupelian's appointment is a mere civil excoressence, and that the rightful Patriarch's spiritual position remains untouched.

—*Tablet*.

## FATHER BURKE'S LECTURE.

(Continued from 2nd Page.)

and propriety, they would not enter. I do not believe there is a lady here listening to me, who would walk into the Quirinal, to-morrow, even if she was in Rome (cheers). The third circle, for a time, is plucked from the Pope's brows; and, instead of a crown of gold, the aged man has bent down and has received from the hands of ungrateful Italy the present of a crown of thorns. But, as if to compensate him for the temporary absence of the crown of temporal rule; as if to make up to him for that which has been plucked, for a time only, from the tiara, the Almighty God has brought out, in our age, upon the pontificate of Pius IX., the other two circles, that of supreme Pastoral and supreme Bishop of the Church, with an additional lustre and glory that they never had before (cheers). Never, in the history of the Catholic Church, have the faithful, all the world over, listened with so much reverence, with so much love, with so much faith and joy, as the Catholics of the world, to-day, listen to the voice of Pius IX. in Rome (cheers). Never have the Bishops of the Catholic Church shown such unanimity, such unity of thought, such profound and magnificent obedience. Never has the Episcopate of the Catholic Church so loudly, emphatically, and unitedly upheld the privileges and the glories of its head, as the Episcopate of this day has upheld the glory of the Papacy of Pius IX. (loud cheers). And it is no small subject of praise and of thankfulness to us, that, when eight hundred men amongst them, loaded with the responsibility of the Church, eight hundred men representing all that the Church had, of perfection, of the priesthood, and of jurisdiction and power,—when these eight hundred men were gathered round the throne of the august Pontiff, they presented to the world in its hostility, in its infidelity, in its hatred, so firm a front, that they were all of one mind, of one soul; one voice only was heard from the lips of these eight hundred; and that voice said "Tu es Petrus!" Oh! Pius, Peter speaks in thee; and Christ, the Lord, speaks in Peter (cheers). One of the most honored of these eight hundred,—one of the foremost in dignity and in worth,—now sits here in the midst of you, the Bishop and pastor of your souls. (this allusion to Archbishop McCloskey elicited a perfect storm of cheering, in acknowledgment of which the Archbishop rose and bowed). He can bear living witness to the fact which I have stated. Out of the resources of his learned mind,—out of his Roman experience, as an Archbishop,—will he tell you,—out of his historic role will he tell you,—that never was the Church of God more united, both in the priesthood and episcopacy, and in the people,—more united in ranks cemented by faith and strengthened by love, than the Christian and Catholic world to-day is, around the glorious throne of the uncrowned Pontiff, Pius IX. (great cheering).

And what shall be the future of this tiara? We know that the crown of universal pastordship and the crown of supremacy are his; that no man can take from him that which has grown unto him under the hand of Jesus Christ. We know that he may be in exile to-morrow,—that he may be without a home, persecuted and hunted from one city to another. But we know that God and the Church of God have set their seal upon him, and their sign that no other man upon this earth can wear, namely, that he is the head of the Church, and the infallible guide of the infallible flock of Christ (loud cheers). Will his temporal power be restored? Will the third circle ever again shine upon that tiara? It is a singular fact that the only man who can speak of the future with certainty is the Catholic. Every other man, when he comes to discuss any subject of the future, must say, "Well, in all probability, perhaps, it may come to pass; it may be so and so" (laughter); but the Catholic man, when he comes to speak of the future, says, "Such and such things are to come," he knows it as sure as fate. There is not a man amongst us that does not know that this usurpation of Rome is only a question of a few days (cheers)—only a question of a few days (renewed cheers)—that the knavish king may remain this year, next year; perhaps a few years more; but as sure as Rome is seated upon her seven hills, so surely will the third circle of the tiara be there; so surely must there be a Pope-king there (great cheering and cries of "Bravo") And why? For the simplest of all reasons: that her empire, or her temporal power, is very convenient, and very useful, and very necessary for the Church of God; and that whatever is convenient, or useful, or necessary for her, God in Heaven will provide for her (cheers). That temporal power will return as it returned in the times of old, because it is good for the Church and because the world cannot get on without it (cheers). The hand that has held the reins of society for a thousand years and more,—the hand that has held the curb tight upon the passions, and the ambition, and the injustice of Kings,—the hand that has held, with a firm grasp, the reins that govern all the people, is as necessary in the time to come, as it was in the times past; and, therefore, God will keep that hand that holds the reins of the world, a royal hand (cheers). Hence it is that we Catholics have not the slightest apprehension, the slightest fear about this. We know that, even as our Divine Lord and Master suffered in Jerusalem, and was buried and remained three days in the grave, and undeniably rose again, all the more glorious because of His previous suffering,—so, in like manner, do we know that out of the grave of his present tribulation,—out of the trials of to-day, Pius IX., or Pius the Ninth's successor,—for the Pope lives for ever,—will rise more glorious in his empire over the world, and in his influence and power, all the more glorious for having passed through the tribulations of the present time (loud cheers). But, my friends, just as the most precious hours in the life of our Lord, were the hours of His suffering,—just as that was the particular time when every loving heart came to Him,—the time when the highest privileges were conferred upon mankind, namely, to wipe the sweat and blood off His brow; to take Cross off His shoulders; to lift Him from His falling, and His faintness upon the earth; so, also, the present is the hour of our highest privilege as Catholics, when we can put out

our hand to cheer, to console, to help our Holy Father the Pope (cheers). This hall is crowded; and, from my priestly, Catholic, and Irish heart, I am proud of it (renewed cheers). It is easy to acclaim a man when he is "on the top of the wheel," as they say, and everything is going well with him.—It is easy to feel proud of the Pope when the Pope abides out, acknowledged by all the kings of the earth. Ah, but it is the triumph of Catholic and of Irish faith, to stand up for him, to uphold him before the world, and, if necessary, to fight for him; when the whole world is against him (great cheering). Therefore, I hope, that when the proceeds of this lecture are sent to the man, who, although poor, and in prison to-day, has kept his honor, has kept his nobility of character; and when millions were put before him by the robber-king, said he would dirty his hands by touching them (cheers);—but when the honest and the clean money of to-night shall be sent to him, I hope that some one of those officials here will also inform him that that money was sent to him with cheers, and with applause, and from loving and generous Irish Catholic hearts (cheers); that it was given, as Ireland always has given when she gave,—given with a free hand a loving and generous heart (cheers). As a great author and writer of our day said, "I would rather get a cold potato from an Irishman, than a guinea in gold and a dinner of beef from an Englishman" (laughter and cheers).

And, now, my friends, I have only to state to you that, from my heart I thank you for your presence here this evening. I know that the sacredness of the cause brought you here as Catholics. I flatter myself, a little, that, perhaps, some of you came, because, when I was last here before you, I told you, in all sincerity, that my heart and soul were in this lecture, and that I would take it as a personal favor if the hall were crowded this evening. The hall is crowded; and I am grateful to you for your attendance, and your patience in listening to me, and for the encouragement that you gave me by your applause (loud cheering, amid which the eloquent lecturer retired).

**ARROWROOT BISCUITS FOR INVALIDS AND CHILDREN.**—Rub together three-quarters of a pound of sugar and the same weight of butter until they rise; beat three eggs well and mix with it, then stir in two cups of sifted arrowroot, and two cups of sifted flour; roll them out thin, cut them with a biscuit cutter, place them in buttered tins, and bake them in a slow oven.

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MONTREAL, 21st Nov., 1871.

Mr. J. D. LAWLOR:

Sir,—In reply to your inquiry, we have much pleasure in stating that your Family Singer Sewing-machine gives entire satisfaction. We have used the Wheeler & Wilson and other machines of American manufacture, but give yours the preference for family purposes.

MISS PHOEBE ALLAN,  
"Ravensaraig," McTavish street.

MONASTERY OF O. L. OF CHARITY,  
Ottawa, Oct. 21st, 1871.

Mr. J. D. LAWLOR:

Sir,—We experience much pleasure in adding our testimony to the excellence of the Singer Family Sewing-machine, of your own make, which we purchased from you. We feel perfectly satisfied that it is equal to the Wheeler & Wilson, and superior to any other Sewing-machine we have ever made use of in this Institution.

THE SISTERS OF O. L. OF CHARITY.

MONTREAL, March 16th, 1872.

Mr. J. D. LAWLOR:

Sir,—Having tested the qualities of the Singer Family Sewing-machine, manufactured by you, I have the pleasure to inform you that it is remarkably easy to understand, and it makes a superior and uniform stitch with all kinds of thread from No. 10 to 150. Thus I can do the most delicate work to perfection, and sew the heaviest cloth with the greatest facility. In my opinion, this machine is more suitable than the Wheeler & Wilson for family use and light manufacturing purposes.

MRS. E. TASSE, MILLNER,  
100 Notre Dame street.

HOSPICE St. JOSEPH,  
Montreal, Aug. 5th, 1871.

Mr. J. D. LAWLOR:

Sir,—On former occasions our Sisters gave their testimonials in favor of the Wheeler & Wilson Sewing-machine; but having recently tested the working qualities of the Family Singer, manufactured by you, we feel justified in stating that yours is superior for both family and manufacturing purposes.

SEUR GAUTHIER.

VILLA MARIA,  
Montreal, Sept. 7th 1871.

Mr. J. D. LAWLOR:

Sir,—Having thoroughly tested the qualities of the Family Singer Sewing-machine, manufactured by you, we beg to inform you that it is, in our estimation, superior to either the Wheeler & Wilson or any other Sewing-machine we have ever tried, for the use of families and manufacturers.

THE DIRECTRESS OF VILLA MARIA.

HOTEL DIEU DE St. HYACINTHE,  
Montreal, 11th Sept. 1871.

Mr. J. D. LAWLOR:

Sir,—Among the different Sewing-machines in use in this Institution, we have a Singer Family of your manufacture, which we recommend with pleasure as superior for family use to any of the others, and perfectly satisfactory in every respect.

THE SISTERS OF CHARITY  
OF L'HOTEL DIEU, ST. HYACINTHE.

MONTREAL, May 3rd, 1872.

The Lawlor Family Singer Sewing-machine we have in this institution gives perfect satisfaction.—It is very easy to manage, and makes the most delicate stitching on gauze, and sews the heaviest cloth with great facility, using the finest cotton or the coarsest linen thread.

We take much pleasure in recommending it to families.

SISTERS OF PROVIDENCE,  
St. Catherine Street.

MONTREAL, May 3rd, 1872.

Mr. J. D. LAWLOR:

Sir,—We are happy to say that your Singer Family Sewing-machine proves highly satisfactory in every respect. It works to perfection on any material, light or heavy, with any kind of cotton or linen thread. Therefore, it suits our purpose better than we have ever used, and we shall recommend it as such with much pleasure.

SISTERS OF PROVIDENCE,

Coteau St. Louis.

MONTREAL, April 13th, 1872.

Mr. J. D. LAWLOR,

Sir,—Having in this Establishment seventeen of your Singer No. 2 Sewing-machines, some of which have been in constant operation on various kinds of work for upwards of seven years, I am happy to say that they prove perfectly satisfactory, and are superior to the Wheeler & Wilson, or any other Sewing-machine of either home or foreign manufacture we have ever used for manufacturing purposes.

FRS. SOULES,  
Manager Canadian Rubber Co. of Montreal.

QUEBEC, April 25th, 1872.

J. D. LAWLOR, Esq.,

DEAR SIR,—We have twenty-two of your machines, which have been in constant work for the past year, and we find them so serviceable that we have arranged with you to furnish us with some more of the same, in place of other kinds we have, they stitching our work better than any other we have tried.

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## FIRST CLASS.

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## COMMERCIAL DEPARTMENT.

## SECOND CLASS.

Religious Instruction, Reading, Orthography, Writing, Grammar, Geography, History, Arithmetic (Mental and Written), Book-keeping (Single and Double Entry), Algebra, Mensuration, Principles of Politeness, Vocal and Instrumental Music, French.

## FIRST CLASS.

Religious Instruction, Select Readings, Grammar, Composition and Rhetoric, Synonyms, Epistolary Correspondence, Geography (with use of Globes), History (Ancient and Modern), Arithmetic (Mental and Written), Penmanship, Book-keeping (the latest and most practical forms, by Single and Double Entry), Commercial Correspondence, Lectures on Commercial Law, Algebra, Geometry, Mensuration, Trigonometry, Linear Drawing, Practical Geometry, Architecture, Navigation, Surveying, Natural Philosophy, Astronomy, Principles of Politeness, Elocution, Vocal and Instrumental Music, French.

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BROTHER ARNOLD,

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Toronto, March 1, 1872.

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