

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, June 20.—Delegates of the party of the Right in the Assembly had an interview with the President to-day, but were unable to obtain from him any concession. M. Thiers was throughout firm in the expression of sentiment favouring the continuance of the Republican form of Government for France.

Negotiations looking to the final payment of the German indemnity and the evacuation of French territory are completed. The payment of indemnity still due to Germany is to be made by the 7th February, 1873, and third payment, also a milliard, due in 1874. The departments of Marne and Haute Marne are to be evacuated as soon as 500,000,000 francs of indemnity are paid, and the present force of the army of occupation to be reduced by one-third after payment of each milliard to Germany. The French government is already negotiating for bills of exchange to the amount of 500,000,000 francs.

TROCHU ON THE FRENCH ARMY.—General Trochu's reputation as a practical military commander, is now somewhat under a cloud, but as a theorist in all warlike matters, he is still looked upon as an authority. He maintains that the French Army has been ruined by overweening reliance on tradition and the law allowing substitutes. "Let us confess our mistakes," says he in effect, "and recognise the present impossibility of retrieving them.—The great revenge must be upon ourselves.—Those Frenchmen who love France best are of the same mind as the defender of Paris, and happily for the future of the nation, this kind of patriotism is every day becoming more common.

In the course of his speech, some days ago, on the Army Bill, the Duc d'Annamale spoke of one party having used a single fragment of the tricolor as the sinister emblem of civil wars.—This is considered in the light of a manifesto, in reply to that of the Comte de Chambord on the white flag. The Duc has since said that in so speaking of the flag of France he was true to the traditions of his house.

TO TRAVELLERS IN FRANCE.—Earl Granville has received a despatch from Her Majesty's Ambassador at Paris, enclosing a copy of a note from the French Minister for Foreign Affairs, announcing that the same facilities which have recently been accorded to British subjects entering France by the Northern frontier will be granted in the case of their departure or entry at other points of the French territory, the simple declaration of their name and nationality being sufficient. The only exception to this arrangement is stated to apply to the Spanish frontier, where, it is explained, increased precautions are at the present time necessary.

ARE THE FRENCH FICKLE?—The letter of the ex-Emperor will compel Chanzy's committee to take new ground with regard to the Sedan capitulation. It had been content to blame General de Wimpfen without proposing that he should be tried, but now the whole proceeding which terminated so disastrously for the French army, will be again gone into, and Wimpfen placed on his trial. The French have been charged, and perhaps with some justice, with being fickle in their estimate of public men, in proof of which the late governor of Strasbourg is cited, as showing how a man may be a popular hero to-day and execrated six months hence. The ex-Emperor himself is also an example of this. On the other hand although MacMahon and Bourbaki have been fully as unfortunate as Bazaine or de Wimpfen they are honored by the French people for their sterling honesty of purpose and undoubted bravery in the presence of the greatest calamities.

PARIS, June 21.—Elic Frederick Forey, Marshal of France, died yesterday, aged 68.

CRISIS IN FRANCE, June 21.—Political affairs are apparently approaching a crisis. The interview of yesterday between the delegates of the Right and M. Thiers leads to a rupture between that portion of the Assembly and the President. Members of the Right to the number of 50 have since held a meeting, at which speeches were made expressive of great indignation at the attitude of the chief executive, and it was resolved to leave M. Thiers to rely entirely for support upon the Left. During the session of the assembly to-day, the delegates of the Right summoned the Duc d'Annamale to a conference in the committee room. The members of the ministry all tendered their resignation to the President before the interview with the delegates of the right, but were all requested by the President to withdraw them to-day, with the single exception of Larby, head of the Department of Public Works, to whom it appears the Right have offered inducements to persist in his determination. The delegates of the Left are in the meantime quiet spectators of the expected crisis in public affairs, but maintain an observant attitude.

It appears that the counter proposals of France to Germany, in the matter of the early payment of the indemnity to the latter, were not, as has been reported, in the despatches from Berlin yesterday morning; but nevertheless a favorable solution of the negotiations between the two powers for an agreement of payment and the gradual relief of French soil from armed occupation is expected on terms much the same as already stated.

CONDEMNATION AND EXECUTION OF COMMUNISTS.—Perisier, Boin, and Bondia were executed on Saturday morning at Satory. They died crying "Vive la Commune!" The Military Tribunal has condemned to penal servitude for life Brissac, the secretary of the Committee of Public Safety, and has condemned to death Lolire, for complicity in the murder of Archbishop Darboy. The latter denies the allegation of the prosecution that he was one of the five or six volunteers to do the bloody service. On the contrary, his story is that he was told

off for duty at La Roquette, not knowing why. When there he saw the Archbishop of Paris and the other hostages brought out to be shot, and when the word "Fire" was given he obeyed the order. He fired, as well as he could remember, two or it might be three times. He did not aim particularly at the Archbishop, but he believed that his bullets struck him.

SPAIN.

CHURCH AND STATE.—MADRID, June 21.—It is reported that the Spanish Ministry have declared in favor of the separation of the Church and State in Spain.

PROTESTS OF THE BISHOPS.—Although one of the first acts of the Duke of Aosta on ascending the Spanish throne was to send Senor Ximemis to Rome to endeavor to obtain the recognition of his royalty by the Pope, yet his reign has been all along marked by successive acts of hostility and aggression against the Church. The odious law of last January ordering the offspring of marriages not solemnized by the civil officer to be registered as "bastards" proved that Amadeus was in earnest in his inaugural speech when he said:—"I shall make it my glory to walk in the footsteps of my illustrious father." By this week's Spanish news we learn that the Minister of Grace and Justice, having just published a decree, declaring the royal *exequatur* to be necessary for all Papal bulls, briefs, dispensations, indulgences, and acts of the Holy See. Cardinal Moreno, Archbishop of Valladolid, has addressed an able and energetic remonstrance to the Minister, pointing out the gross inconsistency of this interference with the action of the Church on the part of a Government which has so far ignored the Church as to deny its competency to celebrate a valid marriage.—The old law of Spain, it is true, required the Royal *exequatur* for Papal acts, *Redevant* Governments gave a *quid pro quo*—they recognized the Church and enforced her decisions.—The Archbishop also shows that the new ordinance, being as it is an arbitrary exercise of power, is at variance with the Constitution, which establishes the complete independence of all forms of religious belief. The Catholic is now placed in a disadvantageous position; while Freemasons, Jews, Mahometans, and Protestants are allowed the full and free exercise of their respective tenets in Spain, no *placitum regium* being enforced upon them.—The Archbishop concludes with this declaration:—"These are my last words on this subject; and I solemnly pledge myself to abide by them—be the consequences what they may—should the Government unhappily refuse to recognise the impolicy and the illegality of its present proceeding." The Archbishops of Compostella and Burgos, and the Bishops of Irun, Tarragona, and Badajoz, have made similar protests.

ITALY.

LIBERTY—AS UNDERSTOOD AT LUCCA.—At Lucca there has been some serious revolutionary disturbances. It appears that Count Bernardini of that city, who was formerly one of the Pope's guards on the occasion of the Mazzinian demonstration, was outrageously insulted by the mob. A number of vile prints were circulated amongst the people, in which this gentleman was held up to popular contempt. Instead of interfering, the police so far encouraged the populace that they tolerated their proceeding to the Court's house, and crying out before his windows the most horrible insults to religion and to the Bernardini family, which is one of the most respectable of the city. To make matters still worse, a few nights since Count Bernardini went to the theatre, and no sooner was he recognized than a number of ruffians commenced insulting him, and calling him by opprobrious names. The poor gentleman at once determined to retire from the theatre, and go home, but his intention being discovered, he was followed by a yelling mob to his door, crying out, "Down with Christ; down with Religion; *Morte al Papa*; Death to the Pope." The authorities took no notice whatever of the affair, and the next day a notice, by name Barsotti, formerly a Pontifical zouave, was cruelly beaten in public. So much for the treatment of the Pope's friends in Italy.

An Italian newspaper speaking of the reign of "law and order" in Rome says:—"Even a Sister of Charity passing along the street with a little girl, was followed by two men who addressed the most insulting language to her, attempted to pull off her veil, and to force the little girl away from her. A worthy stone-thrower at last succeeded in rescuing the terrified religious from her ruffianly assailants. Thus," says the Roman *Vice della Verita*, "even a sister of Charity—who is respected on the battlefield, and before whom the savage bends in admiration of the heavenly radiance which shines from her countenance,—even the Sister of Charity is not free to go and visit the sick and dying in the capital of Christendom." And this is progress! this is the boasted freedom which prevails in revolutionized Italy and in "emanipated" Rome!"

ROME, June 18.—The Pope has sent to the representatives of foreign nations an important circular concerning the present condition of the Holy See. It will soon be made public.

ADDRESS OF HIS HOLINESS TO ROMAN LADIES.—On Tuesday week the Princess Orsini, who is Prioress of the Sisters of the Way of the Cross for the succour of the sick, and President of the Congregation of the Daughters of Mary, introduced both those societies of devout ladies to an audience of the Holy Father, who conferred his benediction on them. One of the members having read an address, and another having recited an original ode in honor of His Holiness, he replied as follows:—

Beloved Daughters,—I have received with pleasure all that you have done and spoken, and I recognize the good-will by which you are actuated to labor always for the glory of God. At the Ascension of Jesus Christ, two angels upbraided those who remained in astonishment and motionless, with their eyes turned up to-

wards Heaven. Jesus Christ had gone up to Heaven to open its gates to us; he had ascended, all radiant in his brightness, and attended by the souls of the just whom he had just delivered out of Limbo. It was indeed natural that those who had seen a man go up thus miraculously to Heaven—that those who had come thither with Jesus should remain, fixed in wonder, gazing upwards in their amazement. But the angels came, and said to them, "Why stand ye thus looking idly up towards Heaven?" Go rather to the upper chamber—the angels seem to have meant—go there and pray with the others. You see, then, dear daughters, that it is always wrong to stay still in idleness; yes, even when we are looking up to Heaven to see wonders. In a word, we ought rather to act, rather to act than to gaze. This is what you have to do always and everywhere you can, whether at your country houses or amongst your friends, or in the midst of your families. Yes; there is good to be done by you in your own houses. Even in your own houses you may have some little disorders to cure; some of those belonging to you may need setting right. If so, set them right charitably, and strive to bring them to a good life. Keep on praying fervently; keep on working and setting a good example at all times and in all places, and then you will not have to be upbraided that you too "stand looking up to Heaven." Assuredly there are people to whom I should not say: "Why stand ye looking up to Heaven?" I should rather say: "What gain ye by looking down to earth?" Our present rulers are looking down to the earth. Yes, the world has been ever doing this—always looking down to earth; but those I speak of not only look down to the earth, they look down, in truth, to the depths below. I say that we ought to look up to Heaven, and labor for Heaven; all other things are as nought in comparison with our eternal salvation. I have said enough. We must do all we can by ourselves and by means of others. Think, beloved daughters, of the crowds who never reflect on God's law, and to whom the Prophet's reproach is applicable:—"Disipaerunt legem tuam." "They have cast away Thy law." Enough. Go to your houses, and take along with you my blessing; say to your families—especially to those who have the little disorder I alluded to just now—say to them: "The Holy Father's blessing comes to you too. He blesses you that you may get well." You will tell them this judiciously and with tact, as women well know how. I bless you, and your families, and all the objects of devotion which you have about you. *Benedictio, &c.* The Holy Father also spoke much in praise of the Sisters *Maestre Pie*, some of whom were present. They have the direction of the Congregation of the Daughters of Mary.

GERMANY.

PRINCE BISMARCK AND THE BISHOP OF ERMELAND.—When the Prussian Minister of State despatched a decree to the Bishop of Ermeland reminding him that to excommunicate the "old Catholics," Professors Wollman and Michels, would be to break his oath of allegiance to the King, he commenced a war between the civil and ecclesiastical authorities which will not easily be brought to an end. Threats of legal proceedings, fine, imprisonment, or exile, will not prevent Catholic prelates from doing their duty. They will obey the laws of the State where they can but when those laws are at variance with the laws of the Church and the instructions which they receive from Rome, they will resist any Bismarck and any Kaiser. Excommunication is a spiritual function with which the State has no more right to interfere than with the absolution of penitents, the ordination of priests, or the marriage of members of the Church. Prince Bismarck may easily elevate the Bishop of Ermeland into a hero, a confessor, or a martyr, but he will not be able to bend the wills and warp the religious fealty of the pastors of 14,000,000 of Catholics. If the sources from which we derive our information be exact, the alternative proposed to the Bishop by the Minister Von Falk, acting under Bismarck's instructions, is one which cannot cause a moment's hesitation in a prelate's mind. He will rejoice that he is counted worthy to suffer for righteousness sake, and will bring into more prominent notice the principles on which Catholic conduct is built. All this is said under the supposition that Mgr. Krementz has broken the laws of Prussia; but this he expressly denies having done. He maintains, on the contrary, that liberty of religion being allowed by the Prussian constitution and laws, he has acted quite legally in exercising a purely spiritual function—to prohibit which would be to deprive him of his religious liberty. Moreover, by the Prussian law, any change of religion is permitted, and he has therefore struck no blow at the civil honour of the persons whom he has excommunicated. They have changed their religion; but that is not his fault. The Minister, Von Falk, is, we understand, a Catholic himself, and it is therefore so much the more to be regretted that he should give his support to the anti-Catholic proceedings of the Government. The present case is but one in a long series, which must arise if the Ministers do not recall. They may force on a contemptible schism, but they will never be victorious over the Church.

THE COMING PERSECUTION IN PRUSSIA.—A remarkable article in the *Journal de Neuchâtel* proves that the Catholics of Germany are quite prepared for a period of open persecution. This paper observes that Prince Bismarck's temporary retirement is spoken of in exactly the same way as his retreat from public affairs immediately before the war. "It is well known," the writer continues, "that the Prince loves surprises, and every time that he disappears something new and particularly disagreeable occurs." It is said, that the Imperial Government is resolved to act energetically, and only held aloof from the debate on the Jesuits in order to leave the responsibility of initiative to the Reichstag. In fact, after the words pronounced by Prince von Bismarck on the subject of the Roman Embassy, there can no longer be any illusions, and we remain none. The Berlin correspondent of the *Daily Telegraph* gives us the programme, according to his idea of it; fine, imprisonment, and suspension from episcopal functions of all the German Bishops; and should that be "insufficient to vanquish their rebelliousness," dismissal from their sees, and appointment of "more loyal" priests in their stead. "The end," in fact, "of Roman Catholicism in Germany; for there are plenty of devout, learned, and exemplary Catholic priests ready to accept Church preferment from the hands of their lawful monarch." Fortunately, the Berlin information of the *Telegraph* does not always possess the authority of inspiration. Fortunately, also, there is such an agency as Divine Providence, though neither Prince Bismarck nor the *Telegraph* may take it into account.—*Tablet*.

FRUIT CAKE.—One pound of butter, one of sugar, twelve eggs, one pound of flour, half a teaspoon of brandy, one-half teaspoon of cloves, two of cinnamon, two pounds of raisins, two of currants, one of citron.

FATHER BORKES LECTURE.

(Continued from 2nd Page.)

man watch his words, to make a man measure well before he inflicts an injury upon his neighbor, than the thought, "If I say this, if I give way to this petty vengeance, or malice, or envy; if I say this thing, or publish that thing, even though that man may forget it, God will not forget it in the interests of the Kingdom of Heaven until I have gone out and swallowed this lie I am about to tell?"

To pursue a step further our relations to each other, society, and those around us, and every detail of social life as well, you will find the church following you, guiding your footsteps by her law, preserving your soul from sin, or touching it with a healing hand if you have fallen into sin. It is, therefore, no wonder at all, my friends, that every heresy almost that ever sprung up in the church assailed the confessional first. Nearly all the heresies united in this, at least many of them offered a bribe to poor human nature, and the bribe was, "You need not go any more to confession." Luther started this proposition; the world was shocked; they did not understand, but they were told, "Oh, it is all folly to be going to confession; don't go any more; there is no necessity." He abolished the obligation of restitution, because that is an obligation that is never complied with unless it is enforced; he abolished the sense of responsibility that brought the eye of God calmly but constantly into the soul; he abolished the fear of confession that restrained so many weak souls from committing sin; he abolished all that, and he left men to their own devices, and he left the world without the resources by which alone sin can be avoided and evaded, and he left the accumulated sins of man from his childhood to his extreme old age like a mountain upon him to bear them before the altar of judgement. Ah! cruel—cruel, indeed, was the heart of him who devised such an infernal scheme here. Cruel was his voice, O Luther, when thou didst say to Jesus Christ and to his church, "Let no more pardon, let no more grace come from you; let men live without it." Terrible was that denial of the greatest of earth's comforts as well as the most substantial of heaven's benefits: for what greater comfort can a man have if there be any hidden sin weighing upon his spirit, breaking his heart, loading him with a burden which he cannot bear alone, it is the natural instinct of that man to find a friend, and unbosom himself to that friend, and so lighten his own burden by sharing it with another, even if that friend has no power to relieve him, even if he had nothing to give him but a word of sympathy and of consolation. Merely to open the heart is such a relief that there have been hundreds and thousands who in order to do it—spoke their sins before the world. But the great drawback is "Where shall we find this friend? We must demand of him sympathy, we must demand of him patience, and above all, and what we really find we must demand of him to keep whatever we tell him secret. How rarely do we find a friend to whom you can entrust a secret. Tell me a man a friend that you don't wish the world to know, and you are in that man's power for the rest of your life." Why? Because if he tells that about you—you are ruined, and he can tell it; you have put yourself into his hands. But whoever thought of this in relation to the priest and confession? Did the thought ever come to anyone, to a Catholic mind, to say, "I can't tell my sins because I will be put into this man's power." Ah, you know that man has no power; well, you know that if you meet that man an hour afterwards and put your hand into his, you will be the same to him as if you had never bent knee to him. He will not be such an impious blasphemer as to remember that which the Almighty God of heaven has forgotten. And thus it is the confessional acts upon society. If the whole world were Catholics, and if all men consented to go regularly to the sacrament of penance, this alone would be an end to all sin; there would be no more sin, no more heart-breaking, no more tears, no more terrific records of robberies and murders, no more women hardening their hearts and making them more ferocious than the tigress which devours and tears her young, no more of that callous, cold, calculating dishonesty in men, casting their wives around each other, like a spider's web, to entrap each other—no more misery in this world—all would be healed if men would only open their festering souls and let the salt of the power and grace of Jesus Christ come upon them; thus do we behold the action of the confessional on society; but, my friends, let us pray that God may enlighten those who, without the faith of the Catholic church, go on day after day, year after year, adding sin to sin and bearing the accumulated burden of their sin before the terrific judgment of Jesus Christ, and whilst we pray for them, oh, let us, like good men and true, enter into those privileges and graces which we enjoy, cleansing our souls from sin, preserving them in their purity by the frequent application of the graces which destroy this sin in the beginning, and by frequent confession and holy communion build up our souls and add grace to grace and strength to strength until we are developed into the fullness of our humanity and our age in the Lord Jesus Christ.

WINE AND CUT WORMS.—Nothing can be done to seed corn to prevent the attacks of the wire worm. The wire worm is the grub or larva of a beetle, and is bred in the ground. An old sod is best for corn, and there these caterpillars are liable to be. Plow early; plant early, and drop eight or ten grains in a hill, and if some are cut off so close as not to sprout again, there may be still enough left; if not, replant. These caterpillars, like most others, soon come to growth, and will be out of the way by that time.—An old farmer always dips his seed corn in coal tar before planting, and it is a fact that he is less troubled with the wire worms than his neighbors. Coal tar is so cheap, and to be had in almost every town at the gas works, that it is easy to try it at any rate. The olive orchard of the Old Catholic Mission, San Diego, planted by the *pades* nearly a century ago, since it began bearing has never missed a season, now these 90 summers.

FINE CUSTARD.—Put in a small saucepan the yolks of four eggs, four teaspoonfuls of sugar, the peel of half a lemon, or a quarter of that grated, a grain of salt; mix all well, then add half a pint of milk; set the whole on the fire, stir continually with a wooden spoon till it gets thick and smooth, but do not let it boil, or it will curdle, then put it in a basin to cool, stirring now and then.

BOSTON BROWN BREAD.—Four coffee cups full of sifted Indian meal, two cups coarse flour either wheat or rye; one teaspoonful salt, one teaspoonful molasses, and boiling water enough to make it as thick as griddle-cake batter. When nearly cool, add half a teaspoon yeast, either home-made or distillery. Put the mixture into an iron baking dish, cover tightly, let it stand in a warm place until it cracks over the top (which should be smoothed over with wet hands before it is placed to rise). Bake it five or six hours in a moderate oven which will not burn the crust to a cinder.

JOINTY CAKES.—One cup of flour, three cups of meal, one cup of molasses, two cups of sweet milk, one of sour milk, one teaspoonful of soda, and one of salt. Bake one hour in a sponge cake tin. HAM TOAST.—Chop lean ham, and put it in a pan with popper, a lump of butter, and two eggs beaten. When well warmed, spread it on hot buttered toast, and serve.

Relief in ten minutes for horse colic. Pour a bottle of Johnson's Anodyne Liniment down the throat.

BREAKFAST—EPPE'S COCOA—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Eppe has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctors' bills."—*Cham Service Gazette*. Made simply with Boiling Water or Milk. Each packet is labelled—"James Eppe's & Co., Homoeopathic Chemists, London." Also makers of Eppe's Milky Cocoa (Cocoa and Condensed Milk.)

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MASTY CONSUMPTION CURED BY FELLOWS HYPOPHOSPHITES.

CARBONAR, NEWFOUNDLAND, Jan. 3, 1871.

Mr. JAMES I. FELLOWS.
Dear Sir: I came to this country in May, 1869. I found a countryman of mine labouring under some affection of the lungs. I recommended your Syrup, tried at the Druggists in Harbor Grace, but they thought I was inventing the name at their expense. However, in April, 1870, Mr. Edgar Joyce rapidly wasted away with every symptom of quick consumption, so that he was unable to walk across the room having no appetite, pains in the left side, nervous system unstrung, dry, hacking cough, &c. Fortunately I learned that your Syrup could be obtained at Mr. Dearin's, in St. John's, and immediately procured some (showed one to W. H. Thompson, who ordered a supply from you at once). This was Tuesday afternoon; at night he took the prescribed dose, and in the morning he described the very results notified on the wrapper. His appetite soon began to return, and a voracious one it was, too; the dry hacking cough changed into loose but violent attacks finally disappearing altogether; pains left his side, his hand assumed its usual steadiness, and before he finished ten bottles his health was quite restored, and to-day a more healthy person is to be found on our streets; and it is the opinion of all, had he not been fortunate in getting your valuable Syrup of Hypophosphites, he would now be in his grave. He happened to be in W. H. Thompson's the day your first shipment arrived, and took at once four bottles to the Labrador, which he was very anxious to do, but had no occasion to use them himself. No other medicine will ever prescribe, recommend or give, but yours.

I also recommended it to another consumptive, but have not heard from him since, as he lives in a distant part of the Island. Hoping this will give you some encouragement, I remain yours, &c., D. H. BURRIGE.

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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.

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