

FOREIGN INTELLIGENCE.

FRANCE.

PARIS, May 25.—The present uncertain conditions under which the Government of France is being conducted seem as a general rule to render the claims of politics so paramount that one runs the risk of neglecting phases, through which the country is passing, other than those purely administrative, and yet there are other sides of the picture which have to be considered if we wish to judge of the effects of the past two years upon the present moment, and, what is more important, speculate with any correctness on the future by the light of the tendencies of to-day. We have heard so much of the regenerative effects of the late disasters, of the lessons which have been learnt, of the vices peculiar to Imperialism, to which the military defeats of the nation are supposed to be entirely owing, of the purifying effects upon morals of any Government which bears the name of a "Republic," and of the change in principles which all these causes combined are presumed to have effected, that I thought that the time had come, now that a clear year has elapsed since the regenerators of society under the Commune burnt the public buildings of Paris, to see what the regenerators of morals under the Republic have done in the way of reforming its manners. I do not now speak of its theatres and its *cafés chantants*, where rampant indecency seems to provoke a comparison which the rule of the Empire fails to satisfy. These may be the result of a temporary laxity on the part of the authorities charged with the censorship of such entertainments, though the Press is in a great measure responsible for not stigmatizing them as they deserve.

May 29.—The principal feature of to-day's sitting has been a speech of M. Dupanloup, Bishop of Orleans. The speech, which was a very long one, but very attentively heard, may be well described in the words of its peroration: "Since you have thought it necessary to call upon all youthful France to undertake active service, we require, at least, that the freedom of conscience should not be restricted in the army, and that soldiers should not be prevented from being Christians. (General applause.)—Yes, parents give you their blood, their heart's blood, but they will not hand over their souls to you. Do not kill the soul of France, but respect conscience. Make such arrangements that, after fulfilling his military duties, a young man may say to his parents, 'Fear nothing; I am worthy of you, Christians. I left you a Christian, I return the same.'"

This speech, delivered by the Bishop from his place in the Assembly, evoked great applause.—*Times Cor.*

REVENGE IS SWEET—and France is tasting it in a very small degree in the literary way. A book is announced as in press made up of letters written to Louis Napoleon by prominent Germans, before the war. The materials for this epistolary work were found in the cabinets of the Tuileries, and it appears under the title of "Germany at the Tuileries." Most of the missives of this collection are applications for money, petitions for the Cross of the Legion of Honour, &c. As these letters are graced with the full names of the writers, the excitement which the publication will produce in Germany may be better imagined than described.

SPAIN.

MINISTERIAL TROUBLES.—MADRID, June 13.—A difficulty in the Government was caused by King Amadeus disapproving the measures which were adopted by the Cortes and supported by the Cabinet. The Ministry, as was anticipated, have tendered their resignations. The journals of this city assert that a plan is in contemplation to unite the Carlists with the Internationals.

June 14.—A new Cabinet has been formed by the united efforts of General Cordova and Senor Zorilla as follows:—Don Ruiz Zorilla, President of Council; Lieut. Gen. F. Fernandez de Cordova, Minister of War *ad interim*; Senor J. M. Beranger, Minister of Marine; Senor Gornely, Minister of Finance; Senor Echegaray, Minister of Public Works; Senor Gasset, Minister of Colonies; Senor Martos, Minister of Foreign Affairs and Justice of *interior ad interim*. Oaths of office were taken by members of the new Ministry last night. It is reported their first measure will be the appointment of General Don Baldomero Generalissimo of the Army of the North.

The new ministry must reorganize the entire military force of the kingdom. The Cortes will soon be prorogued, and subsequently dissolved.

ITALY.

MARRIAGE OF VICTOR EMMANUEL.—It is said by some of the foreign papers that Victor Emmanuel is about to celebrate his civil marriage with his morganatic wife, the Countess of Mirafiori, and that the President of the Senate, the Marquis of Torrearsa, whose place it would be to perform the function, energetically refuses to further the desire of the King, and declares that he will sooner send in his resignation.

CIVIL MARRIAGES IN ITALY.—Under the law establishing civil marriages in Italy (says a correspondent) there is no necessity for any preceding religious ceremony. The result in the centre and south of Italy, where the influence of the clergy is still enormous, is that many couples dispense altogether with the civil ceremony. At Rome nearly half the unions contracted are purely religious. Hence the inconvenience lately referred to by Dr. Defaleo. A new penal code, to be brought before Parliament during the current year, imposes a fine of from 120 to 500 francs for a first offence upon any clergyman who bestows the nuptial benediction on couples who have not previously been joined together by the magistrate.

Garibaldi is aged terribly of late. He now can walk only with the help of crutches; his fingers are distorted by rheumatism, and he looks

as if he never would be able to leave his residence, except in a litter.

Monsignor Carli, Bishop of Palmyra, in *paribus infidelium*, and coadjutor in one of the Tuscan dioceses, has been sentenced to six months' imprisonment by the Florence Police Court. His offence was the having read the Exorcisms prescribed in the Roman Ritual over a person whom competent ecclesiastical and medical judges had decided to stand in need of this ministrations of the Church. The Jewish *Liberta* terms the Catholic rite of Exorcism a farce; the other revolutionary journals follow suit. Monsignor Carli has yet to be heard in the Court of Appeal, and I shall probably have to refer again to this unwarrantable insult to a prelate of Holy Church. The *Paletta* puts a pertinent question to the persecutors of the Tuscan bishop: "Jesus Christ has promised that His disciples shall cast out devils. Do you believe in this power? No. Well then, tolerate those that do, in order at least not to put yourselves into contradiction with your own statute."—*Weekly Register*.

At Gattinara and other places in Piedmont there has been a heavy and continuous fall of snow. It is added that in Rome about the 13th and 14th inst. it was as cold as in the depth of winter, but this soon yielded to the brilliant sun of Italy. Many scientific men are of opinion that this great inconstancy in the weather may be attributed, among other causes, to the electro-magnetic phenomena of the recent eruption of Vesuvius.

As regards Naples, I may observe that the eruption was followed, as is usual, by a week of continuous stormy weather. Thunder and lightning were frequent and violent, and rain fell in great abundance, bringing down large quantities of ashes deposited on the mountain, thus extending the damage already done; in the plains, however, somewhat removed from the mountain, the rain did good by washing off the dust which had fallen on young vegetation.

The catastrophe of the eruption has, indeed, been terrible; but every picture has two sides, and we have reason to be grateful, perhaps, that we have been saved from a most destructive earthquake. The reports which I have given you above show that the whole of Italy was one vast volcano in labour, and had it not been for the relief it found through the crater of Vesuvius God only knows how much more tremendous the evil might have been. On former occasions, when Naples has been rocking, and my chandelier has been waving from side to side like a pendulum, people have thronged anxiously to get a view of Vesuvius, and I among the number. The first jet of smoke was, as it were, the signal of salvation; for though the eruption might cost some lives, it preserved hundreds, perhaps thousands, of others.—*Cor. of Times*.

ROME.—HEALTH OF THE POPE.—Our (*Times*) Roman correspondent writes:—"Reports are current in Rome that the Pope's health is failing. It is about a month since I had an opportunity of observing his Holiness, and he then had a robust and healthy appearance; in fact, it was very difficult to believe that he was about to complete his 80th year. He was somewhat corpulent, but his form, erect, and his step firm, and his voice was clear and sonorous when he made a short speech in which, with a tinge of bitterness, he denounced the injustice done in this world, and adverted to the possibility that God might yet repair it."

AGES OF THE POPES.—A priest sends the following note to the *Enquirer*:—"On the 13th of the present month (May) the Holy Father completes his 80th year. I have sought out the ages of some of his predecessors in the Papacy. Ever since the reign of Gregory XI., whom St. Catherine of Siena had the glory of restoring to Rome, A. D. 1378, the ages of all the Popes, with two or three exceptions, are recorded in history; but going farther back, we are often left in the dark on that interesting point. Now then, from 1378 to the present time, out of 53 Popes, we find 15 who have exceeded the age of four-score. The youngest of these Pontifical octogenarians is Pope Gregory XVI., who died in 1846, aged eighty years eight months and twelve days. Next in longevity come the Popes Gregory XII. (1406), Calixtus III. (1458), and Benedict XIII. (1730), who all reached 81; and Gregory XII., who abdicated in the year of his election, lived to 92. Popes Alexander VIII. (1691), and Pius VI. (1799), died at 82. Four Popes passed the age of 83; Gregory XIII. (1585), Innocent X. (1655), Benedict XIV. (1758), and Pius VII. (1823). A single Pope died at the age of 84. Three lived to be 86; Boniface VIII. (1305), Clement X. (1676), and Innocent XII. (1700). One only died at the age of 88; it was Pope Clement XII. (1740). Another, older than any during the period we have taken (*i. e.* from 1378 to 1872), was Pope Paul IV. of holy memory who was raised to the chair of Peter in 1555, when aged 89, and yet reigned four years, and attained his 93rd year. And yet Paul IV. is not the oldest of all the Popes, for if we go back to times earlier than 1378, we shall find that Pope Gregory IX., the holy friend of St. Francis of Assisi and St. Dominic was 86 years of age at the time of his election, and yet reigned nearly 14 years and died almost a centenarian in 1241, after having had the happiness and honour of canonizing St. Francis of Assisi, St. Clare, St. Dominic, St. Anthony of Padua, and St. Elizabeth of Hungary, whose spiritual father and guardian he had been. Pope John XXII., who died in 1334, after reigning 18 years, had passed his 90th year. Amongst all the Popes whose ages are recorded, we find but 20 who have exceeded, by longer or shorter periods, the age at which the present holy Pontiff has this week arrived. He resembles the oldest of the Popes, Gregory IX., in being a Tertiary of St. Francis and in the splendour of his virtues, and we hope that he will also resemble him in longevity and live for many more years to the greater glory of Our Lord Jesus Christ, to the honour of the Apostolic See and of Blessed Mary Immaculate, and to the salvation and sanctification of his flock."

GERMANY.

BERLIN, May 27.—In to-day's sitting of the German Parliament the general debate on the Navy Estimates was opened by the Director of the Admiralty, Herr Stosch, who declared that the centre of gravity of Germany's power lay in her army. It was not intended that her navy should fight great naval battles, or try her strength at sea with England or France. The task of the German navy was to protect her coast. An ironclad fleet capable of sailing forth to keep the ports open was necessary in the North Sea; so, too, flat-bottomed vessels were required in the Baltic. Corvettes were being built for the protection of the merchant navy, as well as small, flat-bottomed ships for service on the eastern coast of Asia.

The relations between the German Government and the Catholic Church are becoming more difficult, and it is not believed that Prince Bismarck's temporary withdrawal from public business will lead to a less determined policy on the part of the former. A military chaplain has been forbidden by his ecclesiastical superior, under pain of excommunication, from celebrating mass in a church which the Government had permitted the Old Catholics to use.

THE CHURCH IN GERMANY.—The Prince-Bishop of Breslau has in his turn pronounced the sentence of excommunication against the Professors Reinkens and Weber, and the Archbishop Buckmann, as also against two other priests of his diocese, Hassler and Hirschwalder, who are occupying themselves in promoting the schism at Munich.

RUSSIA.

Cholera has appeared in the southern part of Russia. All vessels arriving here from Russian ports in the Black Sea, are placed in quarantine.

FATHER BORKES LECTURE.

(Continued from 2nd Page.)

from the Pope's decision, but only submission on the part of the church, it follows that the Pope, when he speaks as the head of the church, when he preaches to the whole church, when he bears witness to the church's belief and to the church's morality, when he propounds certain doctrine to her—upon a body that can never believe a lie, that can never act upon a lie, whose destiny it is to remain pure in doctrine and in morality—pure as the Son of God who created her—it follows, that when the Pope propounds that doctrine to the church, he cannot propound a lie to her, or force that lie upon her belief.

In other words, the Pope may make a mistake. If he write a book as a private author, he may put something in it that is not true. If he propound certain theories unconnected with faith and morals, he may be as mistaken as you or I, but the moment the Pope stands up before the Holy Church of God, and says, "This is the church's belief, this has been from the beginning her belief, this her tradition, this is her truth," then he cannot, under such circumstances, teach the Catholic Church and spouse of Jesus Christ a lie. (Applause.) Consequently he is infallible. I do not give the church's infallibility as the intrinsic reason of Papal infallibility, but I say this, that if any reasoning man admits that Christ founded an infallible church, it follows of necessity that he must admit an infallible head. It was but three or four days ago that I was disputing with a Unitarian minister, a man of intelligence and of deep learning, as clever a man, almost as I ever met, and he said to me, "If I once admitted that the church was infallible, that she could not err, that moment I would have to admit the infallibility of the Pope, for how on earth can you imagine a church that cannot err, bound to believe a man that commands her to believe a lie? It is impossible, it is absurd upon the face of it." And so my friends it has ever been the belief and faith of the Catholic Church that the Pope is preserved by the same spirit of truth that preserves the church. But you will ask me "If this be the case, tell me how is it that it was only three or four years ago that the church declared that the Pope was infallible?" I answer, that the Catholic Church cannot—it is not alone that she will not, but she cannot, teach anything new, anything unheard of. She cannot find a truth, as it were, as a man would find a guinea under a stone. She cannot go looking for new ideas, and saying: "Ah! I find this is new! Did you ever hear of it before?" The church cannot say that. She has from the beginning the full deposit of Catholic truth in her hand; she has it in her instinct; she has it in her mind; but it is only now and then, when a sore emergency is put upon her and she cannot help it, that the church of God declares this truth or that, or the other, which she has always believed to be a revelation of God, and crystallizes her faith and belief and tradition in the prismatic form of dogmatic definition. (Applause.) Which of us doubts that the very foundation of the Catholic Church rests upon the belief that Christ our Lord, the Redeemer, was the Son of God? It is the very foundation stone of Christianity. This has been the essence of all religion since the Son of God became man, and yet, my friends, for three hundred years the Catholic church had not said a single word about the divinity of Christ, and it was after three hundred years when a man named Arius rose up and said: "It is all a mistake; the son of Mary is not the Son of God. He who suffered and died on the cross was not the Son of God, but a mere man." Then after three hundred years the church turned around and said: "If any man says that Jesus Christ is not God, let that man be accursed as an infidel and a heretic." (Applause.) Would any of you say, "Then it seems that for three hundred years the church did not believe it?" No, she always believed it; it was always a foundation stone. "If she did believe it, why didn't she define it?" I answer, the occasion had not arisen. It is only when some bold invader, when some proud, heretical man, when some bad spirit manifests itself among the people, that the church is obliged to come out and say: "Take care! take care! Remember this is her faith," and then when she declares her faith it becomes a dogmatic definition, and all Catholics are bound to bow to it. (Applause.) Need I tell you, Irish mothers, Irish men—need I tell you how Patrick preached of the woman whom he called *Mairé Mhathra*, "Mary Mother," the woman whom he called the Virgin of God? Need I tell you that the church always believed that woman was the Mother of God? And yet you will be surprised to hear that at the time that Patrick preached to the Irish people the church had not yet defined it as an article of faith. It was only in the fifth century that the church at Ephesus declared dogmatically that Mary was the Mother of God. Didn't she believe it before? Certainly. It was no new thing; she always believed it, but there was no necessity to assert it till heretics denied it. Then, to guard her children from the error which was being asserted she had to define her faith. Did not the church always believe the presence of Christ transubstantiated in the Eucharist? Most certainly. All history tells us that she believed it. Her usages, her ceremonies, everything in her points to that divine presence as their life and centre, but it was sixteen hundred years before the church defined it as an article of faith, then only because Calvin denied it. He was the first heretic to deny it. It was denied by Berengarius, a learned man in the thirteenth century, but he immediately repented, and burned his book, and there was an end of it; but the first man to preach a denial of the real presence of Christ was Calvin. Luther never did. We must give the devil his due. (Laughter.) The church of God declared that Christ was present, and that the substance of bread and wine was changed into the body and blood of the Lord. And so in our day the church for the first time found it neces-

sary to declare that her head, her visible head, can not teach her a lie. It seems such an outrage upon common sense to deny this, it is so palpable and plain, from the very constitution of the Church that it seems as if the definition of this dogma were unnecessary. Yet in truth it was to meet the proud self-asserting, cavilling, questioning spirit of our day that the church was obliged to do this. It was because, guided by a wise Providence, scarcely knowing, yet foreseeing that which was to come, that the Pope was to be deprived of all the prestige of his temporal power; that all that surrounded him in Rome was to be lost to him for a time; that perhaps it was his destiny to be driven out and exiled and a stranger amongst other men on the face of the earth so that he might be unknown, lost sight of, that the church of God, with her eight hundred Bishops, rising up in the strength of her guiding spirit fixed upon the brow of her pontiff the seal of her faith in his infallibility, that wherever he goes, wherever he is found, whatever misfortunes may be his lot, he will still have that seal upon him which no other man can bear, and which is the stamp of the head of the Catholic church (applause).

And now, my friends, we come to the last circle of that spiritual tiara that rests upon the brow of Pius the Ninth. It is the crown of perpetuity. There is no man necessary in this world but one. We are here to-day, we die to-morrow, and others take our places. The kings of the earth are not necessary. Sometimes, Lord knows, it would be as well if they did not exist at all. (Laughter.) The statesmen and philosophers of the earth are not necessary. My friends, the politicians of to-day are scarcely a necessity. (Laughter.) We might manage by a little engineering, and above all by a little more honesty (laughter). One man alone was necessary to this world from the beginning, and that one man was the man whom we behold upon the cross on Good Friday morning—He alone. Without him we were all lost; no grace, but sin; no purity, but corruption; no heaven, but hell. He was necessary from the beginning, and the only man that is now necessary upon the earth is the man that represents Him. (Applause.) We cannot get on without him. The Church must have her head, and He who declared that the Church was to last unto the end of time will take good care to keep her head. He is under the hand of the Ruler of the Church we may well afford to leave him. He will take good care of him. (Applause.) As a temporal ruler I assert still that the Pope is the only necessary ruler on the face of the earth. (Applause.) He is necessary, because, not establishing his power by the sword, not preserving it by the sword, not enlarging his dominions by the sword, by injustice as a monarch; as a king he represents the principle of right unprotected by might, and of justice and law enthroned by the common consent of all the nations. (Applause.)

In the day when might shall assume the place of right; in the day when a man cannot find two square feet of earth on which to build a throne, without bloodshed and injustice; in that day, when it comes, the Pope will no longer be necessary as a temporal sovereign; but pray God, that before that day comes, you and I in our graves, for when that day comes, if ever it comes, life will be no blessing, and existence upon this earth will be a curse rather than a joy. (Applause.) The Pope is necessary, because some power is needed to stand between the Kings and their people; some power before which Kings must bow down; some voice recognized by them as the voice not of the subject, not of an ordinary man, or an ordinary Bishop, a voice as of a King amongst Kings; some voice which will confound the jealousies, and passions, and scandals of the rulers of the earth, which only serve as so many means to shed the blood of the people. (Applause.)

Our best security is the crown that rests upon the brow of a peaceful king. Our best security is the crown that rests upon the brow of a man who was always and ever ready to shield the weak from the powerful, and to save to woman her honor, her dignity, her place in the family, her maternity, from the treachery and the villainy and the inconstancy of man (applause), to strip off the chains of the slave, and to prepare him before emancipation for the glorious gift of freedom. This power is the Pope's, and he has exercised it honestly and well. Protestant historians will tell that the Pope was the father of liberty, that he was the founder of modern civilization, and that the crown that was upon his head was the homage paid by the nations to his clemency and mercy and justice and law (applause). And therefore he must come back; he must come and seat himself upon the throne again. The day will come when all the Catholics in the world will be desirous of this, and when that day comes, and not till then, justice shall be once more tempered by mercy; absolutism shall be once more neutralized by the constitutional liberties and privileges of the people. When that day comes, the people on their side will feel the strong yet quiet restraining hand enforcing the law, while the kings, on their side, will behold once more the hated and detested vision of the hand of the Pontiff brandishing the thunders of the Vatican. (Applause.)

That day must come, and with it will come the dawn of a better day, and of peace. And I believe it, even now, in this future day, in this coming year, advancing at the head of all the rulers of the earth, and pointing out with sceptred hand the way of justice, of mercy, of truth and of freedom, we shall behold him, when all the nations of the earth shall greet his return to power, shall greet his entry into the council chambers of their sovereigns, even as the Jews greeted the entry of Jesus Christ into Jerusalem, and hailed him king. I behold him, when foremost among the nations that shall greet him in that hour, a sceptred monarch and crowned king, a ruler temporal, and, far more, a spiritual father; and amongst these nations the mighty, the young, the glorious and the free America will present herself at the head of them—(Applause.) When this land, so mighty in its extent and the limits of its power that it cannot afford to be anything else than Catholic—for no other faith can be commensurate with so mighty a nation—when this land, this glorious American, developing her resources, rising into that awful majesty of power, will shake the world and shape its destinies, will find every other religious garb too small and too miserable to cover her stately form, save the garb of the Catholic faith and the Christian garment in which the Church of God will envelope her. (Applause.) And she, strong in her material power, strong in her mighty intelligence, strong in that might that will place her at the front of the nations, shall be the first to hail her Pontiff, her father and her king, and to establish him upon his mighty throne as the emblem and the centre of the faith and the glorious religion of a united people, whose strength—the strength of intellect, the strength of faith, the strength of material power—will raise up before the eyes of a wondering and united world—a new vision of the recuperative power and majesty and greatness of the Almighty God, as reflected in his work. (Loud and prolonged applause.)

HORN AIN.—Frequently cows are sick, having cold horns and ears, and eat very sparingly of food. The diseases producing this effect are mostly all called *hollow horns*, and, with many farmers, the remedy is boring holes in the horns, which is of doubtful utility. Warm applications bound round the horns and head will be much better than boring the horns, or sawing them off, as has been done by many farmers in such cases. With cows thus affected, gentle treatment is decidedly the best, and the painful process of boring the cow's horns does more harm than good. Take strong vinegar and turpentine, each one gill, heat them together, add half a gill of salt

and black pepper, and rub the cow's head well around the roots of the horns as hot as it can be borne with the hands. Then, bind the horns around with strips of woollen cloth. For sick cows, give a bran mash, in which put a tablespoonful of powder, night and morning. The ingredients of the powder is two parts gunpowder, one part sulphur, one part alum. —*Journal of the farm*.

SUMMER LAYERING.—To the amateur who has not the facilities for propagating plants in any other manner, layering is the simplest method of multiplying his shrubs and vines. It is not sufficiently expeditious for the nurseryman, and it is too wasteful of material, as he could make a dozen plants from cuttings of the material required to make one layer. In private gardens, we wish to increase the stock moderately, either to obtain a few plants for our own use, or to present to friends, and to do this layering answers admirably. Even the nurseryman is obliged to resort to this method with plants that cannot be propagated in any other way. The operation is of the simplest. We have only to bend down a shoot and bury a portion in the earth, and in most cases it will be found well rooted by autumn, and it may be severed from the parent plant, and removed at that time, or be left until the following spring. There are a few points necessary to be observed. The wood of the shoot should be partially ripened or hardened before it is layered. In most cases the rooting is much facilitated by cutting a tongue in the portion to be layered. This tongue should be made upon the upper side of the stem. It is simply a cut from below upwards, an inch or two long, and extending about half way through the stem. In bending the shoot down, care must be taken not to break it at the cut point. The soil should be mellow and rich, and a little trench being opened, the shoot, including the cut portion, laid in it, and fastened down with a hooked peg. The earth is then replaced and pressed down firmly, and the upper end of the shoot, which projects above ground, is to be tied up to a stake; this will give a better shape to the new plant than if it were allowed to take a reclined position. Want of success in summer layering is due to the ground around the layer becoming too dry to allow the formation of roots. This may be remedied by placing a mulch of moss or other material over the surface. A flat stone laid upon the soil over the layer answers an admirable purpose. —*American Agriculturist*.

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