

## FOREIGN INTELLIGENCE.

## FRANCE.

**PARIS, May 30.**—The trial of Chateau, for setting fire to the Tuilleries, terminated with a verdict of guilty. The prisoner is sentenced to be shot.

The Comte d'Harcourt, the new ambassador of France to England, before finally vacating his post at Rome, wrote to the Holy Father to the effect that if his departure was displeasing to His Holiness, he would stay at any cost. The Pope is said to have replied that although he would not oppose the change, yet he regretted M. d'Harcourt's removal. M. d'Harcourt stipulated with his own government that the appointment of his successor, as representative to the Holy See, should be gazetted at the same time as his own appointment to England, so that there should be no question of a vacancy at Rome. The two appointments appeared simultaneously.

**MARSHAL BAZAINE.**—The following is the concluding portion of the judgment of the Court of Inquiry, in the case of Marshal Bazaine:—"We are of opinion that Marshal Bazaine caused the loss of an army of 150,000 men and of the stronghold of Metz; that the responsibility rests entirely on him, and that he did not as commander-in-chief do everything his duty as a soldier dictated. We blame Marshal Bazaine for maintaining relations with the enemy which ended in a capitulation unprecedented in history. We still more severely blame Marshal Bazaine for having surrendered the whole material of war in his hands, which he should have destroyed. We blame him for not paying attention, while negotiating the armistice, to conditions for the amelioration of his soldiers' position, and for failing to stipulate in favor of the sick and wounded; all those provisions of exception and favor he might have obtained. We blame him for having delivered to the enemy the flags which he might and should have destroyed, and for having in this way added to the humiliation of gallant soldiers whose honor he ought to have preserved."

**MURDER IN MARSEILLES.**—A shocking murder was recently perpetrated at Marseilles. The victim was a merchant named Greco, and the murderers two other merchants, his companions. Greco was enticed into an empty house and dispatched by a blow on the head and strangulation. The murderers then went to Greco's house, and with the keys taken from his pockets robbed the strong box of about £2,000 (English). They also removed papers and securities which led to the belief, when Greco was missing, that he had absconded. In the meantime the murderers obtained a box, into which they forced the body, hired a boat, rowed their fearful load out to sea, and pitched it overboard. To their great horror the box would not sink, and although they gained the shore without being observed the box was picked up and the murder discovered. Suspicion fell upon the guilty men, one of whom absconded, but was afterwards taken in England. He was handed over to the French police.

## SPAIN.

**MADRID, May 30th.**—At the Session of the Cortes to-day, Admiral Topete, President of the Council, stated that the Ministry recognises the validity of the Convention made by Marshal Serrano with the rebels in Biscay, pardoning those who voluntarily surrendered as requested by the members of the opposition. Not to interpellate the Government relative thereto. Upon this announcement Sorilla arose and moved a vote of censure upon Marshal Serrano. It is said this action of Sorilla will cause Marshal Serrano to resign his command.

**MADRID, May 31.**—Marshal Serrano has resigned as Generalissimo of the troops operating against the Carlists in the Basque Provinces and Lieutenant-General Eschique has been appointed his successor.

**A DEMAND BY SPAIN ON THE UNITED STATES.**—NEW YORK, 31.—A letter from Havana states the Spanish authorities there demanded that Benbetta, one of the Cuban revolutionary Commissioners who was a passenger in the steamer City of Mexico, from Vera Cruz, for New York, be given up, but Capt. Timmerman refused, as he was under protection of the American flag as a transit passenger. The American Consul coincided with Capt. Timmerman.

**ASPIRANTS TO THE SPANISH THRONE.**—The following particulars concerning the various Spanish aspirants will be found of interest at the present moment; Ferdinand VII., King of Spain, who died on September 19, 1833, left two children, girls, one not quite three years old, the other having hardly completed her first.

The Duke of Anjou, grandson of Louis XIV., called to the Spanish throne in 1700 by the testament of King Charles II., had imported into his new kingdom the French Salic law, which excluded from the succession the female descendants of the sovereign.

Ferdinand VII., at the instigation of his fourth wife, Maria Christina, whom he had married in 1829 abolished, by the will he left behind him, the Salic law, and designated his eldest daughter to be queen after him, under the regency of his wife. By that act he disinherited his brother, Don Carlos, who, under the French system, was his natural heir. In consequence, scarcely had the child, for some years called "the innocent Isabella," been proclaimed, in virtue of the will of the late king, sanctioned by the Cortes, when Don Carlos claimed his hereditary rights, sword in hand, with the support of all the partisans of absolute power, and a large portion of the clergy; whilst the whole Liberal party ranged itself on the side of the constitutional monarchy of the little queen. After a sanguinary struggle of several years, Don Carlos, being conquered, took refuge in France, was interned at Bourges, abdicated in 1845 in favor of his eldest son, and died in 1855. He had taken in Spain the title of

Charles V., but in exile he called himself the Count de Molina.

His eldest son, also named Don Carlos, and styling himself Prince of the Asturias (title of the heir presumptive), and Count de Montemolin, accepted the succession of his father, after the abdication of the latter, but did not make any serious attempt to obtain possession. He died childless in 1864.

His brother then became the legitimate pretender, and this is the personage who has now made appeal to arms. He was born in 1822, is named Jean Charles Maria Isidore, and married in 1847 a daughter of the Duke of Modena. He ought to call himself Don Juan, or Juan I., but perhaps he prefers taking the appellation of Don Carlos, from the remembrance of his father and brother, or does the world give it to him by habit, or through confusion? He also bears the title of the Duke of Madrid. Spain, therefore, at this moment possesses a king, Amadeus I., son of Victor Emmanuel, and three pretenders, legitimate by the right hand or the left:—1. Don Juan or Don Carlos, heir according to the Salic law, but deprived of his claims by a decree of the Cortes; 2. Alphonse Francisco d'Assises Ferdinand Péc Jean Maria, besides other names, son of Isabella, who has abdicated in his favor, born in 1857, also set aside by a law of the assembly; and 3. Antoine Maria Philippe Louis d'Orleans, Duke de Montpensier, born in 1824, son of Philippe, and married in 1846 to the Infanta Maria Louisa Fernanda, second daughter of Ferdinand VII., and sister of the ex-Queen Isabella. This last personage is not an openly-declared pretender, but maintains an expectant attitude, something like that of his father in the time of Louis XVIII., and Charles X.

## ITALY.

**PIEMONTESE JUSTICE.**—Italian Journals again ask why does not the Pope come out of his palace? The columns of the paper answer the question. Last Sunday afternoon two wretches threw a large stone at the head of a Franciscan friar, who was passing through St. Theodore's road just opposite the police barrack. The guardians of the peace did not take the least trouble to punish so gross an insult. Fortunately the stone just grazed the head of the friar and struck the wall so violently as to cause an indentation in the plaster. The brave stone-throwers, seeing they had missed their victim, and that the friar had begun to run after them to teach them a lesson in civility fled precipitately, whilst the policemen laughed at the whole affair. If, however, the religious had dared to defend himself, no doubt they would have arrested him. Long live the Piedmontese fashion of doing justice!

**SACRILEGE AND OUTRAGE.**—We have to regret to have to record another act of execrable sacrilege committed in the Church of St. Pancratius. A band of robbers late one night got into the church and going to the tabernacle broke open its outer marble case, forced the safe tore out the Blessed Sacrament, and threw the Sacred Particles out into the mud. Nor were they content with this; they also entered the next convent, and stole from it a chalice of great value. At Perugia a party of young ruffians dragged a poor priest to the spot where one of their companions was lying intoxicated, and then deliberately beat and stoned him to death for refusing to read the prayers of the Church over the disgusting object. It is fair to add that the murderers have been arrested.

**ROME.**—New Bishops.—A despatch from Rome, dated the 6th ult., says that the Pope had held a secret Consistory, in which His Holiness named ten more Bishops for Italy. He had also preconized the Bishops of Ajaccio, of Constantine (Algeria), of the Isle of Reunion, three Bishops in Portugal, and the Bishop of Bognan in Hungary. The Pope pronounced no allocation to the Consistory.

**THE POPE AND THE EMPEROR.**—Pius IX.'s refusal to permit a Prince of the Church to accept the office of Ambassador to the Holy See may not surprise the Catholic world. His Holiness will not, in this instance, make friends to himself of the mammon of unrighteousness. He is seriously angry with the new Empire of Germany, in which he recognises the most formidable foe to his Church that modern times have begotten, and his rejection of his Serene Highness Cardinal Prince Hohenzollern as German Ambassador at the Court of the Vatican—or, rather his inhibition of the acceptance by that gentleman of an office conferred upon him by his legitimate Sovereign—is nothing more than an answer to the gage of battle thrown down at his feet by the Prussian Dictator when it passed the School Inspection Bill. The supreme Pontiff has seized the first opportunity for returning, with interest, the buffet "lent" him by his gigantic adversary, and it must be with no small degree of pardonable satisfaction that Pius Nono proves to the world that, though an "old, forsaken man," as he loves to describe himself, he can inflict with impunity such a humiliation upon the greatest power in Europe as were it to come from any other potentate but himself, would have to be washed out in rivers of blood, or atoned for by the payment of millions and the cession of provinces.

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## FATHER BURKE'S LECTURE.

(Continued from 2nd Page.)

how convulsed society was—no matter how confused every element of government was—no matter how rude and barbarous the manners of men—how willing they were to assert themselves in the fullness of their pride and savage power in field and in council? What power was it that came to them, during twelve hundred years, from the close of the Roman persecutions up till the outbreak of Protestantism? What power was it that told the monarchs of the middle ages that, if they imposed an oppressive or unjust tax upon the people, they were excommunicated? What power was it that arose to tell Philip Augustus of France, in all the lust of his greatness and his undisputed sway, that if he did not respect the rights of his one wife, and adhere to her obstinately, he would be excommunicated by the Church, and abandoned by his people? What power was it that came to the voluptuous tyrant, seated on the Tudor's throne in England, and told him that, unless he were faithful to the poor persecuted woman, Catharine of Aragon, his lawful wife, he would be cut off as a rotten branch, and cast—by the sentence of the Church—into hell-fire? What power was it that made the strongest and most tyrannical of these rude mediæval chieftains, kings, and emperors, tremble before it? Ah, it was the power of the Vatican! It was the voice of the Church, upholding the rights of the people; sheltering them with its strong arm, proclaiming that no injustice should be done to them; that the rights of the poorest man in the community were as sacred as the rights of him who sat upon the throne; and, therefore that she would not stand by and see the people oppressed. An ungrateful world is this of ours, to-day, that forgets that the Catholic Church was the power that inaugurated, established, and obtained all those civic and municipal rights, all those rights, respecting communities, which have formed the basis of what we call our modern civilization! Ungrateful age! that reflects not, or chooses to forget, that the greatest freedom the people ever enjoyed in this world, they enjoyed so long as they were under the aegis of the Church's protection; that never were the Italians so free as they were in the mediæval Republics of Genoa, Pisa, Lucca, and even Florence. That, never were the Spaniards so free as when their Cortes, as the ruling voice of the nation, was heard resounding in the ears of their monarchs, and respected by them. That never were the English so free as when a saint was their ruler; or, when a demon in mortal shape, clutched the sceptre, an Archbishop of Canterbury, with the knights of the realm closed around him, told him they would abandon him and depose him, unless he gave to the people that charter, which is the foundation of the most glorious constitution in the world. And thus, I answer, the Church maintained the rights of the people, whenever those rights were unjustly invaded by those who were in power. But, to the people, in their turn, this Church has always preached patience, docility, obedience to law, legitimate redress, when redress was required. She has always endeavored to calm their spirits, and to keep them back, even under great and sore oppression, from the remedy which the world's history tells us has always been worse than the disease which it has attempted to cure—viz.: the remedy of rebellion, and revolution. Such is the history of the Church's past.

Have I not said with truth, that the Church is the salvation of society; that she formed society; that she created what we call the society of our day; and that if it had not been for her, a large percentage of all that forms the literature of our time, would not now be in existence? The most powerful restraints, the most purifying influences that have operated upon society for so many centuries, would not have sent down their blessings that have been inherited, even by those who understood them so little, that their very first act in separating from the Church, was to lay the axe at the very root of society, by depriving the sacrament of matrimony of its sacramental and indispensable necessary force. In like manner have I not proved that, if there be a vestige of freedom, with the proper assertion of right, in the world to-day, it can be traced distinctly to the generating and forming action of the Catholic Church during those ages of faith, when the world permitted itself to be moulded and fashioned by her hands. And, as she was in the past, so must she be in the future. Shut your eyes to her truths; every principle of human science will feel it first,—the science of the knowledge of God, and of the things which He has given us. What is the truth? Is it not a mere matter of fact, known by personal observation to many amongst us, that the Protestant idea of sin involves infidelity,—that is to say, a denial of the divinity of Christ, of the inspiration of the Scriptures, and of the existence of God? What is the Protestant idea of the sinner? We have it, for instance, in their own description. There is no edifying death-bed but the belief which proclaims that the man who reads, who believes, with a tame belief, in a certain, rugged form of uncompromising devotion and knowledge, to fulfill some precepts of the Old Law, but not retained in the New,—as, for instance, that strange, barbarous principle borrowed from the times of the Old Testament. His son was a sinner. He comes to the father's bedside. He is broken with grief, seeing that his father is dying before his eyes. The father seizes the opportunity to tell the son "Remember that Christ died for our sins, and that Christ was the son of God." He begins then to teach what a Catholic would consider the very first elements of the catechism. But to him they were the conclusions of a long life of study, and he has arrived, now, at the end of his days, at the very point at which the little Catholic child starts when he is seven years of age. Now, in the Catholic Church, these things, which are the result of careful inquiry, hard study, the conclusion of years, perhaps, being admitted as first principles—the time which is lost by the Protestant in arriving at these principles is employed by the Catholic in applying them to the conduct and the actions of his daily life,—in avoiding this danger or that, repenting of this sin or that, praying against this evil or that—and so on. Shut your eyes to the truths of Catholic teaching, and the divine Scriptures themselves, on which you fancy, perhaps, that you are building up your religion, are shaken from their pedestal of a sure definition, and nothing remains but her reassuring power—even to the inspiration of God's written word. Is not this true? Where, during the fifteen hundred years that preceded Protestantism,—where do we read of the inspiration of the Scriptures being called in question? Where do we read of any theologian omitting this phrase, leaving out that sentence, because it did not tally with his particular views? He knew that he might as well seek to tie up the hands of God as to change one iota or syllable of God's revealed truth. But what do we see during the last two hundred years? Luther began by rejecting the Epistle of St. James, calling it "An epistle of straw," because there were certain doctrines there that did not suit him. From his time, every Protestant theologian has found fault with this passage or that of Scripture, as if it was a thing that could be changed and turned and shaped to answer this purpose or that; as if the word of God could be made to veer about north, east, south and west—according to human wishes;—until at length, in our own day, they have undertaken a new version of the Scriptures altogether; and this is quietly going on in one great section of the Church of England; whilst another great section of the Church of England disputes its authority altogether, and tells you that the doctrinal part of it is only a rule to guide, and that the historical part of it is nothing more than a myth, like the history of the

ancient Paganism of Greece and of Rome! They discard the Church's action upon the morality of society; tell her that they do not believe her when she says: "accursed is the man or woman that puts a divorce into his or her partner's hand;" tell her that they do not believe her when she says: "No matter what the conduct of either party is, I cannot break the bond that God has made—no matter what may be the difference of disposition—no matter what the weariness that springs from the union; I cannot dissolve it. I cannot alter it." If you dissolve it, I ask you in all earnestness to what you reduce yourselves? To what does the married woman reduce herself? She becomes—(I blush to say it)—she becomes a creature living under the suzerainty and under the caprices of her husband. You know how easy it is to trump up an accusation! You have but to defame that which is so delicate and so tender as a woman's name;—a gentle and a tender and a pure woman's good name is tainted and destroyed by every breath. No matter how unfounded the calumny or the slander, how easy it is first to defame and then to destroy it! At the time when the Protestant Church was called upon by the people in England to admit the lawfulness of divorce, the Catholic Church raised up her voice in defence of truth, and warned England that she was going into a deeper abyss,—warned the people that they were going to destroy whatever sanctity of society remained amongst them,—warned them that there was an anathema upon the measure—upon those who proposed it—upon those who aided it. I remember at that time a poor woman in Ireland, indeed she was almost a beggar in her poverty,—asking me, "Is it true, your Reverence, they are going to make a law in England to let the husband and wife separate from one another and go and marry other people?"—"Yes," I said, "Well, I hope," she said, "we will not be included in that law?"—"Oh, no; not at all," I said, "You are all right!"—"Glory be to God!" she said, "I never knew before the happiness of being a Catholic. I would rather be married to Jimmy, and be sure of him,—no matter how bad he is,—than to the first nobleman in the land—for he might come to me to-morrow and tell me to go out and take the children with me!"

Such is the Church's action on the morality of society. Tell her to shut up her confessionals; tell her that priests, sitting in those tribunals, are blasphemous usurpers of a power that God has never given to man. What follows from this? Oh, my friends, do you think that you, or that any of you would be better men if you were absolved to-morrow from all obligation of ever going to confession again? Do you think we would draw nearer to God? Would we look more sharply after ourselves? Do you not think that even those very human agencies—the humiliation, the painstaking of preparation, the violent effort to get out whatever we must confess,—do you think all these things are a great restraint upon a man, and that they help, independent altogether of the higher argument of an offended God,—of the crucified Lord bleeding again at the sight of our sins, independent of this that even the human mind is not a powerful, prevailing element in confession? Most assuredly it is. Most assuredly that man will endeavor to serve God with greater carefulness,—will endeavor to remember the precept of the Saviour: "You must watch and pray in order to enter into salvation,"—who is called from time to time to sweep the chambers of his own soul, to wash and purify every corner of his own heart, to analyze his motives, call himself to account, even for his thoughts and words,—examining his relations in regard to charity with his neighbor,—examining himself how he fulfills his duties as a father, or as a husband, as the case may be;—that that man who is obliged to do this, is more likely to serve God in purity and watchfulness than the man who never, from the cradle to the grave, is asked even to consider the necessity of taking a few minutes' thought and asking himself, "How do I stand with the God of Peace?"—how do I stand with the God who says: "Walk forth, young man, with light for thine eyes; and in the joy of thy heart remember; for all these things I will call thee to account on the day of Judgment." Remove this action of the Church upon the good conduct of society; and then you will have, indeed, the work which was accomplished, and which is reaping its fulfillment to-day,—the work of the so-called great Reformer, Martin Luther, who has brought it to this pass, that the world itself is groaning under the weight of its own iniquity; and society rises up and exclaims that its very heart within it is rotten by social evil.

Disturb the action of the Church upon political society, and what guarantee have you for the future? You may see from the past what is to be in the future; for, when Luther branched his so-called "Reformation," the principle upon which he went was that the Catholic Church had no business to be an universally Catholic body; that she should break herself up into national Churches—the Church of Germany, the Church of England, the Church of France, the Church of America, and so on. And, in fact, Protestantism to this day in England is called the Church of England—their oath broken—and no essential bond of unity centring in the Pope—centering in the Pope as the infallible guardian of the truth—centering in the Pope as the supreme head and ruler—that central unity being dissolved, the Church would break up into a congeries of national churches. The necessary consequence that immediately followed was that the King, if it was a Kingdom, or the President, if it was a Republic,—no matter who he may be,—became the Head of the Church, if it was a National Church—as well as the Head of the Nation. The two powers were concentrated in him—one as Governor—Head of the State; by another, he will try to exercise the power of which the Pope was the head. He was to become King over the consciences of the people, as well as Ruler of their external public actions. He was to make laws for the soul as well as for the body. He was to tell them what they were to believe and how they were to pray, as well as to tell them their duties as citizens. He was to lead them to Heaven! Oh, yes, to Heaven! The man who led his armies in the battle-field was then to persuade his people that the way to Heaven lay through rapine and through blood! But so it was. And, strange to say, in every nation in Europe that accepted Protestantism the monarch became a tyrant at once. The greatest tyrant that ever governed England was the man who introduced Protestantism. So long as Henry the Eighth was a Catholic—although he was a man of terrible passions,—still, the Church, reminding him of his soul, bringing him occasionally to the Confessional, trying to shake him out of his iniquities,—had some control over him; and he conquered his passions, and kept himself honorable and pure. The moment that this man cast off his allegiance to the Church,—the very day he proclaimed that he was emancipated from the Pope, and did not believe in the Pope or acknowledge him any more,—that very day he turns to Anne Boleyn, takes and proclaims her his wife, Catharine, his rightful wife, still living; and, in a few days, when his heart grew tired of Anne, and his eyes were attracted by some other beauty, he sent Anne to the block, and had her head cut off—and he took another lady in her place; and, in a short time, he cut off her head, also. And so, Gustavus Vasa, of Sweden, when he became a Protestant, at once assumed and became the head of a most terrible absolute monarchy. The very kings of the Catholic countries imitated their Protestant confreres in this respect, for we find the Catholic monarchs of Spain cutting off the ancient privileges of the people in the Cortes, saying:—"I am the State, and every man must obey!" It is quite natural. The more power you give into a man's hands the more absolute he becomes. The more you concentrate in him the spiritual as well as the temporal power, the more audaciously will he exercise both temporal and spiritual power, and the

more likely is it that you are building up in that man a tyrant—and a merciless tyrant—to oppress you. From the day that society emancipated itself by Protestantism from the action of the Church,—from that day revolution, rebellion, uprising against authority is the order of the day; until at length Protestantism resolves itself into a society which swears eternal enmity, not only to the altar but to the throne.

And so, my dear friends, we see that we cannot move without the Church of God. That nations may go on for a time, and may be upheld by material prosperity; but without a surer basis they will certainly be overthrown. The moments are coming rapidly, when all the society of this world that wishes to be saved, will have to cry out with a mighty voice to the Catholic Church. Persecuted, despised, to-day, she comes to us with her light of truth—she comes to us with her sanctifying influences—she comes to us with her glorious dominion over king and subject, to save them from the ruin which they have brought upon their own heads. There will be a day of grace for man. It will be the day of the world's necessity. And when that day comes,—and I behold it how in my mental vision,—this uprising of the whole world in the hands of the Church—I see thee, Oh glorious spouse of Christ!—Oh, Mother Church, I see thee seated once more, in the councils of the nations, guiding them with a divinely infused light—animating them with thy spirit of justice. I see thee, O Mother, blending, as of old, I saw amidst the Forum, rise a glorious city, on the ruins of the Goth and Visigoth and Vandal; so out of the men of this day,—relapsing into chaos through neglect of thee,—do I behold thee forming the glorious city that shall be; a society in which men shall be loyal and brave, truthful, pure and holy; a city in which the people shall grow up formed by thee for God; a city in which all men, governors and governed, will admit the supremacy of law, the sanctity of principle, the omnipotence of justice! And, Oh, Mother, in the day when that tribulation comes,—in that day of the world's necessity—the triple crown shall shine again upon the brows of thy chief, Peter's successor, and the Vicar of Christ; upon that honored brow shall shine forth again the triple crown,—the most ancient and the holiest in the world; and the prince of peace shall extend his sceptre over the nations; and every man will rejoice in a new life!

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