

## FOREIGN INTELLIGENCE.

## FRANCE.

PARIS, June 13.—The Government has decided to immediately transport Henri Rochefort to New Caledonia.

**POLITICS IN THE FRENCH ARMY.**—A Paris correspondent of the *Pail Mall Gazette* writes:—"A good deal has recently been written in France on the subject of discipline in the army and the necessity of not allowing soldiers to meddle with politics. By the recent Army Bill men 'under the flag' have been deprived of the right of voting, and many persons wished to see officers on active service excluded from the Assembly. There are a great many naval and military men now in the Chamber, and the inconvenience of this was exemplified during the recent party struggle. When a shock between the Royalist and Republican forces became imminent, General Ducrot, the Royalist General who commands at Bourges, wrote to his Republican colleague, General Chanzy, at Tours, and proposed that they should pair off and remain in camp. General Chanzy appears to have consented to this arrangement, but the day before the struggle at Versailles General Ducrot received notice from the whip of his party that his presence was required, and that General Chanzy was expected by the Left. General Ducrot immediately sent a despatch to Tours, but General Chanzy not being there, he determined to go to Versailles in quest of him, and also to see the War Minister. In an interview with General de Cissey, General Ducrot related what had happened, and said that he would be obliged to vote if General Chanzy voted; at the same time, he hoped the Minister would order them both back to camp directly. General de Cissey said he did not think General Chanzy intended coming to Versailles, but if he presented himself at the Assembly he should be ordered to rejoin immediately. Later in the day General Ducrot received word from his party that General Chanzy was in the Chamber; but, trusting in the War Minister's promise, he kept away. Shortly afterwards he learnt that General de Cissey had ordered General Chanzy to return at once to Tours, and the two Generals both left Paris the same evening—the one for Bourges, the other for Tours. Marshal MacMahon seems to have been solicited by his friends to bring out a certain military pamphlet which he purposed publishing a couple of months ago, but the appearance of which has been delayed in deference to the opinion of M. Thiers, it is said."

**THE FRENCH PUBLIC DEBT.**—The Paris Correspondent of the *Economist* writes:—"If any doubts had existed at the close of the war as to the ability of France to bear the new burden thrown on her, they exist no longer. It is now proved that France, in employing her own resources at home, can readily absorb two milliards a year of new securities. The only dangers now to be apprehended arise from political causes, and the question may be considered whether, past experience being taken into account, a part of the unfavorable effects future eventualities may produce has not already been discounted. From that point of view, the rates obtained during the Commune deserve to be noticed. Although at that moment the Paris market may be said to have ceased to exist, the Three per Cents. sold currently at Lyons, Bordeaux, and Marseilles at 54f. or 55f., and at a moment when the insurrection might have triumphed, and the perspective of the loan of five milliards hung over the future. To go further back, to the winter of 1870-71, when most of the large towns of the South were in a state of chronic revolt, and the enemy occupied one-third of the Departments of France, the Magne and Morgan loans, issued since the outbreak of the war, commanded rates as high as at the present time. These events were infinitely more disastrous than anything that occurred in 1848; yet no such effect was produced on the public credit as in that year, when the Three fell to 37f., and the Fives to 50f. During the interval the wealth of France had increased in an enormous proportion, and whatever fault the Empire may be charged with, the 30 years of tranquillity it gave to France had been accompanied by a progress of material prosperity perhaps more rapid than was ever obtained in so short a space of time. The number of proprietors of the public funds, which had been but 80,000 in 1846, had risen to 900,000 in 1870, and the last loans have still further increased the number in a large proportion. It is to this popularization of the funds that they have owed their stability in recent times; the force of resistance has grown with the extension of the market, and the Rente, in penetrating more deeply into the lower strata of society, has given the whole nation a personal interest in the sincere fulfilment of the obligations incurred towards the public creditor. It has been remarked that, among all the wild schemes put forward by the revolutionists, that of repudiating the public debt has never been one. At the present moment of disquietude the cash purchases continue, the prices being proportionately higher than for the account at the end of the month. The purchases through the Receivers-General, who transmit orders from the Provinces, amount daily from 60,000f. to 100,000f. The 'classing' of so large a sum is, nevertheless, a work of time, and with from 15,000,000 to 20,000,000 of Rente still floating on the market, the balance between the offer and the demand may be at any moment destroyed, and until they are in good hands an extreme sensitiveness to political events is inevitable. On this subject the *Debats* publishes an article by M. Paul Leroy-Beaulieu, the conclusion of which, however, betrays fears that the great difficulties of France may be yet to come."

**A MEDICAL OPINION OF THE CASE OF LOUISE LATEAU.**—The following letter from Dr. Imbert Gourbeyre, Professor of Medicine at the Medical School of Clermont-Ferrand, which has recently appeared in the *Times*, in answer to some strictures of the *Siecle* (on Louise Lateau's case), will be read with interest:—

To the Editor of the *Univers*:

Nice, Nov. 27, 1871.

Sir,—The *Siecle* copies the account given by Father Ubold, Capuchin, of his visit to the Belgian Ecstasie, and tries to deprive it of its effect by adding the scornful comment, "Est-ce assez fort?" Now it deserves to be generally known that nearly three hundred members of the medical faculty have examined Louise Lateau, not to mention a still larger number of bishops, priests, and laymen, who have satisfied themselves as to the facts of the case, and not one of whom has uttered a syllable of doubt on the subject.

I have not the honor to be a Capuchin, but I am a physician. During the last three years I have made four visits to Bois d'Haine, and after making examinations strictly according to rules prescribed by medical science, I do not hesitate to assert that the facts of the case of Louise Lateau are essentially supernatural.

On the 13th of October last, I was once more present at the supernatural phenomenon (as I deem it) of the stigmatization. A fortnight afterwards I traveled into Italy, to study another "Stigmatisee," and there during four days, I was eyewitness of facts also of an unquestionably miraculous character. What I saw in Italy I shall describe in a work I am about to publish, entitled "L'Histoire des Stigmatisees de Bois d'Haine et d'Orléans."

The *Siecle* will then have reason to exclaim, "C'est de plus fort en plus fort." But it is weak, not "strong," to indulge in sneers about statements of such seriousness, and at the same time of such reality as these statements which, if untrue, are so readily capable of disproof.

The editor of the *Siecle*, if he be an honest man, has simply to apply to the Bishop of the diocese

(Tournay) for permission to be present at one of the Friday stigmatizations of Louise Lateau. If he comes provided with that authority, I doubt not but that the door of the poor cottage will be open to him or any other *esprit fort*. I think it my duty, however, to warn them of one serious risk they must run in going to visit Bois d'Haine. I state on my own responsibility as a witness the following facts, which occurred to one of my brother doctors.

Like the gentlemen on the editorial staff of the *Siecle*, he was both a Freethinker and a Freemason. During the medical enquiry of January 8th, 1869, there was a considerable crowd round the cottage. Dr. D. had been commissioned by his Masonic friends to go to Bois d'Haine, in order to investigate and unmask the "comédie clericale," that was going on there; but coming, as he did, without the necessary authorization, he was refused admission. This annoyed him, and he was expressing his feelings somewhat loudly amongst the people outside, when M. Dechamps came by. The Minister of State stopped and enquired the reason of the disturbance which he heard. "Sir," said the incredulous doctor, with some warmth, "they are letting in Catholic doctors to see Louise Lateau; the opinions of those gentlemen are formed beforehand. I am a Rationalist, and known to be so, and they shut me out." M. Dechamps replied: "Sir, if you are a doctor you will be admitted. Do you know any of the medical men inside the cottage?" "Yes," answered Dr. D., "I am acquainted with Dr. Alfred Boulain." Thereupon Dr. D. was admitted into the bedroom of Louise, where he stayed several hours, and examined attentively the extraordinary facts that were before his eyes.

In the evening the friends of Dr. D. were waiting for him at the railway station, all expectancy to hear his account of the *comédie* he had witnessed at Bois d'Haine. Great, however, was their surprise when the doctor met them looking serious and thoughtful, and said to them, "My friends, I don't believe in miracles, as you know but what I have to say is so extraordinary that I cannot laugh at it. It has made me think deeply." He did not say deeply that a short time afterwards he was converted, and broke an illicit connexion. He died at the beginning of the present year, and during his illness he felt that Louise Lateau's prayers had availed him much.

This is the risk which the gentlemen of the *Siecle* might run if they went to visit the Belgian Ecstasie; but if they won't go to confession, they might at least learn to pay some respect to truth.

I am, &c.,

IMBERT GOURBEYRE, M.D.

A French paper gives a detailed account of the manufacture of false eyes in Paris, from which the curious fact appears that the average sale per week of eyes intended for the human head amounts to 400. One of the leading dealers in this article carries on the business in a saloon of great magnificence; his servant has but one eye, and the effect of any of the eyes wanted by customers is conveniently tried in this servant's head, so that the customer can judge very readily as to the appearance it will produce in his own head. The charge is about £2 per eye. For the poor there are second-hand visual organs, which have been worn for a time and exchanged for new ones; they are sold at reduced prices, and quantities are sent off to India and the Sandwich Islands.

## SPAIN.

**A THREATENED OUTBREAK.**—LONDON, June 12.—A Madrid special to the London *Times* reports that the crisis in the Government of Spain continues, and fears of a serious outbreak in the Capital are entertained. The Cortes remained in secret session most of yesterday. During deliberations a party of armed volunteers surrounded the Palace of the Cortes. A large body of police were concentrated, and a detachment of troops were posted at different places in the city, anticipating an outbreak, but their services were unnecessary. The irreconcilable press openly advocate an armed revolution. The situation is very disquieting.

**PROGRAMME OF THE NEW MINISTRY.**—MADRID, June 13.—In the Cortes to-day, an official statement of the future policy of the new ministry was read. It favors the speedy demarcation of the Federal States, the restoration of discipline in the army, the proclamation of martial law against the insurgents, the liberty of the Antilles and the suppression of the slavery. It estimates the deficit in finances at the end of the present month, at 2,800,000 reals. Senor Maza, the new Minister of War, is a friend of Castelar's; he announces that he will pursue the same foreign policy as his predecessor.

## ITALY.

One effect of the Law for the Suppression of the Monasteries may be seen in the current number of *Good Words*. Mr. A. Hare, in "Pictures of Italian Life," gives a painfully graphic description of the sufferings entailed by the new law on the Sisters of Santa Lussana. "Each of these poor ladies," says Mr. Hare, "when she entered religion, brought her dowry with her, and bestowed it upon the convent, as if it were a marriage portion, expecting to find a peaceful refuge within its walls. Now, when the nuns are turned adrift upon the world, they are not only deprived of their home, but the dowry which represents their own fortunes from their own parents is unrecovered, and forcibly taken from them. Commenting on this account of Mr. Hare's, the *Reho*, with heartless and characteristic stoicism, brings forward the so-called guarantees of the Corporations Act of 1866 as a set-off against Mr. Hare. It talks glibly of the pensions or annuities provided by Article 3 of the Act, leaving its readers to infer that the mere passing of these "compensatory clauses" is analogous to putting them in practice. But Mr. Hare has spoken of the condition of the poor sisters as "pitiable," and until this critic can show that the compensatory articles of the Religious Corporations Act are anything more than waste-paper, honest men will continue to sympathize with the Poor Sisters of Santa Lussana.

The Rome Correspondent of the *New York Herald* tells the following anecdote about the Pope's crutch:—"A very good anecdote is circulating at the Vatican. When the Pope assisted at Mass a few days ago in his little private chapel, he was led thither by two members of his court. When about to leave the chapel he suddenly turned to one of the two and told him to hand him a crutch, telling them that they would find it in a certain place, which they did. Now, there is a tale of curious import attached to that crutch. Some years ago, there was a young man in France, named Guirau, who had a congenital affection in his left leg, so that his whole limb was bent up and could not be straightened. His parents were, of course, very much afflicted; but the doctors could do nothing. A lady friend of the family, however, a very devout Catholic, had heard something of the extraordinary cures effected by the blessings of the Pope, and felt convinced that if she could get any article of apparel that had been at any time worn by his Holiness and apply this to the lame limb some marvellous result would come from it. She visited Rome and succeeded, in fact, in procuring a stocking that had been regularly worn by the Holy Father, and this she took to France and had the afflicted young man wear it. The effect was marvellous. The crooked limb grew better, and in a short space of time the young man could walk as well as anybody else. Some time afterwards the boy and his father came to Rome, bringing with them the crutch that the former had earlier worn. The Pope received them in a special audience. They told him all about the wonderful cure that had been effected by the wearing of the sanctified stocking. He listened good-naturedly, and when they had finished said, in his characteristic way,—"This is indeed a very strange thing. I wore that stocking for two long years, and it never did me any good."

This story comes from such a reliable source that I repeat it here. The fact of the cure having taken place in a remarkable manner is not to be doubted. As to how far faith, and the Holy Father's stocking had any influence in effecting the cure—this I leave undiscussed.

It is reported that a treaty of alliance between Germany and Italy has been concluded.

## SWITZERLAND.

A disgraceful scene was witnessed on Saturday morning, at Trimbach, in Switzerland, in which country the venerable Bishop Lachat met with such cruelty and injustice. In the above-mentioned town, as the parish priest was about to celebrate Mass in his own dwelling for a few of the faithful who had come for that purpose, the infidel populace, incited by the Freemasons of that district, rushed into the chapel, broke down the altar, seized whatever they could carry away, smashed the windows, and finally drove out the few Catholics who were there for divine worship.

In Alsace-Lorraine the system of persecution carried on against the Catholics by the Prussian authorities is still continued. It seems that when the officials find that they are at a loss to harass the Catholics according to the German penal laws, they then enforce the Prussian, and if neither of these are suited to the emergency they fall back upon some antiquated French law, which is twisted to meet the point at issue. In any case the judge, who is a Prussian, finds little difficulty in seeing that the obnoxious Catholic is clearly in the wrong, and fines and imprisonment is the sentence.

## GERMANY.

We publish below the text of the Pastoral Letter of the Episcopate of North Germany, being the reply of the Church to the Penal Code which the German Government at the instance of Bismarck has just concocted for the suppression of the Catholic religion. In style it is most courteous and gentle; in matter most firm. In substance it says to the persecuting State, in all things not contrary to the law of God, we will obey; but, as it is better to obey God than man, so when your laws clash with the Higher Law, or law of God, we will not obey them, no matter what pains or penalties you in your brute force may inflict:—

PASTORAL LETTER OF THE BISHOPS OF NORTH GERMANY ASSEMBLED AT THE TOMB OF SAINT BONIFACE, ADDRESSED TO THE CLERGY AND TO ALL THE FAITHFUL OF THEIR DIOCESES:

Dear Beloved in the Lord!

You know in what a situation the Church of Christ is at present placed throughout the whole world, and especially in our German Fatherland.

Very shortly there is about to be promulgated a series of laws, which are upon essential points in opposition to the Church's constitution and liberty as ordained by God.

From the moment that these laws were presented to the *Landtag*, we deemed it to be a sacred duty of our pastoral office to raise our voice loudly against them by making our protest, which we addressed both to His Majesty the King and to the two Houses of Parliament. But you yourselves, dear beloved brethren, our colleagues, and people of our dioceses, know that from such laws being put into execution there must necessarily result the separation of the Bishops from the visible Head of the Catholic Church; and likewise the separation of the clergy and people from their lawful Bishops; the separation of the Church in our Fatherland from the great Church of the Man-God and Redeemer which embraces the whole earth, and the complete dissolution of the Church's divine organization. In consequence of these clear and just considerations, you hastened to manifest to your Bishops the serious apprehensions they had produced in your minds, by means of addresses and deputations by word of mouth and by writing, and in every possible way.

Seeing the gravity of the imminent dangers with which the Church and her pastors are threatened, both now and in the near future, you have not failed to add to these manifestations the sacred assurance that, come what may, you will remain steadfastly united to St. Peter, the Pastor and common teacher of all Christians, and to your lawful Bishops, and that, even as you have shared in our anxieties, so you will also in our conflicts and our sufferings. These spontaneous demonstrations—as affecting as they are sublime—of your faith and your faithful attachment to the Church, have reached us from all directions, and they are to us in the midst of present tribulations, and in view of the menacing signs of the future, a cause of the most lively joy and of the most heartfelt consolations. Having met together for serious consultation at the Tomb of St. Boniface, we send to all of you, with emotion of heart, the collective expression of our gratitude for those thousand testimonies of your fidelity. We shall preserve them as so many well-beloved memorials at a solemn epoch to be for every memorable in the Church's history. Never will we lose their recollection for it is a guarantee of your unalterable fidelity; and we conjure you all, by the love of Jesus Christ, to persevere in these sentiments under all occurrences, and to join action to the word spoken. God's grace will never fail you. He who has begun a good work in you will perfect it even to the day of Jesus Christ.

The projects of law do not even yet possess the force of law; even should that come to pass, the grace of God helping us, we shall defend with firmness and unanimity the principles declared by us in our Memorial, principles that are not personal to ourselves, but which are those of Christianity and of eternal justice; we shall discharge our pastoral duty so as that at the hour of our death we may not be told to depart as hirelings from the judgment seat of the Divine Pastor Who sent us, and Who gave His own life for those that belong to Him.

Remembering the words of the Apostle, that the Holy Ghost appointed Bishops to rule the Church of God, which He redeemed with His own blood, and that it is therefore our unalterable duty to obey that command of the Holy Ghost, we cannot permit, in reference to the government and administration of the churches entrusted to us, anything that may be opposed to the precepts of the Catholic faith and to the divine law of the Church.

But do you, on your part, dear fellow-laborers and faithful of our dioceses, abide steadfast, and remember that there is no lawful Bishop except he who has been sent as such by the Holy Father and the Apostolic See, which is the fountain of unity and of all ecclesiastical jurisdiction; none except he who continues in the communion of this same Apostolic See. You can recognize as your lawful pastors none, except those who shall have been judged by the lawful Bishops to be fit and worthy, and who shall have been invested and charged by the Bishops, and who continue in communion with them. Every other must be an intruder.

According to the economy which God has established in His Church for all time there cannot be given to any man, through the ordinance of any secular authority whatsoever, any right by which he can lawfully appeal in an ecclesiastical matter to the secular power and remain at the same time in the communion of the Church. On the contrary, such an act is punishable by excommunication, which is incurred *ipso facto* by such an appeal.

Following the traditional usage of the Church, we remit the decision to be passed in all doubtful cases concerning the Church into the hands of the Holy Father, whom Jesus Christ has appointed Supreme Pastor of His Church; and, God helping us, we shall always remain in his communion and under his obedience. But also we shall continue to fulfil our duty with fidelity and conscience towards the secular

authorities, towards the civil government and towards the Fatherland, never forgetting that the state of things which God desires to see prevailing between the two powers established according to His will, is not to be one of conflict and separation, but of peace and concord.

For the defence of the inalienable liberty of the Church and of the blessings of Christianity, we recommend to you, in addition to a firm attachment to the Church, the outspoken confession of the truth, a blameless life, perseverance in patience and submission; and above all, as we so often said before, prayer; the most humble, the most full of confidence, the most persevering and most full of confidence; prayer addressed to our God and Saviour, Who alone is our hope and our succour. For, since the day when Constantine the Great was converted to Christianity, and put an end to the three centuries' persecution of the Church by the Pagan State, there has hardly been a time when the Church has been seen by all people to be so destitute of human aid and so threatened by grave perils, as in this age of ours. In thus speaking, we keep in view not only the present trials, but also those which the future has in store for us.

When the Church of Jesus Christ is deprived of its rightful liberty when public life, when the press and literature breathe nothing but despotism and hatred against Christianity and the Church, when youth is instructed by the schools and imbued with sciences hostile to Christianity; when, under the pressure of this state of things, the clergy are diminished in numbers or perverted by the spirit of the age, it cannot be but that Christian faith, charity, and Christian concord, may even Christian morality itself, must totter and disappear, even there, where, up to our own day, they had so firm a hold upon our so staunchly Catholic people. And then there will be nothing that can keep off a ruin and a desolation on which we cannot think without dismay. Therefore it is that we must be devoid of intelligence, of faith, and of love, we must have totally forgotten all the warnings and threats of our divine Saviour, if in these difficult and threatening times we did not have recourse to prayer, and did not say to you all, in the name of Jesus, "Pray, pray, all of you, pray without ceasing!"

Salutation and benediction in Our Lord. Fulda, Feast of Saint Athanasius, May 2, 1873.

† PAUL, Archbishop of Cologne.  
† MICHAEL, Archbishop of Gnesen and Posen.  
† HENRY, Prince-Bishop of Breslau.  
† PETER JOSEPH, Bishop of Limburg.  
† CHRISTOPHER-FLORENTIUS, Bishop of Fulda.  
† WILLIAM EMMANUEL, Bishop of Mainz (for the Prussian part of his Diocese).  
† CONRAD, Bishop of Paderborn.  
† MATTHIAS, Bishop of Treves.  
† JOHN HENRY, Bishop of Osnabrück.  
† LOETHAR, Bishop of Leuca in *partibus*, Administrator of the Arch-diocese of Freiburg (for Hohenzollern).

† PHILIP, Bishop of Ermland.  
† JOHN BERNARD, Bishop of Munster.  
† WILLIAM, Bishop of Hildesheim.  
For the Bishop of Kilm: KLINGENBERG, Vicar-General and Canon Capitular.

Mgr. Namzanowski declares, in the journal *Germania*, under date of the 8th May, that he has not signed the above document simply because the laws of which it speaks do not affect himself, but that he feels bound in conscience to make known that he gives it his entire adhesion; and that, with the help of God's grace, he will strive always and everywhere to give his consent to nothing that shall be contrary to the precepts of the Catholic faith and the divine law and rights of the Church.

MR. BRIGHT AND REVOLUTION.—The Republican sect in England is probably very small, and Mr. Bright's recent letter is not likely to augment its numbers. That acute observer has noticed, what it did not require his penetration to detect, that the upsetting of a Monarchy, whether in England, France, or Spain, leads to very disastrous results, poorly compensated by the momentary triumph of a few ignoble adventurers, who always contrive to surpass the worst faults of the Government which they have overthrown. Even in the United States, where the experiment was tried under the most favorable circumstances, the wisest citizens proclaim that corruption and fraud are the inevitable results of mob government, while the mob itself is but a tool in the hands of sordid "wire-pullers," who constitute in all Republics the most objectionable kind of oligarchy the world has ever seen. It has been said, with a certain amount of truth, that we have in England a republic without the name, while in America they have the name without the thing. This arrangement satisfies us. Apparently it satisfies Mr. Bright, and if the testimony of historical facts prove anything, most people will agree with him that it is better to preserve a form of Government which has been for many centuries the safeguard of order and liberty than to adopt a substitute which has been everywhere fatal to both.—*Tablet*.

PAUPERS CONSUMPTION OF ALCOHOLIC DRINK.—The quantity and cost of alcoholic drinks supplied to ten poor-law unions for the use of the paupers and of the workhouse officers during the year which terminated with Michaelmas, 1871, have been laid before the British House of Commons in a return prepared by the Local Government Board. The twelvemonth's bill amounted to £128,799, of which the cost of ale, wine, and spirits, consumed by the paupers, amounted to £115,425, while the officers' ration's are accountable for £11,275 of that sum. It would appear from the footnotes to the tables that in some unions "paupers receive ale, wine, and spirits" as part of their ordinary diet, for no limitations are stated; sometimes these indulgences are continued to those able-bodied paupers who do any work in the house; sometimes all the inmates over a certain age have beer, wine, or spirits supplied to them; the minimum of age in one place is sixty years, in another sixty-eight years, and in a third seventy years. More frequently aged and infirm paupers are placed by the medical officers on the sick list to obtain liquor as their needful drink. Paupers engaged in attending upon the sick are usually admitted to the same benefits.

The *Pail Mall Gazette* thus laments the exodus to the United States and Canada:—

It is extraordinary the working classes do not seem more inclined to stay at home and enjoy the political privileges which they were supposed to prize so highly. They appear to be leaving us in swarms. The exodus from Liverpool to the United States and Canada this spring promises to be the largest on record. The number of intending emigrants which daily reach Liverpool is so great that the lodging-house keepers find it difficult to accommodate them, and the consequence is that large numbers of the immigrants have to be temporarily lodged until such times as vacancies occur in the customary lodging-houses. As showing the extent of the exodus, it is generally believed, says the *Manchester Examiner*, that upwards of 10,000 emigrants left Liverpool last week for the United States and Canada. This number, of course, does not include those who would embark on board the steamers calling at Londonderry and Queenstown.

From the number of emigrants at present in Liverpool, and that are expected during the next few days, it is computed that very soon from 14,000 to 16,000 people will have sailed from the Mersey in thirteen steamers for the United States and the Canadian ports. Many of them, no doubt, are Germans, and some are from the Baltic ports, but vast numbers are English and Irish, and why they should leave us at this rate when we have so large a surplus in the Exchange, we hardly know what to do with it—when we are almost alarmed at our own prosperity—when we have

a more than paternal Government, ever anxious to perform great achievements, and to give offence to nobody—is a question which only political economists can answer. The tide of emigration from Germany is almost equally marvellous, for it there is a prosperous country in Europe it is Germany beyond a doubt. It may be said that the emigrants dislike the idea of military service, but this would show a lamentable and indeed incredible blindness to the glorious prospects opened by arbitration. Altogether this mania for fleeing from peace and prosperity is very singular.

**SLEEP AS A MEDICINE.**—The cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to obtain. The best rest comes from a sound sleep. Of two men or women, otherwise equal, the one who sleeps the best will be the most moral, healthy and efficient. Sleep will do much to cure irritability of temper, peevishness, uneasiness. It will restore to vigor an overworked brain. It will cure a headache. It will cure a heartache. It will cure a broken spirit. It will cure sorrow. Indeed we might make a long list of nervous and other maladies that sleep will cure. The cure of sleeplessness requires a clean, good bed, sufficient exercise to produce weariness, pleasant occupation, good air, and not too warm a room, a clear stomach, a clear conscience, and avoidance of stimulants and narcotics. For those who are overworked, haggard, nervous, who pass sleepless nights, we commend the adoption of such habits as shall secure sleep; otherwise, life will be short, and what there is of it sadly imperfect.—*Moore's Rural New Yorker*.

**HOW TO MAKE A MUSTARD PLASTER.**—How many people are there who really know how to make a mustard plaster? Not one in a hundred at the most, perhaps, and yet mustard plasters are used in every family, and physicians prescribe their application, never telling any body how to make them for the simple reason that the doctors themselves do not know, as a rule. The ordinary way is to mix the mustard with water, tempering it with flour, but such a plaster as this makes is simply abominable. Before it has half done its work it begins to blister the patient, and leaves him finally with a painful, flayed spot, after having produced far less effect in a beneficial way than was intended. Now a mustard plaster should never make a blister at all. If a blister is wanted, there are other plasters far better than mustard for that purpose. When you make a mustard plaster then, use no water whatever, but mix the mustard with the white of an egg, and the result will be a plaster which will "draw" perfectly, but will not produce a blister even upon the skin of an infant, no matter how long it is allowed to remain upon the part.—For this we have the word of an old and eminent physician, as well as our own experience.—*Exchange*.

**NEW METHOD OF MAKING BEEF TEA.**—In order to meet the daily-felt want of concentrated fluid meat food, a want not supplied by beef essence, as ordinarily made, Dr. H. C. Wood has invented the following process, and found in practice that it worked well: Take a thin rump of beef, lay it upon a board, and with a case-knife scrape it. In this way a red pulp will be obtained which contains pretty much everything in the steak, excepting the fibrous tissue. Mix this red pulp thoroughly with three times its bulk of cold water, stirring until the pulp is completely diffused. Put the whole upon a moderate fire and allow it to come slowly to a boil, stirring all the time to prevent the caking of the pulp. In using this, do not allow the patient to strain it, but stir the settlings thoroughly into the fluid. One to three fluid ounces of this may be given at a time, and will be found to be very nourishing.—*Canada Lancet*.

**THEORY OF "TAKING COLD."**—Professor Rosenthal gives the following explanation of the pathogenic action of exposure to cold. Suppose an individual to have been subjected to an elevated temperature, such as that of a ball-room or theatre, or to have engaged in violent muscular exercise; the cutaneous vessels are dilated, and in a state more or less akin to paralysis, and in all cases more slow to contract than usual. If at this moment the same person is exposed abruptly, and without any intermediate transition to a low temperature, especially to a current of cold air, a considerable loss of heat will be observed upon the surface of the body. The blood which has been thus cooled externally comes back into the internal organs and cools them suddenly; which circumstance alone may, in an organ predisposed to disease, become the active cause of some severe malady. The cutaneous vessels, on their part, become contracted, driving out the blood which they contained, and thus produce a kind of hyperemia, which in itself may exercise a morbid action. This cause, however, is usually only an accessory one, at least in cases where the temperature has been much elevated. The vessels have lost their tonicity, and do not contract suddenly. But if the danger from collateral hyperemia is thus diminished, that from refrigeration is increased.

**WHAT KIND OF FOOD MUST WE EAT?**—Resistant solid material, as well as elements of nourishment, are essential in food. Neither cattle nor horses could be kept alive long on fine flour, meal, or grains of any kind.—Mixed, however, with grass, dry hay, or straw, they thrive. The walls of the stomach and bowels must be kept apart by solid material, on which friction may be exerted, in order to have perfect digestion. A dog lived twenty-one days, the only survivor of a wrecked vessel at sea, closely shut up in her cabin, by eating the thick, strong wood and leather binding of a Bible, while experiments with dogs fed on soft food, as gelatine, thin soups, etc., provided that they could not live a single week on such diet. Those persons whose diet is rather coarse, as bread of unbolted flour, large fruit-eaters, bread and milk people in this country, etc., are exempt from the pains of dyspepsia. Those sustained mainly on very fine, concentrated, delicate food, washed down with tea, are gaunt in form, weak in muscle, and always taking medicine. Their food should have more bulk and solid, hard ingredients. A poor man's family never lack for an appetite with a crust of brown bread. His neighbor's darlings, surfeited on rich cakes, highly seasoned dishes and nurtured in luxury, are the life of doctors and druggists. So says science.

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