

Board Work Office

THE CIRCULATION OF THE REVIEW EXCEEDS THAT OF ANY TWO PAPERS ON THE NORTH SHORE COMBINED.

THE REVIEW

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THE GREAT NORTH SHORE ROUTE!

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A Canticle of November.

Sad, fitful, dwindling days are here; The pale, chill lustre of the sun; And cloudland leaden, dismal, dun— The faltering pulses of the year.

At sea a ghostly close-reefed sail Strains, here and there to make the land; Great billows break along the strand, And terrors gather in the gale;

And pelting, passionate gusts of rain Make moan o'er forest, field and fold— All grew some gray and dusky gold, A dolorous litany of pain.

The crimson hectic of the leaves That flit and flutter from the trees Like frightened birds abreast the breeze; The rustling of the tawny sheaves;

The fretful murmuring of the rill That hurries on with startling pace; A strange and patient pallid grace That lingers over vale and hill;

All blighted buds and perished bloom— A glory from the garden gone— The year waits solitary, lone, A wanderer in the deepening gloom.

Let earth and heart and head have rest; Life-currents in the veins stand still A little while; there lies no ill In this repose; for rest is best,

And Faith shall better lessons bring Of Him who worketh as He will. Through seeming joy, through seeming ill, The fall is prophet of the spring.

—REV. GEO. T. RIDER, in Harper's Magazine for November.

SORROW CAUSES DEATH.

A "Broken Heart" Regarded as More Than Disease.

When it is said that a person died of a broken heart the statement is commonly regarded as a romantic stretch of the imagination, indulged in by writers of fiction for the purpose of exaggerating the passions of their heroes and heroines. But, according to high medical authority, it is quite possible to die of grief, which is a more accurate way of saying "broken heart."

The ailment popularly known as "a broken heart" has caused the death of a great number of persons famous in history. William Pitt, it is asserted, died of a broken heart as a result of the failure of his anti-Napoleonic policy.

Napoleon himself succumbed to similar causes. His death was actually caused by an internal complaint, but it is not supposed it would have been fatal but for the depression brought about by his defeat and exile. Horace Greeley's death, there is little doubt, was due to disappointment at his failure to be elected President.

In a recent issue of the Medical Record there was a very suggestive editorial on "Grief, Emotion and Infection." It stated that moral influence has been considered capable of producing violent physical illnesses. Fear has been known to cause erysipelas. Laennec, the eminent French physician, believed that sorrows and annoyances were an important factor in inducing tuberculosis in large cities.

Dr. Geo. F. Shradly, the editor of the Medical Record, went more into detail on the subject of this editorial for the benefit of a World reporter who called on him, and he gave the reporter references to many sources of interesting information.

That grief prostrates and often causes physical disease and death is a fact established beyond question by medical evidence. Animals are also, it appears, subject to influences of this character.

Birds, moles and a dog have succumbed to conditions that correspond to nostalgia and a broken heart in the human animal.

The bodies of these animals were subjected to post-mortem examinations, and in most cases there was found hyperæmia, or excess of blood in the abdominal organs, especially the liver, with bleeding

and fatty degeneration. Thus "a broken heart" would seem to be a trouble of the abdominal organs rather than of the traditional seat of the affections.

This excess of blood, causing hemorrhages, is thought to be due to the derangement of the nervous system through the shock or depression to the brain. The blood-vessels are controlled by two sets of nerves, one to dilate them and the other to contract them. The brain centre being disturbed, the contracting nerves do not act and the blood vessels are excessively dilated.

A similar theory of nerves accounts for the palpitation of the heart which we feel under the influence of strong emotion. One set of nerves guides the beating of the heart and another restrains it. The disturbance of the brain centre puts the restraining nerves temporarily out of order and the heart beats with excessive violence.

Grief may cause death by injury to the true physical heart, but that, it is said, is an uncommon case, and only possible where there is serious organic disease of the heart. The mental shock may cause a temporary suspension of nervous impulse to the heart and thus bring about death if the heart is weak. It may also disturb the nervous equilibrium and cause the blood to be pumped through the heart with too great violence.

Grief, or a broken heart, does not often, if ever, kill a thoroughly healthy person. But it has in innumerable cases brought a disease to a fatal issue, and it also makes a person more liable to the assault of disease.

The liability to disease is the result of a lowering of the general health. This loss of health, according to one eminent physician, is brought about by the influence of the brain by the nervous system in this way. The grief of emotional shock causes the activity of the brain to be concentrated in one part. The rest of the brain, on which most of the nerves and the physical functions effected by them depend, partly loses its force. Consequently the nerves do not properly regulate the circulation of the blood and the digestion and the general health are injured.

Among the commonest physical symptoms of grief are a disinclination for food and a chilliness of the extremities. The sufferer's state of mind is perhaps enough to make the gross act of eating repugnant, but the impaired state of his digestion is also partly responsible for the repugnance. The coldness is of course due to the disordered circulation.

Grief of this kind is hardly to be distinguished from nostalgia, or homesickness. This trouble is scoffed at by those who have never felt it or who have forgotten what it is like, but it is really very serious. According to Dr. Shradly it was one of the greatest difficulties doctors had to contend with during the war. Young soldiers suffering from nostalgia were peculiarly liable to disease, and their chances of recovery were greatly diminished by the homesickness.

The condition of wounded men was much more serious if the nostalgia was strong on them. On the other hand, the prospect of returning home often did more towards promoting recovery than the best of medical attention.

Homesickness in its acute form is declared to be very painful. This seems surprising, but is less so when you consider that it is largely a nervous trouble. A curious fact is that it frequently comes on a person with great apparent suddenness, sometimes causing a young man to break down in the midst of a company where he has been behaving with much gaiety.

If the physical results of grief are brought about by the concentration of thought on the subject it appears that they can be avoided by maintaining a mental equilibrium. As a matter of fact there are persons who do not suffer from grief, but they are probably nearer the animals, and like the birds, dogs and moles would suffer if deprived of their liberty.

Courageous persons are ordinarily those with strong, well-regulated brains, good nerves and blood circulation. Too much credit, therefore, is not to be given to what is largely a physical quality. There have been unfortunates whose minds approved the virtue of courage, but whose deficient physical natures revolted from danger. Of such was the great French King, Henry IV., who had to call himself "Coward," and apply all sorts of opprobrious epithets before he could induce himself to go into battle.

The man with a sorrow may aggravate his physical condition to any possible extent by an injudicious use of his imagination. If he makes up his mind that he is going to die of a broken heart there is every reason to believe that he can do so. The records of the influence of the imagination on the body and the health are

very wonderful. In great plagues it has been found that fear kills as many as the disease.

There is an old story, doubtless true, of a king whose favorite was condemned to die for a crime. Before his execution, however, it was discovered that he was innocent, and the king, in order to give his favorite an agreeable surprise, took the place of the executioner, but used a towel instead of an axe. But the man was killed as instantly as if his head had been cut off.

In modern times some Frenchmen of science obtained permission to perform a similar experiment on a man condemned to be guillotined. They bound him to a table, around the edge of which ran a tray for draining off water or blood. Surgical instruments of the deadliest appearance were scattered around.

The man was told that arteries would be opened in various parts of his body, and that he would be bled to death. He could not expect to live more than half an hour. He was then blindfolded. He was pricked in various parts of the body, and in the region of those parts small jets of warm water were started which slightly touched him and then ran away to the drain.

He imagined that he felt and heard his warm blood running away from him, and at the end of half an hour he was dead, although he had lost very little blood.

A celebrated French novelist was writing a novel which was published in instalments. His daughter read it with great interest when it came out. At one period in the story the heroine showed symptoms of consumption. The daughter soon developed the same symptoms in a most alarming manner. A physician explained the matter to the father, who in a few more instalments restored the heroine to excellent health. His daughter recovered at the same time.

A Terrible Experience.

Mr. Geo. Tribe, of Strathfordville, Ont., a pretty village near the shores of Lake Erie, went through an experience lately that he will never forget. He tells it in his own words:

For three years I suffered from skin disease in its worst form. I tried Kennedy's Medical Discovery and the Cuticura remedies, and doctored one year with the best physician in the land, but got no benefit; they pronounced my disease a Scaly Eruption, but failed to remove it. It came on in red blotches and spread over my body; the skin became dry and formed hard, white scales; the itching was intolerable, but I am now completely cured by the use of Bardock Blood Bitters. I can truly say that I owe my good health to B. B. B., and I advise all sufferers to use this splendid medicine.

Geo. Tribe, Strathfordville, Ont.

THE CANADA REVUE CASE.

Judgment in the Action Against Archbishop Fabre.

MONTREAL, Oct. 30.—Judge Doherty to-day rendered judgment in the famous case of the Canada Revue vs. Archbishop Fabre, in which the managers of the Revue sued the Archbishop for \$50,000 damages for placing it under the ban of the Church. The court room was crowded as Judge Doherty rendered his decision. In an elaborate judgment Judge Doherty dismissed the action. The judgment is one of considerable importance, as it defines the position of the Catholic Church.

Judge Doherty in opening his remarks, said that before going into the merits of the case he deemed it advisable to refer to the position which the Roman Catholic Church and its dignitaries should hold before this court. This course on his part was called for by an appeal made at the hearing of the case, when he was respectfully but earnestly requested to lay aside all personal feelings. This very appeal implied in itself the existence of some doubt, if not in the mind of the learned counsel who made it, at least in the mind of his clients, as to the impartiality of the court. With a view to dispelling any such feeling, he felt it proper to lay down the elementary principles that must apply to this as well as in all other cases. The court was purely and simply the mouthpiece of the State, or rather the State itself applying the laws. As such, the court knew all religions to such an extent only as they are recognized by the State, and as regards the rules governing those religions the court knew them only so far as the law or the record showed them to exist. Whatever the personal feelings of a judge might be, the court could see things in one light only—the law of the State. A judge had but one duty to perform—impartial application of the law as the State made it. This law and its application were the same both for the most humble subject as well as for the highest dignitary.

Judge Doherty then explained the circumstances of the case, showing that this was an action of damages arising from the issue of a circular by the Archbishop prohibiting the reading of the Canada Revue by members of his flock, under penalty of the refusal of the sacraments of the Church. The plaintiff claimed that the circular contained false and defamatory declarations, and that the Bishop's prohibition was a wrongful act, while the defendant pleaded that he had simply acted in legitimate performance of his duties and within his jurisdiction, that the communication was a privileged one, and that there being no malice in his proceedings, he could not be held liable for damages. The case being thus put before the court: First, did the Archbishop's circular constitute a libel? Second, if so was it a privileged communication? Third, was the prohibition a wrongful act, or was it the mere exercise of a right? Fourth, did such exercise, if so it was, constitute an invasion of plaintiff's right? As a sequel came the question of damages, but the proof clearly established that the plaintiff suffered loss as a result of the circular complained of, and the only question on that point was one of responsibility for such loss.

CRITICISM NOT A LIBEL.

First, did the circular constitute a libel? On this point the court held that if there was any libel the proof thereof must be found in the document complained of. While the plaintiff's declaration referred to the circular as charging him with the intention to disperse and destroy the bishop's flock, the court found it difficult to see anything in said circular but of comment, criticism or imputation upon a public paper. Now, did such constitute a libel? After quoting from both French and English authors the learned judge came to the conclusion that there is a marked distinction between the defamation of a person and a condemnation of his writings, and with the law as it now stands and must be applied, criticism, however severe, is not a libel. If the criticism is unfair it may give rise to damages, but the unfairness must be established. This privilege of criticism was not confined to journalists, but it was the right of every man. The plaintiff claimed that the comment complained of was unfair, but he failed to establish that point, and the law supplied no presumption of such unfairness. The court did not say that it would have arrived at the same conclusion as the defendant did with reference to the plaintiff's writings, but the conclusions arrived at were such as could be reached by an honest man criticising them. Under these circumstances the circular must be pronounced as not constituting a libel.

After quoting decisions of the Privy Council in support of this doctrine, the learned judge went on to say that the evidence had shown it to be a fundamental rule in the Roman Catholic Church that the bishop has a right to govern the reading of books by members of his flock, and there was nothing to show that such domestic rules were contrary to law. On the other hand there was not the slightest indication of any malice on the part of the defendant, and the courts interfered in the domestic management of any organization only in the case of such malice. Under all these circumstances the prohibition must be considered as the mere exercise of a right. Fourth, did the exercise of such right constitute an invasion of plaintiff's own rights? No doubt the exercise of the Archbishop's right had seriously affected the plaintiff's interests, but it could not be considered to have invaded his rights. The plaintiff had the right to offer his paper to those who were willing to purchase it, and even after the publication of the circular everyone was still at liberty to purchase the Canada Revue if he so desired. The bishop's act did not constitute an invasion of the plaintiff's right, although it affected his interests. It was "damnum absque injuria," but did not render its author responsible in damages. For all of these reasons the plaintiff's action must be dismissed.

It is understood an appeal will be taken.

GENERALLY PRESCRIBED.

The Idea that Bright's Disease cannot be Cured Proven to be a Fallacy.

QUEBEC, Nov 5.—Local physicians are much gratified over the letter of Dr. A. G. McCormick, of Richmond, this province, testifying to his cure of Bright's Disease, by the use of Dodd's Kidney Pills. Since the introduction of the remedy in this city, many physicians have not hesitated to prescribe the pills, and numerous cures have been the result. This latest testimony, coming from so well known a medical man, proves that the local men were right in changing the old-time remedies for Dodd's Kidney Pill. Hence their jubilation.

THE SECOND COMING OF CHRIST.

1st. Its Importance.

Since the creation of the world to the present time only three events of first rate importance have occurred. These are the deluge, the exodus, and the incarnation of Christ. The next event of transcendent importance is the second coming of the Messiah. All that we need to know of that event before it overtakes us, can be gleaned from the Psalms and Prophecies of the Old Testament and the books of the New Testament. If the first coming of Christ was predicted in plain, literal terms, we ought to expect that the "second coming" would be foretold in equally plain literal terms. And such, we hold, is the case.

A few passages selected from holy scripture, will establish the certainty of this notable event. In Zech. 14, 4, 5 and 9 verses, we read, "And his feet shall stand in that day upon the Mount of Olives which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof towards the east and towards the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south; * * * * * and the Lord my God shall come and all the saints with thee. And the Lord shall be King over all the earth." In the Acts of the Apostles, Chap. 1, 10, 11, we read, "And while they looked steadfastly toward heaven as he went up, beheld two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." In the Revelation, Chap. 1, 7, we have the following, "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen." To these might be added scores of others equally emphatic.

The importance of Christ's second coming will appear when the following is carefully considered:—

1. War will not cease till Christ returns. In Micah 4, 3, it is declared, "And he shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." In verse 7 this is said to take place when the Lord reigns in Mount Zion, Zion is the holy hill in Jerusalem. God often speaks of it as "my holy mountain" See Joel 3, 17; Zeph. 3, 11; Isa. 66, 20, and 9, 9.

2. Idolatry will not be destroyed till Christ comes. In Isa. 2, 20 we read, "In that day a man shall cast away his idols of silver and his idols of gold, which they made, each one for himself to worship, to the moles and to the bats, to go into the clefts of the rocks and into the tops of the ragged rocks for fear of the Lord, and for the glory of his majesty when he ariseth to shake terribly the earth." Why all this terror? Is it not because they see the glory of the divine majesty in the sky? Read Rev. 6, 12-17.

3. The different denominations will never be united till Christ returns. This point is established by Isa. 52, 8, R. V. "The voice of thy watchman! they lift up the voice, together do they sing; for they shall see eye to eye when the Lord returneth to Zion." The Lord came to Zion and went away. When he returns, the watchmen will see eye to eye—not be fore. Christendom on the whole is just as far from seeing eye to eye as ever it was.

4. The regeneration of our world will not take place till Christ comes. Turning to Matt. 19, 28 we find, "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the son of man shall sit upon the throne of his glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel. Read Matt. 25, 31; Isa. 11, 1-16; Acts 3, 21; Rom. 8, 18-23. These passages prove that our world, long before "the earth and all the works that are therein" are burned up, undergoes a restoration—a regeneration. That most desirable event must be delayed till Christ comes and sits upon his throne of glory.

5. The seed of Abraham will not be restored to Jerusalem and the holy land till Christ comes. In the gospel of Luke we read (Chap. 21, 24) "And Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled." In the next verse Christ tells of his own coming and fixes the time at the end of the down-treading of the holy city. In Dan. 12, 1, we read, "And at that time shall Michael (Christ) stand up, the great prince which standeth for the children of thy people (Daniel's) people—the seed of Abraham) and * * * at that time thy people shall be delivered, every one that

shall be found written in the book." Every where the prophecies sparkle with allusions to the restoration of the seed of Abraham to the holy land, and the building of the holy city to the Lord, and the triumphant reign of Jehovah's son. Read Ezekiel 36th and 37th chapters. One great fact of the word of God is almost entirely overlooked. When Christ came and was rejected of his own, he scattered the seed of Abraham to every nation under heaven and gave up the chosen land to the pillage and down-treading of the Gentiles. This down-treading will last till he returns. Then the Gentiles will be smitten by the rod of his mouth and Israel shall be restored and Jerusalem will be the throne of the Lord. See Jer. 3, 17, 18. No event can be more important than the coming of Christ.

N. R. N.

(CONTINUED.)

Common Sense

Should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no permanent good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla.

Hood's PILLS cure constipation by restoring peristaltic action to the alimentary canal.

Turned the Joke on a Ventriloquist.

A ventriloquist had great fun the other night on a Sixth avenue elevated train, and at the same time put a train guard in danger of being attacked by a score of indignant passengers. Then he was warned that he had better leave the car.

It was a rainy night and the train was crowded with passengers going downtown. In the rear car every seat was taken when the train left the Ninety-third street station in Columbus avenue. In one of the rear seats was a person who appeared to be enjoying a calm sleep.

Just as the train was approaching the Seventy-second street station a voice at the forward door cried out: "Fifty-ninth street—change cars for Ninth avenue."

The voice was clear and resonant. Every one in the car heard it, an unusual thing on elevated trains, as every one knows. A dozen passengers who thought they had been carried beyond their stations at Seventy-second and Seventy-sixth streets hurried to the door, and as many more who wanted to change cars at Fifty-ninth street joined in the forward movement. Passengers for Seventy-second and Sixty-sixth streets were angry because they believed they would have to go back in the rain, says the New York Herald.

As the head of the procession reached the door the train guard poked in his head and called:—"Seventy-second street."

The train halted with a jerk which threw a half dozen passengers off their feet. There was a struggle at the door between those who wanted to get off the train and those who didn't, and by the time the train moved forward there were a dozen passengers angry enough to assault the conductor.

"What in thunder do you mean by this performance?" demanded one of them as he approached the conductor. "Why did you call out Fifty-ninth street when the train was at Seventy-second?"

"But I didn't," said the train guard. "Yes, you did," shouted the angry passengers in a chorus, and one big man put himself in a position to attack the guard.

"But I know he didn't!" piped a shrill voice, just under the roof of the car.

Everyone looked up in astonishment, and the amazement was increased when a voice which seemed to come from beneath the car floor said, soothingly, "calm yourselves, gentlemen, calm yourselves. I called out the station!"

The passengers, recognizing the situation, retreated to their seats and began looking around. Then suspicion began to fall upon the sleepy man in the rear corner. A big man—the one who wanted to fight the train guard—went over to him and said:

"That was a fine joke, but don't you think you had better get off at the next station?"

The sleepy man left the car at Fifty-ninth street and took another train downtown.

It Never Fails.

Norway Fine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, sore throat and disease of the throat and lungs. Price 25 and 50 cents.

Begone Dyspepsia! here is K. D. C.