

horns of the Pope's tiara, or those of Satan himself."

There can be no real Christian unity without recognizing the supreme authority of the Church and its head as constituted by Christ. The method of bringing about unity after the Woodstock fashion was tried in the early ages of the Church by various heretics, but it was a failure. Tertullian thus describes what happened towards the close of the second and beginning of the third century:

"The heretics will have the overthrow of discipline to be simplicity; and the care of it amongst us they call panderism. They hatch up a peace also with all in every locality; for it makes no matter to them, although they hold different doctrines, so long as they comply together in their dog against the one truth."—*De Prescript.*

This is exactly what is happening to-day. It is not by blotting up an elastic creed out of diverse irreconcilable beliefs that Christian unity is to be obtained, but by accepting the unchangeable truth as it was preached by the Apostles, and is still taught by their lawful successors.

Another feature of this remarkably mixed celebration of Christmas day is that the National Covenant, which was so solemnly adopted by the king, the Houses of Parliament and the General Assembly, no less than ten times from A. D. 1580 to 1661, declares the priesthood of Rome to be "blasphemous," whereas the priest-hood claimed by the Church of England is identical with it, as is evident from the extract above quoted from the Book of Common Prayer. How could the ex-Moderator consistently with his conscience recognize as a minister of the Gospel the Rector and Dean of Woodstock, who is part of that "blasphemous" body, by patching up with him a combined Church service? We leave the matter for the twain to settle.

A BRAVE PRIEST ON A PERILOUS MISSION.

The mediation which is most promising for a peaceful solution of the troubles between the United States Government and the Indians was performed by a priest, the Rev. Father Jutz, who was requested by General Brooke to undertake the mission. A recent issue of the *Omnia* gives the particulars as related by its special correspondent at Pine Ridge Agency, South Dakota. As Father Jutz had spent seven years among the Indians, he was of them at this particular agency, the General thought he would be more likely to arrive at a peaceful settlement than any one else.

The pickets of the hostiles stopped the negotiators ten miles from the Indian camp, levelling their Winchester rifles at the intrepid Father Jutz and his companions. They were held until a runner could be despatched to the camp to ascertain whether they could be admitted, and on reception of a favorable reply they were escorted by a band of armed men to meet the chiefs.

At Father Jutz's request the Indians stated their grievances, which may be summarized as consisting chiefly of two: 1st, That the census enumerators had numbered the Indians at a lower figure than is the reality, and that too small an apportionment of food would, in consequence, be allotted to them; and, 2nd, that, contrary to promise, their territory had been restricted within narrower boundaries than had hitherto been their limits. They thought they might as well fight as starve.

The fact that soldiers are surrounding them was also mentioned as proving that "the Great Father," (that is, the President), intends to exterminate them, or at least to treat them unjustly.

Father Jutz explained that the object of the soldiers is not to harm the Indians, but to protect the agency; and that if they submit quietly they will be well treated by the Government. He was so far successful with his representations that the chiefs unanimously promised by a solemn appeal to God that they would go to meet General Brooke in conference at Father Jutz's house, the latter promising on his side that they would be safe from any harsh treatment.

Thus at the very moment when the fanatics of New York and some other States are busy organizing an association with the object of taking away from Catholics the rights of citizenship, an American General finds it to be the best interests of the community to engage a priest to conduct negotiations which at the present time are of the highest importance. But General Brooke is evidently a much wiser man than are the Right Reverend Cleveland Coxes, of Buffalo, and the Dr. Miners, of Boston.

Father Jutz's negotiations have brought to light the fact that the Indians would not go on the warpath were it not for the fear that their rights will be ignored by the Government, and that they would be willing to enter into negotiations for peace if they were assured that justice would be observed towards them. The death of Sitting Bull since the negotiations took place has increased them greatly, but the latest despatches announce that already his bands have laid down their arms. Notwithstanding the fact that the manner in which Sitting Bull met his death would be likely to be an obstacle to peace,

there can be no doubt that Father Jutz's mission counted for much towards the peace which is now almost assured through the laying down of their arms by a large proportion of the Indians who were only a short time ago ready for a war of extermination.

THE EPIPHANY.

The feast of the Epiphany, which is celebrated on the 6th inst., was instituted for the purpose of the recalling to our minds chiefly the adoration of the wise men of the East who came from afar to offer the homage of adoration to our blessed Lord while He was still an infant of a few days old, in the crib of Bethlehem, and to present Him with precious offerings in acknowledgment of their faith in Him.

By the Scriptural narrative of this event we are informed that these wise men, who are styled magi beheld in the east our Lord's Star, that is the star which announced His coming, and when they arrived at Jerusalem making enquiries about His birth, King Herod of Judea called together the chief priests and scribes who were learned in the law to ascertain of them where Christ should be born. From the prophecy of Micah, v. 2, they learned that Bethlehem would be the place of His nativity, and so they announced to Herod. This prophecy says:

"And thou Bethlehem, Ephrata, art a little one among the thousands of Juda: out of thee shall He come forth unto me that is to be the ruler in Israel, and His going forth is from the beginning, from the days of eternity."

Herod heard of this with great fears for his own sovereignty and that of his posterity, so he formed the delusive hope that he would subvert the designs of God by an act of duplicity. He told the wisemen to proceed to Bethlehem and find the child, and then to return to inform him of their success, that he also might come and adore him.

The wisemen went their way and were directed by the miraculous star to the spot where Jesus was born. Then they offered him their gifts of gold, frankincense and myrrh. But in their sleep they were warned by a miraculous vision from God to return to their country without going to Jerusalem to give Herod the information he desired, as Herod's designs were evil.

Herod was much disappointed when he found that his plans were frustrated, and as he feared that the new-born king would take away his throne, he gave orders that all the children of Bethlehem of two years old and under should be slain, that Christ, the expected Messiah, might be killed with them. Joseph and Mary, however, were warned by God to escape into Egypt before Herod's designs could be put into execution, and thus the plan of Herod was frustrated. They remained with Jesus in Egypt until after the death of Herod, on being informed of which they returned into Judea.

The journey of these eastern wisemen to look for a Saviour is one of the most astonishing events which could occur. How were these men informed that the Saviour should be then born in Judea? We learn from the Scriptural account that the information was given to them by supernatural means. It is sometimes supposed that the star which guided them to Bethlehem was an extraordinarily brilliant conjunction of some of the brightest planets of the heavens, the like of which occurs at long intervals, or that it was a fixed star of extraordinary brilliancy, which appears only at certain times, after the lapse of long periods, in the constellation Cassiopeia, and which is supposed to have been visible at the time of Christ's birth. But such an occurrence would not suit the description of the star which led the wisemen. It must therefore be inferred that this was a special luminous phenomenon in the heavens, which appeared miraculously for the particular purpose of leading the wisemen; just as we are told in Luke ii. 9, that the brightness of God shone about the shepherds of Judea when the Angel of the Lord announced to them the same "good tidings of great joy."

Both events were alike unusual and miraculous. It is certain that at this very period there was a prevailing expectation that one should be born in Judea, whose rule should extend over all nations, and that this was believed in Western as well as Eastern countries is attested by the annals of Tacitus. Suetonius also says:

"A firm persuasion had long prevailed throughout all the East that it was fated for the empire of the world at that time to devolve on some one who should go forth from Judea."—*Life of Vespasian.*

This expectation undoubtedly originated either from a primitive tradition which was kept up among heathen nations concerning the future Saviour, or from some knowledge which they had gathered from the Hebrew Old Testament by intercourse with the Jews. It is most probably from one or both of these sources that the poet Virgil derived his description of the golden age which is given in one of his Eclogues. This Eastern expectation is also spoken of by Plutarch, it is found

in the books of Zoroaster, and the Zendavesta, in the Chinese writings of Confucius and the sacred books of the Lotus of India. Aristotle, Strabo, and Plato also refer to it in unmistakable terms.

The feast of the Epiphany is essentially the feast of the nations of the world. Its celebration is an acknowledgment of God's goodness in making known to other nations the means of salvation which had been before known only to the people of Judea. It is a fulfilment of the promise made to Abraham, Isaac and Jacob that in their seed, that is to say through one of their descendants, all nations of the earth should be blessed. The accomplishment comes in the command of our Lord to His Apostles to preach His Gospel to every creature, and the Church of God, is carrying out this mandate through her missionaries, who are to be found everywhere bringing to a knowledge of the truth of Christ nations which hitherto have not known His name. We who have from infancy been taught Christian doctrine owe to the seal of these obedient missionaries the knowledge of the true faith which they taught our ancestors, and we should be duly grateful to them, and above all, to God, who has made them the instruments by which He brought salvation within our reach.

MARRIAGE IN QUEBEC.

The *Mail* has been greatly troubled for some months past concerning the condition of the marriage laws of Quebec, and it has given expression to its annoyance on several occasions because, in that Province, Catholics consider themselves bound to observe the laws of the Church in regard to the marriage tie. It and its Montreal special correspondent have been for several months engaged in giving erroneous versions of the laws of the Church respecting marriage, and both have been drawing from their erroneous statements absurd conclusions in regard to the force of those laws as to the civil effects of invalid marriages.

In its issue of the 17th ult., however, it is working under a new light. It has got a glimmering of the actual laws of the Church regarding marriage, through having seen a synopsis of them in a prominent Catholic paper of Montreal, the *Semaine Religieuse*, and it draws the following inferences:

"The Church by virtue of its divine authority has established certain impediments which nullify marriage. Difference of creed, for example, is a nullifying impediment, holding good throughout the world. To render the marriage of a Christian with an infidel valid a dispensation removing the impediment must be secured from the Sovereign Pontiff. Clandestinity, that is to say, marriage celebrated otherwise than before a priest of the Roman Catholic Church, is also a nullifying impediment. This impediment was formulated in the decrees of the Council of Trent, which, however, only hold good where published. The marriage decree has been published in Quebec, but not in Ontario. Theologians hold that the Church does not wish to submit heretics contracting marriage among themselves to the nullifying impediment of clandestinity; the decree is, therefore, not in the eyes of the Church, an obstacle to the validity of marriages celebrated between Protestants. The exception in favor of Protestants, however, applies only to such as have been baptized, for the unbaptized are ranked with infidels, against whom matrimonial contracts with Christians the nullifying impediment of disparity of creed is aimed."

With the exception of two errors into which the *Mail* falls in thus stating the case, the above extract gives a fair view of the situation. Difference of creed is not an exact interpretation of the technical name by which the Church designates the kind of marriage which is nullified by her decrees. This would imply that a marriage cannot be contracted between a Catholic and a Protestant, which is contrary to the truth. This will be noticed even in the words of the *Mail* itself, which acknowledges that the invalidity is intended to exist only when one of the contracting parties is an infidel, which term includes "unbaptized Protestants," as called by the *Mail*.

The second error into which the *Mail* falls is in the supposition that it is merely an opinion of theologians that the decree of the Council of Trent, which is known as the decree "Tametsi," does not affect the marriage of heretics between themselves. It is more than a mere theological opinion. The decree of the Council has been so interpreted by the sacred congregation which has charge of such matters, and their decision, approved as it is by the Pope, is decisive and authoritative.

The *Mail* complains against these laws, first because a Protestant minister is not allowed to marry two Catholics. Yet it acknowledges afterwards that though "the claim of the Church to regulate Roman Catholic marriages is extensive, it is not altogether unnatural, for to Roman Catholics marriage is a sacrament." This is the very reason why the Church makes this claim, "extensive" though it may be. It was not to the State, which, according to the *Mail's* Ciceronian views, should manage all things, that Christ committed the authority to administer the sacraments. This power was given to Christ's apostles and their lawful successors; so St. Paul said: "Let a man be as account of us as of the

ministers of Christ; and the dispensers of the mysteries of God." (1 Cor. iv. 1.)

But the *Mail* ought not to turn all its ire upon Catholics for refusing to hand over to the State the right to manage matrimonial matters for them. The Methodist discipline obliges the minister to say to the couple whom he is about to marry: "Be ye well assured that as many as are coupled together otherwise than as God's word doth allow are not joined together by God, neither in their matrimony lawful." And further on in the marriage form, he makes both man and woman promise that forsaking all others, under all circumstances, "for better or worse, for richer for poorer, in sickness and in health, till death do us part, according to God's holy ordinance, they shall 'love and cherish' each other. Then the minister solemnly pronounces that it is beyond the power of man to put asunder the two who have been so united. His says:

"Those whom God hath joined together let no man put asunder." The Church of England form of marriage, from which the above is chiefly taken, is almost identical with this.

The Presbyterian Confession, though not so positively placing marriage among sacred rites, is equally explicit in claiming for the Church the right to interpret the law under which it is to be contracted and the form of Protestant marriage equally with those of the other Churches above named forbids any separation of husband and wife except by death. All this certainly excludes the notion that it is within the right of the State to change the conditions of marriage as a divine institution or to grant divorces.

It may be, and undoubtedly it is, true that these denominations are culpable in their actual practice than they should be on principle, for they are very ready to condone what they themselves style violations of the laws of God in regard to matrimony, especially if those violations are authorized by the State. We recently witnessed the indignation against their Chief Superintendent or Bishop (which is it?) when the latter understood on the 1st of June last to denounce a member of the Government who had violated the divine law of the indissolubility of marriage. But this merely shows that the Catholic Church adheres to principle, while others are capable of throwing it overboard for expediency's sake. This fact is indeed one of the evidences that the Catholic Church alone holds to the unchangeable truth while the others are equally ready for mutable whimsicalities. "Ephebraim is joined to his idols," and an idol of modern Protestantism seems to be State supremacy over religion.

The chief objection of the *Mail* is, however, not so much as regards Catholic marriages, as concerning mixed marriages, and the marriages of Protestants were one of the parties is unbaptized. It says that especially "in pronouncing the marriage of a baptized Protestant with an unbaptized Protestant invalid, it (the Church) appears to step somewhat beyond its jurisdiction."

In regard to the marriage of a Catholic with a baptized Protestant the *Mail* appears to be under the impression that the Church holds it to be valid in Ontario but null in Quebec. This is not so. The impediment of clandestinity does not extend to this case in either Province, so that though a Catholic would commit a grievous sin by being married by a Protestant minister the marriage in the case in point would be valid and indissoluble.

But what is to be said of the jurisdiction of the Church in regard to the marriage of a baptized and an "unbaptized Protestant?"

The answer to this is clear when it is considered that the authority of the Church extends over all Christians, and the rebellion of some does not exempt them from the obligation of being the Church. In fact all men are obliged by God's law to be members of the Church, and so Christ's commission to His Apostles was to teach all nations. The Church, however, only makes laws for those who have become members of the Church, and as soon as any one is baptized he is bound before God by those laws. Protestants, of course, deny their subjection, but they are not thereby exempt from their duty of obedience. Hence the laws of the Church prohibiting marriage between Christians and infidels are obligatory on Protestants notwithstanding their protests. This is, of course, to be understood of the obligation in conscience, but we are well aware that Protestants repudiate this obligation. We do not force them to act upon it; still it exists. However, as this regards merely the matter of conscience, it does not interfere with the law of the State, which recognizes such marriages in Ontario, at least, and we are quite content to let Protestants settle the matter with their own consciences, and act upon their own view of the case. They are at perfect liberty to follow their own course, but we as Catholics are at liberty to have our own opinion concerning what they ought to do according to the law of God, just as most of themselves have very decided opinions that all Catholics ought to regard the Pope as our Christ. As long as they confine themselves to having their own opinion we make no objection. Our objection is that they should endeavor to force their opinions on us.

But here we may be allowed to make a remark upon the anomaly of speaking of "unbaptized Protestants." We believe that even Protestants for the most part recognize that it is by baptism that people become Christians. Is it not true, then, that the unbaptized Protestants are in reality infidels? And, if so, what wonder is it that the Catholic Church regards them as such? Infidels do not regard marriage as an indissoluble tie. Why are we to be called upon to force them into distasteful indissoluble marriages with Christians?

But why should the civil law of Quebec regard the law of the Church as the law of the State in this matter? We are not certain that this is really the case. It is a matter for the judges of the land to settle, and as far as we are aware there has as yet no difficulty arisen in the premises. The *Mail* itself acknowledged recently that its grumblings were merely speculative. We can afford to leave that journal to its speculations till it becomes more practical. At all

events, if the civil law of Quebec does adopt the ecclesiastical law in its entirety it was certainly never intended as a persecution of English speaking Protestants, for the law merely stands as it was under French rule. It is a matter for Quebec to settle, and it will be quite shown that there is a real instead of a hypothetical grievance.

Another point in the *Mail's* article of the date mentioned above deserves a casual notice. It is surprised that the Church "recognizes Protestant baptism as valid," while denying the "consecration of the (Protestant) clergy," and the validity of Protestant "administration of sacraments." In this the *Mail* thinks the Catholic Church is very inconsistent, for we suppose this is what it means when it says that thereby the Church "perpetrates an astounding feat."

The only "astounding feat" about the case is the innocence with which the *Mail* betrays its "astounding" lack of knowledge on a question concerning which it discourses so learnedly.

A man may grant a deed of his own property, and it will be valid; but should he write a similar paper transferring his neighbor's property to a friend, the deed will be so much waste paper. Validity depends, therefore, on whether a man has jurisdiction for the performance of an act. So valid consecration (we presume the *Mail* means ordination) of the clergy can only be performed by a Bishop who himself has valid consecration. As there are no such Bishops in the Presbyterian and Methodist Churches, nor, as we maintain, even in the Anglican Church, we cannot recognize their ministers as validly ordained clergymen. But in the case of baptism, a sacrament so necessary, any Catholic child could have informed the *Mail* that "in cases of necessity any lay man or woman can give it." And if the *Mail* writer will only take the trouble to read the works of St. Cyprian and Augustine he will find that this question was quite settled in the days of these Fathers—the days when even Protestants acknowledge that the Church was in her primitive purity.

We presume the *Mail* would be very glad to see the people of Quebec adopt the loose marriage laws of infidel origin which prevail in the United States, in closing the Illinois facilities for divorce. The infidel tendencies of the *Mail* have been frequently betrayed, especially in its articles on prayer and miracles, but the people of Quebec are not disposed to follow their practice upon the ideas of the Bob Ingersoll school.

HOW DID LUTHER DIE.

The Presbyterian press are very much interested in a controversy as to whether Luther committed suicide or not by hanging himself; and just simultaneously with this controversy a Protestant Bishop in England is proposing to place the arch defamer on the Calendar of Saints. Whether Luther hanged himself or not, it makes small difference either as to his canonization or as to the evil work he did in perverting many souls from the Church of God. In spite of all his breach of his solemn vows made to God, and of his obscene writings and sermons, and of his suicides, if it be really true that he committed suicide, he is very little if any worse than others who have been practically placed on the Protestant calendar of Saints, such as John Knox, Calvin the murderer of Servetus, and Henry VIII. There is, however, a strong testimony extant concerning Luther's suicide from one of his servants, who states that he discovered the body after the hanging had been effected. We leave the settlement of the momentous question to the Presbyterians, who are taking so much interest in it.

It is certain, however, that towards the end of his life Luther was in a state of desperation bordering upon actual despair when he beheld his own children, as he styled those whom he had induced to rebel against the Church, in rebellion against himself. His letters, as compiled by Dr. Weiss, afford abundant proof of this. Thus he wrote, "I have almost lost Christ in the great abysses of despair in which I seem to be buried."

It was about the same time that he exhibited the venom of hate of which he was full to repletion, writing:

"Do not these madmen of Pope asses know that they are asses? Let me get my hand upon the Pope, that God may not bless hands that are lazy. Take Pope, Cardinals, and all that Roman rabble, and pluck out their tongues as they hang their own tails. Surely, if I were Emperor, I would sew them in a sack, and at Ostia, not far from Rome, where there is a little river called the Tyrrhenian sea, to cure the papal plague, pustules, and other diseases, I would plunge them gently in."—*Table Talk.*

This rhodomontade he blasphemously closes giving glory to God that he has proved the Pope to be the "Vicar of Satan, the enemy of God, a blasphemer and idolater, an archfiend, a regicide, an anti-Christ and a son of perdition," with pages upon pages of similar stuff. And it was during the very night of his death that he wrote that Latin hexameter line which manifests the spirit of devilry which must have possessed him:

Pecis eram vivus, mortuus tua mors ero, papa (O, Pope): while living I was thy plague, when dying I shall be thy death. By all means let Luther be canonized with the other saints of Protestantism, whom we have named above. He is quite fit company for them, altogether independently of the question of his suicide.

The Holy Father has erected the Vicariate Apostolic of Utah into a diocese. The Rev. Father Scazzetta has been appointed his first Bishop.

LOWER CANADIAN EDUCATION.

The young men of Mount St. Louis Institute, who have organized a Literary Union, were fortunate enough to secure a lecture for the opening of their course from Mr. J. J. Carran, Q. C., M. P., on Sunday evening last. The subject chosen was the education movement in this province. The lecturer made his theme interesting and instructive. He traced the educational history of the province from the early days of the first missionaries to the present time, pointing out all the benefits that had flowed from the efforts of the clergy, and emphasizing the weak points of the system as long in vogue. It would be impossible in the space at our disposal to give even a synopsis of Mr. Carran's eloquent address, which occupied an hour in the delivery, and we shall merely say it was a rare treat and bode well for the success of the Literary Union. Mount St. Louis Institute occupies a most enviable position amongst the educational establishments of the country.—*True Witness.*

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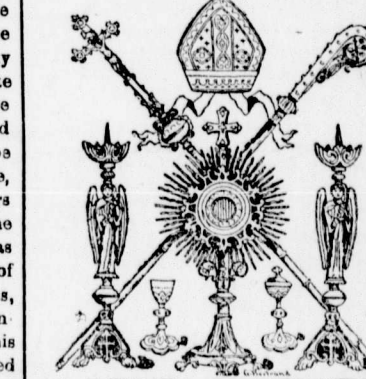
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