

course; but there is the former being the Mr. Blake.

ORY.—The Westinghouse of Pittsburgh ex- says, to open their factory at the the present the com- premises in the Ot- building, Middle ssary machinery has provision made for work without over- industry will consist g and sorting mica, ed by the company of electrical appli- will be done large- the business is an ceasing one, the bably erect a build- before long. This as brought to the the instrumentality n and Soper.

BLEE.—Rev. Fa- rish priest of West- ed his silver jubilee The reverend gen- ined on the 23rd of but owing to the day to the festival celebration was Tuesday. About 20 aking priests of the ere present to offer ions for long life e service of the en of their esteem im with a beautiful

HOOLS.—Last week hool Board decided rench and English o have the trustees body. The motion arried on a divi- e, and made unan- ult, Foran, Liz- rest and Sims were mittee to draft a the new order of

the sub-committee on- opted, showing in- the line. As it may ollic lay teachers in ve you a statement will furnish an ica of affairs, as far as school teachers in

holding necessary be appointed at a of three hundred dollars, with an an- twenty-five dollars m of five hundred ase, however, of a a first-class certifi- salary shall be fifty dollars. who are principals hundred dollars in

shall be appointed at y of four hundred annual increase of to a maximum of dollars. In the case, cher holding a first- the maximum sal- hundred dollars.

shall be appointed at y of seven hundred annual increase of to a maximum of dollars. In the case, ad master holding a ate the maximum one thousand dol-

comes into force on eptember next, and present on the staff to one increase from

R CARETAKERS. even or eight onal room ... \$500 ... 400 ... 350 ... 300 ... 250 ... 150 shall take effect from anuary, 1903. to purchase at their equistes for clean- stance shall a care- tted to reside in a

the employment of t Christian Brothers r schools, your sub- ctually recommends ayment be continued as are from time to n between their re- and this board." add that the sec- rd is paid one thou- year, and has a fine Hall. These facts e information that e critical letters as

OLD LETTERS.

(By a Regular Contributor.)

Old as the letter which I am about to reproduce may be still I should more properly place it under the heading of "Historical Letters." At present Gerald Griffin's "Collegians" is being published in the columns of the "True Witness," and it seems to me that the letter below will come in very appropriately. However, I must preface it by reminding the readers that Griffin, in the closing years of his life, became a member of the noble Order of Christian Brothers, and that he died in the habit of that community. This may serve to cast a light upon all the allusions made in the following document. I cannot give the name of the person to whom it was addressed, for reasons that are of a nature similar to those which have so far governed me in the reproduction of these old letters.

"7 Gloucester-Place,
Camden Town,
January, 13th, 1830.

"My Dear—
I wished to have seen you to-day for more than one reason, but, so far as I am myself concerned, it is perhaps better I did not, as I can better say what I wished in the form of a letter. It is only for once I wish ever again to mention the subject, and for once therefore I request you to hear me.

"You may remember a long letter which I wrote you two years since. Since our acquaintance has recommenced this winter, I have observed, with frequent pain, that not much (if the slightest) change has taken place in your opinions on the only important subject on earth. Within the last few weeks I have been thinking a great deal on this subject, and my conscience reproaches me, that you may have found in the worldliness of my own conduct and conversation, reason to suppose that my religious convictions had not taken that deep hold of my heart and mind which they really have. I will tell you what convinced one of this. I have compared our interviews this winter with the conversations we used to hold when my opinions were unsettled, and my principles (if they deserved the name) detestable, and though there may be somewhat more decency at present, I am uneasy at the thought, that the whole tenor of my conduct, such as it has appeared to you, was far from that of one who lived purely and truly for Heaven and for religion. The fact was this:—Last summer I took up an idea, acquired in moments of negligence, that I should act wisely by indulging somewhat more freely in the spirit of society, by assuming the gaiety of innocence, enjoying to a considerable extent the pleasure which nature and society afford me, and substituting a religious practice of greater external cheerfulness for the laborious and penitential one which my conscience told me I ought to pursue. Experience has shown me that I was wholly in error, that I was forming to myself a false conscience, which was rapidly and secretly conducting me back to all the horrors of my former life, and that whatever may be true of those who have always lived in the practice of the true faith, nothing re-

mains for me but labor, penitence, and retirement. In this conviction, and the resolutions which it suggests, I find peace and hope, and only in them. Do not suppose that it is solitude or lonely habits of thinking which bring these serious thoughts into my mind. The more I see of society and of life, the more they become stamped upon my reason. Whether the Almighty will enable me to act up to them, or no, I am most grateful to Him for having opened my eyes to my danger, and it is my gratitude to Him, as well as my friendship, my real, sincere, unalterable goodwill towards you, that urges me to this perfect unbecoming of my thoughts; for the thoughts of eternity, in the greater number of instances, ought not to be made the subject of any light correspondence or discourse. How can I, in common reason, judge otherwise than I do of myself? When I look back to our conversations, what do I find them but a tissue of self-conceit and self-complacent sentiments—of mutual self-deceptions—of sneers at our fellow-creatures—of everything that is the reverse of humility and religious charity? While the very best part of our discourse consists of disquisitions on a subject on which I have learned to consider wilful and unjust. All these things convince me that I can hardly live, in the world with safety, and I am endeavoring, with an aching heart, to make up my mind to resign every object here, except that of pursuing my literary habits in the bosom of my family. Believe me,—that my personal regard for you is in no degree lessened by these thoughts, and you shall always find me ready to do for you the duty of a friend. I do not ask you, nor even wish you, to answer this, because I fear you could not now return any answer that would give me real satisfaction. I only wish that you could fairly understand my feelings on the subject, as it is probable that in our future correspondence or conversation you will hear little or nothing of it. I entreat you to pardon the length of this letter, and to reflect upon these subjects, after the necessary preparation of thought, and feeling, and intention. I return you the Camera Lucida which you lent me, with many thanks, and am your sincere friend,

"GERALD GRIFFIN."

"I intended to send the Camera with this, but am obliged to send it off by post, so that I will give you the former when we meet.

"If there be anything in the above which strikes you as showing too free an interference in a question which concerns you in so intimate a manner, let me request your forgiveness, my dear—, and believe that it is a real interest in your welfare—an esteem for many good qualities which you possess, and not any presumptuous desire of intruding on the secrets of your heart, that dictates it. Believe me, there is no one at this moment that wishes you better, or that is more ready to show his friendship for you in any way whatever than his duty will allow him.

Your friend,

"GERALD GRIFFIN."

Food and Drug Adulteration.

The struggle to obtain pure food for our New York city has been aided by the enactment of pure food laws, and it is the belief of the Health Department that the only way to secure protection against adulterated drugs is by following the same line of action against this other public menace.

Phenacetin was the first drug chosen by Dr. Deghewer for critical examination and test, for, as the representative of this new band of crusaders said, phenacetin and all headache remedies are among the commonest drugs sold.

"It is true that this particular drug is not a patented one," said Dr. Deghewer when speaking of the results of his recent analysis, "and for that reason it would be difficult to place the blame for adulteration where it belongs; yet it is safe to presume that the foreign firms that make phenacetin would hardly use acetanilid or any inferior drug as an adulterant, when probably the ex-

iginal chemicals are not at all expensive."

Keeping his plan of campaign a secret from all except those of the Department of Health concerned in the affair, Dr. Deghewer sent his assistants on a tour of the boroughs of Manhattan and Brooklyn to purchase at random sample powders of phenacetin as dispensed by druggists. These samples were duly labelled with the name of the pharmacy from which they were secured. When about four hundred had been collected the chemical analysis was begun. This was, so says Dr. Deghewer, most thoroughly and carefully carried through.

Of the 373 samples of phenacetin which were analyzed 315 were found to be adulterated, and in some cases the powder contained an entirely different drug or drugs substituted for the one for which it was sold. Only fifty-eight pure samples were found among the 373.

"The approximate cost of phenacetin wholesale is about \$1 per ounce, while that of acetanilid and some of the various other common adulterants may be said to average twenty-five cents per pound. When druggists receive from fifteen to twenty-five, and even thirty cents for ten grains of this adulterated phenacetin there is a profit of several hundred per-

cent., so it is easy to understand the inducement which makes the practice of adulteration so prevalent.

"Some of these adulterations are quite harmless; that is to say, no serious effects will result from taking one of these powders. The strength of the drug is merely weakened. Others, however, are far more serious, as, for instance, the substitution of acetanilid for phenacetin. The latter drug has become commonly used that it might almost be considered one of the ordinary household drugs, and it is now dispensed, as a general thing, without a physician's prescription.

"As all druggists know, acetanilid acts as a heart depressant, and though a physician might prescribe phenacetin for a person whose heart action is weak, it is easy to see that if that person were given a phenacetin powder which really contained nothing but acetanilid the results might be serious indeed, and the druggists who sold the adulterated drug should be held responsible for the criminal deception.

"We have a list of several drugs which we will examine in the same way in the near future; some, in fact, are already under way. Only last week we completed the analysis of cream of tartar, and out of the 115 samples collected and examined, seventy-eight were found to be pure. In this affair we may exonerate the druggists, for the twenty-nine samples secured from them were good, the thirty-seven adulterated ones having been bought at grocery stores.

"As everybody knows, cream of tartar is one of the commonest household drugs, and quantities of it are sold every day. Among the adulterated samples which fell into our hands twenty-two were found to be mixtures of alum, starch, acid phosphate or calcium and cream of tartar; twelve were mixtures of the same three ingredients, but showing not the slightest trace of cream of tartar; two were mixtures of starch, alum and some tartrate; one was bicarbonate of soda.

"It is astonishing how easily some of these adulterations might be detected, and it would seem that any one in the least familiar with chemicals could discover the flagrant deceptions. For example, some drugs which are sold in their pure state in a fine soft powder frequently have substituted for this a hard granular substance.

"One would not think of using small bits of paraffin cut into pieces resembling the crystals of thymol, yet this deception is resorted to in the sale of an adulterated preparation of this high priced antiseptic.

"Boric acid, which finds its way into nearly every household, is sometimes sold by druggists mixed with three times its weight of powdered borax, and again samples of it which are nothing but borax have come to the eye of the investigator.

"This latter drug, by the way, is extensively adulterated. Some analyses have shown samples labelled 'pure borax' to be an alkali of an entirely different character.

"There is much to be said against the indiscriminate labelling of drugs, and particularly in regard to those compounds which contain alcohol. Men and women who buy patent tonics would be amazed if they knew what a quantity of alcoholic spirits they take into their systems with each glassful of the medicine. The percentage of alcohol, so cleverly disguised by other drugs, is enough to give the consumer a taste for spirituous liquors.

"However, this adulteration is by no means so dangerous as that which is found in many of the so-called catarrh cures, which contain so much cocaine that they are most deleterious.

"Spring and carbonated waters do not escape the hand of the cheat. It is known to be a fact that drivers of wagons which deliver vichy, seltzer, soda and other carbonated waters keep a supply of extra labels in their pockets and when the stock of one particular kind of water gives out the remaining bottles are relabelled with their labels and others pasted on, according to the demand."—New York Herald.

The Dilemma of Secularists in Australia

Catholics form but 23 per cent. of the total population of Australia; the other 77 per cent. are Protestants. So they formed a league against the Catholics and were cocksure to carry their point at the ensuing general elections. But they were mistaken. They had overlooked certain things which the Catholic press tells them very tersely thus:

While this looks so simple as to be beyond conception, says the Cath-

olic News of Sydney, Australia, there are a few things which the leaguers have quite forgotten. The first is as to the number of Protestant and Catholic sympathizers. When the South Australian clergy got the question put to a vote of the whole people in that colony, they were certain of the result. But they were mistaken. The people in South Australia are more non-Catholic than in any other province. Catholics are only about 14 per cent. of the people and yet the referendum signally defeated the Protestant claim for having its religion taught at the public expense.

You see there could not have been any "Catholic vote" to terrorize politicians in that case, because it was the people voting themselves, and not their candidates. This little fact might have caused the Protestant League to reverse their ideas about the "Catholic vote." The same causes are at work elsewhere. And they vitiate all the calculations of the leaguers. It is true to say that the Catholics are only 23 per cent. of the population. But it is not true to say that the other 77 per cent. are in the least degree a cohesive body, thinking together and desiring Protestant ascendancy.

In fact, it is just the other way. It is scarcely true to say that there is any large body of Protestant opinion anywhere in the colony. This may seem a strong thing to say. But the facts justify it. The one powerful motive with our Protestant clerical friends for getting back religious instruction which they so freely gave up years ago, is that they find indifference permeating their churches through and through. They cannot get worshippers. Their churches are half empty—or more than half. They now recognize the cause of it. When they so readily gave up religious instruction, and supported the secular act, they did not foresee the consequences to themselves. It was really an act of Protestant suicide. They see it now, and they want to bark back. But their own secularism has barred the road of return. They invited secular education. It came, and has created a nation of secularists, who refuse to dance any longer to Protestant piping. The non-Catholics are no longer Protestants. Their own clergy taught them that religion in the day schools was a thing of no consequence, and they are now acting on the teaching of their teachers. The Protestant churches for three decades have been sowing the dragons' teeth of secular instruction. It has sprung up into a community of armed secularists.

The process has always been quite apparent to the Catholics. They refused from the first to touch the secular doctrine. In Victoria they have spent out of their hard earnings and out of their pittances, 2,500,000 pounds for the support of their own schools. They have kept their own schools. They have kept their faith, as Protestants have lost theirs. All these things have to be taken into account when our deluded Protestant friends begin to reckon up their political strength.

They have no strength, and they will find it out in time, and their present attack on Catholicism will fall as flatly as every other attack has fallen. Wilberforce Stevens told them, thirty years, that the Secular Education Act would rend the Catholics in twain. They believed him, and that was the motive that made them take so readily to secular education. The Catholics, it was plain to them, would have no means of teaching their religion as soon as the denominational schools were closed. How blind then was their wisdom! They couldn't foresee the splendid enthusiasm with which a people, whose religion is more than a daily ornament, would leap to the defence of what is dearest to them. And so it came about that while the Secular Education Act split up Protestantism, and virtually dissipated it into the thin air of indifference, it welded the Catholic body with the cement of mutual sacrifice.

These are matters which the clerical organizers of the new league quite overlook. They gave up their religion when they gave up teaching it to their young, and now they vainly call for a Protestant vote which will not come.

Of course, there are people of Protestant faith still. But they are of surprisingly fewer numbers, and they are not at all united. Some of the broadest of the Church of England clergy have refused to join in this new raid upon Catholicism. Then there are Non-conformists like Dr. Rentoul, who are equally scandalized at what they declare to be the injustice of this Protestant outbreak against Rome. Dr. Rentoul and the Church of England press organ both declare that instead of Protestants making an attack on the Catholics, they ought to imitate them in establishing religious teachings of their own.

They can not help confessing that the Catholic body was the only one

in the State which never wavered in its condemnation of purely secular teaching. They proclaim their belief that the Catholics, in so far as they give sound secular education to their children, are as much entitled to be paid for that work as the children in the State schools are entitled to be paid for. If that claim of the Catholics for a separate grant were conceded Protestants might receive the same assistance and establish their own schools. But the common honesty and equity of the case stands out conspicuously—that if Catholics have to pay out of their own pockets for the education of their young, the Protestants have no right to demand that the State shall pay for theirs.

The Redemptorist Order in Western Australia.

The Redemptorist Fathers in Western Australia have at last taken steps to build their monastery at North Perth. His Lordship Bishop Gibney has most generously given them the site, which is upon rising ground situated a mile and a half from Perth railway station. The land given contains nearly twenty acres. A tram line from the city leads to it. On November 9th, 1902, the Bishop, assisted by many of the clergy, performed the ceremony of laying and blessing the foundation stone of the Church and the new monastery. The Very Rev. Father O'Farrell, the Superior of the Redemptorist Fathers in Australia, was present. About \$4,000 was contributed in connection with the ceremony.

RECENT DEATHS.

MR. JOHN CLUNE.—Every week we are called upon to record the death of one or more of the Irish Catholic pioneers in Montreal. The latest name to add to the roll is that of Mr. John Clune, for two score years associated with the Water Department of this city. Mr. Clune had passed the allotted span by more than a decade, and like all his fellow-countrymen who came to Montreal in the days long ago, he faithfully performed every duty as a member of St. Patrick's parish and as a citizen of Montreal. The funeral was held on Friday of last week, at St. Patrick's Church, where a solemn Requiem Mass was chanted, and the interment took place in Cote des Neiges Cemetery. May his soul rest in peace!

MR. DANIEL MARTIN.—Another old and respected citizen passed away last week, in the person of Mr. Daniel Martin, aged 82 years. He was a member of St. Patrick's parish for fifty-six years, and a member of St. Ann's Temperance Society in this city over thirty years. He took the pledge from Father Matthew in Captain Hickson's Grove, Dingle Co., Kerry, Ireland, 68 years ago. The funeral service was held at St. Patrick's Church, Wednesday, February 11. A daughter and grand-daughter survive him.—Holyoke "Transcript" and Boston papers please copy.—R.I.P.

WOMEN'S ILLS.

Promptly Relieved and Cured by Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills are woman's best friend. They enrich the blood, tone up the nerves, and strengthen the vital organs to perform their functions regularly. They bring the rosy cheeks and shapely forms that tell of good health and happiness. To the growing girl they are invaluable. To the mother they are a necessity. To the woman of forty-five they mean relief and ease. Dr. Williams' Pink Pills are the best medicine that science has devised for women at all periods of life. These pills succeed when all else fails. Thousands of grateful women endorse the truth of these statements. Mrs. John White, Sahanaetion, Ont., says: "It gives me pleasure to bear testimony to the great value of Dr. Williams' Pink Pills as a cure for the ailments that afflict so many women. I suffered greatly and the periods were very irregular, but thanks to these pills I am now quite well and free from the pains that made my life almost a burden. I cheerfully give my experience for the benefit of suffering women."

Remember that substitutes cannot

cure and see that the full name "Dr. Williams' Pink Pills for Pale People" is on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed, post paid, at 50c per box, or six boxes for \$2.50.

A Sermon On Wine.

(By An Occasional Contributor.)

Rev. Dr. Hamilton Schuyler, pastor of Trinity Episcopal Church, Newark, is in "hot water" over a question of wine. He preached a sermon last month in which he pointed to the miracle of the changing of water into wine as an evidence that Our Lord meant wine to be used.

"Bread and water," he added, "while they are capable of supporting life, do not themselves satisfy human craving. We want more than human necessities. We want something that is able to exhilarate, something that will bring a glow to the heart, quicken the pulse and refresh and gladden the spirit."

The Women's Christian Temperance Union of Trenton has discussed the subject, and came to the conclusion of offering up prayers for the conversion of Rev. Dr. Schuyler. In fact, they are said to have spoken long and severely, between themselves on the matter, and to have said things not altogether complimentary to the "erring minister," as they call him. This is a subject that does not come exactly within our domain. As a rule, we avoid comments upon the many sensational and eccentric sermons that come from the various denominational pulpits. But this is a peculiar case. There is no denying that the wine, or grape juice, has, in certain lands, been regarded as a daily beverage; it is equally certain that Judea and the surrounding oriental countries belong to the category in question. That Our Lord sanctioned the use of wine is as undeniable as that He formally condemned the abuse of the same. It is no easy matter to conclude from one disjointed passage in a sermon what the trend of the entire discourse may have been. We can readily understand the indignation of the zealous ladies of the Temperance Union. While we are a positive advocate of temperance, and believe absolutely in the principle of teetotalism, still we can see the matter from Dr. Schuyler's standpoint, and we do not think—as far as the few passages of his sermon before us go—that he is unreasonable.

Where, however, the minister may have "erred"—if he did err (for we repeat that we do not know what he said beyond the above-quoted lines)—seems to us to be in not distinguishing between the use of wine, as it was used in the East and at the time of Our Lord, and the use and abuse of alcoholic liquors, drugged wines, and all the villainous stuffs that are poisoning, destroying (physically and morally) whole generations in our age. Wine is a very general term, and it means, in the ordinary acceptance, far more than the pure juice of the grape. We do not deny that opium, laudanum, arsenic, and a multitude of deadly poisons are of great benefit when used, in certain cases of sickness, and according to medical prescription. In the same way is wine, or brandy, or whisky, or any other liquor susceptible of being very useful and even, in some cases, salutary. But we will never advocate the indiscriminate use of poisons—mineral or liquid; no more would we advise the unrestricted use of intoxicants. In fact, we believe that it is only very extreme cases that the medical man is justified in prescribing either poison or liquor—for they are both equally dangerous and deadly. But we cannot so stultify ourselves as to declare that wine was not made to be used. The worst feature of the whole question, in our mind, is that tendency to use texts of Scripture to justify every imaginable act—good, bad, or indifferent. Here again we are face to face with the necessity of some infallible interpreter of the Scriptures. Left to ourselves we could twist almost any text of the Bible into a justification of acts that the general law of God condemns.

Subscribe to the

"True Witness."