



The Health

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THE HIGH SCHOOL PROJECT.

Rev. Father Quinlivan Considering the Plans for the Building.

OPERATIONS TO COMMENCE AT ONCE.

An Outline of the Initial Curriculum to be Followed.

A Thorough Course in English, in Mathematics and in Commercial Subjects.

Professors of the Highest Order to be Secured.

A want which has long been felt by the English speaking Catholics of Montreal is, we have every reason to believe, about to be supplied. It is the establishment of a High School for the English-speaking Catholic youth of this city.

To say that this much needed educational institution will owe its inception its foundation, and its ultimate success to the Rev. Father Quinlivan, the devoted and energetic pastor of St. Patrick's Church, is to state a truth which the mere announcement of this good news will have suggested itself to every reader of the TRUE WITNESS in Montreal. The efforts he has already made in this direction, and his well known zeal for the advancement not only of the spiritual but of the material interests of the Catholic youth of the city, have long been patent to intelligent observers of the trend of Irish Catholic events in Montreal. That the project has not taken tangible shape before this is due solely to the fact that Father Quinlivan's endeavors have not met with the financial encouragement which so excellent and practical a work richly deserved.

The means at the disposal of Father Quinlivan will not permit of the immediate equipment of the projected Catholic High School with all the facilities which such an important institution should, strictly speaking, be endowed, and which it is intended that it shall ultimately possess if the measure of patronage accorded to it be at all commensurate with its deserts. It is determined, however, that it shall make a very good beginning. Its initial curriculum will include a thorough course in English, in mathematics, and in practical commercial subjects. The introduction of a classical course will be a matter for future consideration. The subjects mentioned will be taught by the very best professors obtainable; and the advantages thus brought within easy reach of the Catholic youth of the mercantile metropolis of Canada are too obvious to need to be emphasized.

So far as we can gather, the start will not be made with a large and expensive building, the cost of which might cripple the efforts of the friends of the institution; but with an edifice which will fully meet the requirements of the present, and permit of gradual extension in proportion to the needs which may later on arise, and which may, and doubtless will, make themselves felt through a merited and increasing appreciation of the beneficent work. The plans are being prepared by Mr. William E. Doran, the well-known architect, who may confidently be relied upon to acquire himself of his task with an admirable combination of skill, experience and art. The most modern system of scientific sanitation and ventilation will be adopted; nothing will be left undone to ensure the physical comfort of the students. It is possible that we may be enabled to give definite details regarding the edifice in our next issue.

The site of the new Catholic High School, which was secured at much cost a few years ago, is unquestionably the best that could be chosen in the city. The ground is an elevated plateau, forming on that portion of Lagache Street, known as Palace Street, on the

corner of St. Genevieve Street, and forms part of Belmont Park. A glance at the location, and a consideration of the importance of the function which such an institution will perform in the city's future, cannot fail to prove the wisdom which prompted the selection of such an excellent site.

THE HOLY NAME SOCIETY.

The Scap of Its Work in New York.

A writer in a recent issue of the Sunday Democrat has this to say in connection with an organization, of which there is a similar one, now doing good work, in St. Mary's Parish of Montreal, under the direction of the pastor, Rev. P. F. O'Donnell:—

The Holy Name Society is doing a grand and much needed work in New York. From every corner of the globe, from the mouths of professed Christians, from millions of voices, rises the fearful demand that God will curse, will damn His creatures. If every oath, every horrible imprecation that goes up in this city alone, during a single day, could be seen in some terrestrial form, a foul, offensive vapor would appear rising in the air, darkening the sun and brooding with horrid blackness over the heads of men. If oaths were something tangible the sight would be too horrible for us to witness, and the putrid stench that over-spreads our city would appall the souls of men.

The cloud of gloom is seen by God, that foul odor ascends before His throne, and who can say that He does not send His fearful warnings—death, plague, famine, bad seasons, fires, sickness, to teach men that He is not to be mocked with impunity? His creatures call upon Him to wreak vengeance, evil, malediction, confusion upon themselves and those with whom they dwell; and He who is mercy itself, relaxes no less His justice when man dares to insult His Holy Name.

The excuse generally pleaded by men is, "I have no intention of insulting God. It is only a habit." But you do insult Him, and your excuse is trifling. Suppose a person upon whom you had lavished many favors should select your name from among all others as a by-word; his course would certainly prove offensive to you. Suppose, during an epidemic, you had watched over a whole family, providing them with all things requisite for their comfort and well-being; had watched beside them in sickness, nursed them through long hours of pain and cared for them in every possible way—what would be your feelings if the head of the household the exemplar of the family, should constantly make use of your name in connection with imprecations and abusive epithets? If he told you he meant no harm, had only acquired a habit of doing so, you would certainly desire him to desist from so disagreeable a course; and should he continue in this offensive habit, would you not be apt to withdraw your friendship and cease from your services to him and his family?

Religious News Items.

The enterprising secular newspapers are turning their attention to Rome. The latest effort is the story that Cardinal Serafini Vanutelli is canvassing to be the next Pope.

Arrangements are already making in Rome for the celebration of the diamond jubilee of Pope Leo's first Mass. It was on January 1, 1838, that the then Father Pecci offered up his initial Mass in the chapel of Amadeo in the Quirinal. Pilgrims are expected from America in considerable numbers to visit Rome and to join the celebration.

The Jesuit Fathers are preparing to build a new ship for the Yukon river, to replace the one they formerly had, which was purchased by miners a few months ago as a last means of reaching the gold fields. They have established a mission at Dawson, where they have already built a church and a hospital. The hospital is in charge of the Sisters of St. Anne.

Cardinal Vaughan has addressed a circular letter to the superiors of Convents within his jurisdiction impressing upon them the necessity of securing for teaching sisters the highest possible educational facilities in every degree of art. The circular adds:—"We shall have either to rise to the level of the rising waters, or to sink beneath them and disappear. But the Catholic Church ever rises to the requirements of the age, and keeps abreast of a nation's educational changes, in order the better to secure the sanctification and salvation of souls." The Cardinal sums up as follows:—"First, in order that women may, for their own sake, be better able to grasp and understand the truths of religion and hold their own among the highly educated in the world. Secondly, that in the future they may be able to take a more direct and intelligent part in the education of their children than they have done in the past. Thirdly, that they may become more influential, more helpful, more companionable to those with whom their life is to be united. Fourthly, that they may be prepared to meet the strain and struggle for life, which increases under the restless competition of an ever-increasing population.

If their mental faculties, their judgment, their taste, their perception and tact be well developed, and their minds methodically stored, they will go out into the world armed with an invaluable equipment. It will secure to them resources and independence, if they be single; and will enrich them and theirs with many other benefits, if they be at all responsible for the education and maintenance of a family.

SOCIAL LIFE.

The Ways of Non-Catholics.

And Some Useful Hints to Their Would-Be Imitators—The Approach of Christmas.

Social life, its claim upon us, its requirements and its necessity, has come to fill a more prominent place in the week day sermons of the present than it should. To be a success, to fill the requirements and to satisfy the necessity, it must be spontaneous and agreeable in every sense to those who form the circle that it stands for, and neither of these can it be if arranged for, "brought about," and insisted upon. Non-Catholics have for some time had this "bee" in their bonnet, and Protestant "churches" of many denominations have taken a great deal of trouble to promote "a spirit of social understanding and kindness" among their attendant congregations. They have even provided kitchens and parlors, dressing rooms and bathrooms, under the same roof with their temple of worship, and all sorts of "high jinks" are carried on in some of these places under the impression that "the end justifies the means." I suppose—that the people can only be improved and bettered by friction, one against the other—for, in the end, such "social life" as is thus produced creates a vast amount of most unpleasant friction and a countless number of misunderstandings. People cannot be forced to enjoy themselves, and the Christian spirit which really loves its neighbor as itself does not need to meet that neighbor at inconvenient seasons and proclaim that love. With a longing for the flesh-pots of Egypt that one who has been Protestant cannot understand, some Catholics have of late years made a study of their non-Catholic surroundings, have

HINTED AT THE SUPERIORITY OF CERTAIN PROTESTANT METHODS

of "bringing the people together," and have now begun to say openly that the indifference of Catholics to each other, as evinced in church going Catholics who meet week after week on the steps of the churches or in their aisles, and appear unconscious of each other's existence, is not the thing that should be. To be sure, we Americans have set the most liberal meaning possible on the phrase "Liberty and Equality," and one shade of that meaning includes the right to meddle in the business and the pleasures of every other American, native born or naturalized. Where it will end no one living can prophesy; but one thing is certain—there will be no improvement of Catholic content or happiness or well doing if they look abroad to non-Catholic custom for a guide in anything, least of all in their relations to each other as worshippers before the altar. Above all things and before all things, let us go to church with the thought in our mind and the love in our heart of our God alone, and thus follow the example and the teachings of the centuries gone before us. Let us not take with us there the petty annoyances and distractions which will intrude on the much vaunted delights of "social life." Let us choose.

AS CATHOLICS HAVE EVER CHOSEN.

our companions and friends from among the best we know—really know and are fitted for as congenial spirits of the same tastes and kindred gifts—and whom we very often find in quite another parish and under quite other conditions than belong to those who kneel with us in the fellowship of the same faith before the same altar. Birth, education, training and life's discipline make very different characters of two children born in the same parish and worshipping until years of discretion—perhaps even until the close of a long life—side by side with all kindly feeling for each other, unexpressed and uncalled for by any accident. Yet, no social life together would be possible for either of them, except as a torture and a sore cross. Of all the vain and foolish things on earth, the endeavor to bring about greater sociability in a community (or a congregation) by coaxing or driving the members into herds warranted to bring out their mutual good qualities, is the most mistaken. Have nothing to do with it. Learn all the good you can, do the best you can, have a kindly feeling for every human being whom God has created, but live all the "social life" you do live only with those whom you know to be up to the highest standard possible to you. Be afraid of strangers socially always, although they may have lived within call of you as long as you have lived. A wall alone may separate those so differently bred, so differently instructed, that what is sin for one the ignorance of the other may protect you

from. Keep the wall intact. The kindly desire to "be sociable" does a more mischief than its kindly promoters ever dream.

ADVENT! AND THEN CHRISTMAS!

The time is very short now for all the Xmas duties and pleasures, which are always mingled with the Advent inuring as the glow of the sunrise flushes the chill gray of the passing night. In the Christmas buying do not pass over the best books. Give a book wherever you can, for they last, and their value is often discovered anew after the first freshness has worn off, thus making a double gift. If the one to whom you give does not like reading, let your gift hint that they should like it. All men are scholars nowadays! If you give to a child whom you love and would be loved by, give a book that shall gladden the days to come—not some shallow and silly child's story, which shall be read to-day and forgotten. I remember once seeing a library shelf close filled with beautiful copies of the best poets in a house where there had never been "money to burn." I exclaimed over their beauty and said, I envied their possessor. She answered: "They are worth far more than they seem. The first Christmas of my life my father bought one of those for me, and each Christmas so long as he lived he added a poet's work to those of the years before. I would not take thousands for them." S. T. S.

OUR NEW YORK LETTER.

John Daly's Address at the Celebration in Memory of the Manchester Martyrs—Other Notes of News.

NEW YORK, Dec. 2.—The Grand Central Palace was the scene on Tuesday of last week of a grand demonstration to commemorate the execution of the three noble Irishmen, Allen, Larkin and O'Brien.

There were two noted men present. One of them was James Lavery, the man who had planned the rescue of Kelly and his companion from the Manchester jail, the result of which caused the official murder of three innocent men. The second was John Daly, whose recent release from an English battle (Portland prison) has already been so widely published. Mr. Daly addressed the assembly, which was fully four thousand strong, and was greeted with an ovation which fully ratified its sympathy with him in his past sufferings. Mr. Daly said in part:

"A Len, Larkin and O'Brien were not politicians; they asked nothing of their countrymen; they sought neither office nor emolument; they thought not of the consequences to themselves; they looked only to the benefit which their courage and devotion might confer on their fellow men. They were Irish Nationalists who saw their leaders in the hands of the enemy—veterans of the great civil war, who had fought for the integrity of the great Republic, who had crossed the Atlantic to fight for the liberty of Ireland. They struck a blow for liberty by setting their leaders free; they proved themselves heroes by being desperate of us; they earned the lasting gratitude of their race by freely giving up their lives on the scaffold and proclaiming with their dying breaths their faith in the triumph of the cause of human liberty in their native land.

"I was the inmate of a British prison for treason felony in 1896 and I came forth from another in 1896. This is a record that perhaps no other living Irishman can claim; and I boast of it not for myself, and I glory not for myself—or I was only one of the rank and file—but I glory in declaring that all those years in England's penal dungeons have not succeeded in destroying in me the spirit of Irish nationality.

"On the platform we can be brave; on the field of battle we will face death, for excitement gives us courage. But within the grim walls of the prison, under the frown of the cruel, heartless jailer, in the cold, dismal cell, when the stomach aches for food when there is nothing to look forward to but the grave to end the suffering—that, sir, is the time to play the man. And I can look back now on all these years with honest pride in these comrades and glory in having shared their suffering."

EXCITEMENT IN PRESBYTERIAN CIRCLES.

There is considerable discussion in Presbyterian circles over the financial position of the Rev. Dr. James G. Paterson, pastor of the East Harlem Presbyterian Church. He was examined on Friday last in supplementary proceedings in City Court Chambers, in the suit of Henry G. Meyers, a grocer, against him for a grocery bill of \$462. The clergyman, the grocer says, let the bill run for three years, from 1892 to 1895. Dr. Paterson answered that when he came to take charge of the church in Harlem his salary was to be \$1500 from the church and \$500 to come from the Presbytery, but that the collections of the church were to pay his salary. The collections, said the clergyman, have been very small, not more than \$10 a week, and the last bit that he received was only \$6.

AN ASSOCIATION WITH A MISSION.

The Coal Trade Protective Association is an incorporated body organized for the purpose of preventing the delivery of short weight. During the past two

months it has reweighed over a twenty-five loads of coal from different dealers in all sections of the city. These loads contained one or two tons. Out of the twenty-five loads reweighed, over 25 per cent. were found to be "short weight." The average shortage amounting to over 130 pounds to the ton. The most flagrant case was a two-ton load, supposed to contain 4000 pounds, but which actually contained only 3,470 pounds, a shortage on the one load of 530 pounds. The association is determined to put an end to dishonest practices, and is positive that this can be accomplished if consumers will give their assistance by occasionally having their coal reweighed.

WAGES OF THE OCEAN.

The Immigration Department yesterday had several small charges in its hands. They were all from Russia and were sent for by their parents. One of them, on account of her diminutive size, tender years and long journey from Russia, was an object of special solicitude to the Immigration officials. She was like Sabel, five years old, whose mother had died in Russia, and who was then forwarded here to her father, living in Delancey street. She was clad in a calico dress and wore a shawl over her head, while in a handkerchief she carried a collection of toys. Pinned to a bib about her neck was a tag, which alone had served as a guide to her destination. Her father called for her. The other girls were Hans and Julia Zofoski, nine and eleven years old, whose parents, living in Spuyten Duyvil, called for them, and Freda and Hannah Golba, ten and eleven years old, whose father lives in Hudson street.

ANALYZING THE NEW YORK ASSEMBLY.

A New York paper has the following interesting statement:—The employees in the office of the Clerk of the Assembly have compiled the list of members elected for the session of 1898, which shows 70 R. Republicans, 68 Democrats, 2 Independent R. Republicans, and 1 National Democrat. The occupation of members are given as follows: Lawyers, 50; farmers, 16; produce dealers, 2; millers, 2; printers, 2; merchants, 4; coal dealers, 4; manufacturers, 4; contractors, 4; real estate dealers, 8; clerks, 5; insurance agents, 2; grocers, 2; bookkeepers, 2; law students, 2; one each of the following: Editor, newspaper man, journalist, Justice of Peace, commission merchant, plasterer, painter, butcher, bricklayer, hotel-keeper, treasurer, auctioneer, builder, lumber dealer, iron founder, conductor, salesman, steamboat owner, pharmacist, ice dealer, cigar manufacturer, surgeon, liverman, carriage dealer, collector, and one man without an occupation.

RESOLUTIONS OF CONDOLENCE.

ST. VINCENT DE PAUL SOCIETY.

At a general meeting of St. Mary's Conference of St. Vincent de Paul Society, held at St. Mary's Hall, Parish of St. Mary of Good Counsel, on Sunday 28th Nov., 1897, the President, Mr. James Morley, presiding, the following resolutions were unanimously adopted:—

Whereas, It has pleased Almighty God, in His divine wisdom, to call to eternal reward, at the early age of 28 years, Patrick Shea, brother of our beloved curate, Rev. M. L. Shea, of the Church of Our Lady of Good Counsel, Montreal; and,

Whereas, This Conference, in its heartfelt feelings in the sorrowing grief of its esteemed and beloved dearth aaron, extend its profound sympathy to him and to his bereaved father, Mr. Jeremiah Shea, one of our most highly respected fellow-citizens, also to the disconsolate young widow, and the other members of the sorrowing family; be it therefore,

Resolved, That whilst we bow down in humble submission to the will of Almighty God, we do not the less mourn with them in their great loss; and be it further,

Resolved, That these resolutions be entered on the minutes and placed in the archives of this Association, and a copy thereof be sent to the Rev. Father M. L. Shea, and to the members of the sorrowing family, and also to the True Witness and St. Mary's Church Calendar for insertion.

Signed, on behalf of the Conference: James Morley, president; Thos. Jones, 1st vice-president; Francis Friel, 2nd vice-president; James Mullally, treasurer; Thos. Phelan, John Sheehan, Michl. Dunn, Patrick McCall, John Phelan, Andrew Purcell.

DENIS MURNEY, Sec.

A very successful meeting of the Ladies' Auxiliary of Division No 1 was held on Sunday afternoon, in St. Patrick's hall. Numerous propositions for membership were read and referred to next meeting. The question of forming a new auxiliary in St. Mary's parish was considered, and a committee appointed to report on same at next meeting.

OUR IRISH LETTER.

The Enthusiasm in Regard to the Centenary of Ninety-Eight Commemoration Celebration.

A Public Meeting Convened to Organize for an Exhibition of Irish Manufactures—The Nuns to Take Charge of the Workhouses—The Constabulary Force Reduction Now Going On, and Other Matters.

DUBLIN, Nov. 20.—There is a great wave of enthusiasm in regard to the arrangements for the commemoration celebration in connection with the Centenary of Ninety Eight. The Nation, in referring to a recent meeting, says:—

In Dublin all political differences have been sunk, at any rate amongst the people. Nationalists of all sections have decided that this is an occasion for the display of genuine national sentiment. In doing so they have shown their good sense, and their good taste, also. By raising the movement above party they have given evidence of a sound conception of genuine patriotism. Irishmen who love their country and desire to see it respected will rejoice to see their countrymen thus rising, when occasion offers, above sectional differences. There can no longer be the least doubt that the whole country will join in a unanimous demonstration to honor the memory of the soldiers of civil and religious liberty who died a hundred years ago. The overwhelming majority of Nationalists in Ireland to day have no sympathy with extra-constitutional measures. But no Irishman with a grain of manhood in his composition can hesitate to honor his countrymen who died for their ideal. In that ideal there was nothing ignoble. Let the worst be said of it, and by no harder word than visionary can it be described. At any rate, they loved their country. They fought for her to the beat of their pluck, and honor them for it, and show the next generation of Irishmen that, though their fathers were constitutionalists, they nevertheless revered the courage of the men who had preferred the logic of the sword.

There has been a growing sentiment for some time past in favor of holding an exhibition of Irish manufactures. The project has now taken shape in the form of a largely signed requisition being presented to the Lord Mayor, requesting him to convene a public meeting with a view to considering the advisability of taking the steps necessary to enable the holding of the exhibition in this city. Amongst the signatures to the document will be found those of His Grace the Marquis of Ely, Lord Archbishop of Dublin, the Most Rev. Dr. Feenck, Protestant Archbishop of Dublin; of the Protestant Lord Primate, and of five of the Catholic Bishops of Ireland. Furthermore, the requisition is signed by nine Lords, forty-eight Deputy-Lieutenants and twenty members of Parliament. Amongst the other signatories are the Lord Mayor of Belfast and the Lord Mayor-elect of Dublin, as well as two Mayors of provincial corporations, seven Barons, seventy-two Justices of the Peace, with nearly one hundred members of municipal and other representative bodies, have also joined in requesting the Lord Mayor to convene the meeting.

At the last meeting of the Edenderry Board of Guardians the question of introducing nuns to the workhouse as hospital nurses came under consideration, pursuant to notice of motion given by Mr. Munnell Dames, J.P., a Protestant Guardian. Letters were read from Trim, Navan and other neighboring unions, showing that the nursing of Sisters of Charity in the former place and Sisters of Mercy in the latter had been attended with great satisfaction and benefit to the ratepayers as well as the sick poor. A communication was also received from the Superiores of St. John of God's Convent, Wexford, stating in answer to inquiries that the Sisters there did all the nursing with the exception of maternity cases, over which they merely exercised supervision to see that the patients got the necessary food and medicine. Mr. Dames said there was one thing that could be relied upon if the nuns were introduced, and that was that the food and stimulants would find their way to the sick poor as they had not done in the past. In the second place there would be a great saving effected, and the moral tone of the establishment which so far had not reached a very high standard, would be assured. After some discussion the following resolution was passed unanimously:—"That the proposal to introduce the nuns as nursing sisters to Edenderry Union do receive favorable sanction." A committee of five was appointed to inquire into the possibility of altering the house suitably to admit of the introduction of nuns as nurses.

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The owner of a steam launch recently launched in London cost £500 rent a steam launch during the regatta at Henley last summer, and was worth \$375. The testimony showed that launch as \$9,000 had been paid for launch during Henley week.