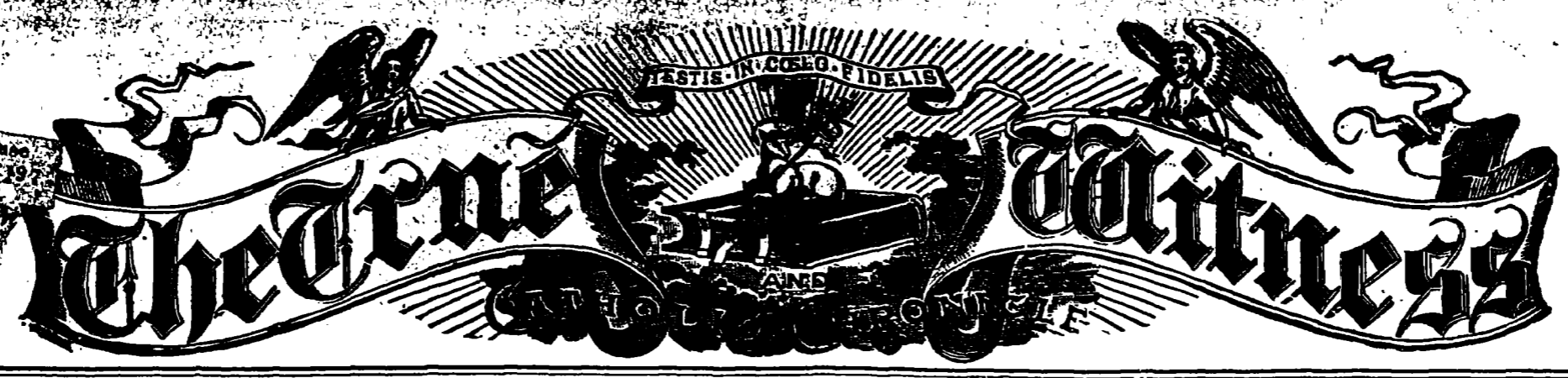


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VOL. XLVII. No. 14.

MONTREAL, WEDNESDAY, OCTOBER 20, 1897.

PRICE FIVE CENTS.

ROME'S POWERFUL FASCINATION.

Archbishop Keane's Opinion of the Eternal City.

The Mental Eminence of His Holiness the Pope Dwelt Upon.

An Interesting Sketch Generally.

Archbishop Keane, in reply to a request from the New York Herald, said: You ask me to tell you about Rome; to give you and the public a view of the Rome of to-day through my eyes. If my doing so will be of any interest to the public I am happy to comply with your request. I had visited Rome several times before going there last December. In 1873 I had the happiness of a private conversation with Pope Pius IX. In 1883 I paid my first official visit as Bishop of Richmond to Pope Leo XIII. In 1886 I saw him for the second time, having just been chosen first rector of the Catholic University of America. During that winter I conferred with him frequently in regard to this important matter. Again in 1887 and in 1894 the duties of my office took me to Rome and gave me the privilege of frequent and long conferences with the great Pope.

In December, 1896, I went to make the Eternal City my home. This I did at the special request of Leo XIII. himself. In his letter to me on the occasion of my retirement from the University, he left it to myself either to stay in America or to come to Rome. Of course, I preferred to remain in my own country. But unforeseen developments, both in Europe and America, induced the Holy Father some months later to send me word that it would be better for the interests of religion that I should take up my residence in Rome and devote myself there to the interests of the Church in America. This I unhesitatingly did, always preferring to be guided by the judgment of the Chief Bishop of the Church rather than by views of my own. And thus it was that Rome became my future dwelling place.

A place assumes a new aspect when it becomes one's home. Cardinal Oreglia gave me his own experience as an illustration of what I might expect in the Eternal City. He said that when he came to Rome as a young man he became so home sick that he could hardly induce himself to remain, but after some months, and especially after some years, he could not live anywhere else.

Rome's Powerful Fascination.

"Rome," he said, "has a power of absorption and assimilation beyond any other city in the world." I must acknowledge that I have already begun to experience the truth of his statement. I am sure that no city in the world has about it such a fascination as Rome. On whatever side a man's intellectual nature has been developed, he finds the Eternal City the environment and the inspiration most congenial to him. Everyone loves to linger in the majestic intellectual glories of the past, and all of them are, as it were, forever ensnared in Rome. She inherited all the intellectual glories of Greece, and she, by her world-wide dominion, made them the property of the world forever, and Caesar and Cicero were the outcome of Alexander and Demosthenes.

The ruins of the Forum tell us to day of the grandest achievements that the ancient world had beheld in all that sways the minds and wills of men. That charm lingers around the Forum still. I met in Rome, last winter, a learned member of the French Oratory, who was making there his final studies for a history of the Forum. From the level of the Forum mounts the Palatine Hill, where we still behold the ruins of the palaces of the Caesars. Standing there one can look, as in the days of old, to all the ends of the earth, and feel the thrill of the universal power whose mandates went forth from that hill top. And yet that power has passed away and those gorgeous palaces are occupied only by lizards and owls. Far on the opposite end of the city towers the Dome of St. Peter's, and by its side rises the palace of the Vatican. There dwells the representative of the power which replaces the Imperial power of the Palatine Hill, and, as if to tell how the transformation was accomplished, between the two lies the Coliseum, a superb monument of imperial vanity and at the same time of all the popular corruption on which imperial power had at last to rest its tottering strength.

Where Zola is Wrong.

From these ruined balconies, the patricians and plebeians of Rome gazed together on the inhuman spectacles which "pandered to their cruelty, and their lust, and in that arena the disciples

CATHOLIC YOUNG MEN

The Gauntlet of Artful and Heartless Persecution Through Which They Have to Pass.

A Vigorous Protest From the Ottawa College Magazine—A Genuine Need for a Combination of the Rising Generation of Young Catholics.

Under the caption of "A Crying Shame," the Ottawa College monthly, The Owl, deals with a subject which is very timely, in the following vigorous style:—

Certain newspapers have recently endeavored to stir up a tempest in the "political" teapot by spreading broadcast the report that the famous "Catholic League" was to be revived, and once more do battle on behalf of the Catholics of Ontario. We have neither received, nor do we desire to receive any brief, authorizing us to plead *pro or contra* in the matter. We think, however, that it is high time to call the attention of the public to the petty system of slow, silent artful and heartless persecution which has been long waging the strength and exhausting the patience of our young Catholic graduates in all the learned professions.

"An open confession is good for the soul." We confess that we have employed pretty severe epithets. We will not abate one jot from their severity. Those who are really cognizant of hard, head-smashing facts, are thoroughly convinced that our case will, both figuratively and literally speaking, stand on its own merits. If constant, unrelenting, unwearied persecution of young Catholics by their brother exponents, in law and medicine, of both their own and of a different religious denomination is not heartless and artful, then we admit that we have not read right the voluminous pages of "The Schoolmaster of the Republic."

Some poppy-headed individuals may consider that we have said too much; we do not believe in penning sentimental cant about the pure, unadulterated, nineteenth century "milk of human kindness" that flows alike for Tom, Dick, Harry & Co. Such forget and forgive, mild-mannered freaks of human nature are from selfish, personal motives, and prehensive foresight, that the kindly and generous feelings which form the basis of voluntary religious toleration will be utterly dissolved and melt away before the fire of hard, adamantive facts. Having created their own little Klondyke, they can easily afford to overlook the Herculean labors of the young Catholic as he fritters away his strength and staggers along beneath the weight of an unjust oppression on his weary way to the golden regions of fame and wealth. They would doubtless stand aghast were they told, what is nevertheless true, that the mutual charity which they would fain portray in such ethereal and unearthly guise coincides with the grossest and most vicious form of earthly, professional ostracism. If this vaunted charity really exist there must be deep stores of brotherly love laid up in the dark corners of the mine which we can never hope to explore.

Our proposition is clear and lucid: professional firms whose heads are Catholic or non-Catholic invariably have a large Catholic clientele. Young Catholic graduates have a right to expect in return a proportionate share of advantages in the shape of entrance as members into these firms. That return they do not receive, and it is past endurance that those who profit by their color should turn around and systematically seek to deprive them of the petty occasional pittance that is doled out to them. Into firms of ample greenback drawing proclivities, we might well look with an excusable degree of curiosity because they indicate one of the remarkable fashions in modern learned professions—in plain Anglo-Saxon, the ascent of those denominations who have no other titles except such as their industry and intellect can acquire. The offspring of such alliances are grotesque and picturesque in the extreme, furnished as they are, with every device of external embellishment and internal nothingness.

Were this religious rule applied to Catholics and non-Catholics alike—all well and good. But, no! Let young Catholics ring at the pretentious office door of the great, or timidly knock at the semi-cottage door of the lowly professional man for admittance, and he is at once met with the very condescending reply: "services not required." We do not accuse non-Catholics of bigotry. Far from it! Catholics are just as great sinners in this respect at least. If a non-Catholic desires a new partner, he admits a non-Catholic; if a Catholic wants a help-meet in his office, he takes to his professional bosom a non-Catholic. The writer is aware of many amiable specimens of this impartiality, charity and justice, many others from different parts of Canada, whom we have consulted, report the same sad state of affairs. If, hitherto, the covert workings of the system have enabled it to escape the notice of the public, we are not obliged to allow it the chance of lying concealed any longer.

The result is that young Catholic men must necessarily eke out an impoverished and precarious existence and

UNITY OF THE CHURCH.

Discourse by Rev. Dr. Fallon in P. T. Toronto, Ont.

A Peterboro' journal of strong Protestant proclivities has seen fit to reproduce in extenso the sermon by the Rev. Father Fallon, D.D., in St. Peter's Cathedral. Rev. Dr. Fallon is vice rector of Ottawa University, and his visit to Peterboro' was an event in Catholic circles in that city. The reverend speaker's subject was "The Unity of the Church," and his text on which he formed his thesis:

Now I beseech you brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no schisms among you, but that ye be perfectly joined together in the same mind and in the same judgment.—I Corinthians 1:10.

"Reason," remarked Father Fallon, "said that there could not be two churches." Such would not be Christ's desire. Unity was essential to truth and the Catholic Church asserted that if "You are not mine you are not Christ's." Was that tyranny? It had been asserted that the Catholic Church was the foe of liberty. That was another cruel calumny. The Catholic Church was not the foe of liberty, but the foe of license. It did not allow liberty in religious matters. They were free in the freedom that made them children of God. The Church was united though composed of different nationalities, tongues and political parties. They all knelt at the one altar. In Rome on any day they could see the students, American and Canadian, Germans and Frenchmen, who were ready to fly at each other's throats, Japanese and Chinese, just from a war, kneel at the same altar and grasp the hand of Catholic friendship.

"Religious discussion had swept into Europe until there was almost as many creeds as people, and in America there were almost as many sects as cities. The Pope called them to hear God's voice who says there must be one fold and one shepherd. Father Fallon declared that many on the outside of the Church were impressed with it, and quoted James Anthony Froude and Lord Macaulay as evidence. The Catholic Church had a duty to perform, to reveal God and bring men to Him and fill their hearts with hope and faith in eternal justice. The Catholic Church would guide them in life and death. She lifted them up and watched them. She was their mother, and should they not love her?"

Compulsory education is about to be established throughout European Russia, the Minister of Public Instruction having devised a system which will be enforced as soon as the Czar approves of it. Only 8 per cent. of Russia's population of 130,000,000 can read and write.

OUR IRISH LETTER.

Missionaries for South Africa—Departure of Five Maynooth Graduates.

The Arrival of the Bishop and Priests of Galway—Bishop Henry Moran a Letter to Connection With the Biting Municipal Difficulty—Vowary Studied at Nough—Bemvolent Institution Noted.

DUBLIN, Oct. 9.—That the missionary spirit which has always been so characteristic of Ireland still lives and animates the students of the great College of Maynooth was evidenced last week when five young priests, four of whom have only been just ordained, sailed from Southampton for Port Elizabeth to enter upon missionary work in the Eastern Vicariate of South Africa under the M. A. Rev. Dr. MacSherry. Their names are—Rev. Stephen J. Browne, Rev. Thomas Cullinane, Rev. Wm. J. McGalliard, Rev. Patrick Bourke, and Rev. P. Moylan. Before leaving Ireland they paid a visit to Maynooth College, where they were hospitably entertained by the Rev. Dr. MacKerry.

TEMPERANCE DIAMOND JUBILEE.

The celebrations in connection with the diamond jubilee of the Dublin Total Abstinence Society were commenced last week by a series of brilliant entertainments in the Ancient Concert Rooms. The large hall, which has recently been renovated, was profusely decorated with flags and bunting. Dr. E. MacDowell Cosgrave, F.R.C.P.I., president of the society, occupied the chair, and there was a large attendance of ladies and gentlemen including the representatives of many sister organizations throughout the country.

The chairman, in a brief address, welcomed all present, and particularly the delegates from many societies in different directions which he saw around him. Mr. Robert Rae, National Temperance League, moved: "That this meeting of friends of sobriety, assembled on the occasion of the diamond jubilee of the Dublin Total Abstinence Society, desire to place on record their appreciation of the labor and sacrifice of the early temperance workers throughout the United Kingdom, and congratulate the surviving founders of the Dublin Total Abstinence Society—Messrs. Adam Woods and Henry Brown, J.P., T.C.—on the success of their ancient society."

Miss L. Connell, representing the Women's Total Abstinence Union, in accordance with the resolution, said she voiced the congratulations of the women of that Union, who were working on similar lines in the greater Ireland. From the offices of this association in Ludgate Hill she bore their best wishes for the success of this great society in Dublin.

Mayor Kelly, (London), next spoke. He congratulated the society upon its jubilee, and also upon having two of its founders on the platform after sixty years' work. He represented a society established in London which hoped to celebrate its silver jubilee next year. Twenty-five years ago Cardinal Manning attended a meeting at Clerkenwell and asked how many there were who had taken the pledge from Father Mathew and had since kept it. Sixteen hands were held up, and the Cardinal said, "With you I will start the work on Father Mathew lines." It was said that the total abstainers never had any enjoyment, but he wished some of the beer-drinkers of Dublin would look inside these walls and see what they were doing. They should continue agitating in Ireland, and they would continue knocking at the door of the House of Commons.

NATIONAL MATERNITY HOSPITAL.

On Sunday last, Rev. Father Conner, S.J., preached the annual charity sermon in aid of the National Maternity Hospital, at High Mass in the Church of St. Andrew.

The rev. preacher in part said:—The Maternity Hospital came into being first of all as a Catholic hospital, in which, while its doors were open to every creed, the Catholic religion predominated, full and free and public, and where those who watched over the helpless-mother and child were themselves Catholics; where the assuaging consolations of religion were at hand, peace, tranquility, and calmness of mind ensue—a condition which, from a purely medical point of view, was not to be ignored for.

(Concluded on eighth page.)

SUPREME COUNCIL C.M.B.A.

The eleventh session of the Supreme Council of the Catholic Mutual Benefit Association convened in St. Andrew's Hall, Sheldon street, Grand Rapids, Mich., last week, and was called to order by Michael Brennan, supreme president of the Association. The attendance was remarkable and complimentary to the business-like methods of the Association.

Immediately after roll call the convention, with visiting members, marched in a body to St. Andrew's Cathedral, opposite the hall, where High Mass was sung by Rev. Fr. O'Connell, assisted by Rev. Fr. Schenck, of Bay City, and Rev. Fr. Russman, of Byron. Rev. Thomas L. Whalen, of Muskegon, preached the sermon. In the sanctuary were Fr. McNab, of Medina, N. Y.; Rev. Fr. Hinnon, of Ohio; Rev. Fr. Burns of Conneville, Pa.; Rev. P. A. Burt, of Marshall, and nearly all the priests from the city. After Mass the members of the Supreme Council returned to their hall to begin the regular work of the convention.

Reports were submitted by officers during the afternoon session, from which are gleaned the following facts: Membership of the association at the last triennial report, Oct. 1, 1894, 31,205; number admitted during the term, 13,192; present membership, 42,616. New York state leads with a membership of 20,300. Pennsylvania follows and Michigan comes next with 5,375 members.

The morning session of the convention was devoted mainly to routine matters. At the afternoon session the following list of officers was elected:—

Spiritual Adviser—Rt. Rev. John L. Foley, Bishop of Detroit.

President—M. Brennan, Detroit, Mich.

First Vice-president—J. Molanphy, Pittsburg, Pa.

Second Vice-president—M. Muench, Syracuse, N. Y.

Recorder—C. J. Hickey, Brooklyn, N. Y.

Treasurer—James L. Welsh, Hornellville, N. Y.

Marshal—D. D. Hughes, Titusville, Pa.

Guard—J. B. Drury, Quebec, P. Q.

Trustees—William J. Bulger, Chicago, Ill.; Rev. M. Kean, Bergen, N. Y.; J. B. Hobson, Scranton, Pa.; Frank Randel, Cleveland.

Finance Committee—G. J. Beaky, Leavenworth, Kas.; J. L. Whalen, New York; J. H. Green, Detroit.

Laws and Supervision—John J. Hynes, Buffalo, N. Y.; E. Bertrand, Buffalo, N. Y.; N. P. Whelan, Cleveland, Ohio.

Legal Adviser—J. T. Keena, Detroit, Mich.

Supervising Medical Examiner—J. T. Kinler, M. D., Omaha, Neb.

Supreme Deputé for Michigan—John Wynne, jr., Detroit, Mich.

The next meeting of the Supreme Council will be held at Buffalo, N. Y., in 1900. This was decided upon just before the convention adjourned. At 7 o'clock all business was brought to a close, and after a prayer the meeting was declared adjourned by Vice-president J. M. Molanphy.

The Supreme Council showed its confidence in the friendship of Bishop Richter and its appreciation of the efforts of the local members of the Order to fittingly entertain the Council by adopting the following set of resolutions:—

Resolved,—That the Supreme Council of the Catholic Mutual Benefit Association hereby expresses its admiration and esteem for Rt. Rev. Henry Joseph Richter, Bishop of Grand Rapids. He is an enthusiastic advocate of our Society, has always encouraged it and advised its progress, his advice and council are always freely and generously given, and the prosperity of our Order in his diocese clearly indicates his fealty to the cause we espouse.

Resolved,—That we deplore the alleged special telegram published in a Detroit paper, giving an alleged reason for the absence of the Right Rev. Bishop from Grand Rapids during the sitting of our Convention, and know that if his official duties would have permitted we should have had the pleasure of his presence and the benefit of his counsel during our deliberations.

Resolved,—That our thanks be extended to the Clergy of the diocese of Grand Rapids, who by their presence at the Mass opening our Convention, and at our hall during our deliberations, show their interest in our work and cause, and also to the choir who rendered so fine a musical programme.

Resolved,—That we are under lasting obligations to the Reception Committee and city members of our Order, who planned and managed the banquet tendered us and who have so carefully looked after our welfare during our stay here. We also feel our indebtedness to and desire to thank the kind ladies who, by their presence and assistance, tended to make our banquet such a marked success.