

OUR REVIEWER

ON THE MISSION OF THE CATHOLIC PRESS.

SOME OF THE BENEFICIAL INFLUENCES IT EXERCISES—THE DUTY OF THE FAITHFUL IS TO MAINTAIN A NEWSPAPER IN SYMPATHY WITH THEIR AIMS—THE SENSATIONAL CHARACTER OF THE SECULAR PRESS IN RELATION TO CATHOLICITY.

What an amount of free advertising the Catholic University of Washington is receiving from the up-to-date papers. One would imagine that American Catholics were different from other children of Holy Church, that the Holy Father was a mere figure-head, whose behests they obeyed when it pleased themselves. One would also be led to believe that a Pope never before exercised his right to remove from his high position the Rector of a University, and that, if he attempted such a thing in "the land of the free," the result would be schism. It is amusing to read the comments of the different papers on this subject. Of course it must be conceded on all sides that modern non-Catholic journalism knows more about affairs Catholic than the Pope himself, so one is not surprised to read that

ARCHBISHOP IRELAND HAD NO FRIENDS IN ROME.

that the Jesuits who are favorites of Mgr. Satolli are working in unison with him to injure his (Mgr. Ireland's) reputation with the Holy See. This is made authentic by the report that the Jesuits "run" the Vatican. The veracity of the foregoing statement is by no means marred by another journal maintaining that Cardinal Rampolla is a staunch friend of Mgr. Ireland. This, for the time being, "flabbergasts" the Jesuits, who are bent on getting the ear of the Pope when the Cardinal Secretary of the State is not looking. Mgr. Corrigan is represented as highly pleased with this state of affairs; being a Christian priest and an Irish gentleman, he is of course glad to see a brother prelate in trouble. This news has scarcely time to be read, when another Daniel-come-to-judgment editor announces that the American Catholic Church is divided, and insinuates that His Grace of St. Paul would imitate Luther. Still another prominent paper (they are all prominent) states:—That the Pope is a poor, feeble old man, easily influenced, and may be persuaded at any moment to do something that would revolutionize American Catholicity. The most extraordinary thing about all this is, that Catholic papers give us none of this news, and surely they are in a position to know something of it.

OUR MODERN PROPHETS OF THE PRESS

explain this to everyone's satisfaction. "The priesthood" will not give this information to Catholic editors lest the faithful would hear of it, and perhaps, like Jenny Geddes, throw promiscuous stools—remain away from church, or worse still, stop their paper. It's rather queer, though, that this same astute priesthood would confide "State" secrets to a non-sympathetic press. As our friend, Lord Dundreary, was fond of saying: "It's something what no fellow can find out."

Seriously, the above is no exaggeration. The daily papers teem with such nonsense, and if a family does not take a good Catholic paper, the members thereof are apt to imbibe rather unorthodox ideas of our holy religion. In these days of Godless schools and newspapers it is nothing less than a calamity for a Catholic family to be without a paper to defend and expound the Faith. The price of our papers debars not the poorest from subscribing. How often a dollar spent for a less instructive object, and as for the stereotyped complaint that our papers contain "no news," any Catholic who has learned his Catechism will readily understand that a Catholic journal cannot be a medium of petty gossip. It is written that every idle word must be accounted for at the bar of Eternal Justice, and if even a single word must be accounted for, what then must be

THE RESPONSIBILITY OF THE CATHOLIC EDITOR.

His high and holy mission is to prevent, as far as lies in his power, the idle word from reaching his army of readers, and in doing this he is in spiritual communion with St. Francis de Sales, the patron of Catholic journalists. Any Catholic editor who would drag in the dust his high calling by commenting on the kind of dress Seraphina Smith wore at Melissa Jones' five o'clock tea, or dish up a sensational report of how Jesse James robbed a bank or murdered a half dozen men, would be guilty of a crime against his profession, his faith and his God.

The mission of the Catholic journalist is to put before his readers the truth, to make them proud of their faith and help them to be staunch Catholics and good citizens, and the Catholic editor who would fail in this would be on a level with the apostate who, lost himself, would influence others to perdition. Not long ago a Catholic gentleman, a convert, in conversation informed me

that, under God, he owed his conversion to reading the editorials in a Catholic paper. This gentleman had for years transacted business with Catholics and numbered amongst them many personal friendships. Yet it was not until he began to read the TRUE WITNESS that he was led to become a member of the Catholic Church. This, I suppose, is only one case in many which goes to show the importance and influence for good of THE CATHOLIC PAPER.

In France two methods were employed to efface Catholicity, viz., suppression of Catholic books and papers and absence of religious teaching in the schools. This, to a certain extent, succeeded, when centuries of persecution in Ireland and Armenia failed.

In ancient days the tenure of certain lands was held as long as the fire burned on the hearth, and we can easily imagine how careful the people were to keep it from being extinguished, because they knew that if the fire was allowed to go out their inheritance would be lost to them.

How careful, then, should we be to use all the means to keep the divine fire of Faith brightly burning, lest, it dying out, we should lose our "Catholic inheritance."

BABETTE

THE EXPANSION OF EGYPT.

By the reconquest and occupation of Dongola by Egyptian troops, some 500 miles of the Nile valley have been restored to the dominion of the Khedive. This last change in the fortunes of Egypt, which is generally believed to be merely preliminary to the resumption by the authorities at Cairo of control over the whole region wrested from Tewfik by the Mahdi, suggests a retrospect that embraces the rise and fall of many empires from the beginning of history to the present. In one way or another the Nile country has played a part in the development of every great revolution in human affairs from the dawn of civilization until now. Nations that we are accustomed to regard as the world's teachers in science, in letters, in the arts, in the usage of civilized life, have received their first lessons from the Egyptians. At what era they emerged from barbarism it is impossible to decide with certainty, those who have most deeply studied Egyptian chronology disagreeing in their conclusions. It is only as they reach the later dynasties that their dates begin to coincide. The year 378, B.C. is assigned for the 30th dynasty's starting point. Menes or Mena (a name to which some give the meaning of "permanency") is considered the founder of Egyptian monarchy and of the city of Memphis. To make ample room for the site of his capital he changed the course of the river, turning the stream more to the east, and constructing a great dyke. He then built the temple of Ptah. Menes waged wars—almost a necessity in the times in which he lived—and was deemed a wise legislator for his day. He is said to have reigned sixty-two years. With the other kings of this remote dynasty we need not now concern ourselves, save to mention that some of them built pyramids. The erection of such structures implies a good deal of mathematical knowledge. Nevertheless, compared with those that succeeded them, the first three dynasties are thought to have been of a rudely primitive type of culture. Its latest monarch, Lenofern, is the first of the kings, whose proper names are found on the monuments. It is these latter that give significance to these early reigns. Two statues associated with the name of Lenofern have been pronounced splendid specimens of archaic art.

To the fourth dynasty belongs the builders of the three grandest and most famous pyramids—those of Khufu, Khafra and Menkaura. Pyramid building, with the machinery then at man's disposal, denotes the expenditure of a tremendous amount of human exertion, under tyrannical task-masters, to the glorification of a despot. Still it has been calculated that the loss of life in this kind of forced labor would be less than that of protracted war under like social conditions. The relics of the fourth dynasty are most interesting, comprising, besides the Great Pyramid and other memorials, some curious portrait statues, and the wooden mummy case of Menkaura, found by General Howard Vyse in the Third Pyramid. The sixth dynasty is chiefly noted for the long reign of Pepi, and closed with the beautiful queen Nitocris, whose adventures form the most ancient type of the story of Cinderella. From the sixth to the eleventh dynasty the historian has no monuments to guide him. Some maintain that these dynasties were successive, some that they were contemporary. There are other like chasms in succeeding dynasties. The eighteenth begins with the union of all Egypt under a single sceptre and the close of the struggle with the shepherd kings. Ahmes, who made himself master of the whole Nile country, did not deprive his vassals of all their rights. His daughter married an Ethiopian prince. From this period till the end of the twentieth dynasty monuments and records of all kinds abound.

Of the monarchs of this eventful interval, the Ramesses are, for many reasons, the most remarkable. M. Maspero, of the Boulaq Museum, who has written the history of Ancient Egypt, has also chosen the reign of Ramesses II. for the illustration of the social, religious, political and military life of the country. The scene opens in the market place of Thebes, some fourteen centuries B.C., and the buy and sell of all classes pass before us as in the far off years when they lived and moved. We are invited to visit the different shops and to see the various merchandise disposed of. The sale is sometimes by weight or measure or number. The customers examine the vegetables or fruit, the meat or bread, the pastry and sweet-

meats, the jewels and perfumes, the live stock, from poultry or geese to oxen and asses. A necklet may be exchanged for a bunch of onions, or perfumes for fish, or a pair of sandals for a row of beads. Every one exalts his own wares. There was also a general standard of value, the ounces of gold, silver or copper. Account keeping was an intricate process, when a bill was sold for a mat, five measures of honey, eleven of oil, and seven other objects of different kinds. Each item was entered at its value in ounces of one or other of the three metals. We are then taken into the houses of the landowner, the merchant, the artisan and the laborer, and note their furniture, food and mode of living. From the houses of the poor to the palace of Pharaoh is a startling change. The monarch is the intermediary between earth and heaven, and his power is boundless over his subjects. But he, in turn, is subject to deities whom he dreads, and to death, for which a great part of his life is spent in preparation. He is very proud of his army, just like a modern war-lord, but his people have little love for a military career. The great officers and nobles live in splendid castles or villas, with ample grounds and gardens carefully tended. Not the least interesting of M. Maspero's descriptions relate to the funeral customs of the ancient Egyptians and their beliefs as to the other world. It is from the tombs of monarchs and priests and courtiers and great ministers and warriors that so much precious knowledge of the life lived in the Nile valley ever so long ago has been derived. M. Maspero has lived so long among the relics of the past that the scenes that he paints seem quite real to him, and with some effort of imagination, assisted by his illustrations, we too can revive the past.

The old dynasties passed away and Persian, Greek, Roman, Arab and Turk took their place, but the mass of the people underwent little change, so that the fellahin of to-day are but the modern reproductions of the subjects of Ptolemy, or Seti or Ramesses. The successive revolutions that swept over the country from Alexander to Saladin and from Saladin to Napoleon and from Napoleon to Arabi Pasha, seem to have had little effect on their physical or spiritual organization. Egypt had an important share in diffusing Greek civilization and learing and a still more important share in the triumph of the Christian Church over pagan philosophy, superstition and vice. The loss of the Alexandrian library is still a source of regret to scholars, as is the conquest of Egypt by Islam to the faithful Christian. Egypt suffered much under the rule of the Mamelukes, who were practically exterminated by Mehemet Ali, the founder of the present Khedival régime, of which Abbas, son of Tewfik, is the seventh to wear the crown. By successive conquests, this dynasty enlarged Egypt till it reached the Equator, and all that vast territory was regarded as belonging to Egypt till 1884, when, in consequence of the successes of the Mahdi and Khalifa, the Sudanese provinces were temporarily abandoned. This policy was adopted at the advice of Great Britain, which had occupied Egypt in 1882, after France had declined to participate in repressing Arabi Pasha's rebellion. Italy had established the province of Erythraea on the Red Sea to serve as a check to the Mahdists, but when the terrible defeat at Adowa left her exposed and helpless, the fanatics of the Sudan mustered at Dongola for a march towards the Red Sea coast. The occasion seemed opportune for an attempt to recover some of the lost Egyptian provinces, and accordingly, after a somewhat heated debate in Parliament, an expedition was organized by the Egyptian authorities, and before the middle of October the whole province of Dongola was once more in possession of Egypt. From a military standpoint the expedition was successful, but the task of reconstruction will require special qualities and a considerable time. What will follow when that is accomplished it is too soon to ask.

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RUGBY FOOTBALL. A Well Deserved Tribute to Rev. Father Fallon of the Ottawa University.

Commenting upon the recent championship football match between Ottawa University and Toronto University, in which the team of the former won, the Sporting Editor of the Toronto Globe says:—"The old refrain, 'Hurrh, hurrh, we're champions again,' of Ottawa University's football war-song is heard once more in the land, and none can gain the right of the winners of the garnet and grey to break out in triumphal chorus. Championships in football they have won a plenty, and established themselves a grade higher at the game than any other club in Canada. To look for their defeat on Saturday one would have to put aside entirely the marvellous record of the Ottawa champions. They have always won, and the man who conscientiously computes the chances of competitors in any sport is bound to take the form and class into his first consideration. The class of football put up by Ottawa University has always been superior to that of other teams in this Province, and the axiom 'class will tell' holds in football as in every other sport. Their class won for them this time, and it was a fine and creditable battle and a close score that Varsity made with what I think I fairly described in this column on Friday as the most experienced and the most successful football organization this country has ever known."

Seeking of the same match the Rev. Father Fallon, whom the Montreal Herald terms "the guardian angel of the Ottawa University team, and one of the foremost authorities on Rugby football in Canada," said:—"Apart from football as a sport, the game showed the spectators that thirty young Canadians of different nationalities and religions, and representing two essentially different educational institutions, as come together give and take hard knocks, and play hard and fast for two hours, and do all that without over the least evidence of ill feeling and the absence of that brutality which many people associate with the game." Father Fallon is indeed "one of the foremost authorities on Rugby football in Canada." He is more. He is the foremost Irish Canadian Catholic advocate of all the manly and wholesome sports which are comprised in the word amateur, and to his fostering care and kindly and practical encouragement is largely due the prominence to which Irish Canadians have attained in this field of healthful activity. We understand that the Shamrock Amateur Athletic Association are seriously considering the advisableness of organizing a Rugby Football Club or section; and

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