

PORTUGAL MORE LIBERAL

JOINT PASTORAL OF BISHOPS RECEIVED FAVORABLY

Italy is not the only country in which Freemasonry is losing its hold. Portugal too, is witnessing a slow but comforting evolution which is clearly revealed in the changed attitude of the press, the cabinet and even of the Chamber.

This was the joint pastoral issued by the Hierarchy, defining the situation of the Church with regard to the Republic. Continuing the policy of Leo XIII., which is not the human policy of a pope but the policy of the Vicar of Christ, the pastoral of the Portuguese bishops clearly establishes the fact that the Church is not in opposition to the Republic, but that it preaches with St. Paul obedience without reservation to civil authority.

The press comments on this memorable document show that the country realizes that the religious question can no longer serve as a subject for political discussions. To take only three of the most widely read of the republican organs, the Seculo, the Patria and the Diario de Noticias, extracts from articles published are particularly significant.

The Seculo, which was formerly bitterly anti-clerical, devoted a whole series of articles to the Bishops' Letter, concluding its comment with these lines: "The Catholics form an enormous majority in the country. We are of the opinion that their claims should be examined, as we are convinced that there is a minimum which could be satisfied without the slightest danger to the republican regime."

Even this "minimum" is a great improvement for the Seculo.

RECOGNIZED AS "ELEMENT OF ORDER"

The Patria, less hesitant, boldly publishes an interview with a leader of the republican party on the subject of the pastoral. In this interview, Moura Pinto, who was Minister of Justice in 1917-1918, says: "Today, the atmosphere of respect which the Catholic leaders have been able to create around themselves, and the proofs of patriotism which they have given us in fortune and misfortune, confer upon our Catholic citizens undeniable rights. The republicans who are in power would act very shabbily indeed if they did not count on them as a great element of order. The pastoral letter was a valuable instrument of peace. The republic should heed the claims of the Catholics. It is significant to note that Mr. Moura Pinto is one of the leaders of a republican party which has fifty members in the Chamber."

Lastly the Diario de Noticias, which has the largest circulation of any paper in Portugal, made a thorough study of the Bishops' Letter and ended with the following comment: "The doctrine of political peace, which corresponds to the need of religious peace, is preached from every pulpit under the aegis of the greatest spiritual power in the world. The pastoral letter attempts to demonstrate the inconveniences in our national life which result from the menace of unending conflicts under which it is constantly held. The Church is right."

Another striking instance of the changed policies of the government is the recent action of Leonardo Coimbra, Minister of Public Instruction in including in his ministerial program the sensational project of freedom of education. "The government," he says, "will view without fear the question of religious instruction in private colleges and schools. Its object is to end the peril of denationalization due to foreign education. On the other hand it desires to entirely dispel the misunderstanding which exists between the republic and religious creeds so that the attitude of perfect neutrality of the State may be quite clear."

It might have been expected that the radical element in the Chamber would raise a noisy protest against this action. However, only one deputy, Mr. Sa Pereira, who belongs to the radical group of the left, dared to raise his voice. But he found no support, and the leader of the republicans of the right was able to declare: "I am happy to see that the majority (republican left) has modified its attitude with regard to the confessional school and rallies to the constitution."

OUTLOOK MORE HOPEFUL

When it is recalled that the Nuncio, Msgr. Locatelli received the red hat at the hands of the President of the Republic in the Palace of Ayuda, where such a ceremony had not been held since the downfall of the monarchy, the outlook for religious peace in Portugal seems more and more hopeful. The addresses made on that occasion are particularly interesting. In his speech the Nuncio said: "Under the variable forms of government there are some immortal, divine truths. It is these which have made Portugal a great nation. Let this beautiful country preserve its

Christian character, let it strengthen its ancient alliance with the Church, let it show itself a true Catholic nation and its sons will applaud and God will bless it." In his reply the president stated that "practically the entire nation was Catholic" and that "the State, with the reserve of neutrality imposed by the Constitution, desired to show special deference to the religion which is that of the great majority of the Portuguese."

It would therefore seem that Portugal may, at last, enjoy religious peace. The great organs of public opinion demand it, the government is preparing it, and the Chamber accepts it.

GOLDEN WEDDING

Thursday morning April 5, 1923, at St. Mary's Cathedral, Hamilton, at 10 a. m. Mr. and Mrs. James Hurley, 161 Bay St. N., surrounded by their family and a large circle of friends, celebrated the fiftieth anniversary of their wedding which was postponed from the original date, Feb. 18th. Rev. J. A. O'Sullivan sang the nuptial Mass assisted by Rev. Father McBride as deacon and Rev. Father Ryan as sub-deacon. Rev. Father's Dermody and Cleary were also present in the sanctuary. The happy bride and groom of fifty years ago, led by their three little grandchildren, Mary Costello, Kathleen O'Connor and Catharine Gallagher, each carrying a bouquet of flowers, took their places at the altar, where Father O'Sullivan pronounced the jubilee blessing. Miss Anderson played the wedding march and presided at the organ during the Mass which was chanted by the full choir. Solos were rendered by Messrs. F. Cummings, Mr. Jas. Arnold acted as usher. After the Mass a wedding breakfast was served at the home of the bride and groom, when friends took advantage of the opportunity to express their felicitations and to rejoice with Mr. and Mrs. Hurley who for fifty years have been constant and consistent members of the cathedral parish. A number of handsome presents were sent as souvenirs of the wedding, and flowers and messages came from many friends who were unable to be present. Mr. John Hurley read an address and Margaret, the youngest daughter, presented the bride and groom with a purse of gold and a bouquet of flowers as a gift from the family. The three son-in-laws presented the bride with a gold headed umbrella and to the groom a black thorn cane handsomely engraved.

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OBITUARY

MRS. MARY GILMURRAY

On Sunday, April 8th, at the age of seventy-nine, another dearly beloved soul winged its way to the great white throne in the person of Mrs. Mary Gilmurray, -Mary Convey. Her husband, Denis Gilmurray, predeceased her fifty years ago.

Usually enjoying good health a slight cold caused no anxiety but pneumonia rapidly developed and ere two days had elapsed the Master's voice called her home. The deceased lady possessed a sweet, retiring disposition. Her humility, patience, and charity were most remarkable and the fact that she gave up her two daughters to enter religion shows that for the love of God no sacrifice was too great.

The funeral took place from the residence of her brother, John A. Convey and proceeded to the Church of Our Lady of Mount Carmel, Hastings, where Requiem Mass was celebrated by Reverend Father Bretherton and thence to the cemetery for interment. Surviving her are her two daughters, Mother St. Peter of Campbellford, Mother Evangelista of Fort William and her son Denis of Edmonton, Alberta. Besides these are her brothers, John, James and Patrick, and her sister Rose who attended her in her last moments, all of Hastings, and another sister, Mrs. Philip Shannon of Saskatoon, Saskatchewan. R.I.P.

A LESSON IN CIVICS

Justice MacCrate of the Supreme Court, at Mineola, Long Island, in addressing the members of the civics class of St. Agnes' School, Rockville Centre, Long Island, who with two of their teachers had recently come to see the court in session, incidentally gave high praise to the Catholic teaching sisters. This voluntary appreciation coming from a non-Catholic of Scottish birth and ancestry, honored the speaker no less than those for whom the tribute was intended.

Two Sisters and forty boys and girls had listened attentively to a case before the court, and heard Judge MacCrate charge the jury. Turning to the students the Justice said:

"You have listened to this case and you have heard these lawyers trying to get the facts before the jury. These twelve men will pass on the facts before them and give their verdict accordingly. Neither pull nor money can influence our courts. If you are told so do not believe it. The courts of our country and the business of the country are above pull or money."

"If you are a success in life do not assume that it is all your own doing. Remember that to your parents credit is due, and so it is to these good sisters who are inculcating the highest noblest ideals of citizenship in your eager young minds."

The scholars in addition to viewing the procedure at court were also taken on a tour of the jail and some of them had their fingerprints made and heard the purposes of this procedure explained by an expert of the Bureau of Identification.

EGYPTIAN FINDS

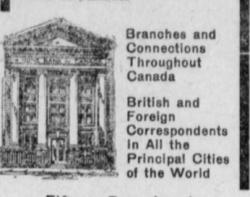
Theodore C. Peterson, C. S. P., in Catholic World

For over a thousand years the nature and meaning of Egypt's ancient civilization and monuments had been an unintelligible mystery to the world. Only within the last hundred years have men again been enabled gradually to gain an insight into the long-forgotten periods of Egyptian might and glory that stretch away, far behind us, into the dim distance of over four thousand years prior to the Christian Era. The grandeur of Egypt's temples, pyramids, and tombs has always been a source of wonder and amazement to those who came to see. We read today, upon the monuments of Beni Hassan, Medun, and Thebes, expressions of admiration and astonishment which were scratched in by Egyptian visitors of the fourteenth and fifteenth centuries B. C., when the monuments had already stood a thousand years. Upon a leg of one of the colossal statues of the rock temple of Abu Simbel we find carved the names of a party of Greek mercenary soldiers who visited and marveled there, while on their way to Elephantine with Psammetichus II., in the sixth century B. C. Seventy-five years later, Herodotus toured Egypt; and he was followed during the Ptolemaean and Roman periods, until the time of Constantine the Great, by hosts of sight-seers, scholars, princes, merchants, and plain tourists who "came and were amazed," and recorded upon the walls of the temples and tombs they saw, the thrills which they had experienced.

The same attractions which draw the tourists of today drew those of two thousand years ago; the great temples of Heliopolis, Memphis, Abydos, and Thebes, the pyramids, the Sphinx, the Memnon colossi, and several tombs of the kings which

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had been opened. With the conquest of Egypt by the Greeks, the ancient forms and traditions began to give way gradually to Hellenistic influence and culture, and later to Christian teaching. The followers of the ancient religion were persecuted under Theodosius the Great. Their last temple-school was closed by Justinian. The sounds of their language vanished from a few extravagant accounts drawn up by foreigners, the very memory of Egypt's past was dying out, and with the coming of the Arabs in A. D. 640, the last vestige of Egypt's national identity seemed to disappear. The ancient monuments and temples became quarries for building-stone, while the thousands of priceless tombs became quarries for loot. Ancient Egypt was dead, and its silent ruins were being buried by the desert.

DEED

MCCRACKEN.—At her late residence, Widder St., St. Mary's, on April 15th, 1923, Mary Byrne McCracken, in her seventy-fifth year. May her soul rest in peace.

MUSGRAVE.—At his home Caledonia St., North Sydney, N. S., March 22, 1923, David C. Musgrave, aged seventy years. May his soul rest in peace.

COUGHLIN.—At Buffalo, N. Y., on February 27, 1923, Daniel Coughlin, eldest son of Daniel and the late Mrs. Coughlin of Smith's Falls, Ont., in his fifty-fourth year. May his soul rest in peace.

MAHONEY.—At the residence of his son-in-law, Mr. Hugh Sexton, Floss, Thomas Mahoney, aged seventy-two years. Funeral from Catholic Church, Phelpsston, Ont. May his soul rest in peace.

TEACHERS WANTED

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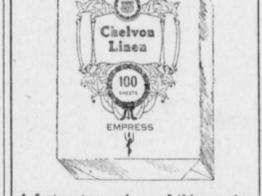
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