

# The Catholic Weekly Review.

A JOURNAL DEVOTED TO THE INTERESTS OF THE CATHOLIC CHURCH IN CANADA

*Reddite quæ sunt Cæsaris, Cæsari; et quæ sunt Dei, Deo.*—Matt. 22: 21.

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## NOTES.

The feature of the Sheridan funeral, an account of which appears elsewhere, was its cold, rigid, military character. The least departure from the wish of the family to confine the display to the routine prescribed in the regulations, would have led to an endless, unmanageable display. There would have been societies, Grand Army and other posts, and such demonstrations which, however expressive of affection toward Sheridan, would at this time of the year and under all the circumstances have been a severe trial. Every suggestion to depart from the regulations was put aside by General Schofield, even to the transport of the coffin on a modest gun caisson. But, while the high appreciation of Sheridan would have made any demonstration probable, there was a significance in the severe, exact, modest ceremony which was in sympathy with his character and genius. It was the funeral of a soldier—and notably a Catholic funeral. Cardinal Gibbons appears to have left undone nothing that the laws of the Church ordained to show the affection in which Sheridan was held by his mother, the Church.

"I have heard many comments," says a writer in a New York paper, "on this circumstance, and the general opinion is that the Cardinal could not have done anything of more advantage to the Church. His Eminence felt that Sheridan was the most illustrious Catholic that ever belonged to the American laity; that he was a sincere Catholic, proud of his faith; that in his person he represented the devotion of a Catholic patriot soldier to the Union, and that he therefore was only too glad to identify the Church in this public manner with the civil glories of the nation. And when you remember that the Cardinal is a Southern man, prelate in a Southern diocese, you will understand the effect of this sermon to-day upon such an audience as surrounded Sheridan's bier, and such a community as that in which he died. 'The Cardinal,' said one 'is a statesman. He has made the Church one with the greatness of the Union. It was a master-stroke and did more to dispel those stories that Catholicism is unfriendly to the institutions of the United States than a hundred thousand sermons. It was the Cardinal's opportunity, and genius really means, seizing the opportunity.'"

Thomas Harrison, the "boy" revivalist, believes that Ingersoll will ultimately be converted. "Perhaps," says the Baltimore *Mirror*, "when Harrison emerges from his state of boyhood, in which he has dwelt nearly half a century, there may be some hope of the professional infidel's conversion."

No more convincing proof could be given of the utter groundlessness and falsity of the cry about separation, and the assertions of the Coercionists, that the Irish people are bent upon the dismemberment of the Empire, than is afforded in the speech delivered by Archbishop Croke a few days ago at the laying of the corner stone of the O'Connell memorial church at Cahireween. "Speaking individually for myself," said His Grace, "and I think I am but voicing in so far the settled opinion of ninety-nine per cent. of the Irish people, I have no hesitation whatever in saying now, especially when we have so many staunch and influential Scotch and English friends at our back, headed by the greatest British statesman of this century, Mr. Gladstone—(cheers for Mr. Gladstone)—and when the people of England generally are showing such unmistakable sympathy for us—I have no hesitation in saying that if we had guaranteed to us the full measure of national autonomy to which we are plainly entitled, I should far prefer British protection to that of any other nation in the world. It would, in my opinion, best secure for us an orderly existence whilst safeguarding us besides, as far as possible, from those wild and latitudinarian views in Church and State which are so widespread and have proved to be so destructive in continental countries." The words of the Archbishop of Caspel, whose sincerity and authority are surely above question, were received by the Nationalists to whom he spoke with neither word nor sign of dissent, but, on the other hand, with enthusiasm. And yet a few days after this testimony, Mr. Balfour assured the people of Kent that Irishmen are seeking not Home Rule but Separation.

The visit of Cardinal Lavigerie to England, on the mission on which he has been specially commissioned by the Pope, namely, the making known to the English public the horrors of the African slave trade, and enlisting their support in the work of its suppression, gave rise to a notable incident and one that appears to have made a great impression on the English journalist mind. At the great meeting held in Prince's Hall at which Cardinal Lavigerie was the chief speaker, that prelate, with Cardinal Manning at his side, sat on the platform surrounded by bishops and clergy of the Anglican Church, and by non-Conformist ministers of the various denominations. The audience, a sympathetic one, was largely composed of non-Conformists. The *Spectator*, commenting on this as a sign of the change which is passing over Christendom, observes that thirty years ago, or even later, "the apparition on a common platform of two cardinals, specially commissioned by the Pope, with Anglican bishops and canons and representative Nonconformists, would have alarmed, beyond all bounds, the aggressive and obscurantist Protestantism, of which the Church Association is now the expiring champion."