

# The Catholic Record.

"Christianus nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XVIII.

LONDON, ONTARIO, SATURDAY, DECEMBER 5, 1896.

NO. 946.

## The Dreamer.

Men call me dreamer—what care I?  
The cradle of my heart is rocked;  
I dwell in realms beyond the earth;  
The gold I mint is never locked.

Men call me dreamer—this forsooth  
Because I spurn each thing of dross,  
And count the step that leads not up,  
A useless toil—a round of loss.

Men call me dreamer—say, that word  
Hath barred its way from age to age;  
Its light shone o'er Judaea's hills  
And thrilled the heart of seer and sage.

Men call me dreamer—yet I forget  
The dreamer lives a thousand years,  
While those whose hearts and hands knead clay  
Live not beyond their dusty biers.

—Thomas O'Hagan, in Niagara Rainbow.

## DR. LANGTRY AND IMAGE WORSHIP.

To the Editor CATHOLIC RECORD.

Sir—I see by the *Mail and Empire*, Toronto, that the notorious anti-Catholic Rev. John Langtry is engaged in the congenial occupation of resurrecting the ancient calumny of image-worship, and endeavoring to fasten the charge on Catholics and the Catholic Church, at the same time bolstering the slander by alleged extracts from St. Thomas Aquinas and St. Augustine. He does this, too, with a refreshing air of originality quite edifying to anti-Catholics in general and to his Anglican admirers in particular, some of whom availed themselves of the *Mail's* columns to help him. There are very few, however, who are aware that this belittled Anglican preacher is simply disporting before the reading public in borrowed plumage, that he is, in fact, a veritable pragmatical jackdaw. To explain. A very few years ago there championed another Anglican named Dr. Littledale, who was a famous anti-Catholic in his day. This Dr. Littledale spent a good deal of his time in examining all the musty and moss-covered slanders against Catholics and the Catholic Church that are so plentifully distributed through Protestant polemical religious literature. A few years before his death he embalmed all the hard things he could rake together against the ancient Church in a book which he wrote and published, calling it, "Plain Reasons against Joining the Church of Rome." This book is a treasure house of information, such as no other work of special mission it is, for those whose special mission it is to misrepresent and vilify the Church which they cannot destroy or injure by any honorable means; and it is from this book, or collection of gross calumnies, that our friend, Dr. John Langtry, drew his inspiration. How do I know this, you ask? I reply to Dr. Littledale's "Plain Reasons," by Father H. J. D. Ryder, of the Brompton Oratory, and therein I find the identical arguments used by Dr. Langtry from Dr. Littledale and he appropriated them as his own. I give Father Ryder's comments in full, so that those of your readers who may have read the doctor's letters can judge for themselves.

"Dr. Littledale has entirely distorted the doctrine of St. Thomas concerning the worship of the cross, by omitting his explanation that the cross as an image is only the conduit of *laudat* adoration, or, as others prefer to express it, the material image has an analogous use in adoration with that of the imaginative image—say of the crucifixion—in our minds, forming, as it were, one object with its prototype; or, again, more precisely it is laid down that no interior act of adoration finds its object in the image; although this is the object, for the sake of its prototype, of object, for the sake of its prototype, and exterior acts when it is kissed and embraced, while the interior act passes entirely on to the exemplar. In this way Vasquez (2a 2a Disp. 108), Contarini (De Incarn. disp. 25, U 7), the Theologians of Wautsburg (De Incarn. Sac. 3, art. 4, n. 515), understand St. Thomas, who says (2a 2a qu. 81, art. 3): 'Religious worship is not given to images considered in themselves as such or such things, but according as they are images leading up to the incarnate God. The movement of the soul towards the image, as an image, does not stay in it, but passes on to that of which it is the image, and therefore the fact that religious worship is given to the images of Christ does not introduce distinctions into the character of *latra* or the virtue of religion.' So taken, St. Thomas' doctrine would seem to harmonize perfectly with that of the Seventh Council, which, when denying that *latra* proper is due to the images of Christ, clearly admits this relative *latra* when insisting that images transmitted the whole worship given them to their exemplars?"

So much for St. Thomas.

The next authority which Dr. Langtry lays under contribution is St. Augustine, and of course he quotes the same passage before him to show that Catholics are guilty in the same way as were the heathens for worshipping idols. The passage is a part of comment on Psalm xvi-2, and is as follows:

"But some disputant who thinks himself learned comes forward and says I do not worship the stone, nor that image, which is without feeling; for it is not possible that your prophets should have known that they

have eyes and see not, and I be ignorant that the image in question has no soul, and sees not with its eyes; nor hears with its ears. I do not worship that, but I bow before (adore) what I see and serve Him whom I do not see. Who is He? Some invisible power, he replies, which presides over that image. By giving this sort of explanation they think themselves very clever as not worshippers of idols."

Dr. Langtry pretends to show from this that St. Augustine condemned the heathen for doing precisely what Catholics do when they pray before images, but anybody who is so prejudiced that he will not see what is plain to almost anybody of sense can easily discover the difference between the heathenish and that followed by Catholics. The heathens had no knowledge of the true God therefore they worshipped false gods, while Catholics worship the true God. Let us hear what Father Ryder says on the subject: "Dr. Littledale quotes what he calls 'a very valuable testimony' from St. Augustine, (Enarr. in Ps. xvi. 2.) and contends that the saint therein puts exactly the same 'get off' in the mouth of a Pagan apologist that Catholics use, and rejects it as futile. The passage from St. Augustine containing the Pagan apology is printed in parallel columns with one in which the Council of Trent, (sess. xxv.) expounds her doctrine concerning holy images. There can be no doubt but that the two explanations are substantially the same. The Pagan apologist says: 'I do not worship that, but I bow down before what I see and serve Him whom I do not see,' and the Council of Trent, 'Through the images which we kiss... we adore Christ.' So far Dr. Littledale may be congratulated on his parallelism, but why does he not continue his quotation a sentence or so further? St. Augustine's most pertinent question, 'Who is He?' which occurs in his quotation, should have warned him of what was coming. Dr. Littledale ends his quotation with the words 'They think themselves very clever as not worshippers of idols,' as though the saint had said, 'You try to escape from the charge of idolatry in vain; the 'get off' common to you and modern Pagans is no get off at all!'"

Enough, I think, has been said on this passage to make it clear that very little comfort can Dr. Langtry derive from it when he seeks to prop his malignant slander from St. Augustine by quoting just enough to distort the meaning of the author, in order to score a point against the Catholic Church. A. B. Macdonald. Prescott, Nov. 28, 1896.

## THE MANITOBA SCHOOLS.

Antigonish, Nov. 23, 1896.

To the Editor of the CATHOLIC RECORD:

Sir—Commenting on the settlement of the Manitoba School Question as announced by the *Winnipeg Tribune*, you, in your issue of the 21st inst., say:

"It would appear that the politicians imagine they can shuttlecock with the Catholic rights, but we still stand to the rights guaranteed by the Constitution, and we shall not be satisfied until these rights are fully restored."

If you refer to any rights or guarantees of Separate schools to Catholics by the Constitution, the statutes by which the Province of Manitoba was created under a misapprehension, because no such rights are reserved to any denomination by the constitution. But if you mean rights acquired by the legislature of the Province after its admission into the union, you are correct. In your judgments in the city of Winnipeg vs. Barrett, and Brophy and others vs. the Attorney General of Manitoba, the Judicial Committee of the Imperial Privy Council settles these points. In reference to the former case their Lordships of the judicial committee say: "Lordships of the judicial committee say: 'In Barrett's case the Public Schools raised by the legislature affected any right or privilege which the Roman Catholics, by law or practice, had in the Province at the Union. Their Lordships arrived at the conclusion that this question must be answered in the negative. The only right or privilege which the Roman Catholics then possessed, either by law or practice, was the right or privilege of establishing and maintaining, for the use of members of their own Church, such schools as they pleased. It appeared to their Lordships that this right or privilege remained untouched, and therefore could not be said to be affected by the legislation of 1890.' In the latter case the same high tribunal decided that the grievances complained of by the Catholics of Manitoba in their petitions to the Governor-General in Council arose under rights acquired by virtue of the

Manitoba School Act of 1871 and amending Acts. The reason I treat upon this point is that there is an impression in the minds of the majority of the readers of the public press that Separate schools were guaranteed to the Catholics of Manitoba by the constitution—the Act of Union passed in 1870.

Since the article from which I quote appeared in your valuable journal the terms of settlement arrived at between the Dominion and Manitoba Governments have been made public. These terms may not be fully satisfactory to the Catholic minority. But could the Dominion Government force the Manitoba Government to grant more favorable terms than those arrived at? In other words could the Dominion Government refuse to disallow it, the Provincial Government had the whip hand, and might even depose any attempt to interfere with the Manitoba school established by the Act of 1870. The claim is that any remedial legislation would not remedy to the grievance of the minority. This was made pretty clear during the debate on the Remedial Bill in March last on the floors of parliament. Mr. Geoffrion first raised the question. In the very commencement of his speech he says:

"Mr. Speaker, you cannot have schools without money; you cannot have teachers without money; and not only does this bill in clause 71 deny the grant to the Separate schools, which might be established under it, but under the whole organization of the bill it is almost impossible even to levy on the ratepayers the money necessary to support the Catholic schools."

Mr. Amyot says: "Can we pass legislation to force Mr. Greenway, or the Manitoba Government? Can we legislate in their stead? What power have we? The only thing we can do is to pass a declaratory law, and the Bill contains that declaration." Mr. Barry, Sir, so long as the Manitoba Government were with an army, unless we go there with force, unless we go there as a nation equipped for war in order to obtain that justice which the constitution says is due, I do not see any human way of forcing Manitoba to give us justice." (The italics are mine.)

Any lawyer who gave reasonable attention to the question, saw that in view of the exclusive powers of the Provincial Legislature to make laws in relation to direct taxation within the province, remedial legislation by the Federal Parliament would be ineffective to give the desired remedy to the minority. This was afterwards admitted by members of the Government which framed and introduced the Remedial Bill. Mr. Foster, late Finance Minister in the last named Government, in a speech delivered in St. John, N. B., on the 9th of May last, in opening the campaign during the general election, said—I quote from the *Organ of the Government of the day*, the *St. John Sun*:—"But, said Mr. Foster, there is not one line in the Remedial Bill appropriating one dollar of money for the schools of the minority. He pointed out that it only enabled the Catholics of Manitoba to assume a corporate capacity. They must pay for their own schools, and not only that, but though they get no cent of public money their schools must be equal in standing and efficiency to the Public Schools." Speaking on the 23rd of the same month, at East Toronto, he says, referring to the Remedial Bill, "You will find that there was not a single word, nor line, nor clause, which appropriated one single penny of public monies to the aid of Separate schools in the Province."

But the argument is used that the Bill was satisfactory to the Catholic minority of Manitoba, as voiced by His Grace the Archbishop of St. Boniface. If enabling the Catholics of Manitoba to assume a corporate capacity, and pay for their own schools, was satisfactory, they must be easily satisfied. By way of giving them redress the provisions of the bill would have given them a stone when they asked for bread—to use an expression of the late Sir John Thompson, speaking in the House of Commons on the 20th of April, 1894, on the motion to bring down copies of all correspondence between His Grace Archbishop Tache, of St. Boniface, and the Government, respecting the Manitoba schools, and ordinances of the Legislature of the North-West Territories. After carefully considering what the effect of the Remedial Bill, should it have passed into law, would be, it may be safely said that it is a blessing to the Catholic minority of Manitoba that the Bill was withdrawn. The experience of the Catholics of this province may be given as regards a similar question. When the Public Schools Act of 1863 was before the Legislature of Nova Scotia, Dr. Tupper (since Sir Charles

Tupper), who was leader of the Government, sent copies of the Bill to His Grace the Archbishop of Halifax (Dr. Connolly) and the Bishop of Antigonish (Dr. McKinnon) for their approval—they to make any suggestions as to amendments in the Bill. They approved of the Bill as before Parliament without making any suggestion as to any provision for Separate schools. After the Bill became law they discovered their mistake; and, though several attempts were made by them afterward to obtain an amendment to the Act in this respect, they could never succeed. In view of the peculiar jurisdiction of the Federal Parliament in the matter of education, as contained in the Manitoba Act of Union, the consequences to the people of Manitoba, Protestant as well as Catholic, might be far more serious than those to the Catholics of Nova Scotia. Under fair-minded superintendents of education, the school law in Nova Scotia works fairly well, and gives reasonable satisfaction to Catholics. Why should not a similar law respecting education work as well in Manitoba? Under the terms of settlement of the difficulty the Catholics of Manitoba shall have more privileges than the Catholics of Nova Scotia. Under fair-minded superintendents of education, the school law in Nova Scotia works fairly well, and gives reasonable satisfaction to Catholics. Why should not a similar law respecting education work as well in Manitoba? Under the terms of settlement of the difficulty the Catholics of Manitoba shall have more privileges than the Catholics of Nova Scotia. Under fair-minded superintendents of education, the school law in Nova Scotia works fairly well, and gives reasonable satisfaction to Catholics. Why should not a similar law respecting education work as well in Manitoba? Under the terms of settlement of the difficulty the Catholics of Manitoba shall have more privileges than the Catholics of Nova Scotia. 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