The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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Image Worship and Catholic Theology

[By Rev. J. P. Treacy D.D.]

The Register has been favored by Rev. Dr. Treacy with the following notes on image worship, the subject treated in his Cathedral sermons last Sunday and the previous Sunday:

Quite recently letters appeared in the columns of the daily press written over the signature of a certain clergyman of the Church of England in which Catholic teaching regarding the veneration of images was openly misrepresented, in a manner that was calculated to wound the religious susceptibilities of Catholic people.

The thinking people of this century were, we had thought, superior to their forerunners of the preceding ages by their liberality and breadth of view as well as by their charitableness of thought, language and general conduct towards those who happened to think differently from them on political as well as religious questions. Yet in reviewing these recent attacks on Catholic doctrine we have been sorely deceived.

Strange to say these very men who are so liberally disposed in religious opinion, from transcendental High Churchism down to abyssmal latitudinarianism, cannot tolerate themself-evident doctrines and heart-meaning devotions of the Church of God.

The kindly sunshine of their religious liberality radiates as far as the walls of the Church of Rome, but goes no further; or if it does extend towards us it is as a sickly beam of pity for supposed superstition that resembles the wintry hue of a December evening.

Scarcely a day passes but some third rate writer in our monthly periodicals, or some pulpit orator who strives for notoriety at the expense of charity, justice and truth, will endeavor by means of base innuendos, covert, sly insinuations or even direct falsehoods to malign the Catholic Church, to garble or misrepresent her dogmatic teaching, and pander to the uneducated and uncultured by wilfully and maliciously falsifying Catholic doctines and practices.

We have no quarrel with the clergy or members of the Church of England. We admire the Anglican community as a time-honored institution of great national importance. We respect its members. We admire its clergy and for those amongst them with whom we have had the pleasure of personal acquaintanceship we entertain feelings of friendship akin to affection, but when the Catholic Church is attacked, when her doctrines are openly and shamefully misrepresented in a manner that does little credit to the vilifier and throws dust in the eyes of those who from personal feeling or religious conviction may have looked towards the church as the embodiment of religious truth, then I say it is time that we should resent such attacks in a manner at once summary and emphatic.

In the letters the impression was conveyed that so far as the veneration of images goes we Catholics are not a whit superior to the veriest idolaters who crawl before their pagan gods of wood or stone and then to add insult to injury, he proceeds in a manner worthy of a man who while he escapes lying yet has no difficulty in overcoming too fastidious a regard for truth by misquoting St. Thomas and the decrees of ecclesiastical councils to corroborate a statement that has no foundation either in theology or reason.

The best answer that can be made to these and all other accusations regarding the veneration of images is a clear and concise exposition of Catholic doctrine on the matter. An image is anything carved, painted or made in imitation likeness or representation of any person or thing. The object of an image may be merely ornamental inasmuch as it reproduces a scene which is beautiful in nature, and which being denuded of its physical and material incongruities, is perfected and enhanced by art, which tends to idealise rather than to represent nature with all its physical surroundings. But the primary object of a image qua talis is to represent or bring before the senses the original person or thing. According to the doctrine of St. Thomas in the Summa Theologica there are two things to be considered in an image, that is in a painting or statue. First the material of which it is composed such as gold, marble, wood, canvass &c. Secondly the image itself or representation of the person outlined upon that material. These two things are essentially distinct, so that we may consider the one and not attend to the other at all. Thus for example in the statue placed in front of the Parliament Building the material is bronze, but the *image* is that of Sir John A. Macdonald. The image will be always the same image no matter upon what material it is imprinted, and the material will always remain the same no matter what impression it receives. It does not lose its quality or change its nature by being transformed into a statue. These two distinctions must be borne well in mind both in order to answer objections against Catholic doctrine and to understand the force of St. Thomas' reasoning. Since, therefore, there are two different objects in every statue or painting viz: the material of which it is *composed* and the *image* or *figure* represented on it, it follows as a logical consequence that our thoughts may be directed towards a statue or a painting in a two fold manner.

We may consider the material, wood or stone of which the statue is made, or we may contemplate the image upon it. If we consider the material of which the statue is made it deserves neither honor, nor respect, nor appreciation of any kind.

But if we consider the image or figure imprinted or sculptured on that material our attention is immediately to the person represented by it. The image serves as a channel in which to convey our thoughts and sentiments towards the original. It has, it is true, no substantial being, no absolute reality of itself. Its character is purely relative, being, as Aristotle says, in the category of relation. Its whole nature and *raison d'etre* is to refer us to the person it represents. It reminds us of him, of his personal idiosyncracies or general perfections as the case may be.

The image for the time being takes the place of the person it represents, at least in the estimation of those who from personal acquaintance, or otherwise, can trace a likeness to the original, and hence according to right reason and popular sentiment which is the common exponent of reason in matters of ordinary morality, where honor or dishonor, respect or disrespect are attributed to the original they are likewise applied, though in a pr portionate sense, to the image.

Not indeed by reason of the material of which it is composed, nor on account of the grace and dignity of attitude or posture, nor because of the exquisite refinement of taste which is manifested in the conception of the work—all these *reasons may and do enter* largely into our artistic appreciation of the image, but I repeat these are not the reasons why we honor the image. The sole reason why we pay respect to the image is because of the original to whom it refers, whose personality is reflected through it, and who alone is really and absolutely worthy of respect or honor or adoration. Honor is the appreciation and regard due to personal worth, and properly belongs to a rational personal nature, although incidentally (i.e. accidentally) it is also attributed to inanimate things which bear any relation to or have any connection with the person who is honored. Thus for example we honour her Majesty the Queen because of her exalted dignity, and we also entertain sentiments of respect for everything connected with her office and person. We honor the crown because of the wearer. We honor the sceptre because it is the *symbol of her sovereignity, and the members* of the Imperial House of Commons bow before the mace, not because of its material, but because it is the emblem of her regal authority. This honor is also given to the images of the queen. We hang her pictures in our parlors and drawing-rooms. We place her statues in various attitudes in the halls of our courts of justice and in the corridors of our parliament buildings. On each recurring anniversary we hang garlands of flowers, of roses and palms around the necks of her statues, and we do so in the conviction that the honor we give to the inanimate image is directly referred to that good and gracious lady who rules so well and wisely over the boundless dominions of the British empire.

And if some dastardly hand would dare to snatch the garland from the brow or dash the image from its pedestal, thousands of loyal subjects, Protestants as well as Catholics, would cry out in horror and indignation at the outrage, thus proving that the honor or dishonor which we give to the image is, according to popular opinion, unhesitatingly and logical teaching unanimously referred to the person whom it represents. There is nothing unreasonable in this line of conduct. Everyone approves of it and it is sanctioned by the popular sentiments of loyalty and patriotism. In the same way, though in an eminently higher degree, we honor Christ and the images and representations of Him. With this difference, however, for the honor given to Christ is personal and absolute whereas the honor paid to the image is relative and accidental, because it is referred almost instantaneously to the person of Christ who alone is worthy of all honor, respect and adoration. To explain relative *worship more fully I may state* that according to the teaching of Catholic philosophers and theologians the relation that subsists between the image of Christ (I do not speak of the real impression of His adorable countenance on Veronica's towel) and Christ Himself is not real but purely mental. In other words the only connection between the image and the person whom it represents arises solely from the consideration of the mind referring the likeness to the original and vice-versa. This being so it follows as a legitimate sequence that when the mind of the worshipper abstracts from the person of the original or fails to recognise in the likeness the real or conventional traits of his countenance, he is not influenced either by honor or dishonor towards it.

This proves again that the image and the relative veneration given it are mere non-entities without taking into account the person of the original.

What, then, is relative worship? It is the worship that is elicited by the image but which is referred to the original. It is the reverence that is occasioned by the sight of the image, but which is directed to the person it represents. It is the love that is aroused and excited by the contemplation of the image, but which is borne upwards to the adorable Crucified.

This is the teaching of the Catholic Church as is evidenced from the dogmatic definition of the Second Council *of Nicea, (787), where we read:* "The honor given to the image passes over to the person whom it represents; and he who venerates the image venerates the person portrayed by it."

The worship, therefore, which is given to Christ Himself absolutely, and the worship which is paid to Him inasmuch as He is represented by the image (as contemplated solely by the mind) are really and fundamentally the same and differ only in the manner in which they are elicited.

This is the only meaning that can honestly be attached to the words of St. Thomas when he says: "Accordingly we must say that no reverence is paid to the image of Christ inasmuch as it is a thing (for instance wood carved or painted), because reverence is due only to a rational nature. It remains then, that reverence is shown it inasmuch as it is an image and thus it follows *that the same reverence is given to the* image of Christ as to Christ Himself."

Lieut-Col. McShane.

The Register had the honor of a visit yesterday from Lieut-Col. McShane of Halifax, N. S., who has been visiting his relative Mr. F. A. Anglin here. Col. McShane was one of the Canadian delegates to the late Irish Race Convention in Dublin. After the convention had terminated he went to Rome where he had an audience with the Popo, to whom he had the honor of communicating an account of the convention. He and Rev. Dr. Foley of Halifax brought back to Ireland the earnest expression of the Holy Father's interest in Ireland and in the national cause. Col McShane subsequently spent weeks in Ireland going through the country. He was received by Cardinal Logue, by Archbishop Walsh of Dublin and by other members of the hierarchy, whose courtesy and warmth of feeling towards visitors from the greater Ireland beyond the seas greatly impressed Col McShane. He also had an interview with Mr. T. M. Healy, at Howth, of whose hospitality and friendliness he speaks. Several efforts made to interview Mr. John Redmond proved ineffectual. Asked for his opinion on the outlook in Ireland Col McShane said the response to Mr. Dillon's appeal will ensure the success of the unity movement. The people are enthusiastically for the national party and Mr. Redmond's cause is dead as a door nail. He had heard nothing of a movement to subscribe money for Mr. Healy. He did not believe that any such movement as a cable correspondent mentions had been inaugurated. "My opinion" said Col McShane "is that before six months you will see Mr. Healy's influence fully restored to the national party and that will be the end of all discussion. Some of the clergy may hold back their contributions to the Parliamentary fund until Mr. Healy shall resume his place in the ranks, where he will be welcomed by his confreres. There is no spirit of personal bitterness on Mr. Dillon's side. The present leader is a splendid type of man. He has the country solidly with him and, in a little while he will have the whole of the parliamentary party with the exception of Mr. John Redmond. Mr. Redmond has no wish for unity. His object is to break up the national cause; but he is helpless in Ireland to-day."

St. Michael's Bazaar.

The clergy and people of the cathedral parish, Toronto, have every reason to feel proud of the social and financial success that attended their late bazaar. Notwithstanding the extremely hard times and the fact that but very little assistance was received from outside sources, the gross receipts realized something over $2,000. This magnificent sum is a tribute to the generosity of the people of St. Michael's parish and to the zealous and efficient management of the bazaar. We desire again to tender our sincere thanks to the people of the cathedral parish and to those of the other parishes whom we are always most happy to see around cooperating with their brethren in helping to pay off the cathedral debt. But especial thanks are due to the ladies in *charge of the various tables who have made* so many sacrifices to make the bazaar what it has been—a grand financial success. We have much pleasure, therefore, in presenting the following account to the public as well as the pleasing announcement that according to their own wishes the Grand Historical Bazaar shall be henceforward an annual affair in the cathedral parish.

Receipts at Tables—Refreshment Table—Mrs. Eugene O'Keefe	$330	
Miss Morrison	340	$670 00
Fancy Table—Miss Fay		530 00
Candy Table—Miss Moran		255 00
Sodality Table—Miss Ryan, assisted by Misses Beale, O'Connor, Davis and McWaters		250 00
Fish Pond—Miss K. Hamilton		120 00
Receipts at Door		178 25
Grand Total		$2,003 25

Death of the Bishop of Ross.

DUBLIN, Nov. 25.—Right Rev. William Fitzgerald, Roman Catholic Bishop of Ross, died suddenly this morning at his residence in Skibbereen.

Bishop Fitzgerald has only recently returned from a visit to Rome. On getting back to his diocese he contributed £10 10 0 to the Irish Parliamentary Fund.

A PROMINENT IRISH-CANADIAN.

Hon. Charles Fitzpatrick, Q.C., Solicitor-General of Canada.

[For The Register.]

As a present and practical illustration of what can be achieved by ability, industry and integrity we may refer to the career and status of Canada's present Solicitor-General, and a review of his successful efforts may be applied as an inspiration and guide to the rising generation of Irish Catholic young men in this country. Of course Hon. Mr. Fitzpatrick may have had some unique advantages to help him forward in his early start in public life. For instance he was born of good, genuine Irish Catholic *parents, who watched over his* early childhood with a prudence and tenderness that begot nobility of heart and lay the foundations of solid, moral integrity in riper manhood. Then he had the best schooling that the institutions of learning in Quebec could afford. Again, the moral and religious lessons imparted by sincere Catholic parents were strengthened by the best pastoral supervision and instruction. While this virtuous base is essential to the upbuilding of a strong and sterling character, to make it fruitful it requires the co-operation of strong and well-directed will-power, unwearied industry and an unflinching determination to overcome all obstacles that may beset the path in the beginning.

It was noticed that the subject of this sketch possessed these necessary features at an unusually early age, and that they strengthened with his years. When he came into active competition with keen class-mates it was seen that he always kept at the head or very near there. And this keenness of intellect and assiduity in studies marked his career in all the scholastic institutions through which he passed. His regular intellectual training began in St. Anne's College and was continued in Quebec Seminary, and when his rare powers had declared themselves, it was then decided that he should take up law as a profession, and for this purpose he entered Laval University, wherein he made a thorough study of law, improving his record for closeness of application and mastery of legal details.

In 1876 he won the Lorne Medal and was called to the bar that same year. It was then his mettle and capacity were sternly put to practical test. His splendid record as a legal student was well known in his native city, and this brought him early clients, but he had to plead among old experienced lawyers who had already attained a name at the bar. This did not however daunt the future Solicitor-General, for he handled his first case with prudence and skill, showing a familiarity with legal procedure that opened the eyes of many of the older practitioners. This first step once made the door of preferment seemed to open naturally to the young attorney, for briefs came in as fast as he could attend to them. From the day of his appearance in the Courts his professional labors increased, because he quickly got the name of being a keen pleader who had clear knowledge of the law and a strong persuasive power to present the best side of his clients' case, and withal, a considerate regard for the best interests of those who entrusted their business to his hands, and it was not long before he secured Government recognition and patronage becoming Crown Prosecutor for the District of Quebec, in Hon. Mr. Joly's administration. He had then attained a high position at the bar, and this was enlarged by his prominent connection with the famous Riel trial in 1885. The unfortunate rebel leaders' unique character and situation moved *the sympathetic hearts of a large portion* of the Canadian people to a deep interest in his case, and despite his foolhardy attempt to disturb the peace of the country, it was decided that his friends should compass his acquittal if possible. The charge was grave, and it was at once seen that a lawyer of the very first ability was needed. Mr. Charles Fitzpatrick was selected, and he went to Regina where the trial was held. He had given intense study to the weighty case, not only for the sake of his own legal reputation, but for the saving of the poor culprit's neck. His powerful defence of the accused leader was admirable in every way, and it drew from the friends of the prisoner their warmest approval and convinced them that no human agency could have done more to save the life of a doomed fellow-creature. As is well known the unhappy Riel died on the scaffold, but his principal defender gained wider fame by his able handling of the delicate case, and henceforth his position at the bar was secure beyond doubt. In 1886, he again became Crown Prosecutor for his own province, which post he held till he was disqualified by his election to the Legislature, for Quebec county. In June '90 he was again returned by acclamation for the same constituency, having refused the offer of the Attorney-Generalship in 91.

But a still wider recognition of his talents and worth were had in this *present year, when the Hon. Premier* Laurier made choice of him for his present important position. Nor did the Hon. Mr. Fitzpatrick disappoint the high expectation of his friends on his entrance into the Federal House at Ottawa, for he has there proved himself to be the same keen-sighted statesman and lawyer as of old, and on the floor of Parliament his well reasoned arguments are listened to with the deepest attention, and it is confidently predicted that the longer he sits at Ottawa the more will his growing influence be felt. There is one prominent feature in his character which is particularly commendable to the Irish Catholic element of the Dominion, that is the depth and sincerity of his attachment to the land of his fathers. He is an out and out Irishman in all his feelings and instincts and of course, a strong and consistent advocate of Home Rule for Ireland. When he *speaks in her behalf his utterances are* marked by logical reasoning and good sense.

The subject of this all too short sketch, Hon. Charles Fitzpatrick, Solicitor-General of Canada, was born on the 19th of December, 1853, in the good old city of Quebec. He is the third son of Mr. and Mrs. John Fitzpatrick, lumber merchant. For a faint idea of his early career and scholastic training the reader will have to get his information from the brief mention made above. As a prominent citizen of Quebec and as a staunch member of the historic congregation of St. Patrick's Church, it may be assumed that one has to concern himself with many social, educational and religious functions in the city of his birth, and in none of these can he be said to be remiss, for he generously gives to each a share of his time, his means and his moral encouragement.

On the 20th of May '79 he married Corinne, sister of the Hon. Sir Adolphe Caron M.P. and daughter of the late Lieutenant Governor Caron of the Province of Quebec. The matrimonial union has been of the kind that is properly called blissful, and the home comforts of the Hon gentleman must be peaceful and happy, for he retains the genial Irish nature intact and unruffled in spite of the many heated forensic and political battles he has engaged in.

Although his constant legal duties have held him pretty fast in his native province, he is not an entire stranger to the citizens of Toronto or to the readers of The Catholic Register.

The upward career of such a man is worth considering. WM. ELLISON.

St. Basil's Catholic Union.

The meeting held last Wednesday was to a great extent of a business character, the time which is usually allotted to the debate or programme being passed in the discussion of points of interest to the members. Among other things it was decided to hold an open meeting on the second Wednesday in January, and there was a lengthy discussion as to what should be the nature of the programme on that evening. Hitherto it has been the custom to ask some prominent Catholic gentleman to give a short address, and this was made the chief attraction, the remainder of the programme being musical. Some of the members, however, expressed the opinion that a debate would be both entertaining to the audience and beneficial to the Union, by showing the strangers, who would be present what the members were capable of doing. This opinion was endorsed by all, and it was finally agreed to limit the debate to one hour and shorten the musical programme in order that the entertainment should not be too long. The following committee was appointed to arrange the programme: The President and Secretary and Messrs. *Thompson, O'Donoghue, Ferguson* and Kernahan.

It was also decided to try to engage in a friendly contest with the debating club of St. Michael's College, and Mr. Doherty was asked to communicate with the college club and see if satisfactory arrangements could not be made for home and home debates, of which would, if possible, take place in the College Hall.

Since the beginning of the year it has been found that much time was lost each evening in arranging the programme for the next meeting. To obviate this the President, Secretary and Mr. O'Donoghue were appointed a committee to present questions for debate each evening and select the principal speakers. The question for debate on Wednesday, Dec. 2d., is, "Resolved that the House of Lords should be abolished," Messrs. Bircher, O'Brien and Doherty supporting the resolution and Messrs. Kormann, O'Connell and Thompson opposing.

The Triduum in Honor of St. Cecilia's.

Last week the Rev. Father Bergin, of St. Cecilia's parish, West Toronto Junction, inaugurated a Triduum by way of preparation for the feast of the patron saint of the church, St. Cecilia. It was very well attended. The church was packed every night to the doors and it was a truly devotional sight to behold the number of those who approached the sacraments.

Rev. James Walsh, pastor of Our Lady of Lourdes, delivered an eloquent sermon on Thursday night, on the nature and advantages of a Triduum. He was followed by Rev. Father Treacy, of the Palace, who spoke Friday evening on the Blessed Eucharist. On Sunday last High Mass was celebrated by Rev. Father Bergin, who preached on the festival of the day. In the evening the Rev. Father Ryan, rector of St. Michael's Cathedral, delivered an able and eloquent lecture on the lesson which may be learned from the noble life of the virgin patroness of the parish church, St. Cecilia.

The Settlement Condemned.

A Catholic mass meeting was held at St. Boniface and a resolution passed condemning the school settlement.

A STAB IN THE BACK

Mr. Laurier's "Settlement" of *the School Question.*

Practically its Result Would be to Secularize all Primary Schools, Although Theoretically Provision is Made for Religious Teaching—The Protestant System Upheld.

OTTAWA, Nov. 20. The following official statement was given out by Mr. Laurier this morning. Memorandum re settlement of school question:—

(1) Legislation shall be introduced and passed at the next regular session of the Legislature of Manitoba embodying the provisions hereinafter set forth in amendment to the "Public Schools Act," for the purpose of settling the educational questions that have been in dispute in that Province.

(2) Religious teaching to be conducted as hereinafter provided:—(1) If authorized by a resolution passed by a majority of the School Trustees, or (2) If a petition be presented to the Board of School Trustees asking for religious teaching and signed by the parents or guardians of at least ten children attending the school in the case of a rural district, or by the parents or guardians of at least twenty-five children attending the school in a city, town or village.

(3) Such religious teaching to take place between the hours of 3.30 and 4 o'clock in the afternoon and to be conducted by any Christian clergyman whose charge includes any portion of the school district, or by any person duly authorized by such clergyman, or by a teacher when so authorized.

(4) Where so specified in such resolution of the Trustees, or where so required by the petition of the parents or guardians, religious teaching during the prescribed period may take place only on specified days of the week instead of on every teaching day.

(5) In any school in towns and cities where the average attendance of Roman Catholic children is forty or upwards, and in villages and rural districts where the average attendance of such children is twenty five or upwards, the Trustees shall, if required by the petition of the parents or guardians of such number of Roman Catholic children respectively, employ at least one duly certificated Roman Catholic teacher in such school. In any school in towns and cities where the average attendance of non-Roman Catholic children is forty or upwards, and in villages and rural districts where the average attendance of such children is twenty five or upwards, the Trustees shall, if required by the petition of the parents or guardians of such children, employ at least one duly certificated non-Roman Catholic teacher.

(6) Where religious teaching is required to be carried on in any school in pursuance of the foregoing provisions and there are Roman Catholic children and non-Roman Catholic children attending such school, and the schoolroom accommodation does not permit of the pupils being placed in separate *rooms for the purpose of religious teaching,* provision shall be made by the regulations of the Department of Education (which regulations the Board of School Trustees shall observe) whereby the time allotted for religious teaching shall be divided in such a way that the religious teaching of the Roman Catholic children may be carried on during the prescribed period on one-half of the teaching days in each month, and the religious teaching of the non-Roman Catholic children may be carried on during the prescribed period on one half of the teaching days in each month.

(7) The Department of Education shall have the power to make regulations, not inconsistent with the principles of this act, for the carrying into effect the provisions of this act.

(8) No separation of the pupils by religious denominations shall take place during the secular school work.

(9) Where the schoolroom accomodation at the disposal of the Trustees permits, instead of allotting *different days* of the week to the different denominations for the purpose of religious teaching, the pupils may be separated when the hour for religious teaching arrives and placed in separate rooms.

(10) Where ten of the pupils in any school speak the French language (or any language other than English) as their native language, the teaching of such pupils shall be conducted in French (or such other language) and English upon the bilingual system.

(11) No pupils to be permitted to be present at any religious teaching unless the parents or guardians of such pupils desire it. In case the parents or guardians do not desire the attendance of the pupils at such religious teaching, then the pupils shall be dismissed before the exercises or shall remain in another room.

Second Grand Concert.

This concert in aid of the Sisters of the Precious Blood under the direction of Mdlle Adele Lemaire which will be given next Friday evening in the hall of the Confederation Life Buildings promises to be one of the chief attractions of the week. Among the artists who have kindly volunteered their services for this occasion is Madame Lucy Franklein, late principal contralto of the Carl Rosa opera company. The London Era refers to Madame Franklein in the following enthusiastic terms. "A more accomplished vocalist, a richer contralto or a more charming actress we never remember to have seen in English opera. Toronto's favorite soprano Miss Maggie Haston has also generously consented to take part. The celebrated Basso, Signor P. Delasco and Mons; F. X. Mercier, the ever popular tenor will also contribute to make this one of the most enjoyable concerts of the season.

Dr. Conaty's Appointment Reported.

ROME, Nov. 20.—The Rev. Dr. Thos. J. Conaty, rector of the Church of the Sacred Heart, Worcester, Mass., has been appointed by the Pope rector of the Catholic University at Washington, D.C., to succeed Bishop John J Keane, who resigned September 29 1896.