

## Northwest Review

PRINTED AND PUBLISHED WEEKLY.  
WITH THE APPROVAL OF THE ECCLESIASTICAL  
AUTHORITY  
AT WINNIPEG, MANITOBA.

Subscription per annum.....\$2.00 a year  
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SATURDAY, SEPTEMBER 16, 1905.

### Calendar for Next Week.

- 17—Fourteenth Sunday after Pentecost  
The Seven Dolours of the Blessed  
Virgin.
- 18—Monday—St. Joseph Cupertino,  
Confessor.
- 19—Tuesday—St. Januarius and his  
Companions, Martyrs.
- 20—Wednesday—St. Eustachius and  
his Companions, Martyrs. Ember  
day, fast. Vigil.
- 21—Thursday—St. Matthew, Apostle  
and Evangelist.
- 22—Friday—St. Thomas of Villanova,  
Bishop. Ember day fast.
- 23—Saturday—St. Linus, Pope, Martyr.  
Ember day fast.

### THE PERIL OF IDOLATRY.

In his sermon on the rule of faith last Sunday, Father Drummond, while contrasting the Protestant with the Catholic rule of faith, quoted some words of an Anglican homily to the effect that the whole of Christendom had been drowned in idolatry for eight hundred years, and showed that this extraordinary assertion made null and void Christ's promise that He would be with His Church unto the consummation of the world.

As the passage thus referred to was one of the stumbling blocks of Anglican doctrine which helped most to open the eyes of the converts of the Tractarian movement sixty years ago, it may be as well to trace its origin and to quote it in full. Among the "Articles of Religion" agreed upon by the whole clergy of the established Church of England in 1562, and constituting their profession of faith, the 35th article, entitled "Of the Homilies," reads as follows: "The second Book of Homilies, the several titles whereof we have joined under this article, doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former Book of Homilies, which were set forth in the time of Edward the Sixth; and therefore we judge them to be read in churches by the Ministers diligently and distinctly, that they may be understood of the people." Then follow the names of the homilies, the second of which is "Against Peril of Idolatry." Thus the homilies are earnestly recommended by the Thirty-nine Articles themselves and may be considered an integral part and an explanation thereof. We in-

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sist upon this point because, of late years, Anglicans, having become ashamed of this particular homily on idolatry, have allowed the entire two books of Homilies to fall into desuetude, so that they now call them obsolete. But as these Homilies have never been officially repudiated, they may still be deemed a fair statement of the fundamental Anglican position.

Now, when we turn to the volume of the Homilies, we are immediately struck by the remarkable fact that the homily "against peril of idolatry" is by far the most important, since it takes up nearly one-sixth of the entire volume, although it is but one out of thirty-three sermons. In the edition we have before us, published at the Clarendon Press, Oxford, 1802, and entitled, "Sermons or Homilies appointed to be read in Churches in the time of Queen Elizabeth of famous memory—in two parts—to which are added the Constitutions and Canons ecclesiastical and the Thirty-nine Articles of the Church of England," we find that the Homilies proper extend from page 1 to page 516, and that the homily against peril of idolatry extends from page 144 to page 225, thus filling nearly one-sixth of the whole space. It takes up 81 pages. Only one other homily, against wilful rebellion, distantly approaches this one in length, covering 45 pages. The rest of the 33 average about 12 pages each.

This fact shows the great importance attached to the reading of that particular homily on idolatry. And no wonder. For the charge of idolatry against Catholics was the favorite hobby of the reformers. It can never be said to have been plausible to any fair-minded person, since the slightest honest experience of the Catholic use of images shows it to be an altogether relative veneration which does not attribute any virtue to the image itself. But to the Reformers, who had gone crazy over the Old Testament and neglected the New, the bugbear of idolatry seemed the most serviceable weapon against Rome and afforded a plausible cloak hiding their real grievance. That fundamental grievance was the necessity of sacramental confession for all. They wanted to throw off a yoke which is intolerable to fleshly lusts, and they covered up this secret yearning for a false and unholy liberty by affecting great zeal for the exclusive glory of God. This they did by dilating in that particular homily on the danger of worshipping images. This homily "Against Peril of Idolatry" is divided into three parts, the third part being by far the longest, covering in fact 47 pages. With a great show of learning it travesties the practice of

Catholics, declares without proof that corruption crept in everywhere, and concludes in these notorious words: "And thus you see, how from having of images privately, it came to public setting of them up in churches and temples, although without harm at the first, as was then of some wise and learned men judged; and from simple having them there, it came at the last to worshipping of them: first by the rude people, who specially (as the Scripture teacheth) are in danger of superstition and idolatry, and afterwards by the bishops, the learned, and by the whole clergy. So that laity and clergy"—this is the classical passage—"learned and unlearned, all ages, sects and degrees of men, women, and children of whole Christendom (an horrible and most dreadful thing to think) have been at once drowned in abominable idolatry, of all other vices most detested of God, and most damnable to man, and that by the space of eight hundred years and more." This passage it was that so shocked the followers of Newman when they came to realize what an insult it implied against the power and wisdom of the Founder of the Christian Church. How could Christ Jesus allow all his disciples to be drowned in abominable idolatry for eight hundred years? The absurdity of such an assertion has made later Anglicans ashamed of that homily, and to get rid of its outrageous implications they now drop the entire volume of Homilies. But they have not yet expunged the 35th article which formally decides that the homilies should be read, and when we turn to the preface of the Homilies themselves we find that they are to be read "every Sunday and Holyday in the year . . . except there be a sermon . . . and then and for that cause only, and for none other, the reading of the said Homily to be deferred unto the next Sunday or Holy-day following." That they were so read less than a hundred years ago the volume we have before us bears witness, for we read the following note written in pencil on the fly-leaf: "I began to read the Homilies at Church on Sunday, April 10th, 1814. W. E. S."

Over against these false accusations of heresy it is well to set the true and reasonable Catholic doctrine. The prohibition of idolatry, it is hardly necessary to say, has always remained in full force. Idolatry is evil in its own nature and a sin of the deepest dye, by whomsoever it may be committed. Moreover it is possible to commit this sin without falling into the gross and brutal error of identifying a lifeless image with the

Divinity. Therefore the Council of Trent (Sess. XXV. De Invocatione, etc.) not only reprobates the delusion that the Godhead can be portrayed by material figures; it also states that in images there is no divinity or "virtue on account of which they are to be worshipped, that no petitions can be addressed to them, and that no trust is to be placed in them."

At the same time the Tridentine Fathers, following the second Council of Nicaea, advocate the true use of images. The danger of idolatry has, at least to a very great extent, passed away from Christian nations. Further, God Himself has taken a human form which admits of being represented in art; so that the reasoning of Moses in Deut. IV:15 no longer holds, and on the whole matter the liberty of Christians is very different from the bondage of the Jews. Images, according to the Tridentine definition, are to be retained and honored, but abuses and all occasion of scandal to the rude and ignorant are to be removed. The object of images is to set Christ, His Blessed Mother, the saints and angels before our eyes, while the Council adds that "the honor which is given to them is referred to the objects (prototypa) which they represent, so that through the images which we kiss, and before which we uncover our heads and kneel, we adore Christ and venerate the Saints whose likenesses they are." "The council," says Petavius, one of the greatest and clearest of theologians, "could not have declared more expressly that the cultus of images is simply relative: that they are not in themselves and strictly speaking (*per se et proprie*) adored or honored, but that all adoration and veneration is referred to the prototypes, inasmuch as images have no dignity or excellence to which such honor properly appertains." These words explain the doctrine of the Church and remove all reasonable cause for scandal, when we find the Church in the Good Friday office inviting the faithful to adore the cross. It is the suffering Saviour, not the dead wood, which Catholics adore.

### BLESSING OF SACRED HEART CHURCH AND SCHOOL

Early last Sunday afternoon Mr. J. J. Arsenault, chairman of the building committee, and Mr. J. B. Lauzon, another committee man, went in a carriage to St. Boniface and brought His Grace the Archbishop and his secretary to St. Mary's church, at which point a grand procession was formed for the march to the new church. Some 400

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Most of the Clothing we sell is made in our own factories from cloth bought by us for cash direct from the manufacturers. Our factories are the largest in the world that sell their entire output direct to the wearers and they are equipped with every device calculated to improve the product and reduce the price.

Here are some samples selected from our regular catalogue. It contains many more and it is sent you for the asking.



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