

## COURT OF QUEEN'S BENCH.

On Saturday, the Grand Jury returned True Bills against Garrett Barry, Michael Devany, P. C. Bruggette, Thomas Patton, and M. Moss, for riotous conduct, on the 9th of June last. On Monday, a True Bill against Garrett Barry was returned, charging him with stabbing W. Glennon.

On Wednesday, the Grand Jury returned True Bills against Augustus Heward, and Murdoch Morrison, for the murder of James Walsh; the Court refused to take bail, and the trial of the accused was fixed for to-day.

The trial of Garrett Barry, charged with stabbing W. Glennon, on the evening of the 9th of June commenced on Wednesday. Mr. Driscoll opened the case for the Crown; Messrs. Devlin, and Lorranger, appeared for the prisoner.

The witness for the prosecution, W. Glennon, swore that, whilst going from Notre Dame Street to St. Paul Street, in a cab, between 7 and 8 o'clock on the evening in question, he was stopped, and struck by the prisoner, with a stone, or piece of iron; afterwards he was stabbed with some sharp weapon, by some person whom he did not see. He became insensible, and was removed to the English Hospital.

On cross-examining this witness, it appeared that he had been drinking, and was one of the armed party of worshippers at Zion church. This the witness at first denied, swearing "he had no fire-arms with him on the 9th of June;" but he was at length obliged to admit—that he had lied when he said he had had no fire-arms; that he had a pistol with him; that he had fired it—"in the air"—he said. The distance from where he fired his pistol, to the place where he was attacked, might have been passed in two or three minutes. Did not know whether the people who stopped him, did it with the view of arresting him for firing upon them.

From this appears that Glennon committed the first outrage, by firing upon a crowd of unoffending people; that they thrashed him as he deserved; and that in the fight, which he himself had provoked, he received two or three wounds.

Alexander McFarlane saw the cab, in which Glennon was, stopped by a mob; and saw a man throw a stone into it. Did not think the prisoner was the man. This closed the case for the prosecution, and the trial was postponed to Thursday.

On the defence, which was ably conducted by the prisoner's Counsel, the falsity of the accusation was satisfactorily established; Judge Aylwin summed up, and after a short consultation the Jury returned a verdict of "Not Guilty"—to the great satisfaction of Garrett Barry's friends, who seemed to take a lively interest in the proceedings.

## "A PROTESTANT'S APPEAL TO THE DOUAY BIBLE."

Before entering upon the question—How should images, or pictorial representations, of sacred subjects be treated?—it may not be out of place to mention some of the reasons why the Church recommends their use, as adjuncts to divine worship; for it must be remembered that they are not commanded as absolutely necessary, but recommended as useful. They are useful:—

1. As supplying to the ignorant the place of books. A picture is often more easily intelligible, and speaks more plainly to the understanding, than a scripture:—

"Sæpius irritant animos demissa per aures  
Quam quæ sunt oculis subjecta fidelibus, et quæ  
Ipsæ sibi tradit spectant."—*Hor. Art. Poet.*

Pictures are the books of the unlearned.

2. As incentives to devotion, and as forcibly recalling to our minds the heroic actions of the Saints and Martyrs; thus urging us to imitate them in their virtues here upon earth, if we would be, with them, partakers of the joys of heaven, hereafter.

3. As a tribute of respect to the memory of those whom we honor—as the friends of God—as the models whose conduct we should copy—and, as our continual intercessors at the throne of grace. If rightly, and without being obnoxious to the charge of idolatry, or profanity, men show their respect for the illustrious in the civil order, by erecting, in their memory, statues and images, by means of which their virtues, and heroic deeds, shall be handed down to the latest posterity—how can it reasonably be objected to us that, in a similar manner, we delight to do honor to heroes and great men, in the religious order, by placing their images in our temples, and thus keeping their noble actions ever before our eyes?

4. As a continual profession of our Faith in the doctrine of the Incarnation; and as a testimony to the truth of that article of our Creed which declares—"et homo factus est." As against the errors of the heretics who denied the perfect divinity of our Lord, the Church opposed the "homotism," of the Nicene Creed, and the "Theotikos" of Ephesus—so, against the heretics who denied His perfect humanity—who, led astray by the false Gnosis of the Docetæ, asserted that it was only an appearance, a phantom Christ, that suffered for us on the cross—she opposed the image of the Son of God crucified.

It was upon this important doctrinal ground that the venerable Germanus, Patriarch of Constantinople, based his opposition to the impious violence of Leo the Isaurian. When that arbitrary monarch sought to cloak his persecution against the Church, under the pretence of an ardent zeal for religion, and a scrupulous regard for the Mosaic law, the Patriarch replied, by insisting upon the difference betwixt the Old, and the New, Testament dispensations. Under the first, it was prohibited to make any image to represent the Deity, for God had not, as then, appeared at any time under a sensible form. "You saw not any similitude in the day that the Lord God spoke to you in Horeb—Dent. iv. 15. But under the New Testament dispensation, the reason for this prohibition no longer existed; for God had appeared, and dwelt

with men, in a human form. As surely then—argued the Patriarch—as we believe in the true humanity of the Son of God, so surely we must form to ourselves some image of the God-man; the representation of Christ, in such an image, being essentially the same as an oral confession of the great mystery of the Son of God, and a practical refutation of Docetism. In the same spirit, and upon the same grounds, did John of Damascus defend the use of images; as did also Theodore, Abbot of Studium, to whom it appeared one and the same thing—to confess Christ and to confess His Image—or to deny Christ, and to deny His Image. Now the reasons for retaining images in our churches are as strong at the present day, as they were in the days of Germanus, because the errors of the modern Protestant are as dangerous as, though of a different kind from, those of the more ancient Docetæ. We must however combat both errors with the same weapons.

The tendency of all Protestantism is to dissolve Christ. Its spirit is the spirit of that Antichrist spoken of in the first Epistle of St. John, iv. 3; and, in accordance with the promptings of that spirit, it ignores—sometimes His perfect divinity—sometimes His perfect humanity—but never does it accept the doctrine of the Incarnation in its integrity—never does it perceive in Him the One Christ, the God-man. In the terrene Christ—the Christ who dwelt under the humble roof of Mary and Joseph, partaking of their toils, and frugal fare—it sees only the human; hence the repugnance of Protestants to the title—"Theotikos"—or Mother of God, as applied to the Blessed Virgin. On the other hand, in the glorified Christ, Protestants behold only the divine, to the exclusion of the human; hence their dislike to images of Christ; particularly to those in which Mary is represented as bearing in her maternal arms the God-child which she had borne in her virginal womb. Their objections to the title, and to the image, spring from the same source—viz., want of faith in the sublime mystery, "*Verbum caro factum est*;" and their errors, as those of Docetism, the Church combats with the same weapons. To both she opposes the same confession of faith, in the images of the Virgin Mother, holding in her arms the second Person of the Trinity, made man—perfect God, even when under the form of a helpless babe He reclined upon her bosom—and perfect man, now, whilst seated at the right Hand of His Father in heaven. This is one use of images: and the objections raised by Protestants against that use, convince, not Catholics of idolatry, but themselves of Nestorianism. When once Protestants shall have thoroughly embraced the doctrine of the Incarnation in its integrity, their opposition, both to the title of Mother of God, and to images, or pictorial representations, of the Virgin and Child, will be set at rest.

Intimately connected therefore as is the use of images with the great mysteries of our holy religion, it is not wonderful that the Church recommends their proper use to Her children, and commands the faithful to treat them with due respect: not, as we have shown before, for the sake of any virtue, or divinity, inherent within them; but on account of the prototypes which they represent; and because, all things, consecrated to the service of Almighty God, should be treated with due respect by His servants.

The question then arises—what kind of honor, or veneration is due to images or pictorial representations of sacred persons or subjects? We answer—a veneration of the same kind as that which we render to other material, and inanimate objects, consecrated to God's service, and employed in His worship; honor such as we render to the book in which are contained the words of the Gospel—to the Altar on which we offer the unbloody sacrifice of the new law—to the Chalice, and consecrated vessels used in that sacred action—to the Church itself, in which we meet to adore the King of Kings, and Lord of Lords. This is the doctrine of the veneration of images as defined by the seventh General Council, the 2d of Nice, A. D. 787.

"Conciliū dicit, imagines non aliter adorari, quam adoratur liber Evangelium, et sacra vasa."—*Belarmim, de imag. Sacul. l. 2. c. xxiv.*

Now, if this respect, or veneration, to inanimate objects be idolatrous, not Papists alone, but Jews, Mahometans, and most Protestants, are obnoxious to the charge. "The command is positive"—says the Protestant—"thou shalt not adore them, nor serve them;" and the next moment we see him, in the literal sense of the word, "*adoro*," adoring a book, an inanimate object—a creature of rags and vellum, or perhaps leather—raising it to his lips, kissing it, in token of his veneration for the written contents, and of his obligation to speak the truth. Shall we therefore tax him, with the crime of idolatry, because he thus, for a religious purpose, literally adores the Bible? God forbid; but for the sake of justice, and consistency, we beg of him to refrain from hurling his reproaches at us when we, by similar outward acts desire to manifest our inward feelings of love, and respect for all that is in any way connected with our religion. "Thou shalt not bow down to them," repeats our Protestant objector. "Where"—asks Mr. Jenkins—"in the New Testament, or even in the Old, do you find corresponding practices?"—p. 118. Has Mr. Jenkins never read in the book of Josue, vii., 6, how "Josue rent his garments, and fell flat on the ground before the ark of the Lord?" Yet we cannot acquit Josue of idolatry, if the Papists, who bows his head before the crucifix, be not equally innocent. Shall we accuse David of idolatry, because, in solemn and triumphant procession, he brought the same inanimate object, from the house of Obededom, into the city of David, he himself leaping and dancing before it? In the eyes of the daughter of Saul, the king appeared a weak and superstitious driveller; but not so in the eyes of Him, who testified His displeasure of any, the slightest, want of reverence towards creatures specially consecrated to

His worship, by smiting Oza for his rashness in laying unhallowed hands upon the ark, even to keep it from falling; and who "slew of the men of Bethisames, because they had seen"—or curiously looked into—"the ark of the Lord," fifty thousand.—I. King, vi., 19. From these examples, we may learn with what veneration the Lord will have treated, even creatures of wood, that have been specially consecrated to His service; and that He does not look upon the treating them with due respect, as the giving the honor, which is due to Him alone, to another.

Is the Jew guilty of idolatry, we would ask, because of the respect, and outward marks of veneration, which he renders to the written copy of his Law?—not daring to touch it, save with washed hands, nor even then without a cover. No—most assuredly he is not. Then neither is the Catholic an idolater, because of the respect which he pays to the pictured, or sculptured copy of the "Word made flesh." Are Muslims idolatrous on account of the reverence with which they approach, and handle the Kuran? And if their homage towards the scriptures of the false prophet be not idolatrous, how can that homage be idolatrous, which Christians render to the pictures of the Virgin Mother of the true God?

It does not say much for the intelligence of Mr. Jenkins' auditors, that he should have ventured to reiterate the stale charge of idolatry against the Catholic Church, because of her use of images; a charge abandoned as untenable, and admitted to be unjust, by all well educated Protestants. "But the great injustice that was done to the advocates of image-worship"—says Neander in his chapter on the iconoclasts—"by broadly accusing them of idolatry, appears from the following express determination of the Council—(2. Nice)—"Bowing to an image, which is simply the token of love and reverence, ought by no means to be confounded with the adoration which is due to God alone." Leibnitz is equally candid. No Catholic, he says, no one in his senses, ever dreams of saying, "Grant me, O image what I seek—To thee O marble or wood do I return thanks—but, "Thee O! Lord do I adore; To Thee I sing praise." He argues too, that there is no more idolatry in exhibiting reverence to a picture of Jesus, which addresses itself to the eye—than to the name of Jesus, which addresses itself to the ear. The optical phenomena which conjure up the idea Christ in the one case, being as worthy of veneration as are the acoustical phenomena, which conjure up the same idea, in the other case—and yet it is written "that in the name of Jesus every knee should bow, of those that are in heaven, on earth, and in hell"—Phil. 2. 10. If to bow to the image of Jesus be idolatry, the bowing to His name must be "*onomatolatriæ*"—vide Leibnitz, *Syst. Theolog.*

We will suppose the case of a blind man, who hearing the name of Jesus, bows his head reverently. Is he then an idolater? Even Mr. Jenkins will hardly condemn him. Well then, we will suppose another case; that of a deaf man, who, at the sight of a picture of Jesus, bows his head reverently; the sense of sight in his case giving rise to the same religious sentiment that the sense of hearing did in the other; and this same religious sentiment expressing itself in both cases by the same outward acts. Would the deaf man be an idolater for bowing before the picture of Jesus? Mr. Jenkins says—"Yes"—but Leibnitz would tell him—"No—No—No."

But Mr. Jenkins is not the man to be put down by Neander or Leibnitz. He has travelled: he has seen the world, and is not a person to be easily deceived:—

"We have seen for ourselves the evils of image and Saint worship. Go into any Roman Catholic country, enter a village, converse with its peasantry, and what do you find? That Saints, and especially the Virgin, are set before Christ: that the true spiritual worship of the Most High God is lost in the worship of images. What is the testimony of our most intelligent travellers? Why that Italy knows more of Mary than of Christ."—p. 119.

Mr. Jenkins has been in Italy, and of course is one "of our most intelligent travellers"—intimately acquainted with the manners, with the modes of thinking and speaking—with the customs and language of the Italians, no doubt—as witness his translations from the Italian—"admiratissimo—most adorable." Murray in hand, he has done his Rome, and his Naples, his Hierulancum, and Pompeii—perhaps has had a peep at the crater of Mount Vesuvius, and tasted very indifferent wine at Portici—but, we suspect that like most other "intelligent travellers," he is little qualified to pass an opinion on the inward life, the thoughts, and modes of expression, of a lively, keen-witted, and fun-loving race, like the people of sunny Italy. "Intelligent British travellers" swarm all over the peninsula, putting all manner of silly questions—and—alas that we should say it—receiving still more monstrous answers. The fact is, that, like Paddy, the Italian is mighty fond of "poking fun;" and when he gets hold of a "gaping gawk" in the shape of an "intelligent Briton" his first object is to mystify the honest creature. Hence the extraordinary legends which "intelligent travellers" collect from the most indubitable authorities—and the marvellous documents in the form of true and authenticated copies of Papal Bulls, Pardons, Absolutions, and Indulgences, which are palmed upon them by crafty *cicerones*, and exhibited to gaping friends at home.—It is a great shame, certainly, to hoax honest men in this way; but still it is done every day, in Ireland, as well as Italy; and we greatly fear that Mr. Jenkins has fared no better in the hands of the Philistines than have many others of his equally "intelli-

\* The more strict among them dare not touch it without being first washed, or legally purified; which lest they should do by inadvertence, they sometimes write these words of the book itself on the cover, or label—"None shall touch it but those who are purified."—*Kuran, c. lvi., v. 78.* They read it with great care and respect, never holding it below their girdles.—*Vide Lane's Kuran.*

gent fellow-travellers." At this we must not wonder: for your "evangelical traveller" especially, is recognised at once on the Continent, despite the somewhat unclerical pranks—freaks of the "old Adam"—in which—when at a distance from their congregations, and with the eyes of no censorious Elders, or prying Deacons, upon them—our saintly friends sometimes indulge. Not that we mean any thing personal against Mr. Jenkins—we only venture so insinuate that he, like many other "intelligent travellers," has been the "victim of gammon."

## BAZAAR.

The Ladies of the Providence Convent will open A BAZAAR on WEDNESDAY next, and will continue it to the end of the week. Our city readers are well aware that these pious ladies are the devoted friends of the homeless and destitute poor, and that their time and resources are employed in solacing and comforting the distressed, and desolate. Their means, at present, are inadequate to the claims upon them; hence we would earnestly beseech our humane and charitable fellow-citizens to patronise their Bazaar and thus enable the Sisters to carry out their mission of mercy.

We learn from the *Toronto Mirror* that the Very Rev. Father Abbot, accompanied by the Rev. Father Dominic, of the Trappist Monastery, of Gethsemani, in Kentucky, having completed their tour in the diocese of Toronto, are about to visit the Eastern portions of the Province, in search of the alms of the faithful, in order to complete the works already commenced at their infant institution in Kentucky. We trust that the Rev. Fathers will find amongst the Catholics of Lower Canada, that support and encouragement which their noble undertaking deserves.

We regret to find in the following obituary notice of a son of our respected friend Dr. Chisholm, R.A., who lately left this city:—

LIEUTENANT J. H. CHISHOLM, 40TH BENGAL N.I.—The brother officers of Lieutenant Loudoun Hastings Chisholm, of the 40th Bengal N.I., youngest son of Dr. Stewart Chisholm, R.A., who died on the 16th of May last, at Rangoon, have marked their esteem for his memory and character by erecting a monument over his grave. Lieutenant Chisholm was a promising young officer, and his death is deeply regretted by all who knew him.—*British Army Dispatch.*

Some alarm has been created at Quebec by the arrival of the ship *Fingal* from Liverpool, with a large number of passengers, of whom 34 died of cholera on the passage out. The *Fingal* has been sent down to Grosse Isle to do Quarantine.

OX DIT.—It is currently reported that James M. Ferres, Esq., Editor and proprietor of the *Montreal Gazette*, will present himself before the good people of the county of Missisquoi, as a candidate for Parliamentary honors at the next election. We are also given to understand, that our now distinguished contemporary expects as a consequence of his success, to be raised to the office of Inspector General, and this of course accounts for his "virtuous indignation" at what he styles the £10,000 Job, and his continued abuse of his rival the Honorable Mr. Hincks. But, *entre nous*, we would simply remark that the Court of Quarter Sessions has a prior claim upon the gifted and aspiring Missisquoi candidate, and that before he fills the high office of Inspector General, he must first be purified before a legal tribunal. We wish him, however, as we are bound to do, a happy deliverance, and better luck than has befallen his unfortunate friends, Dugald C. MacNab and George Benjamin, Grand Orange Master of all Canada, both of whom, as we have stated elsewhere, are doubtless expiating their disgraceful crimes in some loathsome prison.—*Montreal Freeman.*

The *Edinburgh Advertiser* finds a clue to the vacillating conduct of the Aberdeen ministry upon the Eastern Question, in the Puseyitical tendencies of several members of the cabinet. It is known that the Anglican heresy has long sought to ally itself with the Greek schism; and, though hitherto the adherents of the latter have treated the humble overtures of the Anglicans with profound contempt, the hope is still cherished that, by supporting the cause of the Greek Christians, and recognising the pretensions of Russia to a Protectorate in the East, the scruples of the Oriental schismatics against Anglican heretics may be overcome. Hence the unwillingness of certain members of the Cabinet to proceed to extremities with the Czar.

## REMITTANCES RECEIVED.

Quebec, M. Enright, £10; New Glasgow, E. Carry, 6s 3d; Darham, M. Brady, 12s 6d; Kingston, Mrs. Deleany, £1 5s; J. Meagher, £1 15s; J. Hickey, 6s 3d; St. Thomas, P. Bobier, £1 15s; Bytown, L. Whelan, 6s 3d; St. Mary's, Capt. G. Harris, 6s 3d; Grenville, Rev. M. Byrne, £1; Toronto, T. O'Connor, 15s; Dewittville, J. M'iver, £1 11s 3d; Richmond, C. E. J. Berry, 5s; Richmond, C. W. M. Brady, 12s 6d; Alexandria, M. McDonald, 12s 6d; Colonel Chisholm, 12s 6d; Lancaster, K. M'Laughlin, 7s 6d; Vankleek Hill, D. McDonald, 10s; St. Johns, N. B., Rev. E. J. Dunphy, £1 5s; Three Rivers, J. Whiteford, 15s; Peterboro, B. Boyd, £1; St. Andrews, Rev. G. A. Hay, £1 16s 3d; Perth, Rev. J. H. McDonald, 12s 6d; Compton, P. Ryan, 6s 3d; Lochiel, O. Quigly, £1 15s; Lachine, J. Norton, 12s 6d; St. Paschal, E. Ennis, £1 11s 3d; Deschambault, Rev. E. Poire, £1 17 6d; Vankleek Hill, R. McDonald, 15s.

## Died.

At St. Grégoire, County of Nicolet, on the 23rd inst., after a short illness, John Calvin Alexander, Esq., Physician, a native of Uxbridge, Mass., aged 78 years and 4 months.