

# The True Witness.

AND  
CATHOLIC CHRONICLE,  
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We beg to remind our Correspondents that no letters will be taken out of the Post-Office unless pre-paid.

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MONTREAL, FRIDAY, SEPT. 18, 1868.

## ECCLÉSIASTICAL CALENDAR.

SEPTEMBER—1868.

Friday, 18—Ember Day. St. Joseph of Copertino, O.  
Saturday, 19—Ember Day. Vigil. SS. Januarius and Comp., MM.  
Sunday, 20—Sixteenth after Pentecost.  
Monday, 21—St. Matthew, Ap.  
Tuesday, 22—St. Thomas of Villanova, B. O.  
Wednesday, 23—St. Linus, P. M.  
Thursday, 24—Feast of the B. V. Mary de Mercede.

## NEWS OF THE WEEK.

Her Majesty arrived at Windsor from the Continent on Saturday last. The domestic news is of little interest.

Prussia, it is reported, is about to effect a reduction of one hundred and twenty thousand men in her army. This, if confirmed, may prompt Louis Napoleon to do likewise, and is a pledge for the maintenance of peace.

Spain is said to have offered her armed assistance to the Sovereign Pontiff in the shape of a garrison of 30,000 men in case of a European war. Brigands have made their appearance in the vicinity of Rome, and are looked upon as the advanced guard of Piedmontese filibusters.

A terrible earthquake on the coast of Peru, whereby property to the amount of Three hundred millions of dollars, and Thirty-two thousand lives were destroyed, is reported to have occurred on the 13th of August.

**EVANGELICAL HONEY-MOON.**—The Montreal *Witness* asks us what we think of the words of the Apostle St. Paul, as given, or rather distorted, by the English Protestant version of the New Testament; and which occur in the first epistle to the Corinthians, ninth chapter. In this passage the writer vindicates his right to all the privileges of an Apostle; and amongst other things, his right to live by the Gospel, or to look for material things from those to whom he ministered in spiritual things:—

"What does our contemporary?"—says the *Witness*—"who doubtless regards Peter as the chief both of the Apostles and Popes think of the following words of the Apostle Paul: 'Mine answer to them that do examine me is this—Have we not power to lead about a sister, a wife as well as other apostles, and as the brethren of the Lord and Cephas?' Has Mr. Punshon done any more than lead about a sister, a wife?"—*Mont. Witness*, 5th Sept.

We don't know what the Reverend Mr. Punshon may have done: but we know, that the leading about of women, as it was done by Our Lord Jesus Christ—see St. Matt. xxvii. 55 and 56, and St. Luke viii. 2 and 3—as well as by Peter the Prince of the Apostles, had nothing to do with marrying, or giving in marriage, with courtship, with honey-moons, or amorous dalliance, and bore no similitude, however remote, to the action of the uxorious and amorous man of God, in whom our contemporary takes so lively an interest. The women to whom allusion is made by the two Evangelists cited above, and by St. Paul, were devout women who followed Our Lord, and St. Peter, ministering to them of their substance; and the use of the word "wife" by the English translators of the Bible as the proper equivalent of *gunaiika*, is a vile corruption of the text, resorted to by the sensual, and self-indulgent fathers of the Reformation, to palliate their violations of their ordination oaths, and to justify their unchastity.

That this is so, is established by the fact that the same Greek word is translated "women," in other passages which refer to the many devout women who followed Our Lord in His ministry, and whom therefore He led about in the very same manner as afterwards, St. Peter and others of the Apostles led women about with them in their ministry. The English interpreters of the Bible well knew what they were about: and even in the days of the Reformation, as the great apostacy of the XVI. century is called, it would not have been prudent to have represented Our Lord as dragging about with Him a lot of wives, and keeping an establishment like that of the notorious Brigham Young; so they prudently and properly rendered the word *gunaiikas*,

"women," in those passages which refer to the many devout women who followed Jesus "ministering unto Him" of their substance.

In the case of the Apostles however the translators were less scrupulous. They had an object to serve. They wished to make out an Apostolic precedent for their own infamous conduct, and to set up an excuse for their manifest incontinence: and therefore throwing aside all regard for consistency, all respect for grammar, they rendered the expression "*adelphai gunaiika*," in such manner as to convey to the ignorant the impression that St. Peter, and the other Apostles, lived much as do the Mormon missionaries of the present day. This was not the first time that this dodge—if we may use such an expression—had been tried by heretics, and enemies of the rigid morality of the Gospel. St. Augustine, in his tract *De Opere Monachorum*, indicates and denounces it, as a false translation for which no excuse can be offered, since the Apostle St. Paul had so expressed himself as to make his meaning clear to all honest minded persons, "*ut falli non deberint*."

Our answer therefore to the *Witness* as to what we think of the words of the Apostle St. Paul in the ninth chapter of his first epistle to the Corinthians is this:—That whilst we believe just as the Catholic Church teaches us to believe—we think as the learned Bishop of Hippo thought; to wit, that the word *gunaiika* used by St. Paul no more implies that St. Peter or any of the other Apostles lived in the married state during the period of their ministry, than does the word in the plural form, *gunaiikas*, used by the Evangelists St. Matthew and St. Luke, imply that Our Lord during the course of His Ministry, lived in amorous dalliance with the "many" devout women who followed Him, or whom He led about upon earth. The anxiety of the *Witness* to find a precedent for the Reverend Mr. Punshon's honey-moon in the case of St. Peter, may be very praiseworthy in a son of the conventicle, but, to say the least, it is, as viewed from a Christian stand-point, very dangerous; since the very same line of argument, the same method of translation which establish the fact which the *Witness* seeks to establish in the case of St. Peter, lead to the inevitable conclusion that Our Lord Himself led on earth much the same kind of life as does Mr. Brigham Young at the present day. Our contemporary will see therefore that as it won't do to translate the Greek word, wife, in one case, it is not logical so to render it another, to suit a very palpable purpose.

\* Quia neque mulierem tantummodo s'it, sed sororem mulierem: neque ducendi, sed circumducendi.

A rather intricate question of privilege has just arisen in Nova Scotia. According to the law of Parliament as it obtains in Great Britain, no member of the House of Commons can be questioned, or in any manner taken to task for anything by him said in the House, whose proceedings are in theory, secret, which it is a breach of privilege to publish. Now it seems that His Honor the Lieut-Governor of Nova Scotia has called upon Mr. Wilkins to explain certain disloyal expressions by the latter used on the occasion of a debate about the Union imposed by the Imperial Legislature upon the Lower Provinces. This has aroused the indignation of the Nova Scotian legislature, which claims the same privileges for its members, and the same freedom of debate, as does the British House of Commons. A vote of censure upon His Honor for attempted breach of these privileges has been carried, and in return the Lieutenant Governor threatens to bring into play his prerogative of dissolution.

The quarrel is very complicated. It is not certain that the members of bodies, such as are our Provincial Legislatures, have the privileges of the House of Commons, unless these have been especially conferred by Statute, and guaranteed by the Act of Parliament to which these subordinate legislatures owe their being. In the well known case of Sir John Eliot, prosecuted by Charles 1st's Attorney General, for language used in the House, the Court of King's Bench asserted its right of jurisdiction over all offences committed in Parliament; but this decision was reversed in 1667, and the law of unlimited freedom of speech in Parliament has ever since been recognised as a fundamental principle of the British Constitution. For his acts in Parliament—as for instance, if he were to commit murder, or a felonious assault on any person within the House—a member is still subject to the jurisdiction of the ordinary tribunals; but for words uttered he cannot be called to account, except by the House itself, as represented by its Speaker.

How far this law of the British Parliament, applies to those Provincial subordinate legislatures which it has created, or set up, we do not know. These bodies are not, cannot be, as is the Imperial Parliament, the sole judges of their own privileges, alone competent to determine them, but must be content to have these privileges, defined and, limited by the power which created them, and called them into being. A very important question of constitutional law may therefore arise out of this *imbroglio* in Nova

Scotia, betwixt the Lieutenant Governor and the Legislative Assembly.

The annexed is from the Toronto *Globe*:—"In the Province of Quebec, a foreign priest, Archbishop Ballargeon ranks above the English born Metropolitan Fulford."

The *Globe* knows well that Monseigneur Ballargeon, Archbishop of Quebec, is not a "foreign priest," but a natural born British subject—as much so as is his impertinent censor, and entitled therefore to all the rights, privileges and dignities of other subjects of the Queen, whether born in Canada, or in England. The *animus* of the *Globe* is however evident. French Canadians are, in his eyes, aliens or foreigners, and are on that account to be treated as an "inferior race."

**DEATH OF THE PROTESTANT BISHOP OF MONTREAL.**—Catholics as well as Protestants will feel regret at the loss of this eminent gentleman, for by both he was highly respected for his many excellent virtues. A true gentleman, a learned scholar, and a most amiable man in every relation of life, the late Dr. Fulford by his precepts and his example contributed greatly to promote peace and good will amongst all classes of Her Majesty's subjects in this part of her dominions; and his influence over the members of the Anglican denomination of Protestants, of which body he was Bishop, was always nobly and liberally exerted. His successor is not yet named.

His Honor, Sir Narcisse Belleau, Lieutenant-Governor of this section of the Province, arrived in Montreal on Tuesday morning, and was received by a large body of our most respectable citizens. His Honor opened the Exhibition at 2 p.m. of the same day. At noon on Wednesday there was a levee, and on Thursday it was proposed to give Sir Narcisse a public breakfast at the St. Lawrence Hall.

The friends of St. Mary's Convent will learn, no doubt, with pleasure, that Madame Petipas will give lessons in the Boarding School of Hochelaga. We believe it useless to speak in praise of Madame Petipas, who is sufficiently known to the public as a distinguished artist in the musical profession.

The *Minerve* announces the death at Rome by malaria, of M. Arthur D'Estimoville of Beaumichel, one of our brave Canadian Zouaves. This is the first death from amongst this noble band, that as yet we have had to report.

The Agricultural and Industrial Exhibition commenced on Tuesday, and will be open to visitors all the week. No one who has a little time at his disposal should neglect the opportunity of witnessing the agricultural and industrial progress of these colonies.

## THE IRISH BAZAAR.

The Ladies of Charity of the Irish Congregations, beg to inform the public, that their "Twentieth Annual Bazaar," will be held in the new St. Patrick's Hall, on Wednesday, the 7th of October, and following days.

As many persons anxious to promote the success of the bazaar, and yet not able to make lists themselves, are in the habit of sending in pieces of work and objects of *vertu* to the bazaar while being held, the Ladies beg to suggest that such persons would have the goodness to send their donations to the St. Patrick's Asylum, as soon as possible, in order that they be placed in the hands of young ladies who will open lists upon them, and thus turn them to the best advantage.

The Rev. Director of the Bazaar, who is also Treasurer of the St. Patrick's Asylum, assures us that the funds at his disposal are lower at the close of the present financial year (August 31st) than they have ever been since he got charge of them some ten years ago. Up to the present he had always more or less of a balance in his favor at the close of the year—while this year closes with a considerable balance against him.

We therefore request the Irish Congregations generally to take an active part in the present bazaar. All who are in the habit of making lists will, we trust, do so this year without fail: we trust also that many new collectors will be added to the number of the old. There is of necessity an occasional falling off in the number of the old collectors, were no new ones to come in there would in a short time be a great falling off in this grand and necessary work of charity. New collectors will therefore we hope come to the assistance of the old, and unite with them in their common efforts for the destitute Irish orphans.—For such we would bespeak a kind and generous reception: they have up to the present been in the habit of receiving such reception—ever since the bazaar has been established—from persons of every creed, denomination and nationality. Al feel that destitute orphans must be clothed and fed, and that the Institution which does so, which keeps them from the streets, from the haunts of vice, and instils into their young minds principles of Christian morality is a common blessing, and

all cheerfully come to the aid of such an Institution.

The history of the St. Patrick's bazaar establishes this truth—we therefore the more confidently appeal to the citizens of Montreal in general, knowing that our appeal in behalf of the orphans will not be in vain.

Signed on behalf of the Ladies of Charity,  
CATHERINE AUSTIN, Sec.

## TRIAL OF WHELAN.

This long expected event commenced on Monday the 7th inst., at Ottawa, His Honor Judge Richards presiding. A jury having been empaneled, after some warm discussion, and several challenges on both sides, Mr. James O'Reilly opened the case for the Crown in a long and very able speech—after which the following evidence was given:—

Paul Frechette deposed to having seen Mr. McGee on the morning of the murder, immediately after the adjournment of the House about 2 a.m. The moon was shining, and it was bright as day.

Wm. Trotter deposed to having heard a shot fired: turning into the street in which Mr. McGee resided, he saw something lying at the door of his mother's house where the deceased boarded. Ran to *Times* office, and roused the men, who crossed over and found Mr. McGee lying on his back covered with blood.

Mary Anne Trotter, mother of last witness, was waiting for her boarders about 2 a.m. on the morning of the murder. Heard footsteps as if of some one coming to the door: moved to open it, and heard a noise like tapping on the panels. As she opened the door a shot was fired close to her: saw a man at the corner of door as if just receiving a blow; called the boarders who found the body of Mr. McGee: he was quite dead. Knew Whelan the prisoner, who some few days before the murder took a glass of wine in her house.

Dr. McGillivray deposed as to the nature of the wound; and Dr. Van Cortlandt to the state of the body, as also to the finding of a pistol bullet. Other witnesses testified to the same effect.

Jean Baptiste Lacroix, swore that he was on the street when the murder occurred. He saw one man shoot another man. He identified the former with Whelan, in jail. Did not give any alarm, or assistance to the wounded man, nor did he say anything about the transaction until the Wednesday or Thursday following, when he mentioned it to a man named Lapierre:—

"Lapierre told me of the death first; I do not recollect Lapierre saying anything to me of the reward. J. H. Cameron repeated the last question, and witness said he had no recollection of Lapierre saying anything about the reward at all. Lapierre told me about the murder; I told him I heard a pistol shot when I was in Upper Town; I merely told Lapierre that I heard the shot, not that I had seen the shot fired; we then separated; did not see Lapierre again until I was first brought before the magistrate, after speaking with Lapierre; told nobody about the matter, until Penard came to me; did not tell Paul Leveque, and a man named Barnaby in the jail, that I did not see the shot fired, but merely heard it; I may have said it and I may not; did not tell any one I saw the shot fired until I showed Penard, the place I told Lapierre; I heard the shot fired and was much frightened, and may have told Penard I saw the shot fired; it was in a house on the flats, rented from Lafleur that the last conversation alluded to occurred. Penard asked me to show him the place where the murder was committed, when we got near there, when I was taken to the jail; first they took me up stairs into the corridor where prisoner was; I saw him then in his cell, prisoner was in his shirt sleeves; there were the prisoner and other persons who accompanied him; there was nobody but one person in the cell; he had no coat on; I did not say that I could not recognize him, but that it was difficult to recognize him in his then state; I asked him to dress in the same clothes as on the night of the murder; I said that it was difficult to recognize a man without all his clothes on; I recognized the face of the man; I always asked to see him in the same clothes and on the shape that he was in that evening; I cannot say who drew my attention to the man; it might have been the Governor of the Jail or Mr. Powell, the Sheriff; it was an elderly man; I did not know at the time who it was, but I have found out since that it was the Governor of the Jail; he took me into the jail and asked me to look outside the cells and see if the man was there; I went out and said it was difficult to recognize the man without his clothes on; about midday I was shown the man dressed; he had the same clothes as on the night I saw him; it was not because of his having on the same clothes that I had already recognized him; I had already recognized him by his walk and appearance; I did not acknowledge that; I did not recognize him when he had his coat off, because I did not like to admit anything about it; the cause was the effect I experienced both the night of the murder and in the jail.

Q. Do you know Cosgrove, of Buckingham?

A. I do.

Q. And Richard Cane, and Patrick Cane, of Belleville?

A. I know some man named Patrick Kane.

Q. Do you know any person named Hanbury Dowie, of Hull?

A. Perhaps I may, perhaps not; I cannot say.

Q. Do you know a person named Oliver Latvine, of Hull?

A. I may know him, but I am not sure.

Q. Do you know a man named Brown in jail?

for debt. A. I may have seen such a person several times and conversed with him.

Q. Have you said that if Whelan was hung you would receive a large sum of money?

A. No, certainly not.

Cross-examination continued. I have been three times to the jail to see the prisoners, and have been there ever since, and have never told anything to that effect to any person."

John Jordan of the Ottawa police deposed to having gone after the last witness, Lacroix, and having found him in bed: witness took him before the magistrate. Lacroix detailed the circumstances, and pointed out the several spots, to wit, that where he was concealed, and that where the murder was committed.

P. Buckley door keeper, identified Whelan as a man who had been repeatedly in the House during the evening before the murder.

Louis Desjardins saw prisoner in the House on the same evening, remarked his excited appearance, and a pistol that he, the prisoner, had about him.

Ed. Starr messenger, noticed prisoner in the House and observed him grind his teeth whilst Mr. McGee who speaking. Noticed him also loitering in the lobby.

Alphonse Pinard, policeman, could see people coming from the House after its adjournment on night in question. From information received afterwards, accompanied witness Jordan to look for Lacroix. Nothing new was elicited from this witness.

Mr. J. J. McGee half brother of the deceased testified to a visit from the prisoner in January, whilst witness was residing in his brothers' house in Montreal. Prisoner came, as he avowed, to warn Mr. McGee of an intended attack upon the house: in consequence of which the deceased gave prisoner a letter to the Police, asking for protection. This letter Whelan carried to its destination. This evidence was corroborated by several of the Montreal police.

R. Labelle, messenger, recollected the night Mr. McGee was killed. A man passed him running, and told him the news: that man was John Buckley.

John Downes, driver, knew prisoner at Quebec where he passed by the name of Sullivan: saw prisoner come out of the House one of the first, after the adjournment on the night of the murder.

Wm. Graham, door keeper, saw prisoner in the House three times on the evening immediately before the murder. Some discrepancies as to this witness original depositions taken before the magistrate as to the dress worn by Whelan on the night of the murder, were here insisted upon.

John O'Neil, detective, remembered the morning of the murder. In consequence of information received arrested Whelan about 9.30 p.m. of the same day at his lodgings in Michael Starr's Tavern. Prisoner had in his possession a revolver, of which one barrel had apparently been recently discharged, and which exactly fitted a bullet handed to the witness by the Coroner.

Eliza Tierney lived at Michael Starr's. On the morning after the murder, Whelan came down stairs but took no breakfast. Saw Whelan at 10 p.m. the evening before. The back door of the house was not closed at night.

J. Faulkner, tailor, lived in Montreal. About the time of the election last year had heard prisoner use violent language about Mr. McGee whom he, the prisoner, threatened to shoot.

James Inglis, collector of accounts, testified to having heard the prisoner declare that Mr. McGee, if elected, would not long enjoy his seat.

Leon Deguse, laborer, was going to work on the morning of the 6th April, and met a man on the bridge walking fast, whom he took for Lacroix.

Mrs. McKenna lived opposite to Mrs. Trotter: knew prisoner who had been in her bar, in company with Doyle near two hours, about three days before the murder. They both returned on several occasions, the last time on the Thursday before the murder.

A. Turner, had been employed in the St. Lawrence Hall, Montreal, and had repeatedly heard prisoner threaten the life of Mr. McGee. On one occasion he listened, and heard part of a conversation betwixt Whelan and Doyle with reference to the visit paid by the first named to Mr. McGee on the 1st of January. Whelan said that if he had got the chance, he would then have shot that gentleman like a dog. Witness had been in the army but had not got his discharge with him. He knew nothing about a reward, and had never said that he would hang his grandfather for it.

Vaughan Boyce, a messenger, knew prisoner. This witness described the breaking up of the House after adjournment, and the routes severally taken by different parties leaving.

Reuben Wade, constable, deposed to having lodged at a grocery in Montreal kept by man named Duggan: that there he met prisoner whom he heard to threaten the life of Mr. McGee.

Andrew Cullen, Detective, swore to having overheard a conversation betwixt the prisoners Whelan and Doyle when locked up in their re-