

THE TRUE WITNESS

AND CATHOLIC CHRONICLE

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WEDNESDAY.....DECEMBER 4, 1899

CALENDAR FOR THE WEEK.

WEDNESDAY, Dec. 4, St. Barbara.
THURSDAY, Dec. 5, St. Barbara.
FRIDAY, Dec. 7, St. Nicholas.
SATURDAY, Dec. 8, St. Andrew.
SUNDAY, Dec. 9, THE IMMACULATE CONCEPTION.
MONDAY, Dec. 9, St. Leonidas.
TUESDAY, Dec. 10, St. Melchior.
WEDNESDAY, Dec. 11, St. Damascus.

Brome Election.

The fight in Brome has terminated and a success been scored for the Hon. L. O. Taillon, leader of the Conservative party in the province. The election was fought out on strict party lines. The Equal Rights were nowhere; in fact they were repudiated by both parties in the most emphatic manner. The Dominion Alliance was divided, the county section favoring Mr. Duffy and the general forces from the city giving their adhesion to Mr. England. No doubt some Prohibition reputations will come out of the battle badly damaged. As usual, the party papers have all manner of reasons for victory or defeat. There is one feature that has escaped notice, however, and which was an important factor in the election. The former representative was the present Judge Lynch. It was generally understood that the Hon. Mr. Lynch held the county, more by his personal popularity than as a party man. The hon. gentleman had been in political life for a great many years, he had rendered great services to the Province, and was a favorite with all parties for his many qualities and sterling probity. When he was appointed to the Bench it was generally understood that there would be no opposition offered, and that his successor, a Conservative, would be elected by acclamation. We believe Hon. Mr. Meeker would have been glad to see the compact carried out in good faith; but Mr. Fisher, credited with having forced a contest which irritated many who do not usually take part in public elections. We have not the slightest doubt that a very large number of the electors who voted for Mr. England did so as a protest against a contest being forced upon the constituency under those circumstances.

Toronto.

The Queen City of the West has again been disgraced by the hoodlum element of its population. On the recent entry of Archbishop Walsh into that city, to take possession of his archdiocese, the Catholics had made preparations to receive His Grace with becoming ceremonies. A procession was formed to meet him at the station, but the anti-Catholics could not allow the occasion to pass without manifesting the spirit that animates them. The processionists were attacked with bricks and other missiles, and His Grace was struck on the arm by one of the stones hurled at his carriage. It is only fair to add that this rowdy conduct has met with universal condemnation. The *Empire*, a leading organ of public opinion amongst the Protestants of Ontario, denounced the perpetrators of this outrage in scathing terms. Most of the newspapers in Toronto followed suit, and throughout the Province there has been a tone of sentiment expressed, and that of reprobation of the dastardly conduct of the rioters, and the hope that they may be brought to justice, and dealt with in such a manner as that they and others similarly inclined, may understand the spirit of our law with reverence to personal liberty. The Toronto police acted bravely in dispersing the mob in quick time, but only half performed its work, as they did not succeed in arresting a single member of the gang.

Rome and Ireland.

Every now and again the organs of the Protestant press inform their readers that the day of Ireland's severance from Rome is near at hand. Everyone knows the whole is a farce, and in the present instance, that saying is true to the letter. Nothing would so gratify the enemies of Catholicity, as a rupture between the Catholic Church and the Irish people. What hundreds of years of persecution have not been able to do it is not likely the puny and transparent dodges of the anti-Catholic press can now accomplish. The latest card started is that the Irish people have opened their eyes, owing to the revelations made by Mr. Stead of the *Pall Mall Gazette*, and that they are becoming daily convinced by his letters, that the Pope is the Roman Curia, who, by his "groom of shaven" and "Italian clerics," are the enemies of the Irish people. The Irish clergy are very uneasy,

we are told, over a dilemma in which they are placed, of choosing between a break with Rome and a break with the people of Ireland which is threatened in the near future. All this we read in journals not even friendly to the Irish cause. Fortunately for the Irish people at home and abroad, they are not to-day dependent upon journals that write up such arrant nonsense for their sources of information. He would be a very ignorant Irish Catholic who would allow himself to be imposed upon by such clumsy devices. Never before, in all the struggles of the Irish people, were the clergy so united as they are at present in furthering the National cause. Not because the *soggyard* arsons of to-day is one whit more patriotic than his valiant predecessors, but because the movement in Ireland is a constitutional one, in which the Catholic Church can take part, and, taking part therein, is more than likely to ensure success. Never before have the National clergy had the same influence at the Court of Rome as they have to-day; and it must be remembered that they do not stand alone, for they are assisted by the mild children of Ireland the world over—in Canada, in the United States, in Australia. The enemies of the Church would like to see a severance between Rome and Ireland, because they see in Ireland the greatest bulwark of Catholicity. Could they only detach her from Rome, then indeed they would set up an exultant shout. It is therefore of the greatest importance to them that they should sow the seeds of distrust of the Head of God's Church in the minds of the Irish people. They know how dearly the Irish love their native land, how that unquenchable devotion has survived every onslaught, every sorrow, every disaster, and the anti-Catholic press hope by exhibiting the Pope as inimical to the cause of Irish Home Rule to alienate from him the hearts of the Irish people. In this they shall fail, alas! miserably fail. Our people know the tricks of the enemy, and they are not to be led away from the faith of their fathers by any such inventions. The Catholic priest clung to the people in the darkest hour of their mutual trial, and the Catholic Church will stand by the *Te Deum* on the day the old land achieves Home Rule, which God grant may be at an early date.

Let Us Have Peace.

More than once, within the past few months, we have had occasion to point out that the conduct of the overwhelming majority of the Protestants of this Province has been worthy of all praise in the recent anti-Jesuit agitation. The most strenuous exertions were made, nothing was left undone, by the so-called Equal Rights party, to induce their Protestant brethren, to enroll themselves in their ranks and form with them a united phalanx of Protestantism. A great flourish was made; the *Daily Witness*, the organ of the fanatics, was incessant in its appeals; petty meetings of twenty or thirty persons were magnified into monster demonstrations. Yet the fact was patent that hardly one layman of any importance or influence in the community would ally himself with the movement; nearly all kept aloof from it, and with the exceptions of Dr. Leo Davidson, Geo. Washington Stephens, Walter Paul, and a few others, mere notoriety seekers, who undertook to pose as the exponents of advanced Protestantism, the Ministers who found in the Jesuits Estate, not an occasion for airing their eloquence were left to do their booming alone.

In this Province the people have learned that the policy of toleration, is the only one to secure peace, harmony and progress. We have had many instances of the good will that has prevailed here, for many years, between men of different creeds. We shall refer for the present to only one of recent date. When the celebration of the Golden Jubilee of the Rev. Father Dowd was held, addresses from many associations of Catholics were presented to the venerable Pastor of St. St. Patrick's, and side by side with these, accompanied by a handsome money contribution in aid of the building fund of the church, an address from the Protestant community of Montreal, "in appreciation of his long distinguished and successful labors in the cause of religion, charity, unity and peace."

In his reply, Father Dowd said: "In this happy concert of peace, I would wish to avoid even the appearance of making a distinction. I have to do so, however, as a matter of justice. It is not the first time that Protestants have proved to me that there is a common ground of holy charity upon which all Christians can meet and shake hands and be kind to one another. During many long years, when we were poor and our little orphans numerous, more than half the yearly proceeds of our Bazaars for their support came from the open-handed charity of our Protestant neighbors. Need I allude to the warm-hearted sympathy that was received from the same quarter on the occasion of our pilgrimage to Rome? Can I forget those things? And remembering them, can I allow this solemn occasion to pass without recording a grateful mention of them?"

We feel compelled to advert to this happy state of things, in view of certain events that are now transpiring in this Province, and which it is our duty to refer to, so that all concerned may be placed upon their guard.

to read under the bonds that have hitherto united our people and made us a happy and prosperous community. Protestants, as a class, pay very little heed to the ravings of the *Daily Witness* but will not some of our French-Canadian Catholics be misled by the extravagant, mischievous and utterly unjustifiable language of *L'Electeur*, which undertakes to pose as the mouth-piece of the present Administration in Quebec? No doubt the assumption of *L'Electeur*, to speak as the authorized organ of the government, is utterly unwarranted; yet this is what it says speaking of the Brome election.

"The result of this election is regrettable from every standpoint. As we showed yesterday, the struggle has not been fought on the merits of the two parties, but solely and exclusively on the Jesuit estate question. Our Protestant fellow-citizens, ill-advised and led by a few fanatics, have deemed proper to put the fight on that ground, and they have succeeded. What is the significance of this victory of the Protestants? It is terrible, and, perhaps, will be disastrous for them. Once more we repeat it, this is very serious, and we have no hesitation in declaring that we are dismayed at the possible consequences of the position taken by the minority. We shall say nothing more, understanding the responsibility which weighs on us as the Government organ. We prefer to stop here."

Of the above we can only say it is the rank rubbish. To state that the Brome election was fought solely on the merits of the Jesuits Estate Act is to falsify deliberately the position of affairs. Just as good, as devout, as sincere Catholics were engaged on one side as on the other in that election. The Equal Rights people, having taken stock of the county, abandoned the field because they had not a ghost of a chance; had it been otherwise, they would have stood their ground, unfurled their banner, and given battle. This we know. What, then, does *L'Electeur* mean by stating that the result of that election will perhaps be disastrous to our Protestant fellow-citizens in this province? Why profess to be dismayed at the possible consequences to the minority in the Province of Quebec? Such language is only fit for a Bedlamite. If Catholics are in a majority here, are they not in a minority in every other Province in the Dominion? And we ask, in the name of common sense, how can we expect the well-meaning, moderate and tolerant Protestants of the other provinces to stand up for our people there if such insinuations are allowed to go unchallenged here? There should be an end to this nonsense, and that at once. For our part, we desire to live in peace with all classes of our fellow-citizens. It is in the interest of all that race and religious quarrels should be stamped out where they exist, and where they happily have no foothold, it is the duty of all good men to condemn at the earliest moment utterances that may easily arouse the worst passions and produce the direst results.

The difficulties that surround the missionary efforts to convert the Indians to the Christian religion are referred to in a recent letter from Rev. Father Lacombe, the devoted Northwest missionary among the Blackfeet. He instances four principal obstacles (1) the pride of the Indians leading them to refuse to confess that they are sinners; (2) the bad examples which many white people set them; (3) the idleness in which the Blackfeet spent the greater part of their time; (4) the establishment near the largest Indian reserve of the Mormon settlement, whose members are rightly or wrongly believed by the Indians to practice polygamy, and whose example is thus used to justify the Blackfeet for continuing their own polygamous institutions. To obviate the last mentioned difficulty Father Lacombe suggests that permanent Government officials should reside at the Mormon settlement, who could furnish absolute proof that polygamy does not exist. This pious man concludes: "Confident that God will reward, not the success, which is due to the action of His Divine Spirit, but the good intentions which are not subdued by any difficulties, we will wait for the time appointed by God to see the result of our labors, leaving, at the same time, to our friends of other religious denominations full room for their own exertions."

Two respectable men, Charles O'Brien and Thomas Doherty were, recently, charged at Oshkosh, Wis., under the statute of Edward III., with coupling in a way that displeased a passing constable. A policeman named Charles Smith, who made the charge, swore so shocking in the case that his evidence was flatly contradicted by a comrade of his named O'Brien; yet despite the direct conflict of testimony between these, the only witnesses for the prosecution, the bench held the defendants to bail under the statute of Edward the Third. This they flatly refused to do, and were taken to jail, loudly denouncing the perjury of which they were the victims.

Mr. JOHN NOLAN, of Charleville, is determined to test the question of the right of the police to have used their revolvers on the people at Charleville, on the memorable occasion of Mr. Wm. O'Brien's arrest. He has caused a writ to be served on District-Inspector Concanon, for assault and battery on that occasion, laying damages at \$2,000. He was wounded by a bullet fired from the revolver of the police. It will be extremely interesting to note what defence will be offered by Mr. Balfour's servants.

MR. COLBY, the member for Stanstead, has been rewarded for his long political services with a portfolio. He will take the office of President of the Council, and Sir John Macdonald will continue to administer the Department of Railways and Canals. The date of the nominations has been fixed at December 11th and the election, if any, on December 18th.

La Semaine Religieuse this week reproduces the lengthy resolutions passed by the International Sabbath Observance Congress, which met at Paris in September last. One of these treats on the question of a weekly day of rest from a hygienic point of view, and the other from a moral aspect. They both insist on the need of Sabbath observance to secure the social, moral and religious welfare of man, and urge every means possible to prevent desecration of the Lord's day. An annual congress is to be held hereafter on this important question.

CORRESPONDENCE.

Mr. Sellers' Critic Criticized.

To the Editor of THE TRUE WITNESS:

Sir,—Mr. Leitch professes his reply to me by stating that having an acquaintance with Mr. Sellers is nothing to the point in the matter. I am sorry to hear that he has a great deal to do with it. For my part I take people as I find them. I know of no one since the close of the New Testament Canon that I would be prepared to follow in every particular. Mr. Leitch should give us some quotations from Mr. Sellers and analyze them, so as to show where the bigotry comes in. A man cannot be a Protestant and a Catholic at the same time. I have to confess that my acquaintance with the contents of the *Gleaner* does not extend over many years, but as I understand it, at present itself and the *Montreal Witness*, with which I have a longer acquaintance, are very much the same. The *Witness* nearly represents my views, though it does not say so. But I had no objection to say, as you suppose, therefore, the *Gleaner* and myself are not very far off the same platform. I would have no company with any dear doctor whether he is doctor of divinity or medicine or anything else, who would say it was no murder to kill a Jew or any body else, except as being done by the law of the land, and of hanging such a person. But he is a Jew, and I am not a Jew, which is what is stated by such language, and I have not come across any such passage. Under the circumstances it is just as reasonable for me to believe the report of Dr. Wild's sermon as published in the *Advancer*, his own organ, as any other report to the contrary. Mr. Leitch and several others that might be mentioned don't like the Equal Right's Association. So far I have not seen the Equal Right's man making any unjust demand officially.

The Equal Right's Association are composed of sinful mortals like myself, who are individually apt to say foolish and unwise things that we might wish afterwards had not been said, but I am sure that I am not alone in this. There are in that Association some of the best men we have in the country.

We are all the children of Adam, and we came into this world alike; the children of Protestants and Catholics have the same idea of right and wrong, and I presume many of them are very much the same through life. If we had only to deal with our Catholic fellow-citizens without any outside interference we could get along all right, but the trouble is that their church, as a church, claims special privileges for itself, which it is not willing to grant, which special privileges we are not willing to grant. Mr. Leitch gives another misrepresentation if he alludes to ex-Mayor Howland as the one who was saying that all the Catholics of Quebec were in a league with the Protestants. Mr. Howland said, and what a number of other besides say and mean as well, is that if the Protestants of Quebec are to be persecuted by the Church of Rome ten times twenty thousand Ontario boys would know the reason why. I don't see anything unreasonable in that statement. I would be just as ready to oppose any Protestant organization who would attempt any unjust treatment of Catholics.

Mr. Leitch cannot see how it is a Protestant grievance that the Catholic Church holds a priority claim. Supposing that a Catholic farmer owned me \$1,000, and got a mortgage on his farm to that extent; suppose at the same time that the church had a mortgage on it for some money lent or some money owing, and he refused to pay that mortgage, and would not let the mortgage that was on it, would it not be a grievance for me to have to wait till the church got paid first, and then if there were any left I could get my share afterwards. I don't know exactly how Mr. Leitch would feel in that case, but I know how I would feel.

As to giving Catholic money to a Protestant college in Toronto, I am opposed to all such things, as I have explained in the press several times before. I am opposed to any church whatsoever, Catholic or Protestant, getting a cent of public money, and I am willing to grant that the Catholics in Great Britain have a sore grievance against the State for patronizing the Protestant Church of England, and that they have never conceded my views on that matter, and if I am acting inconsistent in wishing to see the same thing done away with in Quebec I do not think I can be accused of either bigotry or inconsistency. Then we have the times grievances. Mr. Leitch says it is none of my business how the Catholics pay their tithes. That is so far as I am not directly or indirectly implicated. It is none of my business if a Catholic gives all he possesses to his church. At the same time I am a citizen of this country, and when there is a law on the statute book which says that the Catholic inhabitants of Quebec shall be compelled by the civil power to pay it, I am bound to say that I am a party against my will, as the Government represents me as well as Mr. Leitch.

N. MURRAY.

TEMPERANCE WORK.

Demonstrations at St. Patrick's and St. James' Churches on Sunday.

A temperance demonstration was held at St. Patrick's church on Sunday evening, the occasion being the annual reunion of the societies connected with the Irish Catholic Temperance Convention and the following:—St. Patrick's, St. Ann and St. Gabriel's T. A. B. societies. The societies headed by Mr. James Milroy, marched from the presbytery into the church and were greeted on their entrance by St. Patrick's day and other Irish airs played on the organ by Prof. J. A. Fowler. The following officers occupied seats of honor in the centre aisle: Hon. Edward Murphy, president St. Patrick's T. A. B.; Mr. B. Taylor, president St. Gabriel's; Mr. Thos. Lacombe, president of the T. A. B. of St. Ann; Mr. W. E. Kennedy, vice president St. Patrick's; Mr. J. J. Conigan, secretary; Messrs. A. Brogan, N. P. M. Sharkey, J. H. Feeley, Jas. Meek, J. H. Kelly, M. J. Ryan, J. Maguire, Jas. Phelan, J. S. Rielly, John Keirsey, and others. In the sanctuary were Rev. Fathers Dowd, Toppin, O'Sullivan, J. A. McCallen, J. O'Meara, J. Callaghan, J. A. McCallen, J. Casey, and others.

The ceremonies were opened with the recitation of the Rosary by the Rev. J. McCallen, followed by the reading of St. Anthony's prayer, the recitation of the "Let us walk humbly as in the day now in rioting and drunkenness," and delivered an eloquent and earnest discourse on the evils of intemperance.

A benediction followed, Rev. Father O'Meara, Rev. St. Gabriel's being the celebrant, with Rev. Fathers Dowd, Callaghan and Casey as deacon and sub-deacon. After benediction Rev. Father McCallen from the altar rails, made an earnest appeal for volunteers to come forward to take the pledge which was answered by a large number. A special meeting of the St. Patrick's T. A. B. society was held after the ceremony, at which a number of new members were admitted.

AT ST. JAMES' CHURCH.

The temperance societies of St. James' parish assembled in the church Sunday evening for their annual demonstration. Rev. Curé Hon. Desautels preached a powerful temperance sermon, and there was a solemn benediction of the Blessed Sacrament. During the evening the choir and orchestra, under the direction of Mr. Drolet, rendered the "Sanctus" of Gheubini, the "Ave Maria" of Constant and the "Tezium Ergo" of Gheubini.

Catholic Foresters.

This is an age of benefit organizations and there are now few classes of society which have not some one of these institutions from which they are deriving much good. Until lately Roman Catholics have been unable to imitate their Protestant brethren in this respect, but now with the O. M. E. A. and the order of Catholic Foresters they are as well supplied as any other class of the community. The latter organization is already bringing forth all its energies; four branches have been formed and two more are in course of organization. The benefits to be derived from joining this order are important, for apart from the social associa-

tions around such organizations, the members—and any Catholic between 18 to 45 years of age is eligible—receive \$7 per week in case of illness or accident, and at their death their widows or families receive \$1,000. All this comes from \$10 to \$12 per annum, a very moderate rate of insurance. Any person intending to join can receive forms of application and other particulars from the Deputy Chief Ranger, M. H. Thompson, at 53 Ottawa street.

WHAT HARRISON WILL SAY

In his Message to Congress—Some of his Recommendations.

NEW YORK, December 2.—The Press, the administration organ in this city, publishes the following to-day from Washington:—The President's message has been jealously guarded for the past two weeks by Mr. Harrison's stenographer, Alice B. Sanger. For once it has been proved that all girls are not gamblers, for not a whisper has come from her lips as to its contents. But being a person of great discretion and Miss Sanger are supposed to know what its real character is. These are Private Secretary Hallford and Attorney-General Miller. Still Senators and Congressmen who have recently advised with the President have gained snatches of information which furnished abundant chance for speculation. Some of them told the Press correspondents to-night that the President would recommend the repeal of internal tax on tobacco, alcohol used in the arts and on fruit brandies, etc. This would take off about \$30,000,000 a year. As to the surplus bazaar, he will say that Secretary Windom's policy of safety in using Government money in bonds has reduced it from over \$100,000,000 to about half that amount. This plan the President will commend. He will urge no sweeping reduction in the tariff, owing to the fact that costly plans for increasing the strength of the navy and the construction of fortifications are on foot. The President will advocate a national election law to prevent further outrages upon suffrage in the South. He will advise that silver coinage be increased, but for suggestions on this point will refer Congress to Secretary Windom's report.

The President will dwell at length on the necessity of establishing closer commercial relations with the South and Central American republics, and reiterate emphatically the position assumed by the United States Government in regard to the real piracy in Behring sea. The document is a long one, and is sure to be the most statesmanlike that ever emanated from the White House. If the house fails to organize to-morrow, but succeeds Thursday, the message will then be transmitted to Congress.

RESOLUTIONS OF CONDOLENCE

Young Irishmen's Literary and Benefit Association.

At a special meeting of the above Association, held in their hall, Dupre Lane, the following resolution of condolence was passed:—

WHEREAS—It having pleased Almighty God to call unto Himself that exemplary citizen and brave soldier, the late General Thomas Francis Bourke:

RESOLVED—That we have been too good fortune of the members of our Association to be favored by hearing from that voice, which is now silent forever, words filled with that patriotism and wisdom that characterized him during his life and which left amongst us enduring memories such as could only be awakened by a true patriot and a kind and true friend.

Resolved—That while bowing to the Divine Will, we desire to place on record the beautiful sympathy of the members of our Association for the loss sustained by the death of such a sincere exponent of our national aspirations, who by his words and actions, during a long and useful life, stands as an example of a good citizen, a brave soldier and a true friend.

Resolved—That a copy of these resolutions be sent to the *Irish World*, *Boston Pilot* and *Montreal True Witness*; and also to the surviving members of his family.

Committee on resolutions:
P. O'FLYNN,
J. J. BROGAN,
M. J. SHEA,
R. LEXMAN.

At a meeting of Branch 61, C. M. B. A., held in Merritt recently, the following resolutions of condolence on the death of Patrick J. Gihlin, of Branch No. 1, Windsor, were adopted:

WHEREAS, it has pleased Almighty God in His infinite wisdom to call from this mortal life our esteemed brother, Patrick J. Gihlin, of Branch No. 1, C. M. B. A., Windsor, in the midst of his early manhood, when, humanly speaking, many years of a useful and honorable career would seem to be in store for him; but God has deemed it otherwise and we bow to His holy will, and,

Resolved, that we, his brothers, though not a member of his branch, were associated with him by ties of kindred throughout his whole life-time, having been brought up here from infancy to the age of manhood. The fact of his being a Grand Trunk railway conductor necessitated his removal to Windsor, and it is within the knowledge of the members of this Branch that his services to the company have been highly appreciated, and that he was in the position to which he had been promoted. Another evidence of his carefulness and efficiency as a railway conductor is the fact that during a period of twenty years in that responsible position he has never met with an accident to his train or caused any damage or loss to the company.

Resolved, That this Branch tender its heartfelt sympathy and condolence to the mother and other members of the bereaved family of our late brother for the great and irreparable loss they have sustained in the death of one who was to them indeed a friend, whose greatest care in life was to minister to their every desire, and who seemed but to live for their comfort.

Resolved, That the members of this Branch are happy to testify to the Christian and moral worth of our late brother. He has been a dutiful and obedient member of his church, and always endeavored to perform any good work that was given him, and a charitable heart dictated. His last end was peaceful and fortified with all the rites of his church, and he surrendered his soul peacefully to his God with the confident hope of a happy immortality.

Resolved, That a copy of these resolutions be inscribed on the minutes of the Branch, that copies be sent to official and local papers, and that an engrossed copy be presented to the bereaved family.

Signed on behalf of the Branch.

JAMES COGAN.

Hon. C. O. Colby Sworn In.

Ottawa, November 27.—Mr. C. O. Colby was this afternoon sworn into the Cabinet as president of the council and afterwards attended the session of that body.

[Charles Carroll Colby was born at Derby Line, Vt., on the 10th December, 1827. His father, F. M. Colby, was of English descent, and belonged to a family that settled in New Hampshire before the Revolutionary war. In 1852 he removed to Canada; in 1854 was elected to the Legislative Assembly and held a seat therein till the dissolution of the constitution at the time of the troubles of 1857. Mr. Colby was educated at Dartmouth college N.H., whence he was graduated in 1847, and was called to the L. C. Bar in 1855. He has been an active worker in the interests of the section in which he lives, has been a director of the Massachusetts and Waterloo & Magog railways, and of the Crown Mining company. In 1872 he was vice-president of the Quebec Temperance league. He was first returned to Parliament in the general elections of 1867, and has ever since continued to represent the county of Stanstead. In 1867 he was appointed deputy Speaker of the House of Commons. Mr. Colby married, in 1855, Miss Harriet Child, of Waybridge, Vt.]

THE CASE ENDED.

Closing Features of the Cronin Murder Trial.

The Counsel for the Prosecution Addresses the Jury.

CHICAGO, November 26. The first witness called in the Cronin case to-day on behalf of the state was Bailey Dawson, who testified that on May 4 he was in the emergency hospital here; that he never introduced John F. Beggs to Col. Babcock, but that on the night of the 11th he was present when Mr. Gleason did so. The defense had introduced evidence that Beggs was at the Pacific hotel on the night of May 4 and that he was introduced to Col. Babcock on that occasion. Col. Babcock took the stand and corroborated Mr. Dawson's evidence.

William Nieman was recalled on behalf of the state and testified that he had been introduced to James Hyland and that he was not the tall man who came into his saloon Saturday night, May 4, or Sunday night, as Hyland swore. Nieman had given testimony that men answering to the description of Coughlin, Burke and O'Sullivan had been in his saloon talking about 1 p.m., May 4. The state next introduced the driver and the man who rented the carriage to O'Malley on the night of May 4, and these witnesses contradicted another portion of the testimony of the defense.

Robert P. Stanton and Harry L. McMahon, proprietor and foreman of the printing office where O'Sullivan's cards were printed, gave evidence contrary to that of O'Sullivan's men concerning the delivery of the cards.

Frederick Eberhold, inspector of police, was called. He said neither officers Rowan nor Crow, whom he sent out to investigate the Cronin murder, ever reported that William Merles told them he heard fighting or scuffling in the Carlson cottage.

Pat Dinan, owner of the white horse, testified that when Captain Soback, in the presence of Coughlin, asked him for a description of the man who hired the white horse, witness replied, "You can do your own describing; Coughlin knows him, and saw him, and can describe him to you better than I can."

MORE FATAL CONTRADICTIONS.

Andrew D. Anderson testified that he was in Nieman's saloon two or three times Sunday night, May 5, between 7 and 10 o'clock. There were ten or twelve persons there on each occasion. This is in rebuttal of the testimony of the Hylands, who testified they drank with O'Sullivan there at that time and no one else was there.

Chester P. Smith testified he had examined files of all daily papers here and found Coughlin's name was not mentioned in connection with hiring the white horse prior to May 25. This was to contradict a witness for the defense who testified he had seen it about ten days after the murder.

Edward H. Bailey, editor of the *Likewise Record*, testified he did not recollect anybody calling at his office and getting a bundle of O'Sullivan's cards as testified to by O'Sullivan's employee, Minehan.

State Attorney Longnecker then announced the base of the people closed.

James Feltam who sworn in rebuttal on behalf of Defendant Beggs. Feltam was secretary of the Republican Ward club meeting at the Grand Pacific hotel on the evening of May 4. The minutes did not show whether Bailey or Dawson was there. Mr. Forrest announced he would introduce rebuttal testimony at the next session of the court to show the whereabouts of witness William Coughlin on the night of May 4.

The court announced that, owing to the illness of the daughter of Juror North, the court would adjourn until Friday. After adjournment there was a consultation between court and counsel as to the order of the arguments to be made before the jury. It was decided to leave the matter to the court. Judge McConnell will announce his decision Friday.

CHICAGO, Ill., Nov. 29.—Before the court opened in the Cronin case this morning Mr. Forrest stated that he had eight or ten witnesses to introduce to-day, and that this evidence would probably consume the whole day. The court room was crowded long before the case was called and many were unable to gain admittance.

Judge Longnecker, in continuance of the rebuttal testimony, called B. F. Carberry, who swore that he was in Danahy's saloon the evening of May 4 from 6.30 to 8.30 o'clock and he was positive the proprietor of the place was in the saloon during the trial of the case. This contradicts Danahy's testimony which was that he was in his place at that time and saw Martin Burke there.

M. J. Dwyer, a saloon keeper of the West Side, was called by the defense and denied that John O'Malley was ever in his saloon. When cross examination Dwyer said he had opened his saloon last April and had never been absent from it on Saturday night since. He could not tell who was in his saloon on May 4th, but he knew that O'Malley was not there.

Joe Flammang, a brother of the saloon-keeper who had an opening on May 4th, while opening O'Malley and Wm. Coughlin's saloon, they attended, swore that he was at the opening. It was a matter of fact that the O'Malley and Wm. Coughlin came there together in a carriage driven by Swanson. Swanson swore that Wm. Coughlin was not in his carriage that night. Flammang, continuing, said that in the course of the evening O'Malley and Swanson checked clothes, and when the party returned the Swanson swore that the party returned in the carriage and O'Malley drove on the box. Swanson, he said, was somewhat under the influence of liquor, but the witness was never more sober.

Pa. Rouse, a part owner of the saloon at which the opening occurred, said C. O. Rogan, who tended bar there at the opening, and saw O'Malley and Wm. Coughlin drive up together and depart. Rogan was once a member of the Olan-na-Gael.

Wm. Fortune was the next witness. He had not yet got over his Thanksgiving spree. When asked to relate what he knew of the opening of May 4, he looked sleepily around the courtroom and then said he was at the opening, and remembered seeing O'Malley and Wm. Coughlin. He did not think that he was drunk that night, and was very certain about seeing O'Malley and Coughlin come up together, although not so clear on other subjects. Nothing new was brought up on the cross examination. Walter Flammang, Henry Gaynor and Peter O'Malley, all saloon keepers, and all present at the opening, followed with corroborative testimony.

Robert Gibbons told of being sick in bed on May 4th and of Wm. Coughlin and O'Malley calling for a man to go with them to the opening. He acknowledged that he did not see them, but his wife did and told him. The defense did not call his wife to testify. This ended the morning session.

The first part of the afternoon session was occupied in patching up Burke's alibi so badly perforated by the rebuttal of the state.

Martin Kennedy said that he was in Wm. Coughlin's saloon when the party came there, and that he saw O'Malley and Wm. Coughlin. The driver had on a brass buttoned livery.

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