

The Time and Witness

CATHOLIC CHRONICLE.

VOL. XXXIA.—NO. 43.

MONTREAL, WEDNESDAY, MAY 29, 1889.

PRICE. — FIVE CENTS

PROTESTANT HOME RULERS.

Their Opinion on Chamberlain's Plan of Separate Parliaments in Ireland—The Treatment of the Protestant Minority in Canada Quoted.

At a meeting in Dublin a couple of weeks ago of the Protestant Home Rule Association the chairman, Rev. Professor Galbraith of Trinity College gave his views as to Irish Protestant interests in the matter of Home Rule. Professor Galbraith was one of the gentlemen who with Isaac Butt and John Martin and A. M. Sullivan and others formed the original Home Rule, or, as it was then called, Home Government Association, twenty years ago. We make the following extracts from the Professor's speech:—

A pamphlet had been recently published by the Liberal-Unionist party, and a preface had been written to it by Mr. Joseph Chamberlain (hence), and after various references in that pamphlet to fisheries and railways, there was a part "Local Government for Ireland." They were asked to be applied to England—a government, radical measure. A bill had also been brought in for Scotland, though as far as he could see not much progress had been made with it nor was likely to be made this session. He was quite sure that these measures of local government for England and Scotland were about as bitter a pill as ever Lord Salisbury swallowed. (Laughter.) But he couldn't help it because the instant that he set his face against such measures the "crutch" (the Liberal Unionists) would fall him. Now, their business was to consider whether it would be for the interests of Irish Protestants to have local government here in such a form as had been adumbrated by Mr. Chamberlain and his friends in Birmingham. He (Prof. Galbraith) did not propose to go minutely into the measure, but it was very extensive and sweeping, and committed very large interests to the boards or councils that were proposed to be erected in this country. But the general feature of it was this. Mr. Chamberlain was opposed to what they would all like, namely—a parliament in Dublin, and proposed four councils one for Ulster, one for Munster, one for Connaught, and one for Leinster. Now, these four provinces were

Very Ancient Divisions. and at one time may have been associated with the social and political conditions of the country, but in his opinion they had long since ceased to have any such relation to their interests as Irishmen. (Hear, hear.) At a remote period there were not only kings for these provinces but a fifth kingdom, which had a kind of supremacy over them all, so that if there were to be councils on this principle there should be five instead of four. But in his opinion this mode of distribution of the local management would be absolutely disastrous to Protestant interests. How did the matter stand? In Leinster the Catholics were to the Protestants as 6 to 1, in Munster they were 16 to 1, in Connaught 20 to 1, while in Ulster there were 12 Protestants to 11 Catholics. The last figures put an end to the absurd statement of the Liberal Unionists that Ulster was altogether a Protestant Province. It was no such thing. [In Ulster] 17 Nationalists to 16 Tories; but the way to account for that was that there was

Fifty of Protestant Support. given to the Nationalists in the North of Ireland. (Applause.) But without attributing any malignity or malevolence to the "Papists," as they called them, he would say that it would be very bad for Protestant interests to leave the whole of the Province of Connaught delivered over to them to manage—20 to 1. What would the one poor man be in a council of twenty? The others might be amiable to him and benevolent to him, but as a political entity he would be nothing at all. The same might nearly be said of Munster, and, as regards the province in which they were (Leinster), six to one was a heavy preponderance. Therefore, this proposal, so far as Protestants were concerned, would not be acceptable at all. It would be far better for them if they were to consider their interests adverse to those of the Catholics, but they were not adverse to them—hear, hear, and applause—to meet them in common assembly in Dublin, the old metropolis of the country, and in that house which they all venerated, and in that house which they all gloried in the sanctified as it was by the memory of the glorious men who illustrated the Irish cause by their eloquence and wisdom and magnificent debating power. (Applause.) And the Protestants being only about one-fourth of the whole population of Ireland he and his friends on that platform would sooner meet the opposite party—if they were to consider them as opposite—on a common floor, and do the best things they could by their eloquence and wisdom and common sense than surrender themselves to this

Dirty Patch-work Business of Four Councils. (Hear, hear.) The old Gaelic system and the Grand Jury system and the like were doomed. The question, then, was, Were they to have Home Rule on such a grand scale as was offered them by Gladstone and shadowed forth by Butt, or were they to have this dirty, miserable, patch-work system of four so-called National Councils? Turning his eyes across the Atlantic he saw what the Protestants of Canada were able to do when in contact with the Catholic people of that country. A great question was raised there and settled only in the month of March of this year—that of

The Jesuits Estates Bill. Religious susceptibilities, which were most difficult and dangerous to deal with in politics, were called into play; and yet this question was settled—first by a decision in the Provincial Assembly of Quebec, and afterwards finally in the great Assembly at Ottawa, simply by debating power, reasoning, and coming to a conclusion. There were 216 members, from all quarters of Canada, the majority of them being Pres-

tant, and yet they came to a reasonable and sensible conclusion, and the matter had been set at rest forever. (Applause.) If they did that he did not see why the same thing should not be done here. In the Province of Quebec the Protestants were in a considerable minority—not more than 14 or 15 per cent of the population, and yet they were able to live in perfect harmony and contentment with their Catholic neighbors. (Applause.) And he was sure that the Pims (laughter)—he mentioned them because they were the most illustrious Liberal Unionist family in Ireland—would, if the necessity were put on them, rather have a single assembly in College Green, to which representatives would come from all parts of Ireland, than those miserable, patch-work assemblies. The next question was, Supposing they should be placed under Home Rule,

How should they Behave? Some people said that if the Imperial Parliament and Queen Victoria were to resolve on such a measure they would not obey at all, but would immediately take up arms and become what they called rebels. (A voice—Nonsense.) General Sanderson (one of the Orange M. P.'s)—(laughter)—it was said would take the field at the head of 50,000 men, and Mr. Wm. Johnston (another Orange M. P.) for whom he had a great respect, for he was an old pupil of his, would line the ditches. He did not wish to speak disrespectfully of the Orangemen, for they were not deficient in pluck and courage and would be, he thought, good Irishmen in the end; but that talk of their leaders was

Bankrupt Worthy of Embarrassed Furlough. The Orangemen should remember that in such an event they would not have the regiments on their side as heretofore, but against them, which would make a vast difference. They would not have the advantage, as some of them hinted, of the leadership of Lord Wolseley, for, without saying anything derogatory to the brave soldier and general, he was much too sensible a gentleman not to know which side of his bread was buttered. (Applause and laughter.) Then there were other Protestants who would get into the sulks and do nothing. That would be proper, for if they were to live they must do something, and at school sulky boys and girls were always put in the corner. Others said they would not stay here; but where could they go? Neither Holyhead nor Chester would be able to keep them, so that he would recommend them to make up their minds to stay where they were and try and make friends with their neighbors. He would conclude by reading for them some passages from a speech made in the House of Commons of Ottawa on the Jesuits Estate Act by Mr. C. C. Colby, a Protestant, on Tuesday, March 26th, in this year. The question was as to what should be done with estates that had belonged to the Jesuits, and the dispute on the subject being within the bosom of the Catholic Church.

The Matter was Referred to the Pope as Arbitrator and he gave 160,000 of the \$400,000 in question to the Jesuits and the balance to the bishop. That had to be legalized, and the bill was brought into the Quebec Parliament for the purpose. At the name of the Pope the Protestant drum was beaten all over the country. (Laughter.) It was settled in the Quebec Parliament, however, notwithstanding that, but the Orangemen of Toronto threatened to become rebels or to join the United States, aided by their "patriotic" cranks, Goldwin Smith; but his efforts failed. The following were the words of Mr. Colby: "I believe there is nowhere in this Dominion a body of Protestants more willing to vindicate their rights, more willing to make sacrifices for the preservation of their rights, than are the Protestants of the Province of Quebec. I do not believe they are disloyal to Protestant ideas. But the Protestants of the Province of Quebec have lived for many years in close relation and in close contact with their fellow-citizens of a different religion, and many prejudices which the one might otherwise feel against the other have been worn away by contact.

The Protestants and the Catholics of the Province of Quebec. so far as I know their relations, live happily together upon mutually respecting terms, each respecting the other's rights, each respecting even the other's sensibilities and prejudices, and co-operating together, working together, for what they believe to be for the common interest, without jealousy, without friction, without over-sensitiveness, recognizing the good things in each other; if they differ, chiefly differing, and not making themselves obnoxious to each other. These are the relations which have grown out of long years of personal contact, living together side by side, meeting and knowing each other. That is a happy condition of affairs, but it is an actual condition of affairs in those parts of the Province with which I am personally acquainted. That is a condition of affairs that the Protestants of Quebec, and I think I fairly voice their sentiments, acknowledge—if they do not acknowledge it to be so, it is a fact—that there never was a minority in any country

Treated With More Justice—With More Liberality—With More Generosity, than the Protestant minority of the Province of Quebec have been treated, irrespective of political parties. They have always had the control of affairs that most concerned them, those matters connected with education and other matters concerning which the Protestants were most interested as Protestants, and they have had as much control over such questions as if they had had an entire Legislature of Protestants; they have not been meddled with, they have simply been permitted to manage their own affairs, and they have not felt that they were in a minority in any instance that I recollect. Now, Mr. Speaker, I do not care to protract my remarks longer—I am a Protestant. The remarks longer—I will not speak of it as a Catholic Church—I look upon to-day, speaking of it from a political standpoint only—as one of the strongest, if not the strongest, bulwark of the Protestant cause in this country, against what I con-

sider to be the most dangerous element abroad in the earth to-day. The Catholic Church recognizes the supremacy of authority; it teaches obedience to law; it teaches respect for the good order and constituted authorities of society. It does that, and there is need of such teaching; for the most dangerous enemy abroad to-day in this land and on this continent is a spirit of infidelity; is a spirit of anarchy, which has no respect for any institution, human or divine; which seeks to drag down all constituted authorities from their seats, the Almighty from the throne of the universe, and lift up the goddess of Reason to the place of highest authority. This dangerous enemy, this insidious enemy, is infecting the popular mind, not so much in Canada—thanks largely to the safeguards thrown about it by the Catholic Church. The silence with which they regarded these words showed that they appreciated them more than they would admit anything that he could say. For his part he must say that from 20 years' experience of contact with his Catholic fellow-countrymen as friends and neighbors he felt nothing else but perfect confidence in their good faith, and he professed the abominable doctrine put forward by men like Balfour—that these men meant any mischief to the Protestants of Ireland.

THE BANS OF MATRIMONY.

The Reasons for Publicly Announcing Them.

To some people it seems an old, needless piece of church legislation and discipline to publish on three public festivals, on Sunday, the names of the parties intending to be married. But to the wise it is of quite a different character. It is not to have people tease the matrimonial intended, or to furnish gossip, or to put to blush the ladies in question. In old, medieval days, the barons, knights and squires were pretty bold fellows, with a dash of despotism. When the ladies caught their glances and fired their bosoms, it was no uncommon thing to pounce upon her home, and hurry her away to some stronghold and by "hook or crook" force her into marriage. Or sometimes love-sick swains and romantic girls, whose union was properly opposed by their parents or guardians, stole off and were wedded in private. And such mode of wedlock was called clandestine, i. e., secret. That it led to great abuse and worked injury to society is beyond question. It interfered in some instances with the freedom of choice required for the validity of so lasting and serious a contract. It sometimes brought dishonor upon families.

Hence the publication of the bans was ordered. First the prevent abductions and to secure freedom of choice; second, to prevent the sinful marriage between whom an invalidating impediment existed; third, to have proper reception of the sacrament in all needed cases; fourth, to give notice to society that such and such parties were about to enter upon new relations with it; fifth, that all the congregation should offer up prayers for blessings on the couple.

Even between Catholics there can exist many impediments. They may spring from blood relationships, or relationship from wedlock called affinity; or from the sacraments of baptism or confirmation, etc. Now the parish priest does not always know of impediments between members of his flock. They may be ignorant themselves of their existence or force. But the results are too serious to have ignorance in this respect. The matter of sacraments must be certain. How will the priest find out impediments or obtain the needed information? By questioning the parties themselves and by questioning the outside public. The former he does in private audience, the latter in the publication of the bans. When such publication is made, it is a challenge to all to bring forward their reasons, if they have them, why such persons cannot be legitimately and validly united in marriage, and lays upon all who possess invalidating information to come forth and state it. It places the couple on record as a desirous to do all things proper and to leave nothing undone to show their honesty and to bring down God's blessing on themselves and their posterity. Not only that, but it makes the entire community witness to the marriages and thus secures them from fraud and repudiation in the future. Articles of marriage drawn up without witnesses, and on the level of a business contract can be defied, and there is no way to prove genuineness. But the Catholic, married after the requirements of the Church, is amply provided for and against himself. He cannot deny his Oath, and he has every necessary means to establish its facts. The Church is wise in her legislation, and experience with the vagaries of human kind has taught her the best methods for public weal.—Pittsburgh Catholic.

TEMPERANCE WORK.

Annual Demonstration of the Irish Catholic Temperance Convention.

The annual demonstration of the Irish Catholic Temperance Convention at St. Gabriel's church took place Sunday afternoon. Shortly before three o'clock the societies met at St. Ann's Hall, formed in procession and marched by way of Young, William, Murray, Wellington, and Centre streets to St. Gabriel church in the following order:— St. Henri Band, Bag. St. Gabriel's A. B. Society. St. Ann's T. A. B. Society. St. Patrick's T. A. B. Society. Rev. Father McCarthy, H. Brissette, and J. A. McCallen, took part in the procession and were seated in a carriage drawn by four horses. On entering the church the organ played St. Patrick's day and other Irish airs. The sermon was preached by Rev. Father Donnelly, of St. Anthony's who took for his text: "Woe to you who rise up early in the morning to follow drunkenness; and to drink to the dizziness; and to be drunken with wine." He began by complimenting the societies on their display and then dwelt upon the evil

dent malediction implied in the words of his text. He quoted examples taken from the Old Testament to demonstrate the character with which God visited his people for the days of old as a consequence of drunkenness, adding that the mysterious sentence which Balthazar had read upon the wall during his drunken orgie might be oftentimes written with equal meaning upon the walls of many once happy homes in our midst. Human means must necessarily fail to free victims of intemperance from their passions. They must look to God for their deliverance. All good men array themselves on the side of purity, justice and temperance; yet when it comes to action the old church is always foremost. She not only preaches the practice of temperance, but binds men together in those powerful associations of temperance, and places them under the influence of her sacramental system from which they derive a divine force and religious character which places them above mere conceptions of the human mind. The rev. father then dwelt upon the various means that could be employed to advance the cause of temperance, chief amongst which he said was in training the young. Teach the child from the beginning to avoid the drag of intemperance, and when a man he will be able to withstand its temptations.

After the sermon the pledge of total abstinence was administered by the Rev. Father McCarthy. Solemn benedictions of the Blessed Sacrament brought the ceremonies to a close, Rev. Father J. A. McCallen of St. Patrick's being the celebrant. Seats of honor were arranged in front of the rail, and were occupied by the following officers: Messrs. P. Doyle, Jas. J. Costigan, A. Brogan, N. P. M. Sharkey, Ald. P. Kennedy, A. Cullen, M. J. Ryan, P. Flannery, B. Taylor, J. S. Kelly, John Lynch, C. McGuire, Jas. Meek, John L. Jensen, E. Emerson, Thos. Latimore, J. Hayes, A. T. Mattin, P. Mainree and others, Rev. Fathers McCarthy and Robillard, of St. Gabriel's, Rev. Fathers J. A. McCallen, of St. Patrick's, Rev. Fathers C. Brissette, of St. Charles, and other clergymen were seated in the sanctuary.

RELIGION AND EDUCATION.

Father Costy Before a Protestant Audience.

"The Irishman should be proud of the record of his country in the work of education. It is true that we are taunted with our poverty and our ignorance and we are told that it is because we are Catholics. It is because our fathers would not give up their Catholic faith that the English robbers, after stealing the land, wanted to steal the faith. England, Protestant England, by the most infamous code of penal laws, kept us out of schools, and learning, and held them for centuries in ignorance. We should not let the world forget that there was a time when, as Usher says 'Ireland was the refuge of civilization and literature.' We see St. Patrick at Armagh establishing a university which in the ninth century had 7,000 students, representing all the countries of Europe, and Milan, and Clermont and Rome, and the like. It is a stream of saints and scholars like Greek warriors from the wooden horse at Troy." The sexton told us in barbarism when the Irish scholars went to his land to civilize him and teach him his letters. Montaigne says that "in the Irish monastic schools were trained an entire population of philosophers, architects, painters, musicians, poets and historians. His inspiration arose from the teachings of the Catholic Church.

"Why, then, do men say that the Catholic Church is the education and should not speak on the question of schools. To her the world goes to-day for all that is great in art. In her architecture has its highest inspiration, and the mighty names of Michel Angelo, a Bramante, and a Eugénie shine from her walls, and men are proud to shine inasmuch as they copy the grand old cathedrals. The song that resounds through her aisles is freighted with the names of men who seem to have heard the heavenly strains and adapted them to earthly ears. Mozart, Haydn, Rossini, and Liszt have been great because of the sweet influence of the Holy Sacrifice. She blessed Columbus discovering a New World, and De Soto finding a mighty river. She gave Dante a refuge when exiled from his native Florence; she crowned Petrarch as lyric poet. What could not be said of the epoch of Bede, Alcuin, of Alfred the Great, of Charlemagne, of Leo X., Gregory the Great, and Louis XIV. They are ages of literature, and they were ages that, but for the Catholic faith. Let us hear his voice when she calls us to her schools that she may train her children in the way in which they should walk. She will not be satisfied with mind culture alone, for she knows that Greek and Roman culture did not save Greece and Rome from destruction. She proclaims that true civilization does not consist in the cultivation of letters and art, elegance of dress or manner, wealth and material prosperity, but in good morals based upon an exact knowledge of Jesus Christ and a faithful practice of religious duties. She believes that not even republics can have stability unless founded upon intelligence and virtue, and that virtue must be Christian. She says that the mould in which children should be formed must be a Christian mould, that their education must be Christian. This school is such a mould, and you should welcome the day when your children under the shadow of Mother Church shall drink at the fountain of Christian knowledge. The community should feel that a stronger influence is here for good than anywhere else, and should rejoice in that which will make your children better men, true members of the family, more devoted citizens, and this must come from Christian education."

ST. CATHARINES.

Dedication of the Roman Catholic Church.

ST. CATHARINES, May 20.—Yesterday will long be remembered in Roman Catholic circles here, it being the occasion of the blessing or rededication of St. Catharine church. This edifice has recently been greatly enlarged and improved, and is now one of the finest church buildings in Ontario. At no time in the history of the church was there such a gathering of ecclesiastical notables and dignitaries—two bishops, two superiors of the Carmelite order of the priesthood, the pastors of the neighboring towns and nine local clergymen, as follows: Bishop Walsh of Toronto; Bishop O'Connor of St. Catharines; Fathers Meyer and Pius, Superiors of the Carmelite Order; Father Shanahan of

Niagara; Father Allen, of Merriton; Rev. Dean Easton and Father Smyth of St. Catharines. The building was crowded to its utmost capacity, including in the congregation many Protestant citizens. The procession inside and outside the building was in the following order: Cross-bearer; 24 young boys, dressed in white surplices and black gowns, each holding a candle, walking two by two; Father Pius, deacon of honor; Father Smyth; sub-deacon of honor; Father Allen, of Merriton; deacon of the mass; Bishop O'Connor full deacon of the mass; six boys, dressed in purple surplices.

The procession passed down the main aisle of the church, on through the large doors, and made a complete tour of the outside walls, the bishop on intervals sprinkling the walls of the building with the holy water, and at intervals the following prayers were recited—"Actioes nostras," etc.; "Ani phantasm asperges me," was next intoned; then the "Miserere" was recited by the clergymen alternately. Arriving at the main doors again, preparatory to entering, the bishop read the prayer, "Jomine Deus." On entering, the Litany of Saints was recited, proceeding to the sanctuary, where the Mass was celebrated. Then the various sides and wings of the church were visited, the blessing being repeated at stated times, accompanied by the palms. "Ad Dominum," "Lectus Osculus Meus," "Lectus Sun" the whole concluding by returning to the sanctuary and saying different orisons. A pontifical high mass was then celebrated by his Lordship Bishop O'Connor. This was the first pontifical high mass in this diocese outside of St. Michael's cathedral, Toronto. Bishop Walsh then delivered an eloquent and powerful sermon. In the evening the sacred edifice was again filled to repletion. Bishop Walsh presided, Father Meyer, superior of the Carmelites, and delivered an interesting and eloquent sermon.

PRIESTS MARKED FOR VENGEANCE.

Anonymous Threats of Death Received of the Baptism of a Hebrew Convert.

Mayor Grant yesterday sent a communication to President French, of the Police Board, enclosing four anonymous letters received by Rev. Francis J. Frenzel, a priest of St. Stanislaus's Church, and by Rev. H. Klimecki, pastor of the church of St. Stanislaus, both of which letters were marked "Ani phantasm asperges me." The letters were in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue Hospital. She is a married woman, twenty-five years of age. When she was discharged, in January, from the hospital she did not return to her usual relatives, and these are much against their lives. The fact made known in the case of Father Frenzel was called by Rev. Mr. Young, a Presbyterian missionary, to baptize Sofia Roma, a Jewess, who was in Bellevue