

which did not lead to atrocity, the Legislature said, most properly in his opinion, that the prisoner is to be treated as a first class misdemeanant."

Mr. Balfour's whole treatment of the political prisoners has thus been pronounced to be a transgression of the law: the prison path, the forced consorting with criminals, and other cruelties by which John Mandeville was tortured to death, and other prisoners were brought almost to death's door. However, Judge Morris declared, apparently with great reluctance, that decisions of the superior courts obliged him to regard the meeting addressed by Mr. O'Kelly, as an unlawful assembly, he therefore confirmed the sentence of imprisonment, but as it was a case not involving moral guilt, the clemency of the law should be extended to it and he reduced the sentence accordingly.

In the face of such assurances from judges who are impartial, Mr. Balfour still has the hardihood to declare that the object of the Coercion Act is only the suppression of crime, and that Ireland is blessed under English rule, with the same laws which govern England! The truth is that Mr. Balfour finds it a very convenient way of increasing his majority in Parliament, to imprison Irish members. Mr. Smith was issuing at the time an urgent appeal to supporters of the Government to be in their places in the House during the session which began on the 6th inst., as important measures would be disposed of during the session. The imprisonment of two Nationalist members at that critical time, namely, Mr. O'Kelly and Mr. Sheehan, on any pretence, however trivial, is equivalent to the presence of two additional Tory members.

PROTESTANT MISSIONARIES.

The discussion we referred to last week between Rev. Canon Taylor and the English Church Mission Societies is bringing to the light of day what was hitherto confined to the knowledge of those most interested. The traveling schools for the foreign mission obtained enormous sums from the pious devotees, both rich and poor, in England, who had at heart the conversion of the heathen populations of Asia and Africa. By the revelations of Canon Taylor, founded on valuable information drawn forth from Indian civilians and African travellers, two main questions on the very interesting subject have been satisfactorily answered. The first is, have we reason to be satisfied with the results of missionary enterprise? Decidedly no, answers the learned Canon, for in China alone, out of an increase of population at the rate of 4,000,000 last year, only 167 persons received Christian baptism. To accomplish even this small work 247 agents were employed, at a cost of about \$75,000. At which rate, to make two converts in a year, three agents would have to be employed, at a cost of \$1,000. In Northern India 715 agents made 173 converts, at a cost of \$34,186, or \$1,000 a piece. If one convert is very expensive, how is it possible to convert the millions "who sit in darkness and in the shadow of death"? All the money and all the men in Christian countries could never succeed in establishing the faith among the heathen Chinese or the Brahminical Hindoos. And then the question might be raised, of what character is the baptism so given or of what nature is the faith so imparted at such enormous expense, and with such heavy sacrifices? Is it baptism by immersion, which English churchmen ridicule, or is it baptism by aspersion, in the administration of which scarcely one drop of water reaches the subject of the sacred ordinance? Or is it a mere ceremony, or a seal of righteousness or a true sacrament instituted by Christ? "Without which no man can enter the kingdom of heaven?" Very few, if any, of the agents believe in the latter. And if they do not believe, themselves, that baptism is a saving and necessary ordinance essential to salvation, where is the sense of their making so many sacrifices of time and money to administer it to people who, with most Protestants, and with the vast majority of ministers and missionary agents, believe that they can live and die and be saved without it? But Protestantism would be nothing if it were not inconsistent.

And of what character is the faith imparted? What code of doctrines is inculcated to the unfortunate heathen who is the object of such anxious solicitude and the innocent cause of so much expense and fatiguing journeys, and harassing cares and sufferings from tropical heats, endured by the devoted missionary? Is he told that the Son of God who came down from heaven, to redeem the world from sin and from hell, established a holy Church with power to teach all truth, and to lead to all holiness?—that Christ is the good shepherd, and that all men should be members of the one true fold?—that there is but one God, one Faith, one Baptism, one Father of all, and that there is but one truth, and one true Church? Will the poor heathen be taught that faith must be catholic, as charity, "which be lieveth in all things," and that faith alone will save no man?—that faith without good works is dead, and that all works, and all preaching, and all sacrifices are naught,

unless they are vivified or enlivened by charity?

It is very doubtful, nay, impossible, that these sacred truths may be imparted to the unconverted heathen by the numerous bands of missionaries or agents who undertake to spread the light of Christianity among the heathen population.

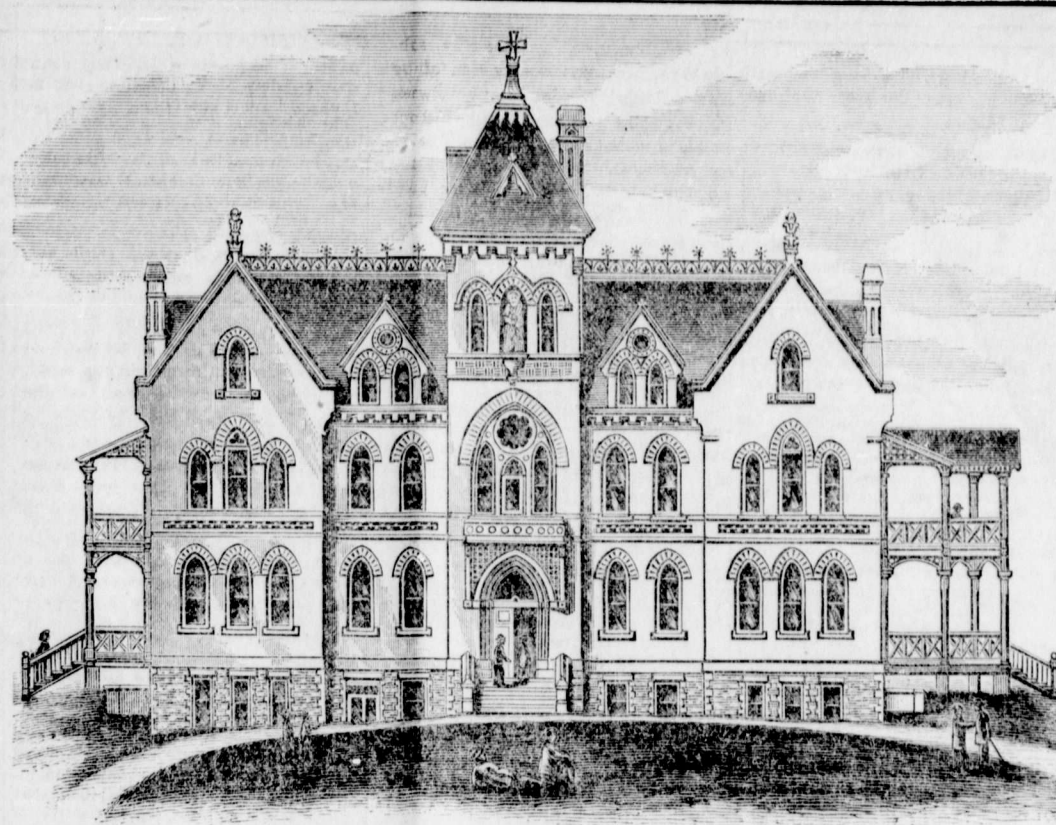
The number of missionaries, we are informed, is 6,000, together with 30,000 native agents. One missionary preacher, at \$1,000 a year, which would not be excessive, and \$400 per annum given to every agent, would require a sum of \$18,000,000 every year. And this excessive cost does not include the necessary expense of travel, or the incidentals connected with the baggage and outfits and indescribable paraphernalia inseparable from missionaries' wives and children, which would bring the sum total to at least \$20,000,000. One Jesuit Father named Francis Xavier, in a space of ten years, planted the Christian faith in fifty-two different kingdoms, preached the gospel through 9,000 miles of territory, and baptized more than 1,000,000 persons. There was no expense attached to his mission, nor had he wife or child to impede him in his triumphant march to the conquest of souls for virtue and for heaven.

It appears that Canon Taylor has arrived at the conclusion that the real cause of the failure of Protestant missionary work is found in the character of the men selected for this task. Exactly so. This cause was known to Francis Xavier three hundred years ago, and to the first apostles at the outset of Christian missionary work began now two thousand years hence. It takes the Protestant world a long time to find out the truth. That a man to be a true disciple of the Author of Christianity, "should take up his cross, deny himself and thus follow Christ," is something the Protestant mind could never grasp, nor was it ever brought home to Protestant conviction so forcibly as when attempts have been made by heretical missionaries to convert the heathen and subdue the proud spirit of unbelief to the sweet yoke of Christian faith and ethics. "If they are to succeed," exclaims the learned canon, "they must dedicate themselves to their mission, just as the Apostles did of old. They must serve not for pay but for the love of God." For having the hardihood to say and write this on a public journal the poor canon is belabored on all sides by "devoted churchmen," so we are told. What the churchmen are devoted to, we can perfectly understand—their rich incomes and the vast sums flowing in from the easily duped among the plethoric ladies and well-to-do business men who subscribe mightily to the greatest and most philanthropic of all works, the conversion of the heathen in foreign parts. But Canon Isaac Taylor rises high above all their clamors and persistently maintains that the Protestant missionaries, to have any success, must copy the lives and study the actions of the Catholic missionaries. Nor will it suffice that they study them: they must go and do likewise. Thus he insists that the agents and preachers in India and China "must give up all European comforts and European society, and cast their lot in with the natives, and live as the natives live, striving to make converts by their own resignation. Until that is done no thoroughly good results can be hoped for."

Two thousand years ago our Blessed Lord said: "If any man come to Me and hate not his father and mother and wife and children and brothers and sisters, yea, even his own life also, he cannot be My disciple;" and again: "So likewise every one of you that doth not renounce all that he possesseth cannot be My disciple." St. Francis Xavier understood all this very well, because he read the holy evangel to advantage, profiting by every warning and accepting to the letter every heavenly counsel it inculcated. So have the Catholic missionaries on all occasions said good bye to home comforts when they set out on their perilous journey of missionary life. Alone and unprovided, without scrip or staff, they came to Canada in the early days, and converted to Christian truths, and to the practice of every virtue, the fierce Huron tribes and the savage Algonquins. They planted the cross on the snow-capped heights and amid the dark canyons of the Rocky Mountains. They introduced European civilization and canon law among the faithful aborigines of Paraguay in the southern hemisphere.

The Province of Manchooris, in the Chinese Empire, reckons its converts to Catholic faith and practice by the million. And the mild and beneficent influence of Archbishop Lavigerie, the apostle of death to the slave trade, is now felt and acknowledged throughout all Algeria, and promises to secure for the Kingdom of Christ the millions who inhabit the great Saharab and the equatorial kingdoms of Central Africa.

These magnificent results would be utterly impossible for evangelical preachers who are unwilling to obey the evangelical counsels. They may invade China or Hindostan in their thousands—they may scatter broadcast their bibles and their tracts—but as long as they are men like other men—having wives and children and bag and baggage—the natives



THE NEW ST. JOSEPH'S HOSPITAL, PETERBORO, ONT.

will never see in them apostles of Christ or messengers from heaven. It is all very well for Canon Taylor and others to say that they must give up all European comforts and cast their lot in with the natives. To do this they should obey the evangelical counsel, and give up father, mother and wife and brothers, nay, even sacrifice their very lives. But this they never will consent to. Not only will they not submit to such excrucious on the part of Canon Taylor, or bend their necks to the "sweet yoke," but they will hold up to ridicule the Catholic missionaries for doing so, and condemn what they call works of supererogation. The very practice and conduct that would ensure success they condemn, even though that practice and conduct be recommended by Canon Taylor, and be made imperative and declared "absolutely necessary by the Divine Founder of all missionary work, Jesus Christ."

HOOTING MR. GLADSTONE.

Recent dispatches brought the news that "at Oxford a crowd, which was composed largely of undergraduates, groaned and hooted Mr. Gladstone as he was driven to the residence of Warden Kellicie." The learned gentlemen who preside over the godless universities must have lost all control, if they ever had any, over the pupils who attend their lectures. Boys, no doubt, must be boys, the world over, but boys who are studying under the direction of the most erudite scholars and most learned professors in Europe, ought to be expected to know how to behave themselves. We learn from Plutarch that long before the Christian era the young pagans of Athens and Sparta were taught above all things to revere old age. When an old man entered a room or an assembly hall all present arose to their feet to do him honor. It is not too much for us, then, to stigmatize the conduct of the Oxford students as worse than pagan. We hear sometimes of University students creating an uproar in Moscow or Paris, but then we hear also of arrests being made and summary punishment inflicted on the offenders against law and decency. But it is quite otherwise in our blessed Anglo-Saxon civilization. Who ever heard of arrests made and fines and imprisonment imposed on the riotous students of Trinity College, Dublin? In Oxford they may hoot and groan with impunity a venerable old statesman, who may, in time to come, when the clouds of prejudice roll away, be styled "the Father of his country." Already has the world adjudged him the title of "the grand old man."

In Toronto also the university students seem to have *culte blanche*—to create a pandemonium of their own at will, to make night hideous with their yells and moans and unoffending citizens. Instead of being fined or imprisoned they are patting on the back and told to "go it while they are young." The men who resent their insulting and disgraceful conduct, like Dr. McCully, are sent for trial to the next court of competent jurisdiction. O tempora, O mores!

KIND WORDS.

The London, Ont., CATHOLIC RECORD, always a good paper, is likely to be still further improved, if such a thing were possible, by the enlightenment of the able pen of Father Funnery in aid of that of the very able Father Northgrave.—Catholic Columbian, Columbus, Ohio.

The Catholics of Charlestown, S. C., are going to restore the cathedral, which was destroyed in 1801 in that city. It is dedicated to St. Finbar, the patron saint of Cork, who lived thirteen centuries ago. Cardinal Manning and other English prelates have sent an address to the pope, protesting against the Italian penal laws.

SPECIAL TO THE CATHOLIC RECORD. DIOCESE OF PETERBORO.

ST. JOSEPH'S HOSPITAL, ASHBURNHAM.

Catholic Charity vs. Sectarian Bigotry.

In a late issue of the RECORD we furnished our readers with a full description of the splendid ceremonial attending the solemn ceremony of the laying of the corner stone of the chapel of St. Joseph, which forms a part of the structure to be known as St. Joseph's Hospital, a picture of which we are pleased to be able to present to-day for the gratification of the many friends and benefactors of such admirable institutions. Although the diocese of Peterboro is still in its infancy, and admitted to be the poorest in the Province, here is an institution rising in their midst that would do credit to any city in Ontario. For the Catholics of Peterboro an hospital is of absolute necessity, for, and to say, the only hospital at present in the town has been erected and endowed, as will be shown by official documents, for the exclusive benefit of Protestant patients. As a consequence of this bigotry, several Catholic invalids have already been refused admission, and the only course open to Catholics was either to send their patients to Toronto or to allow them to die a lingering death in the common goal. Last winter, when diphtheria prevailed to some extent, and Catholic children were refused admission to the Nicholls' hospital, the bishop, moved by compassion for his suffering flock, actually converted the late bishop's residence into a temporary hospital, where the little sufferers were cared for by the good Sisters of Notre Dame and other nurses provided by the friends of the afflicted. This incident showed His Lordship the necessity of taking immediate measures for the protection of the suffering members of his flock. He had no money at his disposal, but, by surveying into town lots and disposing to advantage of a field on the outskirts of the town, he succeeded in securing funds sufficient to purchase a much more desirable property in the village of Ashburnham, adjoining the town of Peterboro, and separated only by the Otonabee river. The proceeds of the sale of lots amounted to \$16,000, with nine lots unsold. Six thousand of this secured the purchase of the five acres of beautiful land on which the new structure now stands, and the remaining \$10,000 forms the nucleus of the building fund, to be hereafter supplemented by the donations of the faithful and friends of the institution. Although the work is purely diocesan, and expected to be sustained chiefly by Catholic charity, yet, as the Bishop declared in the course of his address on the day of the laying of the corner-stone, his doors shall be open alike to Catholic and Protestant invalids, and no patient shall be denied admittance because of his creed, color, or national-ty. Whilst the Nicholls' Hospital, on the opposite bank of the river, which is endowed and sustained as it is by compulsory taxation, selfishly shuts its doors on one-fourth of the population, through hatred of the Catholic Church St. Joseph's Hospital on the hill, with its crossed crowned cupola in the heavens, opens wide its arms to suffering humanity, and says to all, in the words of our Holy Mediator, "Come to Me all ye who labor and are heavily burdened and I will refresh you."

"LOOK AT THIS PICTURE AND AT THIS!" Until the year 1855 Peterboro was unprovided with an hospital. On the 29th day of January of that year a rich widow named Mrs. Nicholls, (said to be a millionaire, and to be influenced by Presbyterian ministers), made an offer to the town and county councils of an hospital on the following unchristian and uncharitable conditions, viz: that it should be, in her own words: "FOR THE EXCLUSIVE BENEFIT OF ALL CHRISTIANS OF PROTESTANT DENOMINATIONS."

To this offer the Catholic members of the council very properly took exception, arguing on the well-known maxim and just principle of "no taxation without representation." The Catholics made two fair offers in the way of amendments. They were willing to pay their share of the taxes provided the hospital were a general one, or, if not provided, their share of the taxes would be given over to another institution to be founded for their own patients. Both proposals were rejected, as the lady's lawyer announced that she was unwilling to have any amendments made. The following is a copy of the lady's letter as taken from the printed minutes of the council proceedings:

It is headed, as if in mockery, "A MUMIFICENT GIFT." Mr. A. E. Foussette presented the following communication from Charlotte J. Nicholls, which was read:— Peterborough, Jan. 29th, 1855. GENTLEMEN,—I beg to submit to you a proposition for the establishment of a hospital to be maintained by your corporation and that of the town of Peterborough. With this object in view I have purchased the property known as "Molra Hall." I am prepared to convey it completely furnished, together with that portion of land now fenced off as appurtenant to it, to the two corporations jointly, on condition that they will maintain it efficiently as an hospital; that it shall be for the exclusive benefit of all Christians of Protestant denominations, and that it shall be called the "Nicholls' Hospital."

I further agree, that as soon as the necessary arrangements are completed by the two corporations for placing the hospital in order for the reception of patients and for its management, I will pay over to the two corporations, as an endowment, the sum of ten thousand dollars, the interest upon which shall be used for the maintenance of the hospital. Trusting that this communication will receive your favorable consideration, I am, gentlemen, Your obedient servant, CHARLOTTE J. NICHOLLS.

Councillor Catill said that he thought there would be trouble in having the institution for Protestants only. He knew that Roman Catholics would object to being taxed therefor.

Mr. Foussette was heard. He said that it was more in the management of the establishment that Mrs. Nicholls wished the Roman Catholics excluded than in the admittance of patients. He said she was not willing to have any amendment made.

Councillor K. J. said that nothing was more absurd to him than religious dissension. He thought that Catholics ought to be admitted if they were taxed for it, the same as to Kingston or Mon real. Councillor Mezzies moved, seconded by Councillor Green, that the thanks of this Council be, and hereby are, tendered to Mrs. Nicholls for the handsome gift given to the town and county, and that the clerk be instructed to send a copy of this resolution to Mrs. Nicholls. Councillor Rutherford moved, seconded by Councillor Green, that the communication of Mrs. Nicholls be referred to a committee, they to act in conjunction with a committee of the County Council Carried.

This did not end the matter. The Catholic members of the Council, by the advice of the late Bishop Janet, warned the council that if they accepted the hospital on these objectionable conditions that prompt action would be taken in the courts to protect the rights of Catholics. Mrs. Nicholls' next finding that she could not legally compel Catholics to pay taxes for the support of an avowedly sectarian institution, modified her proposition by asking that the future support of the hospital should devolve on the Protestant taxpayers only, and insisting that the hospital should be for the exclusive benefit of Protestants of the town of Peterboro. The following is a copy of her second letter containing these propositions:— Peterborough, September 14, 1855. To the Town Council of Peterborough:— SIR,—On further consideration, and in view of the difficulties which appear to surround the acceptance of the Nicholls' Hospital by the town and county jointly, I have determined to withdraw my original offer and to submit the following in its place: I now propose to transfer the hospital to trustees to be named by me, together with an endowment of \$15,000, for the exclusive benefit of Protestants of the town of Peterborough, to be supported exclusively by the Protestants of the town, and it is my desire that the necessary legislation should be obtained for the purpose of enabling your body to impose a special tax for this object. I would suggest that in any legislation obtained, provision be made for the village of Ashburnham to the benefit of the hospital upon like terms. The hospital is now in order, ready for the reception of patients, and an efficient lady superintendent and staff of servants are already in charge, and I hope that there will be as little delay as possible in placing the hospital in such a position that it may be available to those who are in need of it.

I am, sirs, Your obedient servant, CHARLOTTE J. NICHOLLS. Councillor Mezzies moved, seconded by Councillor Kendry,—That the proposition of Mrs. Nicholls be accepted upon the basis proposed by her and that she name the trustees to manage the institute, and that the thanks of the Council be tendered to her for her handsome offer. Carried. By this compromise the Protestants of the town are compelled to pay a special tax for the support of the Nicholls' Hospital, from which tax all Separate School supporters are exempt. The narrow sectarian character and management of the institution has disgusted many respectable Protestants, who now admit the error of the council, and the strain cast on their fair town by such bigoted fanaticism. Several of the leading citizens and prominently the physicians have expressed approval of the broad Christian platform in which St. Joseph's Hospital is to be erected and sustained, and promise substantial aid towards its maintenance. The following accurate description of the site is taken from the Peterboro Examiner. The site of the new hospital of St. Joseph is that of St. Leonard's, Ashburnham, one of the most appropriate and beautiful sites for such an institution to be found anywhere. Not only does its elevated position give a splendid view of town and country, but its salubrious purity of air—answers to the highest degree the sanitary conditions required in a healing institution. The plan, prepared by Mr. J. E. Belcher, and approved of, call for a three story building, in the Gothic style, as becomes the site, with a basement of a height of ceiling—10 1/2 feet—sufficient to count as another story. The main, or general, entrance is kept well elevated, but the conformation of the ground permits of the entrance for patients being on a level with the drive. The area of the building is 60,000 feet. There are four general wards—two male and two female—and twelve rooms for private patients. All the necessary accessories are provided for, surgery, dispensary, etc. Altogether fifty two beds for patients are available. The upper story is devoted exclusively to patients afflicted with contagious diseases, and on this story are rooms for the nurses charged with the sole duty of waiting on such patients. The plumbing, heating, ventilation, and general sanitary regulations are of the most approved kind it is possible to apply. The new building, with its chaste and striking architectural appearance and commanding position, will be a conspicuous figure from all points of view, and will, it is hoped, be as a beacon light for years to the otherwise friendless and afflicted, beckoning him to a haven of help and health. The same local paper, in its issue of the 24th ult., refers to the ceremony of the laying of the corner stone as follows:—

LAYING THE CORNER STONE. Upon taking up their stations on the platform, the Bishop and clergy proceeded with the ceremony. At the proper time the stone was lowered into its place, the Bishop declaring it "well and truly laid," etc., using for the purpose a handsome ivory handled silver trowel presented him by Mrs. Dr. O'Sullivan, beautifully inscribed as follows:—Presented by Mrs. Dr. O'Sullivan to Mr. Dowling, Bishop of Peterborough, as a souvenir of the laying of the corner stone of St. Joseph's Hospital, October 21st, 1888. The trowel was furnished by Mr. McClelland. Previous to this a number of papers had been enclosed in a tin box and deposited in a cavity mortised in the under stone. These included copies of the local newspapers, Examiner, Review and Times, and the CATHOLIC RECORD; also a copy (in Latin) of the following document, which the Bishop read aloud to the people assembled:—

On the 24th day of October, A. D., 1888, being the Feast of the Archangel Raphael, the first stone of the chapel of St. Joseph in the hospital of the same titular saint, was laid by me, Thomas Joseph Dowling, Bishop of Peterborough, assisted by my Vicars-General P. D. Laurent and J. Brown, together with a great concourse of diocesan and neighboring clergy, and of the faithful benefactors of the cause. Leo XIII. gloriously reigning, as Supreme Pontiff; Her Majesty Queen Victoria, ruling over the British Empire; Lord Stanley of Preston being Governor General of Ontario; James Stevenson, Mayor of Peterborough; John Barnham, Reeve of Ashburnham; John Belcher, the architect of the structure.

In testimony whereof, we, the undersigned, have subscribed our names. BISHOP OF PETERBOROUGH. P. D. LAURENT, V. G. (And all the clergymen in attendance.)

THE BISHOP'S ADDRESS. His Lordship Bishop Dowling then delivered an address, in which he said the hospital was to be called St. Joseph's, and he wished it distinctly understood that it is to be strictly non-sectarian; that its doors will be open to the suffering of all nationalities and denominations. An event of this kind was an important one in the history of the people of the diocese, because the building, when finished, would be a lasting monument to their generosity, charity and piety. He thanked the clergy who were present and the other gentlemen, particularly the Mayor and town council of Peterborough, the members of Parliament and the Reeve of Ashburnham, as well as the other prominent public and professional men there assembled. What was meant by charity was the love of God. This institution was to have a chapel, and the corner-stone of the chapel had been laid. It was to be also a house of charity, which meant that they should love God with all their hearts and souls, and, after God, they were bound to love their neighbours as themselves. Who were their neighbours? Mankind of all classes and description, without distinction. True religion is founded upon love, and he assured the people that in erecting this hospital they were actuated by no other motive but the love of God and the love of suffering humanity. He hoped it might long remain as a monument to the piety and benevolence of the people of the diocese, and that it might take a foremost place amongst the institutions of its kind in Canada.

OTHER SPEAKERS. After His Lordship had spoken several distinguished citizens, including the Mayor of Peterboro, the Reeve of Ashburnham, the members of Parliament, and

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