

The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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Register of the Week.

The week has not been without very serious interest for the Catholics of Toronto. The movement against St. Michael's Hospital culminated on Wednesday the 14th, by the City Council cutting off the grant from all except the Toronto General Hospital. The following report is taken from the *Empire* of the next day:

At the last meeting of the Executive Committee a resolution was passed ignoring all the hospitals of the city and giving a grant of \$20,000 for the keep of indigent patients in the Toronto General Hospital only. This step created no little consternation among the outside institutions and when the committee met again yesterday afternoon the representatives of the hospitals given the go-by were present in full force. Every member of the executive was in attendance, including the mayor.

Judge McDougall appeared in behalf of Grace Homoeopathic Hospital and asked that that institution be granted civic aid on account of its treatment of pauper patients. He thought the institution was doing good work and there could be no doubt that they were entitled to a share of the civic aid. The institution received altogether 70 cents per day for the keep of pauper patients, while their maintenance cost 85 cents per day. All they wanted to do was to keep the hospital afloat, and he wound up by showing that the institution was non-sectarian. He could not understand who had made complaint against the grants to all the hospitals with the exception of the Toronto General hospital. The students were welcome to the wards of Grace hospital.

Mr. E. Gurney supported the contention of Judge McDougall. He stood before them as a large specimen of a small pill-taker, and spoke strongly in favor of homoeopathy. They did not ask for charity, but they wanted what was right.

Dr. McConnell presented the case of St. Michael's hospital. Dr. O'Reilly, of the General hospital, had stated his opinion as being in favor of each hospital standing on its merits. There was nothing in the talk about sectarianism. He (Dr. McConnell) believed the nurses of St. Michael's hospital were highly competent.

Ex-Ald. DeFon endorsed what Dr. McConnell had said. Those in charge of the institution had gone to considerable expense to prepare for the reception of public patients, and now this patronage had been suddenly withdrawn. He read a statement signed by the faculty, showing that the management and equipment were excellent and that patients of all creeds were taken in. He criticized the statements of Dr. Orr at the last meeting of the executive.

Mr. W. H. Howland, as an ex chairman of the Toronto General Hospital Board, said the hospital which he had represented was not interested in the withdrawal of the patronage from the other hospitals. It would be a pity to reduce the facilities for the treatment of the sick that were to be found in Toronto to-day.

Mr. Thomas Long also spoke on behalf of St. Michael's hospital. All they asked was to be treated the same way as other hospitals in the city doing the same work. If they were doing the work fully as well as the General hospital they should have the same treatment. All classes and creeds were treated at St. Michael's. He understood that the students were permitted to visit the hospital whenever it suited their convenience.

Dr. Dwyer, the house surgeon at St. Michael's hospital, said his hospital was just as free to the students as the General hospital.

Dr. Lynd said the chairman of the Board of Health had explained that the amount of \$20,000 would cover the amount necessary for the keep of indigent patients. He, therefore, moved that the motion passed at the last meeting to the effect that no patients be sent to any but the General hospital be rescinded, and that the system of sending city patients to the hospitals be the same as last year. He would be sorry to see a narrow spirit shown in this matter.

Ald. Orr was sorry that the question moved at the last meeting of the committee had brought about discussion on the lines that

had followed. He was not going to criticize any of these hospitals but he would refer to a letter in the papers signed by House Surgeon Dwyer. Dr. Dwyer had attributed it to the speaker as saying that Dr. Dwyer was not a qualified medical practitioner. He had said nothing of the kind, but he did say that the superintendent of that institution was not a medical practitioner. (Hear hear.)

Mayor Fleming—who is that?

Ald. Orr said he referred to the Rev. Mother de Chantal. He defied any person to contradict the statement. This lady was the absolute monarch of the institution. He objected to Dr. Dwyer and others, when they thoroughly know what he meant, attempting to place him in a false position. He knew of two medical men who had withdrawn from the staff on account of the nursing which their patients received. No professor of Toronto University or Trinity had delivered a clinic in St. Michael's hospital, and he ventured to say they would not be allowed to do so by the medical staff there. He did not think the Toronto General hospital should be sacrificed to support these sad institutions. The city paid for no indigent patient in the Toronto General hospital for longer than three months, but it was not so in the case of the other hospitals.

Ald. Bailey contended that it would be a saving if all the city patients were sent to the General hospital. He had instances where visitors had been refused admission to St. Michael's hospital. In this same institution there were patients to day who had been there at the expense of the city for over 240 days.

Ald. Leslie favored city patients being sent to the General hospital.

Mayor Fleming made an appeal on behalf of St. Michael's hospital, claiming that the General hospital authorities were not in sympathy with the present movement.

Ald. Davies would not pass by the homoeopathic institution, but the city should only recognize one general hospital.

Ald. Lynd's motion to rescind the former resolution was lost, only the mover, Ald. Shaw, Carlyle and the mayor voting for it.

A motion by Ald. Lamb, that a grant be made of \$1,000 each to St. Michael's and to Grace hospital, was lost, the mayor voting against it.

Our comments on the above are reserved for another column: suffice it here to say that the decision is in keeping with the bitter spirit—dreadful of the age. Compare the action of the Toronto City Council in this matter with Councils in France where they expelled religious from the charge of the sick. In the latter case it was expulsion, in the former it is prevention.

Canadian Presbyterians are agitated over an address delivered by Prof. Campbell of Montreal last winter similar in thought to that of Dr. Briggs for which the latter was condemned by the Presbyterian General Assembly at Washington. In February the Rev. John Campbell well known as a ripe scholar and thoughtful student, delivered a lecture before the faculty and students of Queen's University, Kingston, upon "The Perfect Book or the Perfect Father." Starting from the principle that man in mind and heart needs and seeks infallibility, he lays down the particular application of this proposition that Protestant Christians "bestow this character (of infallibility) upon the greatest book in the world, known as "The Book or the Bible, The Scriptures of the Old and New Testament." He thereupon assails the Bible with all the weapons which the talent of an

able critic can supply and with all the freedom a fearless and independent churchman can command. According to Prof. Campbell the Bible is not a perfect book, the idea of an infallible Bible is "vulgar idolatry;" the writers of the Old Testament to whom God spoke at divers times had different and contradictory ideas of God: that God is calumniated in the Old Testament, for says Dr. Campbell: "I do not find the imperator in the New Testament, nor the judge, nor the warrior, nor the avenger." But it is impossible to analyze in a paragraph a five column lecture. Although not meant it is a direct blow at the Protestant teaching of the Bible, the whole Bible and nothing but the Bible. Mr. Campbell would do well to study Catholic Philosophy upon the Divine Attributes, and learn the sublime views which reason carrying in its hand the torch of faith holds concerning God. St. Thomas *contra Gentiles* will be an infinitely better guide for a mind like his than the slow, doubtful groping of self-opinion which starts from ignorance and after wandering over all the regions of thought winds up in doubt. That man needs an infallible guide, that the dumb Book cannot act such a part, that men of Dr. Campbell's thought can only find refuge in the harbor of a living, teaching truth are practical conclusions to be drawn from this clever, yet problematic discourse. The General Assembly sitting at Brantford brought up the case and referred the subject to the Montreal Presbytery, which has not yet come to a decision.

The third clause of the Home Rule Bill treating of matters in respect of which the Irish Legislature shall have no powers to make laws has at length been adopted. The next clause which forbids the making of laws bearing upon religious matters, the right of life and property, corporate rights and the rights of the people to the public sea fisheries, was entered upon. Two amendments in regard to the subsection on religious matters were thrown out by the withdrawal of one, and by the other being rejected without a division.

At a conference of the Irish members the resolution calling upon certain members of the *Freeman's Journal* including Mr. Sexton to resign was rescinded. They also urged Mr. Sexton to reconsider his determination of retiring from Parliamentary life. This he has done and will continue to represent North Kerry. Close upon this follows the news that some other member, Mr. Murrough for the South east division of Cork, threatens to resign on account of the attitude of Mr. Sexton and the *Freeman's Journal* towards the Parnellite faction. What

a shame to see such divisions maintained.

The German elections which took place last Thursday show so far as present returns are concerned an increase in the ranks of the Socialists. This would mean that opposition to the Government is strengthened, but as the Socialists are split up into many divisions the Government may be said to still hold its own. Many of the constituencies have not yet sent in returns, so that what the real state of the next Reichstag will be remains a matter of conjecture.

The manifesto of the Catholic Centre party treats exhaustively the questions of the day military, political and social—and maintains that the forefront of opposition is to the transformation of the Empire into a military state, a standing army in times of peace. But this standard is lowered by the clause which states that the Catholic party is ready to grant for army and navy purposes everything which is necessary for the defensive powers of the Empire. Turning its attention to ecclesiastical questions it sets forth the Centrists' demands in plain terms as follows: "It will be our chief and most patriotic object to close as soon as possible this, the most dangerous wound from which Germany suffers. It will be our aim to attain the most perfect liberty of conscience and of religion independence, freedom, and respect for the Church, and complete equality in every department of public life for the followers of recognised Christian creeds. Above all, the law of exception against the Jesuits and the Orders supposed to be affiliated to the Society of Jesus must be repealed. We intend to bring this motion as soon as possible before the Imperial Diet again, and we shall not be deterred from our purpose by any political situation. We are determined to repeat it until the Reichstag and the Federal Governments acknowledge that denominational prejudices must not be given a voice in the decision, and that, after the repeal of the law of exception against social democracy, the survival of the against members of Catholic Orders is calculated to arouse tenfold bitterness."

The pioneer parish of Oshawa opened a new chapter in its history on Sunday last, when his Grace, the Archbishop, laid the foundation stone of what will be a beautiful brick church. His Grace was accompanied by Vicar-General McCann. The old building, situated north of the presbytery, was commenced in 1841 by a Father Kirwan. The new church is on the lot south of the priest's house. The pastor, Father Jeffcott, is devoting himself to the great work with an energy which will certainly secure success. His many friends throughout the Diocese, as well as the now scattered members of the Oshawa parish, will, no doubt, help the deserving cause.