

ST. MICHAEL'S HOSPITAL.

Laying of the Corner Stone.

Last Sunday afternoon witnessed the very interesting ceremony of laying the corner stone of the new wing of St. Michael's Hospital, by his Grace the Archbishop. The following clergy were present: Very Rev. Father McCann, V.G., and Dean Cassidy, Rev. Fathers Brennan, C.S.B., Hand, Cruge, Grogan, C.S.S.R., Walsh, Frachon, C.S.B., Ryan, Murray, C.S.B., Rohleder, Kelly, Coyle, Carbery and Tracy. Amongst the lady besides Hugh Ryan, Esq., the generous benefactor of St. Michael's Hospital, we noticed: Messieurs T. Long, J. J. Foy, E. O'Keefe, Wm. Ryan, P. Boyle, J. J. Murphy, P. Hughes, B. B. Hughes, Dr. McMahon, A. W. Holmes, M. J. Woods, W. J. Mallon, A. A. Post, Dr. McKeown, Hon. F. W. Anglin, J. D. Macdonnell, T. J. Lee, J. P. Murray, F. B. Hayes, Ottawa.

The students of St. Michael's College, under the leadership of Father Murray and Mr. Plomer, sang the psalms for the occasion.

Prior to the actual laying of the corner stone a vast congregation met in St. Michael's Cathedral to hear his Grace, who delivered the following impressive address upon the ceremony, and the action of the City Council with reference to the Hospital:

THE SERMON.

The occasion that brings us together to-day is the Ceremony of the blessing and laying of the Corner Stone of a large addition to be made to St. Michael's Hospital. The work of Hospitals for the sick and suffering is the law of love which Jesus Christ came to establish on earth. Dearest Brothers, Our Blessed Lord and Saviour, Jesus Christ, came on earth to establish therein the reign of the law of love. It is true that this law lay at the foundation of the Ten Commandments formulated by God on Mount Sinai as the rule of human conduct and life, but nevertheless it was not given a striking prominence in the old dispensation. In this dispensation God ruled His people by the manifestation of Almighty power by the force of stupendous miracles, by signal and tremendous chastisements of guilt, and in the might of His outstretched arm; fear, rather than love, was the characteristic of the olden dispensation.

The two-fold love of God, and of man for God's sake was to be the rule and law of the Christian dispensation—the most prominent feature and characteristic of the reign of Christ and of His religion in the world. He therefore summed up all the Divine Commandments into two: the lover of God above and therefore all things, and the love of one's neighbor for God's sake. On these two commandments depend the whole law and the prophets. These two branches of charity are inter-dependent: for if we love God we shall necessarily love our neighbor, who is His image. "And if," says St. John, "we love not our neighbor, whom we see, how can we love God, whom we do not see?" And this commandment we have from God: "that he who loveth God, loveth also his brother. I. John iv., 21. Our Divine Saviour gave this law of love such prominence, as a motive and guide of human conduct—he so emphasized and enforced its necessity and sufficiency, that it practically became a new law hitherto unknown, became now more fully and more explicitly unfolded and inculcated as the great rule of life.

"A new commandment I give you," said our Saviour to His Apostles, "that you love one another as I have loved you."—John xiii., 34. "By this shall all men know that you are My disciples, if you love one another." But this love of charity must not be a mere dead of theoretic love; it must manifest and energize itself in its work and action, for it must be modelled after the manner in which Christ loved us. Now, the love of Christ for us was most active, all embracing and constant. He came down from Heaven and became man for the love of us. He lived for us, He worked for us, He suffered for us, and He died for us. But for the poor and the sorrow-stricken and the afflicted, He had a special love and the most tender compassion. His whole Sacred Heart went out to them in all the mighty and beneficent power of His sympathy and love. In fact, whilst on earth He seemed to work and to love principally for them. He made His work and His mercies for them the test and proof of His Messiahship. In reply to the messengers of St. John, enquiring whether He was the expected Messiah, He in proof appealed to His charity and commiserations towards the poor and afflicted—"Go and tell John what you have seen and heard: the blind see, the lame walk, the deaf hear, the lepers are cleansed, the dead rise again and the poor have the Gospel preached to them."—Matt. xi., 25. He could have shown in a thousand ways the God-power that be-

longed to Him by nature and of right. He could have controlled the elements, as He did once on the sea of Galilee. He could have arrested the stars in their course and have suspended the laws of nature for the manifestation of His Almighty power; but He appealed instead to His work of tender mercy and compassion, that His conduct might be the model of the exercise of that love which He bestowed upon His children as the rule of their action.

"A new commandment I give you, that you love one another as I have loved you" For the poor, the sick and the suffering, He had a special affection and tenderness—the poor and despised, crushed and abandoned. His delight was to bring hope to the bed of the sick, to cheer their drooping spirits, to relieve their sufferings and heal their diseases. He cleansed the lepers of their most loathsome disease, and by His healing touch restored their putrid flesh to its original freshness and purity. Fever, the bloody palsy, dropsy, every manner of disease that racks the body with pain, overshadows the mind and heart with grief and sorrow, and finally dries up the very fountains of life—all fled at His omnipotent command or disappeared at His healing touch. They saw in Him the Author of Life and vanished from His holy presence. "And all these were sick He healed," said St. Matthew, "that it might be fulfilled which was spoken by Jesus, the prophet saying: 'He took our infirmities and bore our diseases.'" How beautiful is this characteristic of our Redeemer, and how plentiful it has been in lasting benefits for the sick and suffering in all Christian ages! He identified Himself with the cause of the poor, the sick and suffering, and declared that whatever works of humanity of tenderness, of mercy and charity and truth be done to them He would consider and reward as done to His own adorable person, for on the last day He will say to the just: "Receive you the Kingdom prepared for you from the very foundation of the world, for I was hungry and you gave me to eat, naked and you clothed me, sick and you visited me."

Before His Ascension into Heaven, Our Blessed Lord made permanent provision for the care of the poor and sick and afflicted so dear to Him. For this purpose He created an institution, chartered it with His own powers, secured for it an undying existence and commissioned it to continue unto the consummation of time the work of charity and mercy towards afflicted humanity which He had manifested. This is His Church. She is His bride, the flesh of His flesh and the bone of His bone. The Holy Ghost, the Comforter, the God of Love, descended upon her in Pentecostal fire and became her life and soul, enabling her to fulfil the sacred mission Jesus had confided to her. We find her in her very infancy discharging the office of protector of the poor committed to her. As soon as she was allowed to come out from the Catacombs into the light of day and breathe the air of Heaven, she set to work to care for the sick and to establish institutions for their healing and comfort. She called these institutions the hostelries of God—God's hotels—destined for the children of His predilection. We find them already in existence in the fourth century in Rome, Constantinople, Cæsarea; and as the Church advanced, adding nation after nation to her empire, so also the number of her hospitals increased until now at length they have become permanent visitations in every civilized country in the world.

Amongst them St. Michael's Hospital has recently taken its place. It was felt to be a great want for the Catholic Community. It is destined principally for our sick poor, and will, with God's blessing, do a vast amount of good, not alone for the healing of their bodily disease, but also for the cure of immortal souls. The new addition to be made to it will be fully as large as the original building, and will cost about thirty five thousand dollars. This large sum of money is the munificent, princely gift of a noble-hearted, high minded citizen.

Here let me say, with reluctance and pain, a few words about the recent action of the majority of the City Council, headed by the Mayor, against St. Michael's Hospital. You are aware that the City Council has by a majority decided that henceforward no poor patient shall be sent at the city's expense to St. Michael's Hospital, on the ground that it is a sectarian institution. Now, St. John's Hospital had been in existence for years before the establishment of St. Michael's. During those years we not only heard no clamor against it on the ground of its sectarianism, but city patients were sent to its wards and supported at the city's expense, and in addition, obtained an annual grant. It was only when St. Michael's Hospital was started that we heard all this cry about sectarian hospitals.

Now, let us see what there is in this cry and what just occasion there is for it. St. Michael's Hospital, it is true, is under Catholic management; but of its medical staff, numbering twenty, fifteen are Protestant physicians, Protestant patients are freely admitted (321 Protestants having been admitted during the past 22 months), and treated as kindly and tenderly as Catholic patients. There is no attempt at interference with their religious beliefs, and Protestant ministers are perfectly free to visit the members of their church, who may need or

desire their administration. This is the exact truth as regards the character of St. Michael's Hospital. Wherein, may I ask, is it more sectarian than other hospitals that are favored by the City Council? What are the facts of the case as regards these other hospitals? All the managers, save one, of the General Hospital are Protestant; all members of its medical staff are Protestant; all its trained nurses are Protestant; and yet, in the face of these facts, it is claimed that the General Hospital is non-sectarian, and St. Michael's is forsooth sectarian.

Grace Hospital stands exactly in the same position in this respect as the General Hospital—its management is under the control of Protestants, its medical staff are Protestants, its nurses are Protestant; and yet (Grace Hospital, in the opinion of the City Council, is non-sectarian, and St. Michael's is sectarian!

Take, as another instance, the Hospital for Sick Children, which is in receipt of an annual grant of \$5,000, from the City Council—all connected with its financial and medical management are Protestant; all its nurses are Protestant; but yet it is non-sectarian, and St. Michael's is sectarian!

In the face of these indisputable and undisputed facts the majority of the city fathers favor the aforesaid hospitals on the ground that they are not sectarian, and discriminate against St. Michael's on the pretence that it is sectarian; and they expose the intelligent citizens of Toronto to believe this mocking excuse, this transparent subterfuge! It were more honest, more manly and more in accordance with truth had they come out squarely and openly avowed that their shifts were aimed at St. Michael's for the simple reason that it is a Catholic institution as regards its management. This, and this alone, is the true reason of the City Council's action; this is the original sin that has blighted and blasted it to their estimation.

We protest against this action of the City Council as being distributively unjust, as being harsh, unfeeling and unmerciful to our sick poor, and offensive and hurtful to the feelings of our Catholic people.

Surely, in a matter of this kind, account should be taken of the wishes of the Catholic tax-payers, and some consideration should be felt for the feelings and comfort and happiness of the sick poor, who are so deeply interested in this matter.

Right here let me thank the minority of the Council who had the manliness and the courage and the spirit of fair play to stand up for the cause of right and justice, as well as of charity and true liberality on this question. We are sure that in doing so they represent the sentiments, convictions and wishes of the fair minded, truthful and intelligent classes of our Protestant fellow-citizens. These citizens do not wish that any intolerance should be carried so far as to sting our people with the sense of injustice, as to aim at the comfort and happiness of God's stricken ones, or to deprive them of the right of being sent, in their pains and sufferings, to institutions of their choice, where they would be surrounded by those tender sympathies and religious consolations springing from a common faith, that smooth the pillow of the sick bed, and bring the sunshine of sweet hope and holy resignation to the sufferers.

Be it remembered that we ask no favor. We only demand our rights as regards this matter. We ask for no grant, but we claim that our sick poor may be allowed to be sent to St. Michael's Hospital, and that the same amount shall be paid for their hospital treatment in that institution as would be paid for them if sent to other hospitals. We ask no more, and we will not be satisfied with less.

We Catholics are accused of being sectarian. If to feed the hungry, to clothe the naked, to harbor and visit the sick and to brighten the cabins of the poor by the blessed light of charity be sectarian, then we Catholics are sectarian. If to be sectarian that multitudes of Catholic men and women leave the world and all that are dear to them in the world, and for Christ's dear sake, and imitation of His sublime example, lead lives of poverty, self-denial and obscurity, in order to devote themselves entirely to the relief of the poor, to spend their lives in their service, and who minister to the sick in feverish and in reeking hospitals, then we are sectarian. But this is the sectarianism that Christ brought from Heaven; this is the sectarianism that has Christianized the world; that has enriched humanity with the countless blessings of Christian civilization; that has established on earth the reign of Heaven born Charity, with all its blessed mercies and commiserations; that has given a Borromeo and a Balzunce to the plague-stricken cities of Milan and Marseilles and a Father Damien to the lepers at Molokai; that has taught the world lessons of justice towards all, and tenderness, sympathy and charity towards the weak, the poor and the sorrowing; that has uplifted man from his fallen, degraded state, and has made him little less than the angels, and has taught us all the sublime lessons "To love our enemies, to do good to those that hate us, and to pray for those that persecute and calumniate us." This is the sectarianism that the world wants to-day, as it did of old, for this sectarianism is none other than the religion of Jesus Christ.

But there is another kind of sectarianism, the reverse of all this. There is a sectarianism of the hate and strife of intolerance and all manner of uncharitableness—a sectarianism that sets neighbor against neighbor, class against class and embitters all social actions—a sectarianism that revives once more the old Jewish precept—"Thou shalt love thy friend and hate thy adversary"—that has broken up Christian unity and filled the world with warring creeds and jarring sects—that persecutes men for their religious beliefs and curses the shrines at which others kneel to Heaven—that oppresses the weak at the bidding of the strong, that substitutes might for right, that seeks in this province to rob the Catholic minority of our rights and to strike it with social excommunication—a sectarianism, in a word, that has blurred the pages of Christian history with tears and blood. This is the sectarianism that now overshadows parts of the fair Dominion; that menaces with destruction our free institutions, and threatens to break our splendid Confederation into fragments. This is the sectarianism that should be frowned down and denounced by all Christian men, by all good citizens, and all patriotic Canadians.

Christian charity is very different from this. The charity of Christians should be but a flame of that divine fire of love which Jesus Christ brought from Heaven, and which He wished to be enkindled in all human hearts. It should overleap all boundaries of parties and of sects; it should be based and modelled on charity of Christ, which was as broad as the world, as universal as man, and as extensive as the woods, and wants and sorrow, and suffering of humanity—a divine charity which was as general and all-embracing as the gentle summer rains, which fall alike in fruitful benediction on the fields of sinners and of saints—as universal as the rays of glorious sun that light up the dark places of the earth as with the smiles of God, and clothe the mountains, plains and valleys and the far-reaching seas with the beauties and glories of a transfiguration.

We will now proceed to the blessing and laying of the corner stone of the new addition to be made to St. Michael's Hospital. This addition will be as large as the old building, and will be built at the exclusive cost of a high-minded, generous and noble citizen. May God reward him for his munificent charity. When this wing is built and equipped, St. Michael's Hospital will be as perfect in its way as any like institution in the Dominion. It is intended principally for the sick poor of all denominations, of all creeds and races. It will exist in the centre of this great city as a blessed provision for the healing and the comfort of the sick and suffering. It will continue to do its Christ-like work in spite of all unjust discriminations and unchristian opposition; and we confidently hope that it will be amply supported by the bounty of Divine Providence, and will be sustained and encouraged in its sacred mission by the good and charitable citizens of Toronto, in the firm faith that whatever offices of mercy and charity they will discharge towards the sick poor (these suffering members of Christ's Body), they are discharging them towards the Adorable Person of Jesus Christ Himself. Who will one day reward them with the sweet and gracious invitation: "Come, ye blessed of My Father, received you the Kingdom prepared for you from the foundation of the world; for I was hungry and you gave Me to eat, naked and you clothed Me, I was sick and you visited Me."

The "Stabat Mater."

At St. Mary's Church, Monday evening last, Rev. Dean Harris of St. Catharines, gave an eloquent but short lecture on the "Origin of Christian Art." The Rev. lecturer most graphically described the Catacombs of Rome and their necessity as hiding places for worship in the early Christian days. He described the different kinds of art, sculpture, painting and music. At the close of the lecture, the choir again presented that magnificent musical production of Rossini, the "Stabat Mater." Miss Clarke and Miss Flower's singing of the "Quis est homo" was well rendered, and Mr. Anglin excelled in the "Pro peccatis." The recitative chorus, without accompaniment was disappointing, but if Toronto vocalists could only undergo the training of a Halle, their aesthetic and highly intellectual audiences would, then, perhaps feel themselves incapable of criticizing so severely, but we doubt it. The "Inflammatus" by Mrs. Campbell was exquisite as also the "Cavatino" by Miss Rollero. Miss Burns sang Lucci's "Ave Maria," and Mr. Sturrock rendered magnificently "The Holy City." The closing was the "Agnus Dei" from Mozart's 1st Mass by Miss Clarke and the choir. We must congratulate St. Mary's on their perseverance, and we hope to be permitted to say praiseworthy ambition in producing this masterpiece of Rossini. We were only too pleased that "his harmony again crept in our ears and touched once more the fibres of our hearts." We only wish for another such a musical treat.

Love is the language in which the gods speak to man, observes Plato. Unfortunately he who hears it not; doubly unfortunate he who hears but comprehends it not.