

CORNWALL'S HOSPITALS.

While it may not be exactly in our Province, still our deep and practical interest in every institution belonging to our Church in this Dominion, makes it a duty for us to call attention to a peculiar state of affairs in Cornwall. An open letter has appeared in the columns of the Freeholder signed John A. Chisholm, of Cornwall; we cannot but congratulate that gentleman on his manly stand and his careful statement of the case that he has presented. If there were a few more men of Mr. Chisholm's stamp, who would attack abuses and seek to rectify injustices and to do so over their own signatures, we would have less complaints to hear and more honest sentiment in the great public body. The Town Council of Cornwall had granted \$400 to the General Hospital of that place and \$200 to the Hotel Dieu. A deputation had waited upon the council to present the case of the Hotel Dieu, and it was very far from successful in securing the recognition desired. Mr. Chisholm's letter will give details that are worth reading, and state facts which are worthy of serious consideration. As an object lesson we reproduce a large portion of that letter. It runs as follows:

"They were also reminded of what they already knew, that both these hospitals in this town are absolutely non-sectarian, and that the doors of each are as open as air to the sick and maimed of all creeds and classes. The Hotel Dieu deputation did not ask that the institution which they represented should receive a larger grant than the General Hospital, but they did insist that both should receive the same treatment, although indeed, were the grants to be apportioned on the ground of work performed, or on the financial ground of capital invested, then as between the two, the Hotel Dieu should receive the larger grant, and in this connection I beg to remind you of some figures which were laid before the committees. The last Government returns shows that the number of patients treated for the year in the General Hospital was 221, but on the other hand 364 were treated in the Hotel Dieu. Mr. Kirkpatrick quoted from the records of the General Hospital, that since the return had been made to the Government 201 patients, of whom 35 were Roman Catholics (if I heard his quotations accurately), had been treated in that institution; on the other hand, during the same period, 448, of whom 85 were Protestants, have been cared for and their sufferings relieved in the Hotel Dieu. The expenses of maintenance of the General Hospital were some \$3,500 odd, while the similar expenses of the Hotel Dieu were over \$4,000, the difference being readily understood when one considers the greater number of patients treated in the last named. I do not comment on the fact that one of the items of maintenance in the books of the General Hospital does not appear at all in the records of the Hotel Dieu, viz., the salaries account. The ladies of the Hotel Dieu choose to render their services gratuitously, the directors of the General Hospital choose to pay their nurses and attendants a suitable salary. Receipts

from paying patients in the General Hospital were upwards of \$1,400; the receipts from paying patients in the Hotel Dieu was but a trifle over \$1,000, emphasizing the situation and making it more apparent that if anything the Hotel Dieu is entitled to the larger sum. But this, as I say, was not asked for. If one would choose to regard the matter from the financial standpoint, the facts are simply that there is upwards of \$40,000 invested in the Hotel Dieu as against not quite \$28,000 in the General Hospital.

But yet the gentlemen composing your finance committee have chosen apparently to disregard all this, and you by adopting their report, place yourselves in the same position. On what ground did you refuse to increase the grant to these hospitals, and what is your reason for discriminating as you do between the two? Are you going to pose as taking the stand that because the assessment of Protestant ratepayers is greater than that of Roman Catholic ratepayers, that therefore public charity should be disposed of in the same proportion? Are you going to place the Protestant citizens of this town in such a position that onlookers will say that they are influenced by the religion of the recipient of their charity, or that they stop to enquire into the creed of a man who is in need of medical attendance, and that they refuse the aid that a public hospital can give when they find that he is not of the same religion as themselves? You very much mistake the charitable hearts of the people of this town when you discriminate as you are attempting to do.

You were also asked for aid to the St. Paul's Home for the aged, and your committee was instructed to consider this as well. If they ever seriously considered it, which I for one doubt, why do they not make some report on it. They appropriate nothing and give no reason for this neglect. You need not be told that this also is a non-sectarian institution; you know well that it is non-sectarian, but it does seem to be necessary to remind you that but for this shelter many old men and women, whose only fault is their age and poverty, would to-day be a public charge upon you, and yet you by this most deserving charity, your action, in this respect, cannot be condemned too strongly; uncharitable is not the word to use in commenting on it. Can it be that because this home was established by the ladies of the Hotel Dieu you refuse to aid it, or is it that there are some bigots in your midst who would rot if they could give anything to any institution that savors of Catholicity, or is it that you were afraid to come before the people and say that you had aided in caring for the aged poor, or is it that some of your own moral cowards? You cannot answer by whining poverty, or sagely talking economy, because your own estimates show that you demand over \$7,000 more to operate the affairs of the town next year than the present required, and this in the face of the fact that the floating debt was wiped out for you when you took charge this year."

PROTECTING IRISH IMMIGRANTS.

A few weeks ago we published an account of the snares and dangers to which Irish immigrants—especially girls—are exposed, when landing in the large centres like New York, Boston, and other American cities. In corroboration of all that we advanced on that occasion we now desire to reproduce a few extracts from a pamphlet recently published by Rev. M. J. Henry, of New York. It is an appeal for the mission of Our Lady of the Rosary—an institution especially established for the protection of Irish immigrant girls. In speaking of the necessity of this mission, the Rev. gentleman relates how the United States Government keeps a supervision over the immigrants while they are still at the landing, and how the Irish Immigrant Society looks after them as long as they remain at Castle Garden; but once they have left the landing depot to seek relatives or friends, or to secure boarding houses, they have to run the gauntlet of an army of thieves, blackmailers, and even worse. Thus he says: "Any one acquainted with the native simplicity and confiding disposition of the Irish people will readily see the terrible danger to which these strangers were exposed. Snares were set especially for the Irish girl. Young, beautiful, unwary, alone, she suffered most. Matters grow so deplorable that public conscience cried out for a remedy. It came when Cardinal McCloskey appointed Father John Riordan to protect the immigrant at Castle Garden. The appointment was a most happy one. Of Irish parents, with the enthusiasm, pluck and energy of the race, he gave himself heart and soul to the work. In a short time the forces of injustice and vice were routed from the field. He established at 7 State Street a home exclusively for immigrant girls. After a few fruitful years saintly Father Riordan died and his successors, Father Kelly and Father Callaghan, have since passed to their reward."

A SUGGESTION TO THE KNIGHTS OF COLUMBUS.

"The Knights of Columbus are inspired with a desire to do some notable work for the Church in America," states Father Doyle, in the Rosary Missionary. "As a general rule, they embrace among their members

men of broad-minded views who are capable of appreciating the movements among the Catholic laity that make for the best progress. In their desire to do something they may be side-tracked on some local issue or

they may identify themselves with a merely temporary matter.

"I beg to suggest to them, the project of the conversion of the American people to the true faith. I think they will find in this project something commensurate with the broad lines on which they are founded, and worthy of the wisdom with which they have been builded."

"The Knights are soundly Catholic as well as broadly American, and hence there can be no object nearer and dearer to their hearts than to see America Catholic. Already the movements towards accomplishing this purpose have begun. Devoted priests are in the field preaching Catholic doctrine to the American crowds wherever they can be gathered. They are struggling amidst many adverse circumstances, not the least of which is the providing of the very bread they must eat to live. What power these missionaries to non-Catholics would have if they felt that behind them there was a noble army of Catholic laymen encouraging them by word of counsel, helping them in the distribution of literature, and, best of all, saying to them: Go ahead, Father, you need not fear for your support, for the food you eat or the clothes you wear. We shall look out for these things. You do the preaching, and we shall do the rest! "A hint is as good as an ordinance to men who are filled with zeal for the best interests of the Church. Let the leaders take up the question of Missions to non-Catholics, and they will find the best Catholic spirit of knighthood among the men."

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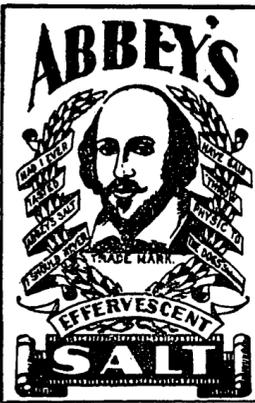
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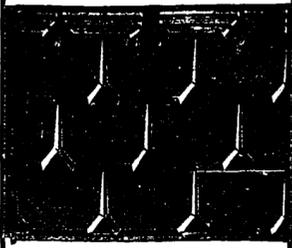
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