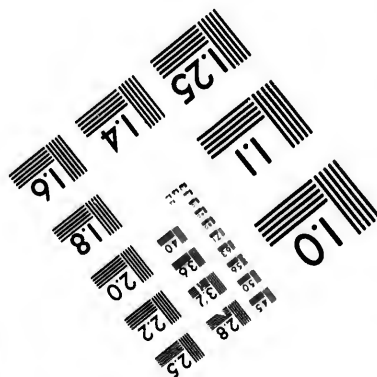
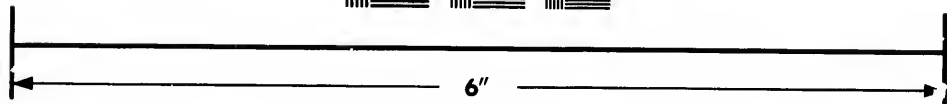
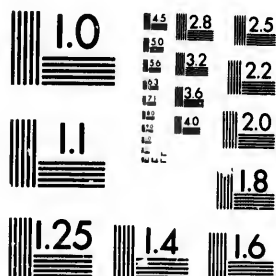


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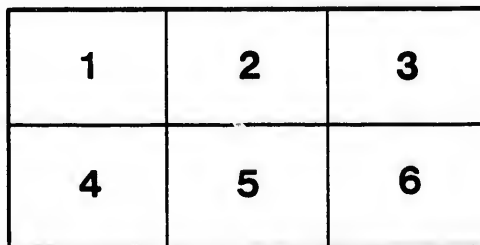
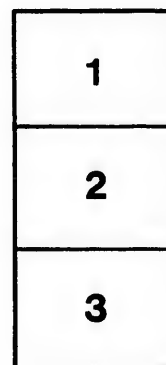
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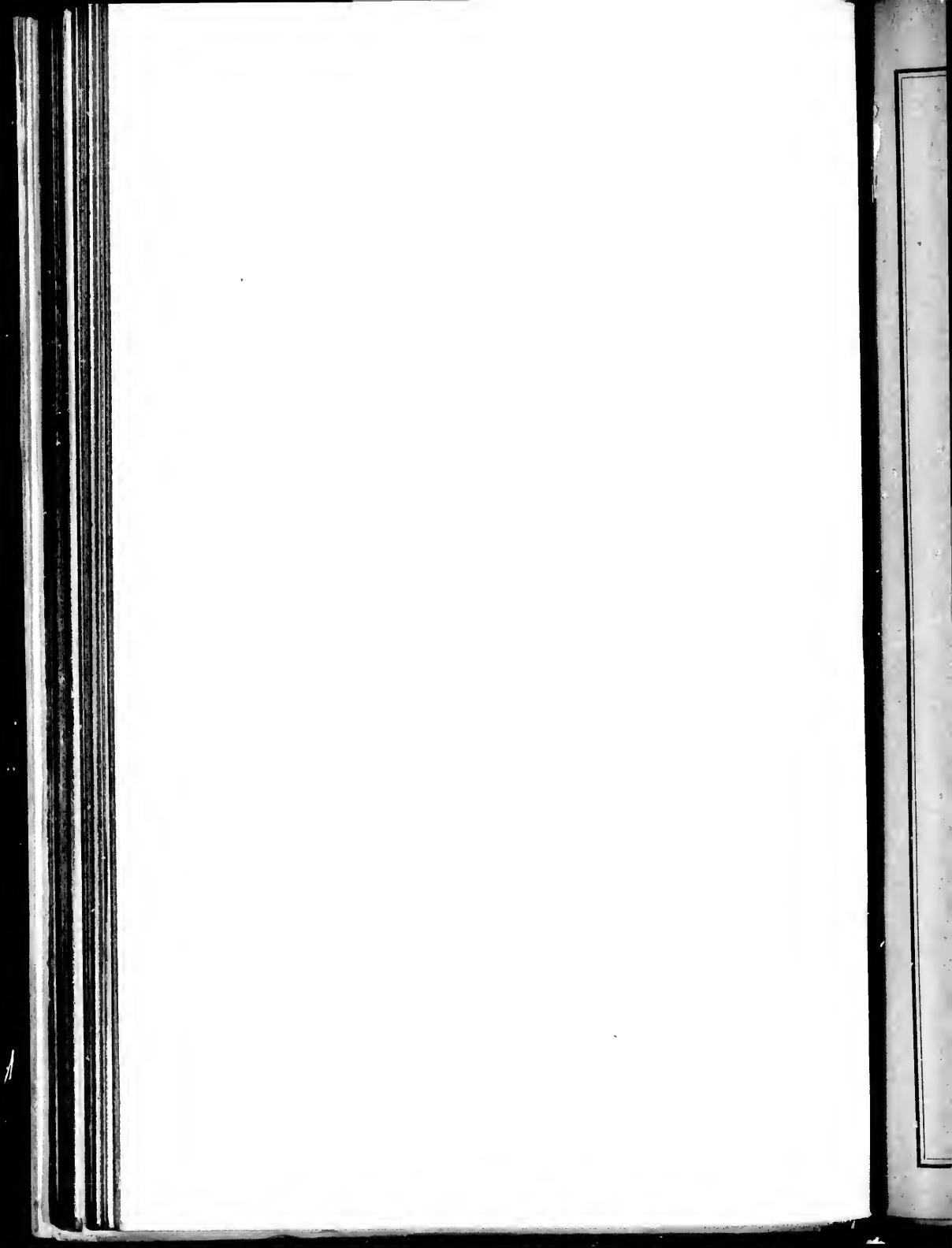
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MONTREAL GENERAL HOSPITAL.

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DOCUMENTS AND EVIDENCE

RELATING TO THE CASE OF

WILLIAM MCINTYRE.

---

MONTREAL, MARCH, 1876.

---

Montreal :

PRINTED BY THE LOVELL PRINTING AND PUBLISHING CO.

1876.

MONTREAL GENERAL HOSPITAL.

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The following documents have been printed, in accordance with the resolution passed at the adjourned quarterly meeting of Governors held on 8th March, 1876, so as to place the whole of the facts relating to the case of W. McIntyre on record.

No. 1.—Resolution of the Governors of the Hospital appointing a Committee on the McIntyre case .....	5
No. 2.—Report of the Committee appointed on 8th Feb., 1876.....	7
No. 3.—Resolutions adopted at the adjourned quarterly meeting of Governors on 8th March, 1876.....	17
No. 4.—Original complaint of Father Dowd and Father Leclair about W. McIntyre.....	19
No 5.—Evidence which the Committee of Management had before them on 10th January, 1876.....	25
No. 6.—Resolutions adopted by the Committee of Management on 10th January, 1876, based on the evidence then in existence.....	53
No. 7.—Letter and enclosures from St. Patrick's Congregation, to consider which the Governors appointed the Committee on 8th February, 1876.....	57

Montreal General Hospital, March, 1876.

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*Resolution of the Governors of the Hospital appointing a Committee on the McIntyre case.*

At the quarterly meeting of the Governors held at the Montreal General Hospital on the 8th February, 1876,—

A letter and enclosures from Father Dowd, on behalf of St. Patrick's Congregation, relative to the McIntyre case, was submitted by the President, who stated that it had been handed to him by Father Dowd and three other gentlemen, representing a Committee appointed by St. Patrick's Congregation.

It was then moved by Mr. BRYDGES, seconded by Sir A. T. GALT, and

*Resolved*,—That the documents laid on the table by the President, from a Committee of St. Patrick's Church, relating to the case of William McIntyre, be referred to the following Committee, to report to an adjourned meeting of the Governors, to be held at 3 o'clock on Wednesday, the 8th March next, viz:—

Messrs. ANDREW ALLAN,  
 C. J. BRYDGES,  
 T. J. CLAXTON,  
 THOS. CRAMP,  
 G. A. DRUMMOND,  
 HON. J. FERRIER,  
 SIR A. T. GALT,  
 A. F. GAULT,  
 E. K. GREENE,  
 E. MACKAY,  
 J. H. R. MOLSON,  
 H. MULHOLLAND,  
 J. H. WINN,  
 G. SCOTT,  
 R. W. SHEPHERD,  
 G. STEPHEN,  
 D. SINCLAIR,  
 T. E. MULLIN,  
 W. O'BRIEN,  
 E. MURPHY,

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## No. 2.

*Report of the Committee appointed on 8th Feb.,  
1876.*

The Committee appointed by the Board of Governors to enquire into the papers submitted by the St. Patrick's Congregation, relative to the McIntyre case, beg leave to make the following report.

The Committee held its first meeting on the 10th February, when Mr. Brydges was elected chairman, and it was agreed that ten members should form a quorum.

The letter from the Committee of St. Patrick's Church with its enclosures was read at length to the Committee.

These documents are returned herewith.

The printed correspondence previously to the resolutions of the 10th January, 1876, was also read at length, consisting of three letters from Father Dowd, dated the 3rd, 4th and 7th January, also a letter from Mr. Redpath, President of the Hospital, dated 8th January to Father Leclair, asking the latter to submit any evidence he desired to the Committee; and also Father Leclair's reply, dated the 8th January, stating that he relied upon the statements contained in Father Dowd's letters above referred to; and that he had no further evidence to submit.

The resolutions passed by the Committee of Management on the 10th January, 1876, were then read at length.

The Committee, after the reading of all these documents, resolved that Mr. Redpath, Mr. Alexander and Mr. Robertson be added to the Committee, and they were requested to submit the evidence on which the resolutions passed by the Committee of Management on the 10th January were based.

The reason for adding these three gentlemen to the Committee was because it had become known that two at least of the members appointed by the Governors to consider the McIntyre case were members of the Committee of St. Patrick's Congregation, which had prepared the appeal upon which this Committee were called

upon to report; and it was considered therefore only proper, that if St. Patrick's Congregation was represented on this Committee, the parties whose proceedings that congregation complained of should also be represented.

The Committee met again on the 12th February, when the following letter from Messrs. Redpath, Alexander and Robertson was read, viz :

" MONTREAL, 12th Feby., 1876.

" DEAR SIR,—In answer to your letter of date the 10th inst., informing us that we had been appointed members of a Committee of the Governors of the Montreal General Hospital appointed to consider the representations made by a Committee of the Congregation of St. Patrick's Church, upon the McIntyre case, we beg to say that as we were members of the Committee of Management, by which the investigation into the McIntyre case was conducted, and expressed our views upon it in the resolutions then passed, we would prefer not to accept nomination as members of a body which must of necessity take into consideration the correctness of those resolutions.

" We believe it to be a generally accepted and reasonable rule that persons who have formed and expressed a decided opinion upon a matter in controversy should not subsequently act as judges upon such matters.

" We beg therefore to decline the nomination.

" The minutes of the evidence laid before the Committee of Management are in the custody of the President who will transmit them to you.

" Very truly yours,

(Signed,) " PETER REDPATH.

" " CHARLES ALEXANDER.

" " ANDREW ROBERTSON.

" C. J. BRYDGES, Esq.,

" Chairman Special Committee of Governors,

" Montreal General Hospital."

The object of your Committee in desiring to have both sides equally represented in the discussion was, therefore, unsuccessful,

the members of St. Patrick's Congregation retaining their seats on this Committee.

A letter was then read from Mr. Redpath, President of the Hospital, dated 12th Feb., 1876, transmitting the following 10 documents, constituting the evidence upon which the Committee of Management based their resolutions of 10th January, 1876.

1. Statement of Dr. Cameron.
2. " Miss Machin.
3. " Mr. Redpath.
4. " Dr. McVicar.
5. " Rev. M. Mitchell.
6. " Mr. James Brown.
7. " Mr. E. Russell, Steward.
8. Deposition of Martha Rice, Nurse.
9. " Wm. Bruce.
10. Letter of Mrs. Peter Mitchell.

The foregoing documents were all read at length to the Committee.

It was then resolved that the whole of the documents which had been read to the Committee should be copied out, that such copies should be placed in the custody of the Steward of the Hospital, that the members be advised of this arrangement, and that the copies were open to their inspection at any time upon application to the Steward.

The Chairman was then requested, at the next meeting, to submit for the consideration of the Committee a list of such questions as he might consider desirable, to elicit the views of the Committee upon the matter referred to them.

The Committee met again on the 28th Feb., when it was stated that the 10 documents, being the evidence on which the Committee of Management had based their action, had all been sworn to, objection having been made at the previous meeting that they were merely (with two exceptions) voluntary statements, and had not in consequence the same value as the sworn affidavits submitted by the St. Patrick's Congregation.

The Chairman then submitted the following questions, the

answers to which would form the basis of the report of the Committee, viz. :

1st.—“ Was the Committee of Management justified, in passing the resolutions on the 10th January, by the evidence which at that time, was in existence with regard to the McIntyre case, and which was then laid before the Committee ?

“ 2nd.—Is there anything in the evidence subsequently procured and laid before the Governors which would render necessary any re-consideration of the resolutions of the 10th January ?

“ 3rd.—Will the Committee consider the question of recommending the Board of Governors to adopt, under the authority which they possess, regulations to govern in future the admission of visitors into the Hospital, and the rules which are to govern them whilst in the Hospital ?”

The Committee approved of these questions, and adopted them as the proper method of arriving at a decision.

After considerable discussion the first question was put and carried in the affirmative,—Mr. Murphy and Mr. Mullins dissenting, on the ground that, in their opinion, the 9th and 11th resolutions of the Committee of Management ought to be withdrawn, and also because that Committee had exceeded their powers by framing new regulations not to be found in the by-laws.

The second question was then discussed, and its further consideration postponed in order that Mr. Murphy might place the evidence which existed on the 10th January, and was submitted to the Committee of Management, before Father Leclaire, and ask him if, after reading it, he considered he was right in charging Dr. Cameron, as set out in one of Father Dowd's letters, with having made a false statement.

The Committee met again on the 29th February, 1876, when Mr. Murphy stated, with reference to the minutes of last meeting, that he had laid the evidence referred to before Father Leclaire, who, after reading it, said that “ the documents submitted by the St. Patrick's Congregation contained his justification for what he had stated, and that his opinion remained unchanged.”

The Committee received with great regret this evidence of

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the failure of their efforts to arrive at a satisfactory solution of the question.

The second question was then submitted, and, after being fully discussed,

It was moved by Mr. Cramp, and seconded by Mr. Drummond, as follows:

“ That, in reference to the second question, the Committee consider it would answer no good purpose to enter further into a discussion upon the merits of a case now passed out of their control.

“ That they prefer to indicate, by their reply to question No. “ 3, the regulations they recommend the Board of Governors to adopt, to make clear to all interested the system under which alone the advantages of the Hospital can be enjoyed, and thus prevent a recurrence of such an unfortunate difficulty as has been the cause of the present enquiry.”

The foregoing resolution, upon being put, was carried,—Mr. Murphy and Mr. Mullins dissenting, on the ground that the resolutions of the 10th January ought to have been now taken up *seriatim*, as the only way of arriving at a satisfactory solution of the whole question.

The third question was then put, and a draft of by-laws, to govern the matter in the future, was submitted, and, after considerable discussion, was adjourned to a meeting, to be held on the 6th March.

The draft of these by-laws was, in the meantime, ordered to be placed in the hands of the steward, for the consideration of the members of the Committee if they so desired.

The foregoing is a correct record of the proceedings thus far.

In the first place the Committee considered that, in enquiring into the propriety of the resolutions adopted by the Committee of Management, on the 10th January, 1876, they could only consider the evidence which was in existence at the time, and was before the Committee when the resolutions were passed.

It must not be lost sight of that, prior to the meeting of the Committee on the 10th January, the President of the Hospital addressed a letter, dated 8th January, to Father Leclair, informing

him that the matter would be taken up and discussed by the Committee on the 10th, and asking him if he had any evidence or witnesses upon the subject, to lay them before the Committee, so that everything he desired to bring forward might be fully considered.

To this Father Leclair replied, in a letter dated 8th January, stating distinctly that he had no further evidence or witnesses whatever to offer, but that he rested his case upon the letters of Father Dowd, dated 3rd, 4th and 7th January.

The Committee of Management took, therefore, every means in their power to obtain full information, first of all from their own officers and servants in the Hospital, and then called upon Father Leclair, who had made a complaint, to submit any and all evidence he had upon the subject.

It must then be accepted as conclusive that, on the 10th January, (on which day the Committee met and passed their resolutions) they could only deal with the evidence which was in existence at the time, and that by no possibility could their deliberations be affected in any way by evidence subsequently obtained, and which was not and could not be under their cognizance, because it did not then exist.

Having carefully read the evidence which was before the Committee of Management on the 10th January, your Committee, by a very large majority, came to the decision that the resolutions then adopted were justified by the evidence that was in existence, and that the Committee of Management could not have come to any other conclusions.

Your Committee then entered into the consideration of the question of how far the documents submitted by St. Patrick's congregation affected the question, and rendered necessary any reconsideration of the resolutions come to on the 10th January.

With reference to this question it must be borne in mind that the existing by-laws, (page 28 of the printed book,) relating to the Committee of Management, place the duty in the hands of that Committee, "to enquire strictly into the domestic economy of the house," "into the conduct of the officers matrons, stewards and

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servants of the Hospital," and to "oversee and control everything connected with its management."

It is clear that, this being the duty which the by-laws impose upon the Committee of Management, it would be improper to attempt to review the decisions which that Committee had come to, upon the only evidence which was before them, by the light of evidence subsequently obtained, and which was not in existence for upwards of a week after their decisions had been recorded.

Entertaining these views, and being convinced that the controversy would be endless if an attempt were made to set one class of evidence against another, requiring cross-examination of witnesses, the Committee, after full discussion, came to the resolution that it would be useless and undesirable to enter into such a discussion, and they therefore passed on to the consideration and settlement of the practical question of framing such by-laws as would properly regulate such matters for the future.

It is perfectly plain and admitted that, when McIntyre entered the Hospital, he voluntarily and without pressure or solicitation, declared himself to be a Presbyterian, and he was so recorded on the books of the Hospital, and on the card affixed to the head of his bed, in the usual course.

That this was perfectly well known is proved by the statement in Father Dowd's letter of the 3rd January, wherein he referred to McIntyre as a "Protestant."

It is further perfectly clear, because in Father Leclair's affidavit he states that he was requested to go to the Hospital to visit a "Protestant boy."

From these facts it must be beyond dispute, that the charge made against the officers of the Hospital, of an attempt to proselytise in behalf of Protestantism, is utterly groundless.

Your Committee having thus disposed of the two first points necessary to be settled, proceeded to the only remaining question before them, and that was the recommendation to the Board of Governors to pass certain by-laws to plainly regulate these matters for the future.

Those by-laws having been carefully considered, and an opportunity afforded to each member of the Committee to consider

them, for several days, have been finally adopted in the following shape, viz. :—

1st. The object of admitting patients into the Hospital being their relief from bodily ailment, the first consideration must be to treat them medically, and to avoid therefore all needless excitement as detrimental to their cure.

2nd. That every patient admitted shall be requested to state his or her name, sex, age, religion, birthplace, residence and disease.

3rd. It shall be the duty of the House Surgeon to obtain these particulars, and to have them properly entered upon the usual card and have it affixed to the head of the bed in which the patient is placed.

This record to be treated as conclusive unless and until the patient voluntarily requests the House Surgeon to make any changes in the card, such request to be made in the presence of at least one other resident official of the Hospital, as a witness thereto.

The record of the religion on the card to be an invitation to clergymen of the same denomination as the patient to attend on him ; and the officials of the Hospital are forbidden to permit any interference with the conditions recorded on the card for the time being.

4th. A daily list of the patients in the Hospital, containing the records in clause two, to be exhibited in the hall for the information of clergymen of different denominations, visiting the Hospital.

5th. Visitors to be admitted to see patients under such regulations as may be made from time to time by the Committee of Management, and whilst there to attend to the directions of the House Surgeon, who will be held responsible that no conduct is permitted on the part of visitors detrimental to the patients, or to interfere with their proper medical treatment and care.

6th. The names of all visitors to be entered in a book to be kept for that purpose in the entrance hall.

These by-laws your Committee recommend the Board of Governors to adopt, and they believe that if passed they will place

the matter in a perfectly fair and well understood position, giving no advantage to any sect, but allowing the most perfect freedom on the part of the patients, as to the statement of the religion which they profess, on entering the Hospital, and to the expression of any desire to change that religion, if they deem it desirable to do so whilst remaining in the Hospital.

Your Committee entertain the very strongest possible opinion that no hospital can be conducted properly unless thorough discipline is carried out within its walls; and of course that discipline can only be enforced and maintained by the Committee of Management, and the permanent officers of the Hospital.

The object of admitting patients into the hospital is to cure them if possible from whatever bodily disease they may be afflicted with. That is the first and primary consideration, and everything else must be made to yield to the proper cure and treatment of them as patients.

The only persons who can properly regulate and decide as to the treatment which sufferers from disease are to receive, are their medical attendants.

It is so in the case of every private family, and the same rules must of course apply in a hospital.

In no sick room does a medical attendant permit a large number of visitors or excitement of any kind.

One of the most essential elements in curing disease or illness of all kinds, is quietness and the absence of all excitement.

Not only is this absolutely necessary in the case of each individual patient, but it must be borne in mind that in a hospital, where twelve to twenty patients are placed in one room, any excitement around the bed of one patient would not only affect him, but also have a most injurious effect upon the other patients in the same ward.

There should undoubtedly be the fullest opportunity under proper restrictions, to be settled by the Committee of Management, for friends or relatives of the patients, to see them under conditions which the medical attendants may think to be safe and proper, and there should also be the fullest liberty accorded under

the same authority for the admission of ministers of all denominations to the patients requiring their ministrations.

This is all that ought to be asked, and is certainly all that, under a proper and judicious system of management, should be accorded.

The hospital if it is to cure illness and disease successfully cannot allow the ward rooms to be made the scene of theological discussions, creating excitement amongst those whose lives depend upon their being kept in a proper condition of quietness and rest.

Your Committee have only finally to say that they have framed the by-laws which they now recommend for adoption in a spirit of perfect fairness to all parties.

They believe that if adopted they will give as much freedom as in any well regulated hospital is ever permitted, and your Committee cannot recommend that any but these fair and perfectly impartial regulations should be adopted in the case of the Montreal General Hospital.

C. J. BRYDGES.

On behalf of the Committee.

*Chairman.*

MONTREAL, 6th March, 1876.

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## No. 3.

*Resolutions adopted at the adjourned quarterly meeting of Governors on 8th March, 1876.*

At the adjourned meeting of Governors held on the 8th March, the report of the Committee appointed on the 8th Feb. to enquire into the McIntyre case was read and it was moved by Mr. BRYDGES, seconded by Mr. THEODORE HART:—

That the report this day made by the Committee appointed to consider the papers submitted by St. Patrick's Congregation in relation to the McIntyre case, be, and the same is hereby approved and adopted, and that the report and all the evidence submitted be printed for the information of the Governors.

Mr. E. MURPHY moved an amendment, seconded by Mr. J. E. MULLINS:—

That the whole of the evidence laid before the Committee be now read.

After some discussion, Mr. Murphy with the consent of the seconder and of the meeting, withdrew his amendment, and the original resolution was carried, Messrs. Murphy and Mullins dissenting.

It was then moved by Mr. BRYDGES, seconded by Sir A. T. GALT, and resolved:—

That the following By-laws be adopted by this Meeting, and that they be again brought forward at the next quarterly meeting of the Governors, with the view of their being submitted to the Corporation at its next annual meeting, as provided for in chapter 15 of the existing By-laws, and in accordance with the Act relating to the Montreal General Hospital, 22 Vict. Cap. 116, Section 11.

## BY LAWS.

1st. The object of admitting patients into the Hospital being their relief from bodily ailment, the first consideration must be to treat them medically, and to avoid therefore all needless excitement as detrimental to their cure.

2nd. That every patient admitted shall be requested to state his or her name, sex, age, religion, birthplace, residence and disease.

3rd. It shall be the duty of the House Surgeon to obtain these particulars, and to have them properly entered upon the usual card and have it affixed to the head of the bed in which the patient is placed.

This record to be treated as conclusive unless and until the patient voluntarily requests the House Surgeon to make any changes in the card, such request to be made in the presence of at least one other resident official of the Hospital, as a witness thereto.

The record of the religion on the card to be an invitation to clergymen of the same denomination as the patient to attend on him; and the officials of the Hospital are forbidden to permit any interference with the conditions recorded on the card for the time being.

4th. A daily list of the patients in the Hospital, containing the records in clause two, to be exhibited in the hall for the information of clergyman of different denominations, visiting the Hospital.

5th. Visitors to be admitted to see patients under such regulations as may be made from time to time by the Committee of Management, and whilst there to attend to the directions of the House Surgeon, who will be held responsible that no conduct is permitted on the part of visitors detrimental to the patients, or to interfere with their proper medical treatment and care.

6th. The names of all visitors to be entered in a book to be kept for that purpose in the entrance hall.

It was finally moved by Mr. E. MURPHY, and seconded by Sir A. T. GALT:—

That a vote of thanks be given to C. J. Brydges, Esq., for the able, painstaking and courteous manner in which he acted as Chairman of the Committee of Governors appointed to consider the evidence in the McIntyre case, and for the fair report of the proceedings of that Committee that he has this day presented. Carried unanimously.



No. 4.

*Original complaint of Father Dowd and Father  
Leclaire about W. McIntyre.*

ST. PATRICK'S, January 3rd, 1876.

*The Committee of Management of General Hospital :*

GENTLEMEN,—Permit me to place the following facts before your notice, and to request your serious attention to them.

On Monday, the 27th of past month, a patient in the General Hospital, named McIntyre, requested the attendance of the Rev. Father Leclaire, one of my assistants at St. Patrick's. This young man, McIntyre, had always been a Protestant, but, thinking he was about to die, he expressed his wish and intention, to Father Leclaire, of joining the Catholic Church. Father Leclaire returned to see him a second time the same day, and, finding him still fixed in his intention to become a Catholic, and believing his illness serious, he commenced the preliminary instructions for his admission into the Church.

Next day, the 28th, Father Leclaire was continuing his instruction at the bed-side of the young man, when he was told by a nurse that, before proceeding, he should see the doctor of the Hospital. Father Leclaire submitted to this unseemly and highly improper interruption in the discharge of his ministry, and saw the doctor, whom he politely requested to change the entry on the young man's card, as he was no longer a Protestant. The doctor appeared displeased, and made some remark about proselytism, which was not very intelligible, and charged the nuns with distributing tracts. The person in question is Dr. Cameron. This gentleman would not allow Father Leclaire to proceed with the instruction of the young man before the young man saw his minister. Subsequently, on the same day, in the presence of Father Singer, the regular Catholic chaplain of the Hospital, Father Leclaire asked the doctor whether any rule existed to prevent his attending to his penitent. The doctor answered no, but that he (the doctor) was the judge of what was proper on the occasion. He then positively refused

to allow Father Leclair to see the young man, and refused even to accompany the priests and two witnesses to ascertain from the young man himself whether he required or not the spiritual ministrations of Father Leclair.

The following day, the 29th, Father Leclair returned to the Hospital, and was informed by the doctor (Cameron) that the young man had seen his minister during about five minutes and that he was satisfied to remain what he was always. Father Leclair again requested the doctor to accompany him to the bed of the patient, to learn from himself whether such was the case, adding that if the young man once said so, he (Father Leclair) would retire, satisfied that he had done his duty. The doctor again positively refused this proposal, and stated that he had orders not to allow any minister to see the patient.

We have since been informed, from a source which we believe reliable, that young McEntyre did not accept the religious service of the minister on the occasion of his first visit, and that he refused to join in prayer with a Protestant lady the same evening he was visited by the minister. The evident fear of the doctor to allow either Father Leclair or Father Singer to see him after the visit of the minister, even in presence of witnesses and in company of the doctor himself, fully justifies the receiving the above information as correct. As the minister, who entirely neglected him for weeks before, has been visiting him once or twice a day since, we cannot say what change this moral compulsion, supported by all the influences allowed to reach the poor sick man, may have wrought. The poor young man might have continued to resist the spiritual influence of his minister, as he is said to have done in the first instance, but dare he in his dependent condition disregard the apparently supreme authority of Doctor Cameron.

Now, Gentlemen, you will permit me to make the following brief remarks on the foregoing statements, which I believe to be strictly correct:

First, we have the extraordinary occurrence of a medical attendant in a General Hospital, frequented by nearly an equal number of Catholic and Protestant patients, assuming to himself to interfere

with a Catholic priest, and to absolutely prevent him from discharging his official duties towards a patient who had freely asked for his ministry, at a time when that patient thought he was in danger of death. Dr. Cameron did this the first day on his own responsibility, being, as he said, the best judge of what was proper on the occasion; the second day he did it in virtue of orders he had received. May I be permitted to ask who issued such extraordinary orders? There was no rule to that effect, and there was no meeting of the Board in the interim. I put out of the question altogether what the present dispositions of young McEntyre may be, as not affecting in any way the vital principle involved in this matter.

In the second place there is a strong presumption of a misstatement on the part of the medical attendant, intended to mislead Father Leclair in regard to the dispositions of poor McEntyre; in any case there was an act of extreme incivility in refusing to that clergyman the satisfaction of learning from his own mouth the change of sentiments in his penitent, did such change take place.

In the third place, in the treatment of poor McEntyre at a time when he believed himself at the door of eternity, liberty of conscience, so much talked of, but so little respected in practice, received a cruel blow from Dr. Cameron, first in his own name and lastly in the name of his superiors. This poor young man, actually believing himself near death, was not allowed to prepare himself to meet his Judge in the way that gave most assurance to his own conscience. He was forced to accept even the spiritual prescription of the medical attendant of the General Hospital.

I leave these remarks, Gentlemen, to your serious consideration, satisfied that, from your position and character, your action in relation to this most painful incident will be such as to save from annoyance or interference of any kind, the Catholic clergymen who attend to the spiritual wants of these patients only who demand their ministry; and to protect the rights of conscience in regard to all patients, leaving them perfectly free to choose such spiritual advisers as they deem in their own conscience most proper to prepare them for eternity.

I do not deem it necessary to disclaim any attempt at proselytism, as such a charge has never been even advanced against a Catholic priest in the General Hospital.

I regret, Gentlemen, occupying so much of your time with this rather long document, but I am sure you will kindly admit that its length does not exceed the importance of the matter in question.

I have the honor, Gentlemen, to remain,

Your obedient servant,

P. DOWD, *Priest*,

Pastor of St. Patrick's.

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*Peter Redpath, Esq., President of Committee of Management G. II.*

ST. PATRICK'S, January 4th, 1876.

SIR,—I have just learned that poor William McEntyre, the subject of my letter yesterday to your Committee, is dead. When I wrote yesterday I doubted the truth of Doctor Cameron's statement to Father Leclair, viz., that young McEntyre was satisfied to remain as he was always; now I know that statement to be false. For the present I think it unnecessary to give my reasons.

As this cruelly painful case cannot be allowed to remain where it is, I respectfully ask you to inform me what action your Committee took on my letter at the meeting of yesterday? The sad and now fatal circumstances of the case render it most desirable to have explicit information on these three points, which were treated at some length in my letter.

Does the Committee think it proper to continue Doctor Cameron in his present office in the Hospital, the duties and proprieties of which office he has so grossly violated?

Shall Catholic priests be protected in future from all annoyance and impertinent interference, whilst attending all patients in the Hospital who require their ministry?

Shall patients be left perfect freedom to follow the dictates of their own conscience in selecting such spiritual ministry as they deem proper to aid them to prepare for eternity?

The interference of the medical officer of the Hospital with the conscience of the patients has been an intolerable, and, in this last case, a fatal abuse. An early reply will much oblige.

Your obedient servant,

P. DOWD, *Priest.*

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ST. PATRICK'S, January, 7th, 1876.

*Peter Redpath, Esq., President of Committee of Management G. H.*

SIR,—I had the honor of addressing a letter to the Committee of Management on Monday, the 3d. inst., relative to the painful case of William McEntyre, the receipt of which was duly acknowledged same evening, by order of the Committee. Next day, Tuesday, the 4th, I took the liberty of writing to you as President, respectfully asking you to inform me what action had been taken on my letter of the day before. No reply has yet reached me, though four days have elapsed.

In addressing myself to the Committee I desired to prevent any outside trouble or excitement, which, I foresaw, would result from the McEntyre case. It was my sincere wish to afford the Committee an opportunity of honorably repairing an injustice that had been already done, and of adopting measures to prevent a repetition of any similar injustice. The prolonged silence of the Committee justifies me in concluding that I am not to be honored by a reply.

My object in now troubling you is to say that, under the circumstances, I am very reluctantly obliged to send my letters to the press. Since the authorities of a public Institution fail in their duty, I think it not unreasonable that, they whose generosity supports that Institution, as well as they whose necessities may oblige them to avail themselves of its great advantages, should interfere, and remove the foul stain of religious fanaticism from the reputation of an Hospital, in every other respect an honor to our city.

In my letter of the 4th inst. I stated that I knew the statement of Doctor Cameron to Father Leclaire to be false. I did not

then give my reasons. It may be more satisfactory to do so now in a general way. I have testimony that on Friday, the 31st, of last month, the fourth day after the visits of the minister to McEntyre commenced, this young man complained that Father Leclaire did not return to see him, as that clergyman had promised to do. When told that Father Leclaire was prevented he said with earnestness, that he was surrounded by a lot of serpents, but that when he left the Hospital, his first visit would be to Father Leclair to put his hands over him.

I have the honor to be, Sir,

Your obedient servant,

P. DOWD, *Priest.*

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No. 5.

*Evidence which the Committee of Management had before them on 10th Jan., 1876.*

MONTREAL GENERAL HOSPITAL, 5 8th, 1876.

DEAR SIR,—I have been engaged in investigating the complaint of the Rev. Mr. Dowd, in respect of William McIntyre, deceased, preparatory to the meeting of the Committee of the Hospital on Monday next; and any statement in writing you may desire to make for the information of the Committee will be received at any time before 12 o'clock noon on that day.

If you should wish to place before the Committee, the testimony of any person as to the facts of the case, it would be well that such person should be in attendance at the Hospital on Monday afternoon, at 4.15, p. m., in the event of the Committee requiring any further information.

Your Obedient Servant,

PETER REDPATH,

President M. G. H.

The Rev. Mr. Leclaire,  
St. Patrick's.

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ST. PATRICK'S, Jan. 8th, 1876.

PETER REDPATH, Esq.,  
President M. G. H.

MR. PRESIDENT,—I have the honor of acknowledging your letter of this date, informing me that you are investigating the complaint of the Rev. Mr. Dowd, in relation to William McIntyre, deceased, preparatory to the meeting of the Hospital Com-

mittee to be held next Monday, and offering to receive any communication in writing I may wish to make for the information of the Committee.

You also express the wish that any witnesses I may bring forward in regard to the facts of the case should be present at 4.15 o'clock, p. m., in the event the Committee should require some further information.

I beg to say, in reply, that I adopt as my statement the three letters addressed by Father Dowd on the McIntyre case to yourself and the Committee of Management, dated respectively the 3rd, 4th, and 7th instant.

I would be happy if the deliberation of the Committee should result in some arrangement that would give in future ample protection to the spiritual rights of all concerned; but I must decline to produce witnesses before the Committee. Dr. Cameron has made the Committee a party in this sad case by stating that in his improper interference with me in the discharge of my ministry, he *acted under orders*.

Should the decision of the Committee not be found just, I reserve to myself the right of bringing the whole matter before an impartial and uncompromised tribunal.

I say this, Mr. President, without disrespect for yourself, or for the gentlemen of the Committee, but simply in maintenance of my own rights, and the rights of those who may demand my ministry.

I have the honor to be,

Mr. President,

Your Obedient Servant,

L. W. LECLAIRE,

Priest St. Patrick's Church

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No 1.

MONTREAL, January 4th, 1876.

*To the Committee of Management of the MONTREAL  
GENERAL HOSPITAL.*

GENTLEMEN,—In compliance with your request, permit me to place before you the following statement of facts, in reference to the case of the late William McIntyre:—

William McIntyre, æt 23, a native of Scotland, and professing to belong to the Presbyterian Church, was admitted on the 23rd November, 1875, upon the recommendation of Dr. Drake, into the Montreal General Hospital, under the care of Dr. Ross, suffering from typhoid fever. He died at 4.55 p.m., on the 3rd January, 1876. During the whole duration of his illness he never expressed at any time a desire to change his religion, or to be attended by a Roman Catholic priest, either to myself or to any other resident officer of this Hospital, consequently, in our eyes, he remained a Presbyterian throughout.

On the morning of Tuesday, 28th December, 1875, the Lady Superintendent brought Father Leclaire down from the ward in which McIntyre lay, and introduced him to me, stating at the same time that Father Leclaire was about baptising young McIntyre into the Roman Catholic Church, and asking me if I had been informed of the fact. I replied that no intimation of the proposed step had been given. I asked the priest upon what grounds he was baptising a professed Protestant, without first having reported the circumstance to me and informed me of his intention, and having the necessary alteration made in the patient's card. He replied that the man had professed himself anxious to join the Roman Catholic Church, and that in his (the priest's) eyes, the patient was then a Roman Catholic. He claimed the right to proceed with the ceremony of baptism whenever a patient professed to be a Catholic, no matter what his religion had previously been, without any intervention from any official of the Hospital. I replied that, although the priest might be perfectly satisfied in his own mind that the patient desired to embrace the Catholic faith

and although in his eyes the man might be a true Catholic, yet in the eyes of the Hospital authorities he still remained a Presbyterian until they were perfectly convinced that the change of religion was being made at his express desire and with his full consent. I added that, as House Surgeon of the Hospital, and accountable to the Committee of Management for the welfare of the patients, I would not assume the responsibility of allowing him to proceed, without having first fully satisfied myself that the man really wished to change his religion.

The priest requested me then to come up to the ward and enquire into the matter at once, to change the card, and allow the ceremony to proceed. I replied that the step which the man was taking was a very serious one, and that due time should be allowed him to weigh well his decision; and that, as the man was not then in a dying condition, and a few hours could not therefore be of vital importance, I claimed for him twenty-four hours for consideration. I stated that, in the matter, I wished to secure fair-play and perfect liberty of conscience; that I would deem it necessary to notify a Presbyterian clergyman of the matter, and request him to see the patient before anything further was done, so that he might be perfectly satisfied that the man was changing his faith of his own free-will. The priest objected to the visit of the Presbyterian clergyman, on the ground that the man was in his eyes a Roman Catholic, and, if any attempt were made to influence him to remain in the Protestant faith, that the clergyman and myself would be laying ourselves open to a charge of an attempt to proselytise. I replied that interfering with the dictates of any man's conscience, or attempting to proselytise, or to aid or abet in such a proceeding, would be the farthest from my thoughts; that I merely wished to see even-handed justice meted out; and that, if the case were reversed, and a Protestant clergyman was attempting surreptitiously to baptise a Roman Catholic, I would not allow the baptism to be performed until I had first notified a priest, and he and I were quite satisfied that it was the earnest desire of the party concerned. I moreover pledged to Father Leclair my word of honor that no undue influence would be brought to bear by myself or others to influence the young man

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McIntyre either in one way or the other. I furthermore told him that, if he returned the following morning, I would give him a final answer; that if, after having seen a Protestant clergyman and declared to him his intention of becoming a Roman Catholic, and if he made the same statement to myself, I would at once allow Father Leclaire to proceed with the baptism; but, if the man expressed a wish to me to have a Protestant clergyman visit him, I would then consider it my duty to prevent Father Leclaire from either baptising him or continuing his ministerial visits to him. After remonstrating upon the course I had determined to adopt, and stating his firm conviction that the man was in heart a Roman Catholic, Father Leclaire took his departure, promising to return the following morning. Upon making enquiries afterwards as to the visits of the priest, I ascertained that Father Leclaire in company with the sister of McIntyre's intended wife, made his first visit to the patient on the morning of Monday, December 27th; that upon entering the ward the young girl in question rushed up to the sick man's bedside, threw her arms about his neck and spoke in a very excited manner as follows: "Do be a Catholic, do be a Catholic. I will pay your expenses home to Scotland when you get well, if you will only be a Catholic," &c., &c., in a similar strain; the proceeding was so unseemly that the nurse of the ward had to interfere, and to insist upon the girl behaving in a more quiet manner. She calmed down for a few moments but soon again began in a similar strain and with so much violence that the sick man said to her, "Do go away, do leave me alone," and the priest even exclaimed "Take the woman away, she is mad." The nurse then removed her from the ward, and brought her down to me, when I found that she was under the influence of liquor. I accordingly requested her to leave the Hospital, and gave orders that she should not be permitted to visit the ward again, on account of the indecorum of which she had been guilty. Father Leclaire saw the patient that morning for the first time, and was brought to his bedside by a girl under the influence of liquor, who entreated the sick man to become a Catholic and who conducted herself in such an improper manner, that the Priest himself had to order her away, and I had to exclude her in future

from the Hospital. Father Leclaire paid a second visit that same evening about eight o'clock and in neither of his interviews with the patient were any witnesses present. The Lady Superintendent informs me that she was standing by McEntyre's bedside when the priest entered the ward on Tuesday morning; he walked directly over to the patient and, after wishing the Lady Superintendent good morning, enquired how the patient was; after replying that he did not seem quite so well, the Lady Superintendent asked a word with Father Leclaire outside the ward. She then asked him if he was aware that McEntyre was a Protestant. The priest answered that he knew it, but that McEntyre wished to become a Roman Catholic, and that he had come to "christen him." The Lady Superintendent then informed him that such a proceeding could not be allowed without the knowledge and consent of the authorities. She accordingly brought him down to me, when the conversation which I have already detailed took place. After the departure of the priest, I immediately sent to a Presbyterian clergyman, asking his attendance at the Hospital as soon as possible; he being unable to come I sent for another, and at the same time wrote to Peter Redpath, Esq., the President of the Hospital asking him to call at his earliest convenience as I had a matter of considerable importance to refer to him. Meanwhile I was waited upon by Father Leclaire and Father Singer, to demand upon what authority I acted, whether I could show any rule or by-law to empower me to act as I had done. I replied that I held my authority from the Committee of Management, to whom I was responsible for all my actions; that the welfare and comfort of the patients were committed to my care, and that I held that charge as a sacred trust; that, until I could consult with my superiors, I was obliged to use my own discretion, affirming that I would never use that discretion to the detriment of any religion or creed, and that I would always endeavor to secure perfect liberty of conscience to every one placed under my care. I stated that I had communicated with my superiors in the matter, but, not having received any reply as yet, I must still adhere to my original decision and

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decline to allow them to see the patient till the following morning. I again went into detail, explaining the reasons for my action, assuring them that no influence would be brought to bear upon the patient, and that perfect justice would be done. I again told them that there was no immediate danger; that the man, humanly speaking, might recover, and asked them why they persisted in hurrying-up matters. They replied by again claiming their right to proceed without any interference, but they finally withdrew. Mr. Redpath shortly after came in, and, upon being informed of the action which had been taken, coincided with my course. He himself then paid a visit to McIntyre, accompanied by the Lady Superintendent and myself, and ascertained from him that he would like to see a Presbyterian clergyman. Up to the time of this conversation neither minister nor official had spoken to him since the priest's morning visit, and, consequently, it was his own spontaneous wish, uninfluenced by minister or official, which he conveyed to Mr. Redpath that he might see his own clergyman. Mr. Redpath, being perfectly satisfied that the man really wished a clergyman, took his departure, promising to send a minister at once. Shortly afterwards the Rev. Dr. McVicar arrived, and along with me went up to the ward. I entered first and, finding his betrothed and several others standing round the bed, I requested them to wait a few minutes in the passage until the clergyman had seen him. In the presence of the nurse then, I told him that a Presbyterian clergyman was at the door, and asked him if he desired to see him, "O, yes!" he replied, and I immediately introduced Dr. McVicar and withdrew. I conversed a few moments in the hall with his betrothed, impressing upon her the necessity of refraining from exciting him in any way, and gave her whatever hopes I could of his ultimate recovery. Dr. McVicar remained about five minutes in the ward, and, on coming downstairs with me, assured me of the earnest desire which McIntyre expressed to see him again; he furthermore added that he had not even alluded to the occurrence of the morning, nor had he mentioned priest or Roman Catholic in his conversation, and that, in compliance with his request, he would send the Rev. Mr. Mitchell to see him in the

morning. Early next morning, accompanied by the nurse, I entered the ward, and, without using any influence in any way, shape or form, without suggesting an answer for him, without intimating that I would be pleased with one answer or displeased with another, I asked him the following simple questions, and these only:—

1. "Do you, or do you not desire the priest to continue his visits to you?" "No, I do not," was his reply.

2. "Do you, or do you not desire to be visited by a Presbyterian clergyman in future?" "O, yes," he replied, "if he will only come."

I then informed him that I would do all in my power to see that his wishes were gratified, and immediately withdrew. I here solemnly declare that, before or after these two brief conversations, I never spoke to him of priest, clergyman, or religion, except upon one occasion, to ask when he had seen Mr. Mitchell. I furthermore solemnly declare that, in this case, I have neither used myself, nor allowed to be used by others, any authority, threat, persuasion, inducement, or any means whatsoever to influence the late William McIntyre in his choice of a religion, but have simply endeavored, by every means in my power, to secure him perfect liberty of conscience in this all-important matter.

In the course of the morning, after my conversation with him, the Rev. Mr. Mitchell called to see him, and, after concluding his visit, expressed himself extremely gratified with the frame of mind in which he found the patient, and made the following entry in the visiting book of the Hospital:

Dec. 29th, visited McIntyre, (Presbyterian), Ward 11. Visit very satisfactory. Young man very grateful for having Scriptures read and conversation and prayer. A decided Protestant.

Mr. Redpath called during the forenoon, and I communicated to him the facts, as above stated, in reference to the visits of the Rev. Dr. McVicar and the Rev. Mr. Mitchell. I also informed him of the state of nervousness and anxiety in which the patient was, and consulted him as to the advisability of allowing Father Leclaire to see the patient in his present weak state, since we were

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all perfectly satisfied that the patient did not desire to see him, for he had decidedly declared to me in the morning, in presence of witnesses, that he did not wish Father Leclaire to continue his visits.

Taking all things into consideration, Mr. Redpath directed me to explain matters fully to Father Leclaire, but at the same time to decline allowing him to see the patient again, and to refer Father Leclaire to Mr. Redpath if he wished any further information or satisfaction as regards the case. I must also state that, during the Tuesday afternoon, Mr. Alexander, the Vice-President of the Hospital was also consulted in the matter, and gave his hearty concurrence in the steps which had been taken.

Shortly after Mr. Redpath's departure Father Leclaire came in, and I at once entered into a statement of what had been done, telling him of the visit of Dr. McVicar and Mr. Mitchell and also of the visit of the President. I assured him that no influence had been used with the patient, but that it was his own spontaneous wish to remain as he had always been, a Protestant. He expressed himself much surprised at the "change in his penitent" and requested permission to see him. I replied that it would be impossible for me to accede to his request, as the patient was already suffering from the effects of the recent excitement, and I could not allow him to be any further excited, especially as he had already signified his desire that the priest should not continue his visits. I furthermore stated that I was now acting with the knowledge and full sanction of Mr. Redpath, the President of the Hospital, to whom I was directed to refer him for any further explanation or information. Father Leclaire then informed me that he understood from reliable authority that McIntyre had refused the visitation of the Protestant clergyman. I demanded his authority for this statement, but he would not give it. I then again informed him that I myself had gone up to the ward with Dr. McVicar and that McIntyre was delighted to see him, and I stigmatized the story which Father Leclaire had heard as a base falsehood. I gave him my word of honor that what I had stated to him was strictly and perfectly true, and I told him if he gave any credence to this story, that he would thereby be accusing me of a direct and deliberate falsehood. He

said that he had no such intention; that he believed I had acted honorably throughout, and that he was merely stating what he had heard. He again asked to see McIntyre in my company, but I again declined, stating that my instructions were positive and final, and if he wished any deviation from my decision he must see Mr. Redpath. He then asked me what I would do if McIntyre expressed a wish to see him before he died. I replied that if I saw that the patient declined to see a Presbyterian Clergyman, and if he expressed to me a wish to see Father Leclair, I would immediately send for him. Father Leclair then departed, expressing himself surprised at the course events had taken, but nevertheless satisfied that all concerned had acted in a thoroughly straightforward manner.

I was accordingly very much surprised at receiving in the afternoon a visit from Father Singer, again asking permission to see the patient. I again went fully into the whole proceeding, explained candidly the course which had been adopted and the reasons therefor; and informed him that my action in this matter was fully known to, and in fact directed by, the President and Vice-President of the Hospital, and I told him that if he was not fully satisfied that he should forthwith speak to Mr. Redpath, who by the way just happened to come in. Father Singer said that there was no occasion for this, and expressed his own personal satisfaction that everything had been conducted honorably, although he dissented from the view we had taken in the matter. He threw out some vague hints about public opinion being brought to bear unfavorably upon myself for the course I had adopted. I assured him, however, that I had done my duty to the best of my ability in the case, to see that justice was done to all parties; and that I had the approval of the highest authorities in the Hospital in what I had done. He then made a charge about Protestant ministers and visitors distributing tracts to Catholic patients. I replied that both parties pursued this custom; and that the nuns visited, on many occasions, both Protestant and Catholic alike, leaving tracts indiscriminately. This was the first occasion upon which the distribution of tracts was mentioned; and then the first mention of it was made by Father Singer. After some further desultory conversation he



withdrew. It has been reported that I refused McIntyre's betrothed a pass to visit him because I feared her influencing him in religious matters. This story is a base fabrication. I refused admission to the sister of his betrothed on account of her unseemly and disorderly conduct in the ward, but not on account of her religion. One evening, unfortunately, the porter refused admission to the intended wife, mistaking her, from the close family resemblance, for the sister. But in the morning, as soon as the mistake was brought under my notice, I at once apologized to the girl for the unfortunate occurrence, explained to her the reason of the supposed harshness and gave her a fresh pass, and from that time she continued to see McIntyre daily to the time of his death.

The poor young man was visited to the last by Dr. MeVicar and the Rev. Mr. Mitchell, who both expressed great satisfaction with his spiritual condition.

On the morning of the 3rd January, the Rev. Mr. Mitchell made the following entry in the book:—"Jan. 3rd. Not so well this morning; very doubtful if he will live; still expresses his faith in Christ."

He expressed during the day and up to the last moment, to both the Lady Superintendent and the nurse, that he was quite happy and prepared to die, and expired with the name of Jesus upon his lips.

In conclusion I would beg to call the attention of the Committee to the fact that McIntyre had been suffering for five weeks from a wasting disease which had severely prostrated the powers of both mind and body, he was therefore very susceptible to any influence. We therefore considered it to be our bounden duty to protect him from all excitement and worry, and from all influences which might tend to distract him or render him unhappy.

(Signed,) JAS. C. CAMERON, M.D.,  
*House Surgeon M. G. H.*

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## No. 2.

*Statement concerning attempted baptism of William McIntyre, by FATHER LECLAIRE.*

On Monday, the 27th December, I heard from the nurse of ward 11 that a young woman had been behaving in such an excited manner that morning, while visiting a patient, that she had found it necessary to remove her from the ward, but it was not until the evening that I learned from the nurse all the details connected with it, namely, of the girl being accompanied by Father Leclair, of her entreating McIntyre to become a Roman Catholic, of the priest saying, when the nurse threatened to remove her from the ward, "Yes, take her away, she is mad," and of the sick man pushing her away with his hand, saying, "do leave me alone."

While talking to the nurse of this, as we stood on the stairs leading to ward 11, I saw a priest going in from the opposite direction to the ward; and it being past 8 p.m., and the gas lowered, I asked nurse the cause of this special visit. She replied, "I am sure he is going to see McIntyre," whereupon I ordered the gas to be turned up, and went inside the ward to speak to a patient (Freeman) in the bed opposite that of McIntyre. I observed the priest was in close quiet conversation with the latter, but did not see the priest's face, nor speak to him.

Next morning I was standing by the bed of McIntyre, giving directions to the assistant who was washing the patient, when Father Leclair came in, walked directly to the bedside, asked how the patient was. Before he said anything about the purpose of his visit I requested him to speak with me outside the ward, and he followed me out at once.

I then asked him whether he was aware that the patient he came to visit was a Protestant. He replied, "Yes, I know he is, but he wishes to become a Catholic, and I intend to christen him this morning." I remonstrated, and informed him that it could not be allowed until he had communicated with the authorities of the Hospital. He said he did not consider that necessary, but asked whom he should consult. I replied that he had better first see the House Surgeon, and directed him where to find Dr. Cameron.

While Father Leclaire went down I returned to the ward for a moment to ask McIntyre why he desired to see Father Leclaire, and his answer was to this effect: "I wanted to see somebody. I am afraid I am going to die, and I think it rather hard none of my own ministers have been to see me."

I then followed Father Leclaire to the waiting room and introduced him to Dr. Cameron, stating the cause for so doing, and left them.

I did not see McIntyre again until the evening, when I went to him with the President and House Surgeon; and heard him tell the former that he belonged to the Church of Scotland and would be glad to see a minister of that Church. Accordingly, by request of the President, the Rev. Dr. McVicar came about an hour afterwards, and talked with McIntyre a few minutes.

I heard from the nurse that Mrs. Peter Mitchell had visited McIntyre that afternoon.

I met Fathers Singer and Leclaire in the afternoon on their way to the House Surgeon's room. They said they had come to see how that unfortunate interruption of the morning was to be settled, but I was not present at the interview they had with Dr. Cameron.

I said nothing more to McIntyre about the visit of the priest, but two or three times subsequently, when going through the ward, I talked a moment with him concerning his peace with God and of his faith in the Lord Jesus Christ. He told me that he was not then afraid to die—that he was more at peace about his soul.

I was present with the nurse at McIntyre's bedside when he died. He had almost passed away when I arrived there, and the nurse said to me: "He spoke a few minutes ago about patiently waiting for God to take him," and was murmuring the name of Jesus with the last words she could distinguish.

The young woman to whom he was betrothed reached the ward a moment after he died. She seemed much afflicted, and appealed to me for sympathy.

I talked to her some moments outside on the verandah. She was crying a good deal, and throwing herself about on the floor.

She said, the fact of McIntyre being a Protestant had made no difference to her, and that she had never spoken a word about

religion to him, except, when he asked her to have him buried where she also would be buried, that her answer was:—"You know, Willie, I'm a Catholic and you are a Protestant, and they wouldn't let you be buried with me." She said he also asked her why Father Leclaire had not returned to see him, and she informed him the House Surgeon had prevented him, and she became very bitter about our interference.

(Signed,)

MARIA M. MACHIN,  
*Lady Superintendent.*

January, 1876.

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No. 3.

*Memorandum concerning the late Wm. McIntyre.*

On Tuesday, 28th December, at 4 p.m., I received a note from Dr. Cameron, House Surgeon of the Montreal General Hospital, requesting me to visit the Hospital, as he and the Lady Superintendent wished to consult me in a matter of importance.

I went immediately to the Hospital, and was there informed by Dr. Cameron and the Lady Superintendent of certain circumstances which had occurred in connection with the attempted baptism, by a Roman Catholic priest, of a patient who had declared himself to be a Presbyterian of the Church of Scotland when he entered.

I expressed my approval of the action of the Lady Superintendent and Dr. Cameron, in preventing this ceremony under the circumstances, and went up with them to McIntyre's bedside, in No. 11 ward.

I asked the patient where he came from. He replied, Scotland. What Church do you belong to? To the Presbyterian Church of Scotland. What Church have you attended in Montreal? He replied that he had not gone much to any Church. Has any person visited you? He said, somewhat indistinctly, that Mrs. Mitchell had visited him. Would you like to see a Presbyterian minister? Yes, I would like it.

I told him that I would find one for him that evening. I first called on the Rev. Gavin Lang, but he was not in. I then went to the Rev. Dr. McVicar, who visited McIntyre at 7 o'clock.

(Signed,) PETER REDPATH,  
President M. G. H.

MONTREAL, 8th January, 1876.

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No. 4.

[COPY.]

*Statement of the Rev. Dr. McVicar.*

PRESBYTERIAN COLLEGE,

MONTREAL, Jan. 8th, 1876.

DEAR SIR,—At your request I called at the General Hospital on the 28th December last, at 7 o'clock, p. m., to see Mr. McIntyre, who was suffering from typhoid fever.

Dr. Cameron accompanied me to his bed in ward No. 11, and asked him in my hearing if he desired to see a Presbyterian minister. He answered that he did.

The doctor told him that I was in attendance, and then retired without saying anything further. I observed on the wall over McIntyre's bed a card indicating that he belonged to the Church of Scotland. I asked him if he used the Bible and had been brought up as a Presbyterian, and still regarded himself as such. All these questions he answered in the affirmative without hesitation.

I gave him suitable instruction, offered him the consolations of the Gospel, and exhorted him to trust in Jesus Christ *alone* for salvation. He said that he did so. I observed that he was somewhat familiar with the word of God, because he finished quotations from the Scripture when I commenced them. He requested me to pray with him. I did so, and he joined, audibly repeating some of my words, especially when I made use of Bible language. He thanked me cordially, and begged me to return again. I told him that I was not a pastor in this city, but would see him again, and that the Rev. Mr. Mitchell, of Chalmers Church I thought would attend him regularly if he wished his services. He again

thanked me, and asked me to request Mr. Mitchell to attend him, which I did the same evening.

I saw him again on the 30th December, when he received me in the same spirit as before. I spoke to him the Word of Life, and asked him specially if he thought rites or sacraments or good works in any form could save him. He answered that they could not, that Jesus Christ alone was the Saviour. He again professed to trust in Christ. I reminded him of the declaration of the Word of God—Tit. 3rd, 5th, 6th,—“Not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Saviour. When I cited part of this passage, he completed the quotation.

I referred him to other passages, and he requested me to pray with him. I did so, he joining with me, as at my former visit.

I asked him if he had all necessary care and attention. He answered that he had, and that everything was being done for him that skill and money could secure. He spoke gratefully of Mr. Mitchell's services, shook hands with me and thanked me cordially.

Knowing that Mr. Mitchell was attending him, I did not repeat my visits. At both my visits his mind was clear and steady, and I never mentioned to him Romanism, or any other form of error.

Allow me to add that I have paid over ten visits in the General Hospital during the last two months.

I have visited persons in the Institution for nearly fifteen years, but never deemed it necessary to record or publish the number of such visits.

For the last six years I have been occupied with collegiate duties, and not free to attend pastoral work, but visited the late Mr. McIntyre with pleasure when you requested me to do so.

You are at liberty to make any use of this communication you may deem necessary.

I am,

Yours very truly,

(Signed,)

D. H. McVICAR.

PETER REDPATH, Esq.,

President General Hospital, Montreal.

*Statement regarding the late William McIntyre.*

In answer to a letter from Dr. Cameron I first visited the General Hospital on the evening of the 28th December, 1875. I then had an interview with Dr. Cameron, who explained to me the situation and the position of the case.

I told them that I had just then an engagement, which I must first fulfil, and that then I would be at his service and would see McIntyre. It may be only right to state, in justice to Dr. Cameron, that at that interview he said to me that he felt it to be his duty to prevent all interference with the religious faith of the patients while in the Hospital, and that he would be just as ready to prevent a *Protestant Clergyman* interfering with the faith of a Roman Catholic patient as to prevent a Romish Clergyman from tampering with the faith of a Protestant patient.

About two hours after this interview I met Dr. McVicar, who informed me that he had seen the patient McIntyre, and had had a conversation with him which was very satisfactory.

I was then on my way to the Hospital, but as Dr. McVicar had just visited McIntyre I deemed it unwise to further disturb him that evening.

The following morning, the 29th of December, 1875, I went to the Hospital, and was shewn into ward No. 11, and introduced to McIntyre by Dr. Cameron. He seemed glad to see me. I found him quiet and calm, quite conscious and composed, but of course weak. He conversed freely.

After a little conversation I read a portion of Scripture with him (The Prodigal Son). He seemed to pay great attention to and take a deep interest in what was read. After I had read the parable I went on to explain, during which he paid marked attention.

I found that he was familiar with many portions of the Scriptures, for when I quoted a passage he almost always either joined in or repeated the last words of the quotation.

I began to quote the words, "Come unto Me all ye that labor," and he at once joined in and completed the quotation.

During the prayer I found him also joining in heartily, and repeating after me passages of the Bible which I happened to use in the prayer. Having observed this I thought it would be a good time to ask him a few questions.

I said, "Mr. McIntyre, do you believe that any one can forgive sins, save Jesus only?" He answered, "No."

I said, "May I ask then how you came to have the priests visiting you?" He answered, "*No one has been to see me; I felt lonesome, and was glad to have any one speak to me.*"

I then spoke to him more particularly about his own personal trust in the Saviour, and to all my questions he gave very hopeful and satisfactory answers.

After having spent perhaps half an hour in conversation with him, I left him.

Before I left him, he remarked that *he hoped he might get better, and that if he did he would go to the church I preached in.* As I was leaving he asked for the *Testament* from which I had been reading—which I handed to him, and which I left him reading.

My second *visit I think* was on Friday, the 31st of December, 1875.

This visit was very short—nothing of importance occurred. He (McIntyre) seemed quiet and composed, still expressing his trust in Jesus Christ.

My third visit was on Monday, 3rd January, 1876—New Year's day and Sabbath intervening. I remained with the patient about three quarters of an hour.

He was *very weak*. I thought he would have died while I was there.

He asked me to pray *for him*, which I did; *he joined heartily in the prayer.*

After his weak turn had passed he was again calm and composed, when I read with him and talked with him and prayed. He seemed very thankful for the visit.

During this visit, and the while I was there at the bedside, the Rev. Mr. Ballantyne, a Presbyterian minister, then supplying Knox Church pulpit, came in and remained a short time, (also

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Mr. James Brown, Elder in Knox Church). After they left I remained a few moments.

I have seen it stated more than once that Mr. McIntyre had refused the services of the Protestant clergyman who visited him. Such was not MY experience. He always seemed glad to see me—always joined readily and heartily in the conversation, and seemed reluctant to let me go.

The *last* words he ever spoke to me were these: "*You will be sure and come again, won't you?*"

I saw him no more alive. Next day he died, the 4th inst. On Wednesday, the 5th inst., I attended and performed the service in connection with his burial.

On Thursday I wrote a letter to his father and mother in Scotland, giving them the particulars in regard to his death. There may be minor points which have been overlooked, but this narrative contains the salient points of the case, so far as I have had to do with it.

(Signed,) W. MITCHELL,  
Minister of Chalmers Church,  
(Presbyterian),  
Montreal.

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No. 6.

MONTREAL, 10th January, 1876.

PETER REDPATH, ESQ. :

DEAR SIR,—Having heard that the late William McIntyre was claimed by the Roman Catholic Church as a convert, I think it right to inform you as a Governor of the Hospital that from conversation with myself on several occasions I would have been led to believe McIntyre had no wish to abjure the Protestant faith.

I have conversed with him repeatedly since he was admitted as a patient to the Hospital, and on one occasion he told me he was from Glasgow, Scotland, and belonged to the Church of Scotland, but he never in my subsequent visits intimated a wish to change to the Church of Rome.

I saw him on Xmas afternoon, only for a few minutes, he was so weak, and then he expressed himself grateful for kindnesses shown in the Hospital and for the prayers of christian friends on his behalf; but there was no hint from him that his belief was shaken in the Protestant faith, although he knew he was worse on that day.

On the Saturday previous to his death I saw him, but only for a minute or two, and he said nothing to me about changing his faith; and on the Sabbath afterwards I again saw him, but he seemed so weak that I withdrew from the ward without speaking, and left my message for him with nurse Rice.

I called on him next day in the forenoon and saw him for the last time. A Protestant clergyman was at his bedside, but he gave me permission to speak to him; and poor McIntyre informed me how kindly nurse Rice had delivered my message.

He said nothing then of changing from his Protestant faith, nor in all my interviews indicated such a course.

I am,

Dear Sir,

Faithfully Yours,

(Signed,) JAMES BROWN.

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No. 7.

*Statement of Edward Russell, Steward Montreal General Hospital, relative to the late William McIntyre, who died in Hospital, 3rd January, 1876.*

The first intimation of the circumstance was received by me on the morning of the 28th December, from the Lady Superintendent of the Hospital, that the Rev. Mr. Leclair was in the ward that morning by the bedside of a patient named Wm. McIntyre, preparing him for baptism prior to admission into the Roman Catholic Church, he at the same time being a member of the Church of Scotland, and admitted into Hospital and recorded on the bed-

head card as such, no intimation having been given by him to any officer of the establishment of his desire to change his faith or creed. The Lady Superintendent said she had spoken to the Rev. Mr. Leclaire on the subject, and told him that he had better see the House Surgeon upon such an important matter before proceeding further with the ceremony.

The House Surgeon and Rev. Mr. Leclaire were then in the waiting-room of the Hospital, discussing the question about Wm. McIntyre.

I went into the room during their conversation for a few minutes only, and as no reference was then made to me I withdrew.

On the following morning, the 29th, the Rev. Mr. Mitchell called at the Steward's office, enquiring for Dr. Cameron, who was then temporarily engaged in the Hospital.

I accompanied the Rev. gentleman to the ward of the sick man and left him at his bedside.

The Rev. Mr. Mitchell on leaving called at the office, and recorded his visit to William McIntyre as very satisfactory, a decided Protestant, and no desire to change or become a member of the Roman Catholic Church.

On Monday afternoon, the 3rd inst., I visited the deceased, a short time before he died, and asked him several questions: if he had anything to say to his family, where they resided, to which he replied very readily. I further enquired of him if he wished to see his minister again, he said not just now. I said, "William, do you feel that you can die in peace?" He said, "Yes." "You place your firm reliance on the merits of your Saviour for salvation?" He answered very distinctly, "Yes." I asked him if he was perfectly satisfied with all that had been done for him; he answered, "Yes." I then wished him good-bye and left the ward.

(Signed,) EDWARD RUSSELL,

*Steward Montreal General Hospital.*

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PROVINCE OF QUEBEC, }  
CITY OF MONTREAL. }

I, Martha Elizabeth Rice, of the City and District of Montreal, spinster, *filie majeure et usant de mes droits*, one of the nurses in the employ of the Montreal General Hospital, do solemnly declare: That I have been, since the 9th of October last, and am now, nurse in charge of Ward Eleven of the Montreal General Hospital.

That I knew the patient, William McIntyre, who occupied bed No. 3 in said ward, suffering from typhoid fever. That he was admitted as a Protestant, and I always regarded him as such—his admission card being marked Church of Scotland. That, on the morning of Monday, the 27th ult., a female, whom I understood to be the sister of McIntyre's betrothed, entered the ward, at about ten o'clock, accompanied by a priest. This female rushed over to McIntyre's bed, threw her arms round his neck, kissed him, and behaved altogether in a very excited and unseemly manner—being somewhat the worse of liquor—saying to him that she would pay all expenses in sending him home to his mother in Scotland, when he got well, if he would only become a Roman Catholic—the words she used being—“Do be a Roman Catholic—you shall be a Roman Catholic.” McIntyre said, “go away,” and pushed her away. The priest then said to me:—“Take her away, the woman is mad,” and, with some difficulty, I got her out of the ward and took her down-stairs to Dr. Cameron's office.

That I explained the circumstances to Dr. Cameron, who confirmed my suspicions as to her being under the influence of liquor, and he requested the woman to leave the Hospital. I then returned to the ward, and on my way back I met the Lady Superintendent of the Hospital, and related the circumstance to her. On entering the ward, I found the priest sitting by the patient's bedside in conversation, and all I heard were words to this effect: “You see it is not so different from what you have been accustomed to.” In about ten minutes after this the priest left, and returned again that evening as I was going off duty and giving over my wards to

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the night nurse. The next morning, Tuesday, the same priest returned, whom I understood to be Father Leclair. I was washing the patient at the time. The Lady Superintendent of the Hospital was also standing at McIntyre's bedside, when the Lady Superintendent said to the priest that she wished to speak a word with him outside the ward; and, after a few moments' conversation in the passage, they went down stairs. Nothing whatever passed that morning between the priest and McIntyre. In the afternoon of this day, Tuesday, Mr. Redpath, accompanied by the Lady Superintendent and the House Surgeon, visited McIntyre, and, after conversing with him a few moments, withdrew. In the evening, when three visitors—two females and a male—were conversing with McIntyre, at about half-past six, Dr. Cameron, accompanied by a clergyman, came to the door of the ward. Dr. Cameron accompanied by myself went over to McIntyre's bed, and the doctor requested the visitors to withdraw for a few moments, and in my presence informed McIntyre that a Presbyterian clergyman was at the door, and asked him if he would like to see him. McIntyre replied in the affirmative, when the doctor introduced the clergyman whom he informed me was Dr. McVicar. The doctor and myself then withdrew, leaving the minister and the patient alone. After about five minutes conversation between the minister and patient, the minister withdrew, and the visitors returned to the patient's bedside. McIntyre seemed well pleased with the ministerial visit he had just received. At about ten o'clock the next morning Dr. Cameron came to me and requested me to be a witness to the conversation he was about to hold with McIntyre. Then, proceeding to his bedside, the doctor warned him to answer carefully and deliberately to the questions he was about to put, informing him that he, the doctor, was then acting in his official capacity. The first question he put to McIntyre was: "Do you, or do you not wish to see the priest again?" McIntyre replied "Oh, no." The second question was immediately put, being: "Do you or do you not wish the visitations of a Presbyterian minister?" his answer being, "Oh, yes, if he will only come." The doctor then informed the patient that he would see his wishes carried out. From that time till the patient's death I never saw Dr. Cameron

in conversation alone with him, and then never for more than two or three minutes at a time; that, from the time of the priest's first visit he was very weak, and after each of these formal interviews he seemed much excited and to become worse.

That on Wednesday morning about eleven o'clock the Rev. Mr. Mitchell paid his first visit to McIntyre and remained for about an hour. After he had gone McIntyre expressed great pleasure at the visit, and said he had never heard the Scriptures so beautifully explained; and said he wished he would come again. He did come again the morning McIntyre died, and again McIntyre expressed himself pleased to have seen him. Dr. McVicar also called in the meantime, as also several laymen, all of whom McIntyre seemed pleased to see and converse with.

I was with him constantly up to the time of his death, but he never once expressed a desire to see a priest, or regret that the priest had not returned, or a desire to join the Roman Catholic faith; but on the contrary seemed much pleased with the visits of the Protestant clergyman and lay visitors, and expressed himself repeatedly as being very happy and prepared to die, his last words being "resting in Jesus." For his intended he left a message with me to this effect: "Tell Mary I die happy." He seemed to be in full possession of his faculties till the last.

Being constantly in the ward I never heard throughout his whole illness McIntyre express to the House Surgeon or any other resident officer of the Hospital a wish to see a priest or to become a Roman Catholic; but my impression is that he was perfectly contented to remain as he was, if he were only allowed to do so.

And I make this solemn declaration, conscientiously believing the same to be true, and by virtue of the Act passed in the thirty-seventh year of Her Majesty's reign, Cap. 37 of the statutes of the Dominion, intituled "An Act for the suppression of voluntary and extra judicial Oaths." And I have signed.

(Signed,) MARTHA ELIZABETH RICE.

Taken and declared before me at the Montreal }  
General Hospital, in the city of Montreal, }  
this tenth day of January, A. D. 1876. }

(Signed,) J. S. HUNTER, J.P.,  
In and for the District of Montreal.

## No. 9.

PROVINCE OF QUEBEC, }  
 City of Montreal. }

I, William Bruce of Montreal, plane maker, at present an inmate of the Montreal General Hospital, bed No. 2, ward 11, do solemnly declare that I have been such inmate since the 26th of November last (1875), that my bed in said ward was next to that of late William McIntyre and about five feet distant. That McIntyre was in the Hospital when I was admitted. That during his illness he was daily visited by several females, one of whom I understood to be his betrothed. That besides the visits of these females, he was also visited by Mr. Millen the scripture reader, and other lay visitors administering religious consolation in the same way as the other Protestant patients of the ward. That on Monday morning, the 27th ult., about ten o'clock, I saw a Roman Catholic priest at the bedside of McIntyre for the first time, who came accompanied by the sister of the betrothed. This female came directly over to the bedside, threw her arms round McIntyre's neck and kissed him, and acted generally in a very excited manner. The only words I could distinguish were relative to paying his passage home to the old country, if he recovered.

She acted in such an excited manner, that the priest ordered her out of the ward, and would have nothing to say to the patient till she left the ward.

After she left, the priest remained for over half an hour with the patient, during which time the conversation was carried on in whispers, and as my hearing is somewhat dull, I could not distinguish what was said.

That at about 8 o'clock the same evening the same priest returned alone, and remained for over half an hour with McIntyre.

I understand the priest's name to be Father Leclaire. McIntyre received no other visits after the priest's last visit.

That on Tuesday morning, the 28th ult., at about 10 o'clock, the Lady Superintendent of the Hospital was standing at the bedside of McIntyre, conversing with him, when Father Leclaire

called again and went direct to McIntyre's bed. After a few minutes conversation between the Lady Superintendent and the priest, the former called him out of the ward into the passage, where after a few minutes conversation they left, and I saw nothing more of the priest; that no conversation whatever occurred that morning between McIntyre and Father Leclaire.

That during this Tuesday p.m. a couple of ladies visited McIntyre and remained a very short time. At about 4 o'clock the same afternoon, Mr. Beattie accompanied by the Lady Superintendent and Dr. Cameron, visited McIntyre and conversed with him for a few minutes.

At about 6 o'clock that evening McIntyre's betrothed and one or two other females came to see him.

While they were in the ward, and about half an hour after the visitors had been there, Dr. Cameron, accompanied by a clergyman, came to the door of the ward: The Doctor requested the visitors to withdraw, and, taking the nurse with him, conversed with McIntyre a few moments; the nature of that conversation I am not aware of. Immediately after, the nurse withdrew, and the Doctor introduced the clergyman, whom I recognized to be Dr. McVicar. The clergyman remained in conversation with McIntyre for about five minutes, whilst Dr. Cameron waited outside in the passage for him. Dr. McVicar and Dr. Cameron then left, and the three visitors (females) returned and remained till about eight o'clock. No other visitors saw him that evening.

On Wednesday morning, the 29th ult., Dr. Cameron returned with the nurse at about 10 o'clock, and remained conversing with McIntyre for about a couple of minutes; the purport of the conversation I did not hear. Dr. Cameron then left, and from that time till McIntyre's death, I never saw him (the Dr.) in conversation with McIntyre except in the presence of another party, and never for more than two or three minutes at a time. Nor have I, from the priest's first visit, seen Dr. Cameron conversing with McIntyre alone, or for more than three minutes at a time.

That on Wednesday morning, between eleven and twelve o'clock,



the Rev. Mr. Mitchell visited McIntyre and remained with him for over an hour in conversation and prayer, and after that occasion, I heard McIntyre express a wish to Mr. Mitchell when he was leaving that he would return again.

That, between this day, Wednesday the 29th, and the 3rd of January instant, the day McIntyre died, he was visited several times by the Rev. Dr. McVicar and the Rev. Mr. Mitchell, and seemed to feel highly satisfied at their visits. That, from the priest's first visit till the time of McIntyre's death, I never heard McIntyre complain of being prevented from being visited by the priests.

I never heard him ask to see a priest; and, although a priest frequently passed his bedside, he never called him or showed any inclination to receive his ministrations. During the time I knew McIntyre, I never knew him to ask any officer of the house to see a priest, or to express any desire to change his religion.

And I make this solemn declaration, conscientiously believing the same to be true, and by virtue of the Act passed in the 37th year of Her Majesty's reign, Cap. 37 of the Statutes of the Dominion, intituled: "An Act for the suppression of voluntary and extra-judicial oaths." And I have signed.

(Signed,) WILLIAM BRUCE.

Taken and declared before me at the }  
Montreal General Hospital, in the City }  
of Montreal, this tenth day of January, }  
A. D. 1876.

(Signed,) J. S. HUNTER,

J. P. in and for the District of Montreal.

— — —  
No. 10.

190 Mountain Street,

Montreal, 9th Jan., 1876.

TO PETER REDPATH, ESQ.

DEAR SIR,—This moment your note has come to hand.

I saw William McIntyre once the week previous to his demise. I spoke to him about seeking the Lord Jesus Christ. He said that

a priest had come to his bedside twice that week to persuade him to become a Catholic, and that the girls (meaning my servants) were very anxious for him to do so, *but that he saw no use in it.* These were his words with regard to this matter. I said, Willie, it is no matter whether we are *Catholic* or *Protestant*, but it is of great importance that you should *look to Jesus*, as your sacrifice, as your atonement, as having borne your sins in His own Body on the Cross. You know He says: "Those who come unto Me I will in nowise cast out."

Then I quoted several passages of the Lord Jesus' own words to him. He answered, "I believe every word you say. I have been here so long, and no minister has come to pray with me."

Well, I answered, you can surrender yourself to the Lord Jesus Christ, and receive His blessing by looking to Him. He loved you so much that He gave His life, shed His blood for you. He said again, "I believe all that." Then I said, "*Look to Him*, and believe in the Lord Jesus Christ, and you are safe."

Of course the reason no minister went was because my servants were his only friends. They were Catholics, and they did not care for a minister seeing him. They wanted him to become a Catholic.

Yours, with respect,

(Signed.)

ISABEL MITCHELL.

P. S.—*I never asked him to let me pray with him, and he never refused.*

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All the foregoing statements were subsequently sworn to, and the sworn depositions exhibited to the Committee.

No. 6.

*Resolutions adopted by the Committee of Management on 10th Jan., 1876, based on the evidence then in existence.*

MONTREAL GENERAL HOSPITAL,  
10th January, 1876.

At the usual weekly meeting of the Committee of Management, held this day, the testimony which had been collected in the matter of Wm. McIntyre was considered, when it was resolved:—

1st. That the patient McIntyre was received into the Hospital upon his own statement that he was a Presbyterian, and that this fact was recorded upon the wall at the head of his bed, in open view, according to the invariable custom of the Hospital.

2nd. That there is no evidence that the steward or any other official of the Institution was ever asked by the deceased, McIntyre, or by any one on his behalf, to send for a Roman Catholic priest to visit him. And that the Committee cannot recognise any other mode of procuring the services of a minister of religion than through the officials of the Hospital.

3rd. That the visits of the Rev. Mr. Leclair to the bedside of McIntyre, for the purpose of religious ministrations and of baptising him into the Roman Catholic Church without the knowledge of the Hospital authorities, were irregular and unwarranted; and that such a course of proceeding, if allowed, would tend to create very serious difficulties in the administration of the Institution.

4th. That the statement that the patient at any time declined to accept the religious services of the Presbyterian minister is unfounded, the contrary being established by conclusive testimony.

5th. That having duly weighed and considered the statements of all parties cognizant of the facts, the Committee are of opinion

that the patient McIntyre continued to the time of his death a Presbyterian, and desired the ministration of the clergyman of that Church. And that it is established that, within two hours of his death, he expressed himself satisfied with all that had been done for him in the Hospital. They are therefore of opinion that the charge against Dr. Cameron is unfounded, and that the language in which it is couched is unwarranted. (Note 2.)

And that the Committee have pleasure in expressing their approbation of his conduct and their confidence in his character, judgment and ability in the performance of his duties.

6th. That the importunity which is established to have been addressed to the patient to induce him to change his religion was reprehensible, and that, besides being irregular and unwarranted under the practice of the Hospital, the attempt of the Rev. Mr. Leclaire to baptise the patient, and the persistence in that attempt, were not justified by the facts as made known to the Committee, and particularly by the expressed desire of the patient himself. (See Note 1.)

7th. That the action of the Lady Superintendent, in requiring the Rev. Mr. Leclaire to make known his intention to the House Surgeon, and of that gentleman in refusing to allow the ceremony to be proceeded with at the time, and until he had had opportunity of satisfying himself that it was really the desire of the patient, deserves the commendation of the Committee.

8th. That the authorities of the Hospital have made it an invariable rule that it shall not be made an arena for religious controversy or proselytism, desiring to treat the belief of every patient with respect, and facilitate the access to him of the ministers of the church to which he declares himself to belong, and that they would have visited with punishment any violation of this rule by any official of the Hospital without reference to the creed of the patient. But that they have failed to discover that in the present case any such official has attempted to exercise the slightest influence over the deceased as to his religious opinions, or as to the ministers or clergy who should attend him. (Notes 3 and 4.)

9th. That, in view of the unfounded charge made by the Rev. Mr. Leclaire against Dr. Cameron, the Committee consider it a

necessary, though painful, duty, to request that the Rev. Mr. Leclaire do not again visit the Hospital until the charge be unequivocally withdrawn.

10th. That the management of this Hospital has been characterized by a freedom so complete from all religious distinctions, and by a benevolence so universal and so regardless of such distinctions, that the Committee believe they are justified in treating the imputation of "religious fanaticism" with contempt. That it would be much to be lamented if, by attempts at proselytism, and by violent and unfounded charges against the officers of the Institution, the unanimity of feeling which has hitherto existed should be destroyed. And that the Committee is determined to put a stop to any such practices at once, by whatever denomination they may be attempted, and thereby, if possible, to prevent so deplorable a result.

11th. That the admission of visitors, including ministers of religion, to patients in the Montreal General Hospital is a matter, not of right but of sufferance; and that it becomes all such visitors to abstain from any act likely to cause unpleasant or hostile feelings.

(Signed,) CHARLES ALEXANDER,  
*Chairman Committee of Management.*

A Copy of the foregoing resolutions were forwarded to Father Dowd in a letter of which the following is a Copy.

MONTREAL GENERAL HOSPITAL, Jan. 10th, 1876.

THE REV. P. DOWD,  
Pastor St., Patrick's Church.

REV. SIR,—In accordance with the spirit of the letter addressed to you on the 3rd instant, by order of the Committee of Management of this Institution, I have obtained all the information in my power as to the complaint of the Rev. Mr. Leclaire in the matter of the patient McIntyre, and have laid it before the Com-

mittee this afternoon, at their first meeting since the date of your first letter, and I now beg to enclose to you a copy of the minutes of the Committee in that behalf.

I have the honor to be,

Rev. Sir,

Your Very Obedient Servant,

PETER REDPATH,

President.

No. 7.

*Letter and enclosures from St. Patrick's Congregation to consider which, the Governors appointed the Committee on 8th Feb., 1876.*

*To the Governors of the MONTREAL GENERAL HOSPITAL :*

GENTLEMEN,—We have the honor of addressing you in our capacity of a Committee appointed at a meeting of the St. Patrick's Congregation, held on Sunday, the 16th January last, to take into consideration certain grave difficulties connected with the McEntyre case. In the view of arranging these difficulties a correspondence was opened with the Committee of Management early in the past month, which, however, failed to attain the desired object, and left the whole matter in a rather worse condition. This remark will explain to your Board the cause of the meeting mentioned above, and the spirit of the resolutions unanimously adopted by that meeting, a copy of which we beg to enclose with this statement. (See Appendix 1.)

We address ourselves to your Board, as the highest authority of the General Hospital, in a spirit of conciliation, and with the confident hope that our application will be received in the same spirit, and all further trouble and excitement prevented.

To satisfy your Board that a grievous fault has been committed in the case of McEntyre we place before you, exact copies of a number of affidavits (See Appendix 2) which we believe establish, even to evidence, what were the wishes and intentions of the deceased, and, consequently, the violence done to his conscience by the action of Doctor Cameron. This evidence was not placed before the Committee of Management, for the simple reason that the Committee could not be regarded as an impartial tribunal, as some of the gentlemen composing it had already compromised themselves on the question, by giving orders to Doctor Cameron to prevent the priest or any other person (Catholic, of course) from seeing the patient. We may remark here, that this sworn

testimony fully supports every fact and every conclusion drawn from facts, advanced in the correspondence of the Rev. P. Dowd with the Committee of Management.

The testimony we produce establishes uncontrovertibly the following facts: That McEntyre intended, long before his last sickness to become a Catholic; that he was resolved not to die a Protestant; that he kept company with a Catholic girl, and engaged to marry her, on the express condition that he would become a Catholic; that, since his arrival in Montreal, over two years, he never entered a Protestant church and that he frequently, if not regularly, attended a Catholic church; that he wished to rent a pew in St. Patrick's church, as a regular attendant in that church; that he even practiced the discipline of the catholic church in abstaining from the use of meat on Fridays, and by blessing himself before and after meals. These facts were all anterior to his last sickness, and show clearly what his intentions were, when in the enjoyment of health and in possession of perfect liberty.

The evidence shows in the next place that, soon after he entered the Hospital, McEntyre stated, as he had been in the habit of doing in health, that he would become a Catholic, and that he would send for the priest; then, at a later period, when he thought he was in danger, that he, of his own accord, sent for the priest—thus carrying out the intention he so long entertained, and had so often expressed; that, when the priest came to his bedside, he fully satisfied the priest of the sincerity of his intention and wish to join the Catholic Church—"he declared to me that he wished to become a Catholic, and that he always had that inclination." (See Testimony of Father Leclaire); that he accepted freely and with attention the instructions given him; that he obeyed ministerial direction of the priest to prepare for confession by a careful examination of conscience; that on the first occasion the Protestant minister was brought to him he said, as the minister was leaving, the ward "I don't want him. (See Testimony of Mary McGuire); that, on the fourth day after the priest was prevented from seeing him, (during which four days he was visited by the minister) he complained that the priest did not come to see him according to promise, that he was watching for him two days;



that, when the dying man was told that Father Leclair was not allowed to see him, he said : " Father Leclair knows my mind—he is the first man will lay hands on me when I leave the Hospital ;" that, seeing himself deprived of the consolations of religion he longed for, and feeling that the Hospital people, who suspected his intentions, were taking advantage of his helpless condition, and were watching him, he drew a long breath, and then expressed the bitter anguish of his soul in these words : " I am surrounded by a crowd of serpents." (See Testimony of Mary McGuire and of Thomas Sheehan.)

This, Gentlemen, is a fair summary of the evidence which makes known the wish and intention of the deceased McEntyre to become a Catholic, before his sickness, and during the time he was in Hospital, up to three days before his death. Four days of the attendance of the Protestant minister, and of the exclusion of the priest from the bedside of the sick man are included in this period.

We shall now state briefly the facts of the evidence relative to the exclusion of the priest from visiting McEntyre:—

On the 26th December McEntyre expressed his wish to see the priest, this wish was conveyed to Father Leclair next morning, when he, without delay, visited the patient. The ministry of Father Leclair was freely accepted, his instructions attended to and his direction obeyed by McEntyre. Whilst thus engaged in rendering the services of his ministry to the sick man, on the demand of that sick man, the priest was interrupted, first by a nurse of the Hospital, and then obliged to desist altogether by Doctor Cameron. In this interruption of the priest in the discharge of his solemn duties towards a dying man the doctor was not obeying any rule of the Institution, according to his own acknowledgment ; on the occasion of the priest's interruption he simply made up his own mind that it should be so ; the following day when he repeated his refusal, he alleged he had orders. The doctor did not venture to allege as a reason for interrupting the ministry of the priest, that the patient did not wish to see him, or had not demanded his attendance ; the silence of the doctor on these two points is a sufficient admission that he, the doctor, knew that the patient McEntyre had demanded the priest and

desired his attendance, and this presumption is raised to evidence by the refusal of the doctor to accompany Father Leclair, Father Singer, the regular Catholic chaplain, and two witnesses of his own choice, to the bed of the sick man, to ask him the simple question, whether he desired the priest or not. If we suppose that the doctor was ignorant of the real dispositions of McEntyre, his conduct in refusing this just and most reasonable proposal of Father Leclair cannot be explained on any principle of common-sense or propriety. The tardy excuse given by the doctor for refusing an interview of a word with McEntyre, that the patient was too weak to bear excitement, cannot be admitted for a moment. We have evidence, which from a motive of delicacy we withhold for the present, that a Protestant lady was the same evening permitted to make a prolonged visit to the patient, and that she tried hard to engage him in a rather exciting form of prayer, which, however, he declined to do.

These remarks fully sustained by the evidence we produce bring home to Dr. Cameron the serious charge of having interrupted a priest engaged in the functions of his ministry in favor of a dying man, who had demanded his spiritual care.

The evidence goes yet further, when, on the morning of the 28th December, the doctor would not allow Father Leclair to return to McEntyre, already under his care; the doctor said, McEntyre must see his minister first, and he, the doctor, took twenty-four hours for the purpose, dismissing Father Leclair during that time. In this conduct of Dr. Cameron we find two grievous offences: the one is that of proselytism, the other is a direct violation of liberty of conscience. Let us first take proselytism. McEntyre asked for the priest, accepted his ministry, desired to enter the Catholic Church in order to have the spiritual benefits of her sacraments, and had already made his preparation for this great change. Doctor Cameron appears, and says no, I will not permit you McEntyre, you must await my good pleasure; and then the doctor according to his good pleasure fixes twenty-four hours, which time, he, the doctor, employs to operate, either mediately or immediately, on the mind and on the wishes of the dying man, in order to change his resolution, and to settle him back in a church which for years he

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had determined to abandon. A minister McEntyre did not ask for, did not wish to see, ("I don't want him,") is brought to his bed, and the priest he did ask for, under whose care he placed himself with confidence, is excluded; the poor dying man may strain his long-ing eyes during two days in vain, he will not be permitted by this official to see the priest of his choice, he will not be permitted to taste the consolations of that religion in which for years he had resolved to die. Is this not proselytism?

Now let us see the other offence, a direct violation of the rights of conscience. Take the evidence in hand. McEntyre is prepared to make his confession, and the priest comes to receive that confession; this is Tuesday morning, the 20th December. Doctor Cameron steps in and forbids the priest to return to the sick penitent, and thereby forcibly prevents the sick man from performing a religious act he desired to perform, and which according to his actual belief was of the most vital importance for his spiritual welfare. The doctor's interdiction must be obeyed for twenty-four hours. At the bidding of this official a dying man must interrupt and suspend all his acts of preparation to appear before God, and during twenty-four hours he must surrender his wishes, his liberty, and his conscience to the fanaticism of Doctor Cameron. What right had the doctor to invade the dearest and holiest possession of a dying man's soul, even for twenty-four hours? Could the doctor guarantee his life for that period of time? What right had he to trammel the liberty of a conscience on the very eve of rendering its account to the Supreme Judge? Doctor Cameron took away from poor McEntyre all liberty of conscience for twenty-four hours, and McEntyre died without having that liberty again restored to him.

We have clear and positive evidence that the deceased did not change his mind; but that, finding himself in his weakness watched and suspected by the people of the Hospital, he made up his mind to yield to necessity, and, encouraged by the hopes of recovery held out to him by the doctor, he resolved to await his restoration to health and liberty to realize the cherished wish of years by becoming a Catholic. Can we on any other than hypothesis, understand these distressing expressions, "I don't want

him" (the minister). They (the people of the Hospital) seeing his helpless condition, and suspecting his intentions, were watching him, "I am surrounded by a crowd of serpents." "Father Leclair knows my mind, when I get around he is the first man will lay hands on me." Are these the expressions and the sentiments of a man that was free, of a mind at peace, of a conscience that was satisfied?

We hesitate not to affirm that two offences are here brought home to Doctor Cameron, and to all who participated in his act; proselytism and a violation of liberty of conscience, both under a most cruel form, because the victim was a dying man. Even could it be shown that McEntyre did change his mind subsequently, these offences remained proved; nor can any afterchange of sentiments on the part of McEntyre, excuse in the least the violence that prevented the priest of his choice from administering to him the consolations of religion which he demanded.

After this statement of the facts connected with the McEntyre case, and which are based upon solemn and legal evidence, a few remarks will suffice to correct some errors which appear in the resolutions of the Committee of Management of the 10th of January.

In the second resolution we find the following: "The Committee cannot recognize any other mode of procuring the services of a minister of religion than through the officials at the Hospital." This rule is not found in the Constitutions or By-laws of the General Hospital; it was never known to exist before the 10th of last January. We are clearly justified in calling it a new rule, made post factum, to cover the McEntyre case. Hitherto the rule on this point has been a uniform usage, according to which our priests attended a patient in the Hospital, when demanded by an official of the Hospital—or by a relative or friend at the request of a patient. Our pastor Father, Dowd, who has an experience of the Hospital during the last twenty-eight years, assures us that more than half his calls to that institution came through relatives and friends of the patients. Can this rule of usage, hitherto followed without complaint, and to the great consolation of the sick, be now repealed as means of escaping out

of an awkward difficulty? Do your Board see no inconvenience in calling the visits of a priest "irregular and unwarranted" when these visits have been requested by a father for his sick child, a husband for his sick wife, a friend for a sick friend?

A Catholic patient, though in no danger of death may have many reasons for desiring the visit of his pastor, these reasons are freely communicated to the ear of a relative or friend, but would not be entrusted to an official of the Hospital. We cannot believe that the Committee of Management took these inconveniences into consideration, before promulgating their new rule.

The third resolution, using the *new rule just mentioned* as a basis, goes on to say: "that the visits of the Rev. Mr. Leclair to the bedside of McEntyre for the purpose of religious ministrations and of baptizing him into the Roman Catholic Church without the knowledge of the Hospital authorities, were 'irregular and unwarranted.'" We regret to find the Committee of Management in the position in which this resolution places them. In virtue of the *post factum* rule promulgated on the 10th January, the Committee attempt to make appear "irregular and unwarranted" the visits of Father Leclair to McEntyre in the preceding month of December. The rule of usage, the only one known to exist as we have already shown, made the visits of Father Leclair to the bedside of McEntyre both regular and warranted; and we presume that it will appear to your Board, as it does to us, that no good reason demands the cancelling of that rule, and that both necessity and reason demand its maintenance. We have to add that this ancient usage has never embarrassed the administration of the Hospital, except when, as in the case of McEntyre, the officials of the Hospital improperly interfered with the ministry of the priest, and the religious liberty of the patient. The visits of Father Leclair were not hidden from the authorities of the Hospital; on the contrary, when the proper time came, and before the formal admission of McEntyre into the Church, Father Leclair requested the Doctor to change his card, as he, McEntyre, now professed to be a Catholic. The evidence before your Board tells the result of this polite request, and must convince the Board that Catholics cannot and ought not allow their religious liberty

to be trammelled or interfered with by the caprices or prejudices of any official.

The fourth and fifth resolutions are amply replied to in the evidence before your Board.

In the sixth resolution, allusion is made to "importunity having been addressed to the patient to induce him to change his religion,"—on this we have to give a word of explanation. This "importunity" took place only on the day after McEntyre had demanded the attendance of Father Leclaire, and consequently could have no influence whatever on the religious change of the patient.

The girl from whom the importunity complained of came was the sister of the intended wife of McEntyre, who, seeing him in danger of death, wished to induce him not to delay longer to give effect to the resolution he had so often expressed to her whilst in health, of becoming a Catholic.

The approbation given in the seventh resolution to the Lady Superintendent for interrupting Father Leclaire in the functions of his ministry, and to Doctor Cameron, for refusing to allow that clergyman to proceed with his duties, is quite natural. Some of the gentlemen of the Committee having already compromised themselves by giving certain "orders," the resolution was simply an act of self-defence.

The resolution states, reasonably enough, that the doctor required to know the real sentiments of the patient, but surely twenty-four hours were not required for that purpose; a few moments would have been sufficient for a visit to the bed of McEntyre to ascertain his wish, as was requested by Father Leclaire, but twenty-four hours were required to bring to the sick bed of McEntyre a Protestant minister *for whom he did not ask*.

The eighth resolution is fully met by the evidence before your Board.

We appeal to the good taste and sense of justice of your Board to cancel the ninth resolution. The insult it offers to Father Leclaire affects as all, and can do no good. His accusation against Doctor Cameron is proved to be well-founded by sworn testimony; and, besides, the Rev. gentleman has rights, protected by the laws

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of the country which he will not forego when called to exercise his ministry, in the General Hospital or out of it.

In regard to the tenth resolution, we have to remark that, whilst glad to acknowledge the general good management of the Hospital, and the invaluable services it renders to the community, we cannot admit the claim advanced by the Committee "that its management has been characterized by complete freedom from all religious distinctions." It may be unknown to your Board, but truth obliges us to demur to that item of praise, as not deserved. We do not wish to enlarge the present difficulty by adding to it others of the same kind; we are, however, in a position to assure your Board that Catholics have occasion to complain of attempts at proselytism, and of other acts of religious interference by the officials of the Hospital, and by others tolerated by these officials.

The principle involved in the McEntyre case once satisfactorily arranged, these other complaints can be brought under the formal notice of the proper authorities for adjustment.

The eleventh resolution includes all ministers of religion, but no doubt it is intended only for Catholic priests, as the case of Father Leclaire shows. Permit us to remark on this singular resolution, that no general hospital in the civilized world ever thought of shutting out the visits of relatives and friends interested in the welfare of the sick patients. These visits are permitted everywhere, not by sufferance, but by a law or instinct of humanity. Then as to ministers of religion, besides the law of humanity, there is a law of religion, which not only authorizes them to attend to their flock under all circumstances, but makes that attendance a solemn obligation. The minister of religion must surely have a *right* to do what the law of God obliges him to do. Again, it will not be said that a patient forfeits his religious liberty by entering the General Hospital, if not he has a right to the presence of his pastor, whenever that presence is necessary for the discharge of his religious duties. Here then we find at least two *rights* when the Committee of Management says there is none. If visits to the Hospital are "not of *right* but of *sufferance*," the Committee have the right to prevent them all. Rights do not usually conflict in this manner, so that we are inclined to think

that all the *rights* are on one side and a mere assumption of arbitrary power on the other.

Gentlemen, we conclude this unavoidably long statement by expressing the hope that we have satisfied your Board that a grievous wrong has been committed in the McEntyre case.

The poor young man has passed to his Judge, with the long-cherished wish of his heart unsatisfied, through the conduct of the officials of the General Hospital, of which you represent the highest authority. McEntyre is beyond your reach, you can not repair the injury done him ; but his trusted pastor so unworthily treated still survives, you can make some amends to him, and you can protect from any injury, similar to that inflicted on McEntyre, other patients who in their need may seek the advantages of the Hospital, and may think it for their eternal interests to use their religious liberty, as he wished to do.

We are willing to forget the past if your Board will give us what is asked for in the 2nd resolution—" an ample guarantee that perfect freedom shall be given to all patients in the General Hospital to ask for the clergyman of their choice, and to all Catholic priests, when called for, to attend without obstacle or hindrance of any kind from any official of the institution, to the spiritual care of all those who may choose their ministry." We disown altogether every attempt at proselytism, but we claim, in the largest sense, liberty of conscience. Our priests have always carried their respect for this liberty of conscience, in regard to the patients in the Hospital, even to the extreme of delicacy,—they challenge accusation, or even reasonable suspicion on this point. Should some further precaution be judged necessary, the doctor can ascertain for himself the wish of the patient, only however, in the presence of the priest, or at least of some trustworthy Catholic,—any different arrangement cannot inspire confidence. Nor should this demand appear unreasonable to your Board, since neither on the Committee of Management nor amongst officials of the Hospital have Catholics a single representative.

In the love of peace, in the interest of the General Hospital, and

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in a spirit of justice, we respectfully request your serious and enlightened consideration of our demand.

We have the honor to remain,

Gentlemen,

Your obedient Servants,

(On behalf of the Committee)

(Signed,) P. DOWD, *priest,*  
*Chairman.*

Montreal, February the 7th, 1876.

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#### APPENDIX 1.

At a meeting of the St. Patrick's Congregation, held in the sacristy on Sunday the 16th January after Grand Mass, the following resolutions were unanimously adopted :

*1st. Resolved.*—That the violence done to liberty of conscience, in the case of William McEntyre, who died on the 3rd inst. in the General Hospital of this city, directly concerns all friends of religious liberty, but more immediately the St. Patrick's Congregation; and that we heartily endorse the action of our priests in this sad and most regrettable outrage against religious liberty in general, and against the free adoption and profession of the Catholic religion in particular.

*2nd. Resolved.*—That the vital principle involved in the case of young McEntyre must be defended at any cost; and that therefore we pledge ourselves to support our clergy in the prosecution of the case, till an ample guarantee has been secured that perfect freedom shall be given to all patients in the General Hospital to ask for the clergyman of their choice, and to all Catholic priests, when asked for, to attend, without obstacle or interference of any kind from any official of the institution, to the spiritual care of all those who may choose their ministry.

*3rd. Resolved.*—That a committee of five gentlemen, with power to add to their number, be now appointed to co-operate with our

priests in the employment of all such means as may be deemed expedient to secure the object of the above resolution, and that they be authorized to appeal to the general support of the Catholics of the city, should that step be found necessary for the purpose.

*4th. Resolved.*—That in regard to the ninth published resolution of the Committee of Management, forbidding Father Leclaire, one of our pastors, to visit the Hospital, though demanded by a penitent or other patient who might require his ministry, we condemn the said resolution as being in the highest degree arbitrary, offensive and unjust, and we pledge ourselves to Father Leclaire to sustain him in the adoption of legal or other measures to vindicate his own clear and just rights, and the rights of those who may require the benefit of his holy ministry.

(Signed,) P. DOWD, *Priest,*  
*Chairman.*

#### APPENDIX 2.

Olivier Rousseau, aged sixty-seven years, residing at 465 St. Joseph street, in this city, following the occupation of cook, being duly sworn at his own request, deposed as follows:

I have known the late William McEntyre, who died in the Montreal General Hospital on the third of this month, over two years; saw him regularly twice a week; he declared to me that he would never die a Protestant; that he would become a Catholic; repeated this several times. I went to see McEntyre in the Hospital the second week of his last sickness; I said to him, "Do you not think of becoming a Catholic?" He answered, "Yes, I will become a Catholic. I will not die in the Protestant religion; I will send for the priest and I will become a Catholic." And further deponent saith not, and declares he cannot write or sign his name.

Sworn to before me at Montreal this }  
twenty-second day of January, one thou- }  
sand eight hundred and seventy-six. }

(Signed,) A BROGAN, *Comr., S. C.*

Joseph Brière, aged twenty years, butcher, living at 380 St Joseph street in this city, being duly sworn at his own request, deposed as follows:—I knew the late William McEntyre well. About two weeks before his last sickness McEntyre said to me, “ I have seen my girl, and she told me I should be a good Irishman and become a Catholic.” I asked McEntyre what he answered to that; he said, “ yes, all right.” McEntyre used often to say to me, “ I went to mass at St. Patriok’s last Sunday.”

(Signed,) JOSEPH BRIERE.

Sworn to before me at Montreal this }  
 twenty-second day of January, one thou- }  
 sand eight hundred and seventy-six. }

(Signed,) A. BROGAN, *Comr., S. C.*

Michael McShane, aged forty-four years, butcher, living at 384 Dorchester street, in this city, being duly sworn at his own request, deposed as follows:—I knew the late William McEntyre well; he worked for me at his trade of butcher over two years, and resided at my house during that time. I never interfered with him about religion, but he frequently told me that he knew the Catholic prayers and catechism, having been taught them by his grandmother who was a Catholic, and that he intended to become a Catholic himself. When offered meat on Fridays he frequently refused to eat it, though sometimes pressed to do so, on account of his hard work; he often attended St. Patrick’s Church with my children.

(Signed,) MICHAEL McSHANE.

Sworn to before me at Montreal this }  
 twenty-second day of January, one thou- }  
 sand eight hundred and seventy-six. }

(Signed,) A. BROGAN, *Comr., S. C.*

James McShane, Sr., seventy-five years, proprietor, residing at 141 St. Joseph street, being duly sworn at his own request, deposed as follows:—I knew the late William McEntyre well dur-

ing about two years, as he used to work in my yard for my son; he often told me that he had been reared as a Catholic by his grandmother, that he never went to a Protestant church since he came to this country, never went to any but the Catholic church; that he was as much a Catholic in mind as myself.

(Signed,) JAMES McSHANE, Sr.

Sworn to before me, at Montreal, this }  
 twenty-second day of January, one thou- }  
 sand eight hundred and seventy-six. }

(Signed,) A. BROGAN, *Comr. S. C*

Mary McGuire, aged twenty-six years, servant, residing at Hon. Peter Mitchell's, 190 Mountain street, in this city, being duly sworn at her own request, deposed as follows:—I began to keep company with the late William McEntyre about eighteen months past; I then told him I would not keep his company if he remained a Protestant; he said his inclination had always been since his boyhood to become a Catholic; he often repeated the same thing to me and to my sister Catherine; it was a matter well understood that he would become a Catholic before our marriage. He often came to St. Patrick's church with me. Two weeks before he fell sick he wanted me to come to Father Dowd to get a pew in St. Patrick's, and to tell Father Dowd that he wished to become a Catholic; I put him off, saying it would be time enough when we were ready to get married. On Sunday evening, the 26th December last, finding himself sinking, he asked me would he not be buried in the Catholic cemetery; I said no, as he was still a Protestant; he then said: "Will you send Father Leclaire to see me, he was the priest who was with Catherine (my sister) when she was sick, I wish to have a long discourse with him." I told my sister Catherine to come to Father Leclaire, that William McEntyre wanted him.

On Tuesday, the 28th December last, I went to the Hospital in the evening. William McEntyre had just seen the Protestant minister. I saw the minister going out. I asked Willy who that man was: he said, "he is a minister, but I don't want him."

On Friday, 31st December last, I went to see Willy again ; he wanted to know what was in the papers, and said " Father Leclaire promised to come and see me but he did not come ; I watched for him two days." I said, Willy, Father Leclaire was told you did not want him ; he got indignant and asked, " who said that ? " " Tell Father Leclaire they are like serpents around me ; they are a little quieted down to-day. If I were a little more excited I could not stand it. Father Leclaire knows my mind ; tell him if God spares me to leave the Hospital he will be the first man to put his hands on me."

On Sunday, the 2nd inst., I returned to see Willy at the Hospital, and asked him how he was. He said, the doctor says I will be all right in five weeks, and will become fat and strong. As the thought of his dying so soon did not strike me I did not mention anything about religion. Except the conversations with Willy, on the 26th and 31st December, as stated above, when he himself mentioned the subject, I did not speak to him about religion, as the doctor had forbidden me to do so.

On Monday afternoon, the third instant, I was sent for by a message from the Hospital. I went to the Hospital without delay, but poor Willy was dead when I arrived. I asked a nurse who appeared to be the head-nurse why I was not sent for before Willy was dead. She told me she did not wish to have any fuss about religion. And further Deponent saith not, and declares she cannot, by reason of nervousness, write or sign her name.

Sworn to before me, at Montreal, this }  
 twenty-second day of January, one thou- }  
 sand eight hundred and seventy-six. }

(Signed,) A. BROGAN, *Comr. S. C.*

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Catherine McGuire, aged thirty-one years, servant, residing at Hon. Peter Mitchell's, 190 Mountain street, in this city, being duly sworn at her own request, deposed as follows:—I knew the late William McEntyre during eighteen months before his last sickness ; he kept company with my sister Mary during that time

and was engaged to marry her. He often said in my presence that he intended to become a Catholic before marrying my sister. Two weeks before his last sickness I heard him say that he wished to take a pew in St. Patrick's Church; to see Father Dowd in order to become a Catholic and to arrange for his marriage. On the 26th December last my sister Mary told me to come for Father Leclaire, that William McEntyre wished to see him in the Hospital; I delivered this message to Father Leclaire next day. I know that William used not to eat meat on Fridays, and that he used to bless himself before and after his meals.

(Signed,) CATHERINE MCGUIRE.

Sworn to before me, at Montreal, this }  
 twenty-second day of January. one thou- }  
 sand eight hundred and seventy-six. }

(Signed,) A. BROGAN, *Comr. S. C.*

Thomas Sheehan, aged thirty-one years, book-keeper, residing at 142 St. Mary street, in this city, being duly sworn at his own request, deposed as follows:—I knew the late William McEntyre, butcher, about two years; my knowledge of him was intimate, owing to our both being in the employment of Mr. Michael McShane, and because I liked his honest character. I never spoke to him on religious questions, but of his own accord he once told me he preferred the Catholic religion,—this was before his last sickness. When McEntyre took his last sickness I drove him to the Montreal General Hospital, and visited him frequently there. On the occasion of these visits I never in any way alluded to religious questions. The last time I visited him before his death was on Friday, 31st December last. Mary McGuire, whom I knew he intended to marry, was present at the same time; there was also present another girl whose name I did not know. Mary McGuire stood at one side of the bed, McEntyre's face turned a little towards her; I stood at the other side, and the girl I did not know at the foot. I heard him tell his intended (Mary McGuire) that when he got better and

around again Father Leclair would be the first man to lay hands on him; he told her, further, that he could not bear to be troubled he wanted peace and they (the Hospital people) seeing his helpless condition, and suspecting his intentions, were watching him; and, after drawing a long breath, he finished by saying, he was surrounded by a crowd of serpents. I heard the words distinctly, as he spoke them in rather a loud and irritable manner. I left with the two girls, and never saw poor McEntyre again alive. I attended the funeral of my departed friend.

T. SHEEHAN.

Sworn to before me at Montreal this }  
 twenty-second day of January, one thou- }  
 sand eight hundred and seventy-six. }

(Signed,) A. BROGAN, *Comr., S. C.*

Louis William Leclair, priest, residing at St. Patrick's Church in this city and assistant pastor in that church, solemnly declares as follows:—On the 27th December last, in the forenoon a young woman named Catherine McGuire called on me to visit William McEntyre, a young Protestant boy who was very sick in the Montreal General Hospital; she informed me it was the young man himself who wished to see me. I hastened to his bedside; he stated that he had sent for me, having heard of my attending Catherine McGuire during her illness a few months before; he declared to me that he wished to become a Catholic, and that he always had that inclination. After he gave me a clear and distinct assurance of his intention to join the Catholic Church, I gave him a short instruction on the leading points of the Catholic faith; he understood the points of doctrine I explained without difficulty, and admitted freely all I proposed to him. I told him to examine his conscience in order to prepare for confession when I should return in the evening. I returned to see McEntyre same evening, but rather late; I found him prepared to make his confession, but, fearing it would fatigue him too much then, I told him to wait till next morning at ten o'clock. I returned to the Hospital next morning

as agreed; this was the 28th December: I found two women washing McEntyre's hands; I said a few words to him, when the head nurse called me out of the ward and asked me if I was aware that that young man (McEntyre) was a Protestant? I replied to her that he had been a Protestant but that he was now a Catholic; that I would see the doctor to request him to change McEntyre's card, but that I had nothing else to ask of him; I then went to see the doctor, and, after explaining the case, I requested him to change young McEntyre's card, who now professed to be a Catholic; the doctor (Cameron) refused, saying that the patient should first see a minister of his own creed. I replied that the patient had not sent for a minister but for me; that no minister ever came near him during his sickness, and that I did not see why one should now be imposed upon him. The doctor said he thought it was the proper way to act, that his mind was made up on that point and that it should be so. The doctor then said something about nuns and priests going around patients beds, and that it was time to see to it, I understood him to hint at proselytism, for his words were not very intelligible. I returned to the Hospital in the afternoon, same day, accompanied by Father Singer, the regular Catholic chaplain hoping to be able to bring, the doctor to an amicable understanding on the matter; the doctor repeated in substance what he had said in the forenoon, adding that he had weighed the matter in his own mind, and had taken advice, and that his final decision was that the patient should first see his minister; that I could return next morning at ten o'clock to learn the patient's wish. I asked the doctor if there was any rule on the point in question; he replied there was no rule, but that he was the judge of what was proper to be done in the present case. I then requested the doctor to come up with me and Father Singer and two witnesses of his own choice, to learn from the patient whether he wanted me or not, promising that if the patient did not want me I would immediately retire; the doctor refused this proposal. Next day, Wednesday 29th December, I returned to the Hospital and saw Doctor Cameron; I asked him what the decision was regarding McEntyre; he answered that the patient



had seen his minister for about five minutes with two other witnesses, and that he was satisfied to remain in the faith he always had. I again asked the doctor to come up with me to the patient's bed that I might have this declaration from himself; the doctor refused, saying he had orders not to let me or any body else up to see him; on this I withdrew. The poor boy died the sixth day after without seeing me.

Montreal, January the twenty-second, }  
eighteen hundred and seventy-six. }

(Signed,) LOUIS WILLIAM LECLAIRE, *Priest*.

Joseph Augustus Singer, priest, residing at St. Patrick's Church in this city, and first assistant pastor in that church, solemnly declares as follows:—In the afternoon of the 28th December last, at the request of the Rev. Father Leclaire I accompanied him to the General Hospital of this city; we saw Doctor Cameron together, and explained that the only object of our visit was to know whether the patient McEntyre desired the attendance of a priest or not; the doctor refused to satisfy us on the point, saying, that the patient must first see his minister and that he had fixed twenty-four hours with Father Leclaire for that purpose. The doctor was then asked whether there was any rule which authorized his refusal; he replied, there was no rule, but that after weighing all the reasons and circumstances he thought it right to adopt this decision. On Father Leclaire and I urging still more our demand, the doctor then told us that the patient was too weak to bear excitement. All further instance was lost on the firm determination of the doctor. Father Leclaire then asked the doctor if the patient was in danger; the doctor said "No." I then said to Father Leclaire, "as the patient is not in danger, we can wait."

Montreal, January the twenty-second, }  
eighteen hundred and seventy-six. }

(Signed,) JOSEPH AUGUSTUS SINGER.

