



The *Great* Canadian
Catholic Hospital History Project

Documenting the legacy and contribution of the
Congregations of Religious Women in Canada,
their mission in health care, and the founding and operation of Catholic hospitals.



Projet de la *Grande* Histoire
des hôpitaux catholiques au Canada

Retracer l'héritage et la contribution des
congrégations de religieuses au Canada,
leur mission en matière de soins de santé ainsi que la fondation et l'exploitation des hôpitaux catholiques.

Aid to Protestant and Catholic Hospitals
Official Statement by the Inspector of Hospitals
and Charities for Ontario

FLASEHOODS EXPLODED
The Truth Regarding the Matter

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AID TO PROTESTANT AND CATHOLIC HOSPITALS.

OFFICIAL STATEMENT BY THE INSPECTOR OF HOSPITALS AND CHARITIES FOR ONTARIO.

FALSEHOODS EXPLODED.

The Truth Regarding the Matter.

From the *Toronto Globe*, November 20th, 1893.

Statements are being made from time to time, in the public press and by printed fly-sheets, as to the payments by the Government of Ontario by way of aid to hospitals and charities, which are such perversions of fact and so wide of the truth that I think it desirable through your columns to give the public a plain statement as to the payments generally, and as to payments to Catholic hospitals and charities, and to other hospitals and charities respectively.

The charge is made in various forms that favoritism is shown to Catholic institutions of this class, and that non-Catholic institutions of like character are treated differently and less favorably than Catholic institutions. These payments are made under the provisions of the Charity Aid Act, passed twenty years ago, and which remains substantially as it was then passed.

Hospitals, refuges, orphanages and other like institutions have been established and have grown up under the provisions of this Act, which applies alike to all institutions of this character. Payments are made, not upon any capricious basis, but by one definite and fixed rule, namely, according to the work done in each institution, that is to say, contribution is made by the Government to each institution upon a fixed scale for each day a patient or patients remain in the institution.

Hospitals are paid 30 cents per day per patient for the number of days the patient remains, not exceeding 270 days. The refuges are paid 7 cents and the orphanages 2 cents per day. Besides, there is another class, such as the Home for Incurables, which is paid at the rate of 15 cents per day. In a few other cases, where the outside aid does not reach a certain standard, these figures are somewhat abated, but there are not more than six of these all told.

Dec. 11. 365-50

I will give the payments made under the vote for the present year, 1893, the latest made, and which involve the heaviest expenditure. Payments are made semi-annually, in June and September, to hospitals and refuges, one-half the total amount on each date; but in the case of orphanages the amounts are less and are paid in one sum. The total sum paid during the present year was \$164,535.78, namely, to hospitals and charities controlled by Protestants, \$101,753.65, and to those controlled by Catholics, \$62,782.13. The number of the former institutions in 1893 is 55, of the latter 34, made up as follows:

Protestant—Hospitals, 16; refuges, 23; orphanages, 15; Magdalen asylums, 1; total, 55.

Catholic—Hospitals, 13; refuges, 9; orphanages, 11; Magdalen asylums, 1; total, 34.

Appropriating the money according to the day's work done over the entire system, the grant per day per inmate to hospitals and charities controlled by Protestants was 12.33 cents, while to the institutions controlled by Roman Catholics it was 7.63 cents.

It is a mistake, however, to class either one of these institutions as strictly Protestant or Roman Catholic. All the institutions controlled by Protestants receive as inmates Catholics as freely upon their application as Protestants, and, on the other hand, all institutions classed as Catholic receive Protestants as freely upon their application as Catholics.

As the attack is aimed against payments to Catholic hospitals particularly, I give you the proportion of Catholics to Protestants in each of those institutions under control of the former:

ROMAN CATHOLIC HOSPITALS.

	Protestants.	Catholics.
St. Joseph's Hospital, Hamilton	64	to every 100
Hotel Dieu Hospital, Kingston	24	to every 100
Roman Catholic Hospital, Ottawa	3	to every 100
Lying-in Hospital, Ottawa	48	to every 100
St. Joseph's Hospital, London	59	to every 100
St. Joseph's Hospital, Guelph	25	to every 100
General Hospital, Pembroke	14	to every 100
General Hospital, Mattawa	15	to every 100
St. Joseph's Hospital, Port Arthur	109	to every 100
St. Vincent de Paul Hospital, Brockville	96	to every 100
St. Joseph's Hospital, Peterboro'	12	to every 100
Hotel Dieu Hospital, Windsor	68	to every 100
St. Joseph's Hospital, Chatham	147	to every 100

It will be seen from this list that in every case a considerable percentage of the inmates was Protestant, while in some instances the Protestants outnumbered the Catholics. This is a very different story from that told the public by designing men. In the case of the Toronto General Hospital the Catholics were twenty to every one hundred of Protestants.

So long as the present Act remains in force the department is bound to carry out its revisions. There has been no partiality, no favoritism and no shirking of examinations into records; the payments have been strictly made, according to the work performed. If it shall appear that Catholic institutions in proportion to their population are greater in number than Protestant institutions, and that more Catholics in proportion to their numbers, as per the census, are to be found as inmates of them, a partial reason for this may probably be that Catholics coming from Ireland to this country are not so well off as Protestants coming from either England or Scotland, or, perhaps, Germany, and that it takes many years before their disabilities in this respect are removed. Another reason may perhaps be found in the fact that the Catholic Church as a body and its authorities devote much time and money to the erection and maintenance of the institutions for the benefit of their people—much more so, it is apprehended, than do Protestant Churches as such. These records, however, are closely scanned, inspections are frequently and carefully

made, and the returns made by the institutions are duly sworn to, and payments are made upon those inspections and upon the sworn returns in all cases to Protestant and Catholic institutions alike.

Some of the statements of the *Mail's* correspondent are so evidently made with the intention to mislead, and are such gross perversions of fact, that I think it desirable to answer them.

"In 1871 there were eight Catholic charities, and in 1891 there were 36."

In 1891 there were 28 Catholic charities, and not 36, as alleged.

"In 1871 the Catholic hospitals and charities received from the Government but \$5,400, and in 1891 they got \$56,315."

Catholic hospitals and charities in 1891 received \$48,893.25, and not \$56,315, as alleged.

"The public hospitals of Ontario in 1891 only received from the Government \$60,000; Catholic institutions, \$56,315."

The truth is that in 1891 the non-Catholic hospitals received \$86,008.09, instead of \$60,000, and the Catholic hospitals, as before stated, \$48,893.25, instead of \$56,315.

A MISLEADING STATEMENT ANSWERED.

"In 1881 there were 33 Protestant hospitals and charities that received aid to the amount of \$34,000, or \$22,000 less than the Catholics got."

This statement is meaningless. If 33 of the smaller Protestant hospitals and charities have been singled out as receiving \$34,303, there is no sense or justice in the comparison. Small hospitals and charities, or hospitals and charities doing but little work, do not, of course, receive as much as larger ones, or those doing large work. A comparison, therefore, of the sums paid to the 33 small Protestant hospitals and charities, with the total sum paid to the Catholic hospitals, which include large and small, is, as I have said, meaningless, and is designed to convey a falsehood. It would be easy, indeed, to pick out a number of the smaller Catholic institutions, and show that they received infinitely less than some of the large non-Catholic ones, but the comparison would be as senseless and tricky as that made by the *Mail's* correspondent.

"No Presbyterian, Methodist or Baptist institutions are on the list for Government aid."

Why? Simply because Presbyterians, Methodists or Baptists, as such, or on behalf of their churches, have not built such institutions and asked to have them placed on the list. The Government does not of its own motion place any hospital upon the list, but only upon application. If, however, application is made, and the institution complies with the statute, it is placed on the list almost as a matter of course. When Presbyterians, Methodists or Baptists build hospitals or charities, and manage them, and bring them within the purview of the Act, and apply to have them placed on the list, they will most certainly be placed there.

In the meantime the members of these various church bodies prefer to use public hospitals, which by the way are managed by boards largely composed of Presbyterians, Methodists and Baptists. Other churches, for instance the Church of England, have institutions strictly their own upon the list, and receive aid in the ordinary way. Catholics and Protestants alike must expend their own money in erecting buildings and in equipping them and managing them before they can apply to the Government to have them placed upon the list.

The figures given by the correspondent or by the fly-sheet have not been taken from the printed reports nor from the public accounts, nor do they represent, either in whole or in part, the actual distribution of the Parliamentary vote for hospitals and charities. It is impossible to conjecture from what source these figures have been derived; they are neither true in substance nor in fact. They seem to have been selected and falsified for the express purpose of making out a political case. Additions have been made, on the one hand, to the Catholic payments, and on the other the payments to Protestant institutions have either been omitted or improperly given. Let me quote again:

"The House of Providence, in Toronto, under the Sandfield Macdonald Government got only \$320; under Mr. Mowat they got \$10,976."

The sum actually received by the House of Providence in 1891 was \$10,307.13. Why did not the *Mail's* correspondent add that in the same year Toronto Hospital received \$23,417.77? The House of Providence was paid for the day's stay of patients in the refuge and in the incurable ward, which is of a hospital character, and its work similar to that performed in the Incurable Hospital. It would have been in point had the *Mail's* correspondent been able to establish that this service had not been rendered. This important fact, however, he does not even allude to, much less controvert.

The present Act was not in force under Sandfield Macdonald's Government. At that period the aggregate Parliamentary vote was small, namely, \$40,260, as against \$134,992 in 1891, and \$164,535.34 in 1893.

No one institution, whether Catholic or Protestant, received nearly as much under the old law as under the present Act and the vote of the Legislature thereunder. Both the Hospital and the House of Providence have during the past twenty years been greatly enlarged.

I think I have shown that there is not in substance one statement of fact in the foregoing quotations that can be relied upon. The figures are practically taken from a little fly-sheet called "Facts for Protestant Electors," and are invented for the express purpose of deceiving. They are designedly untrue.

SHOULD THERE BE A LIMIT?

Whether the Act should fix a limit to the number of hospitals is another question, and one for the Legislature to deal with; whether it should prevent the multiplication of hospitals in small towns and cities is also a question for the Legislature to consider.

In the foregoing I have treated all hospitals other than those that are under Catholic control, as one class, and those hospitals under Catholic control as another class. There is no other way of classifying them.

All alike receive Catholic and Protestant patients. Catholics prefer in most cases to resort to their own institutions. Protestants, as a general thing, prefer to resort to those institutions controlled by Protestants, whether called Protestant or general. Protestants certainly resort to them and use them as fully as though they were strictly denominational hospitals—the boards of control and officers in nearly every case being wholly Protestant or largely so.

One more quotation of a general character: "In 1871 there were but 25 hospitals and charities receiving aid from the Government, and in 1891 there were no less than 88."

The true number of hospitals and charities receiving aid in 1871 was 24, and in 1891 80, but let that pass. Most persons look on an increase in the number of hospitals and charities as a contribution to civilization and Christianity, and that a law which encourages people out of their own moneys to build and equip them is doing a good work for the relief and comfort of the people. To cite, therefore, the work done under the law by philanthropic people as something to be stigmatized shows the virulence to which political rancor may reduce some men.

The sum voted to aid in the maintenance of all these institutions, while substantial, is not in the aggregate a large one, and perhaps does more good, relieves more misery, and secures more comfort to the poor, the suffering and the afflicted than any other vote of like amount contained in the annual appropriations of the Legislature.

T. F. CHAMBERLAIN,

Inspector of Prisons and Public Charities.

TORONTO, Nov. 18, 1893.