

PUBLIC GRANTS.

ARCHBISHOP O'LEARY'S STATEMENT OF FACTS.

The following extract from Kingston's Archbishop's letter on the Lenten regulations, speaks forcibly for it:

PUBLIC GRANTS TO HOSPITALS AND HOMES.

But some one may say, "Don't they (the Catholic institutions) receive grants from the public treasury?" We fell it incumbent on us to correct just here a false and obviously malicious statement that has been frequently bandied about by untruthful politicians on all the platforms of the Province, and by their unscrupulous journals, during the three Popery campaigns through which, by God's special help, we have most successfully passed in the last decade of years. We emphatically contradict, and declare it to be wholly and absolutely untrue, that any public money is granted, or has been granted, to our religious Sisters of any Order by the Government of this Province or any other. True it is, that a small grant—miserably small—is annually made to the indigent poor, whether Protestant or Catholic in this Province, who have no friends to take charge of them in the days of their helplessness, and who, therefore, have to be maintained somehow at the public expense, out of the Provincial or Municipal Funds. Now, the magnanimous allowance of the Provincial Government is two cents per day in the House of Providence, and one and a half cents per day in the Hotel Dieu, for the nursing and clothing and education and board and lodging of each orphan. The Provincial grant for the board and lodging and clothing and general maintenance of every old and infirm man or woman in the House of Providence is five cents per day; and, if the Sisters can show that the revenue of their institution, derived from voluntary alms, and exclusive of Government grant, is sufficient to supply more than two thirds of the cost of maintenance of their aged and infirm wards, they are allowed a supplementary grant of two cents. The Sisters of the Hotel Dieu receive an allowance of seven cents per day for chronic patients, and twenty cents per day for patients requiring only temporary treatment. A supplementary grant of ten cents per day may be given them, if the revenue of the hospital derived from voluntary offerings or otherwise, and exclusive of Government grant, is shown to be sufficient to supply forty cents per day for maintenance of each patient. This is the lavish expenditure of the Provincial Government for the nursing of each sick person in the Hospital, and the requisite supply of food and prescribed delicacies and medicines and bed covering and washing. Who does not see that this annual grant is manifestly inadequate to meet the expenses incurred by the Religious Sisters in our Hospitals and Homes, and that, after all, they depend for the efficiency of their God-like charity on the alms of their fellow-citizens? Just think of the beggarly pittance, over which the bigots have been making such noise, and ask yourselves how much of this grant of two cents or seven cents, or twenty cents per day, is paid to the Sisters who watch over and tenderly care the sick and the maimed, the orphans, the cripples, the deaf and the blind? Not one cent. They have never asked, and never have received any recompense whatever from the Government. There is no account taken of the Sisters' services by the Inspectors or Auditors of the Government. Their needs are few, merely the food and clothing of their bodies; with this they are content in the service of Jesus Christ; and this is provided for them sufficiently, not by salary, or pension, or grant from Government, but by God's own fund, the never-failing, inexhaustible fund of Christian charity.

INJUSTICE DONE TO THE CATHOLICS OF KINGSTON BY THE MUNICIPAL COUNCIL.

The trend of our subject naturally leads us to the consideration of a grievous injustice perpetrated from year to year upon the Catholics of the City of Kingston by our Municipal Council. There are two Protestant institutions in the city—the Protestant Hospital and the Protestant House of Industry—corresponding in their main purpose with our Catholic Hospital and our House of Providence. They are private institutions, maintained, as ours are, by the charitable offerings of individuals, supplemented by grants from the Provincial

Governments. They have on their side most of the wealth of the city, and have, from time to time, been recipients of immensely large bequests and donations. We have on our side only a minority of the population, who are, as a whole, the less affluent section of citizens. And yet the Municipal Corporation of Kingston annually take from the fund derived from Protestant and Catholic taxes alike, a sum of \$1,500 and hand it over to the two Protestant institutions, whilst they give not one dollar or cent to either of the Catholic institutions that exist solely for the relief of the poor, who have a natural and divine right to support from the public. Nay, they even impose a tax of so much per gallon on the water taken from Lake Ontario by the Hotel Dieu and the Providence for the drink of the sick and the poor, and the washing of their linen. We have been told that the pretext for thus discriminating against the poor and the sick in charge of the Religious Sisters is because the Protestant institutions are non-sectarian and ours are sectarian; and last summer we listened with interest to an address publicly delivered by one of the Governors of the General Hospital, in the course of which he endeavored to prove that institution to be non-sectarian, because its doors were open to Protestants and Catholic patients alike. If this argument avails anything, it favors the claim of the Hotel Dieu and House of Providence, since the portals of both the Catholic Hospital and the Catholic Home are likewise open to all denominations. Surely, if the General Hospital be regarded as undenominational by reason of its having ten Catholic patients within its walls to-day, and having had eighty-eight Catholics in the official year ending September 30th, 1894, the Hotel Dieu is equally entitled to an undenominational character, in as much as it has eight Protestant patients to-day, and had thirteen of them sometime last year, and has had one hundred and fifteen sick Protestants in its wards within the same official year ending September 30th, 1894. By a similar comparison the House of Providence can establish its title as strongly as the House of Industry to be regarded as non-sectarian, since it has nine Protestant inmates at present, and has frequently had more. Wherefore the distinction between sectarian and non-sectarian in reference to these institutions of relief for the poor, must be established on some other basis. Perhaps it is referable to the management? Certainly the Hotel Dieu and the House of Providence are under Catholic management of the very best possible kind. But, whereas the General Hospital and the House of Industry are under decidedly Protestant management, the ground of distinction between sectarian and non-sectarian is not discoverable here. Perhaps it may be found in the Medical Staff or the nurses and other officials? But these are exclusively Protestant in the General Hospital and the House of Industry. The conclusion is irresistible, that the City Council of Kingston dips its hand every year into the pockets of Catholic citizens and extracts their money for the maintenance, at the rate of fifteen hundred dollars per year, of two Protestant institutions, whilst it does not allow any portion whatever of the taxes, whether Catholic or Protestant, to be applied to the support of the hundred and twenty nine aged and infirm poor, and fifty five orphans in the House of Providence, or the sick inmates of the Hotel Dieu, numbering, at a yearly average, about six hundred. We certainly hope that there is sufficient fairness of spirit in the citizens of Kingston to remedy this inequality of distribution of the public money. Meanwhile the Catholics, we hope, will feel it all the more incumbent on them to provide for the poor and afflicted members of Christ, who throw themselves upon the charity of the good Sisters for that relief which they are entitled to receive from the public generally.

MONUMENT NATIONALE.—The annual concert given by the Blind of Nazareth shall take place on the 24th of April, in the National Monument. This concert shall not fail to allure once more the lovers of music. The programme is most attractive. Massenet, Debussy and Adams shall be heard, and all know to what artists the interpretations of these works are confided. It is certain the young blind of that very useful Institution are remarkable singers, and their strength increases at each occasion that is given them to perform in

public. On the programme figure the names of Messrs. Dubois, Baker, Clarke, and Miss Cartier, the special merit of each being well known. Mr. Jehin Prume has kindly lent the aid of his grand talent; his brilliant hearings have popularized him in the musical world, and his name alone suffices to draw a crowd to applaud the vigor, charm, and elegance of his style. Tickets may be procured at the stores of Cadieux & Derome, No. 1608 Notre Dame Street, and at the Nazareth Institution, 2009 St. Catherine Street.

SURRENDER.

THE LAST OF THE PENAL LAWS.

The resolution providing for the repeal of the law expelling the Jesuits from Germany, was read the third time and passed the Reichstag Wednesday afternoon, February 20th. The passage of the measure was received with cheers by the members of the centre or Catholic party. The Conservatives, the members of the Reichspartei and the National Liberals voted against the resolution.

The vote, however, is not decisive. The Reichstag corresponds to our House of Representatives in the German constitution. It consists of nearly four hundred members elected for a term of three years by universal suffrage. The Bundesrath or Federal Council is analogous to our Senate. The members are appointed however for each session by the Governments of the individual States. They are 58 in number and the consent of a majority is required that a bill become law. Up to the present the Bundesrath has vetoed this act of justice to the Jesuits, and the despatches state that there is a probability that the Reichstag measure will be rejected.

This discrimination against the Jesuits is the last remnant of the illiberal laws passed during the misnamed Kulturkampf. After the Franco-Prussia War Bismarck reopened the old fight with the Papacy. His object was to reduce the Church to the condition of a department of the civil service and for this purpose he passed laws which threw the education of the clergy and appointments to ecclesiastical positions into the hands of the secular authorities.

Then began that great struggle for the liberty of the Church of God of which this Jesuit law is the final victory. The "Man of Blood and Iron" could not tolerate discussion and he got rid of argument by exiling those who would dispute his sway. The Jesuits naturally attracted his attention first and the spectacle was presented to the civilized world at the end of the nineteenth century of a government which was considered the strongest in Europe shaking in its boots at the sight of a few priests and lay brothers saying their prayers and teaching little boys to read. The great Bismarck declared that the German Empire was menaced by the existence of a few Jesuit colleges within its boundaries and the Imperial Diet was besought to save the country by prohibiting them in German Territory.

The fate of all the persecutors has come upon Bismarck. Under the leadership of Windthorst the Catholics in Parliament smote him hip and thigh. He could send his soldiers to dislodge a few holy men from their homes and he could throw poor country parish priests into prison, but when he was faced and denounced in parliament he could only whinge and cry like a whipped dog.

The history of the Center Party or Catholic Party is one of the most glorious pages in the modern history of the Church. It was founded to combat the absolutism of the Bismarck rule and it has always stood for liberty and popular rights. It was the only party in Germany which was not afraid to do battle for liberty of belief. Bismarck has fallen and with him fell the infamous laws of which he was the author. The solid common sense of the German people has seen through the bugaboos of their once great chancellor. The Bundesrath may defeat the bill this year and next, but it will come up again and again and justice will triumph in the end.—*San Francisco Monitor.*

Father De Groot, who has been installed in the chair of Catholic philosophy recently founded in the University of Amsterdam, is not a Jesuit, as has been erroneously stated. He is a Dominican and is author of the "Summa Apologetica de Ecclesia Catholica" and several other works.



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