

of the General Hospital, in the course of which he endeavored to prove that institution to be non-sectarian, because its doors were opened to Protestant 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, inasmuch as it has eight Protestant patients to-day, and had thirteen of them sometimes last year, and has had one hundred and fifteen sick Protestants in its wards within the same official year ending 30th September, 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 the 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