

CHARITY AND ALMS.

The Need of Supporting Charitable Institutions.

ARCHBISHOP CLEARY'S PASTORAL.

Discusses the Injustice Done by Kingston Council in Refusing Aid to the Catholic Hospital.

The direct purpose of alms is to relieve the wants of the poor. Therefore care should be taken that they be not misapplied. Poverty and want should first of all be distinctly ascertained, that imposture may not receive encouragement from our excessive good nature. If we have personal knowledge of the wants and privations of any family or of individuals, who receive no aid from any public fund, it is an excellent work of charity to give them suitable assistance privately and noiselessly. But when the poor are very numerous, the best method of relieving them, and at the same time guarding against imposition, is to commit our alms to the care of the societies organized and blessed by the church for the distribution of charity. They will make diligent inquiry into each case of want, and will conscientiously give requisite aid where it ought to be given, and withhold it where it ought to be withheld. We happily possess in the city of Kingston and in other parts of our diocese the excellent Society of St. Vincent de Paul, whose one object is the relief, spiritual and temporal, of the poor of Christ, whom they visit in their homes and protect against want of every kind. We recommend this admirable society to the generous consideration of our faithful priests and people throughout our diocese. Thanks be to God, who glories in the title of Father of the Poor, we have also in our Metropolitan City of Kingston the religious communities of the Hotel Dieu and the House of Providence, and in Brockville the Hospital of St. Vincent de Paul—all three devoted to the alleviation of the wants and sufferings of poor humanity. The Sisters of Charity of the House of Providence spend their lives in tenderly ministering to the care of the aged and infirm poor of both sexes, of whom there are at present 129 in their Home, and also of orphan boys numbering to-day 55. What work more meritorious before God and man, and to what more noble purpose could young ladies dedicate their youth and womanhood and their energies of mind and body, under the sanction of perpetual vows, than the "service of the poor" for Christ's sake, in the confident hope of His eternal reward. They treat those aged men and women, the friendless and penniless wrecks of humanity, the blind, and the crippled, the deaf and the heart-sick and their fast decaying fellow-creatures with all the tenderness a mother could show her child. They nurse them day and night; they dress them, comb them, wash them and keep them neat and cleanly; they feed them nutritiously, and go from house to house through town and country in quest of food, or the means of buying it, for their deaf afflicted old men and women. And they do all this with a cheerfulness of spirit and a whole-souled devotion, that can only be the fruit of the grace of the Holy Ghost rejoicing in their hearts and paying them the "hundred fold recompense" promised by the Lord Jesus Christ. They ask nothing, they receive nothing from the world. The saying of St. Paul is theirs, "Having food, and wherewith to be covered, with these we are content" (2 Tim. 6c.) The Sisters of the Hotel Dieu and of St. Vincent de Paul's Hospital in like manner, and with equally edifying self-sacrifice and

laborious zeal, expend themselves in the care of the sick and the dying poor. To this they have consecrated their whole life and all their faculties of soul and body by solemn vows. Their extreme tenderness in nursing the sick, their long night-watchings, and their success in sustaining and consoling the hearts of their patients through all the changes of prolonged sickness, are well-known and gratefully acknowledged by non-Catholics as well as Catholics. They, moreover, nurse our little orphan girls with parental affection and rear them nicely. They expect no reward from creatures. They rely on Him who said "Whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple; Amen, I say to you, he shall not lose his reward" (Mat. 10c.). We trust our good Catholic people will not neglect those religious communities. It would be a cruelty to forget them. They are working for Christ, to be sure; and He will not forget them. But they are working for us also, by caring for our distressed poor, whom the Saviour of men committed to our care. They are absolutely dependent on the charity of their fellow-citizens. We know, of our own certain knowledge, that they have no means of their own for the maintenance of their institutions. Whatsoever they did formerly acquire by collecting and safe-guarding the alms received from charitable friends, has been recently expended in providing much needed accommodation for the increased numbers of the poor in accordance with the requirements of health and for the greater efficiency of their ministrations. The Government Inspectors could not avoid making complaints of the inadequacy of their former equipments and domestic arrangements. Every Catholic was ashamed of the state of things as they hitherto were. It was time to do something in the way of improvement. But the changes of buildings and enlargement of space and sanitary requirements have exhausted the funds of the Sisters. The Sisters of Providence not only possess no money to-day, but have burdened themselves with a debt of \$10,000 by enlarging and properly fitting up their Home for the aged and infirm poor. The Sisters of the Hotel Dieu have barely escaped the necessity of contracting a heavy debt by the kindness of friends, who paid the full cost (\$15,000) of erecting their handsome church of St. Joseph without any demand upon the Sisters. We pray our good God to inspire the affluent amongst us with a spirit of goodness and generosity towards those invaluable religious communities.

PUBLIC GRANTS TO HOSPITALS AND HOMES

But some one will say, "Don't they receive grants from the public treasury?" We feel 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 no-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 edu-

cation 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 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 Government. 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 House of 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 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, in as much 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 and infirm poor, and fifty five orphans in the House of Providence or to the sick inmates of the Hotel Dieu, numbering, at a yearly average, about six hundred. We earnestly 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.

THEY NEVER FAIL.—Mr. S. M. Boughner, Langton, writes: "For about two years I was troubled with Inward Piles, but by using Parmelee's Pills, I was completely cured, and although four years have elapsed since then they have not returned." Parmelee's Pills are anti-bilious and a specific for the cure of Liver and Kidney Complaints, Dyspepsia, Costiveness, Headache, Piles, etc., and regulate the secretions and remove all bilious matter.

The memory of a beloved mother will often warm the heart and sway the life of a strong man as her presence never did when, as a boy, she yearned over him.

SAFE, CERTAIN, PROMPT, ECONOMIC.—These few adjectives apply with peculiar force to DR. THOMAS' EUCLYPTIC OIL—a standard external and internal remedy, adapted to the relief and cure of coughs, sore throat, hoarseness and all affections of the breathing organs, kidney troubles, excoriations, sores, lameness and physical pain.