

Payments to Charities.

Statistics Prepared by the Provincial Inspector.

Payments Made by the Ontario Government to Protestant and Catholic Institutions Respective—Interesting Particulars—Reply to "Facts for Protestant Election."

To the Editor of the Toronto Mail: 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 respectively.

The charge is made in various forms that favoritism is shown to the Catholic institutions of this class, and that non-Catholic institutions of like character are treated differently and less favorably than Catholic institutions. These statements 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 Incubiles, 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 shaded, but there are not more than 6 of these at all.

I will give the payments made under the act of the present year, 1903, the latest made, and which involve the heaviest expenditure. Payments are made semi-annually, in June and September, to hospitals and refuges, one-half of 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 \$164,635.73, namely, to hospitals and charities controlled by Protestants, \$101,735.65; and to those controlled by Catholics, \$62,782.13. The number of the former institutions (in 1903) is 55, of the latter 34, made up as follows:

Hospitals: Roman Catholic, 24; Protestant, 31. Refuges: Roman Catholic, 12; Protestant, 19. Orphanages: Roman Catholic, 12; Protestant, 19. Incubiles: Roman Catholic, 12; Protestant, 19. Total: Roman Catholic, 55; Protestant, 55.

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: St. Joseph's, Hamilton, 64 to every 100; St. Joseph's, Kingston, 24 to every 100; St. Joseph's, Ottawa, 3 to every 100; St. Joseph's, London, 3 to every 100; St. Joseph's, Windsor, 3 to every 100; St. Joseph's, Port Arthur, 15 to every 100; St. Vincent de Paul, Brockville, 96 to every 100; St. Joseph's, Peterborough, 12 to every 100; St. Joseph's, Sudbury, 12 to every 100; St. Joseph's, Chatham, 17 to every 100. Protestant Hospitals: St. Joseph's, Hamilton, 64 to every 100; St. Joseph's, Kingston, 24 to every 100; St. Joseph's, Ottawa, 3 to every 100; St. Joseph's, London, 3 to every 100; St. Joseph's, Windsor, 3 to every 100; St. Joseph's, Port Arthur, 15 to every 100; St. Vincent de Paul, Brockville, 96 to every 100; St. Joseph's, Peterborough, 12 to every 100; St. Joseph's, Sudbury, 12 to every 100; St. Joseph's, Chatham, 17 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 100 of Protestants.

So long as the present act remains in force the department is bound to carry out its provisions. There has been no partiality, no favoritism, and no shirking of examinations into records; the payments have been made according to the work done in each institution, and that is the only way in which it can be shown 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, and many years before their disabilities in this respect are removed. Another reason may perhaps be found in the fact that the Catholics, 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. The records, however, are closely examined, inspections are frequently made, and the institutions are duly sworn to, and payments are made upon those inspections.

Protestant and Catholic institutions alike, upon the sworn returns in all cases, to the statements of your correspondence. "Liberator" is so evidently made gross perversions of fact, that I think it desirable to answer them. He says: "In 1871 there were 8 Catholic hospitals, and in 1891 there were 36." In 1891 there were 55 Catholic hospitals and not 36, as alleged. "In 1871 the Catholic hospitals and charities received from the Government but \$40,000, and in 1891 they got \$56,215." Catholic hospitals and charities in 1891 received \$48,893.25, and not \$56,215, as alleged. "The public hospitals of Ontario in 1891 only received from the Government \$60,000; Catholic institutions, \$56,215." The truth is that in 1891 the non-Catholic hospitals received \$86,008.09 instead of \$60,000, and the Catholic hospitals, as stated, \$48,893.25, instead of \$56,215. "In 1891 there were 33 Protestant hospitals and charities that received aid from the Government, and 25 Catholic." Catholic hospitals and charities that received aid from the Government, and 25 Catholic. 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 nor 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 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 false impression. 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 as false 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 half of their churches, have not built such institutions and asked to have them placed on the list. The Government does not of course fund Presbyterian, Methodist or Baptist institutions, but the Catholic institutions, which are on the list, are placed on the list, almost as a matter of course. When Presbyterians, Methodists or Baptists build hospitals or charities, and manage them and being 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 and managing them before they can apply to the Government to have them placed upon the list.

The figures given by your correspondent or in 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 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 Provinces, 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 Provinces in 1891 was \$10,307.13. Why did not the Mail's correspondent add that in the same year the Toronto hospital received \$23,417.77? The House of Provinces was paid for the day's stay of patients in the refuge and in the incurable ward, which is of a hospital character, and is 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, \$40,560, as against \$156,000 in 1891 and \$164,635.73 in 1903.

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 Provinces 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.

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 all 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 hospitals or refuges. Protestants certainly resort to them and use them as fully as Catholics, and are not less benefited thereby. In nearly every case, being wholly Protestant, or largely so, they are not less benefited thereby.

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 55." The true number of hospitals and charities receiving aid in 1871 was 24, and in 1891, 80; but let that pass. Most persons look upon 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 money to build and equip them is doing a good work for the relief and comfort of the people. To cite, therefore, the fact that done under the law by philanthropic people as something to be stigmatized shows the violence to which political rancour 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 suffering, 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. Yours, etc., F. E. CHAMBERLAIN, Inspector of Protestant Public Charities, Toronto, Nov. 18.

JACK THE SLASHER.

Wanted Destruction of Household Goods at Washington.

WASHINGTON, Nov. 20.—The vandalism of the miscreant who has been designated as "Jack the Slasher," is becoming more bold and outrageous. Saturday night he, or they, entered the house of Samuel Johnson, at 427 Seventh street, S. E. The family were out at the time. Mrs. Johnson returned home late in the evening, and no sooner had she gone into the dining-room than the whole neighborhood was startled by her cries. People in the immediate vicinity ran to her house and found the poor woman lying on the floor in her dining-room, suffering from a violent attack of hysteria. They noticed at the same time that all the draperies in the room, mantle, chair dressings, curtains, portieres, table linen and other cloth materials had been slashed to shreds and thrown to the floor in a heap. That was only the beginning of the outrage. In the kitchen the scene at first glance represented chaos. In the middle of the floor the family larder had been emptied. There were the Sunday meals, groceries, etc., in a heap. Over the mass the vandals threw huge quantities of oil and kerosene, and then, to make the ruin more complete, poured a gallon of oil and thoroughly saturated the mass. The condition of Mrs. Johnson is serious.

Didn't Miss Karkins look blooming last night?" said chappie. "Yes. A little too blooming for a bud—don't you think?" insinuated Ethel.



All Sorts and conditions of men smoke the famous Cigars El Padre & La Cadena. S. Davis & Sons. ywt

FRAYSEN TOS Liebig Company's EXTRACT OF BEEF comes from, and in the fertile grazing lands of the Argentine Republic, where the cattle are slaughtered—1,000 to 2,000 a day—make this famous product, which is known throughout the world as the purest, most QUALITY, FLAVOR & PURITY.

AFTER SICKNESS to tone up the system, and bring back a healthy appetite, physicians recommend the use of CAMPBELL'S QUININE WINE. Prepared only by K. CAMPBELL & CO., Montreal. Beware of imitations. MONTREAL.

PERRY DAVIS' PAIN-KILLER IS THE BEST REMEDY FOR SPRAINS, BRUISES, SCALDS, BURNS & CUTS. VIGOR OF MEN Easily, Quickly, Permanently Restored. Weakness, Nervousness, Debility, and all the train of evils from early errors or later excesses, or sickness, worry, or overwork. Full strength, development and tone given to every organ and portion of the system. Simple, natural method. Immediate improvement seen. Failure impossible. 2,000 references. Free Book, explanation and proofs mailed (sealed) free.

ERIE MEDICAL CO., Buffalo, N. Y. An important point of merit. Milk Granules is absolutely free from starchy matter, which is present in barley flour, and other infant foods, and contains no Glucose and no Cane Sugar. It is a scientific fact that infants under 7 months of age cannot digest starchy foods.

REIPAN'S TABULES REGULATE THE STOMACH, LIVER AND BOWELS AND PURIFY THE BLOOD. REIPAN'S TABULES are the best Medicine known for Indigestion, Flatulence, Headache, Constipation, Irritability, Liver Troubles, Diarrhoea, Bad Complexion, Stomachic, Offensiveness, and all disorders of the Stomach, Liver and Bowels. These Tablets contain nothing injurious to the system, and give immediate relief. May be obtained by application to nearest druggist.

Retiring from Business Sale. Sold wholesale and retail by W. T. BROWN 124 Dundas street, London, Ont.

MORSE'S BEST SOAP. MFGD ONLY BY JOHN TAYLOR & CO. Toronto. PRITHEE PRETTY MAIDEN, PRITHEE TELL ME WHY ON WASHING DAY SO LAUGHING SHINES THINE EYE? "MY SECRET GENTLE READER MOST EASILY IS GUESSED, THE ONLY SOAP I USE, IS 'MORSE'S BEST'."

BOWMAN, KENNEDY & CO. WHOLESALE IMPORTERS AND DEALERS IN General Shelf Hardware, Cutlery, Silverware, Glass, Paints, Oils, Varnishes, etc. SPORTING GOODS OF ALL KINDS A SPECIALTY. WAREHOUSES: 160 TO 182 YORK STREET, LONDON, ONTARIO.

THE GREAT RUSH CLOTHING

IS GREATER THAN EVER AT

BURNS, The Clothier's,

RETIRING FROM BUSINESS SALE.

Have you visited our store yet? If not, you are missing a chance of a **LIFE TIME.** Our stock must be sold at once, as the business will be closed in December.

TO-DAY WE OFFER 365 Men's All-Wool Three-Button Cutaway Suits, from \$7 50 up, worth from \$12 to \$18. Great value.

1,387 Men's Large Collar D. B. Ulsters, All-Wool, from \$6 75 up. Greatest value in the city. Extra large sizes—42, 44, and 46 inches. No matter what your size we can fit you.

The whole stock must be sold, as the business will be closed in December.

Boys' Hose, all-wool, all sizes, from 0 to 9's. Boys' Ulster Coats, all sizes, from \$3 up.

COME BEFORE THE CHOICE GOODS ARE ALL GONE.

BURNS CLOTHIER'S Retiring from Business Sale.

LIVERY STABLES. AMERICAN HOUSE LIVERY, YORK street—Hacks and light livery. Telephone 512. A. G. EBYMAN, Proprietor. WILLIAM RIPP LIVERY, RICHMOND street north. Stylish rigs, good horses, both riding and driving, at the shortest notice also boarding and sale stables. Telephone 433. A. DUFFON LIVERY, KING STREET—Stylish rigs and good horses. Rigs at shortest notice. Telephone 336. H. EY'S LIVERY—No. 619 DUNDAS street, East London, Ont. Telephone No. 641.

LAWRENCE'S LIVERY. BOARDING, SALE AND EXCHANGE Stables and City Riding School. New horses. New harness. New carriages. Managed thoroughly on the English system. Special attention paid to boarding horses, which will be kept trimmed up by competent English groom. 368 DUNDAS ST. TELEPHONE 934 ywt

HUESTON'S Hack and Light Livery. Telephone 441 ywt

Cents Copy. E NO. 973 and Colds Tamarack

oubles are speedily taking T. T. T. 5 CENTS. suggests. Whole. Lawrence. H TIE-UP. Traffic at Some ts. Securing the Con- Demand.

Nov. 20.—The the Lehigh Valley railway reports this no of action. A stated that every 20 strike with the others. Another Wilkesbarre as of a batch of 2000 cars on all id service to r. 20.—President's division all vings, also some freight and coal ill move. The g coal trains. On senger trains are, but no freight 20.—Superintendent's division effect that the freight. The touch Lehigh

Lehigh road Not a wheel is there is little ill move. The conductors were lay, and now, all will leave tions. All the it the switch- tured here that also have joined

has been re- of Media- Commission- fire into the y strike. If ment through the other Commission- general Man- Valley Rail- took for more the ex- perators had their places train either station to- ough the re-arriving out as they were in the city. The tle. The streets has all in as

Arthur, I of Loc- today in ke. Mr. y possi- ey round- ro always labor or- f he was made. Ar- r Arthur gh strike "I don't re a just

—This emily is nee com- ble be- er. The ous the

du

IS

the