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Board meets third Friday of each month, at 1863 Notre Dame Street, 8 p. m.

RELIGION ON THE STAGE.

It is certainly about time that some one would draw public attention to the absurd and often sacrilegious inaccuracies that are displayed upon the stage in dramas introducing Catholic religious scenes. We are pleased to find that a correspondent in the New York "Sun," recently pointed out a few examples of the ridiculous in matters of Catholic ritual as performed in the theatre. Referring to "Le Prophete," he says that:

"Twelve women appeared as acolytes bearing censers. No attempt was made, even by the use of boys' wigs, to disguise their sex; their long hair was merely brought up on top of the head, upon which were competently pinned red caps very much after the manner of the familiar advertisements of the Franco-American soups. In the same procession walked four Bishops in full canonicals bearing meaningless banners in their hands instead of croziers, while a Cardinal followed in a robe so faded and dirty that no boarding-house cook surely would have accepted it as a gift."

Another instance is thus mentioned: "Last year I saw M. Saleza as Romeo twice wear his cap throughout the marriage scene while he was representing the reception of a Catholic sacrament. It may be that M. Saleza, although a Frenchman, is also a Jew, and that his action was instinctive; but this fact cannot excuse so flagrant an offence against religious respect, histrionic art and historical accuracy."

Further on the same writer says: "Again, in the representation of 'L'Africaine' last year the Council of Prelates, composed not only of members of the noblest and richest families, but of the highest dignitaries of the Catholic Church in Spain, at the time, wore dressed so slovenly and ludicrous a manner, with dirty, ill-fitting cassocks (reaching in many instances only half way below their knees), that their appearance was as dignified as a chorus of monkeys."

"Another instance of irreverent handling and inartistic feeling is the introduction of Mephistopheles into a Catholic church. If there is a spot on earth into which a devil cannot enter it is a church. If in an earlier scene in 'Faust' he is driven off in agony merely by the sight of the cross, how absurdly inconsistent it is that he should enter, with perfect sang froid, into the actual presence of God in His consecrated temple."

The "Sun's" correspondent is perfectly right, and we applaud his timely action in calling attention to these few instances. The presentation on the stage, of such scenes speaks a woeful degree of ignorance amongst those outside the Church—of Catholic practices and ritual. The writer of the play, the manager of the company, the actors, and a goodly portion of the audiences must know, but exceedingly little concerning Catholic ceremonies. Were they to produce a Chinese, or Hindoo play they would go to no end of cost and trouble to insure the accuracy of their scenes and characters. But on this continent, and in Europe, they have only to step into the first Catholic church they meet in order to learn something about the ceremonies.

But apart from the absurdity of the scenes in such dramas there is something, to our mind, more serious still. It is the bare fact of parading Divine Worship upon the boards. To say the least, it is an unpopular method of creating a sensation; it is an unfair and ungenerous system; it is calculated to create prejudices that otherwise should never exist. If theatre-goers take an interest in and are attracted by Catholic ritual. We would advise them to attend High Mass any Sunday, in some Catholic Church. There they will behold that which the stage could never present—namely, the full and exact ceremonial of the Church. We hope that the day is rapidly approaching when the public will protest against any such deception, or imposition.

TAXING BANK DEPOSITS.

Several of the New York journals flourish the following statement at the heads of long columns of criticism:

"The Committee on Taxation and Retrenchment of the Assembly at Albany has decided to report and urge

the passage of a bill to tax all single deposits in savings banks of more than \$1,000."

The "Journal" adds that this is meant as the beginning of a movement to tax all Savings Bank Deposits, and declares war directly against the measure, characterizing it as "unjust and oppressive."

Since it has become a confirmed fact that the measure has been reported upon favorably, not a few important expressions of opinion have been given. The preponderance of them is against the measure. One that seems to us to embody almost all the others is the opinion of J. Haysen Rhoads, President of the Greenwich Savings Bank, No. 246 Sixth Avenue, New York. He said:

"I regret much that in a matter so important to the mass of the thrifty people of this State, especially to the working classes, no opportunity was afforded the officers of savings banks to present their views to the committee before action was taken. It seems to me that it is time, enough to tax the deposits of savings banks when the whole system of taxation has been remodelled upon fair, just and equitable lines, and not compel those who are trying to save a few dollars for a time of need or for sickness or death to pay a portion of their little savings to the tax-gatherer."

"The savings banks of this state have nearly two million depositors. Could these depositors be reached and made to understand thoroughly the injustice of the proposed tax there can be no question that they would resent at the polls any attempt on the part of any political party to tax their hard-earned savings. The whole subject of taxation needs the careful attention of the Legislature, for our tax laws as now enforced are oppressive, burdensome and very unjust in their operation. The collection of personal taxes throughout the State as now enforced is a crime against the civilization of the age, for the great burden is being borne by the widow, the orphan and those least able to protect themselves."

Here we have the principal arguments, mostly from a sentimental point of view, against the proposed legislation. We feel that there is very much to be said in favor of this contention. Still, we must conclude that the members of the New York Legislature who have seen fit to propose and approve of such an enactment, must have very potent reasons for so doing. On the face of it the measure is unpopular, and calculated to render unpopular any public man who votes for, or otherwise advocates and supports it.

A thing of beauty is joy forever, and of all the beauties that adorn humanity, there is nothing like a fine head of hair. The surest way of obtaining that is by the use of **LUBY'S** Parisian Hair Renewer. At all druggists. 50c a bottle.

FIRE PANIC IN SCHOOL.

Daily lessons are taught us by the various incidents which take place in schools throughout this country and the United States. We read the other day a vivid account of a fire, and the consequent panic, which occurred in the Livingston Public School, of Trenton, New Jersey. There were some three hundred children in attendance, and the moment the word "fire" was called out a mad rush was made for the windows from which many jumped to the ground sustaining injuries, some of which have proved fatal. The account of the sad event says:

"It is a two-story building without fire-escapes. There were one hundred children on the second floor, nearly every one of whom leaped from the windows in their wild rush for safety and had to drop thirty feet. It is charged that some of the teachers of the classes on the top floor became so panic-stricken that they deserted the children, and an investigation has been ordered by the Board of Education."

"The fire was not serious, the chief difficulty was the smoke which filled the building and cut off the escape for the classes in the upper rooms. A broken down trolley car stopped the progress of the ladder truck, and that was the reason why the children were compelled to jump. The classes on the first floor were well drilled in fire tactics and escaped easily, but it was sad at the offices of the Commissioner of Public Instruction that teachers on the second floor became excited and made no provision for the escape of their children."

The two practical lessons that we would draw from this sad event are—firstly, every school house should be supplied with easy and adequate fire-escapes; secondly, all teachers should be trained to a degree of discipline, that would insure their cool and wise action in the moment of danger, while pupils should be drilled into a perfect obedience to orders. These conditions given, we believe that danger from fire panics would be reduced by eighty percent.

From all over Canada come letters telling us of the great benefits derived from the use of The D. & L. Men-thol Plasters in cases of neuralgia, rheumatism, lame back, etc. Davis & Lawrence Co., Ltd., manufacturers.

MR. KELLY'S BILL.

It is, and has been for some time, a problem with British Columbians how to exclude the Chinamen, especially from the mines and mining districts. Last year the Legislature passed an enactment forbidding the employment of Chinese and Japanese for underground operations; but the

Dominion Government disallowed the Bill at the request of the Imperial Government, which did not wish that any colonial legislative body should "discriminate against a friendly power." This left the British Columbians in a dilemma. Happily for that Government there is an Irishman in the House—Mr. J. M. Kelly. With that keen and quick perception and sense also of humor peculiar to our people, Mr. Kelly has found a way out of the difficulty.

Every person is familiar with the Oriental superstition regarding the queue or pigtail. A Chinaman would as soon lose his life as part with his queue. Everyone of them hope some day to return to the Celestial Empire, to "husband out life's taper to the close," and to go back minus his queue would be worse than for a native of some European country to return home without his character. Mr. Kelly seized upon this circumstance to introduce a Bill, into the Local Legislature entitled—"For the regulation of the length of hair that may be worn by employees in the metalliferous and other mines of British Columbia." The Bill provides that four inches shall be the maximum length of the hair to be worn by such laborers.

Evidently the enforcement of this law will have the effect of excluding Chinamen. Mr. Kelly's attempt at legislation has at least the merit of originality. It is a pity that he is not a member of the Imperial House, for some Irish constituency, possibly he might suggest some enactment that would attain the double purpose of meeting the views of Englishmen and conferring Home Rule on Ireland.

Birth-marks which mark and mar the outside of the body are a grief to every mother whose children may bear them. But for every child who bears a birth-mark on the skin there are many who bear an indelible birth-mark on the mind. Nervous mothers have nervous children and many a man and woman owes an irritable and despondent temperament to those days of dread when the mother waited the hour of her maternity. The use of Dr. Pierce's Favorite Prescription strengthens the mother for her trial. With strength comes a buoyancy of spirits and quietness of mind, which is one of the happiest gifts a mother can bestow on her offspring. By giving vigor and elasticity to the delicate womanly organs "Favorite Prescription" practically does away with the pain of maternity and makes the baby's advent as natural and as simple as the blossoming of a flower. There is no opium, cocaine or other narcotic contained in "Favorite Prescription."

AT THE BARGAIN COUNTER.—It was at a department store bargain counter for odds and ends. The crush was terrific. Women squeezed and elbowed and shoved to get alongside the counter. Frequently two of them happened to pick up the same bargain at one and the same time and they both retained their clutch. On it and looked daggers at each other until the stronger of the two won the victory or the bargain was rent to ribbons.

A haughty matron with an electric seal coat picked up a box, containing three cakes of imported soap for 8 cents, at the same moment that a humble-looking little woman in a faded tan coat had fastened her grasp on the box.

"I believe I was the first to take hold of this," said the matron in the electric seal coat, freezing.

The humble-looking woman held on for a minute, studying her antagonist, then she slowly relaxed her hold on the box.

"Well, you can have it," she said amiably. "You look as if you need the soap."—Washington Post.

The eminent statistician Carroll D. Wright, finds that the average wage scale of the country advanced 86 per cent. between 1840 and 1891, while the cost of living was not much, if any, higher in 1891 than in 1840.

SPECIAL NOTICE.

Something of interest to Pipe Organ Students and Teachers is the new two-manual and pedal practice Organ, just put on the market by The D. W. Karn Co., Ltd., after designs and ideas furnished by several of Montreal's most noted organists.

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PUBLIC NOTICE

is hereby given that application will be made to the Parliament of Canada, at the next session thereof, for an act to incorporate a religious community. The said corporation to be called "The Congregation of the Most Holy Redeemer."

The persons to be incorporated are: The Rev. Alphonse Lecomte, the Rev. Edward Strubbe, the Rev. Louis Savard, the Rev. Edmond Flynn, and the Rev. Peter Vermeiren, and such others as shall hereafter become members under the rules of the corporation;

The said Corporation to have perpetual succession and a common seal, to be altered at will; said corporation also to have the right to appear before the Courts; said corporation also to have the right to possess, accept, acquire by any legal title whatever, moveable and immovable property, and to sell, alienate, hypothecate, assign, lease, transfer, exchange or otherwise dispose of the same for the benefit of the said Corporation;

The head office of the corporation shall be in the city and district of Montreal. The objects of the corporation are as follows:

- (1.) The maintenance of public worship.
- (2.) The religious education of the people and especially that of the poor and abandoned, particularly by holding missions in cities, towns, villages and parishes.
- (3.) Taking spiritual charge temporarily of small congregations which cannot afford to support a priest.
- (4.) Giving moral education particularly to poor and orphan children.
- (5.) Helping in missions and in education within the limits of their duties.
- (6.) The maintenance of public cemeteries connected with buildings devoted to public worship, and the construction and maintenance of halls attached to or belonging to the buildings under their care, for the public purposes of such buildings respectively.
- (7.) Giving aid and assistance in the promotion of Immigration.
- (8.) All other works depending upon those above mentioned and all other works in any way connected with the objects above set forth.

QUINN, MORRISON & LYNN,
Attorneys for Applicants.
Montreal, 25th January, 1900.

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