CHRISTMASIN GREAT BRITAIN among them. In Fifeshire there is also the quatrain—

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London, December 10, 1891. Ireland in the Christmas holiday time is scenically, perhaps, in its least pleasing aspect. But Nature's hand is a loving one even in the Irish winter, and the blessed hold that Christmas time has taken upon the universal Christian world heart, blendthe universal Christian world heart, blended with that marvelous compensative advance. The most fantastic and outpower of utilizing the most trifling possi-bilities for human joy which the Irish na-elder ones taking part in the bacchanal ture possesses, permits and provides a quality of Christmas time cheer which is often surprising to those whose lives are measurably filled with bounteousness days are called "Guizers," and the lads and lasses "Peerie Guizers" or little disguised ones. They learn some fine carols, but most of their songs are of the veriest local doggerel. Attired in their weird costumes and content. Of the Irish Christmas-tide itself there is little in the life and customs of the great and powerful, better than an echo of English Christmas cheer. At the country manor houses and castles there are the same feasting and alms-giving as in England. In the cities throngs surge and crowd with elation and despair in their faces as with us. But nowhere else on this earth does Christmas time bring such shuddering, pallid, piteous poverty to stand, stare and hunger for the glories of home windows open, or the wonders of zhop windows ablaze with what these desperately-forsaken humans have never

owned or known.
While there is undoubtedly an almost universal reverence for the more sacred side of the Christmas-tide—and I truly know that at least the Irish peasantry have an innate reverence for all that is sacred and good—Christmas is not gensacred and good—Christmas is not generally observed in its high and holy sense in Ireland. It is a time for much that is tender and worthy, but also one for deplorable excess. In decoration the ivy and holly are everywhere seen and procured, and a tiny sprig of mistletoe conspicuously appears in all the homes of the more favored classes. Bick or poor spiceously appears in all the homes of the more favored classes. Rich or poor, Catholic or Protestant, every family will possess a "Christmas block" of ash, which is the favorite, or of "bog deal," found in the Irish peat banks or bogs. This is to Ireland as the yule log to England, and it burns brightly for the bone coming of every heart the home home coming of every heart the home

bility, than in any other land I know. And on Christmas Eve itself there cannot be found among the lowly classes a human soul not a lost one, that is not there, or sometimes there, within the glow and warmth. With the humbler villagers everywhere, and always with the peasantry of the south and west, the "Christ-mas mold," or huge, long candle, weighing from one to two pounds, if its price needs be begged or stolen, is an invaluable requisite for Christmas Eve. It will simply irrevocably be had. The bog deal block is fired; the doors are flung wide open for friend, mendicant or enemy to enter with cead mille failte (a thousand times welcome); the mammoth candle is lighted to burn out, but never be extin-guished; and while there is constant

ever old and ever new tales, abounding in religious sentiment, are told, while the half lights dance fairylike among the blackened, century old thatch rafters above. To midnight mass nearly all repair; then the "tea breakfast" is had; those who have saved enough brew great bowls of punch; those who have not got along quite as well upon the stirring poteen, and as the day comes in Irish roys-tering with all its liberality begins.

But Christmas time in Ireland is one of

unspeakable loss to the bird families of tiny wrens. This tragedy of the wren should have a luminous place in litera-ture. Half a million of Irish children, with kippens and clubs, are beating about the hedges for victims. Sacredly pro-tected during every other day of the year, wren is now sought with ferocious feeling of

Come huntin' the wren, says Robin to Bobbin Come huntin' the wren, says Richard to Robin; Come huntin' the wren, says Jack Tilaone; Come huntin' the wren, says every one!

The wren is hunted, for, according to the superstition, it must be found; its mangled little body is beribboned and dangled in a rush-cage, or hung from a holly branch, and, with this strange hint to alms-giving swaying aloft, hordes of youngsters shricking -

We hunted the wren through frost and snow; We hunted the wren seven miles or more; We knocked him down and he could not see, And we brought him home in a holly tree!

crowd the streets in Irish Christmas days, knock at homes and are given coin, and when the night comes hold such wakes over the dead wrens as only a master could paint or describe. The origin of this strange custom cannot be found. is lost even in the rare and fecund birthspot for so much that gives Ireland surpassing interest—that wild, weird, whim-sical, loveable phantasy called "Irish tra-

The genuine Christmas-tide which the of England and America know. and which has ever been such a season of joy in all Catholic countries, has scarcely been known in Scotland since the domi-nation of the Presbyterian Church in the land o' cakes. The clergy have ever been indefatigable in their efforts to stamp out any manner of celebration of the Nativity, and there was a time, happily long past, when ministers visited every house in their parishes to detect, if possible, any "superstitious" Christmas observances on

the part of the people.

Even to this day any sacred and reverential observance of Christmas in Scotland is made by Episcopalian families and among the Highlanders and Islanders and among the Highlanders and Islanders and Isla ers, who still retain strong affinities with that ancient religion for whose re-estab-lishment so many of their ancestors lost their lives. In cities like Edinburgh, Glasgow, Perth and Aberdeen, the day is observed by the whole people as a mere holiday, an occasion for license and en-joyment of the more boisterous kind, although of late years there is a marked tendency to eventually adopt some of the immemorial customs of the English

Christmas.

The Scotch, as a people, therefore generally observe the last day of the old and the first day of the new year with much festivity. Having no religious significance this festivity, until late years, reached pretty closely to frantic merriment and license, and while the poetical literature of Scotland is as bare of Christmas reference as that of England is mas reference as that of England is rich and sweet, it is full of quaint old rhymes upon New Year's time, customs

In many portions of Scotland, in deference to the march of modern ideas, and particularly significant of the gradual encroachment of English thought and feeling, these New Year's time festivities have been transferred to Christmas time, but they are the old New Year Scotch customs still, and all the real sentiment of the time appears to be that growing out of ancient Yule, or Iol, which was the great annual gorging feast of the Scandinav-ians. Our own Christmas had the same origin, but the early Christian missiona-ries engrafted upon the festival the sacred character it should ever possess to all Christian people.

The boys in the Scottish lowlands have

On Christmas night I turned the spit, I burnt my fingers, I find it yet; but there is no Christmas, as we know it, and a curative for asthma.

Yule's come and Yule's gane, And we ha'e feasted weel; Sae Jack must to his flail again, And Jenny to her wheel;

Celebration of the Day Among the

Rich and Poor.

Rich and Poor.

Rich and Poor.

But there is as little Christmas in Fife as in any part of Scotland. The entire holiday time in Scotland is generally known as the Daft Days, and the only day of them all that was ever held in anything like respect was Handsel Monday. This was and is the first Monday of the new year. It is the Scotch day for present making, and in most of the rural districts the day for friendly and family gatherings of a tender and genial rather than an but there is as little Christmas in Fife as Deal" in Ireland and the "Yule Log" in England—Hunting the Wren—No Religious Significance to the Day in Scotland—Daft Days in the Land o' Cakes.

the Land o' Cakes.

the day for friendly and family gatherings of a tender and genial rather than an uproarous nature. But Hogmanay is the great children's and youths' day of the holiday period. In olden times it was the last day of the year. In many localities it is now the day before Christmas. Nobody has ever discovered what the word really means, but Hogmanay Day, whether the day before Christmas or New Year's, is in Scotland that one day of the year in which all children in fantastic year in which all children, in fantastic dress, are permitted to sing, dance and beg from door to door in the most boist-erous manner imaginable, and no one is so daring as to refuse them cakes,

"sweets" or coin.

Perhaps this custom is observed with greatest vigor in the Hebrides, the Highlands and in the Shetland Islands. In the latter, at Lerwick, the children and they proceed from house to house shout-ing as they enter,

Hogmanay, Troilolay, Give us your white bread, And none of your gray!

In Lerwick they are accompanied by musical instruments and agreeable music is often furnished. They are invariably offered refreshments; dancing and other amusements are indulged in, for there are always crowds awaiting them at each house, and they are often given money at their departure. This is kept up through the entire night, varied by the explosion of firecrackers and rockets, and the dragging through the narrow old

streets of the quaint Dutch-built town of numberless blazing tar barrels. Probably nowhere in all the world is Christmas time more thoroughly observed and enjoyed than in England. In whatever else the English people are chang-ing, of the peerlessness of this time and hour there can be no doubt. True, Eng-land can no longer boast of her royal Christmas masques, costing often a quarter of a million of our money, and the Court Lord of Misrule is a personage of the past. But royal and noble gluttony, guzzling and licentousness have given place to Christian tendences; place to Christian tenderness and almost

regal opulence in help to humankind.

Whatever may be the shortcomings in general of the English nobility they should be credited with splendid munification. cence at this time of the year. The whole area of their dependence is blessed and brightened during the Christmas holiday season. It began away back in Elizabeth's reign. In 1289 there was such a Passing Christmas at home is a sentiment and determination more impressive and unvarying, save with the Irish noand Norfolk directing them to leave Lon-don before Christmas and give their attention to keeping Christmas in their respective residences. It is an inviolable social rule of the nobility to this day. Wherever English gentlemen's or no-blemen's families may be during all the rest of the year, they are at their country eats and eastles at Christmas.

This manor house sends its folks and servants to that one, or the gentlemen, from a dozen, congregate at another. With the gentlemen, shooting, coursing or athletic rames, and with the ladies gracious calls upon tenants or each other, with most brilliant intercourse, and almost attendance at the little ways a devout attendance at the little parish churches, rule the sweet and ge-nial day. Great state marks this going going and coming, it is softly done, as if the Nativity were still a universal Pres-At the castles it is the same, save that the There is always a circle of eager faces bout the fireplace, where strange, weird, ver old and ever new tales, abounding in bligious sentiment, are told with the castles it is the same, save that the retinues are greater, the feasts more tremendous, and more respect is paid to proprieties and form. But it ay truly be said that there is not a decomposition of the Chicago Presbytery, one of the strongest in the denomination, in recommending to the General Assembly that the constitution of the chicago Presbytery, one of the strongest in the denomination, in recommending to the General Assembly that the constitution of the Chicago Presbytery, one of the strongest in the denomination, in recommending to the General Assembly that the constitution of the Chicago Presbytery, one of the strongest in the denomination, in recommending to the General Assembly that the castles it is the same, save that the proprieties and form. But it ay truly be said that there is not a dependent, a tenant or tradesman, and not a human being suffering from sickness or poverty discoverable in the neighborhood of these discoverable in the neighborhood of the doctrines of the Christian faith be being suffering from sickness or poverty discoverable in the neighborhood of these people of quality, who is not generously remembered, practically aided and tend-erly succored by this class at Christmas time. Politically we may abuse its mem-bers at will, but this custom makes a better Christmas for them and the world than any olden Yuletide of wassail and debauchery that ever was known.

Many of the olden English Christmas customs are truly disappearing, and good riddance to them. But there is not one sweet and good old thing or custom which has not been retained. Roast beef, plum pudding, Christmas pies and buns, snap-dragons with the mistletoe and holly, are all cherished with olden zest and zeal. Even the boar's head, decorated with rosemary or prickly holly is still brought in at thousands of English Christmas boards. The mummers are nearly gone, and only linger, a feeble reminder of their

and only linger, a feeble reminder of their former paganisms in remote districts of Devonshire and Cornwall.

The Yule-log may be to-day found in more English homes than in the Tudor Christmas times, and no home is so poor in England that the glowing Christmas tree we have all borrowed from Germany may not be found within it. The Christmas bells of England chime truer and sweeter than ever. I have sometimes wondered if one could find a spot on English soil where their tuneful voices could not be heard. Much has been written of English carols in the vein of their having English carols in the vein of their having disappeared. So they have, those of inexpressible grossness and ribaldry that were common from the fourteenth century to the eighteenth. But, in their place, from Penrith in old Cumberland to Penzance in Cornwall, there may now be heard throughout all England, from Christmas Eve to Christmas Morn, such sweet and tender words as these of, "In the East a Gray Light," "Hark the Her-ald," "Hark, What News," "Hail, Smil-ing Morn," attuned to noble song. The Christmas of England, and for that

matter of all Britain, and our own Christ-mas are blending into one. Protestant and Catholic, puritan and prude, are get-ting upon common ground in adapting and preserving all that is best in Christmas in all lands. Church and home sanc-tuaries glow with radiance less and less dimmed by rankling wars of creeds, while Christian humanity gathers closer with its strong and tender clasp the poor and the desolate at every recurring and blessed festival of the birth of our Lord. EDGAR L. WAKEMAN.

At the Newsboys' Mission School. Teacher (to Mickey)-Now, Mickey, you read the lesson to me first and then tell me, with the book closed, what you

Mickey (reading)—"See the cow. Can the cow run? Yes, the cow can run. Can the cow run as swiftly as the horse? No, the horse runs swifter than the cow." Closing up his book to tell what he has read. "Get onto de cow. Kin her jigsteps run? Be'cher life she kin run. Kin de cow do up de horse a-runnin'? Naw, de cow ain't in it wid de horse."—Life.

You've No Idea How nicely Hood's Sarsaparilla hits the needs of people who feel "all tired out" or "run down" from any cause. It seems to oil up the whole mechanism of the body so that all moves smoothly and work becomes delight.

Something Got Away.

Landlord—You say the chicken soup isn't good? Why, I told the cook how to make it. Perhaps she didn't catch the Boarder—No; I think it was the chicken she didn't catch.—Brandon Bucksaw.

A Little Drawback. "Dick Skinner says marriage is a failure? "A failure? I thought he married a fortuna?"
"Yes-but the girl that went with it

has suspended payment." Ease your cough by using Dr. D. Jayne's Expectorant, a sure and helpful medicine for all throat and lung ailments,

IN RELIGION'S REALM.

Expressions from the Various Religious Newspapers.

The Religious Thought of the Day as Expressed in the Sectarian Press-Some Matters of Interest to Both Ministers and Laymen.

In considering the case of Father Hall of Boston, and of Episcopal authority and responsibility, the New York *Churchman* (P. E.) remarks: "But in order to justify the judgment there must be in the bishop a power of control over those working with and under him. The ordinal distinctly recognizes this power. He is admitted 'to government in the Church of Christ.' The presbyters vow that they will obey him. This canonical obedi-ence is none the less real because its obligation is largely a matter of conscience. The bishops of our church do not call to task their presbyters for the language of every interview they have with a news-paper reporter, nor deprive them of their paper reporter, nor deprive them of their cures for some mere error of judgment. But the force of a bishop's admonition, the decision of a bishop's judgment, are distinctly binding upon the conscience of a presbyter. Certainly it would be immoral to admit any obligation of obedience to other authority to interfere with a bishop's judgment or admonition in bishop's judgment or admonition in things for which the bishop is responsible. A vow made to the responsible head of a diocese, in matters pertaining to the performance of clerical functions in that diocese, supersedes any vow whatever made with regard to the same matter to any external, foreign, and utterly irresonsible authority. No one outside the diocese of Massachusetts can have any right even in fore conscientice forcibly to dissolve a ministerial tie made by authority or sanction from the Bishop of Massachusetts. On such questions as these the diocesan must be the supreme and only authority, and all previous obligations are annulled by the obligations assumed toward him by a presbyter who accepts his commission and is canonically enrolled among his clergy."

In speaking of the revision movement in the Presbyterian Church, the New York Christian Advocate (Meth.) says: "Representing as we do a denomination which has always regarded the distinct-ive doctrines of the Westminster Confession as being out of harmony with the the spirit of the Gospel as well as with the teachings of Scripture, and as being in some instances repulsive to Christian thought, we view this movement, begun in Scotland, continued in England, and now going rapidly forward in this country, with great satisfaction. For the most part the Presbyterian pulpit does not preach the Gospel that the Westminster Confession presents. It preaches doctrines which less than half a century ago were regarded as heretical as pro-claimed from the Methodist pulpits. There has been little change of doctrine which Methodism represents. If Metho-dism and Presbyterianism have been brought closer together in this respect, it is because great changes have taken place in the doctrinal position of the latter. The age of controversy between the two denominations is past. There is no longer occasion for it. When Presbyterian ministers preach in their pulpits they do not bring to us a strange doctrine. When Methodist ministers preach in Presbyterian pulpits we do not preach to them strange doctrines. The Westminster Con-fession and its system of doctrine belong to the great past, and are not in harmony with the thought of the present; it is, therefore, fitting that they should be laid away, and that a brief evangelical creed should take their place.'

prepared, indicates what will probably result from the discussion concerning the standards which has long been occupying the attention of the Prosbyterian denomination," says the Boston Congregationalist. "The change of position in the Chicago Presbytery was especially remarkable and surprising. After four meetings, and after prolonged discussion on various changes to be recommended, the proposal to overture the General Assembly for a new creed was carried by a vote o 53 to 18. Of the 120 presbyteries which have taken action on the revision, twenty-six have declared their preference for a new creed. This shows decided changes of opinion within a year. If this movement should finally prevail, the Westminster Confession will be allowed westminster Confession will be allowed to stand as it is, showing what the church has believed. That is its proper place and value. It has become plainly evident that the acceptance of all its statements can no longer be made a test of orthodoxy or of good standing in the ministry of the Presbyterian Church."

"We hear much nowadays," says the Chicago Living Church (P. E.), "of 'intolerance' and 'bigotry,' and it is always assumed that Christianity and especially Christianity as embodied in the church, is the very seat and source of these evil principles. So far is this the case that principles. So far is this the case that Christian apologists often fall into the same strain and seem to concede that the doubter, the agnostic, and the atheist are, at any rate, liberal, fair, and impartial to all classes and parties. Facts, however, hardly bear out this idea. The apostate Julian became an eager persecutor of the church. And his modern successors have been quiek to show the same spirit have been quick to show the same spirit so soon as they have had the power. So long as Antichrist presents himself in the garb of the honest and amiable intellectual doubter, so long as his business is to weaken little by little the bulwarks of the faith, to disintegrate and pull down the structure of belief, his plea is for tol-eration; it is bigotry to interfere with him. Even if the alarmed instinct of self-preservation prompts the church to dismiss him from any office in which he may have intrenched himself within her fold, she is met with an indignant outcry, as if she were violating some of the in-alienable rights of man, and the subject of discipline poses as the representalive of all that is liberal and human. But with Antichrist at the head of a positive system of his own, and in the seat of power, it is far different. Negation becomes dogmatic, and those who will not accept the dogma, 'There is no God,' become the subjects of a persecution which differs nothing in spirit from that of the old pagan times, or the chiefs of the In-

"The most urgent need of Roman Catholicism in the United States is to persuade the people who give some thought to public affairs that it is not of necessity antagonistic to the principles of republican government," remarks the Central Christian Advocate (Meth.) of St. Louis.

"The task is not an easy one, for the Papacy has been in all the past the friend of monarchical institutions. It has never, anywhere else than in this country, made" "As the clerk tried hard not to laugh I anywhere else than in this country, made principles the free church in the free State. Only here have the representatives of the Papal chair used any language that could be tortured into an indorsement of free speech, a free press, and freedom of worship. The Church of Rome has al-ways claimed freedom for herself, but deways characteristic of the speeches made during the Kendrick jubilee celebration that the eminent men who spoke for their church were anxious to assure the public outside of Romanism that there was nothing to fear from the priesthood and the head of the Roman Catholic Church. No Protestant church would have had to frankest acknowledgment that nowhere else had the Roman Catholic Church been granted greater freedom than here. The hint was given several times, however, that the Roman Catholics might be called genius.

upon to assert their rights under the Constitution. No specific case was made out, but it does not require great penetraout, but it does not require great penetration to take this as an announcement that
the assault upon the public-school system which has been carried on with increasing vigilance will be made in the
higher courts, if the demands of the
priests are not granted. We are not surprised at this, for the one thing which the
Roman Church never lacked has been the
assertion of its claims against all others.
Romanism is undergoing important
modifications in this country, but it has
not yet adopted the principles on which not yet adopted the principles on which free government is built."

On the subject of the observance of the Sabbath, the New York Jewish Mes-senger says: "The Sabbath is after all only one of the commandments, however vital and salutary. There are other com-mandments no less essential. Perhaps in an era like our own, when the practi-cal difficulties in the way of Sabbath ob-servance are admittedly so many, would it not be wiser to lay stress on something else for a time? Is not business integrity as much a duty? Are not modest living and gentle manners to be inculcated as well? Suppose our brother or our sister believes sincerely that one can revere the Sabbath without being a Sabbatarian shall we call them traiters and batarian, shall we call them traitors and infidels if their daily life be pure, their indices if their daily life be pure, their ideals be high, their character be unstained, and they sympathize with sorrow in every form? When David asks, Who shall ascend God's holy hill? the answer is not he who is a Sabbatarian, but he who is of clear hands and pure heart. That is the gist of the matter anyway. It is pathetic to note that when the way. It is pathetic to note that when the whole trend of Judaism is towards light, breadth, spirituality-darkness, narrowness and materialism shall be taught as the highest orthodoxy. Who is to blame for it? Not Judaism, but the Jew."

"If it is to be regretted that civic pride has not yet succeeded in formulating a worthy method of celebrating Independworthy method of celebrating Independence Day, and using its potent possibilities for inculcating the lessons involved in its creation, it is equally to be deplored," thinks the New York Hebrew Journal, "that the religious spirit of the people has not been sufficiently aroused to a sense of the serious National importance of Thanksgiving Day, which is, as is the other festival, an essentially American institution, invoked by and dedicated to the genius of its people. dedicated to the genius of its people. Festive feasting in its season is a good thing, and family reunions are even better. But neither of these excellent and proper incidents of the day of thanksgiving is necessarily antagonistic to the fulfillment of the primary object of the celebration, viz.; the public assemblage of the people in their various houses of worship to give thanks unto the Lord for the mercy and kindness He hath shown unto the Nation; to participate as a united people in the public profession of allegiance to the Governor of all na-

The Christian Leader of Boston (Univ.), in commenting upon the secession of the Rev. D. F. Spalding from the Protestant Episcopal to the Roman Catholic Church, has this to say: "We have been careful to read Dr. Spalding's full statement, to make sure that by rationalism he means something more and other than the ap-plication of reason to the terms of belief. On the contrary, he approves of this, and in very explicit terms. And he defines the word rationalism: 'It is utter freedom; it is thinking and believing without vertically, it is individualism that will be the state of the st restraint; it is individualism that will not be guided, and we all have seen it in this church, spreading and growing and branching out into the worst forms of latitudinarianism, even to the denial of the very foundation truths of Christianity.' Twenty-two years of observation within the pale of the church ought to enable Dr. Spalding to know whereof he affirms. Our own observation outside of the pale—and of course less reliable—long years ago led us to a similar conclusion. In fact, Episcopacy insists on the acceptance of at least the words in which the Trinity and the notion of a physical resurrection are affirmed, and on fidelity to the formularies. Apart from so much, it easily accommodates itself to almost any and every form of belief. Canon Farrar enumerates no less than five diverse theories of inspiration, dwelling side by side under the protection or the indifference of the Anglican Church."

The Christian Advocate of Nashville The Christian Advocate of Nashville (Meth.) in deploring the decay of discipline in the church, says: "This is not a disciplinary age, and the church, notwithstanding the Apostle's injunction to 'be transformed to the age,' will catch the color of the passing times. Looseness, irreverence, criticism of authority, are in the times, in its scholarship in its levits. the times—in its scholarship, in its levity, in its materiality. Other ages were rigid ages; discipline was their native air. The ome was disciplined; the school was disciplined; the church was strict. Rules were established; rules were enforced. The novice was held in; depravity was recognized; authority and law were invoked. But the times have changed; other views prevail; the essential goodness of human nature is declared; the rod is banished; rules are ignored or declared barbaric; the reign of a psuedo-ove is established. Spiritual maturity its symmetry and perfection—are not sought with self-denying zeal. The development of spiritual nerve and muscle is deemed unnecessary. The knife and the severe husbandry which increase spiritual fruitfulness are rejected. The church patterns after the times, and reverses her methods, and substitutes insubstantial and barren force for a soldier-hood religion. We must have a church that rises above or changes the times and the age."

IN A BAD FIX.

Predicament of a Pretty Young Girl in New York. New York girls are nothing if they are not inconsistent. While they exclaim in horror at the way their Western sisters are allowed to drive to the theater, or even to a ball, with young men, they think nothing of taking a cab from a hotel or livery stable and driving alone in the evening from one place to another; and yet annoying contretemps occur not

"Fancy my predicament one evening last winter," said a pretty girl to a friend. "I had an engagement to dine with Mrs. T—, and sent the maid over to the Brevoort House for a cab, as I always do, and drove up to her house. As I ran up the steps cabby drove off, and I was left quite alone. 'Stupid of me,' I said to myself, for it is always do and the steps cabby drove off, and I was left quite alone. 'Stupid of me,' I said to myself, for it is always and the state of the step is a said to myself, for it is always and the state of the said to myself, for it is a said to myse for it was quite dark, 'not to tell him to wait till I got in;' but here the door opened and I walked into the hall. 'What is it you want? said a tall grenadier of a woman, who had opened the door, as I threw off my cloak. 'I am dining with Mrs. T—,' I said with great dignity. 'Don't live here,' said the Amazon, laconically, and somehow or other she man-aged to get me out into the vestibule. 'Where does she live?' I exclaimed in desperation. 'Don't know,' was her rejoinder, and she shut the door in my face. Here was a situation; behold me, houseless and homeless, alone in the street, in

ary?"
"As the clerk tried hard not to laugh I the least pretence of favoring the republicanism which has as one of its cardinal principles the free church in the free State. Only here have the representatives of the Papal chair used any language that been nicer than their manners. The address was found and the house proved to be in the next street about a block off. A messenger boy was sent for, who escorted me thither in safety and I arrived only a

> Moral-Always tell your cabman to wait until you are in the right house. SUBSTITUTIONS of well-known adver-

tised articles seem to be the order of the day. We deem it only justice to our patrons to warn our readers against this make such a defense; its record would form of piracy. When you want an arnot need explanation. There was the ticle ask your merchant or druggist for it form of piracy. When you want an arand don't accept a substitute.

An automatic chicken feeder is one of the latest developments of Connecticut

MUSIC AND THE DRAMA.

Undressed Opera Audiences in New York City.

Dresses Cut to the Line of Degrada tion - Joseph Haworth's Southern Trip-Charles H. Hoyt's Success as a Play Writer-St. Peter Gets Even -Stage Notes.

A. P. Dunlop, writing from New York, under date of December 19th, says: "The opera season at the Metropolitan began on Monday with 'Romeo and Ju-liet,' which, in spite of its charm of plot, is monotonous, uninteresting and som-ber. The principals sing in French, but the old-time chorus was Italian. The sensation of the season was, of course, M. Jean de Reszke, who made an instantaneous hit. He is a manly fellow, full of fire, and his voice a wonderful combination of all the sweetness of a tenore da grazia. In the tender portions of the grazia. In the tender portions of the opera his tones are exquisitely soft, and for passionate phrases and climaxes, there seems no end to the volume and strength he is able to produce, yet never losing that sympathetic quality so particularly characteristic to him. His brother, Edou-ard, the basso, has also a voice of phe-nomenal size and beauty. Mme. Emma nomenal size and beauty. Mime, Emina Emes has improved during the last two years, but as Juliet she was cold, although very pretty. Victor Capoul, who came to America first with Nilsson in a minor part, showed himself a finished artist. The boxes were filled with the 400 in bare back, unmasked bosoms and perfumed shoulders. Waists were cut low—to the line of degradation—and buds, belles, young married women, wrinkled up spinsters and fat old grannies with bulging pocketbooks, gossiped and snick-ered without a flicker of shame or a blush

of modesty.

"Frank Mayo's new play, 'The Athlete,' at Niblo's, is another attempt to condense all the tragic mystery and weird romance of Wilkie Collins' 'Men and Women.' Mr. Mayo himself conveys his usual originality, force and picturesqueness, but the part of Goffrey Delmayne is repulsive. 'The Athlete' Delmayne is repulsive. 'The Athlete'

picturesqueness, but the part of Goffrey Delmayne is repulsive. 'The Athlete' is sure to disappoint Mr. Mayo's friends. "Euchred,' produced at the Standard for the purpose of starring Amy Lee, is a distressing fiasco, and, with the excep-tion of the star herself, the company offered by Manager Lazarus was a dis-grace to Broadway. The play itself is grace to Broadway. The play itself is devoid of either comic or sentimental merit, and is said to be the work of Henry Voight."

HAWORTH'S SOUTHERN TRIP. Joseph Haworth received quite an ova-tion in New Orleans last week, where he produced "The Leavenworth Case" and "St. Marc" to crowded houses. The intense, studious and careful young actor of the Northern Lake region was at first carefully watched by his Southern countrymen, so totally different from them in earnest energy and quick movement, but it took him but a few minutes to awaken their interest, and before the curtain feel he had recovered extended to the curtain feel had recovered to the curtain tain fell he had aroused an enthusiasm seldom shown in the Crescent City. Mr. Haworth's sojourn in the South has been exceeding pleasant and his business has been excellent throughout. The people in the South have given him a warm and generous welcome, and he now turns his face with regret toward the North, with promises to return with the odors of that breather that breather the so-called comedy field to himself, as Mr. Jefferson devotes his time to "Rip Van Winkle."

Kissing, it is said, goes by favor, but promises to return with the North, with promises to return with the odors of orange flowers and spice that breathe like airs from Paradise. Mr. Haworth has, by the way, developed a great curiosity about alligators, and, during the day, has often watched the gray old fellows slide into the still beyon.

and he is yet looking for his 31st birth-day. These ten plays, or rather nine of day. These ten plays, or rather nine of them, for "A Temperance Town" has not yet been produced, have made over a million of dollars. Of course Hoyt hasn't that money, but five other people have, or are making a fortune out of them, and Mr. Hoyt himself has, no doubt, a quarter of a million put away snugly for a rainy day, which isn't the strike him. "A Bunch of "A Temperance Canyon are in most places not perpendicular, but seen from in front they all appear to be. They are mostly of sandstone, but in places of marble, and again of volcanic rock, generally "terraced" in a manner entirely peculiar to the southwest, and cleft into innumerable "buttes," which seem towers and castles, but are infinitely doubt, a quarter of a million put away snugly for a rainy day, which isn't likely to strike him. "A Bunch of Keys" and "A Parlor Match" have each made a quarter of a million dollars for their owner, and so far "A Texas Steer" has cleared over \$80,000, while the profits of "A Trip to Chinatown" has passed the \$50,000-mark for this season alone. If the \$50,000-mark for this season alone. If there is a shining mark of success to be pointed to, one would have to look pretty hard to discover a better mark

The costuming of an elaborate spectacular production in these days of stage gorgeousness is a most stupendous un-dertaking. Take the famous "Devil's Auction" for instance, one of the greatest successes in this line on the American stage. A gentleman well versed in play-house affairs states that owner and controller William J. Gilmore has for this piece alone provided over 400 separate and complete costumes, all of them having been manufactured from special designs.

Many of the principals in the new "Devil's Auction" wear at least a dozen dresses during a performance, while there is a constant change for the chorus, ballet and auxiliaries. There is an Octelle dance which is decidedly the eccentricity of motion focalized. It is given by the cele-brated family Tiepstie, who are amaz-ingly swift and bewildering in their in-tricate and grotesque evolutions. This family is a direct importation from Europe, and to bring these wonderful saltatorial artists here, owner and controller William J. Gilmore was obliged to pay a heavy sum to secure the can-cellation of their European contract.

"U AND I." With John T. Kelly as O'Donovan Innes and "Dutch" Daly as Professor John Underblotz, are now at the Bush-street Theater in San Francisco. It is interspersed with extraordinarily good specialties by the different members of the company, in the whole of which there is not a bad performer. Mr. Kelly, the star of the company, is of course the center of attraction, and is certainly inimitably funny, while Dutch Daly, with an excellent German dialect, is a close second.

ST. PETER GETS EVEN. "The Prompter" of the Manchester Umpire, one of the cleverest of dramatic writers in all England, takes the cake with the following, for poems on St.
Peter. The doorkeeper of the Pearly
Gates is waiting for him. He will be forwarded by the pneumatic tube: St. Peter, walking around the House, Espied a Deadhead there,

And, as a manager urbane,
He spoke that Deadhead fair.
The Deadhead didn't praise the show—
He said it seemed to him
They turned on far too many of
The little Cherabim. "Now I can point to many things— Improvements without doubt—,"
"And I can point," St. Peter cried,
"To that, sir,"
"THIS

OUT' STAGE NOTES.

Grace Filkins has resigned from the Rosina Vokes Company. Maude Granger is doing a very large business in the Southwest.

Mrs. Raymond Holmes, nee Cowell, is slowly recovering from her recent illness. Isabelle Coe's conception of the title role in "Niobe" has been accepted as the best yet seen.

up acting for playwriting, contemplates a journey to Australia. Soubrette—Why are the evergreen trees of Alaska forests more fortunate than I? Knight of the Stage Door—Why? Soubrette—They are given a set of firs. Frederic Bryton and Ralph Delmore appear in Reading, Pa., during ChristTHE WAY

ine, and then give Pearline a chance to prove them, by giving it a fair trial. Nothing else will give the same result. It washes safely, as well as surely; it cleans carefully, as well as easily. It is as cheap as soap and

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better. Anything that can be washed, can be washed best with Pearline. It lightens labor and does lightning work. As nearly as we can figure, about eight millions of women use it. Do you? You will sooner or later. To peddlers or unscrupulous grocers who offer imitations of Pearline, and say, "it is just as good as," or "the same as"

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mas week in "Forgiven," and then go down into the fragrant South, where they remain until the magnolias blossom and the pecan trees resemble huge balls of pink silk. The Southern people are sure to like both "Forgiven" and the stars.

b like both "Forgiven" and the stars.

He had played with Booth and Barrett,
Knew Shakespeare all by heart;
Had sung in comic operas,
And could pantomime a part.
An adept on the banjo;
Could do a song and dance;
Took tickets on the gallery door,
And once went in advance.
Was leading man for twenty years,
And it seemed a shame to him
To have to throw a part up, just
Because he couldn't swim.
Langtry is not ill at all, and drive

Langtry is not ill at all, and drives about London happy that she has cancelled her American dates, which would have made her very ill. Her disbanded company have presented her with a sliver shield with the following inscription: "Age cannot wither her nor custom stale her infinite variety." No, indeed!

The present is the final week of "Sinbed" at the Chicago Opera have and the bad" at the Chicago Opera-house, and the

houses have been overwhelmingly large. "Sinbad" is booked at Boston and Philadelphia for long runs, which are to begin immediately. It is the most gorgeous burlesque ever organized in America, and has been a great money success Arrangements have been completed for Arrangements have been completed for the marriage of Ada Lewis, the Tough Girl of "Reilly and the 400," to James Wright of San Francisco. It will take place May 1st. Emma Pollock (Maggie Murphy) will be bridesmaid, and Mana-ger Mart Hanley best man. After being spliced the couple will fly to San Fran-

spliced the couple will fly to San Fran

Kissing, it is said, goes by favor, but that is not the reason of "Yon Yonson's" success and "Ole Olson's" failure. "Yon osity about alligators, and, during the day, has often watched the gray old fellows slide into the still bayou.

HOYT'S SUCCESS.

It is all right for some writers to jab Charles H. Hoyt, but all the same he is the marvel of the century. He has written ten plays, each one of them a success and "Ole Olson's" failure. "Yon Yonson" is not a good play and Gus Heege has the true Scandinavian dialect. "Ole Olson" is not a good play and Ole himself speaks the Plattdeutsche dialect as it is used in Schleswig-Holstein. "Yon Yonson" is one of the most amusing entertainments on the road, "Ole Olson's failure. "Yon Yonson" is not a good play and Gus Heege has the true Scandinavian dialect. "Ole Olson" is not a good play and Ole himself speaks the Plattdeutsche dialect as it is used in Schleswig-Holstein. "Yon Yonson" is one of the most amusing entertainments on the road, "Ole Olson's failure. "Yon Yonson" is not a good play and Gus Heege has the true Scandinavian dialect. "Ole Olson" is not a good play and Ole himself speaks the Plattdeutsche dialect as it is used in Schleswig-Holstein. "Yon Yonson" is one of the most amusing entertainments on the road, "Ole Olson's" failure. "Yon Yonson" is not a good play and Gus Heege has the true Scandinavian dialect. "Ole Olson" is not a good play and Ole himself speaks the Plattdeutsche dialect as it is used in Schleswig-Holstein. "Yon Yonson" is one of the most amusing entertainments on the road, "Ole Olson" is not a good play and Ole himself speaks the Plattdeutsche dialect as it is used in Schleswig-Holstein. "Yon Yonson" is one of the most amusing entertainments on the road, "Ole Olson" is not a good play and Ole himself speaks the Plattdeutsche dialect as it is used in Schleswig-Holstein. "Yon Yonson" is one of the most amusing entertainments on the road, "Ole Olson" is not a good play and Ole himself speaks the Plattdeutsche dialect as it is used in Schleswig-Holstein.

domes and battlements with a glow which seems not of this world, the sight

than Mr. Hoyt, who jumped into success the very first lick, and has been forging ahead ever since.—Dunlop's Stage News.

The "DEVIL'S AUCTION."

Spectries awe.

There are no great falls in the Grand Canyon; but many beautiful and lofty ones in the unnumbered hundreds of side canyons which enter the greater content of the content of th canvon. I had almost said canyons, for so they seem in the presence of their giant mother: but in reality almost any one of them would shame any canyon elsewhere.—Charles F. Lummis in St. Nicholas.

> Commercial Future of the Pacific. William H. Seward once declared that the Pacific Ocean would be the scene of the greatest commercial activity of the world. Taking up this great prediction, Captain William S. Merry, who was for many years Secretary of the San Francisco Chamber of Commerce, writes a glowing forecast in the November Forum of the commercial future of the Pacific States. He shows the volume of their present commerce with all other coun tries, pointing out how the commerce of Japan is at present worth much more to us than the commerce of China. The resources of these States are clearly explained; but Captain Merry finds reason to believe that they will never reach the supreme commercial development until the cheaper transportation, which will be brought by a transisthmian canal, is available; but, after the cutting of the canal through the isthmus, he shows how the Pacific Slope will rapidly become the home of as great a commerce as the Atlantic Slope, and perhaps even

DIVIDEND NOTICE.

Clan Francisco Savings Union. No. 532 California Street, corner Webb; branch, No. 1700 Market street, corner Polk, San Francisco. For the half year ending with 31st of December, 1891, a dividend has been declared at the rate of five and four-tenths (5.4-10) per cent. per annum on term deposits, and four and one-half (4½) per cent. per annum on ordinary deposits, free of taxes, payable on and after Saturday, 2d of January, 1892.

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IN THE SUPERIOR COURT, STATE OF California, County of Sacramento.—In the matter of the estate of CATHARINE DONO-VAN, deceased. Notice is hereby given that FRIDAY, the 8th day of January, 1892, at 10 o'clock A. M. of said day, and the courtroom of said court, at the Courthouse, in the city of Sacramento, County of Sacramento, and State of California, has been appointed as the time and place for proving the will of said Catharine Donovan, deceased, and for hearing the application of Charles Doherty for the issuance to him of letters testamentary thereon.

issuance to him of letters testamentary thereon.

Witness my hand and the seal of said court this 21st day of December, 1891.

SEAL.

SEAL.

JOHNSON, JOHNSON & JOHNSON, Clerk.

By J. F. DOODY, Deputy Clerk.

JOHNSON, JOHNSON & JOHNSON, Attorneys for Petitioner.

OTICE TO CREDITORS.—ESTATE OF JOHN BOLZE, deceased. Notice is hereby given by the undersigned, executor of the estate of John Bolze, deceased, to the creditors of, and all persons having claims against the said deceased, to exhibit them, with the necessary vouchers, within four months after the first publication of this notice, to the said executor, at the office of Johnson, Johnson & Johnson, 504 J street, Sacramento City, the same being the place for the transaction of the business of the said estate, in the County of Sacramento, State of California.

EDWARD H. BOLZE, Executor of the estate of John Bolze, deceased. Dated at Sacramento, November 28, 1891.

JOHNSON, JOHNSON & JOHNSON, Attorneys.