#### THE JESUS OF HISTORY.

Concluded from yesterday. 11.

Concerning the time and place of the birth of Jesus, we know next to nothing. According to uniform tradition, based upon a statement of the third gospel, he was about 30 years of age at the time when he began teaching. The same gospel states, with elaborate precision, that the public career of John the Baptist began in the fifteenth year of Tiberius, or A. D. 28. In the winter of A. D. 35-36, Pontius Pilatelwas recalled from Judea, so that the crucifixion could not have taken place later than in the spring of 35. Thus we have a period of about six years during which the ministry of Jesus must have begun and ended; and if the tradition with respect to his age be trustworthy, we shall not be far out of the way in supposing him to have been born somewhere between B. C. 5 and A. D. 5. He is everywhere alluded to in the gospels as Jesus of Nazareth in Galilee, where lived also his father, mother, brothers, and sisters, and where very likely he was born. His parents' names are said so have been Joseph and Mary. His own name is a Hellenized form of Joshua, a name very common among the Jews. According to the first gospel (xiii, 55), he had four brothers-Joseph and Simon; James, who was afterwards one of the heads of the church at Jerusalem, and the most formidable enemy of Paul; and Judas or Jude, who is perhaps the author of the anti-Pauline epistle commonly ascribed to him.

Of the early youth of Jesus, and of the circumstances which guided his intellectual development, we know absolutely nothing, nor have we the data requisite for forming any plausible hypothesis. He first appears in history about A. D. 29 or 30, in connection with a very remarkable person whom the third evangelist describes as his cousin, and who seems, from his mode of life, to have been in some way connected with or influenced by the Hellenizing sext of Essenes. Here we obtain our first clue to guide us in forming a consecutive theory of the development of Jesus' opinions. The sect of Essenes took its rise in the time of Maccabees, about B. C. 170. Upon the fundamental doctrines of Judaism it had engrafted many Pythagorean notions, and was doubtless in the time of Jesus instrumental in spreading Greek ideas among the people of Galilee, where Judaism was far from being so narrow and rigid as at Jerusalem. The Essenes attached but little importance to the Messianic expectations of the Pharisees, and mingled scarcely at all in national politics. They lived for the most part a strictly ascetic life, being indeed the legitimate predecessors of the early Christian hermits and monks. But while pre-eminent for sanctity of life. they heaped ridicule upon the entire sacrificial service of the temple, despised the Pnarisees as hypocrites, and insisted upon charity towards all men instead of the old Jewish exclusiveness.

It was once a favorite theory that both John the Baptist and Jesus were members of the Essenian brotherhood; but that theory is now generally abandoned. Whatever may have been the case with John, who is said to have lived like an anchorite in the desert, there seems to have been but little practical Essenism in Jesus, who is almost uniformly represented as cheerful and social in demeanor, and against whom it was expressly urged that he came eating and drinking, making no pretence of puritanical holiness. He was neither a puritan, like the Essenes, nor a ritualist, like the Pharisees. Besides which, both John and Jesus seem to have begun their careers by preaching the un-Essene doctrine of the speedy advent of the "kingdom of heaven," by which is meant the reign of the Messiah upon the earth. Nevertheless, though we cannot regard Jesus as actually a member of the Essenian community or sect, we can hardly avoid the conclusion that he, as well as John the Baptist, had been at some time strongly influenced by Essenian doctrines. The spiritualized conception of the "kingdom of heaven" proclaimed by him was just what would naturally and logically arise from a remodeling of the Messianic theories of the Pharisees in conformity to advanced Essenian notions. It seems highly probable that some such refined conception of the functions of the Messiah was reached by John, who, stigmatizing the Pharisees and Sadducees as a "generation of vipers," called aloud to the people to repent of their sins, in view of the speedy advent of the Messiah. and to testify to their repentance by submitting to the Essenian rite of baptism. There is no positive evidence that Jesus was ever a disciple of John; yet the account of the baptism, in spite of the legendary character of its details, seems to rest upon a historical basis; and perhaps the most plausible hypothesis which can be framed is, that Jesus received baptism at John's hands, became for a while his disciple, and acquired from him a knowledge of Essenian doctrines.

The career of John seems to have been very brief. His stern puritanism brought him soon into disgrace with the Government of Galilee. He was seized by Herod, thrown into prison, and beheaded. After the brief hints given as to the intercourse between Jesus and John, we next hear of Jesus alone in the desert, where, like Sakyamuni and Mahomet, he may have brooded in solitude over his great project. Yet we do not find that he had as yet formed any distinct idea of his own Messiahship. The total neglect of chronology by our authorities renders it impossible to trace the development of his thoughts step by step; but for some time after John's disaster, we find him calling on the people to repent, in view of the speedy approach of the Messiah, speaking with great and commanding personal authority, bat using no language that would indicate that he was striving to do more than worthily fill the place and add to the good work of his late master. The Sermon on the Mount, which the first gospel inserts in this place, was probably never spoken as a continuous discourse; but it no doubt for the most part contains the very words of Jesus, and represents the general spirit of his teaching during this earlier portion of his career. In this is contained nearly all that has made Christianity so powerful in the domain of ethics. If all the rest of the Gospel were taken away, or destroyed in the night of some future barbarian invasion, we should still here possess the secret of the wonderful impression which Jesus made upon those who heard him speak. Added to the Essenian scorn of Pharisaic formalism, and the spiritnalized conception of the Messianic kingdom. which Jesus may probably have shared with John the Baptist, we have here for the first time the distinctively Christian conception of the fatherhood of God and the brotherhood of men, which ultimately insured the success of the new religion. The special point of originality in Jesus was his conception of Deity. As Strauss well says, "he conceived of God, in a moral point of view, as being identical in character with himself in the most exalted moments of his religious life, and strengthened in turn his own religious life by this ideal. But the most ex- as in the love of God and the sincere

altedreligious tendency in his own consciousness was exactly that comprehensive love. overpowering the evil only by the good, and which he therefore transferred to God as the funcamental tendency of his nature,' From this conception of God, observes Zeller, flowed naturally all the moral teaching of Jesus; the insistance upon spiritual righteousness instead of the mere mechanical observance of Mosaic precepts; the |call to be perfect even as the Father is perfect; the principle of the spiritual equality of men before God, and the equal duties of all men

toward each other. How far, in addition to these vitally important lessons, Jesus may have taught docrines of an ephemeral or visionary character, it is very difficult to decide. We are inclined to regard the third gospel as of some importtance in settling this point. The author of that gospel represents Jesus as decidedly hostile to the rich. Where Matthew has "Blessed are the poor in spirit," Luke has "Blessed are ye poor." In the first gospel we read, "Blessed are they who hunger and thirst after righteousness, for they will be filled;" but in the third gospel we find, "Blessed are ye that hunger now, for ye will be filled:" and this assurance is immediately followed by the denunciation, "We to you that are rich, for ye have received your consolation! Woe to you that are full now, for ye will hunger." The parable of Dives and Lazarus illustrates concretely this view of the case, which is still further corroborated by the account, given in both the first and the third gospels, of the young man who came to seek everlasting life. Jesus here maintains that righteous-ness is insufficient unless voluntary poverty be superadded. Though the young man has strictly fulfilled the greatest of the commandments-to love his neighbor as himself-he is required, as a needful proof of his sincerity, to distribute all his vast possessions among the poor. And when he naturally manifests a reluctance to perform so superfluous a sacrifice, Jesus observes that it will be easier for a camel to go through the eye of a needle than for a rich man to share in the glories of the anticipated Messianic kingdom. It is difficult to escape the conclusion that we have here a very primitive and probably autheatic tradition, and when we remember the importance which, according to the "Acts," the earliest disciples attached to the principle of communism, as illustrated in the legend of Ananias and Sapphira, we must admit strong reasons for believing that Jesus himself held views which tended towards the abolition of private property. On this point the testimony of the third evangelist testimony of the third evangelist singly is of considerable weight, since, at the time when he wrote, the communistic theories of the first generation of Christians had been generally abandoned, and in the absence of any dogmatic motives, he could only have inserted these particular traditions because he believed them to possess historical value. But we are not dependent on the third gospel alone. The story just cited is attested by both our authorities, and is in perfect keeping with the general views of Jesus as reported by the first evangelist. Thus his disciples are enjoined to leave all and follow him; to take no thought for the morrow; to think no more of laying up treasures on the earth, for in the Messianic kingdom they shall have treasures in abundance, which can neither be wasted nor stolen. On making their journeys they are to provide neither money, nor clothes, nor food, but are to the expense of those whom they visit; and if any town refuse to harbor them, the Messiah, on his arrival, will deal with that town more severely than Jehovah dealt with the cities of the plain. Indeed, since the end of the world was to come before the end of the generation then living (Matt. xxiv, 34; 1 Cor. xv, 51-56; vii, 29), there could be no need for acquiring property or making arrangements for the future; even marriage became unnecessary. These teachings of Jesus have a marked Essenian character, as well as his declaration that in the Messianic kingdom there was to be no more marriage, perhaps no distinction of sex (Matt. xxii, 30). The sect of Ebionites, who represented the earliest doctrine and practice of Christianity be-

from the Essenes in no essential respect save in the acknowledgment of Jesus as the Messiah, and the expectation of his speedy return to the earth. How long, or with what success, Jesus continued to preach the coming of the Messiah in Galilee, it is impossible to conjecture. His fellow-townsmen of Nazareth appear to have ridiculed him in his prophetical capacity; or, if we may trust the third evangelist, to have arisen against him with indignation, and made an attempt upon his life. To them he was but a carpenter, the son of a carpenter (Matt. xiii, 55; Mark vi, 3), who told them disagreeable truths. Our author represents his teaching in Galilee to have produced but little result, but the Gospel narratives afford no definite date for deciding this point. We believe the most probable conclusion to be that Jesus did attract many followers, and became famous throughout Galilee, for Herod is said to have regarded him as John the Baptist risen from the grave. To escape the malice of Herod, Jesus then retired to Syro-Phoenicia, and during this eventful journey the consciousness of his own Messiahship seems for the first time to have distinctly dawned upon him (Matt. xiv, 1-13; xv, 21; xvi, 13-20). Already, it appears, speculations were rife as to the character of this wonderful preacher. Some thought he was John the Baptist, or perhaps one of the prophets of the Assyrian period returned to the earth. Some, in accordance with a generally-received tradition, supposed him to be Elijah, who had never seen death, and had now at last returned from the regions above the firmanent to announce the coming of the Messiah in the clouds. It was generally admitted, among enthusiastic hearers, that he who spake as never man spake before must have some divine commission to execute. These speculations, coming to the ears of Jesus during his preaching in Galilee, could not fail to excite in him a train of self-conscious reflections. To him also must have been presented the query as to his own proper character and functions; and, as our author acutely demonstrates, his only choice lay between a profitless life of exile in Syro-Phonicia, and a bold return to Jewish territory in some pronounced character. The problem being thus propounded, there could hardly be a doubt as to what that character should be. Jesus knew well that he was not John the Baptist; nor, however completely he may have been dominated by his sublime enthusiasm, was it likely that he could mistake himself for an ancient prophet arisen from the lower world of shades, or for Elijah descended from the sky. But the Messiah himself he might well be. Such, indeed, was the almost inevitable corollary from his own conception of the Messiahship. We have seen that he had, probably from the very outset, discarded the traditional notion of a political Messiah; and recognized the truth that the happiness of a people lies not so much in political automony

fore it had been modified by Paul, differed

practice of righteousness. The people were to be freed from the bondage of sin, of meaningless formalism, of consecrated hypocrisya bondage more degrading than the payment of tribute to the Emperor. The true business of the Messiah, then, was to deliver his people from the former bondage; it might be left to Jehovah, in his own good time, to deliver them from the latter. Holding these views, it was hardly possible that it should not sooner or latter occur to Jesus that he himself was the person destined to discharge this glorious function, to liberate his countrymen from the thraldom of Pharisaic ritual ism, and to inaugurate the real Messianic kingdom of spiritual righteousness. Had he not already preached the advent of this spiritual kingdom and been instrumental raising many to loftier conceptions duty and to a higher and purer life? And might he not now, by a grand attack upon Pharisaism in its central stronghold, destroy its prestige in the eyes of the people, and cause Israel to adopt a nobler religious and ethical doctrine? The temerity of such a purpose detracts nothing from its sublimity. And if that purpose should be accomplished Jesus would really have performed the legitimate work of the Messiah. Thus, from his own point of view, Jesus was thoroughly consistent and rational in announcing himself as the expected deliverer; and in the eyes of the impartial historian his course is fully justified. "From that time," says the first evangelist, "Jesus began to show to his disciples that he must go to Jerusalem and suffer many things from the elders, and chief priests, and scribes, and be put to death, and rise again on the third day." Here we have, obviously, the knowledge of the writer, after the event, reflected back and attributed to Jesus. It is, of course, impossible that Jesus should have predicted with such definiteness his approaching death; nor is it very likely that he entertained any hope of being raised from the grave "on the third day." To a man in that age and country, the conception of a return from the lower world of shades was not a difficult one to frame; and it may well be that Jesus' sense of his own exalted position was sufficiently great to inspire him with the confidence that, even in case of temporary failure, Jehovah would rescue him from the grave and send him back with larger powers to carry out the purpose of his mission. But the difficulty of distinguishing between his own words and the interpretation put upon them by his disciples becomes here insuperable; and there will always be room for the hypothesis that Jesus had in view no posthumous career of his own, but only expressed his unshaken confidence in the success of his enterprise,

even after and in spite of his death. At all events, the possibility of his death must now have been often in his mind. He was undertaking a well-nigh desperate taskto overthrow the Pharisees in Jerusalem itself. No other alternative was left him. And here we believe Mr. F. W. Newman to be singularly at fault in pronouncing this attempt of Jesus upon Jerusalem a "foolhardy" attempt. According to Mr. Newman, no man has any business to rush upon certain death, and it is only a crazy lunatic who will do so. But such "glittering generalizations" will here help us but little. The historic data show that to go to Jerusalem, even at the risk of death, was absolutely necessary to the realization of Jesus, Messianic project. Mr. Newman certainly would not have had him drag out an inglorious and baffled existence in Syro-Phoenicia. If the Messiania kingdom was to be fairly inaugurated, there was work there as one in authority, cost what it might. We believe him to have gone there in a spirit grand and careless bravery, yet seriously and soberly and under the influence of no fanatical delusion. He knew the risks, but

deliberately chose to incur them, that the will of Jehovah might be accomplished. We next hear of Jesus travelling down to Jerusalem by way of Jericho, and entering the sacred city in his character of Messiah, attended by a great multitude. It was near the time of the Passover, when people from all parts of Galilee and Judea were sure to be at Jerusalem, and the nature of his reception seems to indicate that he had already secured a considerable number of followers upon whose assistance he might hope to rely, though it nowhere appears that he intended to use other than purely moral weapons to insure a favorable reception. We must remember that for half a century many of the Jewish people had been constantly looking for the arrival of the Messiah, and there can be little doubt that the entry of Jesus riding upon an ass in literal fulfilment of prophecy must have wrought powerfully upon the imagination of the multitude. That the believers in him were very numerous must be inferred from the cautious, not to say timid, behavior of the rulers at Jerusalem, who are represented as desiring to arrest him, but as deterred from taking active steps through fear of the people. We are led to the same conclusion by his driving the money-changers out of the temple-an act upon which he could hardly have ventured, had not the popular enthusiasm in his favor been for the moment overwhelming. But the enthusiasm of a mob is short-lived, and needs to be fed upon the excitement of brilliant and dramatically arranged events. The calm preacher of righteousness, or even the fiery denouncer of the Scribes and Pharisees, could not hope to retain undiminished authority save by the display of extraordinary powers to which, so far as we know, Jesus, like Mahomet, made no pretense. (Matthew xvi. 1-4.) The ignorant and materialistic populace could not understand the exalted conception of Messiahship which had been formed by Jesus, and as day after day elapsed without the appearance of any marvellous sign from Jehovah, their enthusiasm must naturally have cooled down. Then the Pharisees appear cautiously endeavoring to entrap him into admissions which might render him obnoxious to the Roman Governor. He saw through their design, however, and foiled them by the magnificent repartee, "Render unto Casar the things that are Casar's and unte God the things that are God's." Nothing could more forcibly illustrate the non-political character of his Messianie doctrines. Nevertheless, we are told that, failing in this attempt, the chief priests suborned false witnesses to testify against him; this Sabbath-breaker, this derider of Mosaic formalism, who with his Messianic pretensions excited the people against their bereditary teachers, must at all events be put out of the way. Jesus must suffer the fate which society has too often had in store for the reformer—the fate which Socrates and Savonarola, Vanini and Bruno have suffered for being wiser than their own generation. Messianic adventurers had already given much trouble to the Roman authorities, who were not likely to scrutinize critically the peculiar claims of Jesus. And when the chief priests accused him before Pilate of professing to be "King of the Jews," this claim could in Roman apprehension bear but one interpretation. The offense was treason, punishable, save in the case of Roman citi-

zens, by crucifixion.

Such in its main outlines is the historic career of Jesus, as constructed by our author from data furnished chiefly by the first gospel. Connected with the narrative there are many interesting topics of discussion, of which our rapidly diminishing space will allow us to select only one for comment. That one is perhaps the most important of all, namely, the question as to how far Jesus anticipated the views of Paul in admitting Gentiles to share in the privileges of the Messianic kingdom. Our author argues, with much force, that the designs of Jesus were entirely confined to the Jewish people, and that it was Paul who first, by admitting Gentiles to the Christian fold without requiring them to live like Jews, gave to Christianity the character of a universal religion. Our author reminds us that the third gospel is not to be depended upon in determining this point, since it manifestly puts Pauline sentiments into the mouth of Jesus, and in particular attributes to Jesus an acquaintance with heretical Samaria which the first gospel disclaims. He argues that the apostles were in every respect Jews, save in the belief that Jesus was the Messiah; and he pertinently asks, if James, who was the brother of Jesus, and Peter and John, who were his nearest friends, unanimously opposed Paul and stigmatized him as a liar and heretic, is it at all likely that Jesus had ever distinctly sanctioned such views as Paul

maintained? In the course of many years' reflection upon this point, we have several times been inclined to accept the narrow interpretation of Jesus' teaching here indicated; yet, on the whole, we do not believe it can ever be conclusively established. In the first place, it must be remembered that if the third gospel throws a Pauline coloring over the events which it describes, the first gospel also shows a decidedly anti-Pauline bias, and the one party was as likely as the other to attribute its own views to Jesus himself. One striking instance of this tendency has been pointed out by Strauss, who has shown that the verses Matthew v, 17-20, are an interpolation. The person who teaches men to break the commandments is undoubtedly Paul. and in order to furnish a text against Paul's followers, the "Nicolaitans," Jesus is made to declare that he came not to destroy one tittle of the law, but to fulfil the whole in every particular. Such an utterance is in manifest contradiction to the spirit of Jesus; teaching, as shown in the very same chapter, and throughout a great part of the same gospel. He who taught in his own name and not as the scribes, who proclaimed himself Lord over the Sabbath. and who manifested from first to last a more than Essenian contempt for rites and ceremonies, did not come to fulfil the law of Mosaism, but to supersede it. Nor can any interest adverse to this conclusion be drawn from the injunction to the disciples (Matt. x. 5-7), not to preach to Gentiles and Samaritans, but only "to the lost sheep of the house of Israel;" for this remark is placed before the beginning of Jesus' Messianic career, and the reason assigned for the restriction is merely that the disciples will not have time even to preach to all the Jews before the coming of the

Messiah, whose approach Jesus was announcing. (Matt. x, 23.) These examples show that we must use caution in weighing the testimony even of the first Gospel, and must not too hastily cite it as proof that Jesus supposed his mission to be restricted to the Jews. When we come to consider what happened a few years after the death of Jesus, we shall be still less ready insist upon the view defended by our anonymous author. Paul, according to his own confession, persecuted the Christians unto death. Now what, in the theories or in the practice of the Jewish disciples of Christ, could have moved Paul to such fanatic behavior? Certainly not their spiritual interpretation of Mosaism, for Paul himself belonged to the liberal school of Gamaliel, to the views of which the teachings and practices of Peter, James, and John might easily be accommodated. Probably not their belief in Jesus as the Messiah, for at the riot in which Stephen was murdered and all the Hellenist disciples driven from Jerusalem, the Jewish disciples were allowed to remain in the city unmolested. (See Acts viii, 1, 14.) This marked difference of treatment indicates that Paul regarded Stephen and his friends as decidedly more heretical and obnoxious than Peter, James, and John, whom, indeed, Paul's own master, Gamaliel, had recently (Acts v, 34) defended before the conncil. And this inference is fully confirmed by the account of Stephen's death, where his murderers charge him with maintaining that Jesus had founded a new religion, which was destined entirely to supersede and replace Judaism. (Acts vi, 14.) The Petrine disci-ples never held this view of the mission of Jesus; and to this difference it is undoubtedly owing that Paul and his companions forbore to disturb them. It would thus appear that even previous to Paul's conversion, within five or six years after the death of Jesus, there was a prominent party among the disciples which held that the new religion was not a modification but an abrogation of Judaism; and their name, "Hellenists," sufficiently shows either that there were Gentiles among them or that they held fellowship with Gentiles. It was this which aroused Paul to persecution, and upon his sudden conversion it was with these Hellenistic doctrines that he fraternized, taking little heed of the Petrine disciples (Galatians i, 15), who were hardly more than a Jewish sect. Now the existence of these Hellenists at Jernsalem so soon after the death of Jesus is clear proof that he had never distinctly and irrevocably pronounced against the admission of Gentiles to the Messianic kingdom, and makes it very probable that the downfall of Mosaism as a result of his preaching was by no means unpremeditated, while, on the other hand, the obstinacy of the Petrine party in adhering to Jewish customs shows equally that Jesus could not have unequivocally committed himself in favor of a new Gospel for the Gentiles. Probably Jesus was seldom brought into direct contact with others than Jews, so that the questions concerning the admission of Gentile converts did not come up during his lifetime; and thus the way was left open for the controversy which soon broke out between the Petrine party and Paul. Nevertheless, though Jesus may never have definitely pronounced upon this point, it will hardly be denied that his teaching, even as reported in the first gospel, in its utter condemnation of formalism is far more closely allied to the Pauline than to the Petrine doctrine. In his hands Mosaism became spiritualized until it really lost its identity, and was transformed into a code fit for the whole Roman world. And we do not doubt that if any one had asked Jesus whether circumcision were an essential prerequisite for admission to the Messianic kingdom, he would have given the same answer which Paul afterwards gave. We agree with Zeller and Strauss that, Luther was a more liberal spirit than the Lutheran divines of the succeeding genera-tions, and Socrates a more profound thinker than Xenophon or Antisthenes, so also Jesus

must be credited with having raised himself far higher above the narrow prejudices of his nation than those of his disciples who could scarcely understand the spread of Christianity among the heathen when it had become an accomplished fact.'

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of 9th month (September), 1870. Ages 6 to 13. 9 5 1m CTEVENSDALE INSTITUTE, A of family Boarding-school for boys, will reopen Sept. 12, 1876. For Circulars address J. H. WITHINGTON A. M., Principal, South Amboy, N. J. 8 2taths26;

M ISS JENNIE T. BECK, TEACHER OF THE PIANO-FORTE, No. 746 FLORIDA Street, will resume her duties September 1. 9 15 1m MISS CLEVELAND'S SCHOOL FOR YOUNG MONDAY, Septemos 9 5 18t\* 1VI Ladies will reopen on MOND 19, at No. 2023 DELANCEY Place. TWENTY-SIXTH YEAR .- H. D. GREGORY, A.

M., will reopen his classical and English School No. 1108 MARE ET Street, on September 5. 8 22 1m A YFAR, BOARD AND TUITION, AT Episcopal Academy, BERLIN, New 9 7 10t\*

THE CLASSICAL INSTITUTE, DEAN STREET, ove Spruce, will be re-opened September 5t m J W. FAIRES, D. D., Principal. 8 22 2m NOURTLAND SAUNDERS COLLEGE, FOR Young Men Youth, and Small Boys, Phila. 6 28t

DIANIST FOR MUSICAL ENTERTAINMETS or Dancing Soirees, No. 110 S. ELEVENTH treet, Reference—Mr. Boner, No. 1102 Chesnut street.

REAL ESTATE AT AUGTION.

O T I C E.

By virtue and in execution of the powers contained in a Mortgage executed by

THE CENTRAL PASSENGER RAILWAY COMPANY of the city of Philadelphia, bearing date of eighteenth day of April, 1863, and recorded in the office for recording deeds and mortgages for the city and county of Philadelphia, in Mortgage Book A. C. H., No. 56, page 465, etc., the undersigned Trustees named in said mortgage

WILL SELL AT PUBLIC AUCTION,

at the MERCHANTS' EXCHANGE, in the city of

MESSES, THOMAS & SONS, Auctioneers, at 12 o'clock M., on TUESDAY, the eighteenth day

of October, A. D. 1870, the property described in and conveyed by the said mortgage, to wit:—

No. 1. All those two contiguous lots or pieces of ground, with the buildings and improvements from the city of Philadelphia, one of them beginning at the distance of nineteen feet seven inches and five-eighths seuthward from the southeast corner of the said Broad and Costes streets: the new corner of the said Broad and Costes streets: corner of the said Broad and Coates streets; thence extending eastward at right angles with said Broad extending eastward at right angles with said Broad street eighty-eight feet one inch and a half to ground now or late of Samuel Miller; thence southward along said ground, and at right angles with said Coales street, seventy-two feet to the northeast corner of an alley, two feet six inches in width, leading southward into Penn street; thence westward crossing said alley and along the lot of ground hereinafter described and at right angles with said Broad street, seventy-nine feet to the east side of

hereinafter described and at right angles with said Broad street, seventy-nine feet to the east side of the said Broad street; and thence northward along the east line of said Broad street seventy-two feet to the place of beginning. Subject to a Ground Rent of \$280, silver money.

No. 2, The other of them situate at the northeast corner of the said Broad street and Penn street, containing in front or breadth on the said Broad street eighteen feet, and in length or depth eastward along the north line of said Penn street seventy-iour feet and two inches, and on the line of said ty-four feet and two inches, and on the line of said lot parallel with said Penn street seventy-six feet five inches and three-fourths of an inch to said two feet six inches wide alley. Subject to ground rent of \$72, silver money.

No. 3. All that certain lot or piece of ground be ginning at the S. E. corner of Coates street and Broad

street, thence extending southward along the said Broad street nineteen feet seven inches and fiveeighths of an inch; thence eastward eighty feet on inch and one-half of an inch; thence northward, at right angles with said Coates street, nine feet to the

right angles with said Coates street, nine feet to the south side of Coates street, and thence westward along the south side of said Coates street ninety feet to the place of beginning.

No. 4. Four Steam Dummy Cars, twenty feet long by nine feet two inches wide, with all the necessary steam machinery, seven-inch cylinder, with ten-inch stroke of piston, with heating pipes, &c. Each will seat thirty passengers, and has power sufficient to draw two extra cars.

Note.—These cars are now in the custody of Messrs, Grice & Long, at Trenton, New Jersey, where they can be seen. The sale of them is made subject to a lien for rent, which on the first day of

July, 1870, amounted to \$600.

No. 5. The whole road, plank road, and railway of the said The Central Passenger Railway Company of the city of Philadelphia, and all their land (not

the said The Central Passenger Railway Company of the city of Philadelphia, and all their land (not included in Nos. 1, 2, and 3,) roadway, railway, rails, rights of way, stations, toll houses, and other superstructures, depots, depot greunds and other real estate, buildings and improvements whatsoever, and all and singular the corporate privileges and franchises connected with said company and plank road an railway, and relating thereto, and all the tolls, income, issues, and profits to accrue from the same or any part thereof belonging to said company, and generally all the tenements, hereditaments and franchises of the said company. And also all the ears of every kind (not included in No. 4,) machinery, tools, implements, and materials connected with the proper equipment, operating and conducting of said road, plank road, and railway; and all the personal property of every kind and description belonging to the said company.

Together with all the streets, ways, alleys, passages, waters, water-courses, easements, franchises, rights, liberties, privileges, hereditaments and appurtenances whatsoever, unto any of the abovementioned premises and estates belonging and appertaining, and the reversions and remainders, rents, issues, and profits thereof, and all the estate, right, title, interest, property, claim, and demand of every nature and kind whatsoever of the said Company, as well at law as in equity of, in, and to the same and every part and parcel thereof.

pany, as well at law as in equity of, in, and to the same and every part and parcel thereof. TERMS OF SALE.

The properties will be sold in parcels as numbered. On each bid there shall be paid at the time the property is struck off Fifty Dollars, unless the price is less than that sum, when the whole sum bid shall

W. L. SCHAFFER, W. W. LONGSTRETH, Trustees. S 13 61t MASTER'S PEREMPTORY SALE-THOMAS

& SONS, Auctioneers.—Two-story brick dwelling, No. 414 South Tenth street, north of Lombard street. In pursuance of a Decree of the Court of Common Pleas for the City and County of Philadelcommon Pieas for the City and County of Philadelphia, in equity. McCarthy vs. McCarthy. (September Term, 1869, No. 41.) Partition. Will be sold at public sale, without reserve, on Tuesday, September 27, 1870, at 12 o'clock, noon, at the Philadelphia Exchange, the following described property, viz.:—All that brick messuage and lot of ground thereunto belonging, situate on the west side of Tenth street, Seventh ward, city of Philadelphia, No. 414; containing in front on Tenth st. 17 feet T½ in., and in depth westward 66 feet. Bounded eastward by Tenth westward 66 feet. Bounded eastward by Tenti westward 66 feet. Bounded eastward by Tenth street, southward by ground now or late of Samuel Glouse, westward by City Lot No. 676, and northward by ground now or late of John Patten. (Being the same premises which Eugene Ahern and wife, by indenture dated March 26, A. D. 1859, recorded in Deed Book A. D. B., No. 65, page 221, etc., granted and conveyed unto Daniel McCarthy and Charles and conveyed unto Damer McCartay in the pro-McCarthy in fee, as tenants in common, in the pro-portion of three-fourths to Daniel McCarthy, and Charles McCarthy. Terms cash. Sale one-fourth to Charies McCarthy. Terms cash. Sal absolute. EDWIN T. CHASE, Master. M. THOMAS & SONS, Auctioneers, 8 25810 17 24 Nos. 139 and 141 S. FOURTH St.

### PATENTS.

S. PATENT OFFICE, WASHINGTON, D. C., • September 1, 1870. On the petition of THEODORE T. WOODRUFF,

On the petition of THEODORE T. WOODRUFF, of Philadelphia, Pennsylvania, praying for the exension of a patent granted to him second day of December, 1856, and reissued on the seventeenth day of March, 1868, for an improvement in Railroad Car Scats and Couches.

It is ordered that the testimony in the case be closed on the first day of November next, that the time for filing arguments and the Examiner's report be limited to the eleventh day of November next, and that said petition be heard on the sixteenth day of November next.

Any person may oppose this extension, SAMUEL S. FISHER, Commissioner of Patents.

S. PATENT OFFICE; WASHINGTON,
On the petition of THEODORE T. WOODRUFF,
of Philadelphia, Pa., praying for the extension of a
patent granted to him on the 2d day of December,
1856, for an improvement in railroad car seats and

It is ordered that the testimony in the case be closed on the 1st day of November next, that the time for filing arguments and the Examiner's report be limited to the 11th day of November next, and that said petition be heard on the 16th day of Novem Any person may oppose this extension.

SAMUEL S. FISHER. Commissioner of Patents.

STATE RIGHTS FOR SALE STATE RIGHTS of a valuable Invention just patented, and for SLICING, CUTTING, and CHIPPING of dried beef, cabbage, etc., are hereby offered for sale. It is an article of great value to proprietors of hotels and restaurants, and it should be introduced into every family. STATE RIGHTS FOR SALE. Model can be seen at TELEGRAPH OFFICE COOPER'S POINT, N. J. 127tf MUNDY & HOFFMAN.

SUMMER RESORTS.

# CONCRESS HALL.

CAPE MAY, N. J.,

Opens June 1. Closes October 1 Mark and Simon Hassler's Orchestra, and ful Military Band, of 120 pleces.

TERMS\_\$3.50 per day June and September. \$4.00 per day July and August. The new wing is now completed.

Applications for Rooms, address

J. F. CAKE, Proprietor A TLANTIC CITY. - ROSEDALE COTTAGE, VIRGINIA between Atlantic and Pacific avenues, MRS. E. LUNGREN, formerly of THIR-TEENTH and ARCH, Proprietress. Board from \$10 to \$16 per week. JET GOODS, NEWEST STYLES, DIXON'S, NO 21 S, EIGHTH Street. 10 16 BW