

After the birth of Christ, his parents remained in Bethlehem about forty days. On the eighth day the child was circumcised, and the name Jesus, which is the Greek form of the Hebrew Joshua, and means a "Saviour," was formerly given to him. According to the Mosaic law, his parents then brought him to the temple to present him before the Lord, and to offer the sacrifices which were prescribed for such occasions. These were a pair of turtle doves, or two young pigeons. The mother of the child to be presented was expected to take her place in the court of the women, directly after the offering of morning incense, and after the trumpets had given the signal for morning prayer. Their offerings were then presented, and thanks were given to God for the mother's recovery. Then the priest sprinkled some of the blood of the sacrifices upon them and pronounced them clean, which ended the ceremony. This offering of children was confined to males, and this was in memory of the sparing of the first-born in Egypt, and at first each first-born son was to be devoted to the priestly office. (See Exodus 13: 7, and Num. 8: 17.) Subsequently God selected the tribe of Levi for the priesthood, and commanded that other male infants should be redeemed by the payment of five shekels for each. (Num. 3: 44-51.) It was in conformity to this regulation that the child Jesus was at this time presented in the temple for redemption.

At this time there was dwelling in Jerusalem an aged man named Simeon, or Simon, of whom we know nothing except what we are told in verse 25, that he was "a just and devout man," who was waiting in hope and prayer for the coming of Him for whom so many of God's ancient people were waiting, and who was to be, or to bring, "the consolation of Israel." It seems that this good man had been especially distinguished by a revelation from God; that he should see the Messiah before his own death. At this time, Simeon, guided by a divine impulse, came into the temple, and met Joseph and Mary at the conclusion of the interesting service in which they were engaged. Taking the infant Jesus in his arms and giving thanks to God, this holy man uttered the impressive words of the "Nunc dimittis," recorded in verses 29-32, and expressed his readiness to depart this life after the blessed revelation which he now enjoyed. He had seen that for which he had waited long in faith and patience; he had witnessed the coming of the promised "Salvation;" he had seen the dawning of the "light which was to lighten the Gentiles," and the coming of Him who was to be the "glory of Israel." It was indeed a joyful moment to the aged patriarch, and he was now ready to depart in peace.

Turning to Joseph and Mary, Simeon addressed to them the solemn and impressive words in verses 34 and 35, with which the lesson closes.

His words describe the results of Christ's appointed work. He was set for the fall and rising again of many in Israel, and for "a sign which should be spoken against." This means that they who looked for a temporal Messiah and a great earthly kingdom would be disappointed, but that they who hoped for and would accept a spiritual Saviour and his spiritual kingdom would be exalted. He also predicted that the sad fate of the infant Jesus, who was to die on the cross, would be like a mortal wound in Mary's loving heart, and that Christ would present in his work a test by which men's hearts would be tried and their real characters be revealed.

The words of Simeon were wonderful to Joseph and Mary, as they added fresh confirmation to what had been already communicated to them in connection with the extraordinary event which had occurred in their household.

PRACTICAL SUGGESTIONS.

- 1. It is saying much for Simeon, that he was both a just and devout man. These two features of a Christian character are needful, each to the other. A just man may be rigidly and legally righteous, yet his character may be hard and cold; but a devout man is one of a warmer, gentler spirit, who is not only good, but who makes goodness attractive. We are enjoined to think not only of things that are "right," but of things that are lovely, and to worship the Lord in the "beauty of holiness." Simeon's devout spirit adorned his justice, and his just spirit strengthened his devotion. 2. No Christian grace is finer than the grace that waits for the consolation of Israel. David says: "It is good for a man to hope and quietly wait for the salvation of the Lord." Waiting is higher than working. The passive virtues of the Christian require and display a greater faith and a profounder humility than the active. There is no grander trait in God's character than his forbearance, which is chiefly waiting, for it is "Omnipotence exerted on Omnipotence itself." To those who wait in faith, submission, and holy living, the "consolation of Israel" will always come. "I waited patiently on the Lord, and he inclined unto me, and heard my cry." 3. All Christians may not depart in raptures, but they may at least expect to "depart in peace." Many good people are greatly concerned lest they shall not be ready to die. If we are ready to live, we may leave dying with the Lord. Simeon's life had been passed in peace with God. In the same peace he was ready to die.

4. The salvation of Christ is no measure and limited scheme.

It is prepared for all peoples. Christ is both a "light to lighten the Gentiles" and He is "the glory of God's Israel." Before his throne will be gathered at last "a great multitude whom no man can number." "He shall see of the travail of his soul and shall be satisfied." But what will satisfy his infinite heart if the kingdom of Satan at last outnumber his own. 5. Christ has always been "spoken against," but Christianity lives, and is going on in the world "conquering and to conquer."

The Rothschilds—Extension of their Partnership—How Their Millions are Spent.

The Rothschilds have been attracting no little attention to themselves here in Paris, by the announcement of the extension of the act of partnership, which expired September 30 of this year, to 1905. The Paris branch of the famous family is quite large. The Dowager Baroness Rothschild, who lives in the family mansion in the Rue La fitte, had five children—Baroness Alphonse, who is at this date the head of the family; Baron Solonow, who died a long time ago; Baron Gustave, Baron Edmond and the Baroness Nathaniel Rothschild. The venerable dowager is a veritable fountain of charity. She gives away hundreds of thousands of francs every year. In summer she lives in a splendid country house at Boulogne, where apartments for each of her sons and daughter are kept constantly in order. Baron and Baroness Alphonse Rothschild lives in the old mansion in the Rue St. Florentine, where Talleyrand once resided. They are gay and extremely fond of society, and are seen everywhere in the monde; the Baroness is one of the most accomplished equestriennes who frequent the Bois de Boulogne. Her husband is an enthusiastic patron of the turf. He has stables at Meantref and Chantilly and lavishes millions on them. Solomon Rothschild was a delicate-minded man, fond of conversation, books, pictures and society. His widow has a daughter who will, it is said, be the richest heiress in the Paris family. Baron Gustave is the only one who has married outside the family. One of the sons of the late Nathaniel Rothschild has just purchased the splendid mansion of Count Tolstol, in the avenue de Friedland; and another named Arthur, spends his life in collecting books. It is said that no one else in France except the Duke d'Aumale possesses such inestimable treasures of rare editions and luxurious bindings as this young Rothschild. One of the latest editions to the delegates to Paris of this phenomenally rich family is Baron Adolphe Rothschild, of Naples, who has closed out his business and retired with the serenity of conscience promoted by the knowledge of the possession of a fortune of 180,000,000 francs. He may be seen now and then in the Bois, lolling negligently in the blue carriage, which is one of the peculiarities of the house. He is a great collector and will spend hundreds of thousands of francs upon a trifle which he happened to consider that he must have. There is but one Catholic in the family, and that is the young Duchess of Grammont, who, it will be remembered, was the daughter of Baron Rothschild, of Frankfurt-on-the-Main, one of the richest members of the group.—Paris Correspondence Boston Journal.

Jackson and his Wife.

From Lippincott's Magazine.

One of those to whom it is a fascination to listen has recently given us a book full of memories which he calls "Old Times in Tennessee." But a greater treat than reading it is to hear the author tell how he saw Gen. Jackson "scare and put to flight twenty thousand men." It was on Clover-bottom race-course. The narrator, then a small boy, was stationed on a cedar fence. The betting was very fierce. Horses and negroes as well as money were put up, a large pound being filled with the live stock. Murmurs arose that it was to be a jockey race; that "Greyhound," one of the famous racers, had been seen the night before in a wheat field, and his rider was to receive \$500 to throw him off. In the height of the excitement Gen. Jackson appeared, "riding a gray horse and carrying a long pistol in each hand. I think they were as long as my arm, with muzzles that a ground squirrel could enter. He swore 'by the eternal' he would shoot the first man who brought his horse on the track—that the people's money should not be stolen in this manner. He talked incessantly, while the spittle rolled from his mouth and fire flashed from his eyes. I have seen bears and wolves at bay, but he was the most ferocious looking animal I have ever seen. His appearance and manner struck terror into the hearts of twenty thousand people. If they felt as I did every one expected to be slain." The end of it was that there was a great rush to the pound to get back the money staked, and the boy on the fence was overturned and nearly trampled to death. But he still lives, possibly the only survivor of that great crowd. He gives the most vivid idea of "Old Hickory's" personality. When Lafayette visited Nashville, in 1824, and Jackson greeted him in the public square, approaching the carriage "with peacock stride," the eyes of all were attracted to their own hero rather than to their distinguished guest. A hundred voices exclaimed: "Just look at old Jackson!" There was something in his face, his martial presence, that enchanted the public gaze whenever he appeared.

Of course, amid so much talk of Gen. Jackson, the lady to whom he gave the protection of his name and honor comes in for her share. Many a sly little anecdote has been preserved. One lady told that the last time her mother saw Mrs. Jackson the latter remarked by way of accounting for a cold under which she suffered: "The General kicked the kiver off last night." One of the negro women came to her in a good deal of trouble because she had just been told that the world was round and she always thought it flat. "Never mind aunty," said kind "Miss Rachel;" "don't you be disturbed. I think it is flat myself, and honey (so

she often called the General) thinks so too."

But her veriest detractors find nothing to say against her looks or character. "She was beastly ignorant," said one fine old gentleman, "and Jackson married her, not from love, but from an impulse of chivalry, to bring his protection around her; but she was perfectly beautiful, and as fine and good a woman as ever lived."

But he did love her. They tell that the Hermitage, which stands rather oddly just back of an elevation of the ground, instead of on its brow, was so placed because Mrs. Jackson, walking one afternoon with the General, stopped just there and said it would be the right place for the new house, as it was only a short distance from the spring where they went for water. The General struck the ground with his staff and said there should the foundations be laid. And there they were laid in spite of exostulation.

QUEEN VICTORIA'S HOLIDAYS.

But during the reign of our Queen's immediate predecessors the observances of Christmas degenerated; but for some of the interest it now assumes, we have to thank the Prince Consort, who held it at a most sacred time. Peculiarly happy in his domestic life, such anniversaries were to him the means of drawing still closer the ties of family affections he saw his happy boyhood reflected in the merry faces of his children. Writing to his grandmother, the Dowager Duchess of Coburg, with whom he spent most of his early Christmases, he says: "These pleasant festivities always bring me doubly in contact in spirit with your loved ones in the homeland, where you were ever so dear to me." He it was who instituted that general interchange of gifts, continued now in any of the royal homes in which Her Majesty ordains to spend Christmas. It is still her custom to give presents to all her attendants, both ladies and gentlemen, and also to the dressers and maid servants. There is perhaps throughout Great Britain no other home where more kindly surprises are planned and more gentle thought for others evinced, than in the highest household in the land.

The first Christmas of their married life, just after the birth of the Princess Royal, was spent by the Queen and her husband at Windsor Castle; and we read in the "Life of the Prince Consort" how Christmas trees were set up in the Queen and Prince's rooms, a custom which was continued in future years, when they were also set up in another room for the young princes, princesses, and in the Oak Room for the household. The ladies and gentlemen in waiting were summoned to the corridor on Christmas Eve, and the Queen and Prince, accompanied by the royal family, pointed out the presents intended for each, inviting them afterward to go through the different rooms to see what they themselves had mutually given and received. Present-giving has always been a special delight to our royal family. The interchange of gifts on birthdays, New Year's and other anniversaries extends to a very large number of relatives.

Since her bereavement, Her Majesty has generally spent Christmas at Osborne. These seasons exceptionally passed at Windsor, have been signalized by sorrow and anxiety, as when the Prince of Wales was dangerously ill in 1871, and the Princess Alice died in 1878. But the royal borough is not forgotten in her absence. On New Year's day, some £200 is distributed in gifts to 1,200 poor of the parishes of Windsor and Clewer, in the form of coals, meat and bread, the amount varying according to the size of the family of the recipients, who are recommended by the Dean and Vicar of Windsor and the Rector of Holy Trinity. The distribution by the Lord High Almoner, the Dean of Windsor, in their presence and that of the Clerk of the Kitchen, takes place at 9 o'clock in the morning in the Riding School of Windsor Castle, the Queen's Purveyor having been busily employed preparing the gifts some hours before. It is a pretty sight, which a few privileged visitors are permitted to see.

On the tan flooring, all along the centre of the school, are a row of white covered tables, with joints of beef varying from 7 pounds to 3 pounds, enlivened by sprigs of holly. The recipients, young and old, women and men, and some young children, enter by ticket, carrying neatly folded cloths and bags, and pass out by the east entrance, underneath the room whence the Prince records he and the rest of the royal family were wont to witness the ceremony. In the Queen's absence, she is represented by court officials. Last year 814 joints were given away weighing 3,222 pounds. Besides this, 1,203 cwt. of coals, in portions of 3 cwt. and 1 cwt., are delivered at the homes of the poor; and Her Majesty makes liberal contributions to the Royal Clothing Club. She also sends presents of game to the Windsor Infirmary, University college, and other hospitals, and a great deal of old linen from the palaces, which, however, does not always arrive at Christmas time.

At Osborne, on Christmas Eve, Her Majesty distributes gifts to all the children on the Osborne estates, for whom a Christmas tree is prepared in the servants' hall, with presents of books, toys, etc. Accompanied by the various members of her family, and the ladies and gentlemen of the household, she hands these to each child,

and, after the distribution, they have all plum pudding. On the evening of New Year's day she presents gifts to the upper servants of the household in the steward's room, where is a Christmas tree. The Queen and the Princes and Princesses with her attend Divine service at Whippingham church on Christmas morning. Neither plum pudding nor plum porridge is omitted from the royal menu, and the baron of beef is cut from a shorthorn ox, bred on the Prince Consort's farm at Frogmore. The servants indoors all dine together, and the outdoor servants have an allowance of a few shillings each, according to their status.

Christmas is kept at Sadringham by the Prince and Princess of Wales in thoroughly national style. On Christmas Eve beef is distributed to the laborers and workmen on the royal estate—prime joints, in proportion to the size of the family, reckoning two pounds to each adult, one pound for each child. It is given in the Royal Mews, in the presence of the Prince and Princess, their children, and their household. On Christmas morning the chorists assemble on the terrace to sing carols and anthems. The school children receive new clothing and each a Christmas card. There are generally large shooting parties, and plenty of fun prevails.

Fight of a Boy With Indians.

A brave boy who kept twenty Indians at bay died a few days ago, at Denver, Colorado. Three days after the battle of White River, in which the gallant Thornburgh lost his life, Freeman Z. Wray, who was in charge of cattle forty-five miles north of White River agency, was attacked by a band of savages. He contrived to get his rifle and to make so good a defense that they betook themselves to a ravine and besieged him at their leisure. After a while he got out of ammunition and was forced to climb into a wagon to get a new supply. While he was executing this movement a bullet struck him in the calf of the leg, passing directly through. In another instant another ball caught him at the hip and knocked him down. With a whoop and a yell the savages ran toward the spot, expecting to take their plucky foe prisoner. But they were again foiled, for Wray was only down temporarily, and getting to his feet again scrambled into the wagon, where lay his ammunition. He pulled a sack of flour in front of him and piled a bag of beans on top of that, and took hold of such other articles within reach as made for him a barricade against the shower of balls that was promised.

Rapidly cutting a hole in the canvas wagon cover he saw the Indians approaching. Leveling his rifle he fired at the foremost of his pursuers, without the ball taking effect. This threw the Indians into confusion and they retreated to the walls of the ravine. They threw a hail storm of bullets into the side of the wagon where the plucky boy lay excreached. One of these leaden messengers caught young Wray in the right eye, crashing through his brain. The Indians finally retreated. After protracted delay the boy's wounds were dressed and the balls extracted, and after five months' nursing he seemed to be entirely well, although he had lost the use of one eye. One of his wounds broke out afresh eighteen months after the fight and caused his death.

Speech Restored—Was It a Miracle?

The last Chambersburg Opinion has the following: Since the 24 day of April last, Miss Lillie B. Alter, of Greencastle, through some cause was deprived of the faculty of speech and could not articulate above a whisper. Recently she came to Chambersburg for medical treatment. A physician from Shippensburg was also consulted, and after making a careful diagnosis of her case, gave it as his opinion that a cure could not be effected by any human skill. Left thus without any encouragement from the doctors, and being a prayerful Christian lady, for two months she made her malady the subject of earnest prayer, and placed herself entirely in the hands of the Great Physician. At various times she had evidence that the Lord would ultimately effect a cure, and she continued her supplications. In the meantime a series of religious meetings were inaugurated in the South Second street U. B. church, and here she was a regular attendant and took an earnest part in the meetings. On Saturday last, during services, she intimated to a friend she wished she had the power of speech in order that she might praise the Lord aloud and in a more becoming manner. "If you cannot praise the Lord aloud, you can do so silently," replied her friend. "Yes," continued Miss Alter, "but I shall praise Him aloud, for I feel it." She then sank into an unconscious state, and remained in that condition for some minutes. Upon returning to consciousness, to the surprise and relief of her friend, and others about her, she began praising and giving thanks to God in a full, clear voice, for His goodness in restoring again her lost faculty. The above we have from undoubted authority, and the cure is, by many, believed to be a miracle worked by the Almighty. Her voice, at last accounts, seems to have been fully restored.

Taken on the spot—The menials.

JUDGE BLACK'S PROJECT.

From the Pittsburg Post.

Judge Black, in a letter to a convention of Democratic editors at Indianapolis, discusses the electoral system in the election of President, and suggests some striking changes, somewhat in the nature of Mr. Calhoun's idea of a dual executive. The judge's plan is that the person receiving the highest electoral vote should be president. This was the constitutional requirement from 1789 to 1804, but the experience of the presidential election of 1800 resulted in a change of the constitution in this respect to its existing form. At the election of 1800, Jefferson and Burr were the Democratic candidates for president and vice president, and each received seventy-three electoral votes. There was no choice, and after a struggle in the House of Representatives, lasting six days, Mr. Jefferson was elected by a majority of the States, and Burr became vice president.

But Judge Black, in the change he proposes, would arm the vice president with novel powers, which can best be explained in his own language:

"Arm the vice president with power, not to control the administration or to influence its patronage, but simply to protect the absolute rights of the minority by a veto on unconstitutional, corrupt and partial legislation. Confine the exercise of this power to proper cases by providing that when a bill is passed by the two Houses, against which one-third of the members protest in writing as being in conflict with the constitution, unjust and unequal in the burdens it imposes on the people, tending to corruption and extravagance, or calculated to abridge the freedom of elections, then the bill, together with the protest, shall be submitted to the vice president as well as the president, and shall not become a law without approval of both. This, or something equivalent, would secure us against the worst damages to which our institutions are now exposed; would preserve the general government in its whole constitutional vigor, save the States from extinction, and give to popular liberty a new lease of life."

This is not the idea of a dual executive favored by Calhoun and others, for it does not propose the vice president shall share with the president any executive function. The suggestion is not likely to strike the public favorably. The tendency of opinion is to a single head for the government, elected by the popular vote, under a system which will preserve to the States their existing power in determining the result.

Judge Black, in advocating a constitutional amendment for the election of United States Senators by the people of the various States instead of by the Legislatures (as he does in his letter to the Indiana editors), makes a practical suggestion which will undoubtedly meet with much favor. He justly says such a change in the mode of selection would without doubt give us better men, and at the same time be a more reputable, a more dignified and less corrupting way of choosing Senators. There can hardly be a doubt of this. The experience Pennsylvania, New York and Tennessee are now going through in the choice of United States Senators proves it.

HOW YOUNG MEN FAIL.

From the Country Gentleman.

"There is Alfred Sutton home with his family to live with the old folks," said one neighbor to another. "It seems hard, after his father has done all to fit him for business, and the capital he invested to start him so fairly. It is surprising he turned out so poorly. He is a steady young man, no bad habits, as far as I know; he has a good education, and was always considered smart; but he doesn't succeed in anything. I am told he has tried a number of different sorts of business, and sunk money every time. What can be the trouble with Alfred? I should like to know, for I don't want my boy to take his turn."

"Alfred is smart enough," said the other, "and has education enough, but he lacks the one element of success. He never wants to give a dollar's worth for a dollar of money, and there is no other way for a young man to make a fortune. He must dig if he would get gold. All the men that have succeeded honestly or dishonestly in making money had to work for it, the shapers sometimes the hardest of all. Alfred wished to set his brain in motion, and let it take care of itself. No wonder it soon ran off the track, and a smash-up was the result. Teach your boy, friend Archer, to work with a will when he does work. Give him play enough to make him happy and healthy, but let him learn early that work is the business of life. Patient, self-denying work is the price of success. Ease and indolence not only eat away the price of capital, but, worse still, all a man's nerve power. Present gratification tends to put off duty until to-morrow or next week, and so the golden moments slip by. It is a rare thing for the sons of rich men to die rich. Too often they squander in a half-score years what their fathers were a lifetime in accumulating. I wish I could ring it in the ear of aspiring young men that work, hard work, of head and hands, is the price of success."

Has an off-hand way with it—A circular saw.

Fencing in Society.

HOW SOME NEW YORK BELLES ARE ACQUIRING STALWART WEISTS.

Among the prevailing indoor amusements of New York ladies of leisure are fencing lessons and also fencing matches. The foils which they use are light when they commence, and the grace of posture and suppleness of limb, the hardness of muscular systems, the broadening of the narrow chests, the deepening of the breathings of such as have taken their oxygen heedlessly and light, already justifies those physicians and surgeons who prompted and then promoted the novel exercises. Stalwart fathers, husbands and brothers introduced fencing to the feminine parts of their household, and they have also provided fencing masters, or "professors of arms," for their too lithe and too delicate matrons and maids. A New York letter says:

"Of all the many varieties of gymnastics to which women of fashion and 'faculty' have briefly devoted themselves, not one has remained in permanent use. We wearied of them because they were too effeminate, and because they were always mentioned in the feminine gender, which methods of explanation are quite sufficient to make even their best qualities distasteful and even hateful to ladies. To practice feminine athletics is like being asked to drive a family horse. Indeed, it is not improbable that the present enthusiasm for fencing owes no little of its warmth to the fact that it is a gentlemanly pleasure, as well as a gentleman's method of becoming vigorous of limb and strong in endurance. It has been claimed that a lady in the saddle, if well mounted, or a lady playing a clever and spirited game of billiards, exhibits her natural or acquired points to the best possible advantage. Fencing will not only display her very finest qualities of pose, muscle, figure, grace and agility, but it will add brilliancy to her complexion, luminousness to her eyes, quickness to her perceptions, and also provide for her a capability of protecting herself when those 1887 riots take place, which are predicted by some of our superstitious astronomers."

The "Star of Bethlehem" in 1887.

Professor C. A. Grimmer, of Kingston, Jamaica, who is a scientist of fame, recently made some wonderful prophecies in connection with the action of the planets and other heavenly bodies. He says of the "Star of Bethlehem:" "In 1887 the 'Star of Bethlehem' will be once more seen in 'Casseopia's chair,' and will be accompanied by a total eclipse of the sun and moon. The star only makes its appearance every 315 years. It will appear and illuminate the heavens, and exceed in brilliancy even Jupiter when in opposition to the sun, and, therefore, nearer to the sun and brighter. The marvelous brilliancy of the 'Star of Bethlehem' in 1887 will surpass any of its previous visitations. It will be seen even by noonday, shining with a quick, flashing light the entire year, after which it will gradually decrease in brightness, and finally disappear not to return to our heavens until 2202, or 315 years after 1887. This star first attracted the attention of modern astronomers in the year 1575. It was then called a new star, however, for this was the star which shone so brightly 4 B. C., and was the star that illuminated the heavens at the nativity of Christ."

Sudden Checking of Perspiration.

A Boston merchant, in "lending a hand" on board one of his ships on a windy day, found himself at the end of an hour and a half, pretty well exhausted and perspiring freely. He sat down to rest, and engaging in conversation time passed faster than he was aware of. In attempting to rise he found he was unable to do so without assistance. He was taken home and put to bed, where he remained two years; and for a long time afterward could only babble about with the aid of a crutch. Less exposures than this have in constitutions not so vigorous resulted in inflammation of the lungs—"pneumonia"—ending in death in less than a week, or causing tedious rheumatisms, to be a source of torture for a lifetime. Multitudes of lives would be saved every year, and an incalculable amount of human suffering would be prevented, if parents would begin to explain to their children, at the age of 3 or 4 years, the danger which attends cooling off too quickly after exercise, and the importance of not standing still after exercise or work, or play, or of remaining exposed to the wind, or of sitting at an open window or door, or of pulling off any garment, even the hat or bonnet, while in heat.

A MAN ought not to reflect too much, because profound thought sometimes goes to sad extremes and leads to dangerous conclusions. A meditative man was roaming through an anatomical museum, and came across the skeleton of a donkey. "Ah!" he said in reverential awe, as he adjusted his green spectacles, "we are indeed, fearfully and wonderfully made."

THE Mennonite church in this State prohibits its members from using sleigh bells, as it is regarded as a vanity. It is a violation of law in Harrisburg not to use them, and Mennonites, every time they visit that city, pay the fine rather than disobey their church.