

THE MODERN PULPIT.

LOCAL PRIDE.

By Rev. Cornelius H. Patton.

"A Citizen of no Mean City." Acts xxi. 39.

It was none other than the Apostle Paul who made that remark, a man who had traveled considerably, and who always kept his eyes open wherever he went. He was the advance agent of the Lord in the matter of locating churches, and so it became a part of his business to journey from place to place, whereby he acquired the habit of estimating the relative importance and attractiveness of the various towns and cities through which he passed. He of course was familiar with all the attractions of Jerusalem. He was standing at that moment on the grand flight of marble steps which led from the temple court up to the castle of Antonia, where he could look down upon the city with its triple walls, its many towers, its magnificent palaces, its marble terraces crowned with the temple of Herod, all lying before him and flashing in the sun like a mosaic of precious stones. He was at home in that city of David, the capital of his nation; he had passed in and out of the gates from early youth, he was familiar with the buildings, the streets, the schools, the people, and he loved the city with all the fervor of a patriotic Jew. But he knew almost as much about Antioch, a city vastly greater than Jerusalem. For ten years he had made it his headquarters, residing there also much of the time. He knew the habits of the gay, pleasure-loving people, he had studied their proud institutions, he had visited their schools, and had talked with their philosophers, rhetoricians and poets. He had stood in front of the palaces for which Antioch was famous; he had admired the mansions of the rich and the fine houses of the well-to-do, and of course he had walked time and time again through their famous avenue, which stretched east and west with its four miles of marble colonnade on either hand, and its granite pavement between. And what was true of his knowledge of Antioch was true in respect to Ephesus, the most opulent city of Asia Minor. For three years he had lived in full view of its temple of Diana. He was acquainted with their worship, with their business and with their schools. We are told that he daily used the school of one Tyrannus for his disputations, and doubtless he was fairly well acquainted with their other institutions. All this is of value as giving authority to his estimate of Tarsus, which we have in the text. Paul too had sojourned at Philippi, the chief city of Macedonia; and better still he had been at Athens, not long, but long enough to visit the synagogue, the market place and the schools of the philosophers, and to make a speech from the Areopagus where at one glance he could see all the glories of the city. Add a year and a half at Corinth, and a brief stay at scores of little towns and villages in between these great centers and you will admit that Paul was competent to speak on this subject. He knew a good city when he saw it, if we are to consider this same theme, it is worth while to have a text from the sayings of this traveler.

Moreover, I like the patriotic flavor of his words. I speak of it as patriotic because we have no single word to express loyalty to the town or city where one lives or where one happened to be born. He was talking to a man who thought he came from considerable of a place. For that Lysias was a Roman, and all roads led to Rome was his idea, and little cities like Jerusalem and Antioch were but stations by the way. Paul was from Tarsus, not an insignificant place, as I shall hope to show you at the right time, but still of small account when compared with Imperial Rome, so that there is something refreshing in the way the Apostle spoke up to the Roman about his native town. For we all have the same feeling that moved him to speak of Tarsus in that complimentary way. It is not in us to have any place called mean if we come from there. The very fact of its possessing our own important selves settle the question of its excellency or its meanness forever, at least in our estimation. We cannot exactly divorce ourselves from the surroundings which have helped to make us what we are. To have lived in a town for any considerable length of time is to have some quality of that place clinging to us ever after, even though we may be removed far away; very much as trees which you transplant in early spring will lovingly inclose some of its native earth within the folds of its roots and tendrils, and carry it along as a reminder of the old life. More particularly when we are away from home it is universally felt to be a pleasant sensation when we are citizens of no mean city. About the first question we ask of a stranger is—"Where do you live?" And pleasant indeed is it for him if he can name some city of reputation throughout the land. But if not, and we are obliged to proceed with the second inquiry—"And what sort of a place is it?" the pleasure possible in the former case will not be entirely wanting if he can honestly think and assert that the town in which he resides although not to be compared for importance with the great Rome of the land, is nevertheless by reason of its own intrinsic excellencies a city of good repute in its own region. This was a pleasure possible to Paul, and one that should be possible to us. After all, the size of the town in which we live has little to do with its importance in our own eyes. We live there for our own improvement and comfort, and if the place answers to the demands of such lives as we are destined to live, we can go before the world of our inquiring friends with a perpetual smile of contentment in anticipation of the question certain to come. If the life of the man who lives in Podunk Corners, (supposing there is such a place) or Briggsville or any of those places which distress our English friends, is completely satisfied by that environment, then he ought to hold up his head as high as any resident of New York. The trouble is with us who are destined to live outside of the metropolitan centers, that seldom is it that the demands of our lives are completely or even approximately satisfied by these surroundings. The old resident remarks: "Then go somewhere else!"—a very impolite remark from his point of view, considering that even he imagines that he has certain demands which perhaps we can supply. But rather let us answer that we live where we do, in the first place because we like it, and in the second place because we hope to like it better. All any man can rightly demand of a town is that it shall come reasonably near to that degree of excellence possible to a place of its size and

opportunities. Any one who expects more had better take the old settler's advice. I believe it is the divinely declared duty of every town to prosper. That is what we are here for as individuals and as communities—to prosper, physically, intellectually and spiritually. And because (and this is equally important,) our own individual prosperity in those various directions depends in no small degree upon the welfare of the community at large. I shall proceed then without hesitation, and all the bolder because I remember that large portions of our blessed Old Testament Scriptures are devoted to the discussion of the material interests of that people Israel, of course looking all the time to the growth of godliness and the preparation of the earth for the coming of the Lord.

Paul's remark to the centurion was, "I am a citizen of no mean city." We have first to inquire, what is it that makes a mean city? I might begin, by way of answer, to describe certain places known to me which might fairly come under that description. I might cite the case of one of our New Jersey cities, of which a friend was speaking the other day, and which, according to his statement, has within its limits three miles of saloons, seven hundred of them. I should say right off that that is a mean city. I do not care to live there. But recognizing the need of a more fundamental answer than that, I will mention as the first requisite of a mean city, mean men.

Any considerable element of men mean enough to keep a saloon, or mean enough to steal, or mean enough to burn their neighbor's barns, or pull down their fences, or poison their dogs, or who through personal spite or for their own aggrandizement take pleasure in annoying their neighbors, will spoil the most lovely place on earth. It is the people who make a town, and it is often the people who unmake a town. Nature may do much in the way of furnishing a site, she may decorate with rocks and hills, lakes, rivers, woodland and meadows; the town may be planted high and dry, free from malaria and bad drainage, but if a mean lot of people have settled down in that lovely spot, you will not care to make it your home. You will pass into the next town where there is less scenery but better company. The place, "Where every prospect pleases and only man is vile," (or as we might say, "Where man is only vile,") may make excellent missionary ground, but you would not choose it for its influence on your family. Sodom was such a place—beautiful scenery all around, mountains rearing their tops to heaven from the midst of a grassy plain, a grand sea stretching far away and melting into the horizon—it was a city fair to see, but oh, how full of wickedness. Abraham prayed for it, far off on the hills of Judah, as long as he could, but stopped in despair when he found there were not ten righteous men therein. God watched them until he could stand the sight no longer, and then he blotted them out. Rome once was spoiled by an inundation of mean men from the North—in the days when the Huns, the Goths and Vandals came down upon them, and by just such acts as I have cited as the signs of a mean man to-day: stealing, plunder, pillage, debauchery and general depravity, destroyed their ancient civilization and made life intolerable for all respectable folk. I suppose the same thing might occur to-day if the vandal element in society as from our great cities should start on an excursion among our beautiful and peaceful villages. We only survive to-day because of the wide scattering of meanness throughout the land. It is in the very nature of such men to detest law and order, and they are averse to building up cities and towns even composed of their own kind, or in any way to the manipulation of government. A mean man cannot live with too many other mean men around him, because not infrequently their meannesses clash. If they both pull down each other's fences there is nothing gained in the end. The consequence is they prefer to live where there are no fences—material or otherwise. They take naturally to the woods and plains, or else to the streets of our great cities. How so many managed to live together in Sodom and Gomorrah, I have never been able to understand. It is the single exception that proves the rule. Certain it is that the Scythians, the Vandals, and Visigoths being lawless were all wanderers; and wherever they settled down it had to be in small communities at considerable distances from each other for their own preservation.

Such people will unmake any decent town, be their type ancient or modern. And so you know that the Apostle Paul when this Roman centurion accused him of being an Egyptian bandit who made an uproar and led out into the wilderness four thousand men that were murderers, the Apostle replied by remarking, "You are mistaken my friend, what you say cannot be so, for I am a citizen, and of no mean city." He might have asked the Roman to notice his benevolent Apostolic look, or to have examined him in his religious belief. Almost any personal investigation would have relieved a man like Paul of the absurd charge of being a high wayman. But the Apostle having the matter in his own hands simply adduced his citizenship as a sufficient reply. It proves, and right out of the text, what I have been saying that mean men are so destructive of decency in cities and towns that to come from a place of fair reputation is evidence presumptive of good character. There is a certain advantage, it is true, of being a good man in a bad place. It shows to the world that there is such a thing possible to free moral agents as rising above one's surroundings, even as our blessed Lord grew up in Nazareth; but this is hardly a sufficient reason for locating among such neighbors. The risk would be too great, especially in the case of children, as is well proved by the influence upon Lot's family of even a short residence in Sodom. Moreover a man is known by the company he keeps, and to a certain extent by the town he lives in. Every community has a character of its own, which is not exactly the algebraic sum of all the individual characters in the place, good and bad, but rather the resultant of all these various characters in their incessant play upon each other, a resultant which so far from being intangible, as many suppose, can generally be found in such material things as neat houses, well-kept lawns, good roads, good schools, and wide-awake churches. Some of these are not material as we ordinarily use that term; but they may be so denominated as affording visible standards of urban character. The danger with us is not exactly of an invasion of Vandals from that direction, (those who come to us from that direction

being quite otherwise minded) but rather of letting our own actions in reference to the needs of the community, be influenced by mean, narrow ideas—ideas which if we would find to be based on selfishness is the most short-sighted thing a man can have next to a looking-glass. Our meanness is more likely to take the form of settling down in our own homes, serenely comfortable in the thought that our roof does not leak and our sidewalk is in good repair and our stretch of road is well stoned and without holes.

But there are other elements that enter into the composition of a mean city. There are the pugnacious men. It is pleasant to dwell upon such than to dwell with them. Sometimes a whole community gets pugnacious and divides into two armies for attack and defence. It starts with one or two men who think the town pump, for instance, should be located here—others prefer it there. The thing spreads until the whole town is involved, and by and by there is considerable bad feeling and some hard words, and perhaps in the end two pumps in different parts in the town. But on the whole such bitter contests impede the progress of a town, and give it the reputation of being mean. I know a village where such a fight is in progress. It started over the location of the center of the town and the placing of the Post Office. It soon spread to the calling of names, and so it affected every question of town policy. It got into the road meetings and school meetings; it got into elections; and it has just now reached the stage that one end of the village, (the end where the centre was not placed) is boasting of a flag-pole ten feet higher than the one at the other end. It is wise to avoid such contests, for those outside individuals who are thinking of locating in our direction and who have not the slightest interest in the Mr. A. or the Mr. B. whose individual pugnacity is all the time back of this contest, come and look upon the poor stricken and wounded community and like the Priest and the Levite of old pass by on the other side.

There are also the obstinate men, and the lazy men, and the too-busy men, and the undecided men, and the close-fisted men, and many other kinds of men and women, who dwelling in any considerable number at Tarsus or any other city be it ever so bountifully endowed by nature, will spoil it for all philanthropic, public-spirited residents who would like to say they are citizens of no mean city.

Paul was able to say that in reference to his native town, and so the immediate interest of this discussion will be on its possible side as to what elements enter into the making of a good city, one of which a citizen need not feel ashamed.

We might answer right off, that the thing needed is men the exact opposite to those we have mentioned, unselfish, peaceable, law-abiding, wide-awake, public-spirited citizens. These if in control of a city or town are sure to make it an exceedingly comfortable place in which to live, and of good repute in outside circles. Land will go up, new families will be moving in all the time, for in that case the reward of virtue is something other than itself. But I would turn your attention more particularly to the directions in which such men as I have described should apply their energies. And that must be the making of a town a pleasant place of residence, for yourselves of course and for such other families and individuals as may wish to come your way to live. It would seem to be a very simple problem, and it is, as to its theory; but as to practice it will require a large amount of labor on the part of unselfish citizens. Taking it for granted that all recognize the need of genuine Christianity in our midst and hence of well supported and well-attended churches I will make two other suggestions, and close with an exhortation.

First, we must make our town as beautiful and as convenient as possible externally. It is just here that in the general estimation towns are adjudged mean or otherwise. Not unlikely Paul had partly in mind the thought of what a beautiful place Tarsus was when he answered the centurion. Perhaps he recalled the wondrously beautiful landscape within which his native town was set,—the mountains with the snow-capped peaks of Tarsus, the plains, the river Cydrus flowing through deep ravines and just above the city thundering over the rocks in a mighty fall; perhaps it was the city walls that he would admire most, and the stately buildings, or the parks with their ancient monuments, breaking up the monotony of the well-paved streets. Tarsus was worthy of such admiration, and Paul had been influenced too much by those surroundings to forget them and the perhaps greater glories of Jerusalem. Almost every man forms his impression of the towns he visits by their external appearance. Such things as brick and mortar, grass, wood, hay, stubble enter largely into our estimate of the comfort of a place for residence, yes and into our estimate of the character of the people. With the scenery about us we have nothing to do. God made it as it is. We may be thankful that while not grand, it is yet very pleasing, and a constant stimulus for our emulation in the way of street and garden decoration. The Lord has given us this bit of land with its hill and dale as he gave the Garden of Eden to Adam that we might dress it and keep it; but I know of no reason whatever why we should not have things just exactly right in this way. Expense is not a valid reason, for it is economy always to keep things in good order. And even where a little extra money is required, so far as it comes out of the town it is sure to be repaid some time by the extra benefit secured in the way of greater prosperity. We can afford to keep our roads in perfect condition. We cannot afford to keep them any other way. We cannot afford to let ruts and holes remain in the roads, even for a little time. And would that some wise man would adapt for highway purposes that ancient and honorable proverb, to the truthfulness of which all the ladies can testify, "A stitch in time saves nine." I am able to state after a careful investigation of the subject that the region of Tarsus was noted for its good roads, which alone would go far towards taking it out of the company of mean cities. We can afford to keep the edges of the grass even cut by the way-side, and the weeds mown down. We can afford to have parks, and we ought to have them, and watering-carts, in abundance and many other things in mention which a town must have in order to be rated above the mean.

And now I come to a less showy but a far deeper consideration, that of education. We certainly ought to have the very best educational facilities. And here the text comes very close home to us; for if there was any one thing for which Paul's city was

famous it was for its schools. Strabo, a historian contemporary with Paul, compares it in this respect with Athens and Alexandria, and actually giving the preference to Tarsus as regards the zeal for learning shown by the residents. Now I am sure we have got at the root of the whole matter. When Paul exclaimed on the stone steps, "I am a citizen of no mean city," he knew that the city of Tarsus was renowned throughout the empire as a seat of learning, and that the chief captain at his side and even the howling mob at his feet would respect him the more at the mere mention of that name.

It is not necessary for me to enter into a discussion of the advantages of education. In Paul's day there may have been a doubt on the subject, and perhaps Tarsus was better known because of its loneliness in this respect. But with us the question has been settled forever, and our schools are here not only in every city and village, but almost at every cross-roads as an evidence of our belief in popular education. We recognize that our public schools are a vital element in the government scheme which is peculiar to this country. What we need to recognize more is that the prosperity of each separate community which makes up the government, is in no less degree dependent upon the quality of the schools within its borders.

My exhortation is this. For the remedy of such evils as I have pointed out we need nothing but a good, strong public sentiment. Let us have it. Nehemiah overcame certain evils and accomplished certain improvements in Jerusalem, simply by the power of public sentiment expressed in a great assembly. No, there was no other important factor. For each of those men gathered in that vast indignation meeting came from the building of that portion of the ruined city wall which was over against his own house. We need then public opinion enforced by a vigorous improvement of such opportunities as lie in our own way as individual citizens. And we can be sure that He who has prepared no mean city for our future habitation will be with us in this good work.

Hints for the Householder.

A few drops of ammonia in a cupful of warm water applied carefully will remove spots from paintings.

To prevent tin pans from rusting rub fresh lard on them, and set in a hot oven until thoroughly heated and then rub off.

When the hands are stained use salt and lemon juice; this will take off stains and render the hands soft and white.

Soak clothes that fade over night in water in which has been dissolved one ounce of sugar of lead to a pailful of rain water.

Don't rub your face with a coarse towel; just remember it is not made of cast iron; and treat it as you would the finest porcelain—gently and delicately.

To loosen stoppers of toilet bottles let a drop of oil flow around the stopper and stand it within a foot or two of the fire. After a time tap it gently, and if it does not loosen add another drop of oil.

Common horse radish grated into a cup of sour milk, then strained, is said to be an excellent lotion for freckles. An ounce of lemon juice in a pint of rose water will also answer the same purpose. Both are harmless and good.

By rubbing with a damp piece of flannel dipped in whiting the brown discolorations may be removed from cups and porcelain pudding dishes in which custards, tapioca, rice, &c., have been baked.

Only a smooth whalebone and a little patience are required for the renovation of ostrich feathers. Beginning at the base of the feather, draw each frond lightly but firmly between the whalebone and the thumb; the firmer the pressure the more pronounced will be the curl of the feather.

If the face has become roughened by the wind, sponge it often with equal parts of rose water and brandy. Do not use toilet washes containing much alcohol, as they are quite apt to produce harmful results. The alcohol parches the skin, renders it brittle and impairs its nutrition.

SWEET APPLE PICKLES.—Pare and quarter them and boil until tender in vinegar and water, dip out and put in glass jars; then to one quart of vinegar add two pounds of sugar, heat the vinegar and dissolve the sugar in it, add cloves and cinnamon and pour over the apples while hot, seal and put in cool place.

Small holes in white walls can be easily closed without the assistance of the mason by taking equal parts of plaster of paris and the white sand which we use for scouring. Mix these with water to a paste and apply immediately. Smooth off with a flat knife. This mixture hardens very quickly, therefore only a small quantity should be prepared at a time.

A GOOD DRESSING FOR SANDWICHES.—One half pound of nice butter, two table-spoons of prepared mustard, two table-spoons of salad oil, a little cayenne, a little salt, the yolk of one egg; rub the butter to a cream; add the other ingredients and mix thoroughly; add the last thing a teaspoon of lemon juice, if desired; set away to cool; spread the bread with this dressing and add the ham chopped fine.

When the face is usually pale, bathe it in tepid water, rubbing briskly every day the following preparation: Four ounces of rose water, two ounces of glycerine, and one ounce of diluted liquid ammonia. Rub it well into the skin for about three minutes, and then wipe off with a soft towel. If any irritation is felt, add a little more glycerine to the preparation.

APPLE JELLY.—When drying or canning apples, save all the parings and cores to make jelly. Put in cold water to prevent discoloration till wanted for use. Put in preserving kettle, cover with water, with a plate over to keep in the steam, and boil till perfectly soft; mash the cores to pieces with a fork while cooking. When done pour in jelly bag and let drip in an earthenware crock (a bag made of fine quilt lining is excellent), don't squeeze, let it drip several hours. Pour off and measure the clear juice over and put on and boil twenty minutes before adding the sugar. Allow a pound of sugar to a pint of juice, put the sugar in a pan inside of the stove to get hot, stir, don't scorch. After the juice has boiled twenty minutes, add the hot sugar, and boil till done, may not take more than ten or fifteen minutes. When cool pour in jelly glasses and put on the caps or in goblets, and cover with paper dipped in the beaten white of an egg. If not as firm as wanted set in the sun for a few days. Always make jelly in small quantities.

LADIES' JOURNAL Bible Competition!

NO. 26. The Old Reliable again to the fore. A splendid list of Rewards.

Don't Delay! Send at Once!

Competition Number Twenty Six opens now at the solicitation of thousands of the old friends and competitors in former contests. The Editor of THE LADIES' JOURNAL has nearly forty thousand testimonials as to the fairness with which these Bible Competitions have been conducted.

This competition is to be short and decisive. It will remain open only till the 15th day of December inclusive. The questions are as follows:—Where in the Bible are the following words first found, 1 HEM, 2 ROBE, 3 GARMENT.

To the first person sending in the correct answer to these questions will be given number one of these rewards—the Piano. To the next person, the \$100.00 in cash, and so on till all these rewards are given away.

- FIRST REWARDS. First one, an Elegant Upright Piano by celebrated Canadian Firm, \$500. Second one, One Hundred Dollars in cash, 100. Next fifteen, each a superbly bound Teachers Bible, \$3. 45. Next seven, each a Gentleman's Fine Gold Open Face Watch, good movement, \$30. 420. Next eleven, each a Fine Quadruple Plate Individual Salt and Pepper Cruet, 55. Next five, each a beautiful Quadruple Silver Plated Tea Service (4 pieces) \$10. 200. Next one, Twenty Dollars in cash, 20. Next five, an elegant China Dinner Service of 101 pieces, 750. Next five, each a fine French China Tea Service of 68 pieces, 200. Next seventeen, each a complete set of George Eliot's works, bound in cloth, 5 vols., \$15. 75. Next seven, each a Ladies' Fine Gold Open Face or Hunting Case Watch, \$30. 210.

- MIDDLE REWARDS. To the person sending the middle correct answer of the whole competition from first to last will be given the fifty dollars in cash. To the sender of the next correct answer following the middle will be given one of the ten dollar amounts, and so on till all the middle rewards are distributed. First, Fifty dollars in cash, \$50. Next five, each \$10 in cash, 50. Next three, each a fine Family Sewing Machine, \$50. 150. Next five, each a Ladies' Fine Gold Watch, \$50. 250. Next ten, each a Fine Triple Silver Plated Tea Set, (4 pieces) \$50. 400. Next twenty-one, each a set of Dickens' Works, Beautifully bound in Cloth, 10 vols., \$20. 420. Next five, an elegant China Dinner Service of 101 pieces, by Powell, Bishop & Stonier, Harnley, England, 250. Next five, each a fine French China Tea Service, of 68 pieces, specially imported, \$10. 200. Next seventeen, each a complete set of George Eliot's works bound in cloth, 5 vols., \$15. 75. Next eighteen, each a handsome Silver Plated Sugar Bowl, \$5. 90. Next five, each a Ladies' Fine Gold Watch, \$20. 250. Next fifty-five, each a handsome long Silver Plated Button Hook, 55.

- CONSOLATION REWARDS. For those who are too late for any of the above rewards the following special list is offered, as far as they will go. To the sender of the last correct answer received at LADIES' JOURNAL office postmarked 15th December or earlier, will be given number one of these consolation prizes, to the next to the last, number two, and so on till these rewards are all given away. First one, One Hundred Dollars in cash, \$100. Next fifteen, each a superbly bound Family Bible, beautifully illustrated, usually sold at \$15. 225. Next seven, each a Gentleman's Fine Gold Open Face Watch, good movement, \$30. 420. Next nineteen, each a Set of a Dozen Tea Knives, heavily plated, \$10. 190. Next five, each a Ladies' Fine Gold Watch, \$50. 250. Next fifteen, each a Ladies' Fine Gold Gem Ring, \$7. 105. Next forty-one, each an Engraving of Rosa Bonheur's Horse Fair \$2. 82. Next twenty-nine, each a Complete Set of Dickens' Works, Handsomely Bound in Cloth, 10 vols., \$20. 580. Next twenty-one, each a Fine Quadruple Plate Individual Salt and Pepper Cruet new design, 5. Next five, each a beautiful Quadruple Silver Plated Tea Service (4 pieces) \$10. 200. Next twenty-five, a Teachers' Fine, Well Bound Bible, with concordance, 100.

Each person competing must send One Dollar with their answers, for one year's subscription to the LADIES' JOURNAL. The LADIES' JOURNAL has been greatly enlarged and improved and is in every way equal at this price to any of the publications issued for ladies on any continent. You, therefore, pay nothing at all for the privilege of competing for these prizes.

The prizes will be distributed in time for Christmas Presents to friends, if you wish to use them in that way.

The distribution will be in the hands of disinterested parties and the prizes given strictly in the order letters arrive at the LADIES' JOURNAL office. Over 255,000 persons have received rewards in previous competitions. Address, Editor LADIES' JOURNAL, Toronto, Canada.

An Unique Funeral.

The most unique funeral on record was that of Ezekiel Johnson, which took place in Breathitt County, Ky. The deceased was a lad 13 years old, the son of Rev. Elisha Johnson. In April, 1889, the boy was chastised by his father and sent into the field to plow oats. In a short time he was missed, and was found hanging to a tree on the outskirts of the field, having committed suicide in a fit of anger. A few days ago the funeral was preached. Elaborate preparations for the ceremony had been made. The clothes worn by the boy at the time of his decease were stuffed, his shoes and hat placed in the proper position and this effigy was hung by the same rope to the same tree. In the presence of this spectacle the funeral ceremonies were conducted. Over the grave of the lad, a short distance off, a little house was built, and on this was stretched a canvas, upon which, in large letters, was printed a conversation with a sister just prior to his death. The funeral services were continued three days, and the crowd present is said to have been the largest ever convened in the country. Just at the close of the third day's services an affray occurred in which Andy Palmer was shot and killed by Tom McIntosh.

The king of Holland's physicians have decided that his condition renders him unfit to reign.