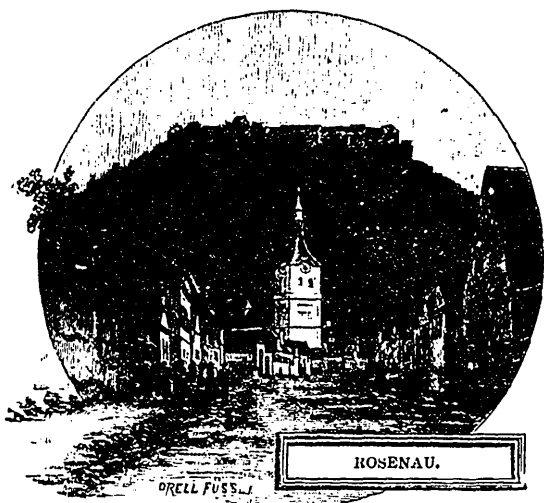


and the voice of a Stentor, is ironically asked whether he wishes to choose a pastor by weight and measure. If only his head and heart be in the right place, the clergyman's legs are welcome to be an inch or two shorter.

Meanwhile, a group of young men on horseback are waiting at the church door, and hardly has the all-important name been pronounced when they set spurs to their steeds, and gallop to bear the news to the successful candidate. A hot race ensues, for the foremost one can hope to get a shining piece of silver—perhaps even gold—in exchange for the good tidings he brings.

The day before the presentation the pastor has been fetched in a carriage drawn by six white horses. The first step to his installation is the making and signing of the agreement, or treaty, between pastor and people—all the said pastor's duties, obligations and privileges being therein distinctly specified and enumerated, from the exact quantity and quality of Holy Gospel he is bound to administer yearly to the congregation down to his share



of wild crab apples for brewing the household vinegar, and the precise amount of acorns his pigs are at liberty to consume. After this treaty has been duly signed and read aloud, the keys of the church are solemnly given over and accepted with appropriate speeches. The banquet which succeeds this ceremony is called the "key drinking." Then follows the solemn installation in the church, where the new pastor, for the first time, pronounces aloud the blessing over his congregation, who strain their ears with critical attention to catch the sound and pass sentence thereon. The Saxon peasant thinks much of a full, sonorous voice; therefore, woe to the man who is cursed with a thin, squeaky organ, for he will surely fall at least fifty per cent. in the estimation of his audience.

Then follows another banquet, at which each of the church