

Democratic Watchman

Bellefonte, Pa., February 14, 1902.

CONSEQUENCE.

I gazed into the placid lake
That at my feet unrippled lay
And carelessly a pebble took
And cast it from my hand away.
Into the glassy deep it fell,
And lo! a myriad ripples spread;
Nor could I then control the power
I carelessly unheeded.
Into the sea of life we drop
A word, a deed, a simple thing
But, fraught with untold influence
For joying or for sorrowing.
Nor vows of future rectitude
Nor wild regrets, nor prayers, nor tears,
Can ever undo that which is done,
Or bring back wasted, barren years.
—Alex. Walker.

Trades and Crafts in the Old Spanish Missions.

Looking back at the work accomplished by the fathers of the old Spanish missions, one is deeply impressed with the extensive and rapid progress that they made, as well as by the learning which they were enabled to transmit to the races about them. The wilderness was conquered in weeks. Great trees were torn from the mountains to aid in building spacious halls and corridors which have withstood the tide of more than a hundred years. Agriculture and mining flourished side by side with manufacture and trades of all descriptions and kinds.

Religion and other training was speedily introduced. An unlettered, unenlightened, foreign people were subdued and taught all the arts of the enlightened, well schooled peoples of European countries. And all this was done in a miraculously short period of time. More than that, the work accomplished by these pioneers of Western civilization, as shown by the relics from their workshops now in existence, is of superior quality to that which may be found in many factories of the present day.

Each priest that came to this country was a master mechanic; he knew something of all trades and much of many. He taught the Indians, and as soon as one became proficient, he in turn communicated his knowledge to the others. By so doing there was spread among the people the greatest amount of learning in the shortest space of time. The Indians, like the Chinese, were apt in imitation. They picked up the trades easily, and were flattered into perfect workmanship by becoming so soon the instructors of their fellows.

This time has been called "the Golden Age of California." Then every one was happy because everyone was busy, and yet no one was overworked. Labor began usually at 5 a. m. after the morning angelus and breakfast. Rest, coming at 11 a. m., when the noon meal was served, continued until 2 p. m. Everyone was allowed complete relaxation during this period. From 2 to 5 work was resumed, then supper, often eaten in the open air, and after the evening angelus there was time for recreation, for dancing and games, until 7.30 p. m., when all retired within the mission of peaceful and well protected slumbers.

The mission buildings themselves constituted the whole city. They were the fortresses, the church, the state, the school and the seat of all industrial learning and technical training. They were built in a rectangular form, enclosing a square, or *cuadrado*, which furnished an impregnable fortress in time of war and gave ample space for community gatherings.

Much of the work of the earlier periods was done within the *cuadrado*, or great square court of the mission, where the workman and his tools could be safe from invasion. Later there were houses built for the trades people and their work on the outside. The ruins of these are still remaining in some places—ruined gristmills and old tanneries which are picturesque features of these ancient times and furnish additional pages to the history of the occupations of the age.

Each mission was expected to be able not only to carry on all trades, but also to manufacture the tools with which the trade was carried on. To a certain extent tools were brought from Spain and from Mexico, yet in the main the missions were self-sustaining and provided every article for their own consumption and use. They were, moreover, specially renowned for certain trades and famous for certain articles manufactured.

From well-authenticated records San Fernando Mission comes down to us as being especially skillful in handling iron. Before the flaming forge the men of this mission stood day and night making the anvil ring and the sparks fly. They taught the Indians to make chains; and so expert did their people become, that it was impossible to tell which was the original and which the copied article.

From their shops were turned the clever bear traps that enabled them to protect the mission herds from all wild beasts. Hammers, pulleys, flatirons, scissors, plowshares, scales for measuring gold and scales for measuring rations—all of these and many more are now remaining in well preserved relics. The friars of the mission were most adroit in the making of nails. These, while made by hand, were cleverly turned, pointed at the end very much more than are the nails now made, and fixed with a sort of hook-like point, so as to enable them to cling more securely than any other kind of nail. It was necessary that the nails that held their great wooden double doors together should be made well and durable.

An old cowbell is still on exhibition, which possesses a singularly sweet quality of tone. At evening time this musical monitor led the herds home and sounded well to the ears of the expectant herdsmen. In the same collection are found also iron hands that held the hubs intact for these great clayey vehicles used as wagons. These vehicles were called *carreta*. Bits of almost all tools that are still used to be seen there also in the famous collection made by Don Antonio Coronel, of the city of Los Angeles, and which is now located in the Chamber of Commerce.

The form of decoration which was used on the bridles was that of the *cochon*, or shell. This was used sometimes also on the saddles, though quite as frequently these were almost covered with Mexican dollars, never American. The places that were not so covered were many times beautifully carved in leather. Santa Ynez Mission was famous for the making of these fine saddles and for the most beautiful work in the preparation of the leather as well as for its decoration in clever hand carving. Among the descendants of old Spanish families now living in Southern California there are a number who still retain possession of these old saddles and some of the old leather work also. Upon these there is a valuation placed that exceeds that of any similar work now done, however excellent that work may be.

Special aptitude and individual talent made these two missions famous for iron and saddlery; but soil and climate, undoubtedly, had more effect in producing the excellence of wine manufactured in San Gabriel. Tons and tons of vintage were yearly hauled out from this famous wine-growing section. It is still giving a good yield, with fertile valleys, vineyard covered, stretching for miles in the yellow sunshine. As San Fernando was in the closest proximity, there is also the same reason for the success of that mission in brandy making, or *aguardiente*, literally fire water as it was then called.

The Indians were especially interested in the work for the church and in houses to be occupied by the padres. They loved the fathers with all the reverence of their childlike natures, and devoted the utmost affections to the service they gave them. They felled the great trees on the mountains about and brought them down as rafters for the missions and other buildings. The trade of stone cutting was especially taken up by them, from their familiarity with the making of stone implements used in earlier times. No service was too great, no stone too heavy for them to carry, in the beloved labor.

In the churches are still some remarkable relics of fresco work done by them, which possesses considerable delicacy and beauty. Their wood carving for benches, confessionals, pulpits and chairs is beautiful. There is still one handsome old hand carved chair in San Diego, one in San Juan Capistrano, and another at San Gabriel Mission.

The trade of theoppersmith was not unknown to them. The copper bowls which they made were finished with handsome decorations around the tops in repousse and were used on the altars and in the niches of the churches for holy water. Cement work done in the mission buildings themselves is of such remarkable character as to outwear even the stone which it holds in place. It is harder than flint at the end of more than one hundred and thirty years. Nor should the work of the Indian women be omitted. They became, under the guidance of the weavers and menders of the mission, very skillful in this work. They were also easily led from the art of basketry to that of Mexican drawn work. In this they gave ample scope to that peculiar form of imagination which is shown in the kindred art of their former years. With what patience they worked upon the beautiful pieces in pure white linen for the altar cloths and holy habiliments of the church and ministry.

San Antonio was justly celebrated for the manufacture of flour, San Luis Obispo for tiles, and San Solano, the farthest north of all the missions, for feather work. Every trade seems to have received a proper degree of attention, although some certain kinds of work excelled all others. This success gave an impetus to the work of the institution and brought it into favor with the home country. Notwithstanding all, there came a time when the friars were to be recalled. The secularization of the missions withdrew the Franciscans to Mexico; and now by a curious similitude the fate of the exiles from California is reversed, and those in Mexico are again exiled to California. They are returning and establishing schools in Los Angeles, at San Gabriel, and other places.

At the time of the first secularization all of the California missions responded to the call and abandoned the mission buildings, except Santa Barbara. There throughout the whole time the regular services has been maintained. Every morning and every evening such distinct ritual orders were observed as to keep up the form of the Franciscan mission work.

And there, at the present day, the faithful friar gardener still attends the flowers, fruits and vegetables, still turns the fertile soil with his miniature plow, and gathers the fruits of his labor at the time of the harvest. The members of this order are the most faithful adherents of the ministry of physical work; labor to them is part of religion. They do not, however, at present abjure every form of comfort in life and walk about without shoes. In personal appearance they are not even recognized hardly as priests among the people of the thoroughfare, for they dress in citizens' clothing when abroad, on most occasions.

At the missions, though, in regulation robe and cord they work at their trades. The shoemaker sits at his bench with tools and leather and patiently patches, cuts out, and sews on the work before him. In the tailor shops priests are engaged in cutting, fitting and pressing garments worn by the order. They are, however, aided in this day by the sewing machine, with which the old time mission tailors were not assisted. At the forge still stands the patient blacksmith, just as he did more than one hundred years long gone. The bellows respond as promptly to his touch, the anvil rings out as clear, and the sparks fly up just as they did for his illustrious predecessors. Time has not materially changed the situation. The ruddy flame lights up a face with dress and gown almost identical with the past.—*Scientific American.*

Funston on the Philippines.
General Funston, the captor of Aguinaldo, has reached San Francisco in advance of Judge Taft, and what he has to say about the state of affairs he left behind him in the Philippines should be made note of in order to compare it with what the civil governor is likely to say when he gets here. General Funston does not take stock in the pacification of the islands or in the stability of civil rule there. "I do not think," he says, "that in the present generation, without the aid of a strong military force, it will be possible to bring the natives under the absolute control of a civil government." He says we shall have to maintain an army of 40,000 men there for two or three years more just "to keep the insurrection down." And having kept it down for that length of time with 40,000 troops, he thinks perhaps thereafter "10,000 men will be enough to prevent an uprising."—*Harvard Times.*

Miss Ella Murray, a native of Missouri, who is eight feet one inch tall and weighs 400 pounds, will wed Edward Beunne, a cowboy of Helena, Mont., who is just eight feet tall. They are probably the tallest persons in the United States.

How Mitchell Lost a Big Fee.
In conversation the other day about the peculiar views that commercial men sometimes entertain about professional services Dr. S. Weir Mitchell told the Philadelphia Times the following story: "A very wealthy man from the West came to me about an attack of vertigo. He said that he had just returned from a trip to Europe, where he had consulted eminent specialists, but that they had failed to afford him any permanent relief. A physician in London," he said, "asked me why I did not make an attempt to be cured nearer home. I thought, on my way out West, I would stop over to see you."
"Has any physician who have visited looked into your ears?" I asked.
"No," was his reply.
"I made an examination of his ears, removed some wax and a substance that appeared to be hardened remnants of cotton wool. I sent him away then, and told him to come again in a day or two. He did so."
"Well," he exclaimed, "I am cured. How much do I owe you?"
"About \$50," I replied.
"As he drew a check he asked: 'Did you know when you first examined my ears that there are several things wrong with them? When I told him that I had a very fair conviction that I could be said: 'Well, you are a blanked fool. You should have said to me: 'I think I can cure you, and I will do so for \$10,000. No cure, no pay.' You would have got your money without a murmur."
"Oh," I said, "if you feel that way about it there are several little charities in which I am interested, and—"
"No, no," he interrupted, "that is not business. I have my cure, and you have the price you asked. The transaction is closed."

She Was Not Economical.
Benham—Do you remember that before we were married you said you could never be a poor man's wife?
Mrs. Benham—Well, I wasn't, was I?
Benham—No, but you will be soon if you keep on at the rate you are going now.
A LEGACY OF THE GRIP.—Is often a run-down system. Weakness, nervousness, lack of appetite, energy and ambition, with disordered liver and kidneys often follow an attack of this wretched disease. The greatest need then is Electric Bitters, the splendid tonic, blood purifier and regulator of Stomach, Liver and Kidneys. Thousands have proved that they wonderfully strengthen the nerves, build up the system, and restore to health and good spirits after an attack of Grip. If suffering, try them. Only 50c. Perfect satisfaction guaranteed by Green's Pharmacy.

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PURE MILK AND BUTTER THE YEAR ROUND FROM ROCK FARMS.
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Medical.
HEARKEN YE TO THE VOICE OF BELLEFONTE PEOPLE
If you will but listen to your friends and neighbors, they will tell you how the pains and aches of a bad back, the annoyance of primary troubles, the nervousness, the restlessness that come from kidney ills can be relieved and cured. Read what one Bellefonte citizen says:
Mrs. J. Cowler, of Bishop Street, says: "I was very bad with my back and head. I suffered pain in both and was very restless besides being so tired all the time that I could hardly keep myself about. I was very lame across my kidneys and bending over or being on my feet much was extremely painful. Reading about Doan's Kidney Pills and seeing them so highly recommended for these troubles I procured them from F. Potts Green's drug store. They gave me positive relief, caused me to sleep well, stopped the pains, removed the lameness and invigorated me generally.
For sale by all dealers. Price 50 cents. Foster-McMillan Co., Buffalo, N. Y., sole agents for the U. S. Remember the name—Doan's—and take no substitute."

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ONCE IS ENOUGH TO SEE.
Gustave Dore's portrait of Dante is worth seeing—once. But once is enough. Some such look you notice on the faces of those who have suffered, and still suffer, much physical pain; people subject to rheumatism, gout, neuralgia, periodic headache, lumbago, or pain from some old lesion. This pain habit puts its marks on them, as the custom of handling ropes crooks a sailor's fingers; or as to much riding of a bicycle stamps a worried expression on certain faces. No wonder people said of the Italian poet as he passed along, "There goes THE MAN WHO NEVER LAUGHS."

The complaints above named all yield to the action of Benson's Porous Plasters, and quickly too. Not only those, but colds and coughs, kidney and liver affections, all congestions and muscular strains, diseases of the chest, asthma and all ailments which are open to external treatment. It is frequently said that Benson's Plaster is *Primo Master*. It cures when others are not even able to relieve. For thirty years the leading external remedy. The old-style plasters, as well as salves, liniments, oils, etc., have little or no efficacy as compared with it. Use it. Trust it. Keep it in the house. Ask for Benson's Plaster; take no other. All druggists, or we will prepay postage on any number ordered in the United States on receipt of 25c each.
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CENTRAL RAILROAD OF PENNA.
Condensed Time Table.
Bellefonte & Snow Shoe Branch.
Time Table in effect on and after Nov. 24, 1901.

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TRAVELERS GUIDE.
PENNSYLVANIA RAILROAD AND BRANCHES.
Schedule in effect Nov 24th, 1901.
Leave Bellefonte, 8:53 a. m., arrive at Tyrone 11:05 a. m., at Altoona, 1:10 p. m., at Pittsburg, 5:50 p. m.
Leave Bellefonte 1:05 p. m., arrive at Tyrone, 2:20 p. m., at Altoona, 3:10 p. m., at Pittsburg, 6:55 p. m.
Leave Bellefonte, 4:44 p. m., arrive at Tyrone, 6:00, at Altoona, 6:50, at Pittsburg, 10:45 a. m.
Leave Bellefonte, 11:05 a. m., arrive at Tyrone, 11:55, at Altoona, 12:45, at Pittsburg, 5:47 p. m.
Leave Bellefonte, 4:44 p. m., arrive at Tyrone, 6:00, at Altoona, 6:50, at Pittsburg, 10:45 a. m.
Leave Bellefonte, 1:05 p. m., arrive at Lock Haven 2:10 p. m., arrive at Buffalo, 7:40 p. m.
Leave Bellefonte, at 8:16 p. m., arrive at Lock Haven, at 9:15 p. m.
Leave Bellefonte, 9:32 a. m., arrive at Lock Haven 10:30, leave Williamsport, 12:40 p. m., arrive at Harrisburg, 3:15 p. m., at Philadelphia, at 6:23 p. m.
Leave Bellefonte, 1:05 p. m., arrive at Lock Haven 2:10 p. m., arrive at Williamsport, 2:45 p. m., Harrisburg, 5:00 p. m., Philadelphia, at 8:10 p. m.
Leave Bellefonte, 8:16 p. m., arrive at Lock Haven, 9:15 p. m., leave Williamsport, 11:30 a. m., arrive at Philadelphia, at 1:23 a. m.
Leave Bellefonte, at 6:40 a. m., arrive at Lewisburg, 9:05 a. m., at Montandon, 9:15, Harrisburg, 11:30 a. m., Philadelphia, 3:17 p. m.
Leave Bellefonte, 2:15 p. m., arrive at Lewisburg, 4:45, at Harrisburg, 6:50 p. m., Philadelphia, at 10:20 p. m.

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Sweet, Mild Cured Hams, Breakfast Bacon and Dried Beef.
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OLIVES, an excellent bargain at 25c. doz.
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