

i cannot resist citing here a passage from Camille Lemonnier that harmonizes with my idea:

"Nature has given to the fingers of woman a charming art, which she knows by instinct and which is peculiarly her own, as silk to the worm and lacework to the swift and subtle spider. She is the poet, the interpreter of her own grace and ingenuousness, the spinner of the mystery in which her wish to please arrays itself. All the talent she expends in her effort to equal man in the other arts is never worth the spirit and conception wrought out through a bit of stuff in her skillful hands.

"Well, I wish that this art were more honored than it is. As education should consist in thinking with one's mind. feeling with one's heart, expressing the little personalities of the inmost, invisible 'I'-which, on the contrary, are repressed, leveled down, by conformity-I would that the young girl in her novitiate of womanhood, the future mother, might early become the little exponent of this art of the toilet-her own dressmaker, in short-she who one day shall make the dresses of her children, but with the taste and the gift to improvise, to express herself in that masterpiece of feminine personality and skill, a gown, without which a woman is no more than a bundle of rags." The dress you have made for yourself is almost always the most becoming, and, however that may be, it is the one that pleases you most. Women of leisure too often forget this; working women also in city and country alike. Since these last are costumed by dressmakers and milliners in very doubtful imitation of the modish world, grace has almost disappeared from their dress. And has anything more surely the gift to please than the fresh apparition of a young working girl or a daughter of the fields wearing the costume of her country and beautiful from her simplicity alone?

These same reflections might be applied to the fashion of decorating and arranging our houses. If there are toilets which reveal an entire conception of life, hats that are poems, knots of ribbon that are veritable works of art, so there are interiors which after their manner speak to the mind. Why, under pretext of decorating our homes. do we destroy that personal character which always has such value? Why have our sleeping rooms conform to those of hotels, our reception rooms to waiting rooms, by making predominant a uniform type of official beauty? What a pity to go through the houses of a city, the cities of a country, the countries of a vast continent, and encounter everywhere certain forms identical, inevitable, exasperating by their repetition! How aesthetics would gain by more simplicity! Instead of this luxury in job lots, all these decorations, pretentious, but vapid from iteration, we should have an infinite variety; happy improvisations would strike our eyes, the unexpected in a thousand forms would rejoice our hearts, and we should rediscover the secret of impressing on a drapery or a piece of furniture that stamp of human personality which makes certain antiques priceless. Let us pass at last to things simpler still; I mean the little details of housekeeping which many young people of our day find so unpoetical. Their contempt for material things, for the humble cares a house demands, arises from a confusion very common, but none the less unfortunate, which comes from the belief that beauty and poetry are within some things, while others la k them; that some occupations are d stinguished and agreeable, such as cul ivating letters, playing the harp, and that others are menial and disagreeable, like blacking shoes, sweeping aid watching the pot boil. Childish error! Neither harp nor broom has anything to do with it. All depends on the hand in which they rest and the spirit that moves it. Poetry is not in things; it is in us. It must be impressed on objects from without, as the sculptor impresses his dream on the marble. If our life and our occupations remain too often without charm in spite of any outward distinction they may have it is because we have not known how to put anything into them. The height of art is to make the inert live and to tame the savage. I would have our young girls apply themselves to the development of the truly feminine art of giving a soul to things which have none. The triumph of woman's charm is in that work. Only a woman knows how to put into a home that indefinable something whose virtue has made the poet say, "The house top rejoices and is glad." They say there are no such things as fairies or that there are fairies no longer, but they know not what they say. The original of the fairies sung by poets was found and is still among those amiable mortals who knead bread with energy, mend rents with cheerfulness, nurse the sick with smiles, put witchery into a ribbon and genius into a stew.

consumption. Many of the rich do not implacable tyrant is the tyrant himself exercise this tact and so are greatly wanting in pity and discretion. Are they not unreasonable to complain of envy after having done everything to provoke it? But the greatest lack is that want of

discernment which leads men to ground their pride in their fortune. To begin with, it is a childish confusion of thought to consider wealth as a personal quality. It would be hard to find a more ingenuous fashion of deceiving oneself as to the relative value of the container and the thing contained. I have no wish to dwell on this question. It is too painful. And yet one cannot resist saying to those concerned: "Take make it valid in the eyes of others we care; do not confound what you possess with what you are. Go learn to know the underside of worldly splendor. that you may feel its moral misery and its puerility." The traps pride sets for us are too ridiculous. We should distrust association with a thing that makes us hateful to our neighbors and

robs us of clearness of vision. He who yields to the pride of riches forgets this other point, the most important of all, that possession is a public trust. Without doubt individual wealth is as legitimate as individual ferule nor threats, yet they achieve evexistence and liberty. These things are inseparable, and it is a dream pregnant with dangers that offers battle to such fundamentals of life. But the individual touches society at every point, and all he does should be done with the whole in view. Possession, then, is less a privilege of which to be himself, but that he has made them in proud than a charge whose gravity advance. In the command of a man should be felt. As there is an apprenticeship, often very difficult to serve, for the exercise of every social office, so this profession we call wealth demands

an apprenticeship. To know how to be rich is an art, and one of the least itself rich in hidden beauties, in ateasy of arts to master. Most people, strengthen, magnetize their soldiers: rich and poor alike, imagine that in opulence one has nothing to do but to prodigies. With them one feels himself hand. To be oneself, to realize in one's take life easy. That is why so few natural place the kind of beauty which men know how to be rich. In the hands through fire, as the saying has it, and is fitting there-this is the ideal: How the mission of woman broadens and of too many wealth, according to the deepens in significance when it is sumgenial and redoubtable comparison of med up in this: To put a soul into the Luther, is like a harp in the hoofs of an ass. They have no idea of the man- the humble-this arrogance of underinanimate and to give to this gracious spirit of things those subtle and winner of its use. some outward manifestations to which

So when we encounter a man at once rich and simple-that is to say, who considers his wealth as a means of fulfilling his mission in the world-we should offer him our homage, for he is surely mark worthy. He has surmounted obstacles, borne trials and triumphed in temptations, both gross and

nate between the contents of his pocketbook and the contents of his head or heart, and he does not estimate his fellow men in figures. His exceptional a better, stronger, serener life are position, instead of exalting him, makes him humble, for he is very sensible of how far he falls short of reaching the level of his duty. He has remained a man. That says it all. He in spite of this, how greatly would is accessible, helpful and far from social relations be simplified if we put making of his wealth a barrier to sepanother spirit into mapping out our arate him from other men; he makes it plan of outward necessities! Be well a means for coming nearer and nearer persuaded that it is not primarily dif- to them. Although the profession of ferences of class and occupation, dif. riches has been so dishonored by the ferences in the outward manifesta- selfish and the proud, such a man as tions of their destinies, which embroil this always makes his worth felt by every one not devoid of a sense of jus tice. Each of us who comes in contact with him and sees him live is forced to look within and ask himself the ques-On the contrary, as every one knows, tion, "What would become of me in the most violent shocks come when such a situation-should I keep this modesty, this naturalness, this uprightwar worse than civil war. But that ness which uses its own as though it belonged to others?" So long as there is a human society in the world, so long as there are bitterly conflicting interests, so long as envy and egoism exist on the earth, nothing will be worthier of honor than wealth permeated by the spirit of simplicity. And it will do more than make itself forgiven; it will make itself beloved. More dangerous than pride inspired by wealth is that inspired by power, and I mean by the word every prerogative that one man has over another, be it unlimited or restricted. I see no means of preventing the existence in the world of men of unequal authority. Every organism supposes a hierarchy of powers; we shall never escape from that law. But I fear that if the love of power is so widespread the spirit of power is almost impossible to find. From wrong understanding and misuse of it those who keep even a fraction of authority almost everywhere succeed in compromising it. Power exercises a great influence over him who holds it. A head must be very well balanced not to be disturbed by it. The sort of dementia which took possession of the Roman emperors in the time of their worldwide rule is a universal malady whose symptoms belong to all times. In every man there sleeps a tyrant, await ing only a favorable occasion for wak ing. Now, the tyrant is the worst en emy of authority, because he furnisher us its intolerable caricature, whence come a multitude of social complications, collisions and hatreds. Every man who says to those dependent on him, "Do this because it is my will and pleasure," does ill. There is within each one of us something that invites us to resist personal power, and this something is very respectable, for at bottom we are equal, and there is no one who has the right to exact obedience from me because he is he and I am I. If he does so his command degrades me, and I have no right to suffer myself to be degraded. One must have lived in schools, in workshops, in the army, in government offices, he must have closely followed the relations between masters and servants, have observed a little everywhere where the supremacy of man exercises itself over man, to form any idea of the injury done by those who use power arrogantly. Of every free soul they make a slave soul, which is to say the soul of a rebel. And it appears that this result, with its social disaster, is most certain when he who commands is least removed from the station of him who obeys. The most

under authority. Foremen and overseers put, more violence into their dealings than superintendents and employers. The corporal is generally harsher than the colonel. In certain families where madam has not much more education than her maid the relations be tween them are those of the convict and his warder. And woe everywhere to him who falls into the hands of a subaltern drunk with his authority! We forget that the first duty of him who exercises power is humility. Haughtiness is not authority. It is not

we who are the law; the law is over our heads. We only interpret it, but to must first be subject to it ourselves. To command and to obey in the society of men are, after all, but two forms of the same virtue-voluntary servitude. If you are not obeyed, it is generally because you have not yourself obeyed first.

The secret of moral ascendency rests with those who rule with simplicity. They soften by the spirit the harshness of the fact. Their authority is not in shoulder straps, titles or disciplinary measures. They make use of neither erything. Why? Because we feel that they are themselves ready for everything. That which confers upon a man the right to demand of another the sacrifice of his time, his money, his passions, even his life, is not only that he is resolved upon all these sacrifices animated by this spirit of renunciation there is a mysterious force which communicates itself to him who is to obey and helps him do his duty.

In all the provinces of human activity there are chiefs who inspire, under their direction the troops do capable of any effort, ready to go

if he goes it is with enthusiasm. But the pride of the exalted is not the only pride; there is also the pride of lings, fit pendant to that of the great. The root of these two prides is the same. It is not alone that lofty and imperious being, the man who says, "I am the law," that provokes insurrection by his very attitude: it is also

that pigheaded subaltern who will not

admit that there is anything beyond

his knowledge. There are really many people who find all superiority irritating. For them every piece of advice is an offense, every criticism an imposition, every order an outrage on their liberty. They would not know how to submit to rule. To respect anything or anybody would seem to them a mental aberration. They say to people after their fashion. "Beyond us there is nothing."

To the family of the proud belong also those difficult and supersensitive people who in humble life find that their superiors never do them fitting honor, whom the best and most kindly do not succeed in satisfying and who go about

### Collecting Rents

"Sir. ivg a prosperous-looking passer-by, "would you kindly favor a worthy but unfortunate fellowman with a few pence?"

other, as he put his hand in his pocket. "Sir," replied the viotim of hard luck, as he held up a tattered coat sleeve and smiled grimly, "I've been collecting rents for some time past."-Tit-Bits.

apologize for coming so late, but the cars''that bother me."

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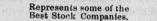
"What is your occupation?" asked the

"Ob," she interrupted coldly, "I don't mind late comers. It's the late stayers

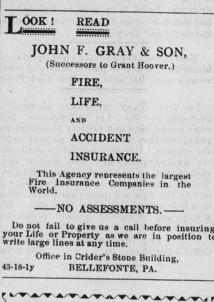
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### Travelers Guide.

DENNSYLVANIA RAILROAD 'AND Schedule in effect Nov. 27th 1904.

Schedule in effect Nov. 27th 1904.
Schedule in effect Nov. 27th 1904.
VIA TYBONE-WESTWARD.
Leave Bellefonte, 9.53 a. m., arrive at Tyrone, 11.05 a. m., at Altoona, 1.00 p. m., at Pittsburg, 5.50 p. m.
Leave Bellefonte 1.05 p. m., arrive at Tyrone, 2.10 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, 7.05, at Pittsburg, 2.40 p. m., at Philadelphia, 5.47. p. m.
Leave Bellefonte, 9.53 a. m., arrive at Tyrone, 11.05, a. m. at Harrisburg, 2.40 p. m., at Philadelphia, 5.47. p. m.
Leave Bellefonte, 1.05 p. m., arrive at Tyrone, 2.10 p. m., at Harrisburg, 6.35 p. m., at Philadelphia, 10.47 p. m.
Leave Bellefonte, 4.44 p. m., arrive at Tyrone, 6.00 p. m., at Harrisburg, 6.35 p. m., at Philadelphia, 10.47 p. m.
Leave Bellefonte, 4.44 p. m., arrive at Tyrone, 6.00 p. m., at Harrisburg, at 10.00 p. m. Philadelphia, 4.23 a. m.
VIA LOCK HAVEN-WESTWARD.
Leave Bellefonte, 1.25 p. m., arrive at Lock Haven 2.10 p. m., atrive at Buffalo, 7.40 p. m.
VIA LOCK HAVEN-WESTWARD.
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Leave Bellefonte, 9.32 a. m., arrive at Lock Haven 10.30, a. m. leave Williamsport, 12.35 p. m., arrive at Barrisburg, 3.20 p. m., at Philadelphia at 6.23 p. m.
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10.30, a. m. leave Williamsport, 12.35 p. m., arrive at Harrisburg, 3.20 p. m., at Philadelphia at 6.23 p. m.
Leave Bellefonte, 1.25 p. m., arrive at Lock Haven 2.10 p m., leave Williamsport, at 2.53, p. m., arrive Harrisburg, 5.00 p. m., Philadelphia 7.35 p. m.
Leave Bellefonte, 8.16 p. m., arrive at Lock Haven 9.15 p. m., leave Williamsport, 1.35 a. m., arrive at Harrisburg, 4.16 a. m., arrive at Philadelphia at 7.17 a. m.
Leave Bellefonte, at 6.40 a. m., arrive at Lock Haven 9.15 p. m., leave Williamsport, 1.35 a. m., arrive at Harrisburg, 4.16 a. m., arrive at Philadelphia at 7.17 a. m.
Leave Bellefonte, at 6.40 a. m., arrive at Lewisburg, 11.30 a. m., Philadelphia, 3.17 p. m.
Leave Bellefonte, 2.00 p. m., arrive at Lewisburg, 4.25, p. m. at Harrisburg, 6.60 p. m., Philadelphia, 9.05 a. m., Wontandon, 9.15, Harrisburg, 4.25, p. m. at Harrisburg, 6.60 p. m., Philadelphia, 4.26, p. m. at 10.47 p. m.
For full information, time tables, &c., call on ticket agent, or address Thos. E. Watt. Passenger Agent Western District, No.360 Fifth Avenue, Pittsburg.

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M IXI dX 

oneself up to longings for a poor imitation of others' finery? CHAPTER XII.

PRIDE AND SIMPLICITY IN THE INTER-COURSE OF MEN.

tine things. Yet there is a kind of

ministering beauty which may make

its way everywhere-the beauty which

springs from the hands of our wives

and daughters. Without it what is

the most richly decorated house? A

dead dwelling place. With it the bar-

est home has life and brightness.

Among the forces capable of trans-

forming the will and increasing happi-

ness there is perhaps none in more

universal use than this beauty. It

knows how to shape itself by means

of the crudest tools in the midst of

the greatest difficulties. When the

dwelling is cramped, the purse limited.

the table modest, a woman who has

the gift finds a way to make order,

fitness and convenience reign in her

house. She puts care and art into

everything she undertakes. To do well

what one has to do is not in her eyes

the privilege of the rich, but the right

of all. That is her aim, and she knows

how to give her home a dignity and an

attractiveness that the dwellings of

princes, if everything is left to mer-

Thus understood life quickly shows

tractions and satisfactions close at

cenaries, cannot possess.

would perhaps be difficult to find a more convincing example than pride to show that the obstacles to

rather in us than in circumstances. The diversity and, more than that, the contrasts in social conditions give rise inevitably to all sorts of conflicts. Yet,

covet what one has not and to give

# subtle. He does not fail to discrimi-

## the most brutish of human beings is sensible! Is not this better than to

It is indisputable that the culture of the fine arts has something refining about it and that our thoughts and acts are in the end impregnated with that which strikes our eyes. But the exercise of the arts and the contemplation of their products are restricted privileges. It is not given to every one

If such were the case, we should find an idyllic peace reigning among colleagues and all those whose interests and lot are virtually equivalent. equal meets equal, and there is no which above all things else hinders men from good understanding is pride. It makes a man a hedgehog, wounding every one he touches. Let us speak first of the pride of the great.

What offends me in this rich man passing in his carriage is not his equipage, his dress or the number and splendor of his retinue. It is his contempt. That he possesses a great fortune does not disturb me, unless I am badly disposed. But that he splashes me with mud, drives over my body, shows by his whole attitude that I count for nothing in his eyes because I am not rich, like himself-this is what disturbs me, and righteously. He heaps suffering upon me needlessly. He humiliates and insults me gratuitously. It is not what is vulgar within me, but what is noblest, that asserts itself in the face of this offensive pride. Do not accuse me of envy. I feel none. It is my manhood that is wounded. We need not search far to illustrate these ideas. Every man of any acquaintance with life has had numerous experiences which will justify our dictum in his eyes.

In certain communities devoted to material interests the pride of wealth dominates to such a degree that men are quoted like values in the stock market. The esteem in which a man is held is proportionate to the contents of his strong box. Here "society" is made up of big fortunes, the middle class of medium fortunes. Then come people who have little, then those who have nothing. All intercourse is regulated by this principle. And the relatively rich man who has shown his disdain for those less opulent is crushed in turn by the contempt of his superiors in fortune. So the madness of comparison rages from the summit to the base. Such an atmosphere is ready to perfection for the nurture of the worst feeling. Yet it is not wealth. but the spirit of the wealthy, that must be arraigned.

Many rich men are free from this gross conception—especially is this true of those who from father to son are accustomed to ease-yet they sometimes forget that there is a certain delicacy in not making contrasts too marked. Suppose there is no wrong in enjoying a large superfluity, is it indispensable to display it, to wound the eyes of those who lack necessities, to flaunt one's magnificence at the doors of poverty? Good taste and a sort of modesty always hinder a well man from talking of his fine appetite, his sound sleep, his exuberance of spirits, in the presence of one dying of

succeed in satisfying and who go about their duties with the air of a martyr. At bottom these disaffected minds have too much misplaced self respect. They do not know how to fill their place sim- ply, but complicate their life and that of others by unreasonable demands and morbid suspicions. ( <i>To be Continued.</i> ) Business Notice.	5,000 loss of both reet, 5,000 loss of both hands, 5,000 loss of one hand and one foot, 2,500 loss of either hand, 2,500 loss of either foot, 630 loss of one eye, 25 per week, total disability:	$\begin{array}{c} 5 \ 37 \\ \hline 5 \ 35 \ 1 \ 46 \\ 5 \ 28 \ 1 \ 40 \\ 5 \ 21 \ 1 \ 28 \\ 5 \ 03 \ 1 \ 22 \\ 4 \ 56 \ 1 \ 17 \\ 4 \ 53 \ 1 \ 22 \\ 4 \ 56 \ 1 \ 17 \\ 4 \ 53 \ 1 \ 14 \\ 4 \ 44 \ 1 \ 05 \\ 4 \ 32 \ 12 \ 55 \\ 4 \ 32 \ 12 \ 55 \\ 4 \ 32 \ 12 \ 55 \\ 4 \ 34 \ 12 \ 38 \\ 4 \ 05 \ 12 \ 16 \\ 3 \ 45 \ 12 \ 10 \\ 12 \ 16 \\ 3 \ 45 \ 12 \ 10 \\ 7 \ 10 \ 12 \ 10 \\ 7 \ 10 \ 10 \ 10 \\ 7 \ 10 \ 10 \ 10 \\ 7 \ 10 \ 10 \ 10 \\ 7 \ 10 \ 10 \ 10 \\ 7 \ 10 \ 10 \ 10 \ 10 \\ 7 \ 10 \ 10 \ 10 \ 10 \\ 7 \ 10 \ 10 \ 10 \ 10 \ 10 \\ 7 \ 10 \ 10 \ 10 \ 10 \ 10 \ 10 \\ 7 \ 10 \ 10 \ 10 \ 10 \ 10 \ 10 \ 10 \ $
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St., says: "I used to suffer very much with a weakness of the back and severe pains through my loins. It kept me in constant misery and I seemed to be un- able to find any relief, until I got Doan's Kidney Pills at F. Poits Green's drug store and used them. They reached the spot and in a short time my strength re- turned. I have never had any trouble of the kind since and am glad to recom- mend Doan's Kidney Pills not only be- cause they helped me out because I know of others who have also found re- lief in the same way, and I have yet to hear of a case in which this remedy has failed to give satisfaction." For sale by all dealers. Price 50 cents. Foster Milburn Co., Buffalo, New York.	(N. Y. Central & Hudson River K. R.) 11 45 8 38Jersey Shore 3 16 7 50 12 20 9 10 Arr. J WMs'PORT J Lve 2 40 47 20 12 29 11 30 Lve WMs'PORT J Arr. 2 25 6 50 (Phila. & Reading Ry.) (Phila. & Reading Ry.) 10 40 9 02PHILA	W         A           P. M.         A           3 50         3 39           3 39         3 34           3 39         3 34           3 324         3 34           3 324         3 324           3 324         3 324           3 324         3 324           3 324         3 324           3 324         3 324           3 3 24         3 324           3 3 24         3 324           3 3 24         3 324           9         3 19           2 560         2 560           P. M. A
Foster-Milburn Co., Buffalo, New York, sole agents for the United States. Remember the name-Doan's-and take no other. 50-10	BELLEFONTE         CENTRAL ROAD.         RAIL- ROAD.           Schedule to take         effect Monday, Apr. 3rd, 1899.           WESTW RD read down †No.5 †No.8 10         STATIONS.         Fread up fNo.2 †No.4           P. M. A. M. A.M. LY         Ar. 4 00 10 30 6 30Belleforte 4 07 10 37 6 35Coleville 8 40 2 106 15         8 40 2 106 15           A 10 10 426 38         MortisS 40 2 106 15         8 40 2 106 15	BELLEFO           Time Table           Mix   Mix             5 00 9 58; Li           5 10 10 01           5 20 10 04           5 30 fito 14           5 35 fito 18           6 40 11 26 A           P. M. A. M.
RUDYS PILE SUPPOSITORY D. Matt. Thompson, Supt. Graded Schools, Statesville, N. C., writes: "I can say they do all you claim for them." Dr. S. M. Devore, Raven Rock, W. Va, writes: "They give uni- versal satisfaction." Dr. H. D. McGill, Clarks- burg, Tenn., writes: "In a practice of 23 years I have found no remedy to equal yours." Price, 50 cents. Samples Free. Sold by Druggists, and in Bellefonte by C. M. Parrish Call for Free Sample. 19-20-1y MARTIN RUDY, Lancaster, Pa.	4       15       10       47       6       43	"f" stop on W, W. ATTE General J M MONEY and to-14-lyr.

ays there is one train each way on the t runs on the same schedule as the ain leaving Tyrone at 8:10 a. m., week d the afternoon train leaving Lock ISBURG & TYRONE RAILROAD. Nov. 29th 1903. WESTWARD 
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 1 45</td MAIL.| EXP. STATIONS Bellefont .Axer .....Axemann.... ....Pleasant Gap. .......Peru...... ...Dale Summit. .....Oak Hall.... .....Oak Hall.... Penn's Cave. sing Spring. Paddy Mountain. .Cherry Ru Weike Lv. P. M BURG & TYRONE RAILROAD. UPPER END. WESTWARD Nov. 29th.1903 A. M. P. M. 10 C5 4 306 10 21 4 326 10 27 4 42 10 33 4 50 10 41 4 57 10 49 5 07 M. Ar. .....Scotia..... ....Fairbrook.... Lve. Dungarvin... 10 49 arrior's Mark 11 20 Pennington... 11 30 ...Stover..... 11 42 . Tyrone..... 11 54 "Pennington... M. Lve. Ar. A.M. P. M. ONTE & SNOW SHOE BRANCH. in effect on and after Nov. 29th 1903. Stations. | Mix | Mix Bellefonte ...Milesburg...... Snow Shoe Int..... School House..... signal. Week days only. RBURY. J R. WOOD. General Pa Ioney to Loan. TO LOAN on good security J. M. KEICHLINE, Att'y at Law