

THE GREATEST OF SELF MADE MEN—Rev. Robert Collier.

By L. A. Miller.

I have an admiration for self made men. I have made a study of them to some extent, and from careful observations, I sincerely believe Robt. Collier the greatest in the world. Numerous observers trace a personal resemblance of Robt. Collier to Henry Ward Beecher. Both gentlemen were physically large, heavy, solid men, endowed with strength, vigor, and power of endurance. Their fathers were blacksmiths, who bequeathed to their children sound health and strong lungs, with, to human appearance, a long lease of life. They were bold, plucky and original and had an inclination to seize the bit in the mouth and run away with those who dare follow, heedless of a straight and narrow track, into a broader area, not walled in by creeds, nor barred by toll-gates of sectarian sentiment.

They possess the gift of fancy, they are humane, generous and overflowing with emotion—just one little incident regarding Henry Ward Beecher, over a half century ago, the writer being one of the original charter members (and now the last one living) of the Logan Hose Co. of Bellefonte; the organization being in its infancy felt the need of money to further their interests. The writer was instructed to inquire of Mr. Beecher for his consideration for delivering one of his famous lectures. He replied saying I will cheerfully come—my price is \$200. Yours in Christ—one of the boys remarked that seems like a Christly big price. However, we ordered the distinguished Divine to report on a certain date, which he did; we had a packed hall, paid the Rev'd his \$200 and fortunately had quite a handsome balance to place to our credit.

Now then to my topic—Mr. Collier was principally self-taught, being the graduate of a smithy, where he picked up items of intelligence from borrowed books while blowing the bellows, fixing the facts in his memory when striking the hot iron. While young Collier was working at his trade in England as a journeyman blacksmith, and airing his eloquence on Sundays, as a Methodist exhorter, he proved a great centre of attraction.

The people flocked to his church like particles to the magnet. It goes without saying that Mr. Collier was gifted with clear common sense, which often, when stirred with feeling approximated to genius—indeed, he had the plain, honest earnest and enthusiastic manner of speech and flow of thought which we baptize with our tears, and call eloquence. He had a talent for thinking, and the courage to say what he thinks. He struck for what he considered "the right and the truth" as hard as he ever smote the red hot metal in the anvil, and the sparks of his idealism flew in all directions, falling in fire upon the hearts of his appreciative hearers to warm and inspire them with the hope and zeal for the cause of humanity and justice. From the repertoire of his experience, he presented facts and illustrations which commanded attention. Phenologically speaking, he had a very large comparison and large causality. Hence he reasoned well—more, however, by the use of illustrations than from effect to cause, and back again; and yet he was not deficient in the use of the latter variety of logic. He had a great flow of choice language, using generally the simplest Saxon preferring the strong "hooks of steel" to the woven syllables of silk to hold his thoughts together in his essays and discourses. Unlike some of his cloth, he did not soften a reproof nor smooth his denunciations of selfishness to please the offenders—neither did he "stroke the sinner against the fur," to start the electricity of his wrath.

A gentleman once stopped his horse near a smithy in a Yorkshire village. On entering it, he hardly arrested the attention of a boy who seemed to be absorbed in the work of blowing the bellows. Closer observation revealed the presence of a book, placed on a shelf near the lad's head, with its pages kept open by two bits of iron. Each time he brought down the bellows or released it, he appeared to catch a sentence from the book. That boy was Robert Collier, who was born December 8, 1823, at Keichley, a village in Yorkshire, England. His father was an uneducated blacksmith, though regarded as one of the best workmen at the forge in Yorkshire. In 1844, while working at his trade, without warning he fell dead. Robert was sent to school quite early in his childhood and remained four years, and this was all the schooling he ever had.

He quickly learned to read, and soon became thoroughly conversant with the few books owned by his parents, viz: The Bible, the "Young Man's Companion," "Pilgrim's Progress," and "Robinson Crusoe." His father was then living at Fewstone Parish where the children of the poor worked in the linen factories, and from eight or nine to fourteen Robert's life was spent in this way. Then he left the linen factory and was apprenticed to a blacksmith at Ilkley; and to the twelve years spent at the Ilkley forge, he doubtless owed a strength of lungs and a robust frame exceedingly rare in the clerical profession. While at Ilkley all the money he could save was invested in books which he kept on a shelf in the smithy, and as he blew the bellows he kept an open volume before him, and snatched now and then a sentence as has been described. He made many a good horse shoe and was always proud of his achievement in this direction, during that apprenticeship his future was decided. In 1847, influenced by the Rev. N. N. Bland, of Montreal, Canada, who at the time made a deep impression on the Yorkshireman, Mr. Collier was converted to Methodism, and in the following year, while still wielding the hammer at Ilkley on week days he attended the neighboring Methodist's chapels on Sundays. His first experience in preaching was gained in this manner, at the same

time he continued his studies assiduously, and gradually prepared himself for his life-work as a minister. In 1850 he concluded to emigrate to America, and it was on the 11th of May that he landed in this country, accompanied by his wife, and a week later went to work at his trade in Shoemakerstown, Pa. Having brought letters introducing him to the Philadelphia conference he was granted a license as a local preacher. At Shoemakerstown, as at Ilkley, he pursued his trade as a smith on work days, and on Sundays exhorted in the little chapels wherever he could find an audience. It was customary then for local preachers to support themselves mainly, and for the ten years he thus labored, what salary he received from the conference amounted as he himself said, to "one almanac, various little household necessaries and ten dollars in money." Later Mr. Collier became the preacher of the second Unitarian society of Chicago, the new church grew so rapidly that a new edifice was built, which has been widely known as Unity Church, the congregation becoming one of the largest and most flourishing in the northwest. Mr. Collier was regarded one of the features of the great lake city, and inseparably identified with Unity Church. After twenty years of hard work in connection of the society, he hesitatingly decided to accept the urgent invitation of the church of the Messiah in New York city.

It seems strange, but it looks as though there is something in a trade as well as in a name. Eihu Burritt was a learned blacksmith; Lyman Beecher was a logical and eloquent blacksmith. Does the iron get into the blood of the blacksmiths, without getting into their souls? Is the flame on the forge a beacon that lures wisdom and industry to join with ambition in search for knowledge and fame? Can the music of the ringing anvil drive away sloth and indolence and soothe the evil passions and appetites of the bronzed heroes of labor? Is it possible that the sparks flying in showers under the thunder of the hammer suggests stars of thought in the firmament of fancy and imagination?

Is the physical exertion that conquers the resistance of the obstinate metal and moulds it to suit the taste of the workman conducive to self-management? When they strike, they strike for wages, and with honest sweat they win honest bread. They earn their bread before they eat it, and they are strangers to indigestion and the "blues." Longfellow, who was proud of his relationship to a blacksmith, has made him immortal. The man who steps from the forge to the rostrum and rises and arises to distinction as a teacher of multitudes, reflects honor upon humanity; but he who is ashamed of labor, and yet eats the food others have earned, is like the fifth wheel of a wagon, out of place.

Real Estate Transfers.

- Simon Giff, et ux, to Jennie M. Brooks, tract in Philipsburg; \$3,000.
- Alfred G. Fleckenstein, et ux, to Simon Giff, tract in Philipsburg; \$500.
- Irvin B. Showers, et ux, to Chester P. Miles, tract in Milesburg; \$200.
- Augustus Witherite's heirs to Fred M. Witherite, tract in Union township; \$3,000.
- Adam H. Krumrine, et ux, to Martin W. Lisse, tract in State College; \$675.
- Alice T. Weaver, et bar, to Emaline Nelson, tract in Bellefonte; \$100.
- Harold I. Holly, et ux, to Grant Heaton, tract in Rush township; \$1.
- John H. Croft, et ux, to Joseph B. Merryman, tract in Snow Shoe; \$10.
- Annie Cakalasski to Demetrey Saffron, tract in Rush township; \$7,000.
- Mary J. Daley, et al, to William A. Heverly, et ux, tract in Curtin township; \$1,600.
- A. J. Flegal, et ux, to H. D. Bigelow, et ux, tract in Philipsburg; \$4,500.
- Harry Dukeman, sheriff, to H. L. Orr, tract in Spring township; \$44.35.
- Caroline Maize's heirs to Joshua Rossman, tract in Aaronsburg; \$1,805.
- Mrs. Lew Levi to John Quici, et ux, tract in Bellefonte; \$800.
- Tammie L. Keller to John Wilson, tract in Linden Hall; \$2,000.
- Tammie L. Keller, et al, to John Wilson, tract in Linden Hall; \$1.
- Harvey Heaton, et al, Exr., to Henry J. Heaton, tract in Boggs township; \$425.
- Harvey Heaton, et al, Exr., to Mitchell A. Poorman, et ux, tract in Boggs township; \$1,800.
- George P. Bell to Curtis W. Solt, tract in Taylor township; \$1.
- Oscar J. Harm, et ux, to Wm. R. Quick, tract in Snow Shoe; \$800.
- Jacob Marks to Michael Ferdinand Hazel, tract in Pleasant Gap; \$125.
- Allen J. Fye to Priscilla A. Fye, tract in Burnside township; \$1.
- Myra E. McKee, et bar, to Daisy B. Henderson, tract in Bellefonte; \$7,900.
- Joseph Cunkle, et bar, to Ruth N. Bair, tract in Chester Hill; \$10.
- Ruth N. Bair to Theresa Cunkle, tract in Philipsburg; \$10.

Beat the Stock Swindler.

J. E. Ferris, member of Board of Governors, Investment Bankers' Association of America, gives the following sound advice regarding investments:

"Rule 1—Never permit a high-pressure salesman to rush you into buying without ample time for consideration and analysis.

"Rule 2—If the concern whose stock is offered you is a new or development enterprise of any kind, study carefully the literature and financial statement, and if not capable of analyzing them, take them to your investment or commercial banker for examination.

"Rule 3—Confine your transactions to permanently established investment houses, brokers and bankers of established reputation and responsibility.

"Rule 4—Avoid the one-call and high-pressure salesman who insists on your order and states he will not call again and is offering you the opportunity of a life-time.

HUNTER'S LICENSE INCREASED TO \$1.25.

The new game law passed by the Legislature was signed by Governor Pinchot last week, and is now effective. It increases the resident hunter's license fee from \$1 to \$1.25 and non-resident fees from \$10 to \$15. The license period is changed from the calendar year to May 1 to April 30.

The open season for game is left unchanged, except wild water fowl which has a season from October 1 to January 15, and raccoon from October 1 to February 15. A three-day open season for doe deer following the male season may be declared by the commission on petition, in any county where deer become numerous enough to damage crops.

The special deputy game protectors are abolished and the commission is allowed to name, with the Governor's approval, as many deputy game protectors as may be desirable. Licenses may be revoked for one or two years for a first offense against the game law and for two or three years for subsequent offenses. Boys under 16 years of age are not required to secure a license to trap furbearing animals.

Bag limits are unchanged by the act. The commission is given power to extend seasons for squirrels, rabbits and woodcock upon petition and if conditions exist which warrant such action. Hunting may be done one-half hour before sunrise and one-half hour after sunset. It is unlawful now to dig, cut or smoke live game out of its den or place of refuge and the use of any kind of mechanically propelled boat, craft or vehicle in taking game is specifically prohibited. Steel jacketed bullets are illegal, this change

being made especially for the protection of hunters.

The bounty on wildcats has been increased from \$8 to \$15 and on gray foxes from \$2 to \$4, while on weasels it was reduced from \$2 to \$1. The only bird added to the protected list is the raven which is now very scarce in Pennsylvania.

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