

Democratic Watchman

Bellefonte, Pa., July 15, 1927.

**Rev. Dr. Colfelt
Ends His Life Story.**

AUTOBIOGRAPHY.

By Rev. L. M. Colfelt D. D.
After a rest of several years at my country place Bedford, Pa., I received invitations to assume a charge of Presbyterian churches at Portland, Oregon, and Seattle, Washington, but decided to accept a call to the West Green Presbyterian church, Philadelphia, as being nearer my home and less exacting in services required. I spent a happy half dozen years with its people and succeeded in reviving it for the time. But the deadly disease that has brought about the dissolution of so many Protestant churches in Philadelphia had reached its vital. In spite of the sacrifices and the hearty cooperation of the remnant of active workers, such as the Beattys, Jeffries, Townsends, Browers, Kennedys, Lambirths, and Dr. Stewart, the church was dying of slow strangulation from migration of protestant families occupying homes and their replacement by an apartment system of temporary dwellers of little or no value for the support and upkeep of efficient church organizations. I believe the church survived my departure but a few months then closed its doors.

As many years were growing apace and old age was now staring me in the face I determined to "retire" while my powers were yet unimpaired and avoid even the appearance of "lingering superfluity on the stage." Nothing appeared to me more horrible than for a preacher to wear out his welcome by his congregation and before their eyes; yet for thousands of ministers to whom, what with the expenses of living and claims of charity to die, it were to venture to suggest a recipe for long life and a happy one I would sum all in two words "Be Kind." This is the Law and Gospel for the preservation of an equal mind and the maintenance of an ever wholesome atmosphere in which the body and soul may function. If aught were to be added to this it would be "Owe no man anything." Nothing in the world beside can be conceived that will relieve human life of so much anxiety and return such large and sure dividends of human satisfaction. When the Devil wanted to wreck all man's happiness in God's beautiful world he invented Debt for mankind and called it Enterprise. And now having reached that Beulah Land where Bunyan's Pilgrim relates that the "going seemed to be easier than aforesaid," I wait the Summons that soon or late must come to all, trusting in nothing that I have been or done but only in the Infinite Mercy of the All Father. At that time apprehensions of the swelling of the Jordan apall and weak human faith falters. I remember His words "Be not afraid; I have the keys of Death and Hell!" The End.

with the fiber of one's being. I thank God, therefore, that He has fulfilled my dream and given me an Indian Summer amid scenes I most love. I can truly testify that the world has treated me kindly and I have the undeserved object of much human love and friendship. This earthly mansion of my father's house has proved too many roomed for me to fully explore in my short span, but I have cultivated acquaintance with a few of them, to my great instruction and content. My lines have been cast in pleasant places and my last days of a truth have been my happiest and best days. My Theology now has grown quite simple, consisting of but two words, Men's Pater, and my nightly prayer but an expression of gratitude to God for permitting me to live a day longer with unimpaired faculties to behold his beautiful world, hear His choristers voice their praise and do one little bit of useful work, if it be only caring for an animal or cultivating a bed of garden. Calo, the wisest Roman of them all was content in his old age with raising turnips and teaching his household how to cook them. With every household comfort provided by kindly hands, I am more than content watching the operations of husbandry, and novelty of changing seasons, the fathomless mystery of growing things and in finding diversion in a bit of literary work such as this Biography which is drawing to a close.

It has been a delicate and difficult as well as an agreeable task for the reason that every Biographer is in a strait not betwixt two but three delineations of his life's history, that of himself as the world and especially as his frineds picture him to be, that of the man as he pictures himself to be, and thirdly that of the real man known only to his maker. If my readers shall to any degree generously pronounce this poor effort of self-estimation, the encomium that I have made a sincere effort to furnish them, and those who shall honor me by its perusal with some glimpses of the third or real man I shall be amply repaid. If I were to venture to suggest a recipe for long life and a happy one I would sum all in two words "Be Kind." This is the Law and Gospel for the preservation of an equal mind and the maintenance of an ever wholesome atmosphere in which the body and soul may function. If aught were to be added to this it would be "Owe no man anything." Nothing in the world beside can be conceived that will relieve human life of so much anxiety and return such large and sure dividends of human satisfaction. When the Devil wanted to wreck all man's happiness in God's beautiful world he invented Debt for mankind and called it Enterprise. And now having reached that Beulah Land where Bunyan's Pilgrim relates that the "going seemed to be easier than aforesaid," I wait the Summons that soon or late must come to all, trusting in nothing that I have been or done but only in the Infinite Mercy of the All Father. At that time apprehensions of the swelling of the Jordan apall and weak human faith falters. I remember His words "Be not afraid; I have the keys of Death and Hell!" The End.

**Curious Old Custom
of Literary Giants**
Lipogrammatic works, the product of the early Greek authors, are those books in which one letter of the alphabet is omitted throughout the volume. Tryphiodorus, when writing his *Odyssey*, had not an "a" in his first book, nor a "b" in his second. In so doing he was but copying the Lipogrammatic of Nestor.
Athenaeus writes of an ode by Pindar in which the latter purposely omitted the letter "s," thereby leading us to surmise that this little hoax was one of the literary fashions of the day. A Persian poet once read to the celebrated Jami one of his own compositions with the letter Alf consistently omitted throughout. Jami, who did not care for the sonnet, sarcastically made the following recommendation: "You can do a better thing yet, take away all the letters from every word you have written."
Although the Greeks originated this ingenious literary device, its use was by no means exclusive with them. Lope de Vega, the celebrated Spanish dramatic poet of the sixteenth century, Gregorio Leti, and at a much later day Lord North of the court of James I all employed this literary device and produced Lipogrammatic books.—Market for Exchange.

Wrong Number
Feminine logic was demonstrated in a phone call received by a startled gentleman who picked up the instrument the other evening to hear a frenzied female voice demanding: "Is this you, Jim."
"No," he returned politely. "You have the wrong number."
"Well, you big sap," came the voice at the other end, in snappy accents, "why the dickens don't you hang up so I can get my party? Of all the nit-wits I ever saw—why, you poor prune— and so on, while the amused young man listened patiently to her colorful tirade.—Cleveland Plain Dealer.

Two White House "Fronts"
There are two fronts to the Executive mansion. In the days when the White House was constructed, colonial homes, especially in the South, were built with two "fronts" wherever it was possible to locate them near a river. The phrases, the river front and the land front, are found in many descriptions of colonial homes. In the early days of Washington, the Potomac flowed much closer to the White House than it does today. The building, therefore, was regarded as having a river front as well as a land front.

—Subscribe for the Watchman.

INDIANS HAVE NO SINGLE RELIGION

Beliefs Among Various Tribes Differ.

Washington.—Nearly 100,000 Indians in the United States are untouched by Christian doctrines, the board of Indian commissioners recently estimated, and remain to all intents and purposes pagans, presumably still holding in large measure the beliefs of their ancestors. What these primitive Indian religious beliefs are is told in a bulletin from the National Geographic society.
"Poetic fancy and a natural tendency to describe newly encountered beliefs and customs in terms of those already familiar have given white people many false ideas in regard to the religious beliefs of the American Indians," says the bulletin. "Some enthusiasts have pictured the typical red man as noble and ethical beyond his white brother, believing in a fatherly 'Great Spirit' and striving to live the good life that he may go after death to the 'Happy Hunting Ground.' This is a fallacy."
Have No Single Religion.
"There is no single religion of the American Indians. Instead the beliefs differed widely in different sections and among different tribes. There was, however, a general similarity of views, and these were about what could have been expected from people of a relatively primitive degree of culture. Nowhere does what could truly be called the conception of a 'Great Spirit,' an overruling deity emerge.
"There were greater and lesser spirits, to be sure, but the characteristic Indian belief is in a multitude of spirits animating animals, objects and the various forces of nature. Nor were these spirits inherently good or bad, morally. They might help or hinder the individual in his activities or health, and whether they did the one or the other was the test of their 'goodness' or 'badness' for him.
"The primitive Indian has no conception of a hell; nor is his entry into the spirit land dependent on his conduct. He enters it as a matter of course, he believes, and continues there whatever activities have interested him in this life. To some tribes this is a 'skyland,' to others it is merely a region of the earth, 'in the west,' 'across the sea,' or 'beyond a river.' Others believe the villages of the dead to be near their villages but invisible.
Believe in Magic.
"Coupled in the mind of the primitive Indian with a belief in many spirits is a belief in magic, through which the spirits can be influenced. The medicine men possessed the secrets of such magic, it was believed, and often interceded. All Indians believe in the possession of a soul which leaves the body at death. They also believe that it leaves at other times, and some tribes ascribe illness to this absence of the soul. The services of the medicine man are sought to recover the missing soul. Belief in a continuing soul did not lead to an ancestor worship as among Eastern peoples.
"Most Indian mythologies do not concern themselves with creation; they assume the existence of the earth and deal with its peopling and with the origin of arts, customs and rites. All these are supposed to have come by a sort of revelation.
"Some tribes, however, especially those of the Pacific coast region, do have a creation myth. In some it is 'Old Man Above,' in others an animal such as the coyote or the silver fox, who makes a hole in the sky, comes to earth and creates the animals and men. In some of these myths there is only water beneath the sky, but the descending being creates the earth in the form of an island which grows.
Morality Well Developed.
"Morality and ethics were well developed among American Indians. They have a strong sense of conscience and many individuals are strikingly benevolent. The tribal morality was strict. He who lied, failed to keep his promises, or stole within the tribe was disgraced. Murder, too, was punished. War removed ethical barriers among Indians as it has among most people in all ages. It then became a virtue for the Indian to kill his enemies and to take their property.
"On the whole, the Indian's religious beliefs may be described as being wholly practical and as springing from fear of the more or less hostile forces of nature that surround him. His various rites arose from his efforts to propitiate or to take advantage of these forces."

Clature and Closure
Closure is a method of closing debate upon a subject in a legislative body and obtaining vote immediately or at a specified time. It was first introduced in the British house of commons in 1852 and it was then called "clature," which is a French word. Later "closure" became the more common name for this method of ending debate, especially in the United States, but now there seems to be a tendency to go back to the French word "clature." They have the same meaning.—Pathfinder Magazine.

Compromising Connections
"Mother, if I should die, would I go to heaven?"
"Yes, dear, I think so."
"If you should die, would you go to heaven?"
"Why, my dear, I hope so."
"Well, I hope so to. It would be awful for me up there to be pointed out as the little girl whose mother was in hell."

POLITICAL ANNOUNCEMENTS.

PRESIDENT JUDGE.
We are authorized to announce that W. Harrison Walker, of Bellefonte, is a candidate for nomination on the Democratic ticket for the office of President Judge of the courts of Centre county; subject to the decision of the voters of the county as expressed at the primaries to be held on September 20th, 1927.

FOR SHERIFF.
We are authorized to announce that Harry E. (Dep.) Dunlap, of Bellefonte, will be a candidate for nomination on the Democratic ticket for the office of Sheriff of Centre county, subject to the decision of the voters of the county as expressed at the primaries to be held on Tuesday, September 20, 1927.

PROTHONOTARY.
We are authorized to announce that Roy Wilkinson, of Bellefonte, Pa., will be a candidate for nomination on the Republican ticket for the office of Prothonotary of Centre county, subject to the decision of the voters of the county as expressed at the primary to be held Tuesday, September 20, 1927.

REPUBLICAN TICKET.
PRESIDENT JUDGE.
We are authorized to announce that M. Ward Fleming, of Phillipsburg, Pa., is a candidate for nomination for President Judge of the Courts of Centre county subject to the decision of the Republican voters of the county as expressed at the primary to be held September 20, 1927.

TREASURER.
I hereby announce that I am a candidate for nomination as the Republican candidate for Treasurer of Centre County, subject to the decision of the voters of the party as expressed at the primaries to be held Sept. 20, 1927.
Sincerely yours,
JOHN T. HARNISH
Boggs Township.

**All Sorts of Things
Occupy Engaged Man**

Sunday: Engagement announced in the society column.
Monday: Received calls from eighteen insurance agents, who kept him on the defensive trying to explain why he didn't recognize his added responsibilities.
Tuesday: Was interviewed by seven furniture dealers, three motor car salesmen and thirteen real estate specialists.
Wednesday: Found approximately thirty-eight pounds of mail on his desk, chiefly from florists and gift shops, with a good representation from tailors, interior decorators, greeting card handlers and seed houses.
Thursday: Held open house for seventeen miscellaneous callers who were completing follow-up campaigns.
Friday: Spent an instructive two hours perusing circulars from travel agencies. Learned that every state and thirteen foreign countries offered honeymoon possibilities. Received professional cards from three plumbers.
Saturday: Decided to close the office early, but not before the postman left a letter from a lawyer who conveyed the information in thinly disguised fashion that he specialized in all sorts of domestic misunderstandings.—Kansas City Star.

FOR PROTHONOTARY.
We are authorized to announce that Claude Herr, of Bellefonte, will be a candidate for the nomination on the Democratic ticket for the office of Prothonotary of Centre county, subject to the decision of the Democratic voters as expressed at the primary to be held Tuesday, September 20, 1927.

FOR TREASURER.
We are authorized to announce that Lyman L. Smith, of Centre Hall, will be a candidate for the nomination for County Treasurer subject to the decision of the Democratic voters of the county as expressed at the primary to be held September 20, 1927.

FOR RECORDER.
We are authorized to announce that Sisle H. Hoy, of Bellefonte, is a candidate for nomination for the office of Recorder of Centre county, subject to the decision of the voters of the county as expressed at the primary to be held Tuesday, September 20, 1927.

COUNTY COMMISSIONER.
We are authorized to announce that John S. Searly will be a candidate for the nomination for County Commissioner on the Democratic ticket subject to the decision of the voters of the party as expressed at the primaries on September 20th, 1927.

REPUBLICAN TICKET.
PRESIDENT JUDGE.
We are authorized to announce that M. Ward Fleming, of Phillipsburg, Pa., is a candidate for nomination for President Judge of the Courts of Centre county subject to the decision of the Republican voters of the county as expressed at the primary to be held September 20, 1927.

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