Bellefente, 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 vitals. 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 superfluous on the stage." Nothing appeared to me more horribe 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 rendering it impossible for them to make provision for old age, it is but a mournful alternative to prolong dependence on their charges as long as possible or to be turned out like a horse too old to work, into the pasture to die. A belated attempt is being made by the Presbyterian church to raise an adequate Pension Fund and remedy this evil. All denominations might well tear a leaf out of Catholic history and custom in this respect and imitate the humanity of that body of Christians toward its superanuated ministers.

An incident that had occurred in this connection confirmed me in my decision. I once heard Henry Ward ed it Enterprise. And now having Beecher declare the saddest sight he reached that Beulah Land where Bunever beheld was that of his father, Lyman Beecher, the "warhorse" among the preachers of his day, becoming physically infirm, with piping voice and nothing left but the wreck of a once stalwart man and the memory of his former eloquence. Yet he, himself, lived to repeat the spectacle and of the swelling of the Jordon appal the most pathetic sight I ever beheld and weak human faith falters. was Henry Ward Beecher, himself, member His words "Be not afraid! in his seventieth year, on the plat-form of the Academy of Music, Philadelphia, with long white hair, tottering limbs, and that puffiness of cheeks that is nature's death warrant, reading in a low-toned monotonous voice a Eulogy of General Grant. The contrast of this weak old man betraying in every lineament and tone the ravages of Time and the Boanerges that thundered from Plymouth Pulpit and shook the nation was unendurably painful. I registered a vow then and there that I would rather go to my mountain farm and wear out my finger nails in scratching a living from the niggardly soil than expose my old age and declining strength to the pity of those who knew me in better days.

Accordingly I rounded out my ministerial life, and more fortunate than many of my profession, returned to the home I had long saved and slaved and prepared for this contingency. As this record of the evolution of one life, however erratic for the help I trust of other wayfarers began with the home-coming at Oxford church I am moved to make its end-ing some words uttered in the hearing of those present. Every life has its dream of the future. My own dream always was after a more or less extended career of preaching to spend life's declining years away from narrow streets, bracken walls and madding crowds, mid the rural scenes of my childhood, where life is simple and unhastening, where the mountains are so close you can touch them, and the streams leap and laugh at their own music, and the valleys smile with the growing crops, and the wild flowers spring up innumerable in the growing grain, the meadows and the fence rows. Well; I have had my dream fulfilled. I have bathed to the full in the wonders of the changing seasons, the Spring with its tender greenery and blushing reds, the Summer with the whole earth simmering and throbbing with the fulness of life, Autumn with its fruits and grains to be garnered and its riot of color, and finally Winter with its challenge to manhood in swirling leaves and drifting snows. Oh! the joy of calling no one Master but God, of familiar domestic animal pets, of eating Baldwins, Greenings and Spys of your own planting, of smelling lilacs and honeysuckles of your mother's rearing, of wide spaces of furrow and team, of meadow lark whistling cheerily overhead, of black-birds chattering impudently all about, and quail calling. Oh! the beauty and the splendor of the morning to which you are awakened, not by steam whistles but by a bird orchestra. Oh! the calm and peace of night with its rest for jaded nerves, aand tired muscles, when even the beasts lie down to pleasant dreams, when the crickets chirp and the whipporwills come almost to the door to sing a half sad,

half glad good night.

And then there is your own home, however humble, with its fireside, your very own with its smoke curling out of the chimney. These are the things that twine their meshes about one's heart and become interwoven

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 sen 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 instruc-

tion 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. Cato, 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 de-lineations 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 huuman 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 yan's Pilgrim relates thaat the "going seemed to be easier than aforetime,' 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 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 Iliad 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 Alif 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

nave 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 nitwits 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 lessen 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 primiave 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 suc. 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 ancestor worship as among Eastern peo-

"Most Indian mythologies do not oncern 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 covote 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 dereloped 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 "On the whole, the Indian's re-

ligious 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."

Form "Cavalry Troop"

in China; Jse Ponies Washington. - Lacking a cavalry

croop and feeling that one might be useful, officers of the Fifteenth United States infantry, guarding part of the Tientsin-Peking railway in China, have improvised a mounted outfit with their foot soldiers.

One officer and thirty-four men of the headquarters company were told off for this duty. Their mounts are Mongolian ponies, which range from 13 to 14 hands in height and average about 700 pounds in weight.

The Fifteenth infantry headquarters company platoon has been trained by Capt. H. M. Henderson in horsemanship, cavalry drill, patrolling and street fighting, with frequent practice marches of 18 to 40 miles.

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 responsi-

bilities. 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.

Cloture 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 1882 and it was then called "cloture," 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 "cloture." 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.

To Democratic Voters of Centre County:-I am a candidate for the office of judge of your courts, subject to your decision at the primaries September 20, 1927.
Sincerely yours,
W. D. ZERBY

FOR SHERIFF.

We are authorized to announce that Harry E. (Dep.) Dunlap, of Bellefonte, will be a candidate for the nomination on the Democratic ticket for the office Sheriff of Centre county, subject to the decision of the Centre county voters as expressed at the primaries to be held on Tuesday, September 20, 1027.

Elmer Breon, of Bellefonte borough, will be a candidate for the nomination on the Democratic ticket for the office of Sheriff of Centre county, subject to the decision of the Centre county voters as expressed at the primaries to be held on Tuesday, eptember 20, 1927.

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. ber 20, 1927.

We are authorized to announce that D. T. Pearce, of State College Boro., 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 Sinie H. Hoy, of Bellefonte, is a candidate for nomination on the Democratic ticket 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.

We are authorized to announce that D. Wagner Geiss, of Bellefonte, Pa., is a candidate for nomination on the Democratic ticket 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 20th, 1927.

We are authorized to announce that D. A. McDowell, of Spring township, will be a candidate on the Democratic ticket for the office of Recorder of deeds of Centre county, subject to the decision of the Democratic voters as expressed at the primary on Tuesday, September 20, 1927.

COUNTY COMMISSIONER We are authorized to announce that John S. Spearly 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.

We are authorized to announce that John W. Yearick, of Marion township, will be a candidate for the nomination of County Commissioner, subject to the decision of the Democratic voters as expressed at the primaries to be held September 20, 1927.

Republican Ticket.

PRESIDENT JUDGE We are authorized to announce that M. Ward Fleming, of Philipsburg, 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. We are authorized to announce that James C. Furst, of Bellefonte, Pa., is a candidate for nomination on the Republican ticket for the office of 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. We are authorized to announce that Arthur C. Dale, of Bellefonte, Pa., is a candidate for the nomination on the Republican ticket for the office of 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.

Your influence and support is earnestly solicited.

JOHN T. HARNISH Boggs Township.

PROTHONOTARY.

The Character of the control of the Centre county voters as expressed at the principle to be held on Tuesday, September 10, 1927.

We are authorized to announce that Roy Wilkinson, of Bellefonte, Pa., will be a candidate for the nomination on the Republican ticket for the office of Prothonoraries to be held on Tuesday, September 10, 1927.

We are authorized to announce that Roy Wilkinson, of Bellefonte, Pa., will be a candidate for the nomination on the Republican ticket for the office of Prothonoraries to be held on Tuesday, September 20, 1927.

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