

EVOLUTIONISTS.

Rev. Dr. Talmage Designates Them Out-and-Out Infidels.

The World's Best Progress, He Declares Has Come Through Christianity—Revelation and Evolution Compared—God the First Cause of Everything.

In the following sermon, the question of human origin, so prominent in religious circles to-day, is discussed by Dr. Talmage in his characteristic and forcible style. The text is Timothy 6: 20: "O Timothy, keep that which is committed to thy trust, avoiding oppositions of science falsely so called."

There is no contest between genuine science and revelation. The same God who by the hand of prophet wrote on parchment, by the hand of the storm wrote on the rock. The best telescopes and microscopes and electric batteries and philosophical apparatus belong to Christian universities. Who gave us magnetic telegraphy? Professor Morse, a Christian. Who swung the lightnings under the sea, cabling the continents together? Cyrus W. Field, the Christian. Who discovered the anæsthetic properties of chloroform, doing more for the relief of human pain than any man that ever lived, driving back nine-tenths of the horrors of surgery? James Y. Simpson, of Edinburgh, as eminent for piety as for science; on week days in the university lecturing on profoundest scientific subjects, and on Sabbaths preaching the Gospel of Jesus Christ to the masses of Edinburgh. I saw the universities of that city draped in mourning for his death, and I heard his eulogy pronounced by the destitute populations of the Cowgate. Science and revelation are the bass and soprano of the same tune. The whole world will yet acknowledge the complete harmony. But between what my text describes as science falsely so-called, and revelation, there is an uncompromising war, and one or the other must go under.

At the present time the air is filled with social and platform and pulpit talk about evolution, and it is high time that the people who have not time to make investigation for themselves understand that evolution in the first place, is up and down, out-and-out infidelity; in the second place it is contrary to the facts of science, and in the third place, that it is brutalizing in its tendencies. I do not argue that this is a genuine book, I do not say the Bible is worthy of any kind of credence—those are subjects for other Sabbaths—but I want you to understand that Thomas Paine and Hume and Voltaire no more thoroughly disbelieved the Holy Scriptures than do all the leading scientists who believe in evolution. And when I say scientists, of course, I do not mean literary men or theologians who in essay or in sermon, and without giving their life to scientific investigation, look at the subject on this side or that. By scientists I mean those who have a specialty in that direction, and who, through zoological garden and aquarium and astronomical observatory, give their life to the study of the physical earth, its plants and its animals, and the regions beyond so far as optical instruments have explored them.

I put upon the witness stand living and dead the leading evolutionists—Ernst Hæckel, John Stuart Mill, Huxley, Tyndall, Darwin, Spencer. On the witness stand, ye men of science, living and dead, answer these questions: Do you believe the Holy Scriptures? No. And so they say all. Do you believe the Bible story of Adam and Eve in the Garden of Eden? No. And so they say all. Do you believe the miracles of the Old and New Testament? No. And so they say all. Do you believe that Jesus Christ died to save the nations? No. And so they say all. Do you believe in the regenerating power of the Holy Ghost? No. And so they say all. Do you believe that human supplication directed Heavenward ever makes any difference? No. And so they say all.

Now, I put opposite to each other, to show that evolution is infidelity, the Bible account of how the human race started, and the evolutionist account of how the human race started. Bible account: "God said, let us make man in our image; God created man in his own image; male and female created he them." He breathed into them the breath of life, the whole story setting forth the idea that it was not a perfect kangaroo, or a perfect orang outang, but a perfect man. That is the Bible account. Away back in the ages there were four or five primal germs, or seminal spores from which all the living creatures have evolved. Go away back, and there you will find a vegetable stuff that might be called a mushroom. This mushroom by innate force develops a tadpole, the tadpole by innate force develops a polywog, the polywog develops a fish, the fish by natural force develops into a reptile, the reptile develops into a quadruped, the quadruped develops into a baboon, the baboon develops into a man.

Darwin says that the human hand is only a fish's fin developed. He says that the human lungs are only a swim bladder showing that we once floated or were amphibious. He says the human ear could once have been moved by force of will just as a horse lifts its ear at a rightful object. He says the human race were originally web-footed. From primal germ to tadpole from tadpole to fish, from fish to reptile, from reptile to wolf, from wolf to chimpanzee, and from chimpanzee to man. Now if anybody says that the Bible account of the starting of the human race and the evolutionist account are the same accounts, he makes an appalling misrepresentation.

Prefer if you will Darwin's "Origin of the Species" to the Book of Genesis, but know you are an infidel. As for myself, as Herbert Spencer was not present at the creation and the Lord Almighty was present, I prefer to take the divine account as to what really occurred on that occasion. To show that this evolution is only an attempt to eject God and to postpone him and to put him clear out of reach, I ask a question or two. The baboon made the man, and the wolf made the quadruped, and the fish made the reptile, and the tadpole made the fish, and the primal germ made the tadpole. Who made the primal germ? Most of the evolutionists say: "We don't know." Others say it made itself. Others say it was spontaneous generation. There is not one of them who will fairly and openly and frankly and emphatically say: "God made it."

To show you that evolution is infidel, I place the Bible account of how the brute creation was started opposite to the evolutionist's account of the way the brute creation was started. Bible account: You know that the Bible tells how that the birds were made at one time, and the cattle made at another time, and the fish made at another time, and that each brought forth after its kind. Evolutionist's account: From four or five primal germs or seminal spores all the living creatures evolved. Hundreds of thousands of species of insects, or reptiles, or beasts, of fish, from four germs—a statement flatly contradicted not only in the Bible, but the very A. B. C. of science. A species never develops into anything but its own species. In all the ages and in all the world there has never been an exception to it. The shark never comes of a whale, nor the pigeon of the vulture, nor the butterfly of a wasp. Species never cross over. If there be an attempt at it it is hybrid, and the hybrid is always sterile and has no descendants.

To show that evolution is infidel I place also the Bible account of how worlds were made opposite the evolutionist's account of how worlds were made. Bible account: God made two great lights—the one to rule the day, the other to rule the night; he made the stars also. Evolutionist account: Away back in the ages there was a fire mist or star dust, and this fire mist cooled off into granite, and then this granite by earthquake and by storm and by light was shaped into mountains and valleys and seas, and so what was originally fire mist became what we call the earth.

Who made the first mist? Who set the fire mist to world-making? Who cooled off the first mist into granite? Agassiz says: "The manner in which the evolutionist theory in zoology is treated would lead those who are not special zoologists to suppose that observations have been made by which it can be inferred that there is in nature such a thing as change among organized beings actually taking place. There is no such thing on record. It is shifting the ground of observation to another to make this statement, and when the assertions go so far as to exclude from the domain of science those who will not be dragged into this mire of mere assertion then it is time to protest."

With equal vehemence against the doctrine of evolution Hugh Miller, Farraday, Brewster, Dana, Dawson, and hundreds of scientists in this country and other countries have made protest. I know that the few men who have adopted the theory make more noise than the thousands who have rejected it. The Bothnia, of the Cunard line, took five hundred passengers safely from New York to Liverpool. Not one of the five hundred made any excitement. But after we had been four days out, one morning we found on deck a man's hat and coat and vest and boots, implying that some one had jumped overboard. Forthwith we all began to talk about that one man. There was more talk about that one man overboard than all the five hundred passengers that rode on in safety.

Here is the glorious and magnificent theory that God by his omnipotent power made man, and by his omnipotent power made the brute creation, and by his omnipotent power made all worlds, and five hundred scientists have taken passage on board that magnificent theory, but ten or fifteen have jumped overboard. They make more talk than all the five hundred that did not jump. I am politely asked to jump with them. Thank you, gentleman, I am very much obliged to you. I think I shall stick to the old Cuarder. If you want to jump overboard, jump, and test for yourselves whether your hand was really a fish's fin, and whether you were web-footed originally, and whether your lungs are a swim bladder. And as in every experiment there must be division of labor, some you experiment and some you observe, you make the experiment and I will observe!

There is one tenet of evolution which it is demanded we adopt, that which Darwin calls "Natural Selection," and that which Wallace calls the "Survival of the Fittest." By this they mean that the human race and the brute creation are all the time improving because the weak die and the strong live. Those who do not survive because they are the fittest. They say the breed of sheep and cattle and dogs and men is all the time improving, naturally improving. No need of God, or any Bible, or any religion, but just natural progress.

You see the race started with "spontaneous generation," and then it goes right on until Darwin can take up with his "natural selection," and Wallace with his "survival of the fittest," and so we go right on up forever. Beantiful! But do the fittest survive? Beantiful! died in September—Gutten surviving until the following June. "Survival of the fittest?" Ah! No! The martyrs, religious and political, dying for their principles, their bloody persecutors living on to 600 years. "Survival of the fittest?" Five hundred thousand brave Northern men marching out to meet five hundred thousand brave Southern men, and die on the battlefield for a principle. Hundreds

of thousands of them went down into the grave trenches. We stayed at home in comfortable quarters. Did they die because they were not as fit to live as we who survived? Ah! no; not the "survival of the fittest." How has it been in the families of the world? How was it with the child physically the strongest, intellectually the brightest, in disposition the kindest? Did that child die because it was not as fit to live as those of your family that survived? Not "the survival of the fittest." In all communities some of the noblest, grandest men dying in youth, or in mid-life, while some of the meanest and most contemptible live on to old age. Not "the survival of the fittest."

But to show you that this doctrine is antagonistic to the Bible and to common sense I have only to prove to you that there has been no natural progress. Vast improvement from another source, but mind you, no natural progress. Where is the fine horse in any of our parks whose picture of eye and mane and nostril and neck and haunches is worthy of being compared to Job's picture of a horse as he neighs and champ its bit for the battle? Pigeons of to-day not so wise as the carrier pigeons of 500 years ago—pigeons that carried the mails from army to army and from city to city; one of them flung into the sky at Rome or Venice landing without ship or railtrain in London. Look at the great animals that walked the earth in olden times—animals compared with which in size our elephant is a cat—monsters of olden times that swam the deep, compared with which our whale is a minnow. Conies have learned nothing about climbing and the bounds nothing about hunting, and the ostrich nothing about hatching, and the condor nothing about flying, and the owl nothing about musical cadences for six thousand years. Not a particle of progress.

And as to the human race, so far as mere natural progress is concerned, once there were men ten feet high; now the average is about five feet six inches. It started with men living two hundred, four hundred, eight hundred, nine hundred years, and now thirty years is more than the average of human life. Mighty progress we have made, haven't we? I went into the cathedral at York, England, and the best artists in England had just been painting a window in that cathedral, and right beside it was a window painted four hundred years ago, and there is not a man on earth but would say that the modern painting of the window by the best artists of England is not worthy of being compared with the painting four hundred years ago right beside it. Vast improvement, as I shall show you in a minute or two, but no natural evolution.

What is remarkable about this thing is, it is all the time developing its dishonesty. In our day it is ascribing this evolution to Herbert Spencer and Charles Darwin. It is a dishonesty. Evolution was known and advocated hundreds of years before these gentlemen began to be evolved. The Phœnicians thousands of years ago declared that the human race wobbled out of the mud. Democritus, who lived 460 years before Christ—remember that—knew this doctrine of evolution when he said: "Everything is composed of atoms, or infinitely small elements, each with a definite quality, form, and movement, whose inevitable union and separation shape all different things and forms, laws and efforts, and dissolve them again for new combinations. The gods themselves and the human mind originated from such atoms. There are no casualties. Everything is necessary and determined by the nature of the atoms which have certain mutual affinities, attractions, and repulsions." Anoximander centuries ago declared that the human race started at the place where the sea saturated the earth.

I am not a pessimist but an optimist. I do not believe everything is going to destruction; I believe everything is going on to redemption. But it will not be through the infidel doctrine of evolution, but through our glorious Christianity which has effected all the good that has ever been wrought and which is yet to reconstruct all the nations.

What is that in the office? A ship gone on the rocks at Cape Hatteras. The bulk is breaking up, crew and passengers are drowning. The storm is in full blast and the barometer is still sinking. What does that ship want? Development. Develop her broken masts. Develop her broken rudder. Develop her drowning crew. Develop her freezing passengers. Develop the whole ship? That is all it wants. Development. Oh, I make a mistake. What that ship wants is a lifeboat from the shore. Leap into it, you men of the life station. Pull away to the wreck. Steady there! Bring the women and children first to the shore. Now the stout men. Wrap them up in flannels, and between their chattering teeth you can pour restoration.

Well, my friends, our world is on the rocks. God launched it well enough, but through misplotage and the storms of six thousand years it has gone into the breakers. What does this old ship of the world want? Development? There is enough old evolution in the bulk to evolve another mast and another rudder and to evolve all the passengers and evolve the ship out of the breakers. Development? Ah! no, my friends, what this old shipwreck of a world wants is a lifeboat from the shore. And it is coming. Cheer, my lads, cheer. It is coming from the shining shore of Heaven, taking the crests of ten waves with one sweep of the shining paddles. Christ is in the lifeboat. Many wounds on hands and feet and side and brow, showing he has been long engaged in the work of rescue, but yet mighty to save—save one, but yet mighty to save all, to save forever. My Lord and my God, get us into the lifeboat! Away with your rotten, deceptive, infidel, and blasphemous evolution, and give us the Bible, salvation through Jesus Christ our Lord.

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Scrofula, a Vile Inheritance.

Scrofula is the most obstinate of blood troubles, and is often the result of an inherited taint in the blood. S. S. S. is the only remedy which goes deep enough to reach Scrofula; it forces out every trace of the disease, and cures the worst cases.

My son, Charlie, was afflicted from infancy with Scrofula, and he suffered so that it was impossible to dress him. He was three years old. His head and body were a mass of sores, and his eyesight also became affected. No treatment was spared that we thought would relieve him, but he grew worse until his condition was indeed pitiable. I had almost despaired of his ever being cured, when by the advice of a friend we gave him S. S. S. (Swift's Specific). A decided improvement was the result, and after he had taken a dozen bottles, no one who knew of his former dreadful condition would have recognized him. All the sores on his body have healed, his skin is perfectly clear and smooth, and he has been restored to perfect health.

For real blood troubles, it is a waste of time to expect a cure from the doctors. Blood diseases are beyond their skill. Swift's Specific,

reaches all deep-seated cases which other remedies have no effect upon. It is the only blood remedy guaranteed purely vegetable, and contains no potash, mercury, or other mineral.

Books mailed free to any address by Swift Specific Co., Atlanta, Ga.

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LEGAL NOTICES.

SHERIFF'S SALE OF REAL ESTATE.

By virtue of a writ of Levari Facias issued out of the Court of Common Pleas of Clearfield county, Pa., and to me directed there will be exposed to public sale in the ABBOTT HOUSE at the COURT HOUSE, in the borough of Clearfield, in said county, on

FRIDAY, SEPTEMBER 2ND, 1898.

at one o'clock P. M., the following described real estate, to wit: All the undivided ten-eighths (10-18) and all other rights, titles and interest of Emilia de Villaverde and Cirilo Villaverde of, in and to all those six certain contiguous tracts or portions of land lying on the waters of Moshannon creek, in the counties of Clearfield and Centre, in the State of Pennsylvania, one tract situated on the east side of Moshannon creek, in Rush township, in the County of Centre, aforesaid. Beginning at a post of tracts of John Wideman and Jacob Wideman; thence by John Wideman north 40 degrees west 90 perches to an old spruce corner near Moshannon creek; thence by tract of Robert Glenn and lands of Johnson & Bowman north 42 degrees, east 467 perches to a post on the east side of Moshannon creek; thence north 23 degrees, east 51 perches to post; thence by tract of Jacob Resh south 40 degrees, east 130 perches to a post; thence by lands of Henry Crawford south 50 degrees, west 366 perches to a post and place of beginning, being same tract of land surveyed under warrant to Jacob Wideman, containing 463 acres and 35 perches and allowance.

One other tract situated in Rush township aforesaid, beginning at a maple corner of Jesse Yarnell; thence by same north 70 degrees, west 193 perches to a maple on bank of Moshannon creek; thence down the creek 70 perches to post; thence by tract of Jacob Resh south 68 degrees west 162 perches to place of beginning, containing 424 acres and allowance, being same tract conveyed on warrant to Benjamin Martin.

One other tract situated in Morris township aforesaid, beginning at a white oak corner of Jesse Yarnell; thence by same north 12 degrees, west 328 perches to a post; thence north 48 degrees, east 90 perches to a maple; thence south 12 degrees, east 14 perches to a post; thence by bank of Moshannon creek; thence by Benjamin Martin south 70 degrees, east 193 perches to a maple; thence south 12 degrees, west 328 perches to a white oak; thence south 68 degrees, west 162 perches to place of beginning, containing 424 acres and allowance, being same tract conveyed on warrant to Benjamin Martin.

One other tract surveyed on warrant to John Wideman, beginning at a post near the corner of Erie turnpike; thence by residue of tract of William Potter north 40 degrees, west 23 1/2 perches to a post; thence by land of Wm. Potter north 25 degrees, east 36 1/2 perches to a post; thence north 67 degrees, west 79 perches to line of Wm. Potter; thence by said tract north 81 degrees, west 160 perches to a beech corner near Luke Lombard; thence by John Reed north 75 degrees, east 91 perches to an old ash; thence by survey of Patrick Hays north 50 degrees, east 210 perches to an old hickory stump; thence by the same north 40 degrees, east 91 perches to a post; thence north 10 degrees, east 35 perches to a post on bank of Moshannon creek; thence by the same north 62 degrees, east 91 perches to an old forked maple on bank of creek; thence by Robert Glenn north 66 degrees, east 98 perches to an old hemlock; thence by Jacob Resh north 40 degrees, east 98 perches to line of tract of Jacob Meyer; thence by said tract and tract of John Meyer south 10 degrees, east 120 perches to a post; thence by tract of Erie turnpike north 83 degrees, west 5 perches, north 65 degrees, west 3 perches, north 66 degrees, west 3 perches, north 75 degrees, west 9 perches, south 59 degrees, west 29 perches to a post and place of beginning, containing 448 acres, 76 perches and allowance.

And one other tract surveyed under warrant to Jacob Resh, beginning at a post corner east of the new turnpike; thence by tract of Jesse Yarnell north 71 degrees, east 90 perches to an old white oak; thence by same north 11 degrees, east 87 perches to a post; thence by same north 17 degrees, west 160 perches to an old white oak; thence by Benjamin Martin north 68 degrees, east 92 perches to an old cherry tree on the creek; thence south 40 degrees, east 220 to the place of beginning, containing 380 acres, 220 acres and allowance.

ALSO—That certain tract or piece of land situated in the Township of Decatur, in Clearfield county, Pa., bounded and described as follows: Beginning at a post corner of Geo. Shultz in the meadow below the coal bank; thence by land of Tests north 20 degrees, west 200 perches to a post; thence by tract of Joseph Whitehall south 63 degrees, west 104 perches to a post; thence by same south 26 degrees, west 87 perches to a post; thence by same north 37 degrees, west 100 perches to an old white oak; thence by land of Shultz east 104 perches to place of beginning, containing 40 acres, 16 perches.

ALSO—That certain piece of land adjoining the above, bounded as follows, to wit: Beginning at a post in the southwest corner of the above tract; thence by land of Geo. Shultz north 20 degrees, west 200 perches to a post; thence by lands of same north 63 degrees, east 104 perches to a post in an old line; thence by land of Phillips & Tests north 20 degrees, west 200 perches to the former tract; thence by said tract south 63 degrees, west 104 perches to place of beginning, containing 34 acres and 20 perches, both the said pieces making 74 acres, more or less.

ALSO—That certain piece of tract of land situated in Decatur township, Clearfield county, Pa., bounded as follows: Beginning at a post and corner between Hamilton and Geo. Shultz, and the said Geo. Shultz, and running by line of Shultz and Steven Test south 20 degrees, east 21 perches to a post; thence by same north 37 degrees, west 100 perches to a gate post in road; thence by line of Shultz and Hamilton and Zeigler south 68 degrees, east 21-200 perches to place of beginning, containing one acre, 62 perches, more or less.

ALSO—That two certain pieces or tracts of land adjoining each other, situated in Decatur township, Clearfield county, Pa., bounded and described as follows, to wit: Beginning at a post corner of Shultz & Test and on line between said parties and land of Morgan, Hale & Co., and running north 20 degrees, west 810 perches to a post; thence by other land of said Tests south 40 degrees, east four and eighteen hundredths perches to a post; thence south 12 degrees, east 4 perches to a post; thence south 70 degrees, east about 20 perches to a post on line of Stephen Test and Morgan, Hale & Co.; thence south 11 1/2 degrees, west about 25-410 perches to place of beginning. These two certain pieces, containing about 1 acre, 62 perches, be the same more or less.

ALSO—All that certain tract or piece of ground lying or situate in the township of Decatur, Clearfield county, Pa., bounded and described as follows: Beginning at a post on line of lands now of Robert Lloyd, which post stands at the intersection of line of Derby Coal Co. land with line of Robert Lloyd land; thence by land of Lloyd south 64 degrees, 100 perches to a post on line of Russell Shultz; thence by land of Shultz south 55 degrees, east 132 perches, more or less, to post near white oak and line of land of Geo. Shultz; thence by lands of George Shultz west 64 degrees, east 100 perches to pine stump on line of land of Derby Coal Co.; thence by line of land of said Derby Coal Co. land north 23 degrees, west 131 perches, more or less, to place of beginning, containing 87 acres, 72 perches net measure.

ALSO—All that certain tract or piece of land situated in Decatur township, Clearfield county, Pa., bounded and described as follows: Beginning at a post on the southeast corner of Elias Walk's second survey; thence by land of E. F. Lloyd & Bro. south 63 degrees, west 105 perches to a post in line of Warring's survey; thence by Warring's land (now Russell Shultz) south 27 degrees, east 130 perches to stone heap corner of Geo. Shultz; thence by land of Geo. Shultz north 63 degrees, east 130 perches to a stump at the southeast corner of Elias Walk's first survey; thence by lands of Elias Walk north 23 degrees, west 128 1/2 perches to place of beginning, containing 84 acres and 150 perches.

RAILROAD SCHEDULES.

PENNSYLVANIA RAILROAD AND BRANCHES.

In effect on and after May 17, 1897.

VIA TYRONE—WESTWARD. Leave Bellefonte 9 55 a.m., arrive at Tyone 11 30 a.m.; at Altoona 1 50 p.m.; at Pitsburg 7 50 p.m.; at Altoona 1 05 p.m.; arrive at Tyone 2 15 p.m.; at Harrisburg at 3 29 p.m.; at Philadelphia at 4 30 p.m. VIA TYRONE—EASTWARD. Leave Bellefonte 9 55 a.m., arrive at Tyone 11 30 a.m.; at Harrisburg at 3 29 p.m.; at Philadelphia at 4 30 p.m. VIA LOCK HAVEN—WESTWARD. Leave Bellefonte 9 32 a.m., arrive at Lock Haven 10 30 a.m. Leave Bellefonte 1 42 p.m., arrive at Lock Haven 2 45 p.m.; at Williamsport 3 50 p.m. Leave Bellefonte at 8 31 p.m., arrive at Lock Haven at 9 20 p.m. VIA LOCK HAVEN—EASTWARD. Leave Bellefonte 9 22 a.m., arrive at Lock Haven 10 30 a.m., leave Williamsport 12 40 p.m., arrive at Harrisburg at 3 29 p.m., at Philadelphia at 4 30 p.m. VIA LEWISBURG. Leave Bellefonte at 6 30 a.m., arrive at Lewisburg at 9 15 a.m., Harrisburg 11 30 a.m., Philadelphia 3 50 p.m. Leave Bellefonte 2 15 p.m., arrive at Lewisburg 4 47 a.m., Harrisburg 7 10 p.m., Philadelphia at 11 35 p.m.

LEWISBURG & TYRONE RAILROAD.

Table with columns for WESTWARD and EASTWARD, listing stations like Tyone, Lewisburg, and Harrisburg with corresponding times.

BALD EAGLE VALLEY.

Table with columns for WESTWARD and EASTWARD, listing stations like Tyone, Bald Eagle, and Harrisburg with corresponding times.

BELLEFONTE & SNOW SHOE BRANCH.

Time Table in effect on and after... For rates, maps, etc., apply to ticket agent or address Thomas E. Wait, F. A. W. D., 301 Sixth Ave., Pittsburgh.

BELLEFONTE CENTRAL RAILROAD.

Table with columns for WESTWARD and EASTWARD, listing stations like Bellefonte, Altoona, and Harrisburg with corresponding times.

THE CENTRAL RAILROAD OF PENNA.

Table with columns for READ DOWN and READ UP, listing stations like Harrisburg, Altoona, and Bellefonte with corresponding times.

GARMAN'S EMPIRE HOUSE.

Everything new, clean and inviting. Special pains will be taken to entertain Centre county people when traveling in that section.