

OBITUARY

MRS. ELLA (VAIL) RILEY
Mrs. Ella (Vail) Riley, of Hollidaysburg, died Saturday morning at 1:10 o'clock at the Mercy hospital. She was a daughter of John and Matilda Vail and was born at Sandy Ridge, November 13, 1864. She is survived by her husband and one son, Terrance, at home; her father and mother, and these brothers and sisters: William Vail, Osceola Mills; Martin and John Vail, New York; Thomas, Charles and Miss Alice Vail, all of Pittsburgh; Mrs. John Jones, West Decatur, and Harry Vail, with the United States Army in Italy. She was a member of St. Mary's Catholic church in Hollidaysburg.

LINDSEY WOOD WHITEHEAD
Lindsay Wood Whitehead, of Boalsburg, associate professor of civil engineering at Penn State for the past 28 years, died at the Centre County Hospital at 3 a. m. Saturday, July 15, 1944, of complications following a three weeks illness. Born June 16, 1888 at Brookings, S. D., he was a son of Bower T. and Harriet Wood Whitehead. He was married on February 9, 1913, to Marie Laut, who survives with his mother and the following children: Mrs. Grace Koch, at home; Mrs. J. C. Wert, of Bellefonte; Mrs. Luther Casper, of Aberdeen, Md.; Borer Whitehead, U. S. Army stationed in England, and Mrs. John Poorman, of Bellefonte. A sister, Mrs. K. C. McCandless of Harrisburg, and four grandchildren also survive. He was a member of the I. O. O. F. of Boalsburg. Prof. Whitehead received his B. S. degree from the South Dakota State College in 1902, a B. S. at Massachusetts Institute of Technology in 1913, and an M. S. at South Dakota State College in 1917. From 1908 to 1910 he served as instructor of mathematics at that institution. From 1911 to 1912 he was rodman and instrument man for the Grand Trunk Pacific Railroad. In 1913 and 1914 he was assistant in civil en-

gineering at M. I. T. and from 1914 to 1916 was instrument man and resident engineer for E. Worthington, consulting engineer. He went to State College in 1916 where he served as associate professor in the Department of Civil Engineering. Prof. Whitehead was a member of the American Society for Civil Engineers and the Society for the Promotion of Engineering Education. Funeral services were held at Koch funeral home, State College, Monday morning, with Rev. T. G. Jones and Rev. Donald G. Raup of Boalsburg, officiating. Interment was made at Boalsburg.

ERNEST HOLT
Ernest A. Holt, veteran of World War I, and former well known employee of the brick works at Osceola Mills, died Tuesday, July 11, at the Phillipsburg State Hospital of a complication of ailments. He was born at Lemont, Centre county, December 20, 1865, making him in his 49th year. Most of his life was lived in Phillipsburg. He belonged to the Baptist church, Phillipsburg, and Gorman Peters Post No. 313, American Legion. Surviving are his aged mother, Mrs. Margaret Holt, widow of Percy Holt, of Chester Hill, and two sisters, Mrs. Lloyd Hinman of Philadelphia, and Mrs. Laura Lofgren, at home, and a brother, David Holt, of Tampa, Florida. Graveside services on Thursday at the Phillipsburg cemetery were conducted by the Gorman Peters Post of Osceola Mills, and U. B. and C. W. of a local No. 829. Earlier services were held at the Baptist church with the Rev. W. E. Hakes officiating, assisted by the Rev. C. H. Goshorn of the Presbyterian church.

Mmories of Faithful Helper, The Ox

(Continued from page one)
to let the animals bathe. Consequently they were always believing and this excited the wolves and they gave the lumbermen no peace. They killed all the dogs set to watch the ox barn. There was a girl, Briony Hannawalt, who broke her log chain on the last trip in from Little Texas and it was dusk before she was ready to start for the camp. The wolves came and she saw that unless she cut-spinned (unyoked) the oxen they were lost, so she took off the bars and bows and turned them loose. If anyone ever said the soft-eyed, sweet-breathed ox was a coward, here it was proved untrue. Briony had her single bitten axe, it was before the days of double-bit-

ted axes, the oxen given feminine names, Maud and Angelina, as was the custom, with horns and hoofs gave the wolves no peace, formed a bulwark in front of the plucky, dark-eyed girl, who did not have a chance to use her axe because of the watchfulness of the oxen. The wolves made such a noise that the drivers of the other ox sleds, just ready to enter the saw mill clearing for unloading heard the turmoil, and a dozen drivers, armed with guns and oxen, streamed up the hollow. The wolves as usual kept an outpost, and on scenting the gang of men, gave a peculiar whistling shriek at which the pack scattered in all directions. Briony had inspired her team as the deliverers came in sight.

"Wolves came out of Little Texas in Civil War times, and stamped the colts at the Weaver place one night in July, 1863. They still appeared fifteen years later, on several occasions visited at Jim Laubag's place and got after his sheep. His farm was on the summer or north side of the valley.

"Camps like Coleman's I have described were apt to be established several years on a big tract of timber, had their own stocks (shoeing frames) and ox shoeer; the shoes in two pieces. I often find on the place, I now occupy, showing that it was farmed with oxen for many years.

"When we moved to Nittany Valley, Centre county, oxen were still in use and great herds of steers were pastured in Rag Valley, going in through Lee's Gap during the spring and coming out in the fall. Sometimes one saw marks where they had been bitten on the backs by wolves, or their backs torn by a panther's spring, but the ox was able to hold his own against the forest creatures. If the same oxen were used year after year, they knew about when the owners would come after them, to put in winter quarters, and would be found lined up around the salt boxes on the green at the Big Spring.

"I often saw ten span of the little bright-eyed oxen hauling great stores to the river, to be rafted to the sea-board, when I worked in the pines on Mosquito Creek, Clearfield county. These oxen were carefully tuned bells to warn woodsmen they were coming and not to fall a pine across them. However, when big business took hold of lumbering in the Black Forest, the ox soon vanished. The small types were looked down on and the big ones were too cumbersome—they held that the horse was much faster and surer footed over the rocks. Accidents often did happen to the oxen on the steep mountains. In fact in most camps they had a special place where the dead oxen were hauled and there were few times when one was not there. We could see the vultures which came from distant Snow Shoe Mountain, circling above. Often too, the winged scavengers fought it out with the wolves for the possession of the carcasses."

SUNDAY SCHOOL LESSON

WOMAN'S PART IN NATIONAL LIFE
International Sunday School Lesson for July 23, 1944.

GOLDEN TEXT: "Who knowest whether thou art not come to the kingdom for such a time as this?"—Esther 4: 14.

Lesson Text: Judges 4: 1-9, 13-16.

The period of Israelish history covered by the Book of Judges extended over about two and one-half centuries, lasting from the death of Joshua to the advent of Eli. This period was chaotic, no centralized government existed, no great national leaders reigned over the country and the people wandered away from God.

There were various emergencies when the Israelites were threatened by their enemies, at which time a temporary figure would emerge to stand in heroic proportions, under whose influence the danger would be overcome. These leaders were called judges. There were twelve leaders of this type, among them being Ethiel, Ehud, Gideon, Samson, and a woman, Deborah.

Deborah was a prophetess, living not far from Jerusalem, who had gained a wide reputation for her judgment and vision. The particular oppressor of the Israelites at this time was Jabin, King of the Canaanites in the North, and his military commander was Sisera. Deborah realized fully the suffering and trials which sorrowed some of her people and became the instrumentality by which relief came to them.

This courageous woman sent for Barak, who lived at Kedesh, evidently a leader of some consequence, and repeated to him the inspired message that he should lead the Israelites against the army of Jabin. Barak doubted and hesitated, but became convinced when Deborah had realized fully the suffering and trials which sorrowed some of her people and became the instrumentality by which relief came to them.

The battle which followed was precipitated by the counsel of the inspired Deborah. Although Sisera had nine hundred war chariots under his command, and the Israelites were few, Deborah's faith in the purpose of God was sufficient to overcome the fears which otherwise would have prevented an attack. As the battle developed, a storm created confusion in the ranks of Sisera's army and it was entirely routed.

Sisera, the leader of Jabin's soldiers, fled from the battlefield and took refuge in the tent of Heber, the Kenite, who was friendly to Jabin. However, Jael, Heber's wife, aided the true leader by treachery. The fact that Deborah hailed this death with triumph and glee illustrates the barbarity of that age, many centuries before the religion of Christ began to make even warfare more humane. Yet, it is well to bear in mind, modern wars also have their own atrocities.

Celebrating the victory, we have the Song of Deborah. This is more patriotic than moral, and more warlike than religious, but it is well to bear in mind that to the ancient Israelites, Sisera was the embodiment of evil. What Deborah says of Sisera, as J. D. Jones comments, "is true of every evil man, of every evil power—of all wickedness and wrong—the stars in their course are fighting against them; the trend and constitution of things are working steadily and irresistibly for their defeat and overthrow. The universe is so made that it is against all wrong and on the side of right."

The modern reader of this episode may wonder at the storm which aided the Israelites, but history is not without similar incidents. When the huge Spanish Armada sailed to conquer England, a storm contributed more to its defeat than the English ships—the English themselves said: "God blew upon them and they were scattered." When an early winter secured the defeat of Napoleon's invasion of Russia, the great Frenchman said, "God Almighty has been too much for me." The story of Joan of Arc, the little French peasant girl who left her

sheep and flax to don the soldier's armor, and who rescued her France from the invaders, is another example of what a woman inspired by faith in God can accomplish. Other women have likewise done their part to improve the world, all inspired by a great faith. Florence Nightingale, Jane Adams, Evangeline Booth and many others might be mentioned. Frances Willard, the only woman whose statue is in the Statuary Hall, led the movement for women's suffrage and

prohibition. The modern woman should take a patriotic interest in her government—none should shrink their responsibility. As Minnie Pallister says: "Not interested in politics? Do they care what they are saying? Do they care whether there is war or peace? Do they care whether the people are ignorant and brutish or educated and refined? Do they care whether babies are fed or not? Do they care whether food is pure or poisoned? Do they care whether their children

die of the small pox and diphtheria, or live healthy, wholesome lives? Do they care whether there are slums or homes—rubbish heaps or gardens

—prisons or universities? If they care at all for any of these things then they must be interested in politics."

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