

ANNUAL STATEMENT.

(Concluded.)

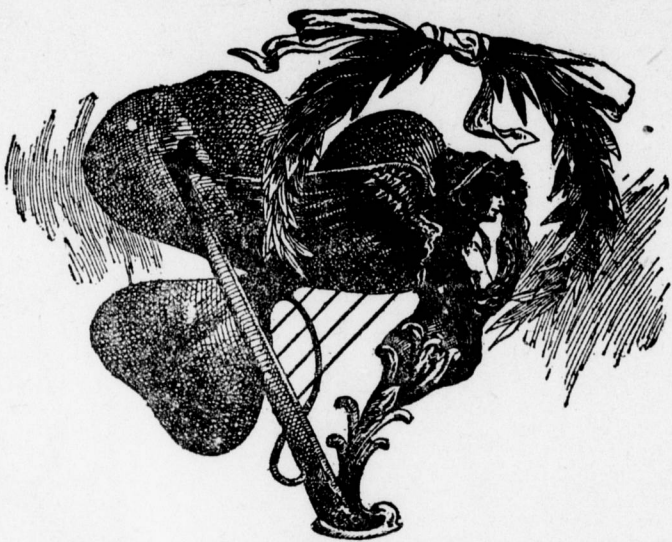
INTEREST ACCOUNT.	
To—	
Boyd Bennett, int. on \$4216.50 at 4%	168.66
Ida M. Zener, int. on \$500 at 4%	20.00
Ellen Carroll on \$1800	72.00
Mrs. E. E. Woods, \$3000	120.00
Grace Magargle on \$1550	61.75
Chas. W. Schworer, bal. due.	1.21
Int. on temporary loan	25.00
Perival Wentzel, \$3000	120.00
Int. on temporary loan	25.00
Int. on temporary loan	18.57
Elizabeth Sick, \$1750	70.00
Kate Sick, \$1000	40.00
Perival Wentzel, \$2000	80.00
Temporary loan	6.25
Patrick Hannan, \$1800	72.00
Ellen Carroll, \$1800	72.00
	\$780.27
FIRE CLAIMS.	
Fire Warden, Township	
J. W. Amiller, Shrewsbury	21.65
J. M. Zener, Cherry	31.29
Toshi Huffmaster, Cherry	69.65
Geo. Gorman, Laporte Twp.	44.85
L. W. Bennett, Shrewsbury	21.30
W. T. More, Elkland	18.50
Geo. Gorman, Laporte & Davidson	53.90
W. A. Gumbel, Hills Grove	62.70
Total exp. in Co. by Com'w'ith.	\$823.85
amt. paid by Co., proportion being 1-5 of total	64.77
JAIL EXPENSES.	
Judson Brown, expenses	64.60
Dr. Randall, medical attention	6.00
Judson Brown, boarding prisoners	208.50
Judson Brown, commitments & exp.	61.25
Judson Brown, boarding prisoners	91.70
	\$432.15
COUNTY COSTS.	
Elkland poor dist. care Jas. Taylor	12.00
P. E. Martin, burial unknown man	61.45
S. U. Morgan, copying duplicates	1.00
	\$82.45
COUNTY BRIDGES.	
I. W. Laird, labor	5.00
V. W. Lewis, plank	61.20
James Meyers, plank	12.50
Togers Bros., plank	4.33
I. W. Moran, plank	2.62
John Coleman, shingles	48.00
John A. Rohe, hauling shingles	1.92
James Meyers, replanking	14.95
I. W. Laird, labor	9.99
V. W. Lewis, plank	90.75
Togers Bros., plank	26.45
James Meyers, plank	51.00
John McDermet, labor and material	46.45
John Rohe, plank	4.75
John Taylor, plank	19.00
I. B. Yaw, repairs	3.00
	\$624.19

Birth of Sullivan, ss undersigned auditors of Sullivan County certify that in pursuance of duties imposed upon us by the several acts of General Assembly, and the supplements thereto, did meet at the office of the County Treasurer in the Court house in the Borough of Laporte on Tuesday, the second day of January, A. D. 1912, and did begin to audit, adjust and settle, the several accounts of the County Treasurer, County Commissioners, and all such as are required of us by law, for the year 1911; and did continue so to audit, adjust and settle the said accounts; subject to our disallowment until this date, when we completed this our Annual Report; and we further certify that the foregoing are correct to the best of our knowledge and belief, as the same appears audited and set forth in this report.

In testimony whereof we have hereto set our hands and seals this 16th day of January, A. D. 1912.

T. R. CUMMINS,
D. S. BENDER,
O. F. MCCARTHY, County Auditors.

"A NATION ONCE AGAIN!"



Ireland's Hope of Home Rule Nearing Realization at Last

NATURE, GRACE AND TRAINING FITTED ST. PATRICK TO HIS TASK

So Well Accomplished, Ireland Was Known for Centuries as the "Land of Saints"

St. Patrick says of himself in his confession that he was born at "Dannavenn Taberniae," which is extremely hard to identify. Some, however, claim that Kirk-Patrick, near Glasgow, in Scotland, took its name from St. Patrick.

The saint was born about 372; was a captive and a slave of the king of Dalradia, in Ireland, from 388 to 395; went to Gaul and was there ordained priest; was consecrated bishop and sent to Ireland as missionary in 432, and died at Saul, near Strangford Lough, County Down, Ulster, where many years before he had founded his church, March 17, 465, the day now sacred to his memory.

Ireland was then occupied by a great number of petty tribes, most of whom were evangelized by Patrick. So well was the work accomplished that Ireland was known in subsequent centuries as the "island of saints and scholars."

The method employed was that of dealing cautiously and gently with the old paganism of the people. The chiefs were first won over and then through them their clans.

Of St. Patrick himself much that has been related is fabulous, but his autobiographical confession and his epistle to Coroticus, both of which are unquestionably genuine, reveal a devout, simple minded man, and a most discreet and energetic missionary.

In his epistle he states that he was of noble birth and that his father, Calphurnius, was a Roman decurion. His Mother, Conchessa, or Concels, was the sister of St. Martin of Tours.

The family of the saint is affirmed by the earliest authorities to have belonged to Britain, but whether the term refers to Great Britain or Brittany or other parts of France is not ascertained.

Some of the quaint stories told in Ireland about St. Patrick would make the traveler imagine that the saint visited the island for the benefit of witty guides, or to promote mirth in wet weather. It is not remarkable that the subject of these stories for 16 centuries, at countless hearths, has been regarded and is today honored as the greatest man and the greatest benefactor that ever trod the Irish soil, and considering the versatility of the Irish character, it is not strange that there remains respecting the saint a vast cycle of legends—serious, pathetic and profound.

It could not be otherwise. Such a people could not have forgotten the heroic figure who led them forth in the exodus from the bondage of pagan darkness. In many instances doubtless the tale became a tradition, the foliage of an ever active popular imagination, gathered around the central stem of fact; but the fact remained.

A large tract of Irish history is dark; but the time of St. Patrick and the three centuries which succeeded it is clearly, as depicted by history, a time of joy. The chronicle is a song of gratitude and of hope, as befits the story of a nation's conversion to Christianity.

The higher legends, which, however, do not profess to keep close to the original sources, except as regards their spirit and the manners of the time, are found in some ancient lives of St. Patrick, the most valuable of which is the "Tripartite Life," ascribed by Colgen to the century after the saint's death. The work was lost for many centuries, but two copies of it were rediscovered, one of which has been recently translated by an eminent Irish scholar, Mr. Hennessy.

The miracles, however, recorded in the "Tripartite Life" are neither the most marvelous nor the most interesting portion of that life.

Whether regarded from the religious or philosophic point of view, few things can be more instructive than the picture which it delineates of hu-

man nature in the period of critical transition and the dawning of the religion of peace upon a race barbaric, but far, indeed, from savage.

That warlike race regarded it doubtless as a notable cruelty when the new faith discouraged an amusement so popular as battle. But in many respects they were in sympathy with the faith. That race was one of which the affections as well as the passions retained an unblunted ardor, and when nature is stronger and less corrupted it must feel the need of something higher than itself, its interpreter and its supplement. It prized the family ties, like the Germans recorded by Tacitus, and it could but have been drawn to Christianity.

Warlike as it was, it was unbounded also in loyalty, generosity, and self-sacrifice; it was not, therefore, untouched by the records of martyrs, the principles of self-sacrifice, or the doctrine of a great sacrifice. It loved the children and the poor, and St. Patrick made the former the exemplars of the faith and the latter the eminent inheritors of the kingdom.

In the main, institutions and traditions of Ireland were favorable to Christianity, and the people received the gospel gladly. It appealed to them and prompted ardent natures to find their rest in spiritual things. It had created among them an excellent appreciation of the beautiful, the esthetic and the pure.

The rapid growth of learning, as well as piety, in the three centuries succeeding the conversion of Ireland proved that the country had not been until then without a preparation for the gift.

Perhaps nothing human had so large an influence in the conversion of the Irish as the personal character



St. Patrick.

of our apostle. By nature, by grace, and by providential training he had been especially fitted for his task.

Everywhere we can trace the might and sweetness that belonged to his character; the versatile mind, yet the simple heart; the varying tact, yet the fixed resolve; the large desire taking counsel from all, yet the minute solicitude for each; the fiery zeal, yet the gentle temper; the skill in using means, yet the reliance in God alone; the readiness in action, with a willingness to wait; the habitual self-possession, yet the outburst of an inspiration, which raised him above himself—the abiding consciousness of an authority—an authority in him, but not of him, and yet the ever present humility. Above all, there burned in him that boundless love which seems the main constituent of apostolic character. It was love for God; but it was love for man also, an impassioned love, a parental compassion. Wrong and injustice to the poor he resented as an injury to God.

A just man, indeed, was St. Patrick; with purity of nature like the patriarchs; a true pilgrim like Abraham; gentle and forgiving of heart like Moses; a praiseworthy psalmist like David; an emulator of wisdom like Solomon; a chosen vessel for proclaiming truth like the Apostle Paul; a man of grace and of knowledge of the Holy Ghost like the beloved John; a lion in strength and power; a dove in gentleness and humility; a servant of labor in the service of Christ; a king in dignity and might, for binding and loosening, for liberating and convicting.

What the Well-Dressed Woman Will Wear

EVIDENTLY there is no intention on the part of dressmakers to widen skirts. They have made some changes that intimate drapery, which means the buying of a little more material and the giving of an appearance of fullness to the skirt, but it is seeming, and not real, this fullness, writes Anne Rittenhouse in the Boston Herald.

There are slight changes, but nothing important. Mme. Paquin has sent over a gown which she has designed for wear at the Riviera, and it is a convincing proof that so far she hasn't thought of anything strictly novel. The material used is a changeable green taffeta, and there is no doubt that we will be flooded with this fabric at the beginning of the warm weather, and the skirt has a hip yoke. Now this is new.

It is the tunic idea, shortened, modified and made practical for a simple frock. It extends for about six inches below the waist at the sides and back, and is lapped over in front with the edges outlined with two rows of stitching. To it the skirt is attached in narrow box plaits quite far apart and not stitched down.

Above the hem there is a tuck of the material, and down the middle of the front there is a two-inch band of thin white lace insertion, plaited across, and held down by small black buttons; at the edge of the insertion, on each side, is a tiny frill of lace. This is also a new treatment.

Neat Touch for Blouse. The blouse has a folded girde of the silk that comes nearly to the bust and an upper part of white chiffon with black chiffon over it. The betelle effects over the shoulders are of lace and taffeta, and the three-quarter sleeves show a taffeta band.

If we can draw conclusions from this model it means that the transparent upper part of the bodice will be as popular as it has been for two years, that the high waist will be continued, and that the bretelle effect, which broadens the shoulders, will be an interesting feature and rather new.

Every one knows about the fight that is going on by the mill people abroad to have the dressmakers increase the width of the skirts in the interests of the thousands of men, women and children who have been out of employment for a year; and whether or not it will win time only can tell. Starvation is an ugly word, and it is daily used by the French and English papers in connection with the condition of the clothworkers, who have no jobs and no chance of getting any while the fashion of narrow clothes prevails; much is said against

the dressmakers for not compelling full skirts and long coats, and a good deal of the blame is laid at their door.

Other Side of the Matter. And yet upon this subject no one seems to take the opposite side. Here is a day of such high living that millions are worried over a mere fact of getting a comfortable existence on this planet, and the price of clothes is no small matter. Now there are thousands upon thousands of women who buy the materials for their clothes at the shops, and make them at home, or with the aid of a seamstress. What about these women being immensely benefited by the continuance of narrow skirts and slim coats? Instead of buying 14 yards of single width material to make a gown, they need only buy seven or eight yards, instead of eight yards of double width material they need only buy four yards.

And because linings have gone out of fashion they can eliminate this part of the expense entirely and because petticoats are not popular they can cut out not only the money for white skirts, but the laundering of them. The simple little, tight, short underslip of inexpensive silk or pongee, that now does duty under every gown, is a mere trifle in cost compared to the dozen petticoats that a woman used to own.

So, as against the non-employment of a few thousand people there is the cutting down in the price of home-made clothes of many thousands of women in Europe and America. The dressmakers, they are legion, also profit by the lack of cloth used in a gown because they have not lowered their prices, making the contention that the public must pay for their art in drapery, their talent for designing and their genius for fitting.

As a commercial proposition, let the good work of narrow skirts and slim coats and a few yards of material to a gown go on.

That Turkish Toweling. You may remember that Paris used a good deal of Turkish toweling last year, in a tentative way for blouses, top coats, fur collars and cuffs and for bands on skirts. It was white and it was ecru, and it was expensive, but it did not prove popular.

It is now called by many names, such as Terry cloth and agaric cloth, but it remains the same old toweling. Whether or not it will take is a question for the public to decide, but it really makes admirable blouses and good-looking collars and cuffs.

The girl who wants to make a new kind of wash waist should buy some of the soft, thin toweling, fasten it up the front under a two-inch band of embroidery done in red and orange and blue, have the long sleeves with tight deep cuffs of the embroidery, and a collar of Irish lace surmounted by a stock of Irish insertion and vivid embroidery.

Whole suits are made of the toweling, but what is known as linen ratine is far better. The latter cloth as it is now, is very lovely, and, it may possibly be repeated next fall and exploited more than now; so far it has remained exclusive peau de chamois. The latter has been so expensive that the majority of women have not indulged in it, but it has led the fashion for a summer material that is in imitation of kid, and has a great deal of charm.

Gowns from Paris



THE princess gown at the left is of changeable satin in opal shades. The fronts cross and are bordered with bands of venetian lace. A ruffle of fine lace headed by a band of fur trims the sides and back of the skirt at the bottom, and the front is finished with a band of fur only.

The sleeves are shirred and finished with bands of the fur.

The long skirt of the gown at the right is of green brocade; the tunic is of fine white lace bordered with bands of heavier lace.

The corsage crosses in front where it is caught with a large motif of beads. The long stole ends are of satin embroidered with beads, and finished with rings and tassels of the same.

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. SELLERS, Director of Evening Department, The Moody Bible Institute of Chicago.)

LESSON FOR MARCH 17.

THE PARALYTIC HEALED.

LESSON TEXT—Mark 2:1-12. GOLDEN TEXT—"Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases."—Ps. 103:2-3.

Events tread upon the heels of events in the life of Jesus, especially during his early Galilean ministry, and none depict these events more graphically than St. Mark, who is presenting us a picture of him as a servant.

Jesus had been upon a preaching tour and now returns to the town of Capernaum. As soon as it was noised about that he was at his home a crowd quickly gathered about the door. So great was the crowd that there was no longer any room in the house nor about the door, that is the crowd was so dense that late comers could not look in to see and hear the prophet.

That many of these were attracted by his popularity there is no doubt, but it gave Jesus an opportunity to speak and preach the word which he was quick to seize upon. "He preached the Word unto them." Is this not a suggestion for teachers? especially of some of the adult classes.

If your class is a Bible class stick to your text or else change your name. The apostles followed his example in this respect; so have all the mighty men of God.

The result of this teaching and preaching is manifest in this record and should be an encouragement to preachers and Christian workers, viz., that it not only attracts the crowd, but that it reveals sin also.

Sickness Result of Sin. While all sickness may not be the result of sin, yet remove sin from the world and an overwhelming proportion, perhaps all, suffering would cease. We are promised that in his newer and better kingdom there is to be no more pain nor sorrow. Jesus therefore said first of all, "Child, thy sins are forgiven." How his voice must have thrilled with tenderness and pathos as he uttered these words.

But the critics were there; they ever have been wherever a good deed is being performed. Note they were sitting idly by (v. 6). Showing no such anxiety as the four that the needy might come into the presence of Jesus.

"Who can forgive sin but one, even God? Their reasoning was correct and their conclusion was logical; the trouble was that unbelief and prejudice had so blinded their eyes that they could not and would not recognize the power of God working through his Son. Yes, they went farther and made the fatal blunder of ascribing to Beelzebub this work of God (Jno. 10:33).

It would seem as though their smug self-esteem would at least have been startled when this young teacher showed them that he was reading the thoughts of their hearts. "Why reason ye these things in your hearts?" Human reasoning can disprove God, but the deductions of the intellect cannot satisfy the cry of human hearts after God (Job. 23:3, 4).

The greatest lesson for us to learn at this point is that the forgiveness of sin is greater in the estimation of God than the relief of human sufferings.

Turning to the one sick of the palsy he said, "Arise!" "What? Why such a thing is a physical impossibility. Surely this young prophet has gone mad; was not this boy let down a few moments ago through that hole in yonder ceiling, so helpless that it took four of his friends to bring him to this place?" In seeming reply to such a query Jesus tells the man to take up his bed and walk.

Jesus Could Make Men See. Small wonder that the man's new power and this use of that power should amaze those present so that they should exclaim: "We never saw it on this fashion." Let us beware that our eyes be not blind to behold similar miracles in this the twentieth century. (Read, "Twice-Born Men").

It is very doubtful if the "all" of verse 12 includes the "certain" of verse 6. We must be careful that even as believers we do not crowd away some needy, palsied one. Beware also of loveless censoriousness.

What is meant by glorifying God (v. 12)? The answer is suggested by the spiritual seer, St. John. God's glory is wrapped up in the Son who delighted to do God's will. God's power is shown over all flesh in the Son, and through the Son he is giving life—eternal life.

Let us glorify God over the fact and hasten to bring others to the feet of Jesus. Let us co-operate as did the four. Let us demonstrate as did the sick one by our walk. Thus shall we stop the mouth of every critic, silence the tongue of every skeptic, and glorify the Son who came to give us strength, life, peace, salvation and everlasting life.

A suggested outline of the lesson would be:

- 1—Jesus teaching, v. 1, 2.
- 2—Jesus forgiving, v. 3-5.
- 3—Jesus rebuking, v. 6-10.
- 4—Jesus commanding, v. 11-12.

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