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For County Auditors,
J. C. BOWERSOX,
C. F. MOYER.
For Coroner,
Dr. J. E. BOGAR.

Thursday, July 16, 1896.

SOME RAMBLING THOUGHTS.

BY NEMO.
(Copyrighted.)

Timely and discriminating praise is the very essence of hope at the moment of deepest depression. It enables one to add that extra ounce of effort just as the load of purpose is halting a few inches below the crest of the hill of difficulty. It gives minority high-heartedness into faith, as to demand a... they hold to as the... sion of Democra... mount issue... a substitu... majority; ... the... you whose trials whose purposes are ...e friend who labels everyyours as "well done." He your most serious enemy. He leads you by his constant approval to a feeling of self-satisfaction, and then like some fair appearing but fated tree, the decay at your heart commences. Not every act of yours is well-directed; not every judgment is sound; and he who tells you otherwise is not a friend but a foe.

Give a dog a bad name and he might as well be hanged; and a man in like case is not much better off. Dead, a wreath may even be found on his grave, but alive, the ghosts of a murdered reputation keep rising in his path. An old Quaker, with his sectarian non combativeness strong within him showed the door to a growling cut and said "I will not kill thee but I will give thee a bad name." The moment the dog left his door-step he called down the street "Mad dog," and then watched the neighbors kill the poor brute. I reckon the Recorder of Deeds above has blood-guiltiness marked against many a man, whose hand has never been raised to smite his brother.

A good father of high social standing once said to me regarding his children: "Others are just as good as they are, but no better." It reminded me of Theodore Parker's interpretation of what constituted a true democracy. He said it was: "Not I am as good as you are; but you are as good as I am." If we enter fully into the spirit of freedom and liberty, we shall not, like anarchists, try to level people down, but rather in the spirit of Christian Socialism, level them up. A democracy, in which every man's voice is as powerful as every other man's, is a menace to itself, unless there is a constant upward tendency of the whole body politic. Our social edifice cannot be reared to grandeur or if reared, cannot be perpetual, unless it be founded on the solid rock of an intelligent, patriotic progressive people.

Why is the modern "purpose" novel falling into disfavor with the great mass of readers? Because neither men nor women like to discover themselves in a temple or a crypt, when they set out with the intention of entering a theatre. It is the same principle at work that compels an angry exclamation when we reach the foot of a column of romantic and startling reading, and discover we have been lead interestingly on, only to have ourselves brought face to face with the merits of a porus-plaster or a tooth-wash. The "purpose" novel, if well and interestingly written, is rather apt to defeat its own ends. The youthful reader will pass over the "dry" parts, so long as he can keep the thread of the story unbroken, while the mature turning the weary mind to fiction as a refreshment gets impatient at this capsule method of administering moral and physiological and psychological truths.

To generalise freely, it is safe to say that the most serious obstacle in the way of the moral redemption of a woman is woman herself. The moral derelictions that she has been apt to condone in a man, she condemns in a woman. She will strain at the gnat of a trifling indiscretion on the part of a girl friend, and yet swallow the most preposterous dromedary in the behavior of a man. The one mis-step of a woman is recalled with whispers and shrugs, while a notorious libertine is received in society with smirks and smiles. Woman too often will theorise on God's forgiveness of sins, but her feeble imitation of Him will be extended towards man and not woman.

The homely old saying "Sauce for the goose, is sauce for the gander," comes in here very appositely. Not one word should be said in favor of lowering in the mind of a woman the moral standards she has helped so strongly to maintain, but the barbed-wire defences must be high enough to stop trousers as well as petticoats. When she reaches the Divine perception that shrank not from the washing by penitential tears while a rebuke was administered to the sacrosanct Pharisee, when she understands that woman may really reform, and when she insists that a man must, there will then be fewer fallen men, and as a consequence fewer fallen women.

It is hardly possible to find a better concrete example of the progress in propulsion since the days of the Cæsars than by comparing the galley, a vessel propelled by oars, with the modern Atlantic liner. In a vessel 600 feet long it would be practically impossible to find room for more than 400 oars on a side. Assuming now that three men work each oar and six men exert one horse power, there must need be 2,400 men working at one time to exert 400 horse-power. At least as many more men would have to be in reserve to render progress continuous. The trifling result is almost lost to sight when we bear in mind the fact that the largest ocean-steamer exerts 19,500 horse-power; or if represented by man-power, would require a rowing crew of 117,000 with the same number in reserve. Even if possible to carry this number of men in a vessel, by no means could their power be so utilized as to develop a speed of 20 knots an hour.

Station D. New York.

Botschoft's or Grub's Church, No. 4.

In the last communication Lion's Lutheran church should read Zion's Lutheran church. In the list of churches mentioned in last communication should be included the Lutheran church near J. B. Hall's McKees Half Falls. The early settlers were mostly Lutherans, who felt the necessity of providing for the religious and educational wants of themselves and their children.

Rev. Michael Enterline, a Lutheran minister residing in Lykens Valley, Dauphin Co., Pa., came across the Susquehanna occassionally and preached for them, baptized their children and buried their dead. He urged them to build a church and school house on the land they owned and which they had selected for this purpose. Rev. Enterline organized this congregation and served as their pastor during the building of the church and school house.

The Lutheran ministers that followed him were Mathias Gentzel, Fred. Hintze, John Herbst till 1804. Rev. J. Conrad Weiser served till he died in Aug. 11, 1819, fifteen years. Rev. Shindel served one year, Rev. Smith ten years, Rev. Wm. German, from Oct 10, 1830 to Nov. 1839, Rev. C. G. Erlmeyer from Feb. 20, 1842 till to the time of his death in 1876 a period of thirty-four years. Rev. Wampole served fifteen years, Rev. Schnable four years. The Reformed ministers were Revs. Jacob Repass, Geo. Geistweit, John Deitrich Adams, Conrad Geistweit. Rev. Isaac Gearhart served six years, Rev. Felix, Rev. Daniel Weiser served 13 years, Revs. Benjamin Boyer, Jacob Bare, Rev. Seibert eight years' Rev. Hackman five years, Revs. Joshua Derr and Samuel Gutelius, six years, Rev. Hapmeier, Rev. Donat seven years, Rev. Brown eight years, Rev. Kuhn, and Reformed pastor now in charge Rev. H. H. Spohn.

One apartment of the dwelling house was used for school purposes. Rudolph Brugger was one of the first who lived in the old school house, and taught schools. He was a native of Germany. John Young brother of Rev. Jacob Young who is serving in the Evangelical ranks in the west, lived in the house, and taught the school, and also taught singing school. His wife was noted for her fine musical voice and sweet singing. Mr. Young was an educated man and died at Albion, Noble county, Indiana about 14 years ago aged 87 years. He held several important county offices during his sojourn in Noble county. Samuel Scholl, Esq., lived here and taught school many years and was *presentor* or foresinger many years. He was a Lutheran and regular member. He had a very charming voice and ended the lines with a peculiar cadence which no one could imitate. He was a fine penman. His life companion died last year at the residence of Sol. Scholl. He served as County Commissioner three years and Justice of the Peace fifteen years. He died Aug. 1880 aged seventy-five years. Henry Arnold also taught school at Grub's church and assisted in singing and was a faithful member on the Reformed side. In this school the boys were taught spelling, reading, writing and arithmetic. The girls learned to read the "Catechism and the Testament" which was considered all the education needed for women. The boys would not attempt arithmetic until they were fourteen or fifteen years old. Copy-books were made of fools-cap, and the teacher would set or write all the copies, and mend the goose quill then the only pen used in writing. School term was about three months as the boys were needed to help to thrash the grain with the flail or ride the horses on the barn floor to tramp out the wheat. No reapers nor threshers were then made, and it was long and tedious fall and winter work to thresh the grain.

To show by contrast the history of Education I will quote the following from Snyder County Superintendent from 1876.

"Geography was first taught in the county in 1828 at Freeburg and Grammar, at the same place, 1831. Weirick taught Geography and his class was composed of Philip Hilbish, Geo. C. Moyer and E. R. Menges. Jesse Teats taught the first Grammar, his pupils were Geo. C. Moyer, Henry J. Boyer both of whom took only private lessons. The teachers Weirick and Teats and Judge Menges have gone to their reward, but Moyer, Hilbish and Boyer are still living, and fine penmen for men of their age.

In the year 1891 Rev. Wampole and Prof. D. S. Boyer published a History of the Freeburg charge to which Grub's church belongs. In this history many additional facts are recorded not mentionied in the four articles given in the Post.

Rev. Michael Enterline came from Bucks County in 1770 to Lykens Valley. He also resided at Suubury and organized the Salem Congregation in 1775, at Grub's in 1776. Zion's near Freeburg in 1787 and built churches soon after at these places. He also organized St. Michael's, Pfoutz's Valley. He preached at Dreisbach's in Union Co. He laid the foundation for our churches in this region, and others builded thereon. He sowed the good seed of the Word, and we enjoy the harvest. He traveled on horse back, and carried his leathern saddle bag across his saddle with his necessary books on one side and clothing on the other. He was truly a christian pioneer. No bridges across streams and the river, no telegraphs, telephones, nor railroads, no pleasure wagons, nor buggies, no wagon roads at many places, only bridle paths. Under all these difficulties he pressed forward in his good work.

"Walk about Zion, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generations following.—Ps. 48, 12, 13.

"Remember the days of old, consider the years of many generations; ask they father, and he will show thee; thy elders, and they will tell thee.—Deut. 32 : 7."

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KREAMER.

A. C. Smith made a business trip to the coal regions last week..... Among the visitors to our town since our last writing were the following: Mrs. Milton Orwig and children of Houtzdale; Mrs Tillie Fisher and son, Foster, of Salem; James Rowand daughter of Selinsgrove; Claude Steininger of Lewisburg; S. G. Fagley, Shamokin; Mrs. Willard Roush and children and Wm. Bickel of Paxinos..... Geo. Gordon is home again but will leave shortly.....Wm. Keller and family took a trip to Johnstown last week to visit his brother, John .....Several of our citizens witnessed the meteor and heard the explosion that took place on Tuesday evening.

Daniel Spitler and wife of New Berlin visited their son, Samuel, and family in Swineford on Sunday.

The choir of the U. B. Church will hold a festival on the evening of Wednesday, Aug. 5th.

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