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Annual Address of the President of the Snyder County Medical Society.

Gentlemen of "the Snyder Co. Med. Society," I beg of you to consider my appearance in this place as an expression of my interest in this Society. I welcome you all as signs of the times, as promises and means of increased intellectual activity.

I shall be glad if a good word, or a friendly effort on my part can serve you. I know that an address delivered before such a society of intelligence is called superficial, but this does not discourage me. All human productions, even those of genius, are very superficial, compared with the unfathomable depths of truth. Will you allow me to observe that, to render an address useful, it must be frank, honest and free. He who speaks must speak what he thinks, speak courteously, but uncompromisingly, what makes our communications unprofitable in this country, is the dread of giving offense, now to the majority, and now to the fashionable or refined, we speak without force, because not true to our convictions. A lecturer will, of course, desire to wound no man's prejudices or feelings but his first duty is to truth, having confidence in his hearers that the tone of many sincerity will be candid, and good will.

The subject which I have chosen for my annual address, is the word "Society," leading to talent, and intelligence. I profess no great understanding of the subject, though I have given it much thought. To interpret it thoroughly we must understand and unfold all the past. This work I shall not undertake. I am not now to be a historian. Do not fear that I shall compel you to journey back to the Deluge, or to Paradise Lost. My bounds are easily measured, my thoughts already known, only they may be made more impressive by repetition.

Society—That this subject deserves attention, no man who observes the signs of the times can doubt. Its importance forces itself on the reflecting mind. In truth, one of the most remarkable circumstances or features of our age is the energy with which combination, or action by joint forces, by associated numbers in manifesting itself. It may be said without much exaggeration, that every thing is done now by Societies. Men have learned what wonders can be accomplished in certain cases by union, and seem to think that union is competent to everything. You can scarcely name an object for which some institution has not been formed. Would men spread one set of opinions or crush another? They make a Society.

Would they improve the penal code, or relieve poor debtors? They form Societies. Would they encourage agriculture or manufactures, or science? They form Societies. Would one class encourage horse-racing, and another discourage traveling on Sunday? They form Societies. Would they promulgate the healing art for the benefit of their fellow men? They form Societies.

We have immense institutions, spreading over the country, combining hosts for particular objects. We have minute ramifications of these Societies, penetrating everywhere, and conveying resources from the domestic, the laborer and even the child, to the central treasury. This principle of association is worthy the attention of the Philosopher, who simply aims to understand Society and its most powerful springs. To the philanthropist and the Christian it is exceedingly interesting, for it is a mighty engine, and must act either for good or for evil, to an extent which no man can see or comprehend.

It is very easy, we conceive, to explain this great development of the principle of co-operation. The main cause is, the immense facility given to intercourse by modern improvements, by increased commerce, and traveling, by the Post-office, by the steamboat, by the Steel-rail which has now encircled our globe by the press, by newspapers, periodicals, tracts, and our insatiable medical publications. Through these means, men of one mind, throughout the whole country, easily understand each other, and easily act together. The grand measures to which Nations have been led by their victories; we see

the concentration of great numbers on a single point; is now placed within the reach of all parties and sects. Those who have one great object in view is to find one another throughout a vast extent of country, join their forces, settle their mode of operation, and act together with the uniformity of a well disciplined army. So extensive have coalition become, and so rapid are the means of communication, that when a few leaders have agreed on an object, an impulse may be given in a few days to the whole country, and a voice like that of many waters be called forth from immense and widely separated multitudes. Here is a new power brought to bear on Society, and it is a great moral question how it ought to be viewed and what duties it imposes.

That this mode of action has advantages and recommendations is very obvious. The principal argument in its favor, are stated in a few words. Men, it is justly said, can do jointly what they cannot do singly. The union of minds and hands work wonders.

Men grow efficient by concentrating their powers. Joint effort conquers nature, hews through mountains, rears pyramids; dykes out the ocean. Man, left to himself, living without a fellow, if he could indeed so live, would be one of the weakest of creatures. Associated with his kind, he gains dominion over the strongest animals, over the earth, and the sea, and, by his growing knowledge, may be said to obtain a kind of property in the universe. Men not only accumulate power by union, but gain warmth and earnestness. The heart is kindled; an electric communication is established, or at least should be, between those who are brought nigh, and bound to each other in common labors. Man droops in solitude. No sound excites him as the voice of his fellow creature. The mere sight of a human countenance, brightened with strong and generous emotions; gives new strength to act or to suffer. Union not only brings to a point, forces, which before existed, and which were ineffectual through separation, but by the feeling and interest which it arouses, it becomes a creative principle, calls forth new forces, and gives the mind a consciousness of power which would otherwise have been unknown. We have here given the common arguments by which the disposition to association is justified and recommended. They may be summed up in a few words; namely, that our social principles and relations are the great springs of improvement, and of vigorous and efficient exertion. That there is much truth in this presentation of the influences of society we at once feel. That without impulses and excitements from abroad, without sympathies and communication with our fellow creatures, we should gain nothing and accomplish nothing, we mean not to deny. Still, we apprehend that on this subject there is a want of accurate views, and just discrimination.

We apprehend that the true use of Society is not sufficiently understood; that the chief benefit which it is intended to confer, and the chief danger to which it exposes us, are seldom weighed; and that errors or crude opinions on these points deprive us of many benefits of our social connections.

It is plain that the better we understand the true use, the chief benefit, and the chief peril of our social principles and relations, the better we shall be prepared to judge of associations which are offered for our patronage. Society is chiefly important as it ministers to, and calls forth, intellectual and moral energy and freedom.

Its action on the individual is beneficial in proportion as it awakens in him a power to act on himself, and to control or withstand the social influences to which he is at first subjected. Society serves us by furnishing objects, occasions; Materials, excitements, through which the whole-soul may be brought into vigorous, exercise; may acquire a consciousness of its free and responsible nature; may become a law to itself, and may rise to the happiness and dignity of inward creative energy is the highest good which accrues to us from our social principles and connections.

The mind is enriched, not by what it passively receives from others, but by its own action on what it receives. He would especially affirm of virtue that it does not consist in what we inherit, or what comes to us from abroad. It is of inward growth, and it grows by nothing so much as by resistance of foreign influences, by acting from our deliberate convictions in opposition to the principles of sympathy and imitation. According to these views, our society nature and connections are means.

Inward power is the end; a power which is to triumph over and control the influences of Society. We are told that we owe to Society our most valuable knowledge. And true it is, that were we cast from birth into solitude, we should grow up in brutal ignorance. But it is also true that the knowledge which we receive is of little value, any farther than it is fact and excitement to intellectual action.

Its worth is to be measured by the energy it is sought and employed. Knowledge is noble in proportion as it is prolific; in proportion as it quickens the mind to the acquisition of higher truths. Let it be rested in passively, and it profits us nothing. Let the judgement of others be our trust, so that we cease to judge for ourselves, and the intellect is degraded into a worthless machine. The dignity of the mind is to be estimated by the energy of its efforts for its own enlargement. It becomes heroic when it reverences itself and asserts its freedom in a cowardly and servile age; when it withholds society through a calm and invincible love of truth, and a consciousness of the dignity and progressiveness of its powers.

In proportion as Society becomes enlightened, talent acquires impulse. In rude ages bodily strength is the most honorable distinction, and in subsequent times military prowess and skill confer mastery and eminence.

But as Society advances, mind, thought, becomes the sovereign of the world; and accordingly, at the present moment, profound and glowing thought—thought breathing only from the silent page—exerts a kind of omnipotent and omnipresent energy. It crosses and spreads through nations; and, at one and the same moment, the conceptions of a single mind are electrifying and kindling multitudes through wider regions than the Roman eagle overshadowed.

These facts, undeniable facts, have again, so recently, been demonstrated to us, in our late spirited and heated political canvass, for the ascendancy to the throne, below the dome, in the Capitol building.

The Napoleon of America yielding to the talent of a single state. This agency of mind on mind, I repeat, is the true sovereignty of the world, and king; and heroes are becoming impotent by the side of men of deep and fervent thought. In such a state of things, medicine would wage a very unequal war if divorced from talent and cultivated intellect. God plainly intends that it should be advanced by human agency; and does he not then intend to summon to its aid the mightiest and the noblest power with which man is gifted?

There is Wisdom in the declaration of Jesus; that to be His disciple, we must "hate father and mother," or, in other words, we must surrender the prejudices of education to new lights which God gives us; that the love of truth must triumph over the influence of our best and earliest friends. Viewed scientifically it is clearly seen, that these grand truths, we cannot, we dare not pass by unheeded; as they will stand the test when the ages, and time itself, are lost in oblivion. That powerful engine of Medical Science, which the concentration of the world started in 1876, is now rolling onward with a scientific motion, and taking gigantic strides, grinding that part which is to be the future M. D. rigidly and to a point. Yea, it is completely, revolutionizing the medical Universities, Colleges, State and county Societies. From the billowy coast of Maine to the orange groves of the sunny Pacific, the states are coming forward in bold phalanx, protecting themselves by legislation, from ignorance, charlatanism and quackery. State after state is

throwing the protecting power of the law around the regular practitioner, thus narrowing the territory of the quack, until his lot is no longer a very happy one. The cornerstone of the Bogus Diploma Mill is broken; its fragments are scattered dying in our midst, and its advocates are making their last, but vain struggle, before their final doom is cast, which will bury them forever, branded with ignorance, shame and dishonor. When the Illinois medical Act went into effect, July 1st, 1877, it was found that out of 7,100 practitioners, only 3,600 were graduates, or licentiates of Medicine.

The remaining 3,500; more than one-half, were unqualified. Five Hundred and Fifty of these persons, who, in 1877, were unqualified for practice, have since, by study in schools, qualified themselves in consequence of this law. If we, as members of the Snyder Co. Medical Society refuse to aid in arising the standard of Medical Science, the law will and must do so, and our honor, for our own advancement, will stand facing us, a wash, and a dishonor to ourselves.

The best act, firmly fixed, by the Medical Society of the state of Pa., at Altoona in May, 1881, was the motion made by Dr. J. F. Zeigler, of Lancaster Co. found on page 21, Transactions, 1880.

It is an honor to its author and an ornament to the page on which it is found, and will be remembered when the names of the Transatlantic Tripod are forgotten. Dr. Zeigler's motion, if fully carried out, will do more to elevate the profession than all the rest combined.

Last, but not least, thanking you, gentlemen, truly and sincerely, for the honor conferred in presiding over your deliberations during the year just closed, which honor was neither solicited nor expected. If I have fallen short of your expectations, I crave pardon. If in any of my dictations, a word has fallen that will in future add human suffering, then my theme has been attained. Hoping our society will yet be a *Josiah* among his brethren, and may the ship we sail in carry the healing flag in bold defiance of all the combined, illiterate and prejudiced nations of yesterday and tomorrow.

The motion of Dr. Zeigler was that no delegates from a county medical society be allowed to take seats at the session of next year, unless they bring evidence of having complied with the law requiring the appointment of Medical Examiners for the Examining Students entering on their Studies.

For Our Farmers.
Corn does not succeed well after buckwheat.
Drakes are quarrelsome, the fewer on hand the better.
Oak is stronger than iron, both pieces being of equal weight.
Poor cows are dear at any price; really good ones, if young, are never sold too high. A cow should give at least \$50 worth of milk a year.
It is well for farmers to bear in mind that the average for all breeds of cows is about six pounds of hay, or its equivalent, for one quart of milk.
The Agricultural Department is informed that the codling moth is making such ravages among the orchards of California as threaten the destruction of all the apple trees on the Pacific coast.

At a recent agricultural gathering in New England, one claimed that he made 12 per cent. on his capital invested in farming, and another said he did not make over 1 1/2 per cent.

There are about 105,000 locomotives in use in the world, equal to 45,000,000 horse power. Taking the nominal horse power at an effective force equal to that of three horses, and the work of a horse as equal to that of seven men, it will be seen that the steam engines represent the force of nearly 1,000,000,000, which is more than double the amount of workmen on the globe. The steam engine has tripled the productive power of man.

"A rubber headed tack" has been invented by a misguided man. Everybody who has sat down in peace and risen in wrath knows that the head of a tack is not the end which needs improvement with a rubber point.

Says a French critic, "I like a girl before she becomes womanish, and a woman before she gets girlish."

Poetry.
STORM AND CALM.
After the storm, a calm:
After the breeze, a balm:
For the ill brings good in the Lord's own time,
And the sight becomes the psalm.
After the drouth, the dew:
After the cloud, the blue:
For the sky will smile in the sun's good time,
And the earth grow glad and new.
Bliss is the heir of blight:
Dawn is the child of night:
And the rolling change of the busy world
Bids the wrong yield back the right.
Under the fount of ill
Many a cup doth fill:
And the patient lip, though it drink
Only the better still.
Truth seemeth oft to sleep,
Blessings so slow to reap,
Till the hours of waiting are weary to bear,
And the courage is hard to keep.
Nevertheless I know
Out of the dark must grow,
Sooner or later, whatever is fair,
Since the heavens have willed
Life is the storm and calm:
Life is the breeze and balm:
But the peace and healing are sure
To come,
And the sight is to be the psalm.

Love's Loyalty.
Were thy heart a temple, I'd attend it;
Were it a citadel, I'd defend it;
Or were it a star, heaven would I find it,
To light the shadow'd world.
Were it a jewel, I would conceal it;
Were it a gem, my heart, and never reveal it.
Least some mighty king should see and steal it,
It would be so precious!
Were it a bird, to my breast I'd press it,
And fondly with hands and lips enross it,
Sit and gaze, and doze on and bliss it,
And list its song for hours.
Were it a flower, 'twould be the rarest,
The most unfolding, sweetest and fairest,
That ever bloomed. And being the rarest,
Cheapest at any price!

JUNE.
June is here,
Brightest month of all the year!
O'er the sky,
White clouds slow sailing by,
Down the hills,
Laughing, leap a thousand rills,
In the woods,
Thrushes wake the solitude.
Roses blow,
All the fields with daisies grow,
O'er the dove,
Plaintive, in the neighborhood grove,
By the stream,
Swallows skim, and willows gleam,
And the air
Thrills with new life everywhere!

Ingersoll's Creed Annotated.
The lectures of Col. Ingersoll have done more than any one thing to popularize a certain gross phrase of infidelity, characterized chiefly by brilliant and acerbulous wit and utter unscrupulousness in misrepresentation. In a late number of the *Burlington Hawkeye*, Mr. Robert J. Barlette pays his respects to the Colonel in a peculiar happy way. The larger part of the article we reproduce here:

"Some one sends us a little tract, containing epigrammatic expressions from Colonel Robert G. Ingersoll's latest lecture. 'What must we do to be saved?'
We have read the tract and we have read the entire lecture. It is truly Ingersoll's creed. The Colonel is not so far out of the way. He is coming round maybe. He waxes into his creed, as he sets it forth. There is lots of hope, in fact, there is a good deal of certainty for the Colonel. We subjoin a few articles of this great man's creed, just to show from what book he got his declaration of faith.
"Honest industry is as good as pious idleness," says the Colonel.
Well, that's all right. That's orthodox. The Bible says the same thing, and it said it long before the Colonel thought of it—"Faith without works is dead."
Christ believed the temple of God

to be the heart of man.—*Ingersoll*.
Yes, that's orthodox, to. We "must worship in the spirit." "Know ye not that ye are the temple of the Holy Ghost?"
If I go to heaven I want to take my reason with me.—*Ingersoll*.
Of course, and so you will. "For now we see through a glass, darkly; but then, face to face; now I know in part, but then I shall know even as I am known."—1 Cor. 13: 12.
Fear is a dagger with which hypocrisy assassinates the soul.—*Ingersoll*.
That is good gospel, and "perfect love casteth out fear."
If I owe Smith ten dollars, and God forgives me, that doesn't pay Smith.—*Ingersoll*.
Correct you are; the prayer of Christianity is "forgive us our debts as we forgive our debtors." "Owe no man anything."
If you go to hell, it will be for practicing the virtues which the Sermon on the Mount proclaims.—*Ingersoll*.
That's all orthodox. "If ye know these things, happy are ye if ye do them."
The man who saw the miracles all died long ago. I wasn't acquainted with any of 'em.—*Ingersoll*.
The same way with the men who saw Servetus burned. But the Colonel most firmly believes that Servetus was burned.
A little miracle now, right here—just a little one—would do more to ward the advancement of Christianity than all the preaching of the last thirty years.—*Ingersoll*.
"If they hear not Moses and the prophets, neither will they be persuaded the high one rose from the dead."—*Luke 17: 31*.
God will not damn a good citizen, a good father or a good friend.—*Ingersoll*.
Certainly not; nor any good man.
"A good man showeth favor, and lendeth; he will guide his affairs with discretion. Surely he shall not be moved forever; the righteous shall be held in everlasting remembrance."—*Psalm 112: 5, 6*.
Study the religion of the body in preference to the religion of the soul. A healthy body will give a healthy mind, and a healthy mind, will destroy superstition.—*Ingersoll*.
That explains why the Indians have no superstitions.
People who have the smallest souls make the most fuss about saving them.—*Ingersoll*.
Of course, Colonel; they are the hardest kind to save.
I will never ask God to treat me any fairer than I treat my fellow-men.—*Ingersoll*.
Well, that's perfectly orthodox; "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." "For with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured."
Upon the shadowy shore of death the sea of trouble casts no wave.—*Ingersoll*.
The Colonel must have been singing that good old hymn, "When I can read my title clear," in which occur the lines:
"And not a wave of trouble roll,
Across my peaceful breast."
Exercises in Articulation.
Let your elocution class practice on the following sentences:
The bitter, blistering blast blew o'er the bounding billow.
The cautious cat contrived to catch the crippled crow,
Deep in the depths of dark, dank dells, he drew it deftly down.
Falt'ring, from fancy's fearful flight, he fluttering fell.
Grim, gaunt and gray, he grasped the grizzly grouse.
He hustled hard to haul the heavy hero headlong hence.
The Jews for justice join, and judge and jury jeer.
Low in the level lands the long lank leopard lay.
The madly moaning man much misery makes.

Mrs. L. S. Huff, the owner of the largest cattle range in the world, has sold one-half of her herd of 25,000 cattle to her managers and sailed for Europe. Her range extends from Greeley to Julesburg, Colorado, embracing a country about 100 miles wide. She has made a round million since the death of her husband, "the Cattle King," three years ago.

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Cuticura Has cured the new Hoop Perforation, Internally, by the use of Cuticura Pills, and Cuticura Ointment, and has cured the most obstinate cases of Eczema, Scaly Humors, and all other eruptions of the skin.
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ISAAC BEAVER, Surgeon Dentist!
Middleburg, Snyder County, Pa.
Everything belonging to the profession of dentistry is to be had at the lowest prices. The best of the profession are invited to call on me. I will not be satisfied until you are satisfied. My office is in the building over the bank, and I am open from 10 o'clock to 10 o'clock.