



H. H. WILSON.

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DR. P. C. RUNDIO, of Patterson, Pa., wishes to inform his friends and acquaintances that he has removed to the house on Bridge Street opposite Todd & Jordan's Store. A. 1865-66.

VENUE AUCTIONEER CRIER The undersigned offers his services to the public as Venue Crier and Auctioneer. He has had a very large experience, and feels confident that he can give satisfaction to all who may employ him. He may be addressed at Mifflintown, or found at his home in Fernmeigh township. Orders may also be left at Mr. Will's Hotel. Jan. 25, 1864. WILLIAM GIVEN.

ALEX. SPEDDY, AUCTIONEER. RESPECTFULLY offers his services to the public of Juniata county. Having had a large experience in the business of Venue Crying, he feels confident that he can render general satisfaction. He can at all times be consulted at his residence in Mifflintown, Pa. Aug. 16, 1865.

MILITARY CLAIMS. THE undersigned will promptly attend to the collection of claims against either the State or National Government, Pensions, Back Pay, Bounty, Extra Pay, and all other claims arising out of the present or any other war, collected.

JEREMIAH LYONS, Attorney-at-Law, Mifflintown, Juniata Co., Pa. [Seal]

Pensions! Pensions! ALL PERSONS WHO HAVE BEEN DISABLED BY THE PRESENT WAR ARE ENTITLED TO A PENSION. All persons who intend applying for a Pension must call on the Examining Surgeon to know whether their Disability is sufficient to entitle them to a Pension. All disabled Soldiers will call on the undersigned who has been appointed Pension Examining Surgeon for Juniata and adjoining Counties. P. C. RUNDIO, M. D., Patterson, Pa.

Dec. 9, 1864. Deafness, Blindness and Catarrh, TREATED with the utmost success, by Dr. J. ISAACS, Oculist and Aurist, (formerly of Leyden, Holland.) No. 519 PINE Street Philadelphia. Testimonials from the most reliable sources in the City and Country can be seen at his Office. The medical faculty are invited to accompany their patients, as he has no secrets in his practice. ARTIFICIAL EYES, inserted without pain. No charge made for examination. Feb. 15, '65-17

SELLING OFF AT COST.—As the room now occupied by me as a Clothing Store will be occupied for other purposes in the Spring, I now offer my entire stock of CLOTHING at cost prices, for OVERCOATS, DRESS COATS, PANTS, VESTS, UNDER CLOTHING, &c. Give me a call. Dec. 6, '65. F. M. MICKLEY.

COUNTING-HOUSE ALMANAC FOR 1866.

Table with 12 columns (AUGUST to JULY) and 12 rows (JANUARY to DECEMBER) showing days of the month and corresponding numbers.

AN ADDRESS DELIVERED BEFORE THE

Widow's and Orphan's Charitable Association, IN MIFFLINTOWN, PA., ON SATURDAY, NOVEMBER, 25, 1865 BY F. M. MICKLEY, Esq.

THE ADDRESS. The earliest records of human history, furnish proofs of the existence of secret associations, among nearly all the nations of the earth. They have everywhere accompanied, if they have not advanced civilization, and been the conservators, if not the promoters of religious, scientific, and political truths. That these early societies were often perverted and grossly abused, is readily admitted. But that furnished no argument against their proper use: All associations have been corrupted or perverted. Written language is abused every day—the tongue itself is an unruly member, treating not only prayers to God, but curses on our fellow men, yet to one, for that alone, would do society to solitude and silence, or abolish pen and press forever. On the contrary, the vast utility of ancient secret associations, of Philosophers and Patriots in advancing religion, conserving literature, arts and science, and in ameliorating the condition of States and communities, has commended them to the imitation of the wise and good in all subsequent ages of the world. Christianity availed itself of the principle in its early progress. When the iron heel of the bigot and tyrant was raised to crush the springing germ into the dust, it was removed into privacy and was nurtured in secret until the storm was overblown, or its strength was increased to endure the tempest. That which has proved so beneficial, though now it has ceased to be appropriate, or been corrupted may well be imitated, and superseded by that wherein life and purity. The Albigenses, Waldenses Cathari and other early reformers, during the long persecution of the Papacy, prior to the reformation also found in secret associations, remote from the eye of the persecutor, safety in worshiping God. And all through the dark night

of feudal ages, the various mechanic crafts and guilds, and other secret associations, kept the feeble light of knowledge, virtue and freedom, gleaming amid the surrounding gloom of semi heathen darkness, until the world at large, awakening from leaden sleep, lit its thousand torches at the hardly preserved tapers, and threw the blaze of a general revival, religion, literature and sciences, once more over our benighted race.

And since that revival similar associations have aided no less in spreading onward the floodtide of civilization humanity and freedom, to its present full flowing progress. The reform that has swept away doctrines and institutions of error and of wrong, grown hoary with ages of general acknowledgement and reverence, replacing them with the true and with the right, has often been nourished in the silent secrecy of a few chosen souls, until it gained strength to go forth boldly and grapple successfully with the monster errors and giant vices of the age, and the revolution that in a few days overturned thrones and banished tyrants, replacing the one with better institutions, and giving the abused powers of the monarch to his rightful hands; frequently gathered its exerting power in the privacy of isolated circles, which met to pray and deliberate for their country's welfare, and separated to spread abroad the light and strength which Heaven gave the few to direct the minds and nerve the arms of the many.

We may be told however that error, vice and diplomatic despotism have also had their secret organizations, even a "Holy Alliance." True! so also have had their public meetings, and national congresses. Shall we reject the latter also, because bold and had men have used openness and publicity for evil purposes. Among the so-called secret societies of modern times is the United States Order of Odd Fellows, and there is perhaps none that has excelled the beneficent influence within its own pale, in relieving the distressed, and especially in preventing suffering and poverty in the families of its own members. We can estimate the future usefulness of such an association of men banded together for such a noble purpose, with increasing numbers, raising their alters of Friendship, love and truth, in every city, town, and village throughout the length and breadth of the land. But as much good has been done by that noble order, it is found by experience that there was something wanting, "and the Lord said it is not good for man to be alone," and the co-operation of woman was solicited to walk with us in this path.

The degree of Rebecca was adopted by the Grand Lodge of the United States, in September, 1851, and went into operation with the year, 1852. This was designed to unite the wives of members in intimately with their husbands in the work of Odd Fellowship. And most happy have you performed your part, in assuming the responsibilities of this degree. Having united yourselves with us in this degree we would direct and stimulate you in the performance of the duties it enjoins, by referring you to the illustrious examples in your own sex. And nobler specimens of humanity and true womanhood, can nowhere be found in past ages, than are named to us in the Book of Books. Behold the hospitality of the modest and graceful Manah. See also the zeal and courage of patriotism in Deborah. The riskiness of station and life, even of Esther, the steadfast fidelity and devoted affection of Ruth, the virgin prophetess Miriam. And thus from Sarah, the wife of the friend of God, and the mother of Patriarchs down to Martha and Mary, who watched when the disciples fled. To Dorcas who cared for the poor, the history glows and brightens with woman's work and loveliness. We therefore hold up for your imitation the goodness of those whose modesty and worth, whose domestic and public virtues [rose] then women indeed.

For woman's work is to do good. Men need banding together to stimulate their better affections; but in woman, benevolence and humanity are spontaneous. Permit me here to quote from the great traveler Layard. He truly says—"I have observed among all nations, that the women are kind, civil, obliging, humane, and tender beings; that they are inclined to be gay and cheerful, timorous and mod-

est. They do not hesitate like men, to perform a hospitable and generous action, not haughty nor arrogant, not supercilious, but full of courtesy, and fond of society, industrious, economical and ingenious, more liable in general to err than man, but in general, also more virtuous and performing more good actions than he. I never addressed myself in the language of decency and friendship, to a woman, whether civilized or savage, without receiving a decent and friendly answer." In entering into close union with us in this degree, you were told you need only follow the promptings of your ever ready sympathies to perform its duties and fulfill its obligations.

But by the Ritual of this Degree, we believed our mission too narrow, for the human race is but one family, not only physically, but spiritually, not only the earthly, but really and truly. We believe we are created and placed here to labor for our fellow men, to advance our age, elevate our country, and improve our race. We have therefore, installed and organized this association "the widow's and orphan's charitable association," which is auxiliary to the Degree of Rebecca, and which gives us a wider field to work in, especially to the sisters, for now in your families, and neighborhoods, or where ever misery can be relieved, want, supplied, or sorrow consoled. There is your work. But now more than ever, if possible, do we pledge our means, resources and power, to promote the welfare of our race. But some complain that we do not invite all, and receive all who apply, that we select the few only, who perhaps least need our moral inculcations and pecuniary aid. If our principles are so moral and our teachings so pure and salutary and our objects so benevolent, why is the door of our portals open to the world at large and to extend to the utmost utility of our principles and organization. The selection of a few individuals out of the mass, to unite them in association efforts for the diffusion of important principles, and to exercise them in the practice thereof, that they may become the teachers of others, appears to be the method of Divine Providence itself.

When God determined to institute among men a pure worship of himself as "God of the whole earth" he called Abram, of Ur, in Chaldea, to be his friend and agent in the work, revealing himself to the Patriarch he constituted him the progenitor of that "chosen people," who were to be the depository of divine truth until the world should be prepared to receive and practice the mysteries of human redemption. They were the selected pupils of God "a peculiar people."

We are sometimes accused of interfering with other institutions, assuming their duties, placing our association as the all in all to the neglect and abandonment of religious institutions of denomination, the Church.

When the Patriarchs Abraham and Lot were somewhat involved by the quarrelsome conduct of their respective herdsmen, the brave, peaceable father of the faithful would not allow his duties to be compromised by a small matter of profit or loss. "And Abraham said to Lot, let there be no strife, I pray thee, between me and thee, and between my herdsmen and thy herdsmen; for we be brethren. Is not the whole land before thee? Separate thyself; I pray thee from me, if thou wilt take the left hand, I will go the right, or if thou wilt depart to the right hand, I will go the left."

In the same benignant spirit, we would say to every good institution, and every benevolent soul who may harbor a suspicion of our interference. View the vast field of human ignorance, destitution, suffering and crime around us. See how very little of the mighty void has been improved or even disturbed by all the agencies ever set in motion. Does it not make the whole heart sick and the head faint to contemplate the almost hopelessness of relieving all the destitution and woe, and removing all the ignorance and crime? Is there not more than enough for us all to do?

There was a time when the church cared for its poor. In the time of the apostles we find that indeed certain persons were appointed to look to and administer to the poor and destitute. But is it so at the present day. Most and perhaps nearly all the members of this association

are members of some church. I would ask is it not a fact that little sympathy is manifested or charity practiced among the members of our churches, for the poor and destitute within or out of the church. No church in its present state is extensive enough in its fellowship to embrace many good men, who need the ministration of kindred spirits, nor far reaching enough to reach even its own members when distant from it and needing aid and protection.

We open a field beyond the limits of party or church, as well as within it—And we labor diligently that we may receive joyous recompense for our toils.

Since the organization of this association, an other year has been added to the irrevocable past. The time has rolled over, and added its quota to the great calendar of events, nature and nations have alike partaken of these arbitrary changes which invariably mark the passage of reviving time. Wherever we look, we see presented to us unmistakable evidence that this is not our place. On everything material, we see traces by the indefatigable hand of the Creator, that we are passing away. But we have the consolation of knowing that the good we have done, lives after us. In the weary desert of our pilgrimage, whilst we plod sorrowfully over its shifting sands, hourly dreading the terrible summons of death, the eye is sometimes gladdened by the sight of the lofty Palm-tree in the distance giving promise of the oasis of rest to the wearied body, water to the thirsty lips.

Though this institution is but of recent date, and indeed only in its infancy, by and through its influence much good has been done. The administration of our association during the past year, has brought relief and joy to the heart of some weariest and wayworn widow and orphan, sister or brother, or perhaps some one who deserted of all but this association, and in the good and beneficent work, our associating has not been wanting. While it is true that our weekly contributions are small, its funds are so judiciously applied, by the wisdom of the sisters, in relieving the sick and comforting the distressed in such an unostentatious manner, that the hand that gives is never seen; while our committees of charity are generally cordially received when on their silent mission, and much good is done.

But do not let us stop here; we have scarcely begun the great mission for good which this association is capable of accomplishing.

To the sisters I would then say, be encouraged and continue to do good, in extending the charities of our association, and resolve to follow its dictates whatever the circumstances, or whatever the opinions of the world around you may be. Not only should such a resolve exist, but a determination to obey it in the true spirit of our order and of religion itself, quietly and noiselessly, like the droppings of the gentle rain, or the distillations of the silent dew on parched herbage and drooping flowers. In Bible language, "let not thy left hand know what thy right hand doeth."

Though arduous and difficult its duties, they are joyous in themselves and rich in their compensations. We offer you no worldly honor for your sacrifices; for often the world knows not or understands not either your motives or your deeds.—We can only promise our countenance and aid, the approval of your own conscience, the blessing of those you have succored, and the reward of our Great Parent. The charitable are indeed "imitators of God as dear children." The relieved are monuments of their goodness and their own souls are filled by the all good, with a joy which the selfish or cruel never knowed. Respected by all, and beloved by the poor. The home of the charitable is the abode of peace and contentment. He can say: "When the ear heard, then it blessed me; and when the eye saw me it gave witness to me; because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish, came upon me and I caused the widow's heart to leap for joy."

With such teachings within our temple, leading to corresponding practices without, our association will withstand all the shocks of opposition, and the changes of public opinion, and grow firmer and stronger in its moral power.

But some of the brethren have expressed their opinion, their doubts and fears, for the progress of the association. They say this is the only one known to exist, that we stand alone, and therefore can not long survive.

I would remind all such, that many good and now powerful institutions have been self constituted and of humble origin.

When the small stream first issues into the light of history, it is very humble also. The Nile, though known ever since the days of Joseph, has not yet had its sources discovered by Europeans. And the origin even of Odd-fellowship as an institution, is involved in obscurity.—The earliest mode to establish a Lodge in the United States, was by self institution. The feeble gleaming spark obscured by surrounding ashes, and momentarily threatened with extinction, for the want of proper elements, on which to feed its fire, has increased to a glowing generous flame. That "band of brothers" only five in number, not yet half a century ago, has grown into a mighty army.—It has mightily grappled with forlorn destitution and suffering and driven back the waves of vice and selfishness every where, and has moulded into a kindred likeness of benevolence not a few institutions nearly as powerful for good as itself.

Surely when we view the difficulties that beset Odd-fellowship everywhere, the humble lives and scanty means of its early members, and then look at its past progress and present condition, we may be encouraged in this our present effort. We may be but a centre of light and its genial rays may be the cause of hundreds of similar institutions springing to light.

All good affections must begin in the centre; but the defect in general is, that they do not travel extensively. These finer affections are not inconsistent with the outer, not opposed to the universal.

The love of mankind, and the citizenship of the world, coexists with the most ardent affection for family and fatherland. We should remember, then, that mankind is our family, the earth, our country & the race our nation also. Yes, we should even go further. As all of every grade, station and clime are one with us in nature and all alike immortal. Ours is a family of soul and spirit, and we are citizens of the universe. Revelation is explicit in making the love of man the prerequisite to even the love of God—"But who hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." Again, if a man say—"I love God, and hateh his brother, he is a liar, for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen." I say again, then let us be encouraged, and with a steady aim and determination, press forward in doing good. This association requires and demands of all personal considerations, the sacrifice of all personal considerations and motives whatever. We that fill up the ranks and make up the numerical personal of this association of to day, will soon pass away and "the place that once knew us, will know us no more."

Not so with the great principles of the association which we revere; charity, the first of all Christian virtues, wherever practiced, "shines brighter and brighter until the perfect day." Let us then cherish, for the present, preserve and perpetuate to the future, so inestimable a blessing, and hand down to future generations untarnished an institution having for its great object the emulation and happiness of mankind and the improvement of our race.

OBJECT TEACHING.—"First class in Philosophy of Common Things come up and recite. John, how many legs has a quadruped?" "Six legs, sir." "How do you make that out?" "He has fore (four) legs in front and two behind, sir."

"Right. Now, Sam! Where does the sun rise?" "In the east." "Why does he rise in the east?" "I suppose the (y)east makes him rise." "Very good. Now, Jake, spell brandy with three letters." "O d v' (eau de vie)." "No. Next." "B r and y." "Right. All go to the head."