

TERMS OF PUBLICATION.

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15	135	3.00	7.00	13.00	24.00
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25	225	5.00	11.00	23.00	40.00
30	270	6.00	13.00	28.00	48.00
35	315	7.00	15.00	33.00	56.00
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50	450	10.00	21.00	48.00	80.00

BUSINESS CARDS.

JOHN DUNFEE, BLACKSMITH. Shop on Main Street. Towanda, Pa.
AMOS SPENNER, HAS established himself in the Tailoring Business, on Main Street, Towanda, Pa.
C. S. RUSSELL'S GENERAL INSURANCE AGENCY, Towanda, Pa.

THE UNDERSIGNED ARCHITECTS

Have secured the services of the following architects for the designing and construction of all kinds of buildings, such as churches, schools, residences, etc.

W. W. KINGSBURY,

REAL ESTATE, LIFE, FIRE, & ACCIDENT INSURANCE AGENCY.

SASH, DOORS, AND BLINDS.

Hand made to order, and repaired on short notice. Also, all kinds of sash, doors, and blinds.

DAY & BROTHER,

Wool, Hides, Pelts, Calfskins, FURS, etc.

BAKERY, CONFECTIONERY, GROCERIES!

The undersigned have secured the best of flour, and all kinds of groceries, and are prepared to furnish on short notice.

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For all kinds of fruit trees, shrubs, and plants. Also, all kinds of nursery stock.

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B. G. MORROW, PHYSICIAN AND SURGEON.

Office on Main Street, Towanda, Pa.

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Office on Main Street, Towanda, Pa.

MR. D. L. DODSON, OPERATIVE MASON AND MECHANIC.

Office on Main Street, Towanda, Pa.

DR. D. M. SMITH, DENTIST.

Office on Main Street, Towanda, Pa.

W. W. KINGSBURY, REAL ESTATE AGENT.

Office on Main Street, Towanda, Pa.

W. W. KINGSBURY, INSURANCE AGENT.

Office on Main Street, Towanda, Pa.

W. W. KINGSBURY, REAL ESTATE AGENT.

Office on Main Street, Towanda, Pa.

Selected Poems.

AN OLD YEAR SONG.
As through the forest, dreary,
With shadows of the night,
A lonely minstrel of the wood
Was singing to the leaves;
And he who sat beside him,
When 'e'er they perch the leaves were spread;
Saw him play the lute;
And he who sat beside him,
When 'e'er they perch the leaves were spread;
Saw him play the lute;

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whole being. Obedience to law means to study, learn, "know himself." How he is constituted! What are his powers and aptitudes? What is his true interest? "Know thyself," says the poet—"the proper study of mankind is Man." Consider man with reference to his constitution, and we find him the most complicated and mysterious of the Creator's works. He possesses the essence of the inanimate and material added to an emotional and intellectual nature, that identifies him at the same time with the animal and the spiritual. Combining matter and spirit, passion and purity, animal instincts and divine inspirations, mortality and immortality, to know himself is to fulfill the true ends of his existence, is the most difficult problem presented to him thus far unbounded. But a problem which nature commands him to solve, and which materially, man does not differ from the thousand other forms of matter by which he is surrounded. The receptacle of the "Image of God"—the highest that holds that noblest of principles—immortality, which can be reduced to the simple elements of "dust," and yet it is the strongest, most durable and beautiful mechanism of creation. What beautiful symmetry in his form! What harmony for a moment, and then a further adaptation between his mind, the elements of his nature, the body wants and the mind supplies—the mind wants and the body supplies. Subject man to analysis, and you find a duality—body and spirit; related, but not identical, and you have a perfect unity. The body dies and the spirit lives, yet for three score years and then their pains are mutual and their joys vibrant in reciprocal harmony. If we drop the body for a moment, and take a further analysis of the mind, we shall find here a still greater complication and mystery, and it is in this direction our chief study should be applied. Here it is that we find the distinguishing characteristic of man—the something added to the brute which elevates him above the brute. Here we find a trinity of adaptation in a unity of power—passion, moral sentiment and intellect; distinct in their nature, and yet mutually dependent and sympathetic, leading to happiness to the individual by and equal development and gratification, but overwhelming the whole organism with disaster by abuses and partial culture. When the passions are gratified no further development is required by the necessities of the body, when the moral sentiments are stimulated no further than the natural aspirations of the soul require, when the intellect exercises the true course, assures me that we have lost sight of our chief study. Our enthusiasm for self-culture, needs rather to be allayed than stimulated; our zeal as educators, and our efforts in pushing forward a more general diffusion of knowledge and a more intelligent development of the mind, is still intense and unabated. These evening addresses are intended to direct our efforts, stimulate our energies; if possible, fan our zeal to a whiter heat in this cause, so vital to ourselves and society; and I should deeply regret that you should be disappointed in your expectations, and ignore my own preferences, were I to claim your attention on any less appropriate subject than the grand theme that calls us together. That the topic itself is old need not detract from the value of its presentation, for it is a boundless field for thought that I trust to be able to run my mental plow through comparatively new ground, avoiding altogether the cultivated areas alongside the intellectual and spiritual highways over which we so frequently dash, and striking out furrows, though not I trust without sufficient landmarks, over a footpath, as yet frequented but little, and then only by those who are weary of the beaten path. A low foundation—so difficult to find, but so essential to the grand edifice of civilization, is the basis of all human progress. The civilization of the present in some respects is, indeed, already a wonder. Looking at man's progress in material things, we are struck by the rapidity of his advance. The railroad, the ocean steamer and the telegraph, are fruitful themes of a just exultation. But on the other hand, when we come to canvass the whole field, inquiring into man's wants, his miseries, his sufferings, his sorrows, we cannot avoid the conclusion that man must still climb much higher in his ability to command the means to ensure social and individual happiness, before the just ends of our existence shall have been attained. In the pursuit of this study, we will further into the unknown, human passions must be more subject to regulation and control, the moral sentiments must attain a truer culture, the intellect must assert more imperatively and grasp more tightly the reins of paramount authority over the actions and beliefs of the individual before civilization shall reach its true end, and man realize the full end of his being. The teacher exercising the higher functions of his office is to be the dictator of the world, almost apocalyptic. The moral sentiments are nothing more than higher forms of the passions,—are as liable to err, and have as great a tendency to extravagance. There is such a thing as a false sentiment; and man would soon verify a fable or a snake as the Deity, were it not for the guiding hand of reason. In fact, there are races of men who worship these very foolishness objects, and their leaders are they of intellect that it is difficult to determine between the capacity of the man and the load. There is such a thing as a consciousness of submission to Divine government, but without the directing and restraining hand of the Deity, we are left to our own devices, and our actions are but a chaotic mass of passions, and our progress is but a chaotic mass of passions.

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known whether to turn to the right or to the left is the greatest mystery of the extraordinary fact. How they got over the distance which separated them from their rocky habits is less mysterious; for they were probably of the species called "soldier," crabs, and accustomed to march, it may be, to long marches. It is not uncommon in the West Indies, where they abound, to find them upon foraging expeditions six or eight miles from the shore. The most remarkable instance of the mysterious and unerring faculty by which animals, under all conceivable circumstances, are enabled to find their way home through strange districts of country and from great distances is credited to a related. The Archduke and Archduchess of Austria spent a portion of last winter at Menton, where, in the hotel in which they lodged, was a little black spaniel of remarkable beauty and captivating tricks and manners. The Archduchess was so much attached to him that upon her return to Vienna she persuaded the landlord to allow him to accompany her. The little spaniel was soon installed in the ducal palace as a favorite, and treated with every mark of tenderness and consideration that might lead him to forget his old home and associations. But the fascination of a residence at court had no power over his better nature. One day he made his appearance, and every effort to discover his whereabouts was unavailing. There was consternation and grief at Vienna; but at Menton there was surprise and joy. The faithful spaniel appeared in the course of a few days at his old home, and his return, after his long absence, was so marked, that the Spaniel was soon reinstated in his position. It is not, however, without its own trials that the spaniel's journey had induced a disease of the lungs from which in a few days he died.

CONSTITUTION

OF THE NATIONAL GRANGE AND BY-LAWS OF THE NATIONAL GRANGE.

PREAMBLE.
Human happiness is the aim of earthly ambition. Individual happiness depends upon general prosperity.

The property of a nation is in proportion to the value of its products. The soil is the source from whence we derive all that constitutes wealth; without it we would have no agriculture, no manufactures, no commerce. Of all the material gifts of the Creator, the most precious and the most valuable of the first importance. The art of agriculture is the parent and precursor of all arts, and its products the foundation of all wealth.

The productions of the earth are subject to the influence of natural laws, unchangeable and indisputable; the amount produced will consequently be in proportion to the intelligence of the producer, and success will depend upon his knowledge of the laws that govern the soil, and the proper application of their principles.

Hence, knowledge is the foundation of happiness.

The object of this organization is for mutual instruction and protection, to lighten labor by diffusing a knowledge of its aims and purposes, expand the mind by tracing the beautiful laws the Great Creator has established in the Universe, and to enlarge the heart by the acquisition of the virtues of benevolence, justice, and wisdom. To those who read aright, history proves that in all ages society is fragmentary, and successful results of general welfare can be secured only by general effort. United action among men, and the power of the law, and discipline cannot be imposed, and discipline cannot be imposed with significant organization; hence we have a ceremony of initiation which binds us in mutual fraternity as with a band of iron; and we are to be as brothers, and our power, its application is as gentle as that of the silken thread that binds a wreath of flowers.

The Patrons of Husbandry consist of the following:

OBANIZATION.

Subordinate Granges.

First Degree: Laborer, (man), (woman).
Second Degree: Cultivator, (man), (woman).
Third Degree: Husbandman, (man), (woman).
Fourth Degree: Harvester, (man), (woman).
Fifth Degree: Pomona, (Hope).
Sixth Degree: Florist, (Charity).

CONSTITUTION.

ARTICLE I.—Officers.

SECTION 1. The officers of a Grange, either National, State, or Subordinate, shall consist of a Master, a Wardens, a Secretary, a Treasurer, a Steward, a Chaplain, a Treasurer, a Secretary, a Gate-keeper, Ceres, Pomona, Flora, and Lady Assistant Steward. It is their duty to see that the laws of the Order are carried out.

SECTION 2. The Subordinate Granges shall be chosen annually; in the State Granges once in two years; and in the National Grange once in three years. All elections to be by ballot. Vacancies by death or resignation to be filled at a special election at the next regular meeting thereof, officers so chosen to serve until the annual meeting.

SECTION 3. The Master of the National Grange may appoint members of the Order as deputies to organize Granges where no State Granges exist.

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