Published by request of the Senior inmate of Bear's Den.

The Knight of the Milking Pail.

WRITTEN FOR THE BLIZZARD.

'Twas break of day, and a summer's morn, The soft wind rustled the waving corn, The birds were singing a cheerful lay To greet the dawn of the coming day, When a drowsy youth, with a languid air, Slowly descended the attic stair.

He took down his old straw hat from its nail, And over his arm hung the milking pail, And followed the lane with a sluggish tread To the pasture where the cattle fed

His one-legged stool from the pasture fence He took, and leisurely wandered thence, And settled himself to business now At the starboard side of the brindle cow.

The lacteal fluid, rich and sweet, Had nearly filled the pail at his feet, When the old cow switched her tail at a fly, And struck the youngster plump in the eye.

"So, so, dod-rot-ye! look at ye now! Dog gone such a dod-durned, orery cow! Just try that over, ye tarnal fool, An' I'll bust yer ribs with the milkin' stool!" But soon she aimed at another fly, And hit him a lick in the other eye.

He howled with pain, swore he'd "be durned," And "totally dashed" and "essentially burned" If he didn't demolish that cussed cow, And he grabbed his stool; but alass! somehow. Before he could get in a lick, he felt An awful concussion below the belt.

A passing glimpse of brindle's heel A sigh of pain, a groan, a reel, And down upon the dewey grass, In one conglomerated mass Went youth and stool and milk and pail; And brindle with erected tail, Sped snorting o'er the pasture wide, Nor halted short of the other side.

The morning waned, the sun grew hot, The youth with his pail of milk came not; The old folks wondered and uneasy grew And down to the pasture lot they flew, . .

And there they found him where he fell With scarcely life enough to tell The scared and trembling old folks how The durned, infernal, brindle cow Had given him such a fearful bout, And nearly kicked his insides out.

But never from that time till now Has he ventured near the brindle cow, Who switches her tail as blithe as when She kicked the youth in the abdomen.

THE WALDENSES .- The Rev. Emelio Comba, who represents the Waldensian Church of Italy in the Pan-Presbyterian Council, preached in Philadelphia last Sunday upon the progress of the Waldenses and the general state of religion in Italy. He is sent from the Waldensian Semivary in Florence, where he succeeded the late Dr. Revel. In the course of remarks he said: "You know that from the second or third century Italy has been the country of the Pope, but it is not generally known that it has at all times been the country of protestations against the dominion of the Pope. At the same time there have been numbers of infidels in the country, and Italy has never been thoroughly Christian or wholly Catholic. Catholicism has not always held full sway, for from the earliest times we can point to protesting leaders, and coming up to a later date, we have Waldo himself, and he represents the Protestants of all ages in Italy. The Waldenses had not intended to break off from the Church of Rome, and did not do so because of any doctrinal difference, but because in the Catholic Church reading of Bible was prohibited and then it was, they said, better to obey God than men. They studied the Bible until their enemies feared them and their knowledge strengthened them to stand thirty-three bloody persecutions. They were preserved by the providence of God because He had chosen them for the extension of His Kingdom. Until 1848, when Victor Emanuel proclaimed liberty for Italy, the Waldenses were not allowed the freedom of speech, and their boys were prohibited from becoming lawyers or professors or officers of the army.

MEMORABLE LESSON.—A century ago an infidel German Countess, dying, gave orders that her grave should be covered with a solid slab of granite; that around it should be square blocks of stone, and that the whole should be fastened to-

gether by strong iron clamps. On the stone by her order, these words were cut: "This burial place, purchased to all eternity must never be opened." Thus she defled the Almighty. But a little seed sprouted under the covering, and the tiny shoot found its way through between two of the slabs, and grew there slowly and surely until it burst the clamps asunder, and lifted the immense blocks. No wonder the people of Hanover look at that tree and that opening grave as God's narcotic poison, like the most Syrup, and is not disanswer to the terrible defiance of the agreeable to take. Any child will take it. And it young Countess.

TRAVELLER'S GUIDE.

PA. AND N. Y. R. R.

Trains on the Pa. & N. Y. R. R. pass this place

Moving South.

No. 3, at 5:02 a. m., for New York and way sta.
No. 7, at 10:10 a. m., mail train for New York, Phil
adelphia and intermediate points.
No. 9, at 2:41 p. m.—Express for Philadelphia.
No. 15, at 10:55, p. m.—Fast express for Philadel
phia and New York.
No. 31,—Local Passenger Train, between Elmira
and Wyulusing. 7:05 p. m. and Wyalusing, 7:05 p.m.

Moving North. No. 8, at 3:58 a. m .- Fast express from New York

and Philaaelphia
No. 30, at 10:55 a. m., WilkesBarre accommodation.
No. 2, at 4:41 p. m.—Mail train from Philade!phia
and New York.

No. 6, at 11:02, p, m.,, from New York. No. 32, at 6:53 a. m.—Wyalusing and Elmira local. STATE LINE AND BULLIVAN R. R.

Leane. 3:00 o'clock p. m. for Bernice and intermediate sta. 9:30 a. m., from Bernice.

BARCLAY R. R.

Leave. 7:30 a.m., for Barelay and all stations, and 3:00

Arrive. 10:15 a. m., from Parclay and intermediate stations.

and 6:20 p. m. CANTON STAGE.

Leaves at 9 o'clock, a. m. Arrives at 5 o'clock p. m. TROY STAGE,

Leaves at 10:30 a.m. Arrives at 1 p. m. SHESHEQUIN STAGE.

Arrives at 11 o'clock a. m. Departs at 12 m. LERAYSVILLE STAGE.

Arrives at 12 m. Leaves at 2 p. m. TERRYTOWN STAGE.

Arrives Monday, Wednesday and Friday, at 12 m. Departs same days at 1 p. m. NEW ERA STAGE

Arrives Tuesday, Thursday and Saturday, at 12 m. Departs same days at 1 p. m.

SOCIETY DIRECTORY.

MASONIC.

Union Lodge, No. 168, meets First and Third Wednesday of each month.
Union Chapter, No. 161, meets Second Wednesday evenings of each month.
Northern Commandery, Knights Templar, No. 16.
Meets fourth Wednesday each month.

KNIGHTS OF PYTHIAS.

Towanda Lodge, No. 290. Meets every Tucsday evening.
Endowment Rank, Section 101. Meets Third Friday in each month.

ODD FELLOWS. Bradford Lodge, No. 167. Meets every Monday

ight. Bradford Encampment, No. 41. Meets Second and Fourth Wednesday night of each month.

Leoh Lodge Degree of Rebeka. Meets First and
Third Fiday evenings of each month.

KNIGHTS OF HONOR. Crystal Lodge. Meets every Monday evening. Mystic Lodge, K. and L. of H. Meets Second and Fourth Friday evenings of each month.

G. A. R. Watkins Post No. 68. Meets every Saturday evening KNIGHTS OF THE GOLDEN RULE.

Towanda Castle No. 58. Meets at K. of P. Hall every Wednesday evening. ROYAL ARCANUM.

Towarda Council, No. 532, meets first and third Friday of each month in K. P. Hall.

CHURCH DIRECTORY.

PRESBYTERIAN—Rev. J. S. Stewart, D.D., Pastor. Preaching at 10:30 a.m. and 7 p.m. every Sunday. Prayer meeting Thursday evening at 7:30. Sunday School—D'A. Overton, Superintendent—at 12 o'clock.

CHRIST CHURCH-(Episcopal)-Rev. John S. Beers, Rector. Service and preaching at 10:30 a. m. and 4:30 p. m. Service and lecture Thursday evening at 7:30. Sunday School—Jas. T. Hale, Assistant Supt.,—at 12 m. Teachers' meeting Tuesday evening at 7:45.

M, E. CHURCH.—Rev. C. H. Wright, Pastor. Preaching at 10:30 a.m. and 7 p.m. Prayer Meetings on Sunday evening at 6:30, Thursday evening at 7:30. Young men's prayer meeting Friday evening at 8. Sunday School—B. M. Peck, Superintendent—at 12 m. Superintendent-at 12 m.

SS. PETER AND PAUL.—(R. C.) Rev. Chas. F. Kelley, Priest Mass at 8 and 10:30 a. m. Vespers at 7:30 p. m. Sunday School at 12:30 and

CHURCH OF THE MESSIAH. - (Universalist) Rev. William Taylor, Pastor. Preaching at 10:30 a. m. and 7 p. m. Prayer and Conference Meeting Thursday evening at 7:30. Sunday School—L. F. Gardner, Superintendent—at 12 m. BAPTIST CHURCH—Rev. C. T. Hallowell, Pastor Preaching at 10:30 A. M. and 7 P. M. Prayer Meeting, Thursday Evening, 7 P. M. Sunday School at 12 m.

A M. E. ZION CHURCH-Rev. Charles Smith, Pastor. Services at 10:30 a.m. and 7:30 p.m. Prayer and Class meetings, Thursday evening at 7:30 a.m. Sunday School at 2 p.m. R. A. E. BURR'S

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will guarantee a cure.

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The New York Tribune

FOR 1881.

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During the past year the New York Tribune reached the largest circulation it ever attained, with the single exception of a short period in the first Lincoln administration. It is a larger circulation, and more widely distributed over the whole country than any ever cajoyed by any other newspaper in the United States. This fact may be taken as the verdict of the American people on the Tribune's political force, its fidelity to sound principles, and its merits as a newspaper.

For 1881, the Tribune will try to deserve equally well of the public. What and how much it did for the success of General Garfield it is content to let earnest Republicans tell. It now hopes to give to

earnest Republicans tell. It now hopes to give to his Administration a discriminating support as effective as its efforts for his election

fective as its efforts for his election. The Tribune will labor for, and it confidently expects the incoming Administration to promote, a free and fair suffrage, South and North, sound money, protection to Home Industry, judicious liberality in Internal Improvements, and a Civil Service conducted on business principles, on the theory of elevating, not of ignoring or degrading politi. Every citizen who helped to bring in this Administration should watch its course. The events to be recorded in the Tribune for 1881 will therefore have a peculiar interest. The year promises besides to show whether the South will still sacrifice every, thing to solidity; and whether the Democratic party

show whether the South will still sacrifice every, thing to solidity; and whether the Democratic party after twenty years of disloyalty and defeat, will dissolve or reform. Abroad it will show whether England can compose Ireland; whether the Republic in France, without the support of the leaders who established it, can stand alone; whether the Turk ean longer pollute Europe. In Science it promises such practical triumphs as the use of electricity for gas, new modes of heating, and new tricity for gas, new modes of heating, and new forms of power in place of steam. In Literature and Art it offers the very flower of our nineteenth century development; in Religion, a concentration of force, and union of organization on simpler creeds

and better work.

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