

Gen. Camoron on Social Ostracism in the South.

"Social ostracism has done almost as much to crush out Republican sentiment in the South as brute force. But you forget, sir that you will soon have to contend with a native force in the South which is growing every day. The practical men who have sprung from the overseer or poor whites and got on in the world and made money, while most of your people lamented the loss of their slaves and spent valuable time in fruitless efforts to annul the results of the war, will upset your theories. It is already evident that your society is changing as well as your customs and methods. Ladies naturally desire to marry a man with means, and you will find that the thrifty man who gets along will marry into families whose kitchen he would not have been permitted to enter before the war. Women will soon lose their sentiment when it comes to a choice between a man who has plenty of means to provide the comforts and even the luxuries of life for them and the idle, aristocratic man whose only legacy is his family record.

This new element in Southern society which will spring from the thrift and energy of this and a new generation will make its own society, and its very character will make it tolerant and liberal. It will not be many years before a man who comes South to settle in good faith can find society of this kind ready to receive him.

Another generation will see it practically in the majority, for the thrifty make the good society, drones never do. Every generation will widen this circle. In ten years the division will be practically one of politics only, while now it is social as well. The practical class of the South are already beginning to recognize the fact that social ostracism against the immigrant, whether he be rich or poor, is retarding the growth and prosperity of this country, and in many sections they are already getting liberal. The successes of thrift make everyone liberal. I grant that there is a class in the South that will undertake to keep up the caste distinction, but will very soon be in the minority. This thifty element can afford to be liberal, and a policy true to its interests in social and business affairs will be against the sentiment which ostracises any man on account of his politics."

The following resolution has passed in the House of Representatives of this State: *Resolved*, By the House of Representatives of Pennsylvania, the Senate concurring, that we hereby express our sympathy for the people of Ireland, misgoverned and oppressed, and our admiration for their bravery under great provocation in pursuing a peaceable and lawful course; and, as in the past, the people of Pennsylvania have been the foremost in aiding suffering humanity, we now request them to assist by lawful and peaceable means, by counsel and by pecuniary assistance the people of Ireland, until the evils of landlordism are abolished and they secure themselves their natural and political rights.

The smallest man in the State is said to be Major Daniel F. Davis, who to use his own words is but forty-seven inches in height, weighs fifty-eight pounds, and is perfectly proportioned. While diminutive in size Major Davis has the mature judgement of a man. He will be twenty-five years of age in April, and ascribes his diminutiveness to the excessive drugging he received when a child. He was born in Lancaster county.

G. W. Pach Brothers have succeeded in making a picture of President Hayes and his Cabinet seated around the Cabinet table in an actual session. It is believed to be the first time this has been done, and the photographer has succeeded in getting excellent portraits.

TRAVELLER'S GUIDE.

PA. AND N. Y. R. R. Trains on the Pa. & N. Y. R. R. pass this place as follows:

**Moving South.**  
No. 2, at 5:02 a. m., for New York and way sta.  
No. 7, at 10:10 a. m., mall train for New York, Philadelphia and intermediate points.  
No. 9, at 2:41 p. m.—Express for Philadelphia.  
No. 15, at 10:55, p. m.—Fast express for Philadelphia and New York.  
No. 31.—Local Passenger Train, between Elmira and Wyalusing, 7:05 p. m.

**Moving North.**  
No. 8, at 3:58 a. m.—Fast express from New York and Philadelphia.  
No. 30, at 10:55 a. m., WilkesBarre accommodation.  
No. 2, at 4:41 p. m.—Mall train from Philadelphia 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 SULLIVAN R. R.**  
**Leave.**  
3:00 o'clock p. m. for Bernice and intermediate sta.  
**Arrive.**  
9:30 a. m., from Bernice.

**BARCLAY R. R.**  
**Leave.**  
7:30 a. m., for Barclay and all stations, and 3:00 p. m.

**Arrive.**  
10:15 a. m., from Barclay 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.

**SHEBQUEIN 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. 108, 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 Tuesday evening.  
Endowment Bank, Section 101. Meets Third Friday in each month.

ODD FELLOWS.

Bradford Lodge, No. 167. Meets every Monday night.  
Bradford Encampment, No. 41. Meets Second and Fourth Wednesday night of each month.  
Leah Lodge Degree of Rebekah. Meets First and Third Friday 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 ARCADEM.

Towanda 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.

**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 2:30.

**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. Hollowell, 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.

**THE BRETHREN**—Service at 10:30 a. m. every Lord's day. Reading Meeting every Wednesday evening. Sunday School at 3 p. m.

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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 solidify; 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 can long pollute Europe. In Science it promises such practical triumphs as the use of electricity 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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