

Business Cards,

BURNS & NICHOLS, Some one, presumably a missionary from the Madrus Presidency, but certain-ly a scholar and a philanthropist, has pub-lished in the Gorabill "Magraino" a, pu-per on Dravidian Folk-songs, which de-serves the attention of all who are inter-ceted in the correct in theory articles the BEAL ARE 4a Dragy, Medicines, Chamical staffs, Paints, Olis, Varnish, Liquots, Spice art.cles, Patent Medicines, Perfamery and T and To

DRAVIDIAN SONGS.

however, certain of the hymns have be

come with the Dravidians nations, honse

hold words. "No one will be quoted which does not pass from mouth to mouth.

or has not been gathered from the road side or temple gate. Some of these we give were collected and printed in the

Caranese character by a German mission ary a few years back ; otherwise it is not

known that they have ever been printed

even by the natives of the country. They

are the property of a minstrel caste known in Tamil as the Satani, in Telugi

as the Chatale, and in Caranese as the Dassara," and in Bengalee as the Kothoks. "They are handed down from generation

o generation, entirely vira.voce, and from

the minstrels have passed into public use." More note worthy sougs to become the songs of a people do not exist, nor could we produce evidence so conclusive as to

the depth of a chasm which divides the Hindoo from the Western habit of mind,

Tishe, the Uncreate, who knoweth all

Who ne'er began and never hath an end. "But will that God bow down and dwell with

man-Abide in things that hath no worth or praise-

Anos Nicnois. Feb. 21, 1871 1110 DB. D.A. LATHROP,

Administers ELECTRO TORNEAL DATOS, at the Foot o Chestnut street. Call and consult is all Carpy Montrose, Jan. 17, "TL-not-U.

J.F. SHOEMAKER Horneyst Law, Montrose, Pa. Office next door bel the Tarbell House, Public Avence, Montross, Jan. 15, 1812 - nga-19.

C. E. BALDWIN, Arronner and Counselon at Law, Great Bend, Penn

xť.

B. L. BALDWIN.

ET AT Law, Monirose, Pa Office, with mail: Edg. use, August 30, 1871. LOOMIS & LUSH

Altorarys at Law, Office No. 221 Lackswains Avenue, Scranton, Ps. Practice in the several Courts of La-servis and Sangetchana Counties. F. R. Looms, Scranton, Sept. Cth. 1871.--11.

W. A. CROSSMON.

Attorney at Law, Office at the Court House, in the Commissioner's Office. W.A. CROSSNON. ose, Sept. 6th, 1871.-tf. C. C. FAUROT, McKEwzie

7 M MCKENZIE, & PAUROT. esistis in Dry Goods, Clothing, Ladies and Missus Ane Shoes. Also, afchis for the great American Testand Coffee Company. [Montrose, Pa., ap. 1, 70]

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svrnr. Rooms at his dwelling, next door east of the Republican printing office. Office hours from 9A. M. to 4 p. m. Montrose, May 3, 1871-tf Devisition priming office. Office hours from 9. As to 4P. w. Montrose, May 3, 1871-47 THE BABBER-Hat Hat Hat: Hat: Observe views between bet

J. B. & A. H. McCOLLUM, Pa. Montrose, May 30, 1571.

J. D. VAIL

4 himselfin Montrose, Pal, where he will prompt-end to all calls in hip profession with which he may word. Office and residence west of the Court e, near Fitch & Watson's office. Nontrose, February 8, 1871. LAW OFFICE.

FITCH & WATSON, Attorneys at Law, at the old office of Bantley & Filch, Montrose, Ph. L. P. FITCH. [Jan. 11, 71.] W. W. WATSON. CHABLES N. STODDARD.

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That are not one, but some, and separate? He hath no cad, nor had beginning. Ile Is one, inseparate. 7 B Him slows. Should mortals offer praise and prayer. Foor tools GABINET AND CHAIR MANUFACTUREES, YOM

ested in poetry, in theology, or in the character of the peoples of India. We have seen nothing of such fascinating in-ternat for a long time. The paper itself is of minor importance, and we intend by and by to dissent from one of its main

conclusions; but it is gemmed as it were with translations from songs which, as we are assured, are folk songs known to all the people of Dravidian stock, the great race of thirty millions which speak Tamil, Teloogoo, or Canarase, The songs were originally composed no doubt by rhapsodists, the wandering minstrels who still roam over India, and, sitting under the trees, chapt the non-har avia and

the trees, chant the popular cpics and hymns in high pitched wailing voices like sentient Æolian harpers in the ears of ensentent Zeolian harpers in the ears of en-chanted thousands, who sit or squat in their white robes immovable for hours save when, on the occurrence of some really poetic passage or lofty appeal to God, they rise for a moment, fluttering, quivering, almost weeping with excite-ment and delight. Valmiki, the Indian Homer, was one of these men; and though they have lost some of their old faculty, and their iniprovisations are no longer epics they have gained, we suppose

He may approach the wall, The golden wall of heaven The burning piller's flame Shall have no heat for him. 'Chorus. Shall have no heat.

Finial.

Oh, let us never doubt That all bis sins are gone--That Basava for lives, May it be well with him. *Chorus.* May it bo well. Let all be well with him. *Chorus.* Let all be well."

The doctrine of the highest Christian minds, that theyrefuge from earth in near-ness to the Creator, is quite familiar to the Dravidians, though some of the songs

of the radical difference existing between their daily thoughts. The British soldier contain an elaborate and subtle system of who stalks among these hulf fed, uneduca-ted, brown-skinned men as masfers is abmorality. Here are two verses from one of them in which the Obristian equinand, Do unto others as you would they should do unto yon, is very distinctly taught : "The man who is rich, but his wealth gives not

led, brown-skinned mei af finfera is ab-solutely incapable of understanding, far imore of enjoying; a song like this, targely sold in the Tamal country and taught to all the children of the more thoughtful-not necessarily of the Ticher-fathers,-"God supreme and great Dwells not m morial flesh, nor hath he frame Of substance elemental. He is not Confined in what the simple call a God-In Hart, Hara, and the minor host. The Godhead is not even mind itself; Tis he, the Eurerate, who knoweth all. Is worse than an outcast indeed. So he who would poison's food, I wot, Is worse than an outcast indeed. Is worse than an outcast indeed. Who shuns not the hypocrite's fearful lot Is worse than outcast indeed. But he who would puff his good deeds one jof, No outcast so yile in his greed. *Chorus*: Pariahs dwell, &c.

"The man who his promise torgets to keep, In Parint village should dycell, Who some not the good he desires to reap. In Parint village should dwell. The man who can, de, yet at night can sleep, In Parint village should dwell. Then he who in blood his right hand dare steep, No Parint blacker in hell. Chorus. Parints dwell. &r."

these employments have constituted an honored and honorable calling for a large portion of the human race. A history of Agricultural progress, if written, would be a history of one of the most important departments of human industry; a department lying at the very foundation of national and individual wealth. In the very earliest times, doubt-less, the earth provided spontaneously for

the few and simple wants of the compara-ticely limited population; but little of the care and toil being required which was imposed upon mankind, after the earth was cursed for man's sake. When that of sheep. The early settlers in the present United evant occurred, then a necessity was im-States, on their arrival found themselves posed upon men to labor for support, and necessity being - great sharpener of the inventive faculties, the art of agriculture in a wilderness, with peculiarities of cli-mate and son to which they were unaccustomed. Innumerable obstatcles were became the leading occupation of the people. The simplest tools only were used, and some of the farming operations of those early days would, doubtless, excite and some of the farming operations of those early days would, doubtless, excite wondering attention at the present time. In the valley of the Nile, there were mentand overflowings during some three months of the year, which deposited mon-the adjacent fields, a rich fertilizing top-face the farmer would cast the seed, turn in a lerd of, swine, a sort of self-acting harrow, and then contentedly await the coming harrest. In the more mountaine-ons districts, the employment of the mass-cs was somewhad different. Then riches consisted in immense flocks and herds of tactle and sheep, for the maintenance of which, a constant itinerancy from one place cs was somewhat different. Their rooms and hered of the solute prohibition of lying is the more means bit is forcing in purchadded is and there of the solute prohibition of lying is the more means of this constant different. Their means for the main terest at the solute prohibition of lying is the more means of this constant different. The means and there of the solute room because it is force in the solute room because it is force in the solute room because it is force in the solute room because it is the pend to some degree upon the climate and to obser. A llindoo will ture cells the truth always involves too some the solution and for the products of the soil, must be solute to of operation be room because it is the populated. When the region is populated is the state and the solute room because it is the solution of the solution room the solution is more room of the solution room the solution is more room of the solution room the solution is the solution in the solution is the solution in the room of the solution is the solution in the solution is the solution room is the solution in the solution is the solution in the solution is the solution in the room of the solution is the solution in the solution in the room of the solution is the solution in the room solution is the soluting in the solution is the solution in the ro Then followed the establishment of simi-inr associations in "Philadelphin." New York and Massachusetts, all earnest and any department, brings a swarm of huggry. The news which was publicated in the active in their sphere, and accomplishing much towards useded reformation. Not withstanding the labors and publications of these societies, in the light of the pres-to display your falents. The news which was publicated in the salted and your young manhood crashed out even if so improbable a thing sholl out even if so improbable a thing sholl out even if display your falents. The news which was publicated from the salted and your young manhood crashed out even if so improbable a thing sholl out even if display your falents. It was the more falked of from the to display your falents. idens were presented in the well accustom-ed words of the Pealmist, of comprehend-lish hymns of late years have become Dravidian, too; but he has another aid, the habit of meditation, from which this wri-ter, at all ereals, has never known a lin-doo of any class absolutely free. Indo-lent, or rather foud of sitting, with a keen brain, no books, no newepapers, and no sit is to this moment doubt-brain, no books, no newepapers, and no sit is to this moment doubt-brain, no books, no newepapers, and no sit is to this moment doubt-brain, no books, no newepapers, and no sit is to this moment doubt-brain, no books, no newepapers, and no sit is to the pres-train. with a subtle worldly humor which Eng- was first introduced as a relief to human The preview is not the standport of the stan

The first work on farming, published in England, was issued in 1534, after which, in the course of time, appeared a number of others, all useful in affording new and practical ideas on the matter. At the present day, most of the improvements which modern science has suggested are adopted in England, and that little island, upon which a timid American was afraid to walk in the right time, lest ho might nearly twenty millions of people, about a millions of cattle and over twenty million

the virgin soil, and transforming it into a four country, and gives ruse to dis-the virgin soil, and transforming it into a four country, and gives ruse to dis-protein for the voing discontent of the sound with what

<text><text><text><text><text><text><text><text> In the coultry, associations and natural, and customs are more simple and natural. In this world, we are all engaged in the pursait of happiness, and the more closely we follow the instructions of natural laws in our mode of life, the greater amount of happiness we shall secure. It is an unpromising feature in the fu-ture of our country, and farmer hay a part to act, a work to door Let us take a part to act, a work to do... Let us take orre, that amid all we advance ... for our land in other departments, the agricult-ural interests do not lag, behind, through

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TTONNEY AT LAW, pfice over the Store of A. Jathrop, in the Brick Block, Montrose, Pa. Jani @

DR. W. L. BICHARDSON, ITSICIAN & SURGEON, lenders his profession services to the clinxens of Montrose and vicinity-Ofices this residence, on the corner ension for yre & pros. Foundry. (Aug. 1, 1829.

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Wonkres, Maya, 1811.-11 BATRE UROR., Wonkres, Maya, 1811.-11 BATRE UROR., WONNER OF THE WORLD.-Pitteburgh, Fa. to control that have group and the store main to be a different impression - one of the control that have group and the store main to be a different in the bord of all hope there is none store in the Lord of all to control that have group and that all orders hand deep, immorable and most -melancholy the bord of the bord one as a defort and deep, immorable and most -melancholy the bord of the bord one and the bord and defort all the store and the store and defort all the bord one and the bord and the control to the bord one and the store and store the store store of the bord one and the store and store the store store that all orders hereiner. boold be addressed to him, to receive attention. Narch 22, 1871.

Superior Syrup at the store of Montrose, Nov. 1, 1971.

tools Must bow to idols, they cannot discern. The higher things. As when some weakly man Who cannot walk a mile, is urged to pace Such distance as the can; so fools adore An image. Not to then the perfect bliss Of knowing inner things. The wise man saith That God, the Omniscient essence, fills all space and time. He cannot die or read. In Him. All things casis. There is no God but he. It thou woulds worship in the noblest way Bring flowers in thy hand. Their names are informed, justice, wisdom. Offer them To that great messance—then, thou servest God.

To that great essence—then, thou servest God No stone can image God. To bow to it Is not to worship. Our word rites a Avail to compass the reward of blis Our word rites connot. That true devotion gives to thuse who know."

The Saxon soldier, if a devout man,

might to use the words of an Asiatic king and poet that he would express nearly the same thoughts : but of himself he would be mute and incapable, except when the ideas were presented in the well accustom-ed words of the Pealmist, of comprehend.

CERT FOR SPILE. CERT F