The Democrat.

MONTROSE, PA., JUNE 27, 1877.

Rome Rending.

RAIN IN SUMMER.

See the rain dreps drearily descending, How the strange contrasts forever are blend-

The beautiful tints of the deepening green With the dull sombre gray of the dust covered

See the drops drearily, now falling wearily Down on our dead Now they come swinging down bright on our busy town Bringing us bread.

The still, crisp moss on the tree is unbending, Gracefully litting its dry lips; extending Its dry little arms, giving thanks for the yield, While cowslip and harebell laugh over the field Constantly pattering, laughingly scattering Groups of the girls; Now they come mouningly, paining us groan

Blowing in whirls. The moss will be stiffer, the rain-drops are gone, And to the rough mother trunk closely cling

But the meadows will glow where the rivulets Rejoicing the heart of the mighty good Van. Volumes they speak to us, surging thoughts

Thoughts that will last; Memories of olden times, mingle in jumbled

rhymes All of the past.

The woods will be gayer, the leaves far more bright, The merry birds troop for their far-distant With strong wing and bright eye away to the

flowers With songs of thanksgiving to God for his showers.

FIRST LOVE.

Love, like a fire, unless replenished with fresh fuel, will burn itself out. A look from those we love, or a line when absent-little attentions to another's wishes, shown in some trifling act of kindness-are all needful to keep the fire of love in life. Without them love could not exist.

Every soul may find a heaven in some other soul. In each one is implanted a feeling known as true love. God is love. Nature gave to us love as a fulfillment of all our wants. Love is be well if there were still more of them. Bluntnever dormant; it always lives. So long as the ness does not mean honesty, and a recognition heart beats, love exists in one form or another. of whatever is good in men does not mean in-When no love remains, the heart perishes. A heart utterly without love is an anomaly. At certain periods of our lives, the love within our breasts concentrates itself upon some one person, who, from that moment, becomes a being isolated far above all others; from that moment we are worshiping an ideal, a fictitious beinga something which is not, yet which we be-•lieve to be a reality—a spirit only of our brain. In our eyes she is beautiful, though others say she is plain; they find in her a resemblance to her kin, but we see only a likeness to the beautiful things around us to the rainbows of heaven, the clouds at sunset, the flowers of the garden, or the tinted shells upon the sea shore. She is a living melody, an angel's whisper, a saint's prayer. Whoever or whatever is sanctified by her presence becomes dear to us. The mother who bore her, the father who smiles upon her, the brothers who seek advice of her, the sisters who confide in her, even the kind old nurse who rocked her cradle, and the dog that follows after have all a place in our hearts. . She has become to us something holy, whom we worship, yet know not why. We cannot approach her without feeling that a swift stream separates us, which in vain we essay to cross. There is an immense distance between us. We are dumb, perhaps dest, when she is by, but never blind. When she looks upon us we blush, when she takes our hands we tremble. The sound of her tootsteps makes our hearts beat, and the tones of her voice ring like music in our ears. We cannot pass a day without seeing her; yet a word, a smile, a glance from her, so fills us with happiness that it suffices until the sun next rises. We see beauty where we never saw it before, and become half painters, half poets, and all lovers. We grow-childlike and trustful, and become better and stronger in the right, before the light of her superior simplicity and goodness.

This is the first love of the young heart. When that flood has passed, we love more rationally, though still an ideal, After marriage the soul, craving greater happiness, detects incongruities and defects in the other not perceived before. This causes astonishment, unpleasant thoughts and words follow, pain ensues. The husband finds that his ideat has fled. Here he wavers; his regard little by little quits the shadow, and finally fixes itself upon the substance. His love has changed—has become more subdued and quiet in its expression, and better fit him to encounter, the rude world without, and enjoy his own home within. As life glides on, each learns to know the other's strength and weakness better; and yielding both somewhat, they grow to be one mind.

Satire is a sort of glass wherein beholders generally discover everybody's lace but their own; which is the chief reason for that kind of reception it meets in the world, and that so very lew are offended with it.

Cultivate the good, the true, the beautiful. Life ie already poor enough, and let us therelife in perpetual view.

In evil times it fares best with them that are most careful about duty and least about safety.

An hour should never pass without our looking up to God for forgiveness and peace.

Complainers are always loud and clamor-

SCIENCE OF HOUSEWIFERY.

A wife may be a good cook, and know both the science and practice of everything belonging to the kitchen; and still that does not include all of what we would call the "science of housewifery;" for there is something beyond all this, which in reality rightfully belongs to housewifery, although perhaps it may not be

easily explained or discribed. The mistress of the house, whom we will suppose to be the wife, must study the wants and needs of her family. It is not enough for her to know how to make the lightest and whitest bread, or never fail in bringing everything upon the table in the best order, but she must know whether this or that dish is healthful for those who are apt to partake of it. No two persons may like the same dish, or partake of it with the same satisfaction or benefit; for while one child may need fruit to keep it healthy, to another this may be almost rank posion. Good, light, fresh bread may be healthful for one, and unhealthy for another; and so it will be with puddings, cakes, pies, and various condiments, which go to make up a plain or luxurious meal.

We are well aware that the doctors will not agree with us in this; but that does not frighten us in the least, for their follies, in many ways, are as open to criticism as those of the laymen outside of the fraternity.

It becomes the housewife to study the health of each person composing her household, and adherence to the common saying of "what is good enough for master is good enough for servant or child," may breed dyspepsia and other ailments where we would least expect

This laying down of rigid rules as to the healthfulness or digestibility of this or that kind of food, is based upon the false supposition that all persons are alike, and that the gastric juices of one stomach are just as powerful as those of another, which common sense, without science, shows to be a false theory. Every mother knows that her children differ, not only in the amount of food required to nourish them, but the kind and quality must often be varied considerably, to suit the differences in their constitutions. It is in these matters that good housewifery comes in, in distinct addition to good cookery.

COURTESIES.

There are a thousand little courtesies and salutations and compliments of lite, but it would sincerity. It would be promotive of happiness if every time men descended in the morning they would look for that which is comely and praiseworthy, and single it out and tell it to their wives. Oh, if men would only court after their wives. Oh, if men would only court after they are married as they do before, what joy they would be. What praise there would be of men are generally first thought of, and are

There are a multitude of little, imperiect, irregular things in human conduct; and a man says: "I am not one of those who go around and flatter tolks; I tell them what I think of them; if they have faults I hit them strong." But it is not necessary to be hard and repellant and unsympathetic in order to be honest. There is good as well as evil in men, and it is surely as worthy of recognition.-Christian

FIFTY YEARS AGO.

Nothing, truthfully remarks the Cincinnati Times, brings more closely before us the wonderful increase in means of communication, which the past nitty years has brought about, than the instantaneous effect upon our business interests here by the announcement of war 4,000 miles away. Fifty years ago no steamer had crossed the Atlantic, and no electric cable underlay its waters. Then, Turkey and Russia might have fought for a month before we should ever have known of it, and might have battled for twice that time before it would have affected our markets. But now the announcement of war flies hitherward from Constantinople, and, four hours solar time be fore the despatch lett the City of Mosques, our wheat quotations go up four cents on the barrel. The great world is now welded so closely together by iron rails and steel wires, that the pulse does not respond more quickly to the beat of the heart than does one side of the globe to the political and commercial vibrations of the other. It is a great change for a half century to bring about.

SELF TORTUE.

There is no doubt that some people enjoy being unhappy. They take pleasure in contemplating injustice done to themselves. A (\$1.20) Just out. A thorough and excellent work. It commended to all who wish to study the science, as the maker has, in a large degree, the talent of making difficult things easy to understand. world, or even on brooding over it in solitude. they are necessarily dwelling upon their own virtue. And it is not surprising that, in many cases, the habit should generate an unreasonable self-completency. Inordinate melancholy is but one of the many forms of vanity. A recluse from society takes a perverse pleasure in cultivating melancholy; or a widow cherishes her grief for a dead husband till she resents any attempts at comfort, and takes a pride in selitorture. Are they sincere in this? The morbid recluse may be really nothing but a thoroughly indolent man, who dwells upon his weakness to excuse himself for action. Excessive grief fore keep the prose under, and the poetry of for the dead easily connects itself with personal yanity. We are really seeking for the praise of constancy, or yielding to a sort of superstitious belief that the dead will take pleasure in our useless sacrifices of our own happiness. The play of motives is so intricate that the at tempt to anyalyze them or sum up the result in a single formula is necessarily illusory.

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VEGETINE

VEGETINE

they would be. What praise there would be is acknowledged and recommended by physicians and apothecaries to be the best purifier and cleanser of the blood yet discovered, and thousands speak in its praise who have been restored to health.

PROOF. WAHT IS NEEDED.

Boston. Feb. 13, 1871.

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Firm of S. M. Pettingill & Co., 10 State St., Boston.

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MR. H. R. STEVENS—Dear Sir: My only object in giving you this testimonial is to spread valuable information. Having been badly afflict with Salt Rheum, and the whole surface of my skin being covered with pimples and erruptions, many of which caused me great pain and annoyance, and knowing it to be a blood disease, I took many of the advertised blood proparations, among which was any quantity of Sarsaparilla, without obtaining any benefit until I commenced taking the Vegetine; and before I had completed the first bottle I saw that I had got the right medicine. Consequently I followed on with it until I had taken seven bottle I saw that I had got the right medicine. Consequently I followed on with it until I had taken seven bottles, when I was pronounced a well man; and my skin is smooth, and entirely free from pimples and erruptions. I have never enjoyed so good health before, and I attribute it all to the use of Vegetine. To benefit those afflicted with Rhenmatism. I will mention also of the Vegetine's worderful power of curing me of this acute complaint, of which I have suffered so intently.

C. H. TUCKER.
Pess. Ag't Mich. C. R.R.. No. 69 Washington Street, Boston

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TOR SALE-

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Harford, Mirch 28,1877,

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For Dry Goods and Clothing, Huts, Caps, and Farnishing Goods, Carpets, Oil Cloths &c., &c., while they can be bought at the extreme low prices they are selling at, prior to the possible advance in the above line of goods, same as it has been in flour, etc., etc., etc.

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