## The Smmerat.

MONTROSE, PA, JUNE 2\%, IST7.
gloure Mradiang.
RAIN IN SUMIMER

 See the efoem, drearliy, now tailiby wearily Now they conce swinging coovit bright on our
busy town The etill crisp moss on the tree is unben,
Graceully litiog ite ory lips exten ening. Its diy hitie anms, givivg thanks for the yield While cowslip and harebell laugh oyer the Nor they come moaniug ${ }^{2}$, paining us groan
mgly, The moss will be tuffer the rain-drops are gone
Add to the rough motler trants closely cling But the meadows will glow where the rivulet Rojocing the heart of the mighty rod Van
Volumes they spenk to us, Burg ting thought

The to us-ughts tiat will las Memories of olden limes,
rhymen,
The woods will be gayer, the Zeaves tar more The merryt, breds troop for thei tardistan With atrong wing and bright eye away to th
Witherers,
Wongs of thahksiving to God for hi
Bhowera.

## FIRST LOVE.

Love, like a fre, unlees replenished with
freab fuel, will burn itself out. A look from those we love, or a line when absent-little at tentions to anothe's wishes, shown
trifing act of kindness-are all needul to keep the fire of love in life. Without them love could not exist
Every soul hay find a beaven in some other
soul. In each one is implanteda feeling known soul. In each one is implated a feeling known
sa true love. God is love. Nature gave to us love as a tulfillment of all our wints. Love is never dormant, it always lives. So long as the heart beats, love exists in one form or another. When no love remains, the heart perisbes. At heart utterly wilhoun live the love within our breasts concentrates itself upon some one perBon, who, from that moment, becones, a beivg we are worshiping an ideal, fictitious beinga something which is not, yet which we be--lice to be r reality -a spirit onty of our brain. In our eyes saie is beautiful, thougia others eay her kin, but we see only a fikeness to the beau Hfar things around us - Io the rainbows of pearen, the clouds at sunset, the fowers of the garden, or the tinted shclls upon the sea shore
She is a living melody, an angels whiser saints, prayer. Whocever or whatever is sanc mother who bore ber, the father who smiles upon her, the brothers who seek advice of her, the isters whio confde in ler, even the kiin olc nurse who rocked ber cradle, and the dog
that follows itter-liave all a place in our hearts.- She liag become to ns something holy whom wo worship, yet know not why. W cannot approach her without feeling that sin to cros. There is an immenie distance bhe is by, but never blind. When she louk upon us we bush, when sue takes our hand our bearts beat, and the tones of her voice rit like music in our ears. We canhor pass a da without beeing her, yet a word,"a"smile, glance from her, so ans no wiun happiness the
it suffices until the sun next rises. We se beaute where we neyer saw it before, and be We grow childike and trattual, and becom better and stronger in the rigbt, before the Tightor her superior simplicity and goonesse
This is the first love of the young heirt Wheh that flood has passed, we love more ratinnally, though still an ideal, Afier marrlage he soul, craving greater happiness, detects in congruities and delects in the other not per Deasant thonghts and words follow, pain en. sues. The husband finds that hís ideal las fed. Herc he wavers; hie regard little by litue quits The fhadow, and fnally fres feself upon the substaque. His love has changed-has become
more subdned añ quiet io its expresion; and better fit him to eucounter fhe rude world vithont, and enjos hisi own llome within: As trength and each learne to know the other' treagh sond weazness better; and yieldic $\longrightarrow \longrightarrow \longrightarrow \longrightarrow$,
Salire Is e sort of glass wherein behold their ofm, which if the chlef reabon lor tha find of reception it meets in the world, and that of yery ter are offended with it.
Culivate the good, the true, the beantiful: iffe le already poor enough, and let us there iite in perpetual view.
In erll limes it fares bett with them that ar coot cartul about duty and least about satel

An hoar bhould nexer pass without our 100 Complainere are diweye lond and clam

SGIENCE OF HOUSE WIFERY
A wife may pe a goon cook, and know both he science and practice of every thing belong
ag to the kitchen and dill that dees not ng to the kitchen, and ath that dess not in
clude an of whit we rould call the science of Housewifery' tor there is sompthing beyond a
this, which in reality rigtutuly' belonge to wis, which in reality riglttually belongo b casily explained or discribed. The mistres of the house, whom wo will suppose to be the wile, must study the want
and needs of her family. It is not enough fo for aud needs of her family, It is not enoing fo
her to know how to make the lightest and whitest bread, or never fanl io bringing eversthing upon the table in the best order, but sh must kiow whether this or that dish is heathfil for those who are iut to partake of it. No
two persons may like the same dish, or partake of it with tue same satisfaction or benefit; for while one' child may need fruit to keep i henluy, to hnother this may be alnost ranik posion Good, light, fresh bread may b healthful for one, and audhentligy lor anothe
and so it will be with puiddings; cakes, pies, an various condiments. Which so to make up Elain or luxut:ous meal.
We are well a ware that the doctors will no is in the least, for their follies, in mauy ways are as open to criticism as those of the laymer autide of the fraternity.
It becomes the houservife to study the health of each person composing her houselola, an good enough for master is good enough for servant or child," may breed dyspepsia and
<
This laying down el rigid rules as to the sind of food, is based upon the tulse supposition that all persons are alike, and that the gastric juices of one stomach are just as pow arful as those of another, which commons feory, verv mother knows that her chiliden differ not only in the amoont of food required to oonish them, but the kind and quality must
not often be varied considerably, to suit the differ
ences in their constitutions. It is tin theae mat. Lers that good housewifery comes in, in distinct ddition to good cookery.

## COURTESIES.

There are a thouspand hitie' courtesies and alutations and compliments of hite, but it would eess does not mean honesty, and a recougnition of whatever is good to men does not mean in incerity. It would te promotive of happines
every time men descended in the niornin (bey would look for that which is comely an praiserorthy, and Bingle it out and tell it to
their wives. Oh, if men would only court afte they are married as they do betore, what joy they would be. What praise there would be distribated in the comnunityt But the fanlts of men are generally first thought of, and are
coademned.
egular things in human conduct; and a ma says. II an not one of those who go around and flat ter tolks, I tell them shat 1 think them; it they bave faults I hit them strong
But it is not necessary to be hard and repe lant and unsympatbetic in order to be hones surely
Onion.

## FFTY Years $A G O$

 Nothing, trutbinlly remarks the Cincinati Times, brings more closely hefore ps the won which the past titty years has brought about than the instantaneous effect upon our busi ess naterests here by the announcement o. ar 4,000 miles away. Fifty years ago tric cable underlay its waters Then, Tarkey and Rusig might have fought tor a month bo ore we shoutd ever have known of it, and might haye batted for twice that time beforeit would have affected our markets. But now tioaniouncement ot war fies hither ward from Congthantinople, and; four hours solar time be
fore the despatch lett the City of Mosques, our fore the degpstch lett the Gity of Mosques, our
whieal quotations go up Four cents on the barte: The great world is now welded so closely ogether by iton rails and steel wires, that the beat of the neart than does one side of the glob to the political and commercial vibrations on
the other. It. a a great change for a balf cen the other. It.is a. g .

SELF TORTUE.
There is no dount that some people enjo veing unhappy. They take pleasure in con
femplatink injustice done to themselves. pet griezance becomes a hobby with man neen. In betting torth tieir grieyance to
world, or even on brooding over it in solitude they dre necessarily dwelling upon Lheir own virtue. And it is not surprising that, in many
cases, the habit should generate an unreasonable eolfcomplacency. finordiate meliancholy if but one of the many forms of vanity. 1 r
cluae from society takes a perverse pleasure in cuativating melancholy; or a widow cherishes her grief for a dead Lubband till she resents any attempts at comfort, and takes a pride in seltwrture Are they sincere in this? The morbid
recluse may be really nothing but a thoroughly indolent man, who dwells jpon his weakness to excuse himself for action. Excessive griet for the deat easily connects itself with personal onstancy or or yelding fo e Bort of superatitious elief that the dead will take pleasure 1 n The play of motizes is so intricate that the at tempt to anyalyze them or sum np the result - ilogle formula is necessarily illuso Daf
$\mathrm{G}^{\mathrm{raxp}}$ ofenivg

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