

THE JEFFERSONIAN.

Devoted to Politics, Literature, Agriculture, Science, Morality, and General Intelligence.

VOL. 29.

STROUDSBURG, MONROE COUNTY, PA., MARCH 28, 1872.

NO. 48.

Published by Theodore Schoch.

TERMS—Two dollars a year in advance—and if not paid before the end of the year, two dollars and fifty cents will be charged.
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JOB PRINTING,
OF ALL KINDS,
Executed in the highest style of the Art, and on the most reasonable terms.

Valuable Property FOR SALE.

The subscribers offer for sale, their residence in Stroudsburg. The lot has a front of 145 ft. on Main Street, with a depth of 200 feet.
The buildings consist of a convenient dwelling house, store house, barn and other out buildings.
There is an abundance of choice apples, pears, plums, grapes and small fruits, with excellent water.
A. M. & R. STOKES.
Feb. 22 '72.

D. R. J. LANTZ,
Surgeon and Mechanical Dentist.

Still has his office on Main Street, in the second story of the N. Wallace brick building, nearly opposite the Stroudsburg House, and heatters himself out by sixteen years constant practice and the most successful and careful attention to all matters pertaining to his profession. He has fully able to perform all operations in the dental line in the most careful, tasteful and skillful manner.
Special attention given to saving the Natural Teeth; also, to the insertion of Artificial Teeth on Rubber, Gold, Silver, or Cast-iron Gums, and perfect fits in all cases required.
Most persons know the great folly and danger of entrusting their work to the inexperienced, or to those living at a distance.
April 13, 1871.—19

D. R. C. O. HOFFMAN, M. D.
Would respectfully announce to the public that he has removed his office from Oakland to Canadensis, Monroe County, Pa. Trusting that many years of consecutive practice of Medicine and Surgery will be a sufficient guarantee for the public confidence.
February 25, 1872.—41

D. R. J. F. CANLOW,
Oculist, Aurist & Surgeon,
OF SUNBURY, PA.

Has taken rooms at the Stroudsburg House, where he will operate and treat all diseases of the Eye and Ear, and all Disorders of the Larynx requiring Surgical aid. He also operates here for the practice of medicine and midwifery. Worthily and attended free of charge. For consultation and advice, see.
February 1, 1872.—34.

Geo. W. Jackson. Amzi LeBar.

DRS. JACKSON & LeBAR
PHYSICIANS, SURGEONS & ACCOUCHERS.
Stroudsburg and East Stroudsburg, Pa.

DR. GEO. W. JACKSON,
Stroudsburg,
in the old office of Dr. T. Reeves Jackson Residence in Wyckoff Building.

DR. A. LeBAR,
East Stroudsburg,
office next door to Esch's Store. Residence at Mrs. E. Heller's.
Feb. 6 '72.—11

DR. W. L. PECK,
Surgeon Dentist.

Announces that having just returned from Dental College, he is fully prepared to make artificial teeth in the most beautiful and life-like manner, and to fill decayed teeth according to the most improved method.

Teeth extracted without pain, when desired, by the use of Nitrous Oxide Gas, which is entirely harmless. Repairing of all kinds carefully done. All work warranted. Charges reasonable.
Office in S. G. Keller's new brick building, Main Street, Stroudsburg, Pa.
Aug. 21 '71

JAMES H. WALTON,
Attorney at Law.

Office in the building formerly occupied by L. M. Benson, and opposite the Stroudsburg Bank, Main Street, Stroudsburg, Pa.
Jan 13 '71

S. HOLMES, JR.,
Attorney at Law,
STROUDSBURG, PA.

Office, on Main Street, 5 doors above the Stroudsburg House, and opposite Ruster's clothing store.
Business of all kinds attended to with promptness and fidelity.
May 6, 1869.—17

PLASTER!

Fresh ground Nova Scotia PLASTER, at Stokes' Mills. HEMLOCK BOARDS, FENCING, SHINGLES, LATH, PA-LING, and POSTS, cheap.
FLOUR and FEED constantly on hand. Will exchange Lumber and Plaster for Grain or pay the highest market price.
BLACKSMITH SHOP just opened by C. Stone, an experienced workman. Public trade solicited.
N. S. WYCKOFF,
Stokes' Mills, Pa., April 20, 1871.

REV. EDWARD A. WILSON'S (of Williamsburg, N. Y.) Recipe for CON-SUMPTION and ASTHMA carefully compounded at

HOLLINSHEAD'S DRUG STORE.
Medicines Fresh and Pure.
Nov. 21, 1867.] W. HOLLINSHEAD.

DON'T FORGET that when you want any thing in the Furniture or Ornamental line that McCarty, in the Odd-Fellows' Hall, Main Street, Stroudsburg, Pa., is the place to get it. [Sept. 26

FIJIAN CANNIBALS.

There have recently arrived in this country, from Na Viti Levu, one of the largest islands of the Polynesian Archipelago, Cannibals—one woman and three men. Otavah, the woman, is a granddaughter of Thokambou, King of Fiji Island, and is therefore a Princess. She is an intelligent-looking woman of twenty years of age, having received an education from the Wesleyan Mission at Mabau. She reads the bible in the Fiji language, and appears to be very familiar with both the Old and New Testament Scriptures. The names of the men are Kina bosa Yaca, Kora Tamamora, and the dwarf General R Biau, who is about four feet in height. The history of these three Cannibals is brief, but interesting. King Thokambou, for more than a third of a century has held full sway in the Fiji Islands. Conceited, austere, and imperious in his character, he long held out against all influences of Missionaries to either reform himself, or introduce into his empire civilized customs and arts.

Veraui, King of Rewa, and King George, of Tonga, had professed Christianity, and at length brought over several of the neighboring Chiefs and their subjects. In the meantime King Thokambou's dominions were the scenes of constant strife, wars and tumults, until hopes of his conversion to Christianity were entirely abandoned by the emissaries of both the Wesleyan and Episcopal Missions established in Na Viti Levu. But King Thokambou was at length taken sick, and for a long time his life was despaired of, and it was these trying circumstances that finally induced him, through the influence of the Missionaries and the Tonga and Rewa Chiefs to abandon Cannibalism, and no longer look upon the Missionaries as enemies of his dominions. The intercourse of trade and commerce, the immigration of whites to establish cotton plantations, together with the spread of the Scriptures in the Fiji language, all these combined have given to King Thokambou the nominal claim of a convert to Christianity, with what justice, however, remains to be seen.

Being the most powerful and influential of the Kings of the South Sea Islands, his services are frequently invoked by the Missionaries of the neighboring islands to assist them to break up the systems of bloodshed, murders, strangulation of widows, wars, stripes, and man-eating, so much indulged in by these sanguinary savages. Their horrid practices have never yet been reached by these faithful votaries of the Cross. In the province of Barantu dwells a large tribe of degraded Cannibals, who have long resisted the friendly overtures of missionary laborers, and in consequence of their barbarities have become a terror to all who have sought to carry the Gospel, and consequently, the arts of civilized life into their wretched abodes. While endeavoring to reclaim them from their errors, and restrain them from their cruel practices, two native Missionaries from Mabau were seized by the savages at the instigation of Lovoni, the Rebel Chief, and, according to their custom, were doomed to be eaten alive by piece meal.

News of their intentions reached the Mission, when no time was lost in preparing for the rescue. An appeal was made to King Thokambou, who, glad for an opportunity to avenge himself on an old enemy, and desirous to show his gratitude for the repeated acts of kindness to his family by the Missionary Society, sent several hundred of his bravest warriors to assist in the rescue. The Missionaries recommended a peaceful negotiation for the restoration of their comrades. King Thokambou remonstrated, advising an open and relentless assault, after making a formal demand for the captives, should they not be forthwith given up. A parley ensued, when it was finally decided to adopt the plan of the Missionaries. The latter were to call the tribes together, and seek, by a friendly interview, to regain the native Missionaries from these blood thirsty Cannibals.

At first the interview of the Missionaries, which was witnessed by Mr. W. C. Gardenhire, (the gentleman who brought these Fijians to America for Mr. Barnum,) seemed ominous of good. All that etiquette and cordiality, which these brutalized beings know so well how to counterfeit, was practiced, and one would have thought, says the above-named gentleman, that the "Millennium for the Fijians was drawing nigh." Lovoni's cunning-eyed *Mitas* (the Rebel's messengers,) had taken in at a glance the probable strength and numbers of the native missionary teachers, and their aids sent by King Thokambou, and after the conclusion of the ceremonies, as these were about taking their departure for the canoes, with the released captives, Lovoni, the Rebel Chief, raised the war-cry (*a sautu, tamolowora!*) which was quickly responded to by about 500 of his followers, when an indiscriminate hand to hand fight of the most desperate and brutal kind ensued, having probably no parallel for ferocity in the annals of Fijian warfare. During the melee, about a hundred men on each side were slaughtered, among the rest Lovoni. The Barantuans seeing their leader fall, broke the ranks and began to disperse in various directions, their valor giving way to their superstitious fears, at seeing their brave leader vanquished. Fortunately none of the Missionaries were killed. King Thokambou's braves stood their ground

nobly, although less in numbers, while the native and white missionary teachers lent their aid and counsel in the defense. Several of the Barantuans were taken prisoners, and brought to King Thokambou.

Among the captives were Kina bosa Yaca, Kora Tamamora, and the dwarf General R Biau, previously mentioned. General R Biau, the intrepid Lilliput, displayed the most dauntless bravery during the fight, having killed four of Thokambou's valiant warriors with his own hands, although they were Perizitian giants compared to him. According to the Fijian code, these captives were condemned to death by the most cruel and systematic torture, viz: To have their tongues cut out, their brains eaten, and their skulls converted into drinking cups, while the bones of their bodies were to be made into ornaments to be worn by the vanquishers.

However much we deprecate this cruel custom of the Fijian King, it must be remembered that in this treacherous act of his ancient enemy, a hundred of his bravest men had been killed, besides suffering the additional insult offered to his friends the Missionaries, whom he vowed to defend.

Among the enemies captives, there were none so imperious and scornful as the fearless little General R Biau. His walk and mien, although he is but little less than four feet high, would do credit to an oriental Sultan, while his skill with the club, spear, bow and javelin, excites both the terror and admiration of all who behold him.

The Missionaries, not wishing to see Cannibalism revived, determined to interfere in behalf of the captives. It may be well to remark, *en passant*, that although nominally King Thokambou professes belief in the advance theories of civilization, yet it must be confessed that on this occasion his actions were not in accord with his pretensions, and there is no doubt but his savage instincts are kept in abeyance only, through fear of incurring the displeasure of his foreign subjects, or diverting the channel of trade which has for a number of years been steadily flowing toward Na Viti Levu.

The resident Missionaries, failing to induce King Thokambou to reprieve his death-sentence, sought the influence of the American Consul, Dr. J. W. Brauer, to have them sent out of the empire. At this juncture, Mr. Barnum's agent at Levuka, W. C. Gardenhire, proposed to take them, and pay Thokambou a large sum for the use of them, and gave bonds in \$15,000 for their safe return in three years. The Missionaries had many reasons for encouraging this humane project, and through their influence, and that of the American Consul, the proposition was accepted, the necessary bonds given, and certified by the American Consul, and the four Fijian specimens whose names appear at the head of this article, are already numbered among the living human curiosities of P. T. Barnum's show. The Princess Otavah, granddaughter of Thokambou, a Missionary convert, was encouraged by them to accept this opportunity of traveling in the United States, to become familiar with the modes and customs of civilization, in order the better to prosecute her missionary labors in Polynesia on her return. Besides these considerations, her familiarity with the Fiji language, and her ability to interpret the Scriptures might be the means of converting these savages from their pernicious habits, and instrumental for good at some future time.

The dress or costume of these singular beings is of the rudest kind. In their native country they appear almost entirely nude. A fancy head dress, necklace of pointed whale's teeth, a fantastic belt called *luka*, from which depend a multitude of strips of native cloth beaten out of the bark of the Papuan Mulberry, and dyed in different colors, are fastened to a cincture, or broad band of variegated braid-work which encircles the waist, the ends extending down from three to ten inches deep, according to circumstances. The higher the rank, the more elaborate the costume, and the more expensive the method of decorating the hair, some head dresses girding from three to five feet in circumference. Among the common class, in place of the elaborately made *mata* a simple kind of sash is worn around the waist, made of long strips of white native cloth, wound several times around the body, the ends being gathered into curious festoons, while a filament of dark stuff, resembling coarse hemp, made from the stems of a parasite called *waloo*, are tied around the legs just below the knees, giving them an exceedingly rude and degraded aspect. Among no other class of people is there a less exhibition of taste or good sense displayed in their dress, the most grotesque and incongruous objects being arranged into all kinds of fantastic shapes for their meagre covering.

It may be interesting to note a few of the curiosities illustrating Fijian life and manners, which these Cannibals brought with them. Among the collection are arms, clubs, spears, slings, bows, ulas, household implements, native cloths, samples of cloth-printing, mats, baskets, dyes, Fijian and New Zealand canoes, specimens of Sea Island cotton, the celebrated *Bieh de war*, obelisks, temples, shrines, tutelary gods, fish and turtle nets, musical instruments, including the curious nose flute; fish-hooks, made of human bones and tortoise shell; conch shell

trumpets, bamboo fans, some well-preserved zoological and saurian specimens, from Fiji and New Zealand; chameleons, lizards, whales' teeth, skeleton head of extinct animals, including the Fijian *vlaeke vauk*; perruques, headdresses, male and female costumes, Cannibal knives and forks, used for eating human flesh; necklaces of whales' teeth, fans, bracelets, combs, spirit-houses, where they suppose the spirits go after death; vampire, or flying-fox; also the hand of the late Lovoni Rebel King, killed in the above-named battle with Thakomba, present King of Fiji, and presented to Mr. Barnum's agent on the day before sailing, Nov. 17, 1871; and many other curious things which are of deep interest to naturalists, missionaries and archaeologists.

Machine Forged Horse Shoe Nails.

A correspondent of the *Commercial Bulletin* has paid a visit to S. S. Putnam & Co's nail works, at Dorchester, Mass., which he describes as follows:

Here was a busy scene, and the utmost life and activity prevailed in every department. Between 185 and 200 hands are employed on all the different kinds of work, and more than 1,000 tons of horse shoe nails are annually made in this factory, from the best Norway and Swedish iron, which are sold throughout all the country. The business was established in 1855. The nail factory is 260x60 feet, of both stone and brick, and the machine shop is 100x50. Two steam engines, one 200 horse and the other 20 horse power, propel the machinery, three Harrison boilers are kept in constant use, and the continual clang of 100 nail machines is sufficient to almost deafen the inexperienced visitor. The monthly pay roll reaches between \$8,000 and \$10,000.—The men work "by the pound," and earn from \$2 to \$5 per day.

Horse nails, from time immemorial, have been made by hand, forged out on the anvil by blacksmiths. In many parts of Europe, whole villages are devoted to this branch of business. The bundle of iron rods is secured by the head of the family, who takes it to his home; and, with the assistance of his wife and children, it is made into horse nails, and the product returned to the capitalist, generally at a depreciation of 25 per cent. for waste. For many years these nails found a ready market in this country, under various brands or marks, like "G" or "A" horse nails, as they could be imported at a less cost than our own blacksmiths could make them. Of late years, however, much attention and capital has been devoted to their manufacture by machinery, and Yankee ingenuity has devised various methods to produce a nail equally as good as those made by hand.

Machines have frequently been made to cut the nail from sheets or plates of iron, either hot or cold, but it has been found impossible to produce a nail so compact, firm, tough and strong, as can be made by hammering out on the anvil, whereby the grain of the iron is compacted, refined, and made more ductile and tenacious; although many nails of the former description have come into general use. Some few years since, Mr. S. S. Putnam of Neposet, conceived the idea of forging horse nails by machinery from the red hot rod, and devoted much time and money to perfecting a machine which would make a nail equal, if not superior, to those made by hand. This invention has proved a success; prejudice and difficulties have been overcome, and nails made by this machine are now in general use all over the country.

"Money Makes the Mare Go."

As a matter of news and to show the amount money represented by the trotting and pacing horses of the country, we have taken the pains to go over the calendar of 1871, which furnishes us with the following figures:

There were 1,476 trotting and pacing races in the United States, amounting in value to \$795,251. These trots and pacing races were divided as follows: 1,399 trotting races in harness, wagon and saddle, in 205 of which the amount of the purse or premium is omitted; three at half-mile heats; one at three quarters of a mile heats; ten at two mile heats; one at three miles; the balance mile heats, or mile heats best three in five, amounting to \$715,051.

There were seventy-one double team trots, in eleven of which the purses are omitted, amounting to \$28,035. There were 106 pacing races (in twenty-one amount of purse is omitted), \$20,145.—There was one half-mile heat pace and one of two mile heats.

Of the 237 trots and pacing races, in which the purses are omitted, it is reasonable to say that they would not fall short of \$20,000, which would give us about \$1,000,000 as to the amounts of the stakes, purses and premiums for the year 1871. So our readers can judge from these figures what an immense sum the trotting turf in the country represents.—*Turf, Field and Farm.*

Japanese auctions are conducted on a novel plan, but one which gives rise to a good deal of noise and confusion which attend such sales in America. Each bidder writes his name and bid upon a slip of paper, which he places in a box.—When the bidding is over the box is opened by the auctioneer, and the goods declared the property of the highest bidder.

Religion in America.

We frequently encounter the most exaggerated representations in books, magazines and journals, of the numbers and rapidly increasing strength of the Roman Catholic Church. We should not deem the matter worthy of notice did we not know that the result of these statements is to revive that feeling of hostility to the Roman Church that seems to be inherent in a large portion of our people. The population of this Republic is 38,800,000, and the Roman Church claims 5,000,000 of these. The aggregate seems at first sight amazing, but those who take alarm at it do not reflect that the natural inference from these figures is that there is in the country 33,800,000 people who are not of the Latin faith. But some of the Romanist writers eke out their case by comparing the relative increase of the Latin and Protestant churches in America. To this it might be replied that the increase of Romanists in America is merely the transfer of so many of that faith from Europe to America. If they had not emigrated their number and increment would have enhanced the Latin strength in Europe.

This is notably the case in Ireland, where the population has declined nearly three millions in consequence of emigration, and this movement is the main element of strength of the Latin Churches in America. Evidently what the church has gained here it has lost in Ireland. So it is as regards the German Catholics in America, who are so much dead loss to the strength of the Latin element in Germany, though the American writers of that faith do not seem to be aware of the fact. The ascendancy of Germany in Europe under a Protestant Emperor cannot fail to weaken the Latin cause, especially in view of the anti-infallibility movement of Doellinger and his friends, and the loss of Rome by the Pope. All this occurs at the very moment that we hear most of the increase of the Latin Church in America, and it shows the truth of what we have said above, that the Church grows here at the expense of the Church in Europe.

By comparing the ratio of increase of the Catholic and Protestant Churches in America, some of these writers undertake to prove that in a given time the Latin faith will be in a majority. But several things are overlooked in this calculation. In the first place the Protestant Churches include in their computations none but regular communicants, while the Latin statements include population. If the Methodist statistics were made on this latter basis they would exceed those of the Catholic Church. So would the Presbyterians and Baptists. In the second place this ratio of increase depends wholly upon the foreign immigration. If that should be arrested by any means, the increment of the Catholic Church in America would fall off rapidly. We may here suggest that in the course of twenty years the German and Irish immigration will both be heavily reduced. In the third place, if we allow the past ratio of increase to be a good basis of calculation, then it can be shown that Chicago in a given time will have ten millions of inhabitants, Erie about a million, and so on.

Our own belief is that it is better for us all that there should be no dominant Church in America. That the Latin element has really done good while working in the minority is beyond denial. It has counteracted many absurd prejudices, and corrected the puritanical taste that rendered America so long a land uncongenial to art or wholesome amusements and rational enjoyment. If we look around us we see Methodist churches rising in all the matchless splendor of white marble and Gothic architecture. Presbyterianism decorates itself with all the graces and adornment of modern art. Life everywhere wears a more genial aspect, and we cannot deny that much of this is fairly attributable to the growth and influence of the Catholic Church.

But not one has told us what this Church, that has been so useful and so genial in a minority, would do in case it should become dominant; and yet that is just the question that every enlightened American ought to ask himself. In Ireland no concession that a liberal government has been able to make has satisfied the Latin hierarchy. They demand the control of education there as they did in Austria. Will they do so here? In Austria they refused to recognize a civil contract of marriage. Will they do so here? There is one thing our Protestant friends ought to learn—the necessity of union. Let them cease to foster infinite divisions and multitudinous sect, and become unified like the Romanists.—*North American.*

The way the Indians poison their Arrows.

Mr. Lo, the Indian, is a remarkably ingenious fellow in the preparation of materials of war. Here is how he manages to obtain poisoned arrows: "With a piece of liver, fastened to a long stick, they (the savages) proceed to the haunt of the rattlesnake, and, as soon as one of these reptiles is found, the Indian thrusts his meat towards him, at the same time exciting and irritating the creature with another long stick, carried for the purpose. The angry reptile now strikes furiously and repeatedly at the piece of liver, and soon the meat is charged with the poison. While the Indian is thus engaged, it is necessary for him to be exceedingly cautious that the assailant does not become the assailed. If the mate of the angry snake should reach the Indian unperceived, he will carry home a charge of poison in a way not desired. After the liver is thus charged it is placed aside, and in a few days becomes a mass of black putrid flesh. In this the Indian thrusts the arrows that he reserves for the purpose, these implements being specially designed for human foes. The poisoned arrows are not baited at the point, but at the end of the shaft where it enters the barb, the latter being always loosely adjusted to the arrow. When the arrow is pulled out of the wound the barb remains, and soon infects the blood of the victim beyond all chances of recovery."

How Long it Takes to Starve to Death.

Bradley Grant, a rich farmer who lived near Binghamton, New York, recently committed suicide by starving himself to death. The time required was just six weeks. During all this interval he had not taken three ounces of any kind of food. On January 10, the first day of his long death fast, he ate part of an egg, beaten up with a little milk. Of this he only sipped two tablespoonfuls. His next meal was taken fifteen days afterwards, and consisted of but half a cup of tea and a piece of toast about the size of a man's three fingers. Then he went without food for twenty days. His last meal consisted of one ounce of toast, which he was induced to swallow on the 15th ult. A few days before he died two teaspoonfuls of brandy and water were forced down his throat. This sums up all the food that passed into his stomach during the 6 weeks. He was well off in this world's goods, and no cause is assigned for the act. He left a wife and infant child. He was reduced to a perfect skeleton before succumbing to his terrible self imposed privation.

Josh Billings has turned weather prophet. Witness the following:

"When roosters are observed before daylight in the morning, soaring among the clouds, and uttering lamentations, then look out for sun sudden weather.

"When you see 13 geese, walk in injun file, and toeing in, you can deliberately bet yure last surviving dollar on a hard winter, and a great fluctuonsness during the next season in the price of cow-hide boots.

"When spiders are seen climbing up the wall backwards, and frogs cough as tho they had the hickups, look out fur rain; this iz also a sure sign that children will have the measles light.

"If bees hang around their hives, and mules are seen in a brown study, a storm ov some kind iz cooking, and yu will notis the market for herring is very shifty.

"Just before a heavy snow storm ov 3 foot deep, chimney swallows are uncommon skarse and in the moral world there iz a great lazyness in the agitashun of the temperance question.

"If pigs squeal in the night, and grasshoppers cam opb ov their roost, and mingle in free fight, yu may hope for high winds in a few weeks, and also the tyfus fever in yure neighborhood.

A charitable society in the West has a novel and most agreeable method of raising money for various beneficent objects. Any man sufficiently blessed with courage and ready cash, takes his seats in the middle of the room and pays ten cents into the treasury for every lady that will come up and kiss him. Of course the devotion of the ladies to the good cause is measured by the number of smacks that the man gets, and the "causa" must take all the credit and all the blame for the kissing, a very nice arrangement for shifting the responsibility. A handsome and agreeable man now, we imagine, must needs be well furnished with dimes at these fairs.