

# Jeffersonian Republican.

THE WHOLE ART OF GOVERNMENT CONSISTS IN THE ART OF BEING HONEST.—Jefferson.

VOL. 2.

STROUDSBURG, MONROE COUNTY, PA., WEDNESDAY, APRIL 21, 1841.

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## IRON WORKS, LANDS, &c. FOR SALE.

The subscriber offers for sale all the Works and Lands belonging to the late firm of HENRY, JORDAN & Co., adjoining the borough of Stroudsburg, the seat of Justice of Monroe county, Pa. situated about three miles from the Delaware river, and twenty six from Easton, on the located route of the Susquehanna and Delaware rail road, and adjacent to numerous stores, mills, houses of worship, several Academies, schools, libraries, &c. &c.

The works are erected on a tract of about 95 ACRES OF LAND, in a high state of cultivation, and consist of a two fired forge, Tilt-hammer and Forge, Blowing apparatus, large shears, Ore stampers, Grinding and Polishing works with three water wheels, and power and convenience for at least three more heavy mill wheels.

The water power is never less than 2,800 square inches, under a three feet head; the whole head and fall is eleven feet. Also one Blacksmith shop, with 2 fires, several large Coal barns, Iron house, Carpenter shop, Scale house, Store and Office, and other out houses—one new brick

**MANSION HOUSE,** Barn, &c., and ten other Dwelling Houses, all in good repair. Also about

1750 Acres of Wood Land in the vicinity, with several good tenements, farm land, and water power thereon, in lots to suit purchasers.

Also several hundred steel and iron pole axes, and a few tons of tilted iron, of various sizes, suitable for ironing wagons, &c. All of the above property will be sold cheap, and on accommodating terms. Apply to

JAMES BELL, Jr. Agent.  
Experiment Mills, Monroe Co. Pa.  
February 12, 1841.\*

P.S. If the above mentioned mansion house is not sold before the first of April next, it will be for Rent.

## FEMALE SEMINARY, AT STROUDSBURG.

THE spring term of the above named institution commenced on Monday, the 4th day of May; and is conducted by Miss Mary H. Thomas, late of Troy Female Seminary, an experienced and well qualified teacher.

The branches taught at this Seminary, are

Reading,	Drawing,
Writing,	Chemistry,
Arithmetic,	Botany,
Geography,	Logic,
Grammar,	Geometry,
Composition,	Algebra,
History,	French, Latin,
Natural Philosophy,	Spanish & Italian languages,
Rhetoric,	Music,

The Seminary being endowed by the State, instruction is afforded at the reduced rate of two dollars per quarter, inclusive of all branches.

Having rented the spacious stone building, formerly occupied as the male Academy, the Trustees are now prepared to receive any number of young ladies that may apply, from all parts of the county.

Board, in respectable families, can be obtained on reasonable terms.

The Trustees, with the fullest confidence, commend the Stroudsburg Female Seminary to the patronage of the public.

JOHN HUSTON, Pres't.  
(Attest) Wm. P. Vail, Sec'y.  
Stroudsburg, May 15, 1840.

## WANTED,

At the Monroe Tannery, 3 or 4 wood choppers, to whom liberal wages will be given by  
R. T. DOWNING & Co.  
Pocmono tp., Monroe Co. }  
March 16, 1841. }

## ADDRESS,

OF THE HON. JOHN BANKS, BEFORE THE "WILLIAM PENN INSTITUTE," AT READING, PA.

On reading your resolution, by which the honor of addressing you was assigned me, the first thing that attracted my attention was the name by which your Society is designated. Societies are generally called by some name, and it is always desirable that this name should be appropriate to the objects and purposes of the association. Sometimes the name of the particular object to be promoted, is adopted. In other instances the name of the place in which the members reside, and the society located, is the one used. Not unfrequently the name of some great and good man, whose public and private virtues have eminently distinguished him as a philanthropist, a patriot, a christian, and a man, is selected. This has been done in your case, and that mind which is at all familiar with the early history of Pennsylvania, is at no loss to find a very satisfactory reason why it has been done.

WILLIAM PENN, clothed with almost unlimited power by royal charter from Charles the Second, to all lands within the Province of Pennsylvania, was governed by a more pure morality, and a more wise, and just policy, than to assert and vindicate his right by force. His religious principles, and proper sense of right did not permit him to drive from the soil of the Province, by violence, that people to whom God had given it. Although he was mighty in plenty of power by royal grant, yet he did not wish to establish his right in blood. He chose rather more justly to settle his right, and quiet all adverse claims by treaties, held with the natives, under the shade of some lofty forest tree, and to have them solemnized by the smoke of incense ascending from the pipe of peace.

This just, friendly and peaceable manner of treating the Indians, secured for William Penn, and his people, their extraordinary and lasting love, and esteem. Indeed they ever after entertained the most pacific intercourse with the Quakers, in Pennsylvania.

He, himself, framed a fundamental constitution for the Province. In this plan of government was found a generous spirit of liberty, and prudent religious toleration. This, with the peculiar moderation and amiable and inviting manners of the early settlers in the Province, an unexampled rapidity in its improvement, and increase of population. In the early history of Pennsylvania, we have most strikingly illustrated, the unparalleled advantages, and happy effects of the peaceable reign of justice, forbearance and moderation, over force and compulsion in the government of public affairs.—

Even in the infancy of our mighty republic, our civil institutions were most distinctly marked with a free enjoyment of religious opinion—with honesty and fairness in dealings—with humanity, and an ample provision for the necessities of the poor—with industry in all occupations, and a prudent frugality, which discards all superfluities, as inconsistent with republican plainness, and that christian meekness which the people professed. Nor were they silent, or indifferent to the education of the young. Education was then most strongly urged, and most faithfully attended to. These great principles formed the ruling elements of our provincial government. It was under the influence of these same, and other kindred principles, that our country has flourished, and that now on our hills, and in our valleys are seen villages, manufacturing, meadows, wheat-fields, and all the comforts and elegancies of civilized life. To these sacred principles we owe the fame of this great and powerful state, with all the distinguished blessings which we so richly enjoy.

Liberty and peace smile in grandeur and abundance in this land, where tyranny and oppression are unknown. In the enjoyment of independence and self government, we behold our flag proudly waving in peaceful triumph—the fair metaphor of freedom, and equal rights, unfolding the American Stars and Stripes, on every sea, and in every clime that commerce has known, or civilized man has visited.

The bold and energetic spirit of William Penn, devised and proclaimed independence to this Province. This virtuous and patriotic man has been blessed by his country—honored by the world, and his memory is embalmed in the veneration of mankind. His virtues and services—his life and history, are the history of liberty and the rights of man. He fled from oppression, and persecution, and here triumphed over both—having founded in this Province a rising and lasting empire on the broad foundation of the people's will, and the independence and happiness of the governed.

These reflections naturally and unavoidably crowd upon the mind, at the mention of the name of William Penn. His name may well be adopted as that of this "Institute," whose members live in a land consecrated by his virtues, and enjoy that civil and religious liberty which he so eminently proclaimed in all his institutions, and so forcibly inculcated by his life and practice.

The object of all societies, such as this is, most generally is mental and moral culture. As means of improving they are most powerful and efficient mental auxiliaries when properly

conducted, and their various exercises are closely attended to by the members. It is now pretty generally conceded, that very much of that difference of character, which is so evident among men, must be wholly attributed to study and proper mental discipline. The influence of education, and early habits, upon the taste, judgement, understanding, and social affections, is truly most powerful. By it, many of the defects and even wants of nature are fully supplied, and the mind entirely new modelled. The worthless excrescences of the mind are cut off—its roughness smoothed and polished, and all its obliquities strengthened. By education the mind is quickened in its perceptions, and made active in all its operations; it is tamed of its rudeness, and cured of its many deformities. By the skillful hand of mental cultivation, almost any cast can be given to the mind, and the characters of whole communities changed. This makes it all important that the right direction should be early given to the mind. Too much care, wisdom, and prudence, cannot be applied to the minds of the young, in this particular. On this, very much depend the present prospects, and future happiness, not only of individuals, but of the whole community, and even of the generations that are to succeed us.

With the advantages of soil, and climate, that are not surpassed any where. With a territory equal in extent to more than half all Europe. With an increase of population which adds to our numbers one third in every ten years. With an unexampled increase in property, wealth, and improvements. The contemplation of these many advantages fills the mind with grand thoughts of our future greatness, and power; and urges upon us the most anxious solicitude that our mental and intellectual improvement should have a corresponding progress.

Our political institutions are founded on principles of benevolence and equal rights. They are designed to promote the greatest good of the greatest number. This equality of rights and condition—this total absence of artificial rank in life, gives an impulse to human effort, and mental development, that will ever command and secure the real and best talents of the country. The fact that the avenues to honor, distinction, and usefulness, are open to all, should inspire every man with a manly spirit of self-respect, and fill his bosom with a laudable ambition to excel in enterprise, and moral and intellectual excellencies. These are the great fountains from which all our peculiar blessings and prosperity flow.

Mental culture, in the sense in which I speak, is not confined to school or college walls.—Neither can it, or ought it to be so restricted. Education is abroad in the land. It is seen every where, and its hallowed influences are felt in every variety. Your society is but one mode of accomplishing its best purposes. In whatever form attempted, it should lead to habits of intellectual labor, and attentive thinking. One great point in the acquisition of knowledge, is to discipline the mind to the practise of method, and to the diligent improvement of time. The body as well as the mind should be habituated to a proper degree of exercise. Above all the morals should be strictly guarded, and virtue and religion should never be lost sight of, let the mode of acquiring knowledge be what it may. That close application is necessary to progress in science, every scholar can well attest. To be well educated without rigid and severe application is not probable, and in my judgment, is not possible. You might with the same propriety look for a good mechanic without skill and practice in the use of tools.

The literary character of the country has suffered by mere pretences to teach important sciences in a few evening lectures. You look for the character of a gentleman and a scholar, in a loafer and idler—all think it a disgrace to be ignorant, or to be esteemed so, and many seek the appearance and reputation of learning and knowledge, without the labor and trouble of acquiring either. This is a delusion, and at most can give but a smattering of learning. It may give some brilliancy, but adds but little that is useful. The literary currency of such an one, often reminds me of the beautiful notes of a bank, without any specie in its vaults.—He takes upon himself, and puts out into circulation all the engagements of a scholar, but requires a long postponement of the day of redemption. This mere show of learning may serve for the gay and giddy amusements of the fashionable circles, or for the atmosphere of a groghouse. It however only inflates the head and heart with pride, and vanity, and keeps up, in appearance merely, the dimensions of a man of science, while he wants all the solidity, weight and usefulness of well grounded knowledge. Let me then assure each of you, that diligence is the price which you must pay for a mind well stored with useful knowledge, and that, by a proper degree of diligence, the rich prize may be obtained by you all.

Societies such as yours have one very decided advantage. They necessarily tend to a proper division of time in attention to business, study, and recreation. One great secret towards the successful improvement in science, is to assign to each duty its proper hour, as

well as its due proportion of time. Some, and perhaps most of you, have your regular business to attend to. This you are constrained to discharge, and you should not, and need not, neglect or omit it. This in itself has this great advantage, it teaches you how to economize time, as the necessary means to save the waste of intellectual energies. This is a precept with the importance of which the young man's mind cannot be too deeply impressed. Have then your regular hours of business, your regular hours of relaxation, and your regular hours of study, and you will find time enough for all, and I will venture to guarantee a beneficial result. The vast importance of time is not sufficiently inculcated, nor is it properly appreciated by young men. Every young man spends, yes, absolutely wastes in unprofitable trifles, as much time as would make him an eminent scholar, if it were but rightly employed. It should be remembered that the moments are ever fleeting, and bear upon their wings youth, vigor, health, influence, wealth, knowledge, power, honor, and distinction, yet to most of us they pass on unregarded and unimproved. System should be the great regulator of the amusements and relaxations, as well as the labors and studies of young men. Rules wisely made should be observed by every one. It is by fixed rules that the skillful mariner turns to advantage all contrary winds and shifting currents in his tempestuous voyage. Without these he would be the sport of every breeze, and the victim of every gale. So in the great and eventful voyage of life; system keeps the mind secure and steadfast in its course, and prepares it successfully to meet the changes of time and circumstances, and enables man to guide his course, and to make the most out of his uncertain, short, transient, and ever changing life.

Another advantage which they possess is their natural tendency to preserve health. As I have already said, most of you have your regular business to attend to. This gives you sufficient bodily exercise to promote and preserve health, without which man cannot be useful in life. Without health we can do but little. If the body languishes through disease, so will the mind. The learned invalid is but illly suited to the active conflicts of life. Study is more likely to impair the health than any other pursuit. Disease of the head and heart are incident to intense study, and sedentary habits.—The eyes and nervous system are often their prey, and thus, not unfrequently, we witness the student hurried to an early grave. Look at a literary and professional man, and mark the ravages of disease and death. You are all comparatively young, and therefore your acquaintance with men of studious habits may be but limited; nevertheless, I doubt not but most of you have seen some of the sweetest and most promising flowers in the garden of mental culture prematurely cut off by the unsurpassing hand of death, and thus fall fruitless to the ground. The cause of this mortality is not concealed. It is want of muscular exercise. The mode of study suited to, and adopted by most literary societies, has this advantage, while it improves the intellect, it is still mindful of the leaks, wastes, and debilities of the most tender springs of life. Mental application, blended with a proper degree of bodily exercise, are most essential to health and bodily vigor, and indeed even labor acts upon the system like the wind that bends the mountain oak, which but strikes the deeper root, and forces up a still stronger growth.

Gentlemen, you have another advantage of no ordinary import—that is, a union of science and practical industry. This I consider of vast importance, and more especially so in this free country and in this age. The political and literary world are at this time rapidly undergoing a complete and entire revolution. Reform and improvement are the ruling spirits of the age. This is universal, and embraces all mechanical branches, and extends alike to agriculture, navigation and manufactures. A thousand doors, great and wide, are thus opened, and still opening in every direction for the practical and experimental scholar. Mere theory now has but little profit, and is losing much of its honor. Nature has to be studied, and all theories must be reduced to practice.

The delusive speculations of former times are fast giving place to productive realities, founded in common sense, and made profitable by actual experiment by all the every day business of life. What this country most wants is not only men who can write out and well define abstract principles, but also those who can, and will put to their hands, to put them in advantageous and successful operation. For, after all, the true principle of man's usefulness consists in this, that he knows much, and has sufficient industry to bring this knowledge to bear profitably upon all the useful employments of life.

The mode of acquiring knowledge, which you have adopted, has also this advantage. It connects with learning a knowledge of labor and those habits of life which are well suited to it. It also yields that bodily vigor, which is indispensable for active business in any, and every pursuit, and makes utterly contemptible that disposition which is prevalent in certain

classes, to look down with disdain upon the laboring portions of the community—it breaks down all invidious distinction between those who gain a livelihood by labor. If you look round, you will readily perceive that all the learned professions are crowded—many who profess to live by learning receive no professional employment—to labour, is with them out of the question—for this, they have neither the disposition nor the necessary practical knowledge. And what is the inevitable consequence, and do we not witness the mortifying spectacle every day; many of them have resources to fraud, or such means of subsistence as bring a reproach upon learning. It is to this that the old proverb, with many of our farmers, may justly be attributed—that a few quarters at a grammar school unfit their sons for labor, and makes them spendthrifts and rogues—your mode most effectually guards against this—it unites manual labor, with science—it prepares the man of labor and of business to shine in the highest circle of eminence—it prepares them to grace any profession which they may choose, and to fill honorably to themselves and profitably to the country, any important station to which they may be called by the choice of their fellow citizens. If they do not prefer a profession and seek retirement in life, they are still the better prepared to acquire competency for themselves and their families, by the honest industry of their own hands. This presents advantage with a double aspect; it, on the one hand, takes from learning the reproach that it makes men proud—extravagant—and indolent—while on the other, it entirely wipes away from labor every degree of disrespect, and proves, beyond all question, that neither is un congenial with the other. I however, deem its great benefit to consist in this, that it prepares men for active business life—it, if successively carried out, would make all scholars business men, and introduce science upon a more enlarged scale into all the purposes of society—every branch of business would then be filled with men of enlightened, correct and liberal sentiments—whose manners, intelligence, and spirit would wisely guide in the management of the political, civil and religious interests of man.

When, you, and the audience, reflect on this subject you and they will be satisfied that it is one which is in the strictest accordance with the genius of all our political institutions—it is the policy of monarchies and aristocracies, to keep up distinctions in property, rank and learning; offices are there conferred by birth of estate—it is far and widely different here.

Another, and a more just principle lies at the foundation of our government. Here office is given by the choice of the people, and should always be awarded to virtue, competency, honesty and patriotism—to accomplish this, with entire success, knowledge should pervade all classes of society—this would secure an equality which is most essential to every free government—not by bringing down those who occupy the higher ranks of intelligence and worth, but by raising up to a level with them the humble, honest but uninformed man, and thus placing him upon a high and proud equality with the most intelligent in the land. Every man who is at all acquainted with the nature of our free government, will at once perceive the importance of this—the laboring classes are now, and always must be by far the largest portion of our citizens. In all our elections they must determine the majority—the purity of elections is the great anchor of hope, to the prosperity of our people, and the permanency of our institutions. To preserve this purity, the people must be placed by intelligence, above the influence of designing men. Our very institutions are based upon the supposition that in the agricultural, mechanical and indeed in all ranks, men will be found capable of filling honorably all public offices. Our sacred principles of equal right and equal representation promise that each class of the community shall have their proper share of office, confidence and influence in the councils of State. The great question is how is this to be secured? If you put in office an equal number of each, it by no means follows that the influence and power will be equal.

Equality in this case may not consist in mere numbers. A few men of enlarged understanding and towering intellect, may; and often do overshadow and entirely control whole legislative bodies. Thus, particular interests may be forgotten, or at least neglected. This will always be the case when a particular interest is represented by a man of insufficient information. This is obvious and inevitable. Thus you perceive that there may be, and often is an aristocracy of knowledge as well as wealth. The influence of the former, in many respects, exerts a much greater power than that of the latter. Indeed, it sometimes destroys that equality, which is so very essential in our government. The remedy for all this is most plain and easy. Infuse knowledge into all classes. Let the farmer, mechanic and manufacturer acquire habits of thought and of study. Let them but employ their leisure hours in youth, in reading and discussing political and literary subjects, and they will become scholars and statesmen, and then as a people we will truly enjoy that