

Jeffersonian Republican.

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

VOL. 3.

STROUDSBURG, MONROE COUNTY, PA., WEDNESDAY, OCTOBER 19, 1842.

No. 32.

PRINTED AND PUBLISHED BY
THEODORE SCHOCH.

TERMS.—Two dollars per annum in advance—Two dollars a quarter, half yearly,—and if not paid before the end of the year, Two dollars and a half. Those who receive their papers by a carrier or stage drivers employed by the proprietor, will be charged 1-2 cts. per year, extra.
No papers discontinued until all arrearages are paid, except the option of the Editor.
Advertisements not exceeding one square (sixteen lines) will be inserted three weeks for one dollar: twenty-five cents for every subsequent insertion—larger ones in proportion. A liberal discount will be made to yearly advertisers.
All letters addressed to the Editor must be post paid.

JOB PRINTING.

Having a general assortment of large elegant plain and ornamental Type, we are prepared to execute every description of

FANCY PRINTING.

Cards, Circulars, Bill Heads, Notes, Blank Receipts,

JUSTICES, LEGAL AND OTHER

BLANKS,

PAMPHLETS, &c.

Printed with neatness and despatch, on reasonable terms

AT THE OFFICE OF THE
Jeffersonian Republican.

At a public meeting, held in the borough of Stroudsburg, on Thursday evening the 22nd ult. for the purpose of considering the propriety of petitioning the vendors of intoxicating liquors of Monroe county, to abandon their business, a committee was appointed to prepare and present such petition. After which the meeting adjourned, to meet at the same place, on Monday evening the 26th ult., at which time the said committee reported the following petition, which was read, and unanimously adopted. The meeting was respectable for numbers and intelligence.

It was further resolved by that meeting, that the petition be published in each of the papers of the borough of Stroudsburg. At the suggestion of several individuals, after the close of the meeting, it was concluded to request the Editors of the respective papers, to give it at least two insertions.

To the vendors of Intoxicating Liquor, of the County of Monroe.

FELLOW-CITIZENS:—Being fully persuaded that the sale of intoxicating liquors, as a drink, is inconsistent with a due regard to the welfare of our fellow men, in all respects; that it infringes as well that law which requires us to do those things which are just and equal, as that higher and nobler law of love, which should bind the family of man in one great brotherhood of peace and good will; we venture respectfully to address to you the following petition.

To shew the propriety of the course we propose to take in this matter, allow us to state a few principles, which we trust will commend themselves to your good sense. All the members of a community, as they jointly bear its burdens for the support of law and order, are equally entitled to its protection.—No one has a moral right, and were human laws what they should be, no one would have a civil right, to prosecute a business, tending to private emolument, at the expense of public good.—Whenever a portion of society becomes convinced that any of their fellow citizens are engaged in a business, whose known and certain tendency is to destroy the peace, the property, and the lives of their fellow men, it is right and expedient that they should petition those men to desist from that business. That it is morally right, no one will deny; and that it is a civil right, may be inferred from that declaration in our national constitution, of "the right of the people peaceably to assemble, and to petition government for a redress of grievances;" and if we may petition our superiors, then we may our equals. That it is expedient, let any one who doubts, examine our reasons. "We speak as unto wise men—judge ye what we say."

We pray you to desist from the sale of intoxicating liquors—because you are taking, in the course of your business, that for which no valuable consideration is returned. Is intoxicating drink, we ask, an equivalent for the produce, the labor or the money that is paid for it. Go to the family of the drunkard, and the question is answered.

2. Because the use of those drinks tends, as all observation teaches, to induce idle and vagrant habits;—thereby drawing off a portion of society, from the useful and honorable class of producers, and turning them over to the worthless class of mere consumers; and ultimately throwing them a burden on the thrifty and industrious, in the shape of paupers, beggars and criminals. That three-fourths of all the paupers in our whole country is due to intoxicating drinks, directly or indirectly, is believed to be within the truth, as facts abundantly testify; and that at least in the same proportion, we are taxed from the same cause, for the prosecution and support of criminals, is equally certain. This is no random assertion. Expense has been incurred, and great pains have been taken to collect facts on this subject, from which safe deductions might be drawn. See Chipman's Report on the State of New York.

3. Because of the domestic wretchedness resulting from the use of those drinks. Families are the elements of civilized, and especially of

Christian society. How important the relations which grow out of the family constitution. How important, then, that the duties arising from those relations, should be sacredly observed. On this most vital subject, how full and explicit is that Revelation which God has given of his mind and will. Break up the family, and you break up society. Whatever tends, therefore, to loosen the family bond, tends in its degree to overthrow society. This is a consideration for the conscientious legislator; while he that has a heart to weep with those that weep, will yield his sympathies to those who sorrow in no common sort. Ransack the world for wretchedness in its worst forms, and we believe it would be found, ordinarily, not at the home of the drunkard, for home he cannot be said to have—but at the comfortless abode of the victim of strong drink.

4. Those engaged in this traffic, expose themselves and their families to imminent danger. We ask your special attention to this reason. It brings the subject home. Many who are engaged in the liquor business, have around them interesting families, as we well know. For the welfare of those families you feel, as you should, a lively concern. They are to inherit or to scatter your estates—they are to bear up your names, with honor or with infamy, when your heads are laid low in the dust. Now we ask those of you who can extend your recollection backward for twenty, thirty, or forty years, to inquire and see what has been the history of those liquor sellers and their families, that have passed under your observation for that space of time. How many strong men have fallen by the insidious destroyer with which they have been in league; and how have the families of those men, in whole or in part, reaped the sad but natural consequences to which they were exposed by parental folly! We need not mention names. Your memories will do that office. Now we ask you one question. Can you remember one family, long engaged in the sale of intoxicating liquor, that has wholly escaped all the attendant evils with which a righteous God has linked it. By what rule then can you promise that you and yours shall furnish a case of singular exemption from a common result. We are aware of that strong principle of human nature, to make exceptions in our own favor. But we bid you beware. All before you have presumed in like manner. What has come upon them, will come upon you. Like causes produce like effects. Now look upon those dear children whom God has given you, and ask yourselves whether, in contempt of the teaching of all history, you will go on in your present course, with the desperate hope that you and yours shall escape the penalty of a general law. Look at that prattling boy, as he is the witness of the revelry, the pollution, and the blasphemy of the bar-room;—look at that young man, just about to enter on the stage of action for himself, whom you, perhaps, have stationed to deal out that vile and adulterated cup of death to your deluded customers, and ask yourselves whether they shall share the sad doom of the drunkard. No. Your feelings revolt at the thought. You would rather follow them to an early grave. Will you then expose them any longer. Again we say beware—lest you lay up for yourselves matter for pungent, but bootless reflection and self-accusation.

Finally—You should abandon this business, because God condemns it. We state this reason last, because it is most important, and because we want you to bear it in mind. You may esteem it a small matter to strive with your fellow man, and to set yourselves in opposition to their principles, however clear and unanswerable; but "woe to him that striveth with his Maker." Without attempting to present the whole Biblical argument on this point, we will content ourselves by adducing one solitary passage from the book of God. "Wo unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also"—Hab. 2. 15. Is not this declaration perfectly plain and simple. If it means any thing at all, what can it mean but just what it literally imports. Can any ingenuity or glossing pervert it from its direct and obvious sense. Then any passage of the Bible may be treated in like manner, and what becomes of our infallible rule of faith and life. We are thrown out at sea, without rudder or compass. But we entertain no such dishonorable opinion of the Word of God. Its principles to guide our faith and to govern our actions, are broad, plain and simple. "The wayfaring men, though fools, shall not err therein." Now we will not ask if you admit the supreme authority of the Bible; for if we are addressing any who deny that, we have no hope of producing conviction on their minds. But we take for granted that you admit the Bible for what it claims to be.—Then we ask you to weigh well that fearful denunciation, which we have cited.

We might name many other cogent reasons as the ground of our petition; because the sale of those drinks, by wholesale or retail, is wrong and tends to evil from whatever point you may view it. Of this, we are as fully persuaded as of our own existence. Therefore we speak. The few reasons assigned for the course we take are sufficient, unless something can be set

over against them as countervailing reasons. And we ask kindly but earnestly—are there any such reasons. If there are, you are bound to produce them, if you would make even a show of justice for your cause. If there is any thing in or about your traffic to relieve it of its character of unmitigated deformity, in self-defence, produce it—but we are persuaded there is not. Public houses for the sale of intoxicating drinks are as unnecessary for the 'public good', as houses for gambling would be. We speak advisedly. We know that law sanctions them, and so has law sanctioned the slave trade, the lottery system, and many other abominations; but that never made those things right or good.

Fellow citizens—We address you as reasonable men, and we reason with you. We address you also as men possessed of consciences; and we tell you, if you would consult your happiness as moral beings, you must do no violence to your moral nature. Listen to the voice of conscience, though it be still and small. If you slight her gentle warnings, take care, lest, armed with terror, she awake at length, as awake she will, and you shall learn your folly when it is too late. We pray you therefore—as you regard the peace and order of society,—as you regard public prosperity, and the perpetuity of our free institutions, endangered by a corrupt constituency—as you would reverence the authority, and as you would regard the honor of that God, whose laws and institutions are trampled under foot, and whose sacred name is blasphemed, in consequence of intemperance more than from any other vice—as you would see society rid of one of its sorest curses, from one of its most prolific sources of poverty, crime, and wretchedness—we pray you as fathers, as brothers, and as sons; we pray you as philanthropists, as patriots, and as Christians, to close up those fountains of misery, to abandon at once and forever that business which does no good, but which does immense injury to the bodies and souls of men; injury which, not confined to this world, goes on with its dire influence, down the tract of interminable ages; injury, which if not repaired in this life, by reformation and repentance, as alas it seldom is, is irreparable and final! May you be guided by that wisdom which is from above. Take counsel, not from passion, but from sober reflection, and act accordingly.

DANIEL STROUD,
MICHAEL BROWN,
J. W. BURNETT, ESQ.
DR. SAMUEL STOKES,
WILLIAM VAN BUSKIRK,
JOSEPH V. WILSON,
LEONARD LABAR,
STROUD BURSON,
DR. WILLIAM P. VAIL,
JACOB MILLER,
THOMAS J. ALBRIGHT,
Committee.

PROFITABLE PATRONS.

Many persons appear to have the idea that an Editor should be a general alms-giver—that his time, services and money should be freely and gratuitously rendered to every man and body of men, who may wish to operate upon the public mind. We have been amused with an instance of this fact, which we find recorded in a country paper. At a meeting last week in Barnstable, the town voted that the report of the School Committee, which was read to the meeting, "be printed in the Barnstable, Patriot and Yarmouth Register, provided that those papers will publish it for nothing."

Now we put it to any liberal minded man if the town of Barnstable might not with quite as much propriety and fairness have passed a resolution to this effect:

"Resolved, That we will on Saturday next, dine on venison at the house of Major Tompkins at the Bull's Head, provided, he will charge us nothing for our dinners!"—Why is not the one proposition quite as preposterous and unjustifiable as the other?

People should be disabused of these erroneous impressions in regard to the gratuitous employment of types. Compositors must be paid as well as cooks—paper makers as well as butchers—editors and publishers as well as grocers and vintners. And yet, from the evasions often coolly made of editors, one would suppose that they were beings of so philanthropic and self-sacrificing a character that they

were quite willing to toil and spin for the benefit of every body except themselves.

Mr. Slick invents a new washing machine, and wholly regardless of our time and convenience brings it lumbering into our editorial senectum and insists upon our devoting an hour or two to hearing his explanation of the "principle" on which it works, and of "the reason why" it must in a few years revolutionize the world, abolish slavery, restore the currency, and bring about the millenium. We listen to Mr. Slick with "sad civility," and give longing glances at the door. At last our visitor comes to the point.

"If you will give my washing machine a little puff! Mr. Editor, you will be advancing the cause of science."

When, after he has swindled us out of an hour of precious time, we inform Mr. Slick that we cannot advertise his invention without being paid for it at the published rates, he pretends to look astonished, says we are not the man he took us for, and walks off with his washing machine under his arm.

Scarcely have we resumed our pen when the Secretary of the society "for the Diffusion of Useful Knowledge and the Promotion of Every Thing," walks in, and desires us to call attention to the grand meeting which is to be held at Humbug Hall the next evening. "You should leave your advertisement in the publication office, Mr. Secretary."

"Oh, bless you, sir, I do not mean to advertise. It is a public object you know—and you must find your reward, sir, in the satisfaction of having done a charitable action—forward our object with posterity!"

"Stop, Mr. Snooks. Our time is precious. We have all possible regard for that very respectable body, posterity, but as posterity, would not raise a finger to help us, we must be absolved, for the present from diverting our means from immediate and more pressing claims."

"Very singular remark, sir. I thought that an editor!"

"Yes, sir, you thought that an editor, by his vocation, was one whom you and every other bore were privileged to bait with importunities, to fleece of time, and to impose upon by gratuitous advertisements. Mr. Snooks, it will not do. Here is a communication three columns long from the President of the Society "for the relief of indigent females," which he tells us he "will allow" us to publish. Inestimable favor! Wonderful generosity! And here is a letter from Mr. Pallett, requesting us to puff his new picture—from Mr. Starr calling attention to his benefit—from Heaven save the mark!—from Mr. Green, indignant because we did not notice his mammoth potato—and now, sir, here are you with a plea for the Useful Knowledge society. Why should you apply to us, sir, for charity any more than to a Broadway merchant?"

"You amaze me, Mr. Editor!"

"That was our intention, sir. Good morning."

These rough hints, such as they are, we respectfully dedicate to all the Messrs. Slicks and Snooks, who may be in the vicinity of "these diggings"—not forgetting the select men of Barnstable.

Scarcity of Air.—Mr. Burton, in his lecture on education the other evening, speaking of the stived up apartments in which some young ideas are taught "how to shoot" in this country, said that many

people were so economical in regard to air, that one might suppose the article was imported ten thousand miles, and that there was a high tariff on it besides!—*Boston Transcript.*

BONAPARTE'S OPINION OF CHRIST.

A foreign Journal lately published a conversation related by Count de Montholon, the faithful friend of the Emperor Napoleon. Without being responsible for the truth of this conversation as reported, I will copy it literally; and, it may really have been uttered by the Emperor. It deserves to be read with attention.

"I know men," said Napoleon, "and I tell you that Jesus is not a man! The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus borrowed nothing from our knowledge. He exhibited in himself, a perfect example of his precepts. Jesus is not a philosopher, for his proofs are miracles; and from the first, his disciples adored him. In fact, learning and philosophy are of no use for salvation; and Jesus came into the world, to reveal the mysteries of Heaven, and the laws of the Spirit."

"Alexander, Cæsar, Charlemagne, and myself, founded empires; but, on what foundations did we rest the creations of our genius? Upon force. Jesus Christ alone founded his empire upon love: and, to this hour millions of men would die for him."

"It was not a day, or a battle, that achieved the triumph of the Christian religion in the world. No; it was a long war, a contest for three centuries, begun by the Apostles, then continued by the flood of Christian generations. In this war, if all the Kings and potentates of the earth, were on one side, on the other I see no army but a mysterious force, some men scattered here and there in all parts of the world, and who have no other rallying point than a common faith in the mysteries of the cross."

"I die before my time, and my body will be given back to the earth, to become food for the worms. Such is the fate of him that has been called the great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, and adored, and which is extending over the whole earth? Call you this dying? Is it not living rather? The death of Christ is the death of God!"

Napoleon stopped at the last words—but General Bertrand making no reply, the Emperor added: "If you do not perceive that Jesus Christ is God, I did wrong to appoint you General!"

If this language was really uttered by Napoleon, it forms a fine chapter in defence of Christianity for which we are indebted to the greatest warrior of modern times.—*nom. res.*

Genuine or feigned, the above are grand views, and worthy of a great mind.

TATTLING.

It is very common for persons to tell every thing they hear, whether they have any grounds for what they hear or not.—To the injury of an individual something may be said and spread abroad, when there is not the least shadow of truth in the story. It is against this species of tattling which we should particularly guard ourselves. The wise man knew how prone the world was to this sin when he said—"He that keepeth his mouth keepeth his life." Truly that man who is careful of what he says—especially when he knows it is in his power to injure the character of a person, or thwart any of his purposes, acts up to the proverb and gains the esteem and friendship of his fellows. Although by not being sufficiently on your guard, you may excite a degree of interest at the expense of the character of a neighbor, depend upon it, it is only for a moment. You but heap coals of fire upon your own heads. None will trust you with their secrets, and you will be pointed at as one deserving of their censure. Beware how you use your tongue; it is a good rule which somebody has given to us; to think twice before we speak once. Act up to this, and no one will complain of you in this respect, and you will gain the confidence of mankind, which is more to be desired than all the secrets of a community.—*Portland Tribune.*