

Jeffersonian Republican.

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

VOL. 4.

STROUDSBURG, MONROE COUNTY, PA., THURSDAY, DECEMBER 7, 1843

No. 35

TERMS.—Two dollars per annum in advance—Two dollars and 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 proprietors, will be charged 37 1/2 cts. per year, extra. No papers discontinued until all arrearages are paid, except at the option of the Editors.
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 Editors 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.

JURY LIST.

List of Grand Jurors, drawn to serve at December Term, 1843.

- 1 Henry Miller, Stroud
- 2 Christopher Felker, Hamilton
- 3 Thomas Miller, do
- 4 Joseph Titus, Pocono
- 5 Joseph Fenner, Smithfield
- 6 Samuel Myers, Pocono
- 7 George Umphred, Hamilton
- 8 Peter Wooding, Pocono
- 9 John D. Frailey, do
- 10 John Frable, Ross
- 11 Michael Mackes, Hamilton
- 12 Daniel Heller, do
- 13 Elias Dietrich, Middle Smithfield
- 14 John F. Williams, Hamilton
- 15 Jervis Gordon, Stroud
- 16 Morris Evans, do
- 17 Peter Snyder, Hamilton
- 18 Enoch Buskirk, Ross
- 19 Michael Atemos, do
- 20 Abraham Edinger, Hamilton
- 21 William Rafferty, Stroud
- 22 Henry Drake, do
- 23 Felix Weiss, Chesnuthill
- 24 James Palmer, Stroud

PETIT JURORS.

- 1 Isaac Delong, Stroud
- 2 John V. Bush, Smithfield
- 3 Washington Overfield, Middle Smithfield
- 4 Benjamin Carchner, Ross
- 5 David Edinger, Pocono
- 6 Adam Moser, Middle Smithfield
- 7 George Miller, Hamilton
- 8 Edward Brown, Stroud
- 9 Valentine Werkhiser, Smithfield
- 10 Adam Wellf, Middle Smithfield
- 11 John Keller, Hamilton
- 12 Jacob Atemos, Chesnuthill
- 13 Peter Storm, Price
- 14 James Hallet, Stroud
- 15 Daniel Kreedler, Pocono
- 16 Henry Weiss, Chesnuthill
- 17 Jacob Miller, Middle Smithfield
- 18 Joseph Houser, sen. Smithfield
- 19 John Turn, Middle Smithfield
- 20 Leonard Barton, Smithfield
- 21 Joseph Heckman, Pocono
- 22 John J. Price, Price
- 23 Richard Vanvliet, Stroud
- 24 David Hanna, Middle Smithfield
- 25 Anthony Vanetta, do
- 26 Melchor Kintz, Hamilton
- 27 William Edmunds, Chesnuthill
- 28 John Place, Middle Smithfield
- 29 Charles Lander, Smithfield
- 30 Adam Angelmoyer, Pocono
- 31 Peter Angelmoyer, Price
- 32 Peter Yeisley, Smithfield
- 33 John Overpeck, Hamilton
- 34 Chancey Dimmick, Middle Smithfield
- 35 Peter Jones, Ross
- 36 John Kresge, Chesnuthill.

SHERIFFS SALE.

By virtue of a writ of Venditioni Exponas, to me directed, will be exposed to public sale on the 11th day of December 1843, at the Court House in Millford, at two o'clock P. M. the following described property to wit:

A certain tract of unseated land situate in the township of Lehman, County of Pike, and State of Pennsylvania, originally surveyed in the warrant name of John Miller, and numbered upon the Commissioners books of said County 192, containing

402 ACRES and 72 Perches,

more or less. Seized and taken in execution as the property of William B. Slawson, and will be sold by me to the highest and best bidder for cash only.

JAMES WATSON, Sheriff.

Sheriff's office, Millford, 31.
November 21, 1843.

Dissolution of partnership.

The partnership heretofore existing between the subscribers, as Millers, doing business under the firm of Phillips & Hollinshead, was on the first day of October last dissolved by mutual consent.

MOSES PHILLIPS,
JAMES HOLLINSHEAD.
Stroudsburg, Nov. 8, 1843.

BLANK DEEDS

For sale at this office.

"Bird of My Heart!"

Bird of my heart—come sing to me
The dear old tunes of early hours,
And, as thou sing'st, I'll weave for thee
A nest of summer's sweetest flowers:
There shalt thou sleep, if on my breast
Thou find'st a less congenial rest,
There shalt thou sleep, if by my side,
Thy beautiful plumes thou wilt not hide!

Bird of my heart—in distant climes
I've strayed since last thy notes I heard,
And, after Vesper's solemn chimes,
I've listened to the evening bird:
That songstress strange, who only sings
When night unfolds her sable wings—
But ah! than thine a fainter tale,
Was warbled by the nightingale!

Bird of my heart—thy lightest tone
Lulls all my senses to repose;
So sings the Eastern charmer lone,
So droops to sleep the captive rose!
Come, sing—and to my soul entice
A pictured dream of paradise;
For in that dream I shall not see
An Houri, angel, saint like thee!

Bird of my heart—come sing to me
The song it thrills my heart to hear,
And as thou sing'st, I'll fancy thee
The spirit of some starry sphere;
For Music, poets call divine
And once she made her secret thine,
And, touching her melodious shell,
Hung on thy lips her magic spell!

What is Glory, What is Fame?

BY WILLIAM NOTHERWELL.
What is glory! What is Fame!
The echo of a long lost name:
A breath, an idle hour's brief talk;
The shadow of an ardent thought;
A flower that blossoms for a day,
Dying next morrow!
A stream that hurries on its way,
Singing of sorrow;
The last drop of a bootless shower,
Shed on a sere and leafless bower;
A rose, stuck in a dead man's breast—
This is the World's fame at the best!

What is Fame! and what is glory!
A dream—a jester's lying story,
To tickle fools withal, or be
A theme for second infancy;
A joke scrawled on an epitaph;
A grin at Death's own ghastly laugh;
A visioning that tempts the eye,
But mocks the touch—nonentity;
A rainbow, substanceless as bright,
Fitting for ever
O'er hill top to more distant height,
Nearing us never;
A bubble blown by fond conceit,
In very sooth itself to cheat;
The watch-fire of a phrenzied brain;
A fortune that too lose were gain;
A word of praise, perchance of blame;
The wreck of a time bandied name—
Ay, this is Glory!—this is Fame!

There is a boy in New Orleans so lazy that he writes Andrew Jackson thus—&rew Jaksn. That's equal to the way the fellow spelt Psalm Books. It was thus—Sam Bar.—Lowell Cour.

But it is not equal to the way a young man spelt funds. It was thus—Philanz.—New Bedford Bulletin.

And that is not more outlandish than to spell the word tisc a la Walker—piths-ick.—Forum. Nor are either so remarkable as the school-boy's orthography, by which he contrived to spell coffee, without using a single letter properly belonging to the word, thus—Koughphy, and Isaac thus—Eyesache.—Sat. Courier.

None of them were equal to a boy we know of, who is so lazy that he spells entry with three letters, thus—ntt.—Hunterdon Gazette.

Strange Inhabitants.

The editor of the St. Augustine News was shown a few days since, a centipede, about an inch and a half in length, ejected under the influence of an emetic, from the stomach of a lad in that city; at the time of its being thrown off it was dead. A short time after, a second centipede, three inches in length, alive and kicking, was thrown up. It is a question of some niceness to determine the mode of entry, age and duration of these poisonous insects in the human stomach; and how far the solvent powers of the gastric juice, in this instance, failed in its action on the living animal as well as influence on the dead one.

A chap recently arrived at New Orleans from Paris with his hair so long that he was obliged to go to a rope walk every morning to have his head "hacked." It is also stated that the vessel he sailed in was three days out before the last lock of it was "cleared" at the custom house.

BY REQUEST.

Friends' Epistle on Slavery.

We insert below the Epistle of the Indiana Yearly Meeting of Friends on Slavery. We take this occasion to say, that this document, more than any other we have seen, expresses what, in our opinion, is the correct course of Christians, in reference to the subject of slavery. It points out the mild, and peaceful manner, in which that body has borne its testimony against the evils of slavery.

A few months since, a small body of Friends separated from the Society, that they might take other, and more zealous measures in that subject. They were, however, very few in number. The great body of Friends remain united in their old organization. This matter is alluded to in the address.

ADDRESS

Of the Society of Friends of Indiana Yearly Meeting, to the Christian Professors in the United States, and to the Citizens generally, on the subject of Slavery.

It is with feelings of religious concern for the advancement of the kingdom of our Lord and Saviour Jesus Christ, and for the welfare of our beloved country, that we believe ourselves called upon to address you on the subject of slavery; a subject which essentially involves the peace and happiness of the citizens of these United States, and which claims their most serious consideration, and their prompt and persevering exertions for its termination.

We believe there are many to all the Christian denominations, who, with ourselves, deplore the existence of this system of iniquity and oppression, and who long for its extinction. For the encouragement and strength of such, we would state, that about eighty years ago, a weighty concern came upon the Society of Friends respecting the slave-trade, and the participation of their members in the practice of holding in bondage their fellow-men of the African race. Under the conviction that our Almighty Creator made of one blood, all the nations of men to dwell on all the face of the earth, and that the enjoyment of life, liberty, and happiness, is the natural inherit right of all, they became convinced, through the influence of the Holy Spirit on their hearts, that consistently with the spirit and precepts of our Holy Redeemer, which teach us to do to others all things whatsoever we would they should do to us, no man possesses the right to hold his fellow-man in unconditional bondage.

When this righteous concern to abolish slave-holding amongst themselves first arose, many obstacles to its prosecution presented, and continued for several years to impede its progress; but keeping to the ground of religious duty, and submitting the cause to their Lord and Master, to whom they looked for wisdom and direction, and who alone could soften the hearts of those who persisted in asserting the right to retain their slaves, a number of enlightened and devoted men laboured faithfully with these, to convince them of the injustice of the practice. Notwithstanding the various discouragements with which they had to contend, the way was finally opened through His blessing, who laid this duty upon them, for the entire extinction of slavery within the limits of our religious Society; and having cleared itself of slavery, it was prepared to raise an availing testimony against slave-holding among others.

After liberating their slaves, Friends proceeded to remunerate those who had served their masters, at an age entitling them to the proceeds of their services, making such compensation in very many instances for their labour as justice dictated. They also extended a parental care over them, providing schools for their literary instruction, frequently holding religious meetings with them, and ministering to the wants of the aged and indigent. When the work of emancipation was thus generally effected, they adopted rules in their discipline against buying, selling, holding and hiring slaves; and the few members who stood out in opposition to the decisions of the body, were, after being laboured with to recover them from their error, disowned, and the Society has ever since continued to deny church membership to those who violate the discipline in these respects.

Having liberated their slaves, Friends then felt religiously engaged, from time to time, under the constraining powers of Divine love, to urge upon their fellow-citizens, both privately and publicly, the obligation they were under to accord to the enslaved African and his descendants, the inalienable right to freedom. Memorial, petitions, and addresses, were frequently presented to Congress, to various Legislative bodies in the slave states, and to the public generally, for the purpose of promoting this desirable object. While their language was plain and unequivocal, these documents were always respectful and pacific in their character. Expressions calculated to exasperate the slaveholder, or to excite to violence and insurrection on the part of the slave—as they would be repugnant to the benign spirit of the gospel, and odiate against the object in view, were carefully avoided. To convince the master of the injustice of the system, and the degradation and

suffering which it inflicted on the slave, and thus induce him voluntarily to break the yoke, and let the oppressed go free, was the design, and in many cases the effect, of their labours. By their judicious proceedings, the way was open in the minds of the slave-holders to hear the pleadings of Friends, on behalf of the poor negro; and had this temperate and Christian spirit been kept to by all those who have stepped forth professedly to advocate his rights, we apprehend the cause of freedom would have made far greater progress than it has—there would be less sensitiveness on this subject in the mind of the master than now exists, and consequently a fairer prospect that this opprobrium of the Christian name, would soon be banished from our favored land.

While we have been endeavoring to advance our testimony against slavery, in our own peaceable way, and as we were favoured with the leadings of the Spirit of Truth, we have been accused of apathy, and negligence, and even of giving countenance to the system itself, because we could not consistently with our own convictions of duty, unite with some measures which others thought proper to adopt. But how much better would it be, if those who profess to be opposed to slavery, were to bring their testimony to bear upon the system itself, rather than waste their strength and influence by publishing criminations against others. And though some who have seceded from this Yearly Meeting, and assumed the designation of Anti-Slavery Friends, as if they were the chief defenders of the rights of the coloured man, have joined in with those unfounded accusations, for whose proceedings and publications we are no longer responsible, yet our abhorrence of the system of slavery, with all its dreadful consequences, remains undiminished; and we not only continue, as the way opens, to lift up our voice for the dumb, but rejoice in the efforts which our brethren of other religious persuasions are making in the same cause, under the influence of the same Christian spirit.

It is this spirit that can soften the hard heart, break every yoke, proclaim liberty to the captive, and set the oppressed free; and we would invite the members of the different religious societies, to endeavour, under its blessed influence, to eradicate slavery from their respective churches. Let those who see the magnitude of the evil, and whose hands are clear of it, labour steadfastly and faithfully with their members who have slaves, to dissuade them from the practice. And may we not hope, that their patient labours in gospel love, would be greatly instrumental, if not completely successful, in bringing about the peaceful termination of this enormous evil in our favoured country. Were all the professors of the Christian religion in these United States clear of holding their fellow-men in bondage, the system being practically condemned by the religious part of the community, we apprehend would soon fall to the ground. That it is the will of the Great Head of the Church, that all those who name the name of Christ should depart from iniquity, and wash their hands in innocency respecting this evil, we can have no doubt. Christ loved the church, and gave himself for it, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Is not slavery at this day of light and knowledge, a dark spot and blemish in the visible church, which must contribute to by waste its character as the church of Christ, and to retard the spreading of His kingdom in the earth?

Have we not reason to believe that this system of iniquity, upheld by many who call themselves Christians, and some of them standing in the character of ministers of the gospel of peace and salvation, is hanging over us as a dark cloud, and is one of the great causes of the difficulties to which the country is subjected? Can we expect the smiles of Divine Providence to be continued upon us and upon our country, unless we break off our sins by righteousness, and our iniquities by showing mercy to the poor despised slave? It appears to us, that under the blessing of our Heavenly Father, the peaceful abolition of slavery by the slave states, very much depends upon the exertions and influence of those who act on Christian principle, with steady and unyielding firmness, for its removal. There is, therefore, we believe, great responsibility resting upon professing Christians in relation to this deeply affecting subject, and we desire that our brethren may not slumber at their posts while the enemy is within their borders, but relying for wisdom and strength upon the Head of the church, labour in the ability which he would grant, to put away this sin from amongst them. Thus they would not only receive the reward of peace in their own bosoms, but be the happy instruments of releasing their brethren from the crime and the curse of slavery, purifying the church from this defilement, and exalting the standard of universal righteousness in the earth.

In that love which breathes glory to God in the highest, peace on earth, and good will to men, we would also commend to the serious reflection of the slave-holders the accumulated guilt of oppression, and their fearful responsibility in subjecting to the debasing consequences of this system, human beings possessing as

themselves immortal souls to be saved or lost, for whom Christ died, not that they should be plunged in pollution, but that they should be redeemed from all iniquity, and serve him in newness of life. Deeply impressed with the inestimable value of human souls, our accountability to our Creator for the deeds done in the body, the shortness of time, and the awfulness of eternity—that all earthly things pass away as the morning cloud or the early dew, and that all the wealth and honours of the world are only as vanity and vexation of spirit—we look with deep concern and interest, on that portion of our fellow-men who still adhere to the system and practice of slavery, with earnest desires that they may take the subject more closely into consideration; and may the Lord grant to them the light of His Holy Spirit to see the fearfulness of their standing, and strength to perform his whole will concerning them.

In thus addressing our fellow-citizens on this momentous subject, we trust we shall not be suspected of party or political motives, for though our religious Society in its official capacity, takes no part in the political operations going on in the country, we feel a deep and lively interest in the welfare of the nation. It is only as the people comply with the Divine requisition to do justly, love mercy, and walk humbly with God, that we can reasonably hope for the Divine blessing in preserving us in harmony, peace, and prosperity. Our religious Society cannot give countenance to measures of confusion and violence to attain any object whatever, for our testimony against war is equally decisive as that against slavery; and as we cannot resort to force or resistance to the law of the land to obtain or defend our own most valued rights, so neither can we do it for those of others; we believe that it is our religious duty to live in active or passive subordination to the government placed over us.

In conclusion, we fervently desire that all those who are implicated in the system of slave-holding, may stand open to the convictions of the Spirit of Truth in their own hearts, which during the day of mercy, pleads with all, to save them from their sins; that by obeying its dictates they may faithfully do their duty in setting their slaves free from bondage. Were this mass of corruption and iniquity removed from our beloved country, it would be the opening of a new and joyful day in which the ancient prediction would be in measure realized, "then shall thy righteousness go forth with brightness, and thy salvation as a lamp that burneth." May all those who love the Lord Jesus Christ, and desire the exaltation of His name, and dominion over all, be united in the spirit of prayer to the God and father of our sure mercies, that He will continue his forbearance and long suffering towards our guilty land, and through the workings of His mighty power, change the heart of the slave-holder, and give deliverance to His oppressed and trodden-down children, who are groaning under bondage.

Signed by direction, and on behalf of Indiana Yearly Meeting of Friends, held at White Water, in Wayne county, Indiana, by adjournments from the 28th day of Ninth month, to the 3d day of Tenth month, inclusive, 1843.

ELIJAH COFFIN, Clerk.

New kind of Wheat.

The Norwalk (O.) Experiment, says:—We have at our office a specimen of grain called South American wheat, raised in this country, and which is said to yield from eighty to one hundred bushels to the acre. The head resembles very much, in size and appearance, the fruit of the sumac, and the berry seems to be almost entire farine, with a very little hull or bran. It may be planted in drills or sowed broadcast—the former method, however, is thought to be preferable—and is said to require far less labor, if drilled, than common corn, and yielding double the quantity per acre, and we should judge it to be as nutritious food for man or beast as any grain we raise.

The last Miller story.

The following anecdote from the last Knickerbocker will do to read immediately after dinner! A matter-of-fact old gentleman in New-England, whose wife was a thorough-going "Destructionist," was awakened out of his sleep by his "possessed" rib, one cold and stormy March night, with "Husband! did you hear that noise! It's Gabriel a-comin! It's the sound of his chariot wheels!"—"Oh, pshaw! you old fool! replied the gude man: "do you s'pose Gabriel is such an ass as to come on wheels in such good sleighing as this! I tell you it's the wind; turn over and go to sleep!"—We believe she did.

It's a PITY.—A most distressing paragraph, to the effect that Jackstown, in Huntingdon county, in this State, was totally destroyed by fire, except one stable, is going the rounds of the press. It is almost a pity to spoil so interesting a piece of news, by stating, that said town consisted only of one tavern and stable aforesaid!

"Do you understand me now?" thundered out one of our city pedagogues to an arch-bishop, at whose head he threw an inkstand. "I have got an inkling of what you mean," replied the boy.