

Jeffersonian Republican.

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

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In consequence of an error having occurred in the following piece of poetry, published in our paper of last week, we again publish it corrected.

FOR THE JEFFERSONIAN REPUBLICAN.

Lines on Genesis xvi. 13.

The watchful eye of God,
Descries my secret soul,
Marking the paths I've trod,
E'en to life's uncertain goal.
The eye that never sleeps,
Heaven, earth, and hell beholds,
The ocean's wave and boundless deep,
And nights dark gloom unfolds.
That eye with mildness beams
On every child of grace,
And guides to blissful scenes,
Where faith and hope shall cease.
Where age and death are not:
Where trial cannot come;
Where griefs are all forgot,
And joys are ever young.
That eye with scorching ray,
On every sinner looks,
And points him to the day
Of wither'd, blasted hopes.
When justice sent abroad,
By an almighty hand,
Arrests the rebel on his road,
Of every clime, and land.
When fear the heart shall fill,
When God himself shall mock,
While wrath and sorer ill
The rebel's soul shall shock.
O, may I bend the knee
Before that sleepless eye,
"Thou God" that "seest me,"
Be thou forever nigh.
Strodsburg, 1845. J. R.

From the Saturday Courier.

Planting Corn.

Messrs. EDITORS.—Through the columns of your valuable paper, I hope to make known an experiment which I adopted last season, in the culture of corn. In the first place, I ridged my land on the 1st of May—then I took one bushel of lime, one of plaster, one of salt, and one of ashes, and mixed them all well together—then I dug the hole for the hill, and in each place I put as much of the composition as you could hold in one hand; then I put the corn on top, and covered it lightly with earth. The effect produced was astonishing. It is also a preventive against the grub, and all other insects which inhabit the corn-field. I would recommend to those who should happen to try the above process that if they could not spend time sufficient to put it into the hill, to place it on the surface as soon as the corn begins to show itself; and if the land is in a tolerable condition, I will warrant them an extra crop. In planting the corn, in which I tried the experiment, I slipped now and then a hill in which I neglected to put the composition; and it was perceptible as far as you could see over the field. I think there was not a hill missing in the whole field where I put the composition—but where neglected, it was destroyed by the grub, in a great measure. This composition draws from the atmosphere, carbonic acid which is one of the most essential properties of matter in the growth of all vegetable productions. It also absorbs, on an average, four times its weight in water. Upon a dry sandy soil, it will prevent, in a great measure, the effects of the drought which we are subject to in the months of July and August—when moisture is very necessary for the setting of the ear.

The Cherokee Alphabet.

In the winter of 1828, a delegation of the Cherokees visited the city of Washington, in order to make a treaty with the United States, and among them was See-quah-yah, the inventor of the Cherokee alphabet. His English name was George Guess; he was a half-blood; but had never, from his own account, spoken a single word of English up to the time of his invention, nor since.—Prompted by my own curiosity, and urged by several literary friends, I applied to See-quah-yah, through the medium of two interpreters, one a half blood, Capt. Rogers, and the other a full-blood chief, whose assumed English name was John Maw, to relate to me, as minutely as possible, the mental operations and all the facts in his discovery. He cheerfully complied with my request, and gave very deliberate and satisfactory answers to every question; and was at the same time careful to know from the interpreters if I distinctly understood his answers. No stoick could have been more grave in his demeanour than was See-quah-yah; he pondered, according to the Indian custom, for a considerable time after each question was put, before he made his reply, and often took a whiff of his calumet, while reflecting on an answer. The details of the examination are too long for the closing paragraph of this lecture; but the substance of it was this,—that he (See-quah-yah) was now about sixty-five years old, but could not precisely say; that in early life he was gay and talkative; and although he never attempted to speak in Council but once, yet was often, from the strength of his memory, his easy colloquial powers, and ready command of his vernacular, story-teller of the convivial party. His reputation for talents gave him some distinction when he was quite young, so long ago as St. Clair's defeat. In this campaign, or some one that soon followed it, a letter was found on the person of a prisoner, which was wrongly read by him to the Indians. In some of their deliberations on this subject, the question arose among them, whether this mysterious power of the *talking leaf* was the gift of the Great Spirit to the white man, or a discovery of the white man himself. Most of his companions were of the former opinion, while he as strenuously maintained the latter. This frequently became a subject of contemplation with him afterwards, as well as many other things which he knew, or had heard, that the white man could do; but he never sat down seriously to reflect on the subject, until a swelling on his knee confined him to his cabin, and which at length made him a cripple for life, by shortening the diseased leg. Deprived of the excitements of war, and the pleasures of the chase, in the long nights of his confinement, his mind was again directed to the mystery of the power of *speaking by letters*—the very name of which, of course, was not to be found in his language. From the cries of wild beasts, from the talents of the mocking-bird, from the voices of his children and his companions, he knew that feelings and passions were conveyed by different sounds, from one intelligent being to another.—The thought struck him to try to ascertain all the sounds in the Cherokee language. His own ear was not remarkably discriminating, and he called to his aid the more acute ears of his wife and children. He found great assistance from them. When he thought that he had distinguished all the different sounds in their language, he attempted to use pictorial signs, images of birds and beasts, to convey these sounds to others, or to mark them in his own mind. He soon dropped this method, as difficult or impossible, and tried arbitrary signs, without any regard to appearances, except such as might assist him in recollecting them, and distinguishing them from each other. At first, these signs were very numerous; and when he got so far as to think his invention was nearly accomplished, he had about two hundred characters in his alphabet. By the aid of his daughter, who seemed to enter in the genius of his labours, he reduced them, at least to eighty-six, the number he now uses. He then set to work to make these characters more comely to the eye, and succeeded. As yet he had not the knowledge of the pen as an instrument, but made his characters on a piece of bark, with a knife or nail. At this time he sent to the Indian agent, or some trader in the nation, for paper and pen. His ink was easily made from some of the bark of the forest trees, whose coloring properties he had previously known; and after seeing the construction of the pen he soon learnt to make one; but at first he made it without a slit; this inconvenience was, however, quickly removed by his sagacity. His next difficulty was to make his invention known to his countrymen; for by this time he had become so abstracted from his tribe and their usual pursuits, that he was viewed with an eye of suspicion. His former companions passed his wigwam without entering it, and mentioned his name as one who was practising improper spells, for notoriety or mischievous purposes; and he seems to think that he should have been hardly dealt with, if his docile and unambitious disposition had not been so generally acknowledged by his

tribe. At length he summoned some of the most distinguished of his nation, in order to make his communication to them—and after giving the best explanation of his discovery that he could, stripping it of all supernatural influence, he proceeded to demonstrate to them, in good earnest, that he had made a discovery. His daughter, who was his only pupil, was ordered to go out of hearing, while he requested his friends to name a word or sentiment which he put down, and then she was called in and read it to them; then the father retired, and the daughter wrote; the Indians were wonder struck, but not entirely satisfied. See-quah-yah then proposed that the tribe should select several youths from among their brightest young men, that he might communicate the mystery to them. This was at length agreed to, although there was some lurking suspicion of necromancy in the whole business. John Maw, (his Indian name I have forgotten) a full-blood, with several others, were selected for this purpose. The tribes watched the youths for several months with anxiety; and when they offered themselves for examination, the feelings of all were wrought up to the highest pitch. The youths were separated from their master, and from each other, and watched with great care. The uninitiated directed what the master and pupil should write to each other, and these tests were varied in such a manner, as not only to destroy their infidelity, but most firmly to fix their faith. The Indians, on this, ordered a great feast, and made See-quah-yah conspicuous at it. How nearly is man alike in every age! Pythagoras did the same on the discovery of an important principle in geometry. See-quah-yah became at once school-master, professor, philosopher, and a chief. His countrymen were proud of his talents, and held him in reverence as one favoured by the Great Spirit. The inventions of early times were shrouded in mystery. See-quah-yah disdained all quackery. He did not stop here, but carried his discoveries to numbers. He of course knew nothing of the Arabic digits, nor of the power of Roman letters in the science. The Cherokees had mental numerals to one hundred, and had words for all numbers up to that; but they had no signs or characters to assist them in enumerating, adding, subtracting, multiplying, or dividing. He reflected upon this until he had created their elementary principle in his mind; but he was at first obliged to make words to express his meaning, and then signs to explain it. By this process he soon had a clear conception of numbers up to a million. His great difficulty was at the threshold, to fix the powers of his signs according to their places. When this was overcome, his next step was in adding up his different numbers in order to put down the fraction of the decimal, and give the whole number to his next place. But when I knew him, he had overcome all these difficulties, and was quite a ready arithmetician in the fundamental rules. This was the result of my interview; and I can safely say, that I have seldom met a man of more shrewdness than See-quah-yah. He adhered to all the customs of his country; and when his associate chiefs on the mission assumed our costume, he was dressed in all respects like an Indian. See-quah-yah is a man of diversified talents; he passes from metaphysical and philosophical investigation to mechanical occupations, with the greatest ease. The only practical mechanics he was acquainted with, were a few bungling blacksmiths, who could make a rough tomahawk, or tinker the lock of a rifle; yet he became a white and silver smith, without any instruction, and made spurs and silver spoons with neatness and skill, to the great admiration of people of the Cherokee nation. See-quah-yah has also a great taste for painting. He mixes his colours with skill; taking all the art and science of his tribe upon the subject, he added to it many chemical experiments of his own, and some of them were very successful, and would be worth being known to our painters. For his drawings he had no model but what nature furnished, and he often copied them with astonishing faithfulness. His resemblance of the human form, it is true, are coarse, but often spirited and correct; and he gave action, and sometimes grace, to his representations of animals. He had never seen a camel hair pencil, when he made use of the hair of wild animals for his brushes. Some of his productions discover a considerable practical knowledge of perspective; but he could not have formed rules for this. The painters in the early ages were many years coming to a knowledge of this part of the art; and even now they are more successful in the art, than perfect in the rules of it. The manners of the American Cadmus are the most easy, and his habits those of the most assiduous scholar, and his disposition is more lively than that of any Indian I ever saw. He understood and felt the advantages the white man had long enjoyed, of having the accumulations of every branch of knowledge, from generation to generation, by means of a written language, while the red man could only commit his thoughts to uncertain tradition. He reasoned correctly, when he urged this to his

friends as the cause why the red man had made so few advances in knowledge in comparison with us; and to remedy this was one of his great aims, and one which he has accomplished beyond that of any other man living, or perhaps any other who ever existed in a rude state of nature.

It perhaps may not be known that the Government of the United States had a fount of types cast for his alphabet; and that a newspaper, printed partly in the Cherokee language, and partly in the English has been established at New Echota, and is characterized by decency and good sense; and thus many of the Cherokees are able to read both languages. After putting these remarks to paper, I had the pleasure of seeing the head chief of the Cherokees, who confirmed the statement of See-quah-yah, and added, that he was an Indian of the strictest veracity and sobriety. The western wilderness is not only "blossom like the rose," but there man has started up, and proved that he has not degenerated since the primitive days of Cærops, and the romantic ages of wonderful effort and god-like renown.—*Knapp's Lectures.*

A Dangerous Man.

There is a terrible fellow somewhere 'down east' who ought not to be permitted to run at large. He threatens to play the 'old Harry and break things,' all in consequence of his faithless gal. If he should happen to put his threat in execution, the Lord have mercy upon us! His first threat is,

I'll grasp the loud thunder,
With lightning's I'll play,
I'll rend the earth asunder,
And kick it away.

That's attempting considerable for one man—however, if he has a mind to take the responsibility, and pay damages, let him smash away—we are not afraid. He next says—

The rainbow I'll straddle
And ride to the moon,
Or in the ocean I'll paddle
In the bowl of a spoon.

That won't hurt any body. Go-ahead, old chap, we like to encourage a laudable spirit of adventure.

I'll set fire to the fountain,
And swallow up the rill,
I'll eat up the mountain,
And be hungry still.

Goodness gracious! is there no way to appease his wrath, and stay his stomach! Must we suffer all this because he and his girl haven't any thing to say to each other at present! No, never! Down with him!

The rain shall fall upwards,
The smoke tumble down,
I'll dye the grass purple
And paint the sky brown.

Hear that! a pretty world this would be, truly, with the rain falling up, the smoke tumbling down, the grass dyed purple, and the sky painted brown!—We might as well live in an old boot with a dirty sole for earth beneath, and brown upper leather for the heavens above.

The sun I'll put out,
With the whirlwinds play,
Turn day into night
And sleep it away.

There is no doubt if he cuts that caper, the sun will feel as much put out about it, as we shall.—We leave it to the whirlwinds to say whether they will be trifled with or not; and as for his turning day into night, and sleeping it away, we would just as lief he would as not—if he can do it.

I'll flog the young earthquake,
The weather I'll physic;
Volcanoes I'll strangle,
Or choke with the plithisic.

Oh, ho! he dare not clinch with an old he earthquake, and so he threatens to flog a "young'un" of the neuter gender! Coward! why don't you take one of your size!

The moon I'll smother
With nightmare and wo;
For sport at each other,
The stars I will throw.

Serve them exactly right—they have no business to be out when they ought to be a-bed.

The rocks shall be preachers,
The trees do the singing,
The clouds shall be teachers,
And the comets go spreeing.

That's all well enough, excepting getting the comets on a spree. We don't like that.

I'll tie up the winds
In a bundle together,
And tickle their ribs
With an ostrich feather.

Oh, crackee! now he does it! We didn't think it lay in the gizzard of mortal to half as much.

Really, we think such a desperate and dangerous individual ought to be caught, cast into a spider's web, and safely guarded by one flea, two mosquitoes, and a vigilant wood-louse. There is no knowing what the chap may do.

From the National Intelligencer.

A Tooth Extracted without pain while the Patient was in the Mesmeric State.

The subject, Miss Throop, about fourteen years of age, daughter of a celebrated engraver of this city, was thrown into a mesmeric sleep by Professor De Bonneville last evening about nine o'clock, before a large audience of both sexes, among whom no doubt were many disbelievers in mesmerism.

The Professor placed the patient in a mesmeric sleep as she sat on the bench with the audience, and then, by the magnetic influence, caused her to rise and walk around and upon the stage, an elevation of about three feet from the floor. After she had ascended the stage and was seated in the chair, she was requested by the Professor to untie her bonnet, which she did. The patient now, with eyes closed, and a calm expression of countenance common to sleep, was asked by the Professor whether or not she wished her tooth extracted! She replied, in an audible manner, yes. The audience feeling much interest in this amiable and pretty patient, and to ascertain her true condition, that there should be no collusion or humbug in the operation, made a demand upon the Professor that some medical gentleman should be requested to go upon the stage and examine the patient and the tooth to be extracted. But before this call was made upon the Professor he had expressed a wish that some medical gentleman would, if present, please come forward and examine the patient to see that there was no deception in the matter. Dr. J. H. Relfe, a Representative in Congress from Missouri, and Dr. J. M. Gibson, from Louisiana, were called upon by the audience to examine the subject and tooth to be extracted. The subject was examined by these gentlemen upon the stage whilst in a mesmeric state, and here follows their certificate:

We, the undersigned, were present at Professor De Bonneville's lecture last evening, and being called upon by the audience to examine into the truthfulness of the patient's condition, both as respected her mesmeric state and the tooth to be extracted, made all necessary examination, and found the tooth to be the first molar of the upper jaw, (jaw tooth,) very little decayed, and firmly imbedded in the gum. Being satisfied with the examination as to the condition of the patient and the tooth to be operated upon, she was placed in the hands of Dr. R. F. Hunt, an eminent surgeon dentist of this city, who manifested great skill and adroitness in the operation. The tooth was extracted without any thing untoward occurring. A considerable flow of blood followed the extraction, but which ceased in a few minutes.

The patient sat perfectly easy and quiet during the operation, apparently unconscious of pain.—There was some little action of the muscles of the eyelids while Dr. Hunt was incising the gum around the tooth, but the rest of her face was as calm and tranquil as a healthy subject in a sweet sleep, and her whole body was as tranquil as her countenance.

After the hæmorrhage had ceased, she stated, in reply to questions by the Professor, being still in the mesmeric state and having her eyes closed, that she was conscious of having lost her tooth, but that she felt no pain. The Professor, then, having caused her to rise to her feet, awakened her by throwing off the magnetic influence suddenly and she opened her eyes in astonishment at finding herself there. Much confused, she retired to her seat among the audience, and when she had become somewhat composed, Professor De Bonneville asked her if she had not a tooth which she wished extracted! To which she answered, as before, yes. The Professor then asked, which one! She put her finger up to point out the tooth, but found to her surprise that it was gone.

We must, in closing, express ourselves perfectly satisfied and convinced by this experiment, conducted immediately under our own eyes, that teeth can be extracted, and probably other painful surgical operations performed, on patients in a mesmeric state without pain.

The foregoing publication is made at the unanimous request of the audience.

J. M. GIBSON, M. D.
JAMES H. RELFE, M. D.

Washington, February 21, 1845.

WON'T WED.—The Kentucky Giantess, who is 6 feet and 11 inches in height has refused to wed a 7 foot Vermonter on account of his small stature. She wants a man, she says.

AN ANSWER.—A lady wrote upon a window some verses, intimating her design of never marrying. A gentleman wrote the following lines underneath:

The lady who this resolution took
Wrote it on glass to show it could be broke.

POETICAL.—Falling in love with a pretty girl, whose moral character is worth \$50,000!