

Jeffersonian Republican.

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

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To all Concerned.

We would call the attention of some of our subscribers, and especially certain Post Masters, to the following reasonable, and well settled rules of Law in relation to publishers, to the patrons of newspapers.

THE LAW OF NEWSPAPERS.

1. Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscriptions.
2. If subscribers order the discontinuance of their papers, the publishers may continue to send them till all arrearages are paid.
3. If subscribers neglect or refuse to take their papers from the offices to which they are directed, they are held responsible till they have settled their bill, and ordered their papers discontinued.
4. If subscribers remove to other places without informing the publishers, and their paper is sent to the former direction, they are held responsible.
5. The courts have decided that refusing to take a newspaper or periodical from the office, or removing and leaving it uncalled for, is "prima facie" evidence of intentional fraud.

All about "Her."

Yes, she was lovely, she was fair,
As mild as summer even;
An angel form, a spirit bright,
A star that dropp'd from Heaven.
Well she was.

And O, those bright and lustrous orbs,
That beamed with holy fire;
Those anburn curls, that lovely brow,
None, none, could but admire.
Well they couldn't.

And O, that light and graceful form,
So like a beautiful fairy—
(Perhaps we'd best leave out the 'f,'
And then it would be airy.)
Well it would.

I knelt before her, and I swore
I'd have one burning kiss;
She said, "Go wash your face before
You can enjoy such bliss!"
Well she did.

I swore she was an angel, too,
Who'd fallen from the sky;
She cried, "O, for a pair of wings
Once more to soar on high."
I vow she did.

"What, what!" I cried, "and would you thus
A lover true, desert?
"O, heavens!" she cried, "the clothes-line's broke
There goes my brother's shirt!"
Well she did—hoss!

A Witticism.

A schoolmaster, who resides within 10 miles of N— in Norfolk, having, by his exertions in the school-room, made himself rather thirsty, opened his desk to refresh himself with an apple, which he had not long deposited there. To his disappointment, it was gone. Conjecturing that his wife had purloined it, he instantly despatched to her the following:—
"Your mother, Eve an apple stole;
But ate it not alone;
She gave a part to that dear soul
Of whom she was the bone.
I'd have my Eve at least as kind;
I therefore beg, dear madam,
You will another apple find,
And send it to your Adam.

Every body has heard of the eccentric Lorenzo Dow. He once used the pulpit as a sort of an alarm bell, to call the attention of his auditory to the fact of an immaterial fire existing for those who seemed to be more apprehensive of the material flame. Lorenzo observed a considerable portion of the congregation nodding, suddenly ceased preaching, and shouted aloud "fire, fire, fire!" A number of those who were given to somnolency started upon their feet, and eagerly inquired, "where, where?" In a h-ll, for sleepy sinners, quickly responded the minister. The sweet charms of sleep were quickly broken, and the rest of the sermon was heard by all present.

The Supernatural Darkness at the Crucifixion.

[The following article, extracted from the learned work of *Horne* on the critical study of the Scriptures, contains a clear and satisfactory answer to the doubt, which *Gibbon*, the historian, has insinuated, with regard to the supernatural darkness at the Crucifixion. While professing regard for the great Founder of the Christian Religion, and for the system of doctrines which he inculcated upon his followers, that elegant but skeptical writer failed not to improve every opportunity that offered, to express his plausible, but sophistical objections, with more or less directness, against the gospel. In the article below, we have one of those objections, along with its answer, which we commend to the careful perusal of all.]

"The preternatural darkness of three hours which prevailed in the land of Judæa at the time of Christ's crucifixion, and which has been recorded by three of the evangelists, is unnoticed by any profane historian: from which circumstance Mr. Gibbon has taken occasion to insinuate that the evidence of the evangelists is not sufficient to establish the truth of facts, unless it is supported by the concurrent testimony of pagan contemporary writers. Speaking of that darkness, he expresses his surprise that this miraculous event "passed without notice in an age of science and history. It happened," he adds, "during the lifetime of Seneca and the elder Pliny, who must have experienced the immediate effects, or received the earliest intelligence of the prodigy. Each of these philosophers, in a laborious work, has recorded all the great phenomena of nature, earthquakes, meteors, comets, and eclipses, which his indefatigable industry could collect. Both the one and the other have omitted to mention the greatest phenomenon, to which the mortal eye has been witness since the creation of the globe. A distinct chapter of Pliny is devoted to eclipses of an extraordinary nature and unusual duration: but he contents himself with describing the singular defect of light which followed the murder of Cæsar, when, during the greatest part of the year, the orb of the sun appeared pale and without splendour." The sentences printed in italic are those in which the sceptical historian has had recourse to those misrepresentations which unhappily pervade too many of his splendid pages. On this passage we remark,

FIRST, That the eclipse being confined to Judæa, its immediate effects could not necessarily have been experienced by Seneca or Pliny, neither of whom could have been on the spot in the region of Tibertus, when the elipse took place; nor can it be proved, that they had immediate information from all parts of the globe as soon as any extraordinary phenomenon had taken place.

SECONDLY, Neither Pliny nor Seneca have left any works that correspond to the historian's pompous description. Seneca does not treat on eclipses at all, in the passage referred to; he speaks indeed of earthquakes, but only in a very cursory manner, and does not instance more than four or five, because his object was evidently not to write a history of them, but to investigate their symptoms, causes, and prognostics. The same remark applies to Pliny with respect to earthquakes. They are mentioned only to introduce philosophical observations. The historian, therefore, has but very feeble props to support his assertion.

THIRDLY, The distinct chapter of Pliny, in which, according to the historian's lofty representation, we should expect to find the subject of eclipses exhausted by its full and elaborate detail, consists of only eighteen words, the purport of which is, that "eclipses of the sun are sometimes of extraordinary duration; such as that which took place on the death of Cæsar; and during the war with Antony, when the sun appeared pale for nearly a year."

LASTLY, This miraculous preternatural darkness did not pass without notice. Omitting the supposed attestation of it by Phlegon (a pagan chronologist who wrote during the reign of the emperor Hadrian, and whose testimony is cited by Tertullian, Origen, and Eusebius), and also the supposed mention of it by Thallus (who lived in the second century,) which is cited by Julius Africanus, a writer of great eminence and probity, who lived at the beginning of the third century;—we may remark that there are

two other testimonies not founded on the statements of Phlegon and Thallus, which unequivocally confirm the evangelical history of the darkness at the crucifixion, viz: those of Tertullian and Celsus. In his Apology for the Christians, which was addressed to their heathen adversaries, Tertullian expressly says, "At the moment of Christ's death, the light departed from the sun, and the land was darkened at noon-day; WHICH WONDER IS RELATED IN YOUR OWN ANNALS, AND IS PRESERVED IN YOUR ARCHIVES TO THIS DAY." If the account of this extraordinary darkness had not been registered, Tertullian would have exposed both himself to the charge of asserting a falsehood (which charge was never brought against him,) and also his religion to the ridicule of his enemies. It is further particularly worthy of remark, that the darkness and earthquake at the crucifixion are both explicitly recognised and mentioned as FACTS by that acute adversary of Christianity, Celsus; who would not have made such an admission, if he could have possibly denied them.

In addition to the preceding observations, we may state that many good and solid reasons may be assigned why profane writers have not made mention of the darkness at the crucifixion, which, it is now generally admitted, was confined to the land of Judæa. The most obvious is, that they might have no sufficient information of it. The provinces of the Roman empire were very extensive, and we find, in general, that the attention of writers was chiefly confined to those which were nearest to the metropolis. The ancient historians and biographers are remarkably concise, and seldom stop to mention occurrences, which, although they may have happened during the times of which they write, have no relation whatever to their main subject. This was their general rule, and there is no reason for which it should be violated merely to indulge the caprice of the captious, or satisfy the scruples of the petulant. There is no more reason in the nature of the thing itself why the testimony of profane writers should be called for to support the sacred than the sacred should be called for to support the profane. We may then retort the argument, and in our turn ask the historian, and those who have lately circulated his false account of the progress of Christianity, how they can credit the accounts given by Paterculus, Pliny the elder, Valerius Maximus, and Seneca, when Matthew, Mark, Luke, and John take not the least notice of them? But let it be supposed that the Roman writers had received information of the fact in question, it is most probable that they would have considered it as a natural occurrence, being accustomed to earthquakes and darkness for whole days together, in consequence of the eruptions of Mount Vesuvius.—Or, supposing that they had believed it to be preternatural darkness, would it have been consistent with their principles as heathens to have mentioned it? They must plainly have foreseen what great advantage would have been given to Christianity by it. Their readers would naturally have been led to inquire into the character of the extraordinary person, at whose death the laws of nature were infringed, and this inquiry, as it would have opened a more complete view of the new dispensation, must have led to their conversion. Hence we collect a very satisfactory reason for their silence. Supposing that they knew the fact, and from motives of policy suppressed it, their silence furnishes as strong a proof of its truth, as their testimony could possibly have done.

Upon the whole, we may venture boldly to assert, that even if this fact be destitute of support from profane writers, it is a deficiency which may easily be dispensed with. We believe many things upon the evidence of one credible witness. But in the case before us, we have no less than three, whose knowledge of the fact was never denied, whose veracity is indisputable, and integrity not to be impeached. So plainly are the characters of truth marked upon their writings, that every person of common discernment must see them, and he who is not satisfied as to the certainty of what they relate, must give all pretensions to sound judgment, and be abandoned to the incurable obstinacy of his own forlorn scepticism.

Risk anything before you risk your reputation

Wages of Labor.

From an instructive article on the subject of agricultural labor in different countries, its wages, and the comparative condition of the laborer, in the London Mark Lane Express, we condense the following facts. In our estimates we have called the shilling sterling 22 cents, though its value is a trifle less; and the comparison, though instituted with the English laborer can be easily made with those of this country.

In England the average rate of agricultural wages for an able man with a family is 9 shillings, or \$1 98 cents per week. From this is to be deducted cottage rent at 33 cents per week, leaving \$1 63 per week to provide himself with the necessaries of life. In France, a laborer in the same situation receives \$1 04 per week; in Prussia 66 cents; in Germany, \$1 02 per week; in Holland and Belgium, \$1 20; in Italy, and the Austrian states, \$1 15. It will be remembered that these averages are those of the common laborer, shepherds, carmen, and mechanics receiving rather more.—The food which the wages named above will purchase in the several countries, is stated in the Express as follows:

In England the laborer can obtain for his 163 cents, or his week's wages, either 39 lbs. of bread or 11 1-2 lbs. of meat; 7 1-4 lbs. of butter; 12 3-4 lbs. cheese; or 174 lbs. potatoes.

In France, with his 104 cents, he can buy either 46 lbs. of bread; 13 1-2 lbs. of meat; or 261 lbs. of potatoes.

In Prussia, with his 66 cents per week, the laborer can buy either 36 lbs. of bread; 16 lbs. of meat; or 8 3-4 lbs. of butter.

In Germany, with 102 cents he obtains either 43 1-2 lbs. of bread; 18 lbs. of meat; 11 1-2 lbs. of butter; 24 lbs. cheese; or 54 quarts of beer.

In Holland and Belgium, 120 will buy either 58 lbs. of bread; 22 lbs. of beef; or 460 lbs. of potatoes.

In Italy and the Austrian states, the laborer with his 115 cts. can buy either 50 lbs. of bread; 22 lbs. of beef; 8 lbs. of butter; 8 lbs. of cheese or 168 pounds of potatoes.

This table is interesting as showing not only the prices of labor in the countries named, but also the price of bread, meat, butter, cheese, &c. It is true the bread is stated by the lb. instead of grain by the bushel, but as the flour of a bushel of wheat, say 40 lbs., will make from 63 to 65 lbs. of bread, an estimate may easily be made of the quantity of wheat or flour a man in any of the countries named, would receive for a week's work. The laborer in this country who receives his bushel of wheat a day, or other articles in proportion, will readily conceive the meagre fare and slender chance of "laying by any thing" which must attend the foreign agricultural laborer. In all these countries it will be seen the value of provisions is at least as great as here and in some instances much greater. It is only by the comparisons which such authentic statements enable them to make, that the free laborers the farmers or mechanics in this country can fully appreciate the advantages of their position.—Cultivator.

One Jesse Floid advertises his wife, Nancy, as having left him without provocation. He says, "I am determined to pay no debts of her contracting. She is a trifling, good-for-nothing jade, any way you can fix it." To this Nancy replies that Jesse had "cleared the kitchen," leaving her his children to feed, without a cent of money. She says, "I made him a good wife—but he is a sour, ill-natured, reel-footed, and bandy-legged scamp."

A NEW REASON.—We heard an old bruiser, the other day, advising a youngster to get married, 'because then,' said he, 'my boy, you'll have somebody to pull off your boots for you, when you go home drunk!'

"Women," says Dr. Lieberg, "are born to be married." What a wise man Dr. Lieberg must have been.

THE OWNERS OF HORSES may find it useful to know that to cure "scours," dissolve a piece of opium of the size of a chestnut in a pint of brandy, and pour it down from a bottle at once. It is said always to effect a final cure.

N. Y. News.

Good Temper.

Good temper is like a sunny day; it sheds a brightness over everything. It is the sweetener of toil, and the soother of disquietude. Every day brings its burthen. The husband goes forth in the morning to his professional studies; he cannot foresee what trial he may encounter, what failure of hopes, of friendships, or of prospects may meet him, before he returns to his home; but if he can anticipate there the beaming and hopeful smile, and the soothing attention, he feels that his cross, whatever it might be, will be lightened, and that his domestic happiness is still secure. It is the interest, therefore, as well as the duty of a woman, to cultivate good temper, and to have ever ready some word or look of cheerfulness, encouragement, or at least of sympathy. A really feeling heart will dictate the conduct which will be most acceptable—will teach the delicacy which times a kindness, as well as renders it, and forbears all officious attentions, whilst it ever evinces a readiness to oblige. It need scarcely be said that this temper is of more value than many more brilliant endowments; that it is among the first recommendations to a woman in every domestic relation; and that especially in that tie, which, though the nearest on earth, is not one of kindred, it is assuredly the most effectual cement of affection. It is not, indeed, so much a means of attracting or exciting love, as it is of securing it. In fact it is scarcely known, until familiarity draws aside the veil of social restraint, and the character, with its real faults and virtues, is unfolded in the privacy of home.

A Quaker Woman's Speech.

Dear friends, there are three things I very much wonder at. The first, that the children should be so foolish as to throw up stones, brickbats, and clubs into fruit trees, to knock down the fruit—if they would let it alone it would fall of itself. The second is, that men should be so foolish, and even so wicked, as to go to war and kill one another—if they would let one another alone they would die of themselves. And the last thing I wonder at most of all is, that of young women—if they would stay at home, the young men would come after them.

LOOKING BLUE.—The ladies of Philadelphia have adopted blue as the fashionable color, and now may be seen promenading Chestnut street with blue bonnets, and blue cloaks, blue dresses, blue stockings and—'blue noses.'

Information for Farmers.—African Maize.

Some five or six years ago, when Lieut. Woodhul, of the Navy, was in Africa, he procured and brought home a new specimen of grain, which attracted much attention at the time. As none could tell what the wheat was, he sent a portion of it to the Directors of the American Institute in New-York. They examined and distributed it among the farmers, and it has been successfully cultivated. It is now found to be a great acquisition, very prolific and exceedingly profitable. Poultry and cattle prefer it to all other corn; and it is found to fatten poultry in a shorter time than any other grain. Its yield is incredible. In the far West it is cultivated and is beginning to be used as a substitute for coffee.

A glutton of a fellow was dining at a hotel and in the course of the battle of knives and forks accidentally cut his mouth, which was observed by a Yankee sitting opposite, who bawled out, "I say, Mister, don't make that 'ere hole in your countenance any larger, or we shall all starve to death!"

The following sentiment was offered at the Agricultural festival in Worcester on the 8th ult.

Success to all the Pens. While we boast of our Pig Pen—our Sheep Pen—and our Cow Pen, let us not forget the Pen of the Scholar. It shall never be said, that our cattle are better bred than our children.

'Whereabouts in the good book shall I read?' asked the spouse of a worthy deacon in the church, as she opened the sacred volume for the family evening service. 'Oh, it makes no great difference where,' was the deacon's grave reply; 'read the story of Sampson and the foxes I guess that's about as funny as any on!'