

Jeffersonian Republican.

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

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From the New York Tribune.

To the Laborer for Humanity.

BY MISS ALICE CAREY.

Sharpen the axe, thou man of iron nerve,
And from thy steady purpose never swerve,
But lay it at the roots of that cursed tree,
The growth of centuries, whose fruit is pride—
Darkly its shadow fell where Jesus died,
And the red bosom of old Biotry,
Forgetful of our common brotherhood
To the deep shame of Christianity,
Hath nursed its poison roots with innocent blood!

Deal death-blows to Oppression! Raze the wall
That keeps the Poor from Opulence apart—
Batter the corner-stone out, through its fall
Jar to the palace-chambers, and the heart
Of queenly beauty scoff at the bold deed—
'T will let the common sunshine and the air
Come to the hut and hovel; and thy meed
Shall be a tribute of true tears and prayer!

Wrench out the hammer from the grasping hand
Of the loathed trafficker in flesh and blood,
And let the bondman free and upright stand,
Just as God made him, who pronounced him good!
Loosen his cramping chain and let him go
Back to the "nurse of lions," and there grow
To a more perfect stature. Who dare find
Or fix a limit to the immortal Mind!

Be faithful to Conviction! Never pause
In a feigned reverence for unrighteous laws;
But tear the drapery of Custom back,
And let the hideous gibbet and the rack
Show us their bloody heads; and let us see
The blaze of the grim scaffold. That were light
Whereby the hand of honest Industry
Might cut the hangman's cords and knot them tight
To traces for the oxen!

On the page

Of the World's history a new era date!
Root out the thorns, but for the garden wait
Till the young children of another age,
When rich and deep the ripened harvest stands,
Shall bind the golden sheaves with their white
hands,
And find but flowers among them. These shall be
Thy laurels, Laborer for Humanity!

The Human Body.

PLACING agreeableness of aspect entirely out of the question, there is another purpose answered by the skin, and that is concealment. Were it possible to view through this integument the mechanism of our bodies, the sight would frighten us as much as it would disgust us. Drest we make a single movement, or stir a step from the place which we were in, if we view our blood circulating, the tendons pulling, the lungs blowing, the humors filtrating, and all the incomprehensible assemblage of fibres, nerves, pumps, valves, currents, pivots, which sustain an existence at once so frail and so pre-emptious!

In covering the human frame with a covering of skin, the creator has not omitted to vary its character according to the local necessities. The skin is most beautiful on the face, because the face is exposed to observation; it is softest where least liable to injury, or hardest or firmest in texture where it is most liable to be abused upon. There is not less sign of concealment in the manner in which it ceases at the extremities of the toes and fingers. A man is only to look at his hand, to observe with what nicety and precision that covering which surrounds every part, is here superseded by a different substance and a different texture. We do not find the skin cease at the fingers' tips, or on the back of the fingers, and not the part! Because something hard or horrid required on these parts, by which we could fast or lift nimble objects which we wish to grasp or seize upon. Nails therefore surround the skin on such places.

The same forethought is visible in the covering of our heads. What could have been a more beautiful or appropriate substance wherewith to cover the head and preserve the hard bony skull from injury, than the hair a substance at once light, warm and graceful!

There are three obvious divisions of human life—a period of youth, including the period before the age of thirty; of maturity, from thirty to fifty; and of old age, commencing about the period of fifty to sixty.—David speaks of the age of man, being in his time, only three score years and ten, or in rare cases four score years, which may be reckoned the average limit of human existence.

After the period of fifty or sixty years, varying of course in different constitutions, the marks of old age begin to make their appearance—the skin becomes more lean and shrivelled; the hair changes to a gray color, or baldness occurs; the teeth drop out, and, in consequence of this, the lower parts of the face, about the mouth and jaws, incline inwards; the muscular motions of the body become less free and elastic—this is especially seen in walking, old people generally treading upon the whole base of the feet, and hence have a shuffling gait; the blood circulates slowly, the animal heat is diminished, the pulse occasionally intermits, and the whole energies of the animal frame become lessened: the eyesight begins to fail, and dullness gradually comes over all the senses, the memory undergoes a remarkable change—while recent events pass through the mind and make no impression, occurrences of early life continually suggest themselves, and are minutely called to remembrance.

Although usually seventy years is the extreme period of human life, yet a small portion of those born ever reach even this; a few rare instances occur where one hundred years or upwards are obtained. The famous Parr lived to the age of one hundred and fifty nine years, he married at the age of one hundred and twenty, and when one hundred and thirty, was able to thrash, and do all description of farmers' work. He was at last brought from the pure air and the homely diet of the country, into the family of the Earl of Arundel, in London, where he drank wine and lived luxuriously. The sudden change of diet and circumstances, however, proved quickly fatal to him. Henry Jenkins, another poor man, lived to the astonishing age of one hundred and sixty-nine years, and retained his faculties entire. Some time ago, a statement appeared of the ages of the resident pensioners of Greenwich Hospital, which contained at the time two thousand four hundred and ten inmates. Of this number, ninety-six had attained to or passed the age of eighty; one only was above one hundred; fifteen were ninety or more; and eighty were eighty and upwards. About forty-two of the ninety-six were of aged families, and in some of this number both parents had been aged. Longevity has in a great number of cases been found to be hereditary. Eighty of the ninety-six had been married; seventy-nine were in the habit of using tobacco in some form or other, and forty eight had drunk freely; twenty were entirely without teeth; fifty-two had bad, and fourteen good teeth. But the oldest man in the house, who was one hundred and two, had four new front teeth within the five preceding years. The sight was impaired in about one half, and hearing only in about the fifth part of the number. Old people are generally inclined for much exercise, nor is it suited to their stiff joints and impaired vigor; for the same reason they cannot endure much cold. Cheerful company, especially the company of the young, is peculiarly grateful to old people. Ignorant amusements and recreations are also of great consequence, and the mind should be exercised in some useful or amusing pursuit. Cities, or at all events constant and agreeable society, are favorable to old age. In lonely, secluded country places, the mind sinks prematurely into a total gloom and blank, for want of sufficient stimulus and variety to keep up the vigor and play of ideas. Few deaths occur from what is commonly called old age, or a gradual and simultaneous decay of all the functions. It may be said to happen when the powers gradually decay, first of the voluntary muscles, then of the vital muscles, and lastly, of the heart itself, so that in advanced age, life

ceases through mere weakness rather than through the oppression of any disease. The heart becomes unable to propel the blood to the extreme parts of the body; the pulse and heat desert the feet and hands yet the blood continues to be sent from the heart to those arteries nearest to it and to be carried back from them. Most commonly, however, some one part gives way, and disease gradually coming on, cuts off the lingering flame of existence. Thus the body after having grown up to maturity, and flourish in its prime, sinks to the earth, and moulders into the elements of which its several parts are composed.

In the very lowest orders of animal life the mouth and stomach are one continuous tube, or all stomach, as it may be called, and so simple in construction that the animal may be turned inside out without detriment to it; that which was external being now internal, and performing with equal facility, all the functions of the stomach.

Nauvoo the Mormon City, as it now is.

We condense the following description from an article relative to a visit to Nauvoo, by Charles Lauman:

The Mormon city occupies an elevated position, and as approached from the south, appears capable of containing a hundred thousand souls. But its gloomy streets bring a most melancholy disappointment. Where lately resided no less than twenty five thousand people, there were not to be seen more than about five hundred, and those in mind, body, and purse, seemed to be perfectly wrecked.

In a walk of about ten minutes, I counted several hundred chimneys, which were all that at least that number of families had left behind them, as memorials of their folly and the wickedness of their persecutors. When this city was in its glory, every dwelling was surrounded with a garden; so that the corporation limits were uncommonly extensive; but now all the fences are in ruin, and the lately crowded streets actually rank with vegetation.

Of the houses left standing, not more than one out of ten is occupied, excepting by the spider and the toad. Hardly a window retained a whole pane of glass, and the doors were broken, and open and hingeless.

In the centre of the scene of ruin stands the Temple of Nauvoo, which is unquestionably one of the finest buildings in this country. It is built of limestone, quarried within the limits of the city, in the bed of a dry stream, and the architect named Weeks, and every individual who labored upon the building were Mormons. It is one hundred and twenty eight feet wide, and from the ground to the extreme summit it measures two hundred and ninety-two feet. It is principally after the Roman style of architecture, somewhat mixed with the Grecian and Egyptian. It has a portico, with three Roman archways. It is surrounded with pilasters, at the base of which is carved a new moon, inverted, while the capitol of each is formed of an uncouth head, supported by two hands holding a trumpet. Directly under the tower in front, is this inscription:

"The House of the Lord. Built by the Church of Jesus Christ's of Latter Day Saints, commenced April 6th, 1841. Holiness to the Lord.

In the basement room, which is paved with brick, and converges to the centre, is a baptismal font, supported by twelve oxen, as large as life, the whole executed in solid stone. Two stairways lead into it from opposite directions, while on either side are two rooms for the recording clerks, and all around no less than twelve preparation rooms besides. On the first floor are three pulpits, and a place for the choir, and on either side, eight Roman windows.

Over the prophets pulpit or throne, is this inscription;—"The Lord has beheld our sacrifices; come after us." Between the first and second floors, are two long rooms, appropriated to the patriarchs, which are lighted by eight circular windows, each. The room on the second floor, in every particular is precisely like that of the first.

Around the Hall of a spacious attic are twelve small rooms, with each a circular window and a massive lock on the door. At the two corners of the edifice are two winding

stairways, which meet at the base of the tower, and lead to the summit, while the roof of the main building is arranged for a place of promenade; and the walls of the noble edifice vary from four to six feet in thickness.

Estimating the manual labor at the usual prices of the day, it is said that the cost of this temple was about \$800,000. The owners now offer to sell it for \$200,000, but it will be a long time, I fancy before a purchaser will be found. I was left alone in the belfry of the Temple. Then it was that I had an opportunity to muse upon the superb panorama that met my gaze upon every side. I was in a truly splendid temple—that temple in the centre of a desolate city—and the city in the centre of an apparently boundless wilderness. To the east lay, in perfect beauty the grand prairie of Illinois, reaching to the waters of Michigan; to the north and south faded away the winding Mississippi; and on the west, far as the eye could reach, was spread out a perfect sea of forest-land, entering which I could distinguish a caravan of exiled Mormons, on their line of march for Oregon and California.

Amendments to the Post Office Laws.

The following is a summary of the amendments to the General Post Office Laws, passed at the close of the late session of Congress.

The franking privilege is restored to all Post masters, whose compensation the past year did not exceed \$200, and \$200,000 are appropriated to pay the postage of the two houses of Congress. The franking extends to the recess as well as to the terms of Congress. Mail Contractors and carriers are authorized to carry newspapers out of the mail for circulation or for sale. So that all restriction upon the circulation of newspapers out of the mail are taken away. Upon letters and packages sent by steamboats and vessels, not carrying the mail, two cents will be charged under regulations to be described by the Postmaster General.

All books and printed matter ordered by Congress are to be regarded as public documents, and as such may be franked.

Postmasters are not allowed any compensation for the delivery of these documents, but the amount received from the boxes is for the benefit of the postmaster to the extent of \$2,000, and beyond this it must be appropriated to the support of the office. The New York and Washington post offices are made exceptions to this law.

The Postmaster is authorized to establish branch post offices in any city where the convenience of the inhabitants may make it desirable, and that without any increase of the present rates of postage. He is also authorized to sell stamps to the deputy postmasters, and which are by them to be furnished to those wishing to purchase.

Postages remain as they were. It is made illegal to deposit two letters in the same envelope or package directed to different persons. The penalty is \$10, one half to the informer. There is, however, a proviso that the law shall not apply to packages sent to foreign countries.

Newspapers not sent from the office of publication, are to be charged with three cents postage. So also all hand bills and circulars.

The post routes are extended to Oregon and to Mexico, with return mails. During the war and for three months after, the officers and soldiers of the army are to receive their letters and newspapers free of postage.

The post route bill contains a section which enables the Postmaster General to appoint a postmaster at Astoria, and such other points on the Pacific within the U. S. territory as the public interests demand.—N. Y. Globe.

In giving Geography lessons, a school-master down east asked a boy, "What state do you live in?" To which the boy braided through his nose in reply, "A state of six and misery!"

"I say, Pete, does you know how dey keep oysters from smellin' in de hottest of de wedder?"

"I doesn't tink I does Sam—how'd dey do 'em?"

"Why, dey fus cut dar noses off, and den dey can't smell nuffin. O yah! yah! yah!—what an unpenumtrantun nigger you is!"

The Mother's Faith.

The difference between ancient and modern times is typified in nothing more significantly than in the feelings manifested then and now at the birth of a child. We know that even now such an event is hailed with joy by those more particularly interested, with perhaps an exception in the case of the very poor; but there is not that overflowing sense of happiness upon such occasions, which we see displayed again and again in the earlier pages of the Bible. In the patriarchal ages, barrenness was looked upon as a curse; and even the glory of the maiden was counted shame, in comparison with that of the mother. There is a singular illustration of this in the melancholy words of the daughter of Jephthah, when she learned of her father's fatal vow, too well known, perhaps, to need repeating. It is probable that, as the world has grown older and population become dense, the means of living are more difficult to be procured than in those early ages; and therefore, perhaps, the natural joy of the parents is in a degree saddened by the thought that life is a hard struggle at the best; and the remembrance of what they themselves have passed through hangs like an anchor upon their joy, and will not let it rise, with the thankfulness of the patriarchal era, to the great Giver in heaven. That such should be the case—and thousands, especially of the poor, will confess it to be so—argues that our present civilization is defective somewhere; for, surely, if things were as they should be, the birth of a child, that most valuable gift of God, would be an occasion of unalloyed thanksgiving and praise.

But the above thoughts were suggested by the following homely but touching verses, from the pen of the gifted editor of the Boston Chronotype:

Cried a pale one, Give me joy,
I have borne a cherub boy.
Borne a boy? The world is full
Crammed its game of push and pull;
You have given that cherub life
For a gauntlet race of strife.
If his heart be large and tender,
Sadly will his means be slender;
Everlasting duns will push him,
Poverty will cramp and crush him.
If his heart be small and stony,
It will canker with his money,
Rust will gnaw it through and through,
Care will vex it black and blue;
And the wretch, oh! hapless mother,
In his wealth will starve and smother!

Cried the mother, God is living,
Blest the boon is, of His giving;
I will trust Him that the boy,
Living, shall be full of joy.
Truth and justice, self-denial,
Shall prepare him for the trial
Into which he must be hurled,
Of a scoffing, brutal world.
Watch will I his opening soul,
Kindling with the living coal;
Love to God, and love to man,
Working out his Maker's plan.
Who shall say this boy of mine
Shall not as an angel shine,
Winning to the heavenly state,
Hearts now filled with strife and hate;
Calling down that better day,
When the good shall bear the sway,
And the brutal slink away!

Ceased she and her deep blue eye
Flashed the glories of the sky.
From her faith not to be driven,
With a love to angels given,
Kissed she then that gift of Heaven.

[U. S. Saturday Post.

A Capital Toast.

At a late festival of the citizens of St. Louis, given on the 15th of February, for the purpose of celebrating the landing of LaSalle and the founding of that city, we find the following among the regular toasts drunk on the occasion:—"Our Army—the Volunteers and Regulars—With Shields for defence; a Butler for supplies; a Pillow for repose, and a Marshall for parade, may they not lack Wool for comfort, Worth in battle, or a Garland for victory; never crying Quit-man to the foe, but laying their Twiggies on the enemy's back, pay promptly their Scott, or charge as the Taylor always knows how."

If the clock of the tongue be not set by the dial of the heart it will not be right.