

Jeffersonian Republican.

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

VOL. 7.

STROUDSBURG, MONROE COUNTY, PA., THURSDAY, JUNE 3, 1847.

No. 50.

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 cents, per year, extra. No papers discontinued until all arrearages are paid, except at the option of the Editor. Advertisements not exceeding one square (seven 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.

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Jeffersonian Republican.

From the Gem of the Prairie.

God bless the Honest Laborer.

BY FRANK WEBBER.

God bless the honest laborer,

The hardy son of toil,

The worker in the clattering mills,

The delver in the soil;

The one whose brawny hands have torn

From earth her hoarded wealth,

Whose sole return for ceaseless toil

Is nature's boon—sweet health.

Bless him who wields the ponderous sledge,

Clad in his leathern mail,

That safe as warrior's panoply,

Guards from the seething hail;

That gushes from beneath each stroke,

Each mighty crushing blow,

Who seeks to lighten labor's toil,

Where ruddy fires glow.

Bless him who turns the matted sod:

Who with the early dawn

Hastens to gather nature's store—

Haste to the yellow corn!

Who plants in nature's bosom wide

The fruitful golden grain,

And gives it to her guardian care,

The sunshine and the rain.

Bless him who lays the massive keel,

Who bends the trusty sail,

That bids the ocean wanderer

Safe battle with the gale;

Who rears the tall and slender mast,

Whence floats to every breeze,

The stars and stripes of liberty,

As rainbow o'er the seas.

Bless him whose ribbed palace rests

Upon the heaving sea,

Who scorns the dangers of the flood,

The breaker guarded lee;

Who in the ocean cradle sleeps

Calmly in storm-fraught hour,

Unfearing that his bark will quail

Before the tempest's power.

Bless him who gives each beautiful thought

A resting place, a name,

And twines its transient glories

With a fadeless wreath of fame;

Who sends it forth on every breeze,

And bids it live to bless,

While ceaseless clicks the slender type,

And groans the printing press.

Bless all who toil. God's blessing rest

On them with double power,

Whose honest brow the sweat-drop deck,

In every daylight hour.

Bless them though poor, and may they win

What health can never gain,

Contentment with their lot on earth.

A balm for every pain.

Bless them, and may the workman's hand

That framed the giant earth,

That bid each star in glory shine,

That gave the seas their birth,

Reserve on high a resting place

Within the realms of light,

For every honest son of toil,

When passed death's darksome night.

Santa Anna's Money.

A letter from Jalapa, speaking of the capture of Santa Anna's carriage and money, says the writer helped to carry the bags of silver to Gen. Scott's quarters. One of the bags burst on setting it down, and the Mexican dollars rolled about the place. The "boys" commenced a regular scramble for them; the sergeant of the guard ordered a charge upon them, but Gen. Scott interfered, and said—"Let the boys alone; don't hurt them; they have behaved well to-day, and deserve to be rewarded." The dollars were speedily pocketed, but the bags containing the gold would not burst, notwithstanding they were pierced by many an anxious eye.

A wise man will do good to all, but a fool mocketh at understanding.

The Reindeer.

"The rein deer unharmed, in freedom shall play,
And safely o'er Eden's steep precipice stray;
The wolf to the forest's recesses shall fly,
And howl to the moon as she glides through the sky"

Captain Franklin describes the mode in which the Dog-rib Indians kill the reindeer, which he had from Mr. Oentzell, who resided long among that people: The hunters go in pairs, the foremost man carrying in one hand the horns and part of the skin of the head of a deer, and in the other a small girdle of twigs, against which he from time to time rubs the horns, imitating the gestures peculiar to the animal. His comrade follows, treading exactly in his footsteps, and holding the guns of both in a horizontal position so that the muzzles project under the arms of him who carries the head.—Both hunters have a fillet of white skin around their foreheads, and the foremost has a strip of the same around his waist. They approach the herd by degrees, raising their legs very slowly, but setting them down somewhat suddenly after the manner of a deer and always taking care to lift their right or left feet simultaneously. If any of the herd leave off feeding to gaze upon their extraordinary phenomenon, it instantly stops, and the head begins to play its part by licking its shoulders, and performing other necessary movements. In this way the hunters attain the very centre of the herd without exciting suspicion, and have leisure to single out the fittest. The hindmost man then pushes forward his comrade's gun, the head is dropped, and they both fire nearly at the same instant. The deer scampers off, the hunters trot after them; in a short time the poor animal halt, to ascertain the cause of their terror; their foes stop at the same moment, and having loaded as they ran, greet the gazers with a second fatal discharge. The consternation of the deer increases; they run to and fro in the utmost confusion; and sometimes a great part of the herd is destroyed within the space of a few hundred yards.

No animal has so impenetrable a coat as the rein-deer; and for this reason the Laplanders prefer their skins before those of any other beasts of the forests; for the fur is so extremely thick and close that it is impossible for heat to escape through it. And yet they suffer much in the summer from the attacks of the gad fly (æstrus farandæ) which burrows under their deposits eggs; so that the skin is filled with small holes. They suffer also, it is said by some, but doubted by others, from another insect (furia infernalis) which causes fearful devastation among the herds. The Laplanders are now compelled to migrate with the deer to the mountains, or to the sea coast. The Laplanders say, that their chief object in going to the sea coast is that the deer may drink the water; to which, when in sight, they joyfully bound. By this one draught they destroy the larvæ of the fly, but they never repeat it. The terror produced on the deer by the approach of their fly is very great; their legs tremble under them, they prick up their ears and flee to the mountains covered with ice and snow.

In the hottest weather the thermometer, even at the North Cape, rises as high as 60 degrees of Fahrenheit. The Laplanders summer lasts from June to September. The winter storms of Lapland are snow and sleet; but in May rain falls, and fresh leaves and flowers burst forth from day to day. The summer comes rapidly. The day of nature is suddenly changed. The ice and snow quickly vanish; early in June the winter has left no trace of its existence: large flocks of wild fowl arrive, to rear their young unmolested; the larks carol in the air; the dragon-flies dart about in every direction; the wasp hangs its white and globe-shaped nest to the lower branches of the fir-trees; the birches and the aspens are once more gay with their young leaves; and the pines are brightened by their fresh shoots, hanging in light green tassels from the end of every spray. The ground, in some parts, does not quite lose its snowy hue, owing to the rein-deer moss, being whitish; and where it is in great abundance the country looks as if still sprinkled with snow. In other parts the hills rise to view, gilded with a brilliant yellow, from the peculiar color of another common species of moss. The soil is covered with the smooth and shining leaves of the whortelberry. The lily of the valley is occasionally found and the cloudberry every where spreads over the marshy ground. The borders of the streams are gay with wild flowers. Where the trees are the smallest and thickest, the graceful Linnaea Borcalis is to be found, nodding its twin, bell-shaped blossoms of delicate pink, just above the moss, among which trail its long and slender stems. The fine perfume of its long flowers betrays its hiding place, long before their beauty meets the eye.

Although the Laplanders find their skates most convenient for hunting, their journeys are always performed in sledges. These are in form not unlike an Indian canoe: they are lined with soft deer-skins and covered at the bottom like the skates, with fur, which is intended to render them less liable to slip when going up a hill.

The rein-deer's collar is made of a piece of skin with the hair upon it; and the traces of leather are also prepared from the hides of deer. Both collar and traces are often gaily orna-

mented with different colored strips of cloth or silk. The driver does not use a double rein, but merely a cord tied to the base of the animal's horn. This he flings on one side or the other of its back, according as he wishes to turn it to the right or left. This sort of rein must give very little command over the animal; but it is probably much safer not to attempt to guide them so strictly, but rather to trust to their instinct for choosing the best ground.

Peaceful and gentle as the rein-deer is in his general habits, and early as he is trained to draw the sledge, it is not always that he is tractable in harness. He will sometimes run restive, and not only refuse to obey, but even kick so furiously with his broad hoofs that the driver, is obliged for safety to turn over his light sledge, and cover himself with it till the rage of the animal is spent.

The speed and strength of the rein-deer are very great. They can travel a hundred miles in a day without being pressed or put into a gallop. They trot at the rate of ten miles an hour. The most extraordinary story told of the speed of this animal relates to an event which occurred in 1766, when the Norwegians having made an attack upon Sweden, an officer was sent in a sledge to Stockholm with the intelligence. He performed the journey of eight hundred miles in forty eight hours; but the poor animal which conveyed him was so exhausted that it dropped lifeless on the earth immediately on its arrival in the capital. There is a picture of this animal in the place of Drottningholm in Sweden.

Grog Trees in Mexico.

General Worth, in entering upon his duties as chief magistrate at Vera Cruz (says an exchange paper,) issued sundry orders for the internal regulations of the city—among them was one directing the pulque shops, to be closed at 6 P. M. We were not fully aware of the exact sort of merchandise or trade which this term indicated, until we found in the Albany Knickerbocker a sketch of the origin, nature, and use of the commodity in question—which is described by the writer as a beverage, the peculiar characteristics of which "will soon cause it to become a favorite luxury with every civilization." With what confidence such an expectation should be indulged, one can perhaps determine from this definition of the article: pulque, possesses all the nastiness of tobacco, and all the drunkenness of gin. The following account is furnished, of the natural history of this sort of "spontaneous toddy"—the fermented juice of the plant called "Agave Americana."

"The original process by which the fermentation is produced is one which we shall not venture to detail; but the liquor obtained from the section of the plant is drawn up by a rude syphon, and poured into dressed ox hides. The taste is mawkish, and the smell fully equal to fresh assafetida. Yet to the Mexican, it is nectar and ambrosia together. Pulque is to him meat, drink, and clothing; for without it the world has no pleasure. Indeed, a Mexican would rather die, or even fight, than dispense with his favorite beverage; and if Santa Anna had put his warriors on short allowance of the national liquor before his last battle, and promised them double allowance after it, he would probably have licked old Taylor out of his boots."

The Agave, called by the natives Maguacy, is certainly an extraordinary instance of succulency, and an unrivalled acquisition to a thirsty population. A single plant of the Agave has been known to supply "hot stuff" enough to keep twelve men drunk the year round. In good land it grows to an enormous size, the centre stem often thirty feet high, and twelve or fifteen inches in diameter at the bottom.—When the plant is in flower, which occurs from seven to fifteen years old, the centre stem is cut off at the bottom and the juice collected.

Humboldt says a single plant will yield four hundred and fifty-two cubic inches of liquor in 24 hours for four or five months, which would give upwards of four hundred gallons. How curious are the distributions of nature! All this profuse efflux of mawkish fluid would be thrown away in any other country. But nature has given the Mexican a palate for its enjoyment, and to him the draught is rapture."

The Credit System.

A lady with a sweet face and remarkable tempting pair of lips, entered one of our shops a few days since, and examining some small articles enquired the price of a nice pair of mitts. The shop keeper had almost lost himself in gazing at the ruby portals through which came the musical voice. "Miss" said he, "you may have them for a kiss." "Agreed" replied the lady, the blush on her cheek eclipsed by the sparkle in her eye; "agreed and as I see you give credit here, you may charge it on your book and collect it the best way you can!" Smiling on the confused clerk to pay half the debt, she pocketed the purchase and tripped gaily out.—Reading Herald.

PRESIDENT POLK, it is said, intends shortly to visit the city of New York and other places eastward.

The Famine Fever in Ireland.

A SAD PICTURE.

Much has been done by the benevolent and generous of Great Britain and the United States, in aid of the famishing poor of Ireland; and the relief thus afforded has been acknowledged in the most grateful spirit. Doubtless the aid rendered, has mitigated much suffering, and prevented much death. But the good work should not be permitted to pause. Although the famine had somewhat abated at our last advices, the fever which it had produced, had led to the most appalling scenes. The details can scarcely be pursued without a thrill of horror. Already hundreds of victims have been swept to the grave. The Dublin Freeman of the 1st of May, says that in Cork, the dreadful pestilence has assumed the character, the record of which seems more like fiction than to fact, and would with difficulty be accredited did it purport to describe past events. "But, alas! the most incredulous who pass along the lanes and alleys of the city, become convinced that the facts of 1847 surpass all fiction. When the horrible spectacle of unburied corpses—still warm from the struggle with disease—present themselves, two, three, and even 'five' in a street! Most of the wretched victims who thus perish are 'strangers,' who fly from the rural districts, and in vain seek shelter in the city. The fever hospitals cannot contain them, and it was stated at a meeting of the officers of health, that they crowd round the hospital door, and around its walls, waiting till the hand of death, by the removal of previous occupants, should make for them that shelter which the providence of the rich neglected to create."

A gentleman named Roche, speaking of this condition of things at a public meeting recently held at Cork, said: "The people are dying in the streets, stretched in death everywhere. Outside the fever hospital walls there are crowds of poor people lying every night, with hardly any clothing on them, on sops of straw—some of them actually dying."

The Cork Constitution says that "a man coming to his work at five o'clock on 'Wednesday morning, saw five dead bodies lying in one street.'" Such is the influx of the diseased and dying, that the citizens have found it necessary to establish a protective guard round the city, under the 59th George III., c. 41, with orders to keep the sick poor from collecting in the city where there are not sufficient appliances administering the required relief. In some of the smaller towns in the county of Cork, the same fearful state of facts exists. In the town of Mallow it is said that 'four hundred individuals are now afflicted with fever and dysentery.' Macroom is described as presenting a similar phase. Whole families are weekly swept away, the dying attending upon the dead, until the last member himself is stricken down—when, in the words of Mr. Creed, a correspondent of the Cork Examiner, 'the rats feast upon their unfortunare frames.' Dr. White, of Macroom, relates that in Macroom, 'a family of eight got sick of fever, all of whom died, except the father and two children, who struggled hard against the ravages, but ultimately fell its victims.' The close of the tragedy is thus described: 'The doctor and the priest, on visiting the but, found the parent dead, and the two children apparently embracing him, but they were found also to be dead!'"

In Belfast, the fever hospital was so crowded that four were compelled to sleep in one bed. In the small workhouse of Ballina, the deaths were 67 in a single week, and 750 since last October. Is not this condition of affairs awful? Let us be grateful to Providence for our exemption from so fearful a visitation, and willing to contribute to the utmost of our ability, to alleviate the sufferings of the famished and fever-maddened children of unhappy Ireland.

Wool.

The history of the growth of wool is very curious. Fifty years ago not a pound of fine wool was raised in the United States, in Great Britain, or any other country except Spain.—In the latter country, the flocks were owned exclusively by the nobility or the crown. In 1794, a small flock was sent to the Elector of Saxony, as a present from the King of Spain; whence the entire product of Saxon wool, now of such immense value. Before the breaking out of the last war between this country and Great Britain, Col. Humphrey succeeded in getting a few merino sheep brought out of Spain; then their exportation was prohibited under penalty of being sent to the galleys for life.

In 1809, during the second invasion of Spain by the French, some of the valuable Crown flocks were sold to raise money. Our Consul at Lisbon, Mr. Jarvis, purchased fourteen hundred head and sent them to this country. Previously, however, Mr. Livingston obtained a few sheep of the Spanish breed, as a present, in 1792. A portion of the pure unmixed merino blood from these flocks is to be found in Vermont at this time. Such was the origin of the immense flocks of fine woolled sheep in the United States and Great Britain.

Marriage Customs of the Chinese.

The betrothal of children is arranged entirely by their parents; but when the parties are of age a go-between is employed. After betrothal it is considered improper for a lady to go abroad until her marriage. The day before her marriage the bride has a crying spell; she then takes leave of her ancestors whom she worships for the last time: henceforth she is dead to them. The bridal dress is the most splendid they can procure, being often hired for the occasion. The bride is carried to her future home in a sedan, but no member of her own family attends her. As the procession advances along the streets, all persons are required to move out of the way while it passes. As soon as they reach the house, the matchmaker goes in search of the bridegroom and brings him out; he then opens the sedan, and beholds his wife for the first time.

The wife, on her marriage, is considered to be dead to her father's house; and some time after, perhaps about three months, she will revisit her former home and renew her acquaintance with the family, as though she had been an entire stranger.

From this blind method of contracting marriages, as might be expected, most bitter disappointments often ensue, and are sometimes attended with deplorable results. Ladies who had been well brought up, and perhaps received a good education, on finding themselves linked for life with men of hard and unsuitable character, have been driven by despair to suicide. A lady was once describing the wretched life she led in consequence of an ill-assorted marriage; and four unmarried women, heard her story, were so affected by it, that fearing they might experience a similar fate, they went and drowned themselves in the tank.

Women, on their marriage, lose their given name and take their old surname for a first name, and their husband's name for a surname. It is rare to find a man of twenty-five years who has not been married. In villages where parties are too poor to get married, the people will sometimes make a collection to enable them to do so.

Persons of the same name are not allowed to intermarry, even though they be not related; neither may two brothers marry two sisters.

A New York letter in the Philadelphia Inquirer says:

"Within a few days a business of a very novel character has been commenced in this city by an enterprising ingenious young man. It is nothing less than a marriage-brokerage business. The gentleman who has commenced it says 'it is formed for the purpose of facilitating persons of both sexes in forming honorable and well suited connexions for marriage. That such a plan (he says) is needed must appear to the mind of every rational person.' If anything new under the sun can be produced, we think this shows that New York can do it."

Heath.—A negro woman was relating her experience to a gaping congregation of her own color. Among other things she said she had been to heaven. One of the brethren says:

"Sister, you see any black folks in heaven?" She replied, "Oh, go way Sam, don't put a body out; 'spose I go in de kitchen when I was dar!"

A German journal states that the application of galvanism has been made in Austria for preserving trees from the ravages of insects. The process is simple, consisting only in placing two rings, one of copper and the other of zinc, attached together, around the tree or plant.—Any insect that touches the copper it is said, receives an electric shock, which kills it or causes it to fall to the ground.

Good Nature.

Give us good natured cheerfulness and a sunny face, and you are welcome to the miser's gold. Some persons look as if they always had a vinegar cruet in their mouths, and a pepper box under their noses. Though spring is smiling around them—birds singing above them—and flowers blooming sweetly in their paths—they cannot, or rather will not soften down the rapish countenance, and partake of the general joy of nature. Shame on them. We would not live in the society of such for one twelve month for half the wealth of the world.

We cannot control the evil tongues of others, but a good life enables us to despise them.