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D. A. BUEHLER, EDITOR AND PROPRIETOR.

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POETRY.

LET us learn from the Philadelphia papers that a volume of the poetical productions of Mrs. P. Prins, entitled "Forest Leaves," has lately been given to the public by Messrs. Lindsay and Blakston, of that city. The readers of the "Star" will recognize in the author a favorite correspondent of this paper some years since—the first production of "LINDA JANE" having reached the public through the medium of the "Star." Mrs. P. has since become a regular and popular contributor to our best Literary Magazines. The following beautiful poem is taken from the "Forest Leaves":

CHARITY.

BY LYDIA J. PRINS.

How meekly beautiful she walks
Along the embattled line of life,
Regardless of the pomp and power
That mingle in the strife.
The glittering toys that strew the way,
Have no attraction in her eyes;
How dim they seem beside the pearl
That in her bosom lies.

She bears no sword amid the fray,
She seeks no laurel, no renown;
What should she do with earthly bay
Who hears a heavenly crown?
She seeks not—honors not—man's applause,
She knows 'tis but a passing wind,
And his revivings, scoldings, and taunts,
Fall harmless on her mind.

Careless of these, she passes on,
With searching eye and healing ear,
With heart that thrills at every moan,
And pities every tear.
'Tis hers to raise the prostrate form,
To staunch the wound with tender art,
To lay soft loaves of Gilead's balm
Upon the bleeding heart.

To turn the lifted blade away,
And shield the trembler from the blow;
To lead the weary on their way,
And soothe the wanderer's woe.
To aid the bending form of age,
And cheer its path of pain and gloom;
Pointing the dim eye to the day
That sets not in the tomb.

And see, close folded to her breast,
The out-gast little orphan's form;
She gives it clothing, food, and rest,
And shelter from the storm.
Her eyes and heart are heavenward still,
Her hands are to the needy given,
To bind each wound, to soothe each ill,
And lead the weak toward heaven.

What though her eyes are sometimes wet,
When venom throbs pierces her breast,
And blood drips from her weary feet,
That know no earthly rest!
Still, she whose to steps she pursues,
Heals all her wounds with holy love,
And dries her tears, with dazzling views
Of her own Home—above.

MISCELLANEOUS.

China.

A very interesting lecture was delivered by the Hon. CALK CUSHING, in Boston, before the Mercantile Library Association, on the subject of "China." From a running report of it published in the Journal, we make the following extracts:

To an European or American, said the lecturer, just landed in China, every thing appears strange. He finds himself not only at the antipodes, physically speaking, but at the antipodes in a moral sense. He sees around him countless myriads of men in a strange garb, and with a general appearance unlike to all that which he has heretofore been accustomed. He observes the most studied uniformity among the various classes, and the progress of every thing which falls under his observation, so slow and so unvaried, strikes him in singular contrast with our own changing manners and locomotive speed. A thousand things admonish him that he is in a strange land. He hears the constant soundings of gongs, he observes innumerable boats on the rivers, the dwelling places of millions of Chinese—carts moved on land by sails, as well as boats on the water. If the pilot looks to the compass to direct his course upon the deep, he looks to the pointing of the south pole—if he receives a letter he will find it written in lines running from top to bottom of the sheet, reading from right to left, with the date at the bottom of the letter—no alphabet being used but ideographic characters. The mourning, instead of being black, as with us, is white with the Chinese—the shoe, even is whitened with some substance, to correspond with other portions of dress. He sees the saucer placed on the cup, instead of the cup on the saucer,—shuttlecocks played with the feet instead of the hands—ladies' feet compressed, instead of their waists—leaves of a book cut open and trimmed on the back—a person swimming strikes his hands vertically, and not horizontally—the top of the head shaved—and when a friend meets you he does not shake your hands, but shakes his hands at you—the infantry armed with matchlocks, the cavalry with the bow and arrow—and a Colonel at the head of his regiment not unfrequently brandishing a pan instead of a sword. He will not only note these exterior forms of difference, but will learn that nobility is not inherited from the father by the son, but rather, if one may so speak, by the father from the son—good deeds reflecting back upon a remote ancestry. Corruption of blood, for crimes committed, affects ancestors long since dead and gone, though it does not necessarily affect prosperity. All these things will strike one, upon cursory views; but it is just to treat the subject in a different manner, or injustice will be done to a great and polished people.

We in America receive our language, and unfortunately too many of our ideas, from Europe. We speak as if we were the descendants of the oldest nation on the globe—of history as complete, if that history is ours,—of our civilization as the unique idea of civilized society—of the first voyage to India as discoveries, as if the teeming millions of China had no existence till discovered by a Portuguese navigator. He, the lecturer, would not speak of Chinese civilization alone, but also of its high antiquity. China had for ages cultivated the arts, literature and the sciences. The language of Confucius, the contemporary of Herodotus, is now the vernacular tongue of this great people. The discovery of gunpowder, and of the mariner's compass, the manufacture of silks and porcelain, the invention of the printing press, and even the circulation of bank notes, had their day in China centuries ago. The lecturer did not know of any thing that was not possessed by the Chinese— anterior to the history of Europe, except the steam engine.

Our word "China," as designating the land of the Chinese, is unknown to their language, and is of Portuguese origin. Mr. Cushing here gave in three names by which the Chinese designate their country, and also the English translations of them, which he said were quite faulty. Two of them are translated, one the "Central Land," the other the "Central Flower Land"—the third escaped our ear. The Chinese Empire consists of two great classes of people—the Chinese, who inhabit eighteen provinces of China proper, and the Tartars, divided into the Manchou, Mongul, Tartars, &c. It has been estimated that China contains a population of 350,000,000 souls—by many this estimate is doubted, but those who doubt concede a population of 250,000,000, deducting *ad libitum* from the census taken by the Chinese themselves. A slight analysis of the facts in the case will put an end to all speculation. One will see in China a vast multitude of human beings, all active and industrious. A comparison of the territory of China, its climate, its laws, customs and habits of the people, with those of other nations, will soon convince one that the empire is the seat of a vast population. A portion of China lies on the tropics, where two crops are easily produced every season. No beasts of burden are to be seen in southern China. All transportation is carried on the backs of men. The boats on the canals are drawn by men—no horses are to be seen, except what are in use for the Tartar cavalry, and but few buffaloes, which are used for ploughing some peculiar spots. These facts prove that the country is capable of supporting a dense population. It is not the case in China as in this country—they have not to produce in one crop sufficient to support the year round, or to sustain beasts of burden, that consume as much as men of the agricultural products of the country. The land is one entire cultivated garden, except the large grounds left for the burial of the dead. These facts would leave nothing to deduct from the estimation of the Chinese as to their own population. But there are others. The abstinence of the Chinese is one. There is an immense emigration constantly going forth. In southern China there are more producible articles of fruit than in almost any other section of the globe. (We understood Mr. Cushing to say that the banana produces as 133 to 1 of our wheat and 44 to 1 of our potato.) * * *

When we consider the facts of the immense population of China, that its government and laws have endured for centuries, we come to ask what is the form of its government, and what the principle of its social organization. The exterior form is a hereditary monarchy. The reigning sovereign bears a particular name, not his own name, but the name of his reign, as it is deemed sacrilegious to pronounce the name of the sovereign after he ascends the throne. The prominent, and it may be said, almost the only principle of government is the paternal relation—the emperor is called the father of his people, and the idea of the paternal relation runs through all the habits, laws, and customs of the people. It is a fiction notwithstanding, but a beautiful one.

The radical idea in the social organization of the Chinese, is veneration of parents. Annual offerings are made at the graves of their ancestors, and children are most relentlessly punished by their parents for any disrespect shown to them. The sovereign power is of a religious as well as a political character. When presented to the Emperor, the individual must prostrate himself three times to the ground, rising each time, and touching the ground each time he prostrates himself.—This may be seen going on every day among the common people in the streets, who are constantly bowing at their altars, idols, &c. The ceremony carries with it the idea of total submission, mingled, it may be, with religious devotion.

Scholars constitute the first rank in the Empire. After passing the examinations, which are most strict, the most meritorious are appointed to the inferior offices of government employ, destined through good behaviour to rise to the highest in the gift of the government.

In China an official is punished by degrading him from his rank. In this country, in our Navy for instance, the case is different. If an officer behaves badly he is suspended with or without pay, &c., but an officer is never degraded, as for instance from a Captain to a Midshipman.—In China this is the mode of punishment, it is the universal tenure of office. And a

man has to commence anew, eligible again to the highest office if he conducts well. Public opinion is as much regarded in China as in Great Britain or the U. States. Newspapers abound, and are read as much as in this country. The Chinese have their red book, as we have our blue book. Pamphlets, labored arguments are published as with us, and in further analogy, periodical addresses are made by the sovereign to the people, which, however, inculcate morals as well as politics.

The stated agricultural festivals are a great feature with the Chinese—it is at these times that the Emperor drives the plough before his whole Court, an example to his subjects. The works of Confucius are read by all and their influence on the public mind is unbounded. They publish as much, and as cheaply, as in the U. States—and the people read and write as generally as they do in this country. Their language, which was at first hieroglyphic, has become one of arbitrary signs, but not letters—there is no alphabet, but each separate sign stands for a particular idea; there are 80,000 characters in their dictionary, and from this it may be inferred what an immense labor it is to learn their language and what it is which converts China into one great school. Oral language differs in different provinces, but the written language is the same throughout China. The written language bears the same relation to the oral languages of the provinces, as the Arabic numerals do to the various languages of Europe. When persons from different provinces cannot comprehend each other, they resort to writing or making figures in the air. This language giving unity to the people, laws &c. has done every thing for the stability of the government.

The manners of the Chinese are eminently courteous. Ladies do not mingle in their public assemblies. The lecturer would not pronounce their morals of a higher or lower standard than those of Europe. He did not believe it the province of a transient visitor to do. The Chinese estimate the morals of the Europeans at a low rate—they have learned them from English sailors and soldiers within the past five years. When the Missionaries retrace with the Chinese upon sin, they significantly point to the morals of the foreigners. The Chinese are eminently intellectual. The country abounds in books, public libraries, and shops for the sale of books. A catalogue of one of their libraries comprise 10,000 vols. In every dwelling house books are a necessary article of furniture.

The staple food of the Chinese is rice. In the decorations of their tables and furniture of their houses, traces of a high civilization may be found. The luxuries of the table consist of biche de mer, shark's fin and edible bird's nests, the latter the most costly article of food in China. The food of the Tartar game, which is roasted and served up whole, while the Chinese is served in small dishes. Their drinks are tea, and spirit distilled from rice. Many of the drinking vessels now in use in the United States are copied from the Chinese.

Commercially speaking, China is complete in herself. She raises her breadstuffs except some little rice which she imports. She has tea, silks, material for iron, and wood, coal, precious metals, &c. Her commerce was changed by the course of the opium trade, which is very prejudicial to China. It would soon, however, have been changed by the introduction of cotton, large quantities of which, of the raw kind, she imports from the United States. She also imports the manufactured article from the United States and from Great Britain. The use of machinery is prohibited in China. The trade, whether it goes direct from this country or from Great Britain, greatly benefits us, as perhaps 6-7ths of British manufactured goods consist of American cotton.

LAUGHTER.—A witty writer says, in praise of laughter—Laughter has even dissipated disease and preserved life by a sudden effort of nature. We are told that the great Erasmus laughed so heartily at the satire by Reuchlier and Van Hutten, that he broke an imposthume, and recovered his health. In a singular treaty on "laughter," Joubert gives two singular instances. A patient being very low, the physician, who had ordered a dose of Rhubarb, countermanded the medicine, which was left on the table. A monkey in the room, jumping up, discovered the goblet, and having tasted only his tongue to it, he perceived some sweetness of the dissolved manna, while the rhubarb had sunk to the bottom. Thus emboldened, he swallowed the whole, but found it such a nauseous potion, that, after many strange and fantastic grimaces, he grimed his teeth in agony, and in a violent fury threw the goblet on the floor.—The whole affair was so ludicrous that the sick man burst into repeated peals of laughter, and the recovery of cheerfulness led to health.

A DANDY OUTWITTED.—A dandy in Broadway, N. York, wishing to be witty, accosted the old bellman, as follows: "You take all sorts of trumpery in your cart, don't you?" "Yes, jump in, jump in."

THE BOSTON POST claims this good one: "Why is a wicked man's conscience like a clock? Because it has a weight to it."

THE TRUE GENTLEMAN.

We believe that true gentlemen are confined to no walk or rank in life. The sturdy blacksmith with his dingy garments, his open, honest countenance begrimed with smut, and his rough, hard hand, scarred with service more honorable than that of war, has an immeasurably higher claim to that honorable name, than the shallow-pated fop who skips through college with kid gloves and a raton, cultivates the graces before the glass and the ladies, and takes his diploma with all his blushing honors thick on his vacant head. It is a false and contemptible notion that unless a man can boast a high descent, or roll majestically along in a coach emblazoned with arms, his name should be stricken from the list of gentlemen. Which class has, from time immemorial, conferred the brightest honors on the human race—the haughty aristocrat, who shrinks with strong convulsions from the touch of the honest poor man, and moves with steps that seem dainty of the soil it treads on, who claims no merit but nobility of soul? Whence come the great lights of the intellectual firmament—the stars that form the brilliant galaxy whose beams dazzle the eye of every beholder? In the vast majority of instances they have emerged to eminence from the chilling depth of obscurity, destitution and want. Whose voices are often raised in successful vindication of human rights, and float over mountain and plain, over ocean and land, till they vibrate on the remotest dweller in Christendom? Who are they that— "Pack bright honor from the pale-faced moon, Or life into the bottom of the deep. Where fathom line could never touch the ground, And drag up drowned honor by the locks?"

The scions of noble blood? The worshippers of Bacchus and Venus, who fritter away the hours granted by heaven for self improvement, in the study of the contemptible and puerile forms of fashion? No! they are men of low parentage—men who have buffeted the billows of fate without dependence, save upon the mercy of God and their own energies—the gentlemen of nature who have trodden under foot the "painted lizards" of society, and worked out their own distinction with an ardor that could not be quenched, and a perseverance that considered nothing done while any thing yet remained to be done.

SCIENCE ON FOOT.—A Norwegian has proposed to discover the sources of the Nile, alone and on foot. He is highly recommended by the Court of St. Petersburg as eminently qualified for the undertaking; being able to accomplish a degree every twelve hours, and abstain three days from food. He takes only a map, compass and axe, climbs mountains, swims rivers, and turns neither to the right nor to the left, trusting to his heels for deliverance from man and beast. Truly the mantle of Leda must have fallen on him; and with the endurance of a camel, we can conceive nothing further than the stomach of an ostrich, to digest the roots and leaves on which he must be obliged to subsist.

COST OF THE FEDERAL GOVERNMENT.—The new account of the Register of the Treasury states that, during the fifty-six years' existence of our Federal Government, the entire expenditures of that Government, excluding principal of public debt, have been a little under one thousand millions of dollars, which have been appropriated as follows:

For the Military Service	\$380,998,357
" Naval do	179,933,124
" Pensions,	54,012,485
Interest on Public Debt,	42,494,855
Total,	\$663,438,821
The balance has been expended as follows:	
Principal of Revolutionary Debts	
and Claims (est.) nearly	\$100,000,000
Civil List,	63,855,525
Foreign Intercourse,	36,166,868
Indian Department,	42,803,488
Miscellaneous	64,107,721
Total very nearly	\$306,933,702
Including payments for Indian lands,	
Including the purchase of Louisiana.	

ARTIFICIAL QUARTZ.—A communication was recently read before the French Academy of Science from M. Thibelen, mining engineer, and joint director of the royal manufactory of Sevres, announcing that he has succeeded in making an artificial quartz, equal in every respect to the natural crystal. This process is of great simplicity. It consists of the evaporation in damp air of silicic ether. The crystal thus obtained is very hard and transparent, and scratches glass. This discovery will give courage to those chemists who are of opinion that even the diamond may be artificially obtained.

A new invention has just appeared in England, called the "Satellite," or "Iron Slave." The machine is intended for agricultural purposes, such as ploughing, sowing, reaping, also for making canals, roads, and tunnels. It is a frame of iron, of 4 feet wide and twenty feet long, with a shaft of 7 feet long in front, and a shaft of 6 feet 6 inches long behind, with two broad wheels, and a steering wheel on the extreme end.

The editor of the Norwich Spectator says: "It's hard work to look at the sun without winking; but harder still to look at some of our young women without feeling inclined to wink."

JOHNATHAN SLICK ON BUSTLES.

In his celebrated work called "High Life in N. York," Jonathan Slick enlarges on the prominent fashion of the day, while giving an account of a "swarrey" or "conversatory" he attended at the splendid mansion of his cousin John. Speaking of his cousin's wife, he says:

"I looked at her pretty earnestly. I can tell you, and I do think she would have been a critter that John might be proud of, if it wasn't for that stuck up way she's got since she came down here to York. I never see a critter's back stuck up as her's was. F'rally thought she was getting the rickets, and I felt so anxious about it that I turned to cousin John afore I went up to speak to her, and sez I sort of low, 'Cousin John, how did your wife hurt her back so?—I declare it makes me feel awful to see what a lump she's got growing since she's cum away from Connecticut.' With that cousin John looked at her and larfed a little, but I could see he didn't feel just right, and arter a minute he said, sez he, 'Hush, cousin, you musn't speak so loud; it is true Mary has put on rather too much bustle, it's the fashion, you see.' I looked around, and true as you live there wasn't a gal in the room that hadn't her back a sticking out the same way! Such a set of hump-backed critters I never did put my eyes on; and yet they all stood about smiling and a talking to the fellers as if nothing ailed the poor things."

MASTER AND SCHOLAR.—A learned pedagogue at Nantucket who used every morning to read passages in the Bible, and expound the same as he proceeded, in order that by asking questions as to how much they remembered of his comments, he might ascertain who were the bright boys of his school. On one occasion he read from the book of Job thus:

"There was a man in the land of Uz, and his name was Job, who feared God, and eschewed evil." Eschewed evil; that is, he eschewed evil as I do tobacco—he would have nothing to do with it." With this very clear and forcible elucidation of the meaning of the word "eschew," he proceeded, until a number of verses were read and commented on in a similar clear and intelligible manner.

After a long interval, when the young mind had time to digest its food, the pedagogue called upon one of the younger boys and the following dialogue ensued:—"Who was the man who lived in Uz?" "Job." "Was he a good man?" "Yes." "What did he do?" "He chewed tobacco, when nobody else would have nothing to do with it!" was Bob Holmes' answer. The boy was permitted to take his seat.

DIFFERENT VIEW OF THE SAME SUBJECT.—English travellers complain that they are so much hurried in our hotels, and so little in our stage coaches. An Irish traveller took a different view of the case.—Honest Pat came in at 1 o'clock and was called up in half an hour. "And what will you charge for the bit of lodging?" "Twenty-five cents," was the reply. "And sure 'twas kind in ye to call me so airy—if I'd slept till morning, I'd not have the money to pay the bill."

POINT OF ORDER.—A debating society, in a town "Down East," one evening undertook to discuss the question, "whether intemperance or slavery is productive of the most evil in the U. States?" A worthy deacon, contending against the former, proposed to show its effect on its victims, "in eternity." "Stop, stop," cried the Chairman, "that's out of the U. States!"

AN INSINUATION.—An angel without money is not thought so much of now-a-days, as a devil with a bag full of guineas. We don't doubt that with a little stretch of the imagination, the devil, with that accompaniment, might be mistaken for the angel, by some of our nice young men.—MIRROR.

PASSING COMPLIMENTS.—A brazen-faced barrister, having failed in all his endeavors to confuse a young and handsome witness, at last said—"Miss, upon my word you are very pretty."

The young lady very promptly replied—"I would return the compliment, sir, if I were not on my oath."

HOW WOULD YOU LIKE IT?—An exchange paper submits the following:—"If our Creator should fashion the female race, henceforth, after the style of dromedaries, how would the fair sex like it?"

"Have you in your Album any original poetry?" asked one young lady of another. "No, but some of my friends have favored me with ORIGINAL SPELLING!"

ADVERTISEMENT.—Made their escape, a husband's affections: they disappeared immediately on seeing his wife with her hands and face unwashed at breakfast.

Noah says—"Taking a negro by the head because he refuses obedience is a seizure of wool for the non-payment of duties."

Why is a love letter like a lady when she blushes? Dy'e give it up! Because it is read with excitement.

There is something exceedingly beautiful in the subjoined from a poem by N. P. WILLIS, descriptive of a picture entitled "Psyche before the tribunal of Venus":

"Here lies Celestial music, when the master hand Touches it cunningly. It steals beneath The outward semblance, and to common sight Is an invisible and hidden thing; But when the lip is faded and the cheek Robbed of its daintiness, and when the form Matches the sense no more, and human love Falters in its idolatry, this spell Will hold its strength unbroken, and go on Stealing among the affections. Marvel not That Love leans sadly on his bended bow; He has found out the loveliness of mind, And he is spoilt for beauty. So 'twill be Ever—the glory of the human form Is but a perishing thing, and love will droop When its brief grace is faded. But the mind Perisheth not, and when the outward charm Has had its brief existence, it awakes, And is the lovelier that it slept so long."

AGRICULTURAL.

Fattening Animals.

There are some rules which may be advantageously adopted in feeding animals, which however obvious they may be, are too often passed over or neglected. Some of these will be specified; and

1st. *The preparation of food.* This should so be prepared that its nutritive properties may be all made available to the use of the animal, and not only so, but appropriated with the least possible expenditure of muscular energy. The ox that is obliged to wander over an acre to get the food he should find on two or three square rods; the horse that is two or three hours eating the course food he would swallow in fifteen minutes if the grain was ground, or the hay cut as it should be—the sheep that spends hours in making its way into a turnip, which if it was sliced, it would eat in as many minutes; the pig that eats raw potatoes or whole corn, when either cooked could be eaten in one quarter the time now used—may indeed fatten, but much less rapidly than if their food was given them in a proper manner. All food should be given a fattening animal in such a state, that as little time and labor as possible, on the part of the animal, shall be required in eating.

2d. *The food should be in abundance.* From the time the fattening process commences, until the animal is slaughtered, he should never be without food. Health and appetite are best prompted by change of food rather than by limiting the quantity. The animal that is stuffed and starved by turns may have streaked meat, but it will be made too slowly for the pleasure or profit of the good farmer.

3d. *The food should be given regularly.* This is one of the most essential points in feeding animals. If given irregularly the animal indeed consumes his food, but he soon acquires a restless disposition, is seasonably disturbed, or their quiet broken by uninvited invitation to eat.

4th. *The animal should not be needlessly intruded upon during the hours of feeding.* All creatures fatten much faster in the dark than in the light, a fact only to be accounted for by their great quiet.—Some disturbed at every appearance of their feeders, are never in that quiet state so necessary to the taking on of fat. It is surprising how readily any animal acquires habits of regularity in feeding, and how soon the influence of this is felt in the improvement of his constitution. When at the regular hour the pig has had his pudding, or the sheep its turnips, they compose themselves to rest. Those creatures that are the most irritable and impatient of restraint while feeding, such as turkeys and geese, are found to take on fat rapidly when confined in dark rooms, and only fed at stated hours by hand. There is no surer proof that a pig is doing well, than to see him eat his meal quickly and then retire to his bed, to sleep or cogitate until the hour of feeding returns. Animals while fattening should never be alarmed, never rapidly driven, never be fed at unreasonable hours, and above all things, never be allowed to want for food.—*Albany Cultivator.*

MORE ABOUT DRYING POTATOES.—A Glenburn Farmer says, in a letter to the editor of the Bangor Patriot, "Keep potatoes dry and they will not rot." We copy the following extract from his letter:

"I assume it to be a fact that the potato is not diseased. The tops of the potato have been killed extensively, the two past seasons, and, as a very natural consequence, the unripe, half-grown tubers, have rotted. The cause of the rot is fermentation. Prevent fermentation, and the frightful 'potato plague' is cured. This must be done by drying. Any farmer who has a rotting field of potatoes, may save them by digging and spreading them so thin as to dry the surface, and keep them dry until cold weather, and he can safely stow them away in the cellar. Drying any substance, as every one should know, will prevent fermentation. Fermentation in vegetable matters produces decomposition, and decomposition is rot."

IMPORTING ALPACHAS.—It is said that Ex-Governor Paine, of Vermont, has sent orders to South America for a number of Alpachas, with a view of naturalizing them, if possible, in that State.

IN CURING BEEF.—A farmer in the West says: "I have used saltpetre in place of saltpetre, and I never had water beef."

The Chambersburg Whig has received a beef which weighs seven pounds.