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POET'S CORNER.

LOVE UNREQUITED.

And is it just or kind, fair maid,
To break my heart for me?
And would you give me pain repaid
Than him I love and love?
Shall I be false to every feeling
To every plighted word and vow,
And with poor smiles my truth repaying,
Bestow this wedded heart on you?

I never loved but one—and given
And when a heart like mine is given
Unchangingly as this to heaven,
Before the sacred vow is taken,
With me the die cannot falter,
Sustained by truth our daughter stand!

1st Dist. Such love will perish,
time, or chance,
to cherish
endurance?

True devotion.
sweet emotion,
—the same, the same!

MISCELLANY.

THE SABBATH.—BY A CLERGYMAN.

It is also evident that the Sabbath exerts its salutary power by making the population acquainted with the being, perfections, and laws of God; with our relations to Him as his creatures, and our obligations to Him as moral, accountable subjects, and with our character as sinners, for whom His mercy has provided a Saviour; under whose government we live to be restrained from sin, and devoted to God, and fitted by [illegible] for the inheritance above.

It is the religious instruction and impression which the Sabbath imparts to the population of a nation, by the moral principle which it forms, by the conscience which it maintains, by the habits of method, cleanliness, and industry, it creates; by the [illegible] vigor it bestows on [illegible]; by the lengthened [illegible] it affords; by the [illegible] cheering hopes of [illegible] and favor of God which it [illegible] ensures—that the Sabbath is rendered the moral conservator of nations.

The omnipresent influence the Sabbath exerts however by no secret charm on compendious action, upon masses of unthinking minds; but by arresting the stream of worldly thoughts, interests, and affections, stopping the din of business, unlading the mind of its cares and responsibilities, and the body of its burdens, while God speaks to men, and they attend and hear and fear, and learn to do His will.

You might as well put out the sun, and think to enlighten the world with tapers—destroy the attraction of gravity, and think to wield the universe by human powers—as to extinguish the moral illumination of the Sabbath, and break this glorious mainspring of the moral government of God.

NATIONAL INFLUENCE OF THE BIBLE.—What spectacle can imagination paint, more sublime, than that of a great nation, destined to increase by untold millions, all instructed from childhood in the language and spirit of the Bible; all taught to reverence and obey its Divine Author, and love their neighbor as themselves? And can he be a good citizen, who would in any way hinder such a result—who would not inculcate upon the young and rising millions the sacred volume? Infinite Wisdom has ordained, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way." "Search the Scriptures, for in them ye think ye have eternal life." And can he be a good subject of human government, who would despise this injunction of the King of Kings? Infinite intelligence has testified, the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the judgments of the Lord are true, and righteous altogether; more to be desired are they than gold, yea, than much fine gold." These sentiments are corroborated by the experience and testimony of enlightened millions in both worlds. Who, then, that it loves his country, his children, or his great benefactor, would not, in every step of education, inculcate those everlasting truths which thus impart light, freedom, purity, and joy; which make good citizens, both here and hereafter; and which, in the sight of Heaven, are more precious to man than mountains of gold!

Ought not all the children and youth of a nation acknowledging the divine authority of the Bible, to be trained under such influences? What a change would soon appear on the face of society? What gladdening multitudes of noble and generous minds would be raised up to adorn every profession and every department of life! The God of nations would then be our defence. He would "restore our judges as at the first, and our counsellors as at the beginning." And our glorious Republic, founded upon a ROCK, and extending and rising above the mountains, and peopling the farther west with happy millions, and sustaining every where the hallowed temples and ennobling institutions of science and religion, would look forth, in moral grandeur and beauty, the admiration and joy of the whole earth.

Easton Star.

DEVOTED TO POLITICS, GENERAL NEWS, ADVERTISING, ETC.

Volume 4—No. 6. EASTON, TUESDAY, MAY 21, 1844. Whole No. 162.

A ROMANCING LETTER.—Long John Wentworth is determined to amuse his constituents and in a late letter presents them with a ludicrous picture of Fashionables in Washington:—

"I do not know that I have told you the short hand way of visiting practised here, and especially the great number a new Congressman receives. He will be astonished at the number of cards he will find on the parlor table for him. The first thought that occurs to him is, that he must have been in when so many called, and why did not the servant tell him. Those thoughts will disappear when he will find no man has been at the house, at all. This is accounted for on the short hand principle of visiting, which is this:—A man sits in his room writing a letter as I now am, and while he is at work at home, a negro boy is out leaving cards to such as he pleases to send them. He and he [illegible] turned as I the great men visit and are visited without losing time—when one visits another in person and finds him absent, he leaves his card with [illegible] in one corner (proper person.) This leaves the inference that he called on business. But the social visits are all made by a negro boy with cards.

As a take off to the cold formality, the western new members have carried the joke still further, and have large cards with the picture of a splendid dinner table, groaning under the weight of turkies, quails, oysters, pies, wines, &c. &c., engraved upon them. These they send about and take admirably well, and rumor says, in former days this western fashion was introduced into the most fashionable circles in the city of New York. Thus if A. sends B. a card, for a visit, B. sends back his for a dinner. This, you see, is saving expense as well as time. Yesterday and to-day some improvements have been made. Night before last, a large party, a lady of excellent talent, was heard to say she was fond of riding in cabs. So up to this hour honorable gentlemen are sending her their cards with the picture of a beautiful cab and horse upon it. To each she sends back her card, which is as much as to say, "I fancy myself riding in a cab with you."

One more observation of the fashion here. By every man's plate is a glass bowl, about the size of those we eat pudding and milk out when at home. In each of these there is about a tumbler of water and a bit of lemon, about the size of a good whiskey punch. Now what are these for? For nothing but to wet your lips with, so as to keep them clean and give them good flavor. Some of our plain republicans will say this is worse than the cards. Not long since, a gentleman, unacquainted with the custom, took his bowl and began to drink, and not finding it palatable, he called, "*Waiter curse your lemonade, put some sugar in it.* The negro laughed, his neighbors laughed, and finally the whole table was in a roar, and he cleared for the bar room."

THE PIG, THEN PUPPY.

When I first commenced preaching, an old minister told me the following story, which has been of use to me. It may be of use to others. In years past and gone, lived an old Baptist minister by the name of Place. He had more than a common "gift of the gab," and was very desirous of pleasing his hearers. An old brother, by the name of Winsor, was fond of the company of Elder Place, and used to fetch and carry him on his preaching tours. On one occasion, as Elder Place came near the place of his appointment, he asked brother Winsor what the people generally believed where he was going to preach. The brother told him that it was none of his business, but it was his duty to preach what he believed himself. But Elder Place made inquiries and found the people were mostly Universalists; so he preached that which would not hurt any Universalist. On their way home, brother Winsor said to Elder Place he would tell him a short story, as follows:

On a certain holiday, a man of good property wished to give the minister a pig. He caught a pig, tied his legs, put him in a basket, covered him up, directed his negro boy to carry him to the minister, and tell the minister that he might kill it and eat, or he might raise it. The black boy on his way stopped to see the military parade, and some young men, wishing to have a joke, slipped out the pig and put in a puppy. The boy went to the minister's house with the puppy, and did his errand to the minister, saying that his master had sent him a present, that he might kill it and eat it, or he might raise it.

On the minister opening the basket and seeing the puppy, he says to the boy, 'does your master wish to insult me? I do not wish to raise a dog, neither do I wish to eat a puppy." The black boy looked at the puppy, started and told the minister, "he be a pig when I started with him."

On his way home he sat down his basket, and the young men drew off the attention of the boy, while they slipped out the puppy and put in the pig again. When the boy got home, his master asked him how the minister liked his present. The boy says, "he no like it; when I got there he turn into a puppy." The man opened the basket, and lo! the pig was there. The boy looked at the pig, started again, and said, "well, if you be a pig when you mind [illegible] and carry you no more." [illegible] ministers. There [illegible] is something [illegible] just to suit [illegible]

MARRIED, [illegible] We give [illegible] one carpenter employed [illegible] A barrel [illegible] box 24 inches [illegible] Half bushel. A box 12 inches [illegible] 11 2-10 inches wide, and 8 deep, will hold just half a bushel.

Peck. A box 8 inches by 8 1-10 square, and inches deep, is a peck.

Half a peck is 8 inches by 8 inches square; and 4 2-10 inches deep, or 268 8-10 cubic inches.

Half gallon. This contains 134 2-10 cubic inches. A box 7 inches, by 4 8-10 inches deep, has just that quantity.

Quart, 4 inches by 4 inches, 4 2-10 deep.

VARIETY.

THE DYING WISH.—A little Sunday school girl when dying, wished her mother to put no roses round her head in the coffin, and on being asked why not, said, "Because Christ's head was crowned with thorns."—This beautiful thought has been versified by James Montgomery, Esq.

"Mamma," a little maiden said,
Almost with her expiring sigh,
"Put no sweet roses round my head,
When in my coffin drest I lie."
"Why not, my dear," the mother cried—
"What flowers so well a corpse adorns?"
Mamma, the innocent replied,
They crowned our Saviour's head with thorns.

The Fruits of Whiggery—Laconic.—A highly respectable farmer brought his wheat as usual to market the present week, for which he had the great satisfaction of receiving two cents per bushel *less* than the past year; and further illustrated Whig principles by paying about 40 per cent. higher than heretofore, upon his Cotton goods purchases, and other necessaries of life. This powerful argument performed a miracle; the Whig sufferer made this powerful and laconic speech: "If this is the result of Whig principles I am done with it." *Farmers pause and reflect!*

Judge and Jury.—An upright and able Chief Justice was constrained thus to address a Mississippi Jury, lately:—

"Gentlemen of the Jury, in this case, the counsel on both sides are unintelligible; the witnessess on both sides are incredible—and the plaintiff and defendant are both such desperate character, that to me, it is indifferent which way you give the verdict."

The way to get up a Large Convention. It is said that $13,000 were raised in Boston among the manufacturers to fit out delegates to the Baltimore Whig Convention. New suits of clothes were in many instances purchased, and money sufficient to pay the expenses to and fro given to delegates.—We heard that one of the delegates, who hailed from Vermont, pawned his new broad cloth, "evergreen and all," for ten dollars, and a calico long tail with which he attended the Convention.—*Plebeian.*

LOVE AND LIGHTNING.

A lady, who her love had sold,
Ask'd if a reason could be told
Why wedding rings were made of gold?
I ventured thus t' instruct her:
Love, ma'am, and lightning are the same—
On Earth they glance, from Heaven they came;
Love is the soul's electric flame,
And *gold* its best *conductor*.

An excellent rule for living happy in society is never to concern one's self with the affairs of others, unless they desire it. Under pretence of being useful, people often show more curiosity than kindness.

"My 'spected breden," said a venerable looking preacher of the Ethiopean race, "blessed am dey dat 'spects nuttin, for dey aint to be disappointed."

Whig Principles.—"What are your principles?" enquired a democrat of a whig. "I can't speak but I can sing them if some one will pitch the tune of the "little pig's tail," was the reply.

"I understand," said a deacon to his neighbor, "That you are becoming a hard drinker." "That is a slander," replied the neighbor, "for no man can drink easier."

Eating one's meat with a silver fork, while the butcher's bill has not been paid, is called genteel.

"Now that you are on my *side*, I hope you may stick to me," as the patient said to the strengthening plaster.

"He is too big for his business," as the lady said to the sweep, who was stuck fast in the chimney.

A Fireman's Toast.—The ladies. The only *incendiaries* who kindle a *flame* which *water* will not extinguish.

Deferred Items from late Foreign News.

IRELAND.

STATE PROSECUTIONS.—Monday being the first day of Easter Term, the vicinity of the law court crowded by an expectant multitude, who were on the tiptoe of expectation to learn the sentences [illegible] victed conspirators in the late [illegible] They were, however, [illegible] Court, we [illegible] the service [illegible] a journal [illegible] which [illegible] to [illegible] part of the jury roll—the misnomer of Mr. John Mason Rigby—the carrying of the trial beyond Hilary Term, and what is most strongly urged, the misdirection of the learned judge in summing up the evidence.

THE GREAT REPEAL DINNER AT CORK.—The grand banquet to Mr. O'Connell, given by the inhabitants of Cork, took place on Monday, the 7th inst. Upwards of 800 persons were present, and Mr. Smith O'Brien, M. P., from Limerick, presided. The speech of Mr. O'Connell was the principal event of the evening, from its containing a variety of allusions to the sentence expected to be passed upon him. Speaking of the splendor of the demonstration, he said:

No man who ever stood upon the threshhold of a prison received such a compliment. (Hear, hear, and cheers.) No man who ever stood on the steps of a throne was honored as I have been honored, tho' on the threshold of a prison; but I would not change that prison, with the compliment, for the throne of any monarchy in the universal world. * * * * What crime have I committed? (Loud cries of "None.") I declare to Heaven I do not know. I believe Chief Justice Pennefather does not know, nor am I aware that the sagacious jury knew what crime they convicted me on. I repeat I am not aware of the crime, but I am sure of this, that if it was to be committed over again, I am the boy for it. (Great cheering.) I have done nothing of which I am ashamed before man, or tremble for before my God.

Another reference to his sentence elicited tremendous applause—

I am advanced in life—the prison may terminate my existence—(Sensation, and cries of "God forbid.") I am not shrinking from the dungeon. (Cheers.) I do not speak in a whining or pitiful manner; but I do trust that my last moments will be enlivened by the reflection that I should have lived longer had I not loved Ireland so intensely. (Loud cheers.)

PROPER DEPTH OF SEED.

Various experiments have been tried, to determine the proper depth at which seed should be put. The following is the result of an experiment with maize or Indian corn.

That which was planted at the depth of

No. 1.	1	inch	came up in	8 days.
2.	1	"	"	9 "
3.	2	"	"	10 "
4.	2	"	"	11 "
5.	3	"	"	12 "
6.	3	"	"	13 "
7.	4	"	"	13 "
8.	4	"	"	— "
9.	5	"	"	— "
10.	4	"	"	17 "
11.	6	"	"	— "

The Nos. 8, 9, 11, were dug up after 22 days, and it was found that No. 8, had an inch more to grow to reach the surface of the earth. Nos. 9 and 11 had just sprouted, and were short, and three inches below the surface. No 10 came up in 17½ days, but the tender leaf remained only 6 days green, and then withered. There is no experiment which shows more clearly the advantage of a shallow planting in a soil not too loose and trodden down, than this. The more shallow the seed was covered with earth, the more rapidly the sprout made its appearance, and the stronger afterwards the stalk. The deeper the seed lay the longer it remained before it came to surface. Four inches was too deep for the maize, and must therefore be for yet smal-smalier grain kernels.

Petri gives an experiment made on rye, with the following effects. The first column shows the depth at which the seed was put; the second the number of days that elapsed before it appeared above ground; the third, the number of plants that came up:

Depth.	*Appeared.*	*No. Plants.*
½ inch	11 days	7-8
1 "	21 "	all
2 inches	18 "	7-8
3 "	20 "	3-4
4 "	21 "	1-2
5 "	22 "	3-8
6 "	23 "	1-8

The root stock forms itself next below the surface of the ground, and if we place the grain deep, it must first put its sprouts to the surface, and form its side branches in a nearer connexion with the air.—We never find that the sucker-roots are ranged from below to above, but the contrary.

From the experiments of Ugazy, who tried seventy-six, with different grains, it is clear that shallow sowing, if the seed is only so far covered as to sprout, and the germ is protected from immediate contact [illegible] is preferable to laying the seed [illegible] because it springs up quicker, and [illegible] stronger growth, and has earlier [illegible] *Farmer's Economy of Farming.*

POLITICAL.

From the *New England Democrat.*

CLAY'S DECLARATION ON THE SUBJECT OF SLAVERY.

The papers opposed to the election of Henry Clay to the Presidency have very generally published the following declaration made by Mr. Clay when Speaker of the House of Representatives—as reported in the National Intelligencer, in 1820—viz:

"*If gentlemen will not permit us to have* BLACK SLAVES, *they* MUST LET US HAVE WHITE ONES, *for we cannot* CUT OUR FIREWOOD, AND BLACK OUR SHOES, and have OUR WIVES and DAUGHTERS WORK in THE KITCHEN."

But the whig press have been taken to pronounce the extract false. To substantiate the fact that Clay uttered the words quoted, a gentleman at Washington has forwarded to the editor of the "Chronicle" of this city, the following certificate, which we copy from that paper:

CERTIFICATE.

"The undersigned certify that the following is a true and correct statement and quotation, as appeared in the speech of Mr. Rich, of Vermont, as reported in the National Intelligencer of July 1, 1820.

Mr. R. is there reported to have said—

"I have there, by the successful influence of my example, taught my sons to cultivate the earth, while my daughters have been instructed in the manufacture of clothing for themselves and brothers, extending even to those I have now the honor to wear; and in the useful labors of the kitchen."

Mr. R. here says in a note:

'When this subject was under consideration at the last session, the honorable [Mr. Clay] remarked to the following effect.'

"If gentlemen will not allow us to have black slaves, they must let us have white ones; for we cannot cut our firewood, and black our shoes, and have our wives and daughters work in the kitchen."

Library of House of Representatives, April 10, 1844.

(*Signed*) Sam'l. Simmons, of Connecticut.
Andrew Kennedy, of Indiana.
John P. Hale, of N. Hampshire.
Moses G. Leonard, of N. York.
Thomas J. Henly, of Indiana.

TARIFF FACTS!!—FROM THE BOOK.

The average *exports* of the United States, under the PROTECTIVE Tariff, for the nine years preceding the Compromise, were $57,399,945 per annum. While during the period of reduced and reducing duties, it was $96,447,795; being a *gain* of $37,646,855 per year. Let farmers who make, and sailors who carry produce remember this.

The duty on the *calicoes* used by the poor is 180 per cent. Let the poor remember this.

The duty on flannels for the rich is but 40 per cent: on flannels for the poor 100 per cent.

The duty on "*gold end cambrics*" is 36 per cent; on "stripe shirting" 65 per cent.

The duty on *gold* chains for dandies is but 7 per cent; on *iron* chains for farmers, 30 per cent.

The duty on window glass ranges from 94 to 178 per cent, with an average of more than 150 per cent. Is not *light* heavily taxed?

Implements of husbandry are taxed from 75 to 150 per cent; so of every dollar paid by a farmer for such articles, nearly 50 cents are extorted from him, to enrich the already rich manufacturer.

Let farmers remember that when they spend a dollar for farming utensils that they pay half a dollar for the article itself, 10 cents for the support of government, and 40 cents to gloat the rich beggars of the North. This is no fiction.

Raw iron pays a duty of 112 per cent.—Who uses iron? or rather who does NOT use it? Let them remember they pay double its worth.

The duty on certain descriptions of goods ranges from 60 to 150 per cent; making the article at least *twice* its natural price.

Salt [*we wish every one who uses salt* to note this fact!]—salt is taxed 133 per cent. extorting more than double its actual cost from the consumer (and every person is such) in order to enable our *salt boilers* to make their yearly dividend of 80 per cent!

The duty on anvils is 70 per cent. Let mechanics remember it.

The duty on iron in small bars, 240 per cent. One price for the article itself, and two prices and a half for the protection of the American manufacturer.

The duty on Irons for Tailors and Hatters, 140 per cent. This is *protecting* mechanics!

The duty on iron wire is 230 per cent.

The rise in the price of hardware has been 10 per cent, since last spring. Who pays it?

The rise in the price of Woollens has been 20 per cent. Who pays it.

The rise in the price of Cotton Goods has been 30 per cent. Who pays it?

These are a few *facts* connected with the present Tariff. More are forthcoming. Repeal is the word—repeal is the remedy.—*Frederick Republican Recorder.*

CLAY AND ADAMS.—At the time when the Presidential election went to the House of Representatives, the Legislature of Kentucky by a vote of 69 to 21, requested the members of Congress from that state to vote for Andrew Jackson, and they declared that he was the choice of the people of Kentucky, by a vote of 72 to 21. The House adopted the same resolution by a satisfactory majority, and it was well known that such was the will of the people; for no Adams [illegible] was in Kentucky at all, [illegible] the [illegible] section of country [illegible] voted for Adams [illegible] the [illegible] delegation to follow [illegible] track. This was afterwards construed [illegible] might be made Secretary of State and [illegible] placed in the office of safe precedent for [illegible] as follows: however that this was not correct. Soaps, &c. at all reprehensible thus to sell electors for a price, and that Henry Clay is a pure, trustworthy immaculate politician!—What Kentucky thought of the matter at the time, may be estimated from the fact that in 1828, it gave a majority in favor of Jackson, and against the Clay and Adams coalition, of 7904 votes.

The charge of corruption in this matter, it should be remembered, was made before the treachery had been consummated. If Henry Clay acted conscientiously in betraying Kentucky by his vote for Adams, a man too with whom he had an adjourned question of veracity, as to affairs at Ghent, it was in his power to have proved that conscience alone, impelled him, by a refusal of the reward which every one knew was to be the compensation for his conduct. Had he rejected the office, then something might have been said on his behalf. But he pocketed the fee, and his colleagues confessed that it was for this fee, that the vote had been given to Adams. There never was a plainer case.—*Pennsylvanian.*

Whig Principles; or the

Coon Dissected.

[EXTRACT from DR. DUNCAN'S SPEECH.]

I find (said Mr. D.) this animal to contain within the cavity of its abdomen, all the leading principles of the Federal party. The measures which have ever distinguished them as a party, and the names they have assumed at different times for political effect. The characters, initials, and hieroglyphics, demonstrating modern Whig principles, measures, and names, are Greek; from which it would appear that this same old coon lived in the days of the Grecian republics, three thousand years ago. I have deciphered and translated the Greek characters, and have supplied their place with the English translation; and, when thus translated, the following result appears, viz: In the heart of this coon—which may not only be regarded to some extent the seat of life, but also the seat of good and evil passions—the word "tory" is plainly and distinctly written. On the right lobe of the lungs is written "national bank," and the left, "old federalism" all within the cavity of the throax. Below the Diaphragm, and within the cavity of the abdomen, we find the balance of the Whig principles; measures and names, distinctly marked, beginning with the pancreas, and descending through the whole line of the abdominal contents. To save the time of anatomical demonstration, I will merely name at present, the whig principles and names as I have them disclosed in the bowels of this beast; and, for the benefit of all my readers, I will procure a cut, to accompany my speech in pamphlet form, which will give them an ocular demonstration of whig principles, which it has so long been the effort of the party to conceal from the "*public eye.*" But to progress, on one organ is marked "Hartford convention;" on another, "protective tariff;" on another, "assumption of the State debts," on another, "distribution of the proceeds of the public lands," on another, "the rich and well-born should govern;" on another, "let the government take care of the rich, and the rich will take care of the poor." So much for whig principles. Now for the different names which the whig party have assumed for the purposes of political effect and political deception. Here they are to be found in the bowels of this same old coon—federal party, anti-war party, bank party, Adams party, Clay party, national republican party, antimasonic party, log cabin party, hard cider party, Tippecanoe party, corn dodger party, abolition party, and, in the tail end of the coon, we find the last name—whig party.

I have examined the brain of this animal with great care, but I can find neither characters nor hieroglyphics, ancient or modern, which can guide me to any conclusion other than that, like most of those who make it an object of adoration, it (the brain) is of small quantity and of poor quality.

But, sir, these are not all the advantages and discoveries I have drawn from the anatomical examination I have made and thus disclosed in this "*same old coon*;" I perceive very distinctly, by the disordered state of the various organs which I have examined, that they plainly predict the entire overthrow of the federal party; and, with their overthrow, the downfall of all their high-toned federal measures. Their fate seems to be as distinctly marked in the entrails of this animal of whig adoration, as was the fate of Belshazzar upon the wall of his palace chamber; and all the terror that seized him, now shakes them.

"We have lost," said a gentleman at the table of the late Dr. Pearce, Dean of Ely, "no less than six eminent barristers in as many months." The Dean who was quite deaf, rose as his friend finished his remark, and gave the company grace: "For this and every other mercy, the Lord's name be praised." The effect was irresistible.

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