EASTON GAZETTE.

WHERE THE PRESS IS FREE—"Literature well or ill-conducted is the Great Engine by which all Popular States must ultimately be supported or overthrown—RELIGION purifies the Heart and teaches us our Duty—Morality refines the Manners—Agriculture makes us Rich, and Politics provides for the enjoyment of all."

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From the N. Orleans Picayune.

A WEDDING AND A FUNERAL.

In epidemical seasons in this city, death deals his blows so quickly about—his victims are so numerous, so promiscuous, that people of the most tender sympathies and finest feeling acquire a kind of mechanical indifference for those who fall beneath the destroyer's stroke. A stoicism imperceptibly grows on them, which seems to benumb their nature, and day after day they see the young, the old, the good and the beautiful pass into the grave unwept, unnoticed, and perhaps unknown. This coldness of manner and callousness of mind is, however, but apparent, not real; for beneath this listless exterior there are hearts that throb responsively to the finest feelings of our nature—minds that are attuned to pity's tenderest strains. The fact is, that at such a season our citizens are so unceasingly occupied in ministering to the sick, watching over the dying, or burying the dead, that the *forms* of grief are dispensed with, and however poignantly the heart may feel, but few put on the trappings and the suits of woe to attest their sorrow. There are many who at such times die here friendless, unrecognized strangers, they poor souls, are seat unceremoniously to the grave indeed We saw a strong illustration of this during the fever season last year. It made a deep impression on out mind, and has since been on our memory.

Passing a fashionable boarding-house at the corner of C—— street, at the period we speak of we saw four or five carriages drive briskly up to the door. In a moment the carriage doors were thrown open, and in the next, sylph-like ladies arrayed in robes "whiter than new snow upon a raven's back," were seen, assisted by fashionable looking men to emerge from them. They were a wedding party—a merry, joyous, happy group, and among them the fair bride and bridegoom were conspicuous—she, for her youth and her beauty, to which an additional charm was lent by the blush of maiden modesty which the scene of the morning had summoned to her cheek; he for the adoration with which he regarded his prize as he led her, for the first time, as his wife into the house' We could *see* him say—

"She is mine own,
And as rich in having such a jewel,
As twenty seas, if all their sands were pearl
The water nectar, and the rocks pure gold."

We had time to reflect but for a moment on the happy days which that couple seemed destined to enjoy, when the noise of hearse, as it lumbered along making the very paving stones moan passing over them, broke in upon our revery, and, as if to strengthen the contrast, it stopped at the very door of the fashionable boarding house into which the gay wedding party had passed but a few minutes before! We thought it strange—inexplicable! that death and Hymen should at the same time, have taken up their abode in the same quarters. But so it was, for before we had more than a moment's time for reflection, a plain painted coffin was borne out on the shoulders of the driver and a colored servant, and placed in the hearse; the sound which it made as it was laid down told of its being tenanted.

The driver mounted his seat and drove on to the grave yard as methodically as the hands of the Cathedral clock perform their evolutions. Our curiosity was excited to a high pitch of interest; life and death, pleasure and pain seemed to approximate so closely, without coming in contact with one another. We were resolved to have explained to us these two antipodeal and quickly shifting pictures in the panorama of life. With this view we beckoned the colored waiter to us who assisted to carry out the corpse and by way of developing his bump of communicativeness we put a dollar in his hand. He bowed most obsequiously and we commenced:

'Tell me,' we said 'was that a wedding party that went into your mistress' house?'

'Es, sar' he replied, and before we had time to ask him another question he continued, "Misser L—— jes got married to Miss P——, O, I tells you what it is, massa, dey lubs one another like ebery ting; and——'

'That will do,' said we, cutting him off in the middle of a sentence, as we were not then prepared to listen to a memoir of the happy couple's life. 'But now,' we added, 'tell us who was that whose corpse you just carried out, and has since gone unattended to the grave?'

'Why he be 24'—(naming him after the room in which he slept.)

'Well, but what was his name? his business? where did he come from?

'Wall now, massa,' said the negro, scratching his woolly head, 'dar you bodder me. All me knows on him is dat he was 24—dats wot we calls him, 'cause him slept dar: he took de yallar fever yesterday, and died yesterday mornin' ob black vomit.'

'Does your mistress know nothing of him?' said we.

'Nuffin, no how,' said the negro' "cause he paid his board in advance, and missus never called him nuffin but 24.—He didn't know nobody, and nobody didn't know him.'

We had now heard enough to explain the strange and singular circumstance of a wedding party going to, and a corpse going from, the same house at almost the same moment

That night No. 24 slept in a nameless grave! that night the sound of revelry was loud in the boarding house at the corner of C—— street!

"Music arose with its voluptuous swel';
Soft eyes look'd love to eyes which spake again,
And all went merry as a marriage bell."

Extract of a letter dated

LONDON, Sept. 23, 1842.

COMPLIMENTS TO BROTHER JONATHAN. —A few weeks ago, at a court which sat at Preston, in Lancashire, (old England) a young man, a dyer by trade, was tried for the offence of stealing some patterns of printed goods from his employer, intending, as he declared, carrying them with him to America, where he wished to set up business for himself.—He was convicted, and had to smart for his speculative turn with a rather long sentence, in pronouncing which, the learned Judge presiding, (Mr. Justice Marshall)' addressing the prisoner, concluded in these terms: "You meant, as you state, to take them to America—in my opinion the most rascally nation in the world, *for they don't pay my dividends.*"

GOOD IDEA.

The New Orleans Picayune, in some very wholesome remarks, gives the following advice:

"Pause ere you ridicule a man for his opinions, particularly upon religious points. The man who truly believes, is not to be laughed at, while the lunatic is only to be pitied, and the hypocrite despised—neither are to be ridiculed.—Touching other points be very sure that your own judgment is sound, before you indulge satirical humor upon the opinion of another man; for the humblest of us are apt to think ourselves wiser than we are, and the best of us may be mistaken."

AMERICAN PROVISIONS IN ENGLAND.

Since the passage of the new "British Revenue Bill." American salt provisions have been imported into England to some extent, which has entered largely into the consumption of the labouring classes before deprived, in a great measure, of such food. The annexed extract from the latest Liverpool European, [received per steamer Britannia] on the subject, is of interest to our farmers and packers; to whose attention we also commend the letter below, from a respectable Liverpool house to a house in Cincinnati, on the proper mode of curing meat, particularly in the West, for the English market:

FOREIGN PROVISIONS.—Somewhat of a 'sensation was produced in the neighborhood of Chard, by the introduction of American pork and beef, retailed at from 3 1-2d to 4 1 2d per lb. The anxiety manifested by the people to obtain cheap food was not slow in manifesting itself, and the first consignment of pork was cleared in a few hours, more being expected. The importation of meat excites a good deal of alarm among the graziers, who anticipate, in consequence, a serious depreciation in prices: for, if provisions are rendered at such low rates now in anticipation of the reduction of import duty, which comes into operation on the 10th inst. they will be considerably lower after that time. The quality of the American barelled provisions is pronounced to be excellent.

REDUCING PRICES.—The proprietors of the Waverly House, New York, have reduced the price of board in their establishment one third less, in consequence of the low price of provisions and the great economical reform which is taking place in society.

Interdicted Marriages.—The Synod of New Jersey convened in the First Presbyterian Church at Elizabethtown, on Tuesday last. Among other interesting matters brought before the meeting, was a resolution from the Elizabethtown Presbytery, requesting the Synod to call upon the General Assembly, at its next meeting, to take the constitutional steps to rescind the rule forbidding a man to marry his deceased wife's sister.

THE ELECTIONS.—The election news is generally unfavorable to the Whigs, but that party does not seem to despond. They are looking ahead to a grand rally in 1844 in favor of Harry of the West, that will completely throw the log cabin, hard cider and coon skin excitement in the shade. It is too soon yet to speculate upon the result; but we do hope for the good of the country, that a settled policy will be pursued upon the subject of the tariff. We believe that the interest of the country would be better promoted by adheing to a law containing some objectionable provisions, than by a wavering and vacillating policy, which leaves every thing unstable & unsettled. Another thing we hope for the good of the country, that she will never be cursed with another such a President as John Tyler. Let us have either a true Whig or true Loco Foco, and not something between, sustained by neither and despised by both.—Cambridge (Md) Chronicle.

From the Lexington Observer of Oct. 15.

MR. CLAY'S SPEECH,

AND OCCURRENCIES ON THE DELIVERY OF AN ABOLITION PETITION TO HIM AT RICHMOND, INDIANA.

On the first of October, 1842, Mr. Clay being on his way from Dayton, in Ohio, to Indianapolis, the Seat of Government of the State of Indiana, to which he had been previously invited, stopped at Richmond, a flourishing town in that State, where a vast multitude amounting to fifteen or twenty thousand had assembled to meet him, and greet and welcome his arrival among them. After taking some refreshment, he repaired to a stand provided for the occasion, from which he addressed the immense assemblage, in his accustomed manner, on the public topics of the day. It is not intended to report any part of that Speech, which was received with enthusiastic applause. After its close Mr. Clay was informed that a Mr. Mendenhall was present and desirous of presenting a petition to him, and he was requested for that purpose to ascend the stand. He did so, and delivered the petition to Mr. Clay. He handed it to a friend who read it aloud to Mr. Clay, and to the assembly. The petition prayed, or requested that Mr. Clay would forthwith liberate all his slaves, unjustly, as it is alleged, held in bondage, and placed the application principally on the ground that by the Declaration of American Independence, it is declared "that all men are created equal, that they are endowed by their Creator with certain unalienable rights," &c.

After the reading of the petition, the assembly manifested great sensation some cried out pull him (Mr. Mendenhall) down, and a high degree of excitement, of anger, and of indignation were kindling against him. The slightest manifestation of displeasure on the part of Mr. Clay, might have exposed Mr. Mendenhall to great personal danger. But Mr. Clay rose, with perfect calmness and composure, and first addressed the multitude, in a strain of persuasion and entreaty. He hoped that Mr. M. might be treated with the greatest forbearance and respect. He assured his fellow citizens there collected, that the presentation of the petition had not occasioned him the slightest pain, nor excited one solitary disagreeable emotion. If it were to be presented to him, he preferred that it should be done in the face of this vast and respectable assemblage. He thought he could give it such an answer as became him and the subject of which it treated. At all events, he entreated and beseeched his fellow citizens, for their sake, for his country's sake, for his sake, to offer no disrespect, no indignity, no violence, in word or deed, to Mr. Mendenhall.

This appearing to compose the assembly. Mr. Clay bowed to Mr. Mendenhall, and addressing him, said:

I will now, Sir, make to you and to this petition, such a response as becomes me. Allow me to say, that I think you have not conformed to the independent character of an American Citizen, in presenting a *petition* to *me*. I am, like yourself, but a private citizen. A petition as the term implies, generally proceeds from an inferior in power, or station, to a superior; but between us there is entire equality. And what are, the circumstances under which you have chosen to offer it? I am a total stranger, passing through your State, on my way to its capital, in consequence of an invitation with which I have been honored to visit, to exchange friendly salutations with such of my fellow citizens of Indiana as think proper to meet me, and to accept of their hospitality. Anxious as I am to see them and to view the parts of this State which I have never seen, I came here with hesitation and reluctance, because I apprehended that the motives of my journey might be misconceived and perverted. But when the fulfillment of an old promise to visit Indianapolis was insisted upon, I yielded to the solicitations of friends and have presented myself among you.

Such is the occasion which has been deliberately selected for tendering this petition to me. I am advanced in years, and neither myself nor the place of my residence is altogether unknown to the world. You might, at any time within these last 20 or 30 years, have presented your petition to me Ashland. If you had gone there for that purpose, you should have been received and treated with perfect respect and liberal hospitality.

Now, Mr. Mendenhall, let us reverse conditions, and suppose you had been invited to Kentucky to partake of its hospitality; and that previous to your arrival, I had employed such means as I understand have been used to get up this petition, to obtain the signatures of citizens of that State to a petition, to present to you, to relinquish your farm and other property, what would you have thought of such a proceeding? Would you have deemed it courteous and according to the rites of hospitality?

I know well that you and those who think with you, controvert the legitimacy of slavery, and deny the right of property in slaves. But the law in my State and other States has otherwise ordained. The law may be wrong, in your opinion, and ought to be repealed; but, then, you and your associates are not the law makers for us, and unless you can show some authority to nullify our laws we must continue to respect them. Until the law is repealed, we must be excused for asserting the rights—aye, the property in slaves—which it sanctions, authorises, and vindicates.

And who are the petitioners whose organ you assume to be? I have no doubt that many of them are worthy, amiable and humane persons who, by erroneous representations, have been induced inconsiderately to affix their signatures to this petition, and that they will deeply regret it. Others, and not a few I am told, are free blacks, men women and children, who have been artfully deceived and imposed upon. A very large portion, I have been credibly informed, are the political opponents of the party to which I belong—Democrats, as they most undeservedly call themselves, who have eagerly seized this opportunity to wound, as they imagined, my feelings, and to aid the cause to which they are attached. In other quarters of the Union, democrats claim to be the exclusive champions of Southern interests, the only safe defenders of the rights in slave property, and unjustly accuse us Whigs with abolition designs, wholly incompatible with its security.—What ought these distant democrats to think of the course of the friends here who have united in this petition?

And what is the foundation of this appeal to me in Indiana to liberate the slaves under my care in Kentucky? It is a general declaration in the act announcing to the world the Independence of the Thirteen American Colonies, that all men are created equal. Now, as an abstract principle, there is no doubt of the truth of that declaration; and it is desirable in the original construction of Society, and in organization, and organized Societies, to keep it in view as a great fundamental principle. But, then, I apprehend that in no Society that ever did exist, or ever shall be formed, was or can the equality asserted among the members of the human race, be practically enforced and carried out There are portions of it, large portions, women, minors, insane, culprits, transient sojourners, that will always probably remain subject to the government of another portion of the community.

That declaration, whatever may be the extent of its import, was made by the delegations of the thirteen States. In most of them slavery existed, and had long existed, and was established by law. It was introduced and forced upon the Colonies by the paramount law of England. Do you believe that in making that declaration, the States that concurred in it intended that it should be tortured into a virtual emancipation of all the slaves within their respective limits? Would Virginia and the other Southern states have ever united in a declaration which was to be interpreted into an abolition of slavery among them? Did any one of the thirteen States entertain such a design or expectation? To impute such a secret and unavowed purpose, would be to charge a political fraud upon the noblest band of patriots that ever assembled in council, a fraud upon the confederacy of the Revolution, a fraud upon the Union of these States, whose Constitution not only recognised the lawfulness of slavery, but permitted the importation of slaves from Africa, until the year 1808. And I am bold to say, that if the doctrines of modern ultra-political abolitionists had been seriously promulgated at the epoch of our revolution, our glorious Independence would never have been achieved. Never! Never!

[Great applause] and many voices echoing "Never."]

I know the predominant sentiment in the free States is adverse to slavery, but happy in their own exemption, from whatever evils may attend it, the great mass of our fellow-citizens there do not seek to violate the Constitution or to disturb the harmony of these States. I desire no concealment of my opinions in regard to the institution of slavery.—I look upon it as a great evil, and deeply lament that we have derived it from the parental government and from our ancestors. I wish every slave in the United States was in the country of his Ancestors. But here they are, and the question is, how can they be best dealt with? If a state of nature existed, and we were about to lay the foundations of society, no man would be more strongly opposed than I should be to incorporate the institution of slavery among its elements. But there is an incalculable difference between the original formation of society, and a long existing organised society, with its ancient laws, institutions and establishments. Now, great as I acknowledge, in my opinion, the evils of slavery are, they are nothing, absolutely nothing, in comparison with the far greater evils which would inevitably flow from a sudden, general and indiscriminate emancipation. In some of the States the number of slaves approximate towards an equality with that of the whites, in one or two they surpass them. What would be the condition of the two races in those States upon the supposition of an immediate emancipation? Does any man suppose that they would become blended into one homergenous mass? Does any man recommend amalgamation—that revolting admixture, alike offensive to God and man? For those whom He, by their physical properties, has made unlike and put asunder, we may, without presumptuousness, suppose were never intended to be joined together in one of the holiest rites. And let me tell you, sir, if you do not already know it, that such are the feelings—prejudices, if you please (and what man claiming to be a Statesman will overlook or disregard, the unconquerable prejudices of the People) in the slave States that no human law could enforce a union between the two races.

What then would certainly happen? A struggle for political ascendancy; the blacks seeking to acquire, and the whites to maintain possession of the government. Upon the supposition of a general immediate emancipation, in those States where the blacks outnumber the whites, they would have nothing to do but insist upon another part of the same Declaration of Independence, as Dorr and his deluded democratic followers recently did in Rhode Island, according to which an undefined majority have the right, at their pleasure, to subvert an existing government and institute a new one, in its place, and then the whites would be brought in complete subjection to the blacks! A contest would inevitably ensue between the two races, civil war, carnage, pillage, conflagration, devastation and the ultimate extermination or expulsion of the blacks.—Nothing is more certain. And are not these evils far greater than the mild and continually improving state of slavery which exists in this country? I say continually improving; for if this gratifying progress in the amelioration of the condition of the slaves has been checked in some of the States, the responsibility must attach to the unfortunate agitation of the subject of abolition. In consequence of it, increased rigor in the police and further restraints have been imposed; and I do believe that gradual emancipations (the only method that has ever been thought safe or wise by any body in any of the slave States) has been postponed half a century.

Without any knowledge of the relations in which I stand to my slaves, or their individual condition, you, Mr. Mendenhall, and your associates who have been active in getting up this petition, call upon me forthwith to liberate the whole of them. Now let me tell you that some half a dozen of them, from age; decrepitude or infirmity are wholly unable to gain a livelihood for themselves and are a heavy charge upon me. Do you think that I should conform to the dictates of humanity by siding myself of that charge, and sending them forth into the world, with the boon of liberty, to end a wretched existence in starvation? Another class is composed of hopeless infants, with or without improvident mothers. Do you believe as a christian that I should perform my duty towards them, by abandoning them to their fate! Then there is another class who would not accept freedom if I would give it to them. I have for many years owned a slave that I wished would leave me, but he will not. What shall I do with that class?

What my treatment of my slaves is, you may learn from Charles, who accompanies me on this journey, and who has travelled with me over the greater part of the United States and in both the Canadas, and has had a thousand opportunities, if he had chosen to embrace them, to leave me. Excuse me, Mr. Mendenhall, for saying that my slaves are as well fed and clad, look as sleek and hearty, and are quite as civil and respectful in their demeanor, and as little disposed to wound the feelings of any one as you are.

[Great and continued laughter and applause.]

Let me recommend you sir, to imitate the benevolent example of the society of Friends in the midst of which you reside. Meek, gentle, embued with the genuine spirit of our benign religion, whilst in principle they are firmly opposed to slavery, they do not seek to accomplish its extinction by foul epithets, coarse and vulgar abuse and gross calumny. Their ways do not lead through blood, revolution and disunion. Their broad and comprehensive philanthropy embraces, as they believe, the good and the happiness of the white as well as the black race; giving to the one their commiseration, to the other their kindest sympathy. Their instruments are not those of detraction and of war, but of peace, persuasion, and earnest appeals to the charities of the human heart. Unambitious, they have no political objects or purposes to subserve. My intercourse with them throughout life has been considerable, interesting and agreeable; and I venture to say that nothing could have induced them, as a society, whatever a few individuals might have been tempted to do, to seize the occasion of my casual passage through this State, to offer me a personal indignity.

[This part of Mr. Clay's speech was listened to with deep and absorbing attention, and was followed by loud bursts of applause.]

I respect the motives of rational abolitionists, who are actuated by a sentiment of devotion to human liberty, although I deplore and deprecate the consequences of the agitation of the question. I have even many friends among them. But they are not monomaniacs, who surrendering themselves to a single idea, look altogether to the black side of human life. They do not believe that the sum total of all our efforts and all our solicitude should be abolition. They believe that there are duties to perform to the white man as well as the black.—They want good government, good administration and the general prosperity of their country.

I shall, Mr. Mendenhall, take your petition into respectful and deliberate consideration; but before I come to a final decision, I should like to know what you and your associates are willing to do for the slaves in my possession, if I should think proper to liberate them. I own about fifty who are probably worth fifteen thousand dollars. To turn them loose upon society without any means of subsistence or support, would be an act of cruelty. Are you willing to raise and secure the payment of fifteen thousand dollars, for their benefit if I should be induced to free them? The security of the payment of that sum would materially lessen their emancipation.

And now, Mr. Mendenhall, I must take respectful leave of you. We separate as we have met, with no unkind feelings, no excited anger or dissatisfaction on my part, whatever may have been your motives, and these I refer to our common Judge above, to whom we are both responsible. Go home and mind your own business, and leave other people to take care of theirs. Limit your benevolent exertions to your own neighborhood.—Within that circle you will find ample scope for the exercise of all your charities. Dry up the tears of the afflicted widows around you, console and comfort the helpless orphan, clothe the naked & feed and help the poor, black and white, who need succor. And you will be a better and wiser man than you have this day shown yourself.

[Rapturous applause followed the conclusion of the speech.]

The Nashville Banner thinks the recent publication made by Ex-Governor Isaac Hill, of F. P. Blair's liberality in offering, unsolicited Gen. Jackson a loan of ten thousand dollars to help him out of his pecuniary difficulties, in which it is alledged, endorsements for a friend had involved him, is a hoax; and in substantiation of his position, publishes an extract from Maj. Donaldson's letter of 23d April, 1841, which was purposely written to contradict flying rumors of the General's pecuniary troubles, and in which Mr. D. declares General Jackson worth one hundred thousand dollars.—Besides this the Banner gives other circumstantial evidence in vindication of its position.

THE SYNOD.—The Synod of the Presbyterian Church, which recently convened in Washington city, after a session of six days, adjourned on Tuesday last, to meet again on the third Wednesday of October next At its session in Baltimore, the opening sermon will be preached by the last Moderator, Dr. John McDowell, of the Central Church, Philadelphia.

"We learn incidentally," says the Baltimore Sun, "that numerous grave questions were discussed and passed upon by the late Synod. Among the rest was the question respecting the right of ruling Elders to impose hands in the ordination of ministers. After an animated discussion, in which the Rev. R. J. Breckenridge and W. L. McCalla participated, the question was put and decided in the negative. The harmony and good feeling of this body, we are pleased to learn, suffered no interruption from the excitement naturally incident to the discussion and adjustment of the various ecclesiastical questions which came before it."

ENCOURAGEMENT TO POLITICIANS.—The editor of the Richmond Whig, thus remarks on the general subject of politics, as at present understood in this country:

"We end, then as we began—that politics are in this country, a huge briar-patch, through which the smallest creatures make their way with least harm. Rabbits and reptiles, (things that can creep and wriggle) get along best. Any thing larger, unless fenced with the skin of a jackass, has to take the clearing tools, (the briar hook and grubbing hoe,) and will come out, at last, with an empty belly, and a plenty of nothing but scratches."

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