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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For the Easton Gazette.

FIRST ANNUAL REPORT

Of the Easton Male Sunday School Society, read at their Anniversary Meeting on the evening of the 4th of July, 1833; and published by order of the Board of Officers.

In presenting the first annual report of the proceedings of the Easton Male Sunday School Society, the board of officers cannot refrain from expressing their unfeigned gratitude to Almighty God, for the kind providence, the watchful care and the abundant mercies and blessings they have received from his hands.

Since your organization as a society there have been revolutions and changes; trouble and affliction have been abroad upon the world; the angel of death has passed over our land not without leaving his path marked by victims; but amid all these vicissitudes, through the mercy of a kind Providence, our health has been continued and our lives prolonged, to congratulate you upon this, the first Anniversary of our Society.

In reviewing the transactions of the past year which we shall briefly present for your consideration, we see much indeed to stimulate and excite us to more unwearied diligence and perseverance. The school you established and placed under our control, was commenced under rather disadvantageous circumstances; and at the onset owing to the want of experience and practical knowledge it was measurably retarded in its usefulness and success. But since that period we are glad to say, that experience has been acquired by close application, and where [illegible] and confusion, (owing to our system not being well digested and arranged,) order and harmony have arose by the adoption of Bye-Laws and Rules, which define distinctly the duty of all; and we may now venture to say, that so far as it has been practicable, we have a place for every thing, and every thing in its place.

The number of scholars on roll are about 50; their average attendance 35 each sabbath; and although this statement appears small when compared with the numerous admissions during the year, we are happy to say of those who do attend regularly, that their conduct while in school, and so far as they come under our notice when out of it, deserves our warm and hearty approbation.

The teachers roll at this time numbers but 14—several since our commencement have removed, two have declined attending, and one, Thomas H. Varnum, after a long and tedious illness departed this life on the 31st of March last. To his fellow teachers no labored eulogy is here necessary; you saw his work and labor of love, his untiring spirit to do good and be useful within the sphere which he moved; and no doubt the remembrance of it cheers you in the discharge of your duty. His manners were mild, winning and persuasive, and possessing the life and power of religion he was eminently calculated to do good as a sunday school teacher; but it has pleased him who sees not as man seeth, to remove him from this vale of sorrow and affliction to that land where the inhabitants are sick no more.

The general attendance of the teachers with but a few exceptions has been very good, and their duties, particularly during the last quarter discharged in a most satisfactory manner; but we must say that the labor has not been proportioned equally; a part have borne by far the greatest share of the burthen, not only discharging their own duty, but also that of others in consequence of there not being a sufficient number of teachers to supply the wants of the school, and admit of the regular rotation in service.

The board have from time to time made such arrangments for the convenience and welfare of the school as their limited means would permit. The room we occupy is commodious, & well adapted to the accommodation of the children, the rent is quite as reasonable as could be expected.—an effort has been made also to establish a Library for the benefit of the scholars, and a small sum remitted to New York for the purchase of a select number of books.

We have thus given you an imperfect sketch of a society that has been in existence but one year; and although it has not been productive of as much good perhaps as it might have been, in more efficient hands, we nevertheless feel that the labor bestowed upon it has not been in vain; and that our humble efforts to pursue and carry into effect the original plan of the society in its formation have been attended at least with partial success.

The object of our association is to teach the elementary branch of education to those children who have no other means of obtaining them; to unfold in some degree the treasures of knowledge and wisdom so far as our humble resources admit of, to those, who, but for this means of acquiring the rudiments of education would grope their way through life in the darkness and thraldom of ignorance and vice.

But we by no means restrict ourselves to those children who have no other mode but the sunday school, by which they may learn to read. Our object is not only to expand and enlighten the mind by education, but also to prevent so far as in our power lies the breaking of the Sabbath day, and the commission of the numerous catalogue of sins that follow it, and instead of our youth growing up in habits of sin and wickedness, to implant principles of morality and religion in their minds, while they are young and tender, and more easily swayed and governed than at any subsequent period of life, to give them a bias early towards virtue so that when they may be cast into the world, (separated from parents and friends,) and surrounded by its ten thousand snares, temptations and allurements, they may be able to shun and resist them; in consequence of the love of virtue being thus deeply fixed in their hearts as their earliest principles, and cherished and perpetuated there by habit, as well as its own intrinsic worth. Mature and serious reflection, (as well as the opinions of learned and distinguished men,) have convinced us that the cause of Sunday Schools is that of our common christianity, that they are among the most effectual pioneers and aids of the minister of the gospel; and that they are doing and have done although their operations are conducted silently and unobtrusively, as much or more good than any other species of charitable institutions that we have any knowledge of, because they lay the seeds the soil of human [illegible] before its branches have towered high in the air, or its roots acquired durability and strength by age—their intention is to crush and subdue vice while in the bud, and instead of having to conquer old and confirmed habits of wickedness, and eradicate long cherished and bosom sins, they seek to implant religion and virtue, before these habits are formed and strengthened, or the heart hardened by contact with vice.

While most other charitable societies are exerting their influence and resources, to meliorate the condition of mankind in distant regions, and foreign lands; the sunday school is devoting its energies for the benefit of our own people, they are striving to improve the condition of our friends and neighbors, they are seeking the lost sheep; the stray lambs of the flock among ourselves, and making their teachers literally missionaries to the rising generation. However much we approve of and rejoice at the success of every society having in view the benefit of mankind, we think the sunday school is entitled to precedence, particularly among our own neighbors, friends and acquaintances, and we feel confident that on this occasion our claim will be cheerfully responded to.

We appeal to every christian before us, we ask if you can refuse to support an institution which has for its object the fulfilment of that invitation of our blessed saviour, "suffer little children to come unto me and forbid them not for of such is the kingdom of heaven"—that professes to "train up a child in the way he should go," so that in after life when the cares and perplexities connected with our abode here come upon him, "he may not depart from it."

An institution, which, when the first ray of reason dawns upon, and enlightens the infant mind, endeavours to withdraw its attention from the fleeting vanities and unsubstantial pleasures of this world, and direct it to higher and nobler enjoyments. With objects of this character in view, we claim of you as christians the means to prosecute them. But we have a claim upon our fellow townsman at large, upon every good citizen, upon every true lover of his country; we appeal not only to you in behalf of our school as teaching the first rudiments of christianity, but also the elements of education. We have children under our charge who if they receive no instruction from us perhaps never will; to them the door of learning will be forever closed; to them the book of knowledge with all its blessings to the human race, with all its means of obtaining and imparting information, of alleviating care, and filling up many a dull and listless hour with useful and laudable employment, will be forever sealed. And is it not natural to suppose that some substitute will be found for the privileges of which they may thus be debarred? we answer, yes, every person acquainted with the operations of the human mind, knows that it is always on the search for happiness, always restlessly and anxiously pursuing some object where it may be supposed to dwell, and although often foiled and disappointed in the pursuit, it returns to the chase with unwearied vigor. If then mankind have not some useful and innocent means of gratifying this universal thirst; they will seek it in others though they be wicked and debasing. We ask our fellow citizens then, if ignorance shall be the characteristic of any part of the rising generation so far as they may be able to prevent it?

We ask you, on this, the anniversary of the birth day of our political freedom, if you will permit any part of your neighbors children; of those who must take your places in society when time has swept us off this busy scene, to grow up in ignorance and pass their lives in one gloomy night of darkness and stupidity, when it is in your power to stretch out the strong arm of help and deliverance, and rescue them from these worst of bonds, these most galling of fetters?

Who can tell when he contributes to the support of this school what high and holy purpose he may be the instrument of effecting; who knows but that these children around us, for whose benefit we are soliciting your countenance and aid, may be in like manner called upon to perform the same act toward others, and thus perpetuate your liberality and kindness. It may be that in this house upon this occasion, a fountain of charity will be opened, from whence shall issue a rivulet of good will and benevolence, of peace and love to mankind, the meanderings of which may be seen through every successive age of the world; till it is lost in the great ocean of eternity.—Stronger occurrences, more singular events than these have taken place.—We ask every good citizen if it is not the first wish of his heart that our liberty, the boast and pride of our country, may be preserved, and our free institutions stand unimpaired to the latest generation; what means then shall we adopt to preserve them in their original freshness and purity? shall we bequeath them to an ignorant and unenlightened race who can neither understand their worth nor appreciate their value? every man says no. But we are told that there will be a sufficient number who receive education to guard and preserve them,—in reply we would ask who have in their hands the destiny of our Country, who can control and upon whom depends, its future fate? we answer the great mass of the people—every freeman in this sense possessing an equal share of power. If this be the fact, should not every man be qualified to exercise this power with discretion and prudence? And as education is essential to the true knowledge and enjoyment of liberty, and intimately connected with the practice of virtue; does it not become a duty upon us to use all our exertions, so that every individual may be prepared to receive the sacred right of self government, as it came from our fathers and transmit it to posterity unimpaired by time, and untarnished by the hands it has passed through.

But we appeal not only to the friends of the institution for pecuniary aid, but also for your personal assistance, we lament to say that the arduous duties connected with our school have been borne but by a few; true it is that their course generally has been approved of, their labor commended, and their zeal and industry noticed, but we regret to say in too many instances this friendship has stopped here; without affording us any real aid or support, we ask then, may we demand, the support and assistance of the young, we ask you to devote a small portion of that time which God Almighty has entrusted you with, in instructing the rising generation, and thereby benefitting his church: and in return we promise you that if the laborer in this field shall prove worthy of his hire, the pay will be ample, and the reward abundant.

By the Board
HENRY E. BATEMAN, Sec'ry.

Positive Proof.—We once knew a man who, on his return from a public meeting, burst open his door in a rage, upset his children, kicked his dog, hurled his hat behind the grate, and paced the apartment back and forth with the ferocity of a chafed tiger. "What is the matter, my dear?" said the wondering wife. "Matter!" roared the angry husband, "matter enough! neighbor B. has publicly called me a liar!" "Oh, never mind that my dear," replied the good woman, "he can't *prove* it you know, and nobody will believe him." "*Prove* it, you fool!" roared the madman more furiously than before, "he did *prove* it!" He brought witnesses and *proved* it on the spot! Else how should I be in such a d—l of a passion!" The argument was a poser.

From the New York Courier.

☞A Miss Green delivered an oration on the 4th ult. before the young ladies of Coray Academy, Augusta, Maine.

The above announcement, in a Rochester paper, which met our sight, yesterday morning, has reminded us that we have been guilty of an almost unpardonable breach of editorial gallantry, in not sooner noticing the oration of Miss Green, which we had the pleasure of receiving by mail, some time since, from the fair oratrix herself, (as we fondly believe.) She will please to accept our warm acknowledgments for the favor; we can only excuse our neglect in not making them sooner, by wondering ourselves how it happened! It is lucky that our reputation for gallantry is so well established, or we should never dare to look a lady-orator in the face! We will now endeavor to repair our fault by a candid and impartial review, after the manner and form of the best reviewers. *Hem!*

"An Oration, before the citizens and ladies of *Augusta*, (Maine) on the 4th of July 1833, delivered by Miss *Augusta Green*. Published at the request of the committee of arrangements. Augusta, July 1833. Downing & Strickland, Printers. 1 vol. 199 pages!

We have derived more pleasure, and satisfaction, and instruction from the perusal of this address of Miss Green, than from all the Fourth of July Orations we ever read before put altogether. We might, to be sure, if we were disposed to be hypercritical and could descend to a paltry jest, say that in some few pages, Miss Green looks rather *blue*—but we will not deviate from the strict line of impartiality for the sake of so poor a joke! The oration does equal honor to the *head* and *heart* of our eloquent country-woman. We are proud to call her such! We could almost have reconciled ourselves to the idea of becoming a citizen of the state of Maine, on account of Major Jack Downing's achievements—and the lustre he has shed on its literary reputation! Now since we have read Miss Green's Oration, we have had great difficulty to keep ourselves from taking a big oath, that we [illegible] star in our federate constellation. Well may she now write—*Dirigo* for her motto! We contemplate spending, at all hazards, the future Anniversaries of our Independence, at Augusta, and beholding one training day at Downingsville, as we have already a kind of invite from our friend the Major himself!

But we forget that our readers are getting impatient for some extracts from an oration which has called forth such an enthusiasm of eulogy! We regret that our limited space will not allow us to transfer it to our columns in *extenso*. But the public must not be so unreasonable as to exact it from us, seeing that, although it is true that it did occupy but three quarters of an hour in the delivery, it still makes an octavo volume of 199 closely printed pages! We are willing to do the 'impossible' for the gratification of our patrons, but this would be ten times impossible! We shall give a few extracts, but we can no more than glance at the vast number of subjects which it so ably and eloquently discusses.

The fair Speaker's exordium is appropriate and original—and that we *must* give. It appears that the audience was not composed of ladies alone.

"Friends—Countrymen, and Lovers—"and you, my fair Country-women!—To "you, on this proud day, *posterity* has a "right to look and does look with an eager and an anxious eye! [applause.]—"Let me so far deviate from the beaten "track on these occasions, as to speak, "*first* of the dearest interests of generations yet inborn! Let us cast a forward "glance to the future, and then we shall "be better prepared to give a retrospective one at the past."

The fair speaker, then, dwells with enthusiasm, on the growing population of our nameuse territory, but spares a few regrets at the vast number of unmarried youths who are annually carried from the New England States, to the far west. We are happy, however, to perceive by Miss G's. statement, that the State of Maine is beginning to attract enterprising young men from abroad! If they do not shape their course towards Augusta hereafter, more often still, the laws of attraction must be sadly deranged!

The fair speaker next touches on the comparative number of males and females, as per the census, and interspersed are some severe but most just and excellent reflections upon a certain useless, if not disagreeable, class of sinners—called for the reason, as Miss G. thinks, that there is such a *hitch* of them, by the name of batchelors! (We rather demur to this *etymology*—though Miss G affirms that this is the correct *orthography*.) Miss G thinks, and therein we fully concur, that this class of nondescripts, and outlaws, ought, at a certain, say 36 or 37, to be compelled to choose "between the *altar* and the *halter*!" And if they do not answer the purpose—and they prefer hemp to Hymen, then she suggests that we should make a bonfire—a grand *auto de fe* of them once a year! She thinks they would hardly stand that—and would judge it "better to marry than to burn!" The plan strikes us, as most excellent—there must be some exception, as to the hanging, however, in favor of our Cockney friends—who are, by no means, to be strung up, if they declare for the "halter!"

Miss G. next proceeds to the relative duties of man and wife, and shows that to her the great subjects, as well as small are as "familiar as her garter." Her receipe for the behaviour of husbands and wives, in fretting, scolding and squabbling is deserving of attention. She says:

"Methinks it were an easy task to "write, as others have, a thousand and "one precepts about mutual forbearance "and good temper; but it is a thousand to "one, if any husbands or wives would "even read them, and if they did, would "only cry pshaw! as if we wished to de-"prive them of their liberty of speech and "their lawful matrimonial privileges! "Now I have one to suggest that shall "preserve all these, and yet make a matrimonial dialogue a refined and genteel "exchange of courtesies! It is only to "carry on their squabbles in gentle whis-"pers—and they will seldom or never "come to *high words*!"

We are not prepared to vouch for the efficacy of this, however, without actual experiment! We have some doubts whether, for example, a bold husband, who should bid his angry wife to "go to the d—l," in ever so gentle a whisper, would not catch a box on the ear about as soon as if he bawled it out so that the neighbours might hear it!

The next topic Miss G. dwells upon, is the treatment of *children*—and as she appears to have spoken with most delight on that, so we confess we have read her observations upon it with most pleasure. Miss Green declares herself in favor of the old fashioned discipline of the *birch*; and gives, if indeed any were wanted, the most delightful reasons for [illegible] "potent wand," as she calls it, to its primitive uses—the use for which nature evidently ordained it! She is in favor also, of our own precise mode of administering it if we understand her phrase. "There is nothing," says she, "that we can do for *posterity*, which will produce greater moral benefits, in the end!"

We are compelled, most reluctantly, to pass over the vast number of topics which remain. Among them we have only room to mention: "Our most excellent and paternal President's visit to "the east—[This was before he faced "about for home.] The march of intel-"lect—Nullification—cholera in the "west—Emancipation of the Catholics "in the British West Indies—The Temperance Societies—Proposes a *Lady's Temperance Society*—Progress of religion, particularly in New York—Ditto "every where, but in Boston—New York "Post Office—New York, the Emporium "of *Letters*, if Boston is the "Literary "Emporium"—United States Bank—"Black Hawk and Tommy Hawk, and "Wee-hawk—American Independence—"the old Ladies in Boston were the *Fathers* of it—agreed to leave off drinking "tea, or the tea never would have been "thrown overboard—Female superiority "—Camilla—Madame de *Staile* [typo-"graphical error we presume,] whose "works she never read—Hannah Moore—"Miss Livermore," &c. &c, &c.

But we must tear ourselves away from Miss Green. In doing so, however, we cannot but give her dear, parting words! She speaks of the high and interesting task imposed on her, by the partiality of her friends and fellow citizens, in the following beautiful peroration:

"One word of myself, my dear friends "before I conclude! If there be any here "among you, of whatever age, sex or "condition, that may think the acceptance of the task I have had assigned to "me, on this occasion, argues presumption and even indelicacy, to them I "would address myself! *I* appeal to "them to reflect that this honor, highly "as I prize it, dear as it is to my heart, "was not of my seeking! I assure them "that it was undertaken with the most "heartfelt diffidence—with the most genuine and deepest humility! The honor, "I did not court—it courted me! and as "it was not sought, so it could not be de-"clined, without doing equal violence to "my feelings! If, therefore, any blame or "shame attach, let it be to those who "buckled this unwilling honor on my "back! [Great applause!] If I shall "have been so happy as to gain the approbation of those for whose sake I have "thus far departed from the strict limit "which ancient prejudice has but too "long prescribed to our sex, I shall be amply repaid for all the sneers and imputations of wiltings and fools! [Cheers!] "I have been only desirous of winning "the approving smile of the noble sex "for my sentiments not for myself! "And, I say to you, lords of the "creation, as you call yourselves, if "you doubt the sincerity of this decla-"ration—I proclaim it here, in the face "of all Augusta, now assembled around "me, that you may believe me or not, as "you please—but there is not one among "you, Tom, Dick, or Harry, that I would "give a brass thimble to call husband" to morrow.

"May-be ye would the day a'fter though!—said Tom Jinnins to himself" —but then succeeded the most tremendous applause—nine cheers—24 guns—music—"*Green* grow the rushes O!"

If such things are done in the *green* tree what will come in the dry? but 'tis a vile pun, and an ill-natured one, and we beg pardon for it, on both scores: therefore, we beg leave to propose as a toast—

The Oratrix of the day—May her laurels be ever fresh, and herself not *ever green!*

DISEASE OF CATTLE.

EXTRACT TO THE EDITOR, DATED
Near Holmesburg, Philad. Co.
August 10, 1833.

Dear Sir—Several years ago the well known botanist, Mr. Nuttal pointed out to me, upon my farm, a plant, which usually blossoms about this season of the year which he referred to as the cause of what is commonly called the Slobbers in horses, a continual discharge from the salivary glands which exhausts their strength very rapidly. This plant grows upon old and poor pasture fields and is known by the name of "The Devil's Tobacco." (Lobelia Inflata.) It is highly fragrant, spicy, and active as an emetic—even dangerously so—and exercises a very powerful and dangerous influence over the animal system. I have seen a pair of horses turned out to pasture at night in the heat of summer, so weak in the morning, with the water running in streams from their mouths, that they could not be used for a week. Salt and dry ground food appear to be the best remedies.

A gentleman who had a farm on the banks of the Schuylkill told me that he sowed a pasture field with two or three bushels of salt to the acre, which corrected this evil, although horses turned into the next field "slobbered," and had previously been so affected in the one sown with salt. Whether this salt acted as a preventive of the nauseating effects, or interrupted the development of the plant, or that its influences were solely through the stomachs of the animals, I am not prepared to explain—but the fact was stated by one upon whom I have full reliance.

When Linnæus visited Tornea, the inhabitants complained of a distemper which killed multitudes of their cattle, especially during Spring, when first turned out into a meadow in the neighborhood. He soon traced the disorder to the water hemlock, which grew plentifully in the place, and which the cattle in the Spring did not know how to avoid, having been closely confined during winter.

Dr. Blemming, in his Philosophy of Zoology, mentions that in Orkney many goslins die when first turned out into the hills to pasture, in consequence of eating the leaves of fox glove.

The sudden death of the cattle, described as taking place recently in Philadelphia and Montgomery counties, appears something like the effect of a violent vegetable poison—and the mystery may be solved by some of the intelligent medical gentlemen who are acquainted with botany.

Peculiar seasons seem to induce the growth of peculiar plants. Almost every year we notice that certain grain or root crops exceed others. This summer it was remarked that cherries and blackberries were unusually abundant. So, the character of the preceding or present season may increase the especial growth of some noxious plants, which are not commonly abundant or so active in, their properties.*

Sometimes the second crop of hay is found to "slobber" horses—but at other seasons it has not this effect—probably because the plants which cause the "slobbers (for I do not attribute the effects to clover alone,) do not arrive at maturity before the second crop grasses are cut.

Whatever may be the mystery in sudden death of the cattle, it will be found connected with some natural cause to discover which exertions of a character likely to succeed should be made! The peculiarities of food drink or air are those most likely to affect animals, and it would be well to guard against them by appropriate precautions.—*Phil. Inq.*

*There are certain plants which require a peculiar preparation for the germination of their seeds: thus "the soil in which alone the healthful little plant called Manilia Glauca makes its appearance, is the surface of putrid fruit while the small animal termed Vibrio Aceti, requires for its growth vinegar which has been some time exposed to the air."—Philosophy of Zoology, 1. 25.

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