

POETS CORNER.

From English papers received at the office of the New-York Daily Advertiser.

ISLE OF SHEPPEY.

From a London Magazine.

At the Anniversary Meeting of the Isle of Sheppey Auxiliary Bible Society, held at Sheerness, on Tuesday the 4th of November, the effects of scriptural instruction were strikingly exemplified in the statements given by the Chaplains of the two convict ships at that port, of the large bodies of Convicts respectively under their charge. The Rev. Mr. Edwards of the Bell-ophon, having mentioned the attention of the prisoners in that ship to the reading and learning by rote large portions of holy writ, asserted it as his opinion, that in any like number of labouring men not less swearing and profane language was to be found; and that on the preceding Saturday, a remarkable instance of honesty and integrity had occurred; a convict, when at work on shore, had found twelve shillings, with which he immediately went to the officer, requesting him to adopt means to find the owner; this he accordingly did, and it proved to be a labouring outh, whose whole week's wages did not amount to that sum.

The Rev. Mr. Price, of the Retribution, also gave a very gratifying account of the beneficial effects that have resulted from the measures adopted by government (we believe upon his recommendation) for dividing the convicts into classes and of their attention to religious instruction. A considerable number had, unknown to him, commenced a prayer meeting among themselves; and one of them had that day requested him to present to the Bible Society the following lines, which were highly gratifying to the numerous and respectable body of persons assembled on the occasion of its anniversary, and will we doubt not, prove equally so to our readers.

To the British and Foreign Bible Society, by a Convict on board the Retribution Hulk, Sheerness.

When without form the world was wrapp'd in sleep,
Chaotic darkness moved upon the deep,
God spake the word from his eternal throne

"Let there be light"—and light that instant shone.

So man by nature, bound in chains of sin,
Feels not his state, tho' dark and dead within,

Until the gospel breaks the gloom of night,
And in his heart creates celestial light.

Long has the world in mournful ignorance stood,
And raging tyrants dy'd their hands in blood;

But mark the change—where Satan reign'd before,
And idol temples flow'd with human gore.

God's blessed word reveals the glorious plan,
And brings salvation down to sinful man;

Untutor'd Indians feels the sparkling ray,
And midnight darkness kindles into day.

When torn from friends—imprison'd on the deep,
The wretch'd CONVICT bends his head to weep;

When burning tears in plenteous streams are shed,
And black despair sits brooding round his bed,

Where can he turn—to whom for comfort go—
But to that WORD which comfort can bestow?

Though we are on a fast in misery bound,
We gladly hear the gospel's joyful sound;

Not only hear, but feel its powerful sway,
And humbly bend our sinful knees to pray.

The word of God has pierc'd our darkness thro',
And said, though fainting "Ye shall still pursue;"

Kind benefactors! much to you we owe
For that dear book from whence our blessings flow.

Still spread the Word—success shall crown the deed,
And JESUS foe shall at his footstool bleed;

His kingdom spread with joy from shore to shore,
And "he that stole, shall learn to steal no more."

From the Sunday School Repository, published under the patronage of the New-York Sunday School Society.

ORIGIN AND EARLY HISTORY OF SUNDAY SCHOOLS.

Like some other institutions which have since grown up to such importance as to attract the attention of the world, Sunday Schools were slow in their early advancement; they had their peculiar obstacles to surmount, their alleged superiority to demonstrate by experience. But where they are known, they have long since risen above every impediment but prejudice or hostility to human happiness; and, like their sisters, or rather their offspring, the Missionary and Bible Societies, they bid fair to extend their salutary operations to the ends of the earth.

To have been the projectors of a plan, whose execution has given it a claim to the first place among the methods of promoting the temporal and eternal welfare of the mass of mankind, the poor and ignorant, surely entitles to lasting and grateful commemoration. This distinguished honour belonged to Robert Raikes, Esq. of Gloucester, England; a man eminent for the excellence of his private character, and for his usefulness as an intelligent and active Christian. "At a period of life," says his biographer, "when success rarely inspires moderation in the pursuits of fortune, Mr. Raikes remembered the great law of his Christian profession, that no man liveth to himself. He looked around for occasions of disinterested exertion, and found them near at hand. Prevention of crimes by instruction or reproof, and compassion for even justly suffering criminals, were united in his idea of Christian benevolence, which

"To every woe and every wo,
To guilt itself, when in distress,
The balm of pity will impart;
And all relief that bounty can bestow."

While employing his various talents in works of beneficence and extensive utility, the attention of Mr. Raikes was strongly attracted by the miserable condition of a group of children in the suburbs of the city of Gloucester, who, during the week were employed in a pin manufactory, but on Sundays were turned loose to riot in the streets, and who were alike notorious for profligacy, wretchedness and ignorance.

On inquiring into the condition of these children, and finding that their parents were so abandoned that no assistance could be expected from them, Mr. R. immediately determined to institute schools in which they might receive instruction on Sundays, and from which they might go to the parish Church. After engaging instructors and rooms, he waited on the Clergyman, who was so much satisfied with the plan, that he promised to lend his assistance by going round to the schools to examine what progress was made, and to promote order and decorum among the learners. It was about the close of the year 1781, that these schools were opened. But, notwithstanding the enlarged views of the founder, and the complete success of this experiment, the example was not immediately followed. In 1783, Mr. R. inserted in a public paper a short account of the good effects of this undertaking, which brought the subject into notice. In a letter, of November, 1783, in which he describes the origin of his schools, and the methods adopted in conducting them, he says, "the success that has attended this scheme has induced one or two of my friends to adopt the plan, and set up Sunday Schools in other parts of the city, and now a whole parish has taken up the object; so that I flatter myself, in time, the good effects will appear so conspicuous as to become generally adopted. The number of children at present engaged in the schools is between two and three hundred, and they are increasing every week, as the benefit is universally seen." "A woman who lives in a lane where I had fixed a school, told me some time ago, that the place was quite a heaven upon Sundays, compared to what it used to be; and, I have often the satisfaction of receiving thanks from parents for the reformation they perceive in their children." In another letter, giving some account of his schools, Mr. R. observes, that he had asked a manufacturer, who employed great numbers of the Sunday scholars, whether he perceived any alteration in those poor children? Sir, he replied, the change could not

have been more extraordinary in my opinion, had they been transformed from the shape of wolves & tygers to that of men. In temper, disposition, and manners, they could hardly be said to differ from the brute creation; but since the establishment of the Sunday Schools, they have seemed anxious to show that they are not the ignorant illiterate creatures they were before. When they have seen a superior come and kindly instruct and admonish them, and sometimes reward their good behaviour, they are anxious to gain his friendship and good opinion. They are also become more tractable and obedient, and less quarrelsome and revengeful. In short, I never conceived that a reformation so singular, could have been effected among the set of untutored beings I employed.

"To the greater part of those employed in diffusing the benefits of the Sunday School system," says Mr. James, "it is impossible to form an adequate idea of the extreme ignorance of the poor before its introduction; except where a happy few of their children were gathered beneath the wings of some charitable institution, the great mass of their offspring grew up in the most deplorable ignorance.—Myriads of children, of both sexes, were continually rising into life, to whom the letters of the alphabet were a set of mystic symbols, and every page of inspired or uninspired writ, an insoluble enigma. This was the least part of their calamity. Ignorance is the prolific mother of crimes, and of miseries. It is during a state of mental night, that the worst vices of the human character steal from their covert in the heart, to prey upon the peace and the comforts of society. To the children of the poor, the Sabbath seemed to suspend the toils of the body, only to afford them greater leisure for effecting the ruin of their souls; they claimed the sacred hours as their own, and diligently employed them to aid their growth in wickedness. In the vicinity of every large town, multitudes were to be seen practicing every boyish sport; while others spread over the face of the country, to commit their depredations on orchards and gardens. In many places, the farmer was detained from public worship to guard his property, or else employed his servants in the same task. Persons going to the house of God not only had their minds disturbed, but their peace interrupted, by numerous bands of these unhappy youth. Thus, every generation of the poor was growing up successively, without any general efforts to instruct their ignorance, or check their violence; to repress their vices, or to form their manners."

For about three years after the first establishment of Sunday Schools, they seemed to have been confined to Gloucester. Their utility and importance, however, began now to be generally known, and the plan was soon adopted in other parts of England. "Christians of all denominations, wondering that it should never have been devised before, seemed determined to repair, as much as possible, the mischief of past neglect, by applying with the utmost diligence, the benefits of this new discovery in the world of morals and religion.

"Several public-spirited gentlemen in the metropolis, perceiving that the system would be greatly aided by the establishment of a society, which should combine the patronage and energies of all denominations of Christians, held a preparatory meeting, August 30, 1785, for the purpose of taking into consideration the propriety of forming a Society for establishing and supporting Sunday Schools, for the instruction of poor children in different parts of the kingdom. In consequence of a resolution then passed, a public meeting was held on the 7th of September, and an institution formed, bearing the title of 'A Society for the support and encouragement of Sunday Schools in the different counties of England.' This establishment was exceedingly beneficial to the growing cause; by the respectability of its members, it increased the public confidence; by their talents, it enlightened the public mind; by their activity, it stimulated the public zeal; and by their property, it assisted the public expenditure.

"It was an object of importance to the Committee of this Society, to

* This, and some other extracts, are taken from a work published by the Rev. Mr. James of Birmingham.

engage the co-operation of episcopal authority, within the pale of the established religion of the country; and it must be spoken, to the honour of the Bishops, that they promptly came forward, and cast the weight of their mitres into the scale of this good cause. Among the dignitaries of the church who patronized the plan, the Bishops of Salisbury and Landaff, and the Deans of Canterbury and Lincoln, obtained a conspicuous place by their zeal and talents."

Great opposition is stated to have been made to the early efforts of Mr. Raikes. He was told it was folly to begin with children; he should begin by reforming the higher classes of society, &c. He replied, 'the poor have the gospel preached to them.' But so noble an enterprise was not to be frustrated by opposition, nor blasted by cavils and contempt.—Before his death, which took place in 1811, this excellent man, having himself superintended the education of 3000 poor children in his Sunday schools, had the happiness to know that similar schools were established in different parts of the country, comprehending 500,000 learners.

"The Schools," says Mr. James, 'were at first universally conducted by hired teachers. This entailed a load of pecuniary difficulty upon the plan, which had it not been removed, must have considerably retarded its progress, and consequently diminished its usefulness. The Sunday School Society alone expended, during the sixteen first years of its existence, no less than four thousand pounds sterling in the salaries of teachers. And this was not the least evil attending upon purchased labour. Hired teachers can scarcely be expected to possess either the zeal or ability of those who engage in the work from motives of pure benevolence. Gratuitous instructions was an astonishing improvement of the system; laying a solid basis for its efficiency, and ensuring its success, but which does not appear to have entered into the views of its Author.' "Were we asked," says a writer in the London Sunday School Repository, "whose name stood next to that of Robert Raikes in the annals of Sunday Schools, we should say, 'that of the person who first came forward, and voluntarily proffered his exertions, his time, and his talents, to the instruction of the young and the poor; since an imitation of his example, has been the great cause of the present flourishing state of these institutions, and of all the future additional increase which may be reasonably anticipated.' The exact time when this was first introduced is not known, nor where it commenced; but about the year 1800 this plan became very general throughout England.

"The improvement of the mode of popular education, introduced by Dr. Bell and Mr. Lancaster, must be considered as forming another era in the history of Sunday Schools, by affording new facilities to the business of instruction. And the advantages derived from these useful systems, does not consist merely in an imitation of all their arrangements, but in demonstrating to the world, more clearly than was ever shown before, that education is an art susceptible of indefinite improvement; and in exciting an ardour, before unknown, to carry it on to perfection.

"The institution of Sunday Schools was now become universal throughout England. Every city and every town had warmly espoused the cause; still there was one thing wanting to raise the system to the highest degree of efficiency, and that was UNION. In every application of the sentiment, union is power. Reasoning upon the general principle, many were led to conclude, that great benefits would result to this particular case, from an association of counsel and energy. After much private intercourse on this subject, between many persons in London, a public meeting was holden, July 13, 1803, and the Sunday School Union was then formed. The design of this association is thus announced in its own regulations:

"The objects of this union are: 1st. To stimulate and encourage each other in the religious instruction of the young, &c. By mutual communication, to improve the methods of instruction. 2dly. To promote the opening of new schools. 3dly. To print books, &c. suitable for Sunday schools, at a cheap rate. 5thly. To correspond with ministers and others in the United Kingdom, and abroad. 6thly. To promote the

formation of Sunday Schools in those parts of the Kingdom, where they are not yet established; and to encourage the Society, and to allow to purchase its publications at reduced prices. For the accomplishment of the purposes a general meeting shall be held quarterly, when the Reports of the schools, and the proceedings of the committee, shall be read; interesting instances of piety, and other plans of instruction, and any information calculated to promote the objects of the union, are particularly and occasionally invited, and occasionally appointed, relative to Sunday schools, are considered and discussed.

This new Society commenced its operations with no less vigour, than that of the former. Carefully avoiding the appearance of a desire to interfere with the private affairs of any of the existing Sunday Schools, it aimed to diffuse the benefits of its first objects, was the formation of a new spelling book, adapted to moral and religious instruction, than any they could find already in existence. The next object of the Committee was to ascertain, by an extensive correspondence, what parts of the country were most destitute of schools. Finding that the advantages were in many places, greatly diminished by the want of method and order in the schools, they published in 1804 "A plan for the Formation and Regulation of Sunday Schools."

The example of the metropolis was soon imitated by many of the large towns, and several counties. Unions were formed in different parts of the kingdom, from which the happiest effects have resulted, among which may be reckoned the establishment of new schools in neglected parts of large towns, and amidst the darkness of benighted villages; a fresh excitement given to those employed in the work of tuition; the diffusion of Christian affection; and in some instances, a great improvement in the mode of instruction. The formation of the Sunday School Union must therefore be regarded as an event of importance to the success of the valuable scheme.

In an account like the present, continues Mr. James, the establishment of the Scotch Sabbath evening Schools ought not to be omitted, as they may be fairly stated to have arisen out of the English Sunday school institution. The children of the poor, so far as common education is concerned, are all taught to read in the parish schools, which are established in the Southern parts of that enlightened country. Still, however, amidst the observance of the Sabbath, and the more direct business of religious instruction, they are left to the course to the care of their parents, multitudes of whom, indifferent to the welfare of their own souls, feel no solicitude for the salvation of their offspring. Observing and commiserating the condition of these neglected youths, who in great numbers spent the Sabbath, and especially the Sabbath evening, in profanity and vice, the friends of the religion in Edinburgh formed the project of resolution of collecting them together on the Lord's day evening, for the purpose of imparting religious knowledge.

The friends of religion resolved, to form themselves into a Society, called the Edinburgh Sabbath evening School Society, the object of which was to promote the religious instruction of youth, by attending, supporting, and conducting Sabbath evening schools, in Edinburgh and its neighbourhood; in the schools the leading and most important doctrines of the scriptures were to be taught, and not the peculiarities of any denomination of Christians. These they resolved never be mentioned, as they were united to promote the common interests of any party."

(To be continued.)

James Shephard, TAILOR.
Having taken a shop at the end of Corn Hill street, will be ready to carry on the tailoring business in the same; where he keeps a constant supply of
Ready Made Clothing.
Persons desirous of having suits made in his line, or of purchasing any goods, are respectfully invited to give him a call. N. B. J. S. has on hand a quantity of some excellent Blankets, and keeps a good stock of all the latest fashioning goods.
Annapolis, April 2, 1815

MARYLAND GAZETTE.

[VOL. LXXVI.]

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IN COUNCIL,

March 18, 1814.
Ordered, That the Act passed at the December session eighteen hundred and seventeen, entitled, An act to prevent the unlawful exportation of negroes and mulattoes, and to alter and amend the laws concerning runaway slaves, and the laws concerning runaways, be published once in each week, for the space of six months, in the Maryland Gazette at Annapolis, the Federal Gazette and Federal Republican at Baltimore, the Frederick town Herald, the South Light at Hagerstown, the Western Herald at Cumberland, and the Eastern Gazette at Annapolis.

Ninian Pinkney, Clerk of the Council.

AN ACT

to prevent the unlawful exportation of negroes and mulattoes, and to alter and amend the laws concerning runaways.
Whereas, the laws heretofore enacted for preventing the kidnapping of free negroes and mulattoes, and of transporting out of this state negroes and mulattoes entitled to their freedom, have been found insufficient to secure the commission of such crimes; and whereas, it hath been found moreover, that servants and slaves have been seduced from the service of their masters, and fraudulently removed out of this state; and that the children of free negroes and mulattoes have been snatched from their masters, protectors and parents, and transported to distant places, and sold as slaves for sale; to prevent therefore such heinous crimes, and to punish them when committed.

Sec. 1. Be it enacted by the General Assembly of Maryland, That from and after the publication of this act, no person shall sell or dispose of any servant or slave, who is or may be entitled to freedom after a term of years, after any particular time, or upon any contingency, knowing the said servant or slave to be entitled to freedom aforesaid, to any person who shall be at the time of such sale a bona fide resident of this state, and who has not been a resident therein for the space of at least one year next preceding such sale, or to any person whomsoever who shall be procured, engaged, employed, to purchase servants or slaves for any other person not being a resident, knowing the person so having or receiving such servant or slave to be so procured, engaged or employed, or who shall sell or dispose of such servant or slave for a longer term of years, or for a longer time than he or she is bound to serve, or any person making any such sale or disposition contrary to the meaning and intention of this act, shall be liable to indictment in the county or counties of the county where such sale or disposal shall be made. And if such person shall be sentenced to a term of confinement in the penitentiary for a term not exceeding two years, according to the discretion of the court; and any such servant or slave who may be sold contrary to the provision of this act, to any person who is a resident as aforesaid, or to any person who shall be procured, engaged, employed, to purchase servants or slaves for any other person not a resident as aforesaid, shall be sold by the sheriff of the court for the time he or she may have to serve, for the benefit of the county where such conviction shall be had, or for the use of the may and city council of Baltimore if the conviction shall be had in Baltimore county.

And be it enacted, That if any person who is not a bona fide resident of this state, and who has not resided in this state for the space of at least one year next preceding such purchase, shall purchase or receive on any contract any such servant or slave, who is entitled to freedom as aforesaid, knowing that such servant or slave is entitled to freedom as aforesaid, if any person whomsoever who shall be procured, engaged or employed to purchase servants or slaves for any other person not being a resident as aforesaid, shall be sold by the sheriff of the court for the time he or she may have to serve, for the benefit of the county where such conviction shall be had, or for the use of the may and city council of Baltimore if the conviction shall be had in Baltimore county.

ing that such led to freedom intention to t slave out of t son making a tract, contr act, shall be l county court be found, and dergo confine for a term n and such slave by order of t of the county shall be had, or any city or shall be had, provided neve person who s received such knowing of h after a term o ticular time, shall immedi of, give inform ation, to one peace of the shall reside, such person i may have be purchase, the receiving shal of the statu 3. And be of any serva be entitled to years, or after upon any con seller is entit limited time, some other pe valid and effe any right or t slave, unless under the han seller, or his and the purch and terms of the interest of residence of s stated, and th by said purch he authorized of the peace i sale shall be m the records of county, within acknowledgment should be mad as aforesaid s acknowledged the true time very or servit slave, and the chaser, shall then and in su vant or slave, a term of year time, or on a thereupon free who may free a trial, if a pe the foregoing opinion that n the omission s sites aforesaid 4. And be ver any pe slave or slave the purpose o the same be state, it shall the seller a b slaves, in whic ing marks, a he inserted, a known by th shall be made ed in the offic county, withi clerk shall im thereof, actu deliver a copy thereupon, ed thereupon, county of the ed, on receivei recording and 5. And be person who s any slave or removal from shall have in this state, a with any jud, supported by the deponent ble ground to his possession, move them fr law, it shall b or justice of the house or p may be, and