

TOLET'S CORNER.

For the Maryland Gazette. CHARITY.

15th Chap 1st Eas. Paul Coria. Though I speak with the tongues of men and of angels, and that I have the gift of prophecy, and understand all mysteries, and all knowledge, and have charity, so that I could remove mountains, and that I should give goods to feed the poor, and that I should give my body to be burned, and have not charity, it profiteth me nothing.

Am great on earth as man can be, I'm doom'd to hopeless death ere long, For want of social charity.

What tho' prophetic gift is mine, And all the world believe in me, I'm still condemn'd by pow' divine, For want of peaceful Charity.

What tho' I've faith to mountain's move, And mysteries are none to me, Knowledge cannot my heart improve, And Faith gives not sweet Charity.

What tho' I have a Plutus' store, No hope of Heaven's left for me; I gave indeed, to feed the poor, I never gave to Charity.

What tho' my body I consign, From heat to rage, in flames to be, I cannot warm this heart of mine With one sweet throb of Charity.

Then, then, to thee, thou precious Lamb, My eyes shall ever uplift be, Thy only bringer from this I am, The saving gift of Charity.

Come then, sweet spirit, from above, In pity come, and smile on me, Oh, melt my heart with Calvary's Love! Oh give the gift of Charity!

HYMNS

For Sunday Schools.

TUNE—Wells.

TEACHERS—

Oh! what a pleasure 'tis to see Christians in harmony a-re, To teach the rising race to know, They're born in sin, exposed to wo.

SCHOLARS—

Oh! what a privilege is this That we obtain so rich a grace! We're taught the path to endless day, We're taught to read, to sing, to pray.

TEACHERS—

Lord thou hast said, in sacred page, That children are thy heritage; Accept them, bless them with thy grace, Till they above behold thy face.

SCHOLARS—

Let ble-sings in abundance flow, On all around us here below; May our benefactors meet Around Jehovah's blissful seat.

CHORUS—

To God let highest praise be giv'n; Hark! how the echo sounds from heav'n. Come, let us with the angels join, Glory to God, good will to men.

Sung by the Coloured Scholars.

TUNE—Jordan.

On Africa's lands my fathers roam'd A free, but savage race, No word of light their minds inform'd, Of God's redeeming grace.

The white men came with wicked hands, And stole our race away; To wander long in foreign lands, And far from home to stray.

Tho' man be cruel, God is good, And turns his wrath to praise; He led us o'er th' Atlantic flood, That we might learn his ways.

The children of that very race, Who gave our fathers pain, Are striving, in the strength of grace, To wipe away the stain.

Who knows but yet on Africa's wild, A Christian Black may sow The word of God, pure, unconfid, And a rich harvest grow!

From the Franklin Gazette.

Cottage of the West, July 1, 1816.

Sir,

There is a woody hill-top near the Cottage, where all the birds gather daily, to wake the morning. The path that leads from the town passes to the Cottage along the side of this hill. The peony-post boy had just begun to ascend it with his miscellaneous charges, when the morning choristers opened. He was so enchanted, that he fixed his eyes on the spot, still continuing to advance, till an unlucky step let him fall over a precipice on the other side into the stream. Not at all disconcerted by the accident, he recovered himself, & made his appearance before me with a smile, (at the same time casting a look at his dripping clothes) that seemed to tell me the whole story, before he opened

his mouth. Health, youth, & beauty, heightened by the morning and the bath; an obliging disposition, and a great degree of natural urbanity, presented him to me as a noble specimen of Divine Workmanship. Who, said I, in a tone of energy, can deny the existence of the blessed God; and that man was originally formed in the moral image of his maker? "I hope nobody doubts that," said the youth innocently, seeming to understand the question as addressed to him. Turning to him I asked him whether he often thought about God. He said his mother had taught him a great deal about God and Religion, and how Jesus Christ died for sinners; but she could not tell him half as much as he learned at Sunday School. There he had recited one hundred and fifty hymns, all his catechism, and the whole Gospel according to Matthew, in a few months. He could now sing as early in the morning as the birds, and he thought some of the tones prettier than the birds could raise. He could now entertain his little companions with a hymn, and it was much better than stories about ghosts and blue beads; and besides, although his mother was a widow, himself an orphan, and both were poor, yet riches were not of so much consequence. If he and his mother had bread and nothing, it was all he thought they needed. It was true, there were some things his mother wanted, such as a Bible of a larger print; so that she could see to read better; and he would be very glad of a Pocket Testament, to carry about with him.

The mother and the son were both supplied with what they wanted. Sir, do you think this child the worst for being pious? Do you think it a pity so fine a boy should be made an enthusiast or a bigot? This is the language it is fashionable to use in these degenerate days, whenever a person of any age or sex avails the knowledge and favour of Heaven. He delivered to me his pocket Bible, & returned home with a light heart. He bounded like a young roe over the hills, and made the glass resound with one of his favourite hymns. When he was out of sight, I turned towards the cottage, meditating on the great change produced in the moral world, by the establishment of Sunday Schools and Bible Societies. We are told in revelation, of the Angel who had the everlasting Gospel to preach. If a layman might be allowed to hazard a conjecture, he would say, that this angel is the spirit of Regeneration, of divine light and truth.

Bible and Tract Societies, Sunday School and Missionary Societies, are the Angel's wings which bear abroad the glad tidings of grace, from the rising east to the falling west. Every agent concerned in these institutions, from the kitchen servant, who gives a half cent, upwards through all grades of contributors, Sunday school teachers; Bible and Tract contributors; those who write in favour of, & lastly, those who preach the everlasting gospel, together or less constituent part of the Angel's wings. Let me indulge the conjecture, that those who thus become what may be called gospel pinions, will be as likely as any in the hour of death, to have

"The wings of love and arms of faith," "To bear them conquerors through."

You may, sir, be excited to wonder, that the "Cottage of the West" should be familiarized to such language as this. It may be, some of your friends, should they be induced by the apparently trifling manner in which this letter was commenced, to read thus far, will be disgusted at the serious turn it has taken. Sir, I would render religion fashionable. I would have it become a matter of social conversation. I would not have it banished from the parlor, or the promenade. It is calculated to make us happy, social, affectionate, generous, brave, cheerful, and polite. It gives a finish to the character, which admits of no substitute. Every thing that is valuable in fashionable life, is derived from, and improved by it. Yet how shy are we on this subject. We care-ly are willing to have it believed we are Christians. Sir, but for the purpose of disseminating Gospel light, the art of printing never would have been known. He, who is the author of all good counsels, enlightened the mind of its inventor to make the discovery, for the purpose of multiplying the rays of divine truth. Why then should not the press, so long groaning under the bondage of political dissensions—why should not the press, which has

stamped "money making," and a thousand times repeated it on almost every page of its productions, be at last, in some degree, devoted to the work for which it was originally intended.—"Render unto Caesar the things that are Caesar's," but do not put his "image and superscription" on things that are God's. I would be glad to see newspaper readers, of which there are many, who never read the Bible, nor hear preaching, occasionally meet with religious truths, and since they will not seek it, let the "unallowed pages of a newspaper," as some are pleased to call them, be the vehicle to bear the truth to their minds. Yes, sir, the great accomplishment of sublime & awful prophecies, is, in our day, passing before our eyes. How astonishing the thought, that all the great revolutions and changes in the Jewish and Christian churches, since the days of the greater prophets, and of which we have but a faint glimpse in ecclesiastical history, should pass before the prophet's eyes, and all be distinctly and clearly seen in a short space of time. I wish I could be seated, sir, in one of your fashionable circles, where wit and beauty, manly grace and female charms; where the young and the old, the one learning from the wisdom of age, and the other, "cherished by the smiles of youth," should all be engaged in a lively, cheerful, dignified and interesting conversation on religion; ecclesiastical history; the manners, customs and religious rites and ceremonies of the Jews; their ancient political consequence and present dispensation; the state of the civil world at the time of our Saviour's appearing; the accomplishment of the prophecies and the like. One of your most elegant women should give us a piece of sacred music, or a national air now and then; we would sing at you; and, shrieking, ye Christians beiles and beaux, I suppose you not to be either Jews, Infidels, nor Turks—we would commend our souls and bodies to Almighty God, in fervent prayer. Your clergy need not blush at making one in such a party. As it is a clergyman, I mean such an one as is fit to preach the Gospel; is excluded from your social parties, which has a two fold bad effect, viz: you deprive him of an agreeable mode of relaxation, much needed by him, and yourselves of his enlightened understanding & learning, equally useful to you, to help you to correct your views of sacred things. Sir, I am no clergyman, neither is there one among the Cottagers of the West. We lament it. We are destitute. But what should prevent a layman from bearing testimony in this cause? Sir, laymen are the pillars of civil society and good government, and if they be irreligious, they let in a torrent of vice, by opening the door by their example. These are serious considerations.

THE COTTAGE SCRIBE.

Advice to Young Ladies on the improvement of the Mind. BY THOMAS BROADBENT. (Continued.)

Some persons are apt to contrast the acquisition of important knowledge with what they call simple pleasures; and deem it more becoming that a woman should educate herself, make friendships with birds, and pick up plants, than enter into more difficult and fatiguing studies. If a woman has no taste and genius for higher occupations, let her engage in these, to be sure, rather than remain destitute of any pursuit. But why are we necessarily to doom a girl, whatever be her taste or her capacity, to one unvaried line of petty and frivolous occupation? If she is full of strong sense, and elevated curiosity, can there be any reason why she should be diluted and enfeebled down to a mere culler of similes, and fancier of birds? why books of history and reasoning are to be torn out of her hands, and why she is to be sent, like a butterfly, to hover over the idle flowers of the field? Such amusements are innocent to those whom they can occupy; but they are not innocent to those who have too powerful understandings to be occupied by them. Light broths and fruits are innocent food only to weak or to infant stomachs; but they are poison to that organ in its perfect and mature state. But the great charm appears to be in the word simplicity—simple pleasures! If by a simple pleasure is meant an innocent pleasure, the observation is best answered by showing, that the pleasure which results from the acquisition of important knowledge is quite as innocent as any pleasure whatever; but if by a

simple pleasure is meant one, the cause of which can be easily analyzed, or which does not last long, or which in itself is very faint, then simple pleasures seem to be very nearly synonymous with small pleasures; and if the simplicity were to be a little increased, the pleasures would vanish altogether. As it is impossible that every man should have industry or activity sufficient to avail himself of the advantages of education, it is natural that men who are ignorant themselves, should view, with some degree of jealousy and alarm, any proposal for improving the education of women. But such men may depend upon it, however the system of female education may be exalted, that there will never be wanting a due proportion of failures; and that after parents, guardians and preceptors have done all in their power to make every body wise, there will still be a plentiful supply of women, who have taken special care to remain ignorant; and they may rest assured, if the utter extinction of ignorance and folly is the evil they dread, that their interests will always be fitly protected, in spite of every exertion to the contrary.

We must in candour allow, that those women who begin, will have sometimes more to overcome than may probably hereafter be the case. We cannot deny the jealousy which exists among pious and foolish men, respecting the education of women. There is a class of pedants, who would be cut short in the estimation of the world a whole unit, if it were generally known that a young lady of eighteen could be taught to decline the tenues of the middle voice, or acquaint herself with the Eolic variety of that celebrated language. They would have, of course, all ignorant men for enemies to their instruction, who being bound (as they think) in point of sex, to know more, are not well pleased, in point of fact, to know less. But among men of sense and liberal politeness, a woman, who has successfully cultivated her mind, without diminishing the gentleness and propriety of her manners, is always sure to meet with a respect & attention bordering upon enthusiasm.

There is in either sex a strong & permanent disposition to appear agreeable to the other; and this is the fair answer to those who are fond of supposing, that a high degree of knowledge would make women rather the rivals than the companions of men. Presupposing such a desire to please, it seems much more probable, that a common pursuit should be a fresh source of interest, than a cause of contention. Indeed to suppose that a y mode of education can create a general jealousy and rivalry between the sexes, is so very ridiculous, that it requires only to be stated in order to be refuted. The same desire of pleasing, secures all that delicacy & reserve which are of such estimable value to women. We are quite astonished, in hearing men converse on such subjects, to find them attributing such beautiful effects to ignorance. It would appear, from the tenor of such objections, that ignorance had been the great civilization of the world. Women are delicate and refined, only because they are ignorant—they manage their household, only because they are ignorant;—they attend to their children, only because they know no better. Now, we must really confess, we have all our lives been so ignorant as not to know the value of ignorance. We have all ways attributed the modesty and the refined manners of women, to their being well taught in moral and religious duty, to the hazardous situation in which they are placed, to that perpetual vigilance which it is their duty to exercise over thought, word, and action—and to that cultivation of the mild virtues, which those who cultivate the stern and magnanimous virtues expect at their hands. After all, let it be remembered, we are not saying there are no objections to the diffusion of knowledge among the female sex. We would not hazard such a proposition respecting any thing; but we are saying, that upon the whole it is the best method of employing time; and that there are fewer objections to it, than to any other method. There are, perhaps, 50,000 females in Great Britain, who are exempted by circumstances from all necessary labour; but every human being must do something with their existence; and the pursuit of knowledge is, upon the whole, the most innocent, the most dignified, and the most useful method of filling up that idleness, of which there is always so

large a portion in nations far advanced in civilization. Let a man reflect, too, upon the solitary situation in which women are placed,—the ill treatment to which they are sometimes exposed, and which they must endure in silence; & without the power of complaining, he must feel convinced that the happiness of a woman will be materially increased, in proportion as education has given to her the habit and the means of drawing her resources from herself.

There are a few common phrases in circulation, respecting the education of women, to which we wish to point some degree of attention, because they are rather inimical to those opinions which we have advanced on this subject. Indeed, independently of this, there is nothing which requires more vigilance than the current phrases of the day, of which there are always some resorted to in every dispute, and from the verbiage authority of which it is very vain to make an appeal. "The true theatre for a woman is the chamber;"—"Nothing so honourable to a woman as not to be spoken at;"—These two phrases, the right of Noo ledom, are grown common places upon the subject; are not infrequently employed to extinguish that love of knowledge in women, which, in our humble opinion, it is of so much importance to cherish. Nothing, certainly, so ornamental and delightful in women as the benevolent virtues; time cannot be filled up, and life employed, with high and impassioned virtues. Some of these feelings of rare occurrence—all of short duration—or nature would sink in them. A scene of distress and anguish is an occasion where the finer qualities of the female mind may be displayed; but it is a monstrous exaggeration to tell women that they are born only for scenes of distress and anguish. Nurse father, mother and brother, if they want it would be a violation of the plainest duties to neglect them. When we are talking of the common occupations of life, do not let us mistake the accidents for the occupations; when we are arguing the twenty-three hours of the day are to be filled up, it is idle to talk of those feelings and agitations above the level of common existence which may employ the remaining hour. Compassion, and every other virtue, are the great objects we ought to have in view; but no woman (and no woman) can fill up the twenty-four hours by acts of virtue.

There is one lawyer, and the other ploughman, & the third a merchant and then acts of goodness, and intervals of compassion and fine feeling, are scattered up and down common occupations of life. It is not as if women are to be compared to men; but they cannot be compared to men, who in the morning twelve at night, and what are they to do in the interval? This is the only question we have been putting all along, & is all that can be made by literary education.

(To be continued.)

TO THE PUBLIC.

It has been reported to me, that about ten or twelve years ago my father and mother, at their death, requested that the administrators should send me much money, and their two gold watches, from England, to me in the United States of America, I being the only son of my father, and the only child of my mother. The money and watches were deposited in an iron chest, sealed with a certain ship, and landed in the mouth of Patuxent river, in Calver county, and sent by a certain General Wilkinson to the city of Washington. The money was sent to me about seven years ago, and I think it hard that should be treated in this manner. I believe there are three men now in the city of Washington, and I am disposed to let the public know their names, Henry Rutter, James Madewell, and John Bond, are the three men, that alive, will prove the same.

YOUNG WILKINSON

July 23.

FOR RENT.

The subscriber offers for rent a large three storied BRICK BUILDING in the city of Annapolis, opposite the Church. The subscriber deems it unnecessary to describe this house particularly, it is certainly well adapted for a Boarding House, being situated in the best part of the town, and convenient to the Stadt-House. Possession will be given after the 9th day of November next.

SARAH CLEMENTS

July 23.

MARYLAND GAZETTE

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IN COUNCIL,

March 18, 1816. 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 runaways, be repealed, 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 Terra Light at Hagerstown, the Western Herald at Cumberland, and the Eastern Gazette at Eastern Gazette.

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 negroes and mulattoes, and for suppressing out of this state negroes and mulattoes entitled to their freedom for a term of years, have been found insufficient to restrain the commission of such crimes and misdemeanors; and whereas, slaves have been seduced from the service of their masters, and fraudulently removed out of this state; and that the children of negroes and mulattoes have been snatched from their masters, protected parents, and transported to other places, and sold as slaves for their own benefit, and to punish them when committed.

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 negro or slave, who is or may be entitled to freedom after a term of years, or upon any particular time, or upon contingency, knowing the said negro or slave to be entitled to freedom as aforesaid, or any person who shall be at the time of such sale a bona fide resident of this state, and who has been a resident therein for the space of at least one year next preceding such sale, or to any person whom he shall be procured, engaged or employed to purchase servants or slaves for any other person not being such as aforesaid, and if any person claiming possession, or being entitled to such servant or slave, shall be or dispose of him or her to any person who is not a resident as aforesaid, knowing that such person is a resident as aforesaid, or to any person who shall be procured, engaged or employed, to purchase servants or slaves for any other person not being a resident, knowing the person so buying 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 disposition contrary to the intent and intention of this act, shall be liable to indictment in the county where such seller shall reside, or sale be made. A conviction shall be sentenced to a term of confinement in the penitentiary for a term not exceeding two years, or to the discretion of the court; and 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 or employed, to purchase servants or slaves for any other person not a resident as aforesaid, shall be sold by the court for the time he or she may have to serve, for the benefit of the county where such conviction shall be had in Baltimore or Annapolis.

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 so entitled to freedom as aforesaid, or if any person who shall be procured, engaged or employed, to purchase servants or slaves for any other person not being a resident as aforesaid, shall purchase or receive on any contract any such servant or slave who is entitled to freedom as aforesaid, knowing that such

person is so entitled to freedom as aforesaid, knowing that such person is so entitled to freedom as aforesaid, shall be liable to indictment in the county where such seller shall reside, or sale be made. A conviction shall be sentenced to a term of confinement in the penitentiary for a term not exceeding two years, or to the discretion of the court; and 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 or employed, to purchase servants or slaves for any other person not a resident as aforesaid, shall be sold by the court for the time he or she may have to serve, for the benefit of the county where such conviction shall be had in Baltimore or Annapolis.