

POETS CORNER.

For the Maryland Gazette. THE THISTLE.

Didst ever, reader, pause to see, The Thistle and its purple flower?— Its bloom at once reminded me, Of Death and Judgment's Holy Hour.

In every spear, and in the crown! For such its flow'r seem'd to me, I felt my spirit whispering o'w, That Jesus bled on Calvary.

I felt a blush, I felt a tear, Ash to my cheek, and fill my eye. As memory's magic show'd the scar, That Treason gave on Calvary.

I felt a pleasure, felt a grief, That instant rais'd my thoughts to Heaven, As Charity, in sweet relief, Seem'd breathing soft, of sins forgiv'n

Didst ever, reader, pause to see The Thistle and its purple flower?— Oh then you've learn'd with joy like me, To live for raptures yet to come.

THE BLIGHTED ROSE BUD

All hapless Bud, in vain you strive To deck with sweets your wither'd brow. Heaven forbids, that you should live, And blights, ere bloom'd, your fragrant flower.

What tho' the prison that did hold, Your embryo blush withdraws its power, The summer kills, as you unfold, The life and spirit of your flower.

Thought, musing says, an emblem thou, Of Beauty's self in adverse hour, When Fate commands an Angel bow, And sorrows blanch her bosom's flower.

Like thee, she struggles to impart, A joy with her latest sighs, But like your blushes, her's depart Till pall'd as Death, the seraph dies.

Advice to Young Ladies on the Improvement of the Mind.

BY THOMAS BROADHURST.

(Continued.)

Then again, as the notoriety which is incurred by literature. The cultivation of knowledge is a very distinct thing from its publication, nor does it follow that a woman is to become an author, merely because she has talent enough for it. We do not wish a lady to write books, to defend and reply—to squabble about the tomb of Achilles, or the plain of Troy—any more than we wish her to dance at the opera, to play at a public concert, or to put pictures in the exhibition, because she has learned music, dancing and drawing. The great use of her knowledge will be, that it contributes to her private happiness. She may make it public; but it is not the principal object which the friends of female education have in view. Among men, the few who write bear no comparison to the many who read. We are most of the former, indeed, because they are, in general, the most ostentatious part of literary men; but there are innumerable men, who, without ever laying their lives before the public, have made use of literature to add to the strength of their understandings, and to improve the happiness of their lives. After all, it may be an evil for ladies to be talked of; but we really think those ladies who are talked of only as Miss Edgeworth, Mrs. Barbauld, and Mrs. Hamilton are talked of, may bear their misfortunes, with a very great degree of christian patience; and such singular examples of ill fortunes, may perhaps render the school of adversity a little more popular than it is at present.

Their exemption from all the necessary business of life, is one of the most powerful motives for the improvement of education in women. Lawyers and physicians have in their professions a constant motive to exertion; if you neglect their education, they must in a certain degree educate themselves by their commerce with the world: they must learn caution, accuracy and judgment, because they must incur responsibility. But if you neglect to educate the mind of a woman, by the speculative difficulties which occur in literature, it can never be educated at all; if you do not effectually rouse it by education, it must remain forever languid. Uneducated men may escape intellectual degradation; uneducated women cannot. They have nothing to do; and if they come untaught from the schools of education, they will never be instructed in the school of events.

Women have not their livelihood to gain by knowledge; and that is

one motive for relaxing all those efforts which are made in the education of men. They certainly have not; but they have happiness to aim, to which knowledge leads as probably as it does to profit; and that is a reason against mistaken indulgence. Besides, we conceive the labour and fatigue of accomplishments, to be quite equal to the labour and fatigue of knowledge; and that it takes quite as many years to be charming, as it does to be learned.

Another difference of the sexes is, that women are attended to and men attend. All acts of courtesy and politeness originate from the one sex, and are received by the other. We can see no sort of reason, from this diversity of condition, for giving to women a trifling and insignificant education; but we see in it a very powerful reason for strengthening their judgment, and inspiring them with the habit of employing time usefully. We admit many striking differences in the situation of the two sexes, and many striking differences of understanding, proceeding from the different circumstances in which they are placed; but there is not a single difference of this kind which does not afford a new argument for making the education of women better than it is. They have no other serious duty to do; is that a reason why they should be brought up to do nothing but what is trifling? They are exposed to greater dangers;—is that a reason why their faculties are to be purposely and industriously weakened? They are to form the characters of future men;—is that a cause why their own characters are to be broken and frittered down as they grow up? In short, there is not a single trait in that diversity of circumstances, in which the two sexes are placed, that does not decidedly prove the magnitude of the error we commit in neglecting (as we do neglect) the education of women.

If the objections against the better education of women could be overruled, one of the great advantages that would ensue, would be the extinction of innumerable follies. A decided and prevailing taste for one or another mode of education there must be. A century past it was for housewifery—now it is for accomplishments. The object now is, to make women artists—to give them an excellence in drawing, music, painting and dancing—not which, persons who make these pursuits the occupation of their lives and derive from them their subsistence, need not be ashamed. Now, one great evil of all this is, that it does not last. If the wisdom of life, as somebody says, were, an olympic game—it we could go on feasting and dancing to the end—this might do, but this is merely a provision for the little interval between coming into life, and setting in it, while it leaves a long & dreary expanse behind, devoid both of dignity and cheerfulness. No mother, no woman who has passed over the few first years of life, sings, or dances, or draws, or plays upon musical instruments. These are merely means for displaying the grace and vivacity of youth, which every woman gives up, as she gives up the dress and the manners of eighteen; she has no wish to retain them; or, if she has, she is driven out of them by diameter and derision. The system of female education, as it now stands, aims only at embellishing a few years of life, which are in themselves so full of grace and happiness, that they hardly want it; and then leaves the rest of existence a miserable prey to idleness and insignificance. No woman or understanding and reflection can possibly conceive she is doing justice to her children by such kind of education. The object is, to give to children resources that will endure as long as life endures—habits that time will ameliorate, not destroy—occupations that will render sickness tolerable; solitude pleasant, age venerable, life more dignified and useful, and therefore death less terrible; and the compensation which is offered for the omission of all this, is a short-lived blaze, a little temporary effect, which has no other consequence than to deprive the remainder of life of all taste and relish. There may be women who have a taste for the fine arts, & who evince a decided talent for drawing, or for music. In that case, there can be no objection to their cultivation; but the error is, to make these things the grand and universal object—to insist upon it that every woman is to sing, and draw, and dance—with nature, or against nature—to bind her apprentice to

some accomplishment, and if she cannot succeed in oil or water-colours, to prefer gilding, varnishing, burnishing, box-making or shoe-making, to seal & solid improvement in taste, knowledge & understanding.

A great deal is said in favour of the social nature of the fine arts. Music gives pleasure to others. Drawing is an art, the amusement of which does not centre in him who exercises it, but is diffused among the rest of the world. This is true; but there is nothing, after all, so social as a cultivated mind. We do not mean to speak slightly of the fine arts, or to depreciate the good humour with which they are sometimes exhibited; but we appeal to any man, whether a little spirited and sensible conversation—displaying, modestly, useful acquirements—and convincing rational curiosity, is not well worth the highest exertions of musical or graphical skill. A woman of accomplishments may entertain those who have the pleasure of knowing her for half an hour with great brilliancy; but a mind full of ideas and with that elastic spring which the love of knowledge only can convey, is a perpetual source of exhilaration & amusement to all that come within its reach—not collecting its force into single and insulated achievements, like the efforts made in the fine arts—but diffusing, equally over the whole of existence, a calm pleasure—better loved as it is longer felt—and suitable to every variety and every period of life. Therefore, instead of hanging the understanding of a woman upon walls, or hearing it vibrate upon strings—instead of seeing it in clouds, or hearing it in the wind—we would make it the first spring and ornament of society, by enriching it with attainments upon which alone such power depends.

If the education of women were improved, the education of men would be improved also. Let any one consider (in order to bring the matter more home by an individual instance) of what immense importance to society it is, whether a nobleman of first rate fortune and distinction is well or ill brought up—what a taste and fashion he may inspire for private and for political vice, and what misery and mischief he may produce to the thousand human beings who are dependent on him! A country contains no such curse within its bosom. Youth, wealth, high rank and vic, form a combination which baffles all remonstrance and incentive, and beats down all opposition before it. A man of high rank who combines these qualifications for corruption, is almost the master of the manners of the age, and has the public happiness within his grasp. But the most beautiful possession which a country can have, is a noble and a rich man, who loves virtue and knowledge; who, without being feeble or fanatical, is pious—and who, without being factious, is firm and independent; who, in his political life, is an equitable mediator between king and people; and, in his civil life, a firm promoter of all which can shed a lustre upon his country, or promote the peace and order of the world. But if these objects are of the importance which we attribute to them, the education of women must be important, as the formation of character for the first seven or eight years of life seems to depend almost entirely upon them. It is certainly in the power of a sensible and well educated mother to inspire, within that period, such tastes and propensities as shall nearly decide the destiny of the future man; and this is done, not only by the intentional exertions of the mother, but by the gradual and insensible imitation of the child; for there is something extremely contagious in greatness and rectitude of thinking, even at that age; and the character of the mother with whom he passes his early infancy, is always an event of the utmost importance to the child. A merely accomplished woman cannot influence her tastes into the minds of her sons; and, if she could, nothing could be more unfortunate than her success. Besides, when her accomplishments are given up, she has nothing left for it but to amuse herself in the best way she can; and, becoming entirely frivolous, either declines the fatigue of attending to her children, or, attending to them, has neither talents nor knowledge to succeed; and, therefore, here is a plain and fair answer to those who ask so triumphantly, Why should a woman dedicate herself to this branch of knowledge? or why should she be attached to such science?

because, by having gained information on these points, she may inspire her son with valuable tastes, which may abide by him thro' life, and carry him up to all the sublimities of knowledge—because she cannot lay the foundation of a great character, if she is absorbed in frivolous amusements, nor inspire her child with noble desires, when a long course of trifling has destroyed the little talents which were left by a bad education.

It is of great importance to a country, that there should be as many understandings as possible actively employed within it. Man kind are much happier for the discovery of barometers, thermometers, steam-engines, and all the innumerable inventions in the arts and sciences. We are every day and every hour reaping the benefit of such talent and ingenuity. The same observation is true of such works as those of Dryden, Pope, Milton and Shakespeare. Mankind are much happier that such individuals have lived and written; they add every day to the stock of public enjoyment—and perpetually gladden and embellish life. Now, the number of those who exercise their understandings to any good purpose, is exactly in proportion to those who exercise it at all; but, as the matter stands at present, half the talent in the universe runs to waste, and is totally unprofitable. It would have been almost as well for the world, hitherto, that women, instead of possessing the capacities they do at present, should have been born wholly destitute of wit, genius, and every other attribute of mind of which men make so eminent a use; and the ideas of use and possession are so united together, that, because it has been the custom in almost all countries to give to women a different and a worse education than to men, the notion has obtained that they do not possess faculties which they do not cultivate. Just as, in breaking up a common, it is sometimes very difficult to make the poor believe it will carry corn, merely because they have been hitherto accustomed to see it produce nothing but weeds and grass—they very naturally mistake its present condition for its general nature. So completely have the talents of women been kept down, that there is scarcely a single work, either of reason or imagination, written by a woman, which is in general circulation, either in the English, French, or Italian literature; scarcely one that has crept even into the ranks of our minor poets.

If the possession of excellent talents is not a conclusive reason why they should be improved, it at least amounts to a very strong presumption; and, if it can be shown that women may be trained to reason & imagine as well as men, the strongest reasons are certainly necessary to show us why we should not avail ourselves of such rich gifts of nature; and we have a right to call for a clear statement of those perils which make it necessary that such talents should be totally extinguished, or at most, very partially drawn out. The burthen of proof does not lie with those who say, Increase the quantity of talent in any country as much as possible—for such a proposition is in conformity with every man's feelings; but it lies with those who say, Take care to keep that understanding weak and trifling, which nature has made capable of becoming strong and powerful. The paradox is with them, not with us. In all human reasoning knowledge must be taken for a good, till it can be shown to be an evil. But, now, Nature makes to us rich and magnificent presents; and we say to her—You are too luxurious and munificent—we must keep you under, and prune you—we have talents enough in the other half of the creation—and, if you will not stupify and enfeeble the mind of women to our hands, we ourselves must expose them to a narcotic process, and educate away that fatal redundancy with which the world is afflicted, and the order of sublunary things deranged.

One of the greatest pleasures of life is conversation; and the pleasures of conversation are of course enhanced by every increase of knowledge; not that we should meet together to talk of alkalis and angels, or to add to our stock of history & philology—though a little of all these things is no bad ingredient in conversation; but, let the subject be what it may, there is always a prodigious difference between the conversation of those who have been well educated, and of those who have not enjoyed this advantage. Education gives fecundity of tho't

copiousness of illustration; quickness, vigour, fancy, words, images and illustrations—it decorates every common thing, and gives the power of trifling, without being undressed and absurd. The subjects themselves may not be wanted, on which the talents of an educated man have been exercised; but there is always a demand for the talents which his education has rendered strong and quick. No really nothing can be farther from our intention than to say any thing rude and unpleasant; but we must be excused for observing, that it is not now a very common thing to be interested by the variety and extent of female knowledge, but it is a very common thing to lament, that the finest faculties in the world have been confined to trifles utterly unworthy of their richness and strength.

The pursuit of knowledge is a most innocent and interesting occupation which can be given to a female sex; nor can there be a better method of checking a spirit of dissipation, than by diffusing a taste for literature. The true way to tackle vice, is by setting up something else against it. Give to women, early youth, some thing to acquire of sufficient interest and importance to command the application of the mature faculties, and to excite the perseverance in future life—teach them, that happiness is to be derived from the acquisition of knowledge; as well as the gratification of vanity; and you will raise up much more formidable barriers against dissipation, than a host of invectives and exhortations can supply.

It sometimes happens that an unfortunate man gets drunk with wine—but to gratify his palate but to forget his cares; he does not set any value on what he receives but on account of what it excludes. It keeps out something worse than itself. Now, though it were denied that the acquisition of strict knowledge is of itself important to a woman, still it prevents a taste for silly and pernicious works of imagination—it keeps away the brimrid trash of novels; and, in lieu of that eagerness for emotion and adventure, which books of that sort inspire, promotes a calm and steady temperament of mind.

A man who deserves such a piece of good fortune, may generally find an excellent companion for all the vicissitudes of his life; but it is so easy to find a companion for his understanding, who has similar pursuits with himself, or who can comprehend the pleasure, he derives from them. We really can see no reason why it should not be otherwise; nor comprehend how the pleasures of domestic life can be promoted by diminishing the number of subjects in which persons who are to spend their lives together take common interest.

(To be concluded.)

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 heir alive. The money and watches were deposited in an iron chest, sent by a certain ship, and landed in the mouth of Patuxent river, in Calvert county, and sent by a certain General Wilkinson to the city of Washington. This money was sent to me about several years ago, and I think it hard that it should be treated in this manner. I believe there are three men now alive that will prove the money is in the City of Washington, and I am disposed to let the public know their names, Mr. Henry Rutter, James MacJewell, and John Bond, are the three men, that I believe, will prove the same.

YOUNG WILKINSON, Jr.

July 23.

FOR RENT.

The subscriber offers for rent that 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 centre of the town, and convenient to the Stadt-House. Possession will be given after the 9th day of November next.

SARAH CLEMENTS.

July 23.

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IN COUNCIL,

March 18, 1816.

Ordered, That the Act passed at the last session eighteen hundred and sixteen, entitled, An act to prevent the unlawful exportation of negroes and mulattoes, and to alter and amend the laws concerning runaways, be published once in each week, for the space of six months, in the Maryland Gazette and Federal Republican at Annapolis, the Frederick town Herald, the Torch Light at Hager's-town, the Western Herald at Cumberland, and the Boston 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 exporting 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, it has been found that several negroes and slaves have been seduced from the service of their masters, and fraudulently removed out of the state; and that the children of such negroes and mulattoes have been kidnapped from their masters, protected and parents, and transported to distant places, and sold as slaves for the purpose of preventing such heinous crimes, 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 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, to any person who shall not 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 whomsoever who shall be procured, engaged or employed, to purchase servants or slaves for any other person not being a resident, possessing, or being entitled to such servant or slave, shall be liable to the penalty of one hundred dollars, or to any person who is not 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 to be buying or receiving such servant or slave to be so procured, engaged or employed, or who shall sell

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