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PREPARED FOR MELANCHOLY.

By the way to do much good with little money.

BY HANNAH MORE.

(Concluded.)

PRITY SCHOOL FOR SERVANTS.

The girls' school, in the parish, fallen into neglect; for though would be subscribers, yet no would look after it. I wish this the case at Weston only; many have come to nothing, and parishes are quite destitute of girls, because too many gentry to make it a part of the duty their grown-up daughters to the instruction of the poor. It is not in Mr. Simpson's way to assume that girls were taught to work. — beat clergyman cannot do evening. This is ladies business. Jones consulted her counsel. Mrs. Betty, and they went evening to the school, where they to come, and learn to cut out the best advantage. Mrs. Jones not been bred to these things; by means of Mrs. Cowper's exertions cutting out-book, she soon mistress of the whole art. not only had the girls taught to mend, but to wash and iron. She also allowed the money of her eldest daughter of every far to come once a week, & learn to dress one cheap dish. One day, which was cooking day, should pass by but the squire, his gun and dogs. He looked the school for the first time. 'Well, madam,' said he, 'What good you doing here? What are your learning and earning? Where your manufactures? Where is your spinning and your carding?' 'I said she, 'this is a small parish, and you know ours is not a manufacturing country; so that when the girls are women, they will not be employed in spinning. We are, in the kind of good we attempt to do, consult the local genius of the place: I do not think it answer to introduce spinning, for instance, in a country where it is quite new. However, we teach a little of it, and still more mending, that they may be able to mend up a small piece of household linen once a year, and provide the girls with stockings, by employing the ends of their time in these ways. But there is another matter, which I am carrying out, and I know of none within my reach which is so valuable.' — 'What can that be?' said the squire. 'I can teach my girls to make good wives for working men,' said she. 'Is not mine an excellent staple commodity? I am teaching these girls the arts of industry and good management. It is the encouragement to an honest man to work hard all the week, and his wages are wasted by a slattern at home. Most of these girls probably become wives to the idle or servants to the rich; and the common arts of life are of little value; now, as there is little opportunity for learning these at the school house, I intend to provide that such gentry as have servants, shall allow one of their girls to come and work in my families one day in a week, as the house keeper, the cook, the housemaid, or the laundry maid, and be required to instruct them in several departments. This I believe to be the best way of teaching good servants. They should be of this kind of regular apprenticeship to various sorts of labour. The girls who come out of charity schools, where they have been employed in knitting, sewing and reading, are not sufficiently prepared for the various and laborious employments. I have in general approve of teaching charity children to write for the reason. I confine within very narrow limits my plan of educating the poor. A thorough knowledge of religion, and of some of those arts of life by which the poor may be best benefited, is the whole stock of instruction unless in very extraordinary cases. I would wish to be shown.' 'What have you got on the fire, madam?' said the squire; 'for your pot really smells as savoury as if sir John's French cook had filled it.' 'Sir,' replied Mrs. Jones, 'I have lately got acquainted with Mrs. White, who has given us an account of her cheap dishes, and nice cookery, in one of the Cheap Repository little books * Mrs. Betty and I have made all her dishes, and very good they are; and we have got several others of our own. Every Friday we come here, and dress one. These good women see how it is done, and learn to dress it at their own houses. I take home part for my own dinner, and what is left I give to each in turn. I hope I have opened their eyes on a sad mistake they had got into, that we think any thing is good enough for the poor. Now, I do not think any thing good enough for the poor which is not clean, wholesome, and palatable, & what I myself would not cheerfully eat, if my circumstances required it.' 'Pray Mrs. Betty,' said the squire, 'oblige me with a basin of your soup.' The squire found it so good after his walk, that he was almost sorry he had promised to buy no more legs of beef, and declared, that not one sheep's head should ever go to his kennel again. He begged his cook might have the receipt, and Mrs. Jones wrote it out for her. She has also been so obliging as to favour me with a copy of all her receipts. And as I hate all monopoly, & see no reason why such cheap, nourishing, and savoury dishes should be confined to the parish of Weston, I print them, that all other parishes may have the same advantage. Not only the poor, but all persons with small incomes may be glad of them.

the last Lord's day, where two appropriate discourses were delivered by the Rev. Joseph Eastburn, and in the morning an additional short address by the Rev. Mr. Joyce. The room selected for this purpose is considered to have an area capable of containing at least six hundred persons, and perhaps more. This was filled both in the morning and chiefly by those valuable hardy seamen, to whose best interests it is designed thus to promote. The marked attention of this audience to the important truths which were delivered, the crowded appearance of the room, the stillness and solemnity which prevailed, and the truly animating zeal of the preacher, rendered the services of the day peculiarly impressive, and as may reasonably be hoped, a blessing to those who attended. The auspicious commencement of establishing a Church for Mariners, in the City of Philadelphia, may be hailed as an omen for good to this long neglected, though useful part of the community: In addition to their religious instruction, it is in contemplation to establish a Sunday School, in the intervals of worship, for the benefit of those who are yet ignorant of the rudiments of learning—here it may please the Lord to carry on his own blessed work, to the reformation of many, who, being out of the use of the means of grace, have grown up thoughtless and careless of the things which belong to their everlasting peace—here, it may be ordered, that they shall become acquainted not only with religious truths, but so much of science as shall render them more valuable and useful members of the community. It will be the pleasing duty of the citizens of Philadelphia, to aid in this as they have in so many other objects of benevolence, & having used the requisite exertions, which is ever the part of the creature, they may with a degree of confident hope, look unto the Father of Mercies to consummate the good work so happily commenced to the temporal and eternal happiness of destitute Mariners.

POPULARITY. On this subject, the editor of the Baltimore Morning Chronicle, has the following just remarks: "What is vulgarly called popularity, is a drug so cheap in the political world, that it is unworthy the acceptance of an honourable and high minded man; it may be obtained by sycophancy, double dealing, and by falsehood: it requires the exercise of no other talent than that of deception, the false patriot has nothing more to do than to make pompous promises, and to neglect to comply with these promises when made and he will obtain vulgar popularity in abundance. Real popularity is a bird of a prouder plume, and metaphorically speaking, may be said to belong to the aquiline genus—he wings his way to the centre of light & glory, while he bears plaudits from the glaring multitude below: he is still glaring on the beams, and finally if he does not reside in the blaze, it is not for want of effort, but because he has no atmosphere, where he can exert the energies of his wing.

From the Concord (NH.) Observer. Piety in Teachers of Schools. In our last number, we suggested the importance of piety in the teachers of youth. We repeat the suggestion, and were it necessary to offer arguments to convince any one of the importance of this qualification, we would offer them and urge the consideration of them upon our readers. But to argue this point, seems much like an attempt to prove what is self evident. Can it be doubted, in a Christian community, whether religion should be inculcated with the rudiments of education? It is admitted by all that religion is most important, and that the young mind is the best suited to receive the deepest and most permanent impressions. And we think it will not be denied that he who teaches, should himself possess a knowledge of his subject. How then does it happen that so many parents manifest such an indifference in regard to this qualification in the teachers of their children? They are careful to have their children well taught in other things; why in this one thing, which they themselves confess to be of primary importance, they appear to have little or no concern. And even pious parents in many instances, seem to consent to the prevailing evil. We shall not now attempt an inquiry into the cause of this indifference and neglect, but shall leave it to the conscience of every parent to make the inquiry of himself. And we are confident, that the inquiry, if made faithfully, and in view of that solemn responsibility, which rests on all who have the care of the education of children, will produce conviction, and correct the error. We are aware of some of the objections against religious instruction in schools. It is said that there is a proper time and place for every thing—and that the design of schools is to impart a knowledge of human science. We are willing to allow to this objection all the force that really belongs to it. We admit that the principal design of public schools is to inculcate science and literature. But, because such is the principal design, is it therefore the only one? Is it certain that religion is incompatible with this design, and must be wholly excluded? Cannot the mind, that is disposed to seriousness, attain to a knowledge of letters? nay, will it not thereby, be the more steadily and successfully directed to the attainment of this knowledge? It is granted that religious instruction in common schools, should not occupy a great proportion of the time, to the exclusion of other studies. And we believe that no danger is to be apprehended of such an error. Those who have taught, know full well, that all the liability to abuse, lies on the other side. Other instructions are so much more acceptable, that it is usually difficult indeed, to engage the youthful mind at all in the consideration of serious things. But, with regard to the quantity of religious instruction, is it of no importance that the teacher should exhibit in his own conduct and example, the spirit of the gospel? Is it enough that he be a learned man? Learning is as efficient to promote the purposes of the wicked, as it is to favour the designs of the just. It is a powerful weapon, which is entirely subservient to the will of its possessor, of whatever character he may be. But, as we before observed, we can hardly bring ourselves to offer arguments on this subject. It is of such a nature, that it would seem that honest and rational men could not entertain different sentiments upon it. That men do differ, however, on this point, is a fact that we are compelled to admit; but still we believe it is of such a nature, as to require no arguments. We believe that most men admit the necessity of personal holiness. They also admit the propriety, and even importance of religious instruction to children. But when, it may be asked, is this instruction to be given? Is it not to be inculcated when the ductile mind is acquiring its direction, its consistency, its character? Is it then that religion makes the deepest impression; and indeed it is indispensably needful to aid in giving that direction, and consistency, and character. It may perhaps be said that the school is not the place to receive this instruction, that it should be acquired at home. But we ask—Do those who make this objection, teach their children and servants in the things of religion at home? Do they undertake the responsibility of this part of their education? Would they not rather feel better qualified to teach the other branches of learning? We have not time, now, to pursue this subject further. But we cannot forbear to express our earnest wish that parents, and guardians, and committees of our school districts, would give to this subject that serious consideration which it certainly demands. We do not ask that the particular tenets of any sect or party should be required.— This we should decidedly disclaim. But we do ask you to consider seriously, and with reference to that day when parents and children, and masters and servants must inevitably meet to receive their retribution, whether teachers of schools should not be qualified to train up their pupils in the way in which

they should go; and whether they can attempt this, with any good prospect of success, without the aid of religious precept and example? From the Salem Gazette. "WAR WITH SPAIN." Under this head, a writer in the Boston Daily Advertiser notices the warlike preparations that have been announced—the ordering 20,000 stand of arms, with ordnance, &c. to Savannah; a detachment of troops with battering cannon, &c. to Amelia Island, and the suspension for the present of the sailing of Com. Morris's squadron to the Pacific on account of the British having ordered a squadron thither under Sir T. Hardy; also, the obscurity of our relations with Spain; the very able negotiation at Washington, which left the impression that the boundaries between the territories of Spain and the United States were thoroughly examined, as well as the right of the United States to demand of Ferdinand compensation for the robberies done to the Americans in obedience to French decrees, under the French government in Spain, while Ferdinand was a captive in France, the treaty which was the result thereof, the non-ratification of the treaty, and the various opinions arising out of this—some, that Spain has a right to ratify the act of her minister, or not—others, that she has no such right of choice, and that the refusal to ratify a treaty is in itself an act of war, and that the United States must succumb, or fight it out. In order to draw out more fully the public opinion, the writer propounds the following Important Questions. 1. Is the refusal to ratify a treaty a cause of war, if the differences which led to that treaty were not so in themselves? 2. If the United States should take possession of the Floridas, would not such act be as much an act of war (the treaty not being ratified), as if they were to take Cuba, the province of Andalusia, or the palace of Idefonso? 3. If the United States were to possess themselves of the Floridas, and Spain saw fit to consider it an act of war, and should declare the existence of war between her and the United States, which could do the other the most harm? 4. Suppose there are fifty millions of American property afloat, how much of it in case of war, would find its way into the pockets of French, English, & American buccaniers, sailing under the Spanish flag? 5. In the event of war, would England be neutral, and take the benefits which her neutral flag would give her, or would she seize on the opportunity to satisfy the vindictive spirit which (judging from some publications of that country) reigns among her subjects? 6. If England should choose war, (for the reason that it becomes her to curb the spirit of aggrandizement among the New Romans) would France choose the benefits of neutrality, or attempt to gratify her vindictive spirit towards England, and so become a party on our side? 7. If war should occur, and we should have not only the robbers who would assume the Spanish flag, to contend with, but England also, (considering the state of the circulating medium in the Southern and Western States, and the failure of the United States Bank to supply a medium,) what would be the condition of national credit, in three or five years of conflict? 8. Suppose the war should be as successful as our most sanguine hopes could suggest, how would stand the profit and loss account? 9. Suppose successful war to any extent, is there any reason to think "the most enlightened nation on earth," and consequently the most wise, just, and Christian, would in no degree stain its fair fame, by making war against a people who are enfeebled and distressed by civil commotions, and who are much more objects of compassion than of vengeance? 10. If there be, among the powers of Europe, a league to prolong the tranquility of the Christian world, in what light shall we be considered by those powers, if we should

NOTICE. I have been appointed to determine the merits of the several claims that may be exhibited, premiums where they relate or matters offered for sale.

George Barber, John T. Barber.

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Priscilla Adams, and Shoe Manufactory.

State of Maryland, Anne Arundel County, September 23, 1849. On application by petition of the Mayor, administrator of the estate of William Jones, deceased, it is ordered that he exhibit the bills of exchange against the first, second, and third bills of exchange generally.

JNO. GASSAWAY, Reg. J. A. County.

Notice is hereby given that the subscribers of Anne Arundel county, hath obtained from the plan court of Anne Arundel county in Maryland, letters of administration on the personal estate of William Jones, late of Anne Arundel county, deceased.

T. TAVERN AND BOARDING-HOUSE. The subscriber is happy to inform his friends and the public, that he has opened a Tavern and Boarding House at the stand lately occupied by Daley, next door to Mr. Williams Hotel, where Travellers and Boarders will be accommodated by the day, month or year, on the most reasonable terms.

CASH STORE. The subscriber has just received PHILADELPHIA Fall Goods. Selected by himself, comprising Handsome Assortment.

PRINTING. Of every description, with the best materials, and in the most elegant manner.