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EDUCATION, No. II.

THE truth of our statement on the subject under consideration being assumed, we shall proceed to enquire into the causes which have produced the decline of learning in our country.

1. The first which we shall assign, was the just, necessary, and glorious war of the revolution. The contest on this occasion was between native genius, valour, and virtue, on one side; and experience, wealth, power, and all the auxiliaries which a nation versed in arts and arms, could furnish from its own resources, or purchase elsewhere, on the other. The trial was severe on our part: but our fathers, (honour to their memory!) did not flinch from the conflict. It was no time then to cultivate the muses. Learning loves peace and retirement; she seeks the stillness of Academic bowers; and diffuses her light in seclusion from the noise and bustle of the world. The youthful part of our population were put in requisition for the defence of their country: and the seven years which they should have spent in acquiring an education, were employed in the field; in braving the dangers, and suffering the privations of war. Every one who knows the importance of forming habits of mental application at a certain season of life, and the difficulty of forming them after the mind has been accustomed to scenes of desultory activity, will easily appreciate the effects which this state of things would naturally produce. To this it ought to be added, that when we became an independent nation, a great many offices were created, which of course were filled by the men who had chiefly distinguished themselves during the contest.—These were the citizens by whose activity and influence only, a leaning and bias in favor of learning could, have been given. But they were engaged in a new and arduous business, and that at a very critical period in the affairs of the world. The new republic was to be organized in all its departments; important and difficult fiscal arrangements were to be made; the embarrassments produced by the war were to be removed.—Politics, in a word, engrossed their whole attention, and they neither had time to cultivate learning and science themselves, nor opportunity to excite others to the laudable work.

2. Shortly after the close of the war, during the discussions produced by the proposal to form a new constitution, and the carrying of that proposal into effect, the demon of party spirit shed his malignant influence upon us. The flame, then enkindled, was made to burn with new fury by the events which took place in Europe; nor is it yet wholly extinguished. This was an event in a high degree disastrous; and perhaps on no account more so, than because of its influence on the intellectual and moral culture of the American youth. It soon became obvious that intelligence, knowledge, and experience, even when combined with well tried virtue, were not the only qualifications

required in candidates for places of honour and profit. "Is he true to his party? Will he go with us?" were the questions most promptly and eagerly asked. Hence, among all parties, the aspiring, and ambitious were more excited to cultivate the arts of a demagogue, than those of a profound statesman. And a talent for declaiming in adaptation to the popular taste, was almost the only accomplishment industriously sought. It is this, in part, which has formed our public speakers into boisterous orators; and infused into our writers a taste for vehemence of diction and extravagance of figures, certainly incompatible with excellence of high order. But not to digress—the spirit of party invaded our seats of learning, and the young collegian, before his mind was trained to habits of deep and sober thinking, or exercised in profound investigations, longed to be emancipated from the restraints of school, and to show his powers on the hustings, and in the senate. Hence the process of education was speedily finished; and popular favour sought with more eagerness than the secrets of science. It was not to be expected that they who had never been deeply imbued with learning, should hazard any thing with their *economical*, and money-loving constituents, by appropriations for the support of literary institutions.

The writer, by some regard to the proprieties of his station, and the solemn duties of his office having been, for a number of years, kept apart from this scene of political contention, and having as carefully as possible studied the effects of this spirit, entertains no doubt of its unhappy tendencies in relation to the great subject under consideration.

3. A third cause which has had considerable influence is, the great success which some persons, remarkably endowed with natural powers, have met with in our republic. It might seem invidious to mention names; it is, however, well known that some, who have obtained much applause, and excited great admiration, were not scholars, in the common acceptation. Hence, young men, unwilling to endure the labour and toil of years of study, have said "There was *****—he never was at school, and yet he was the prince of orators—There was *****—he was the best judge that ever set on a bench in Virginia—and there is ***** we have no lawyer superior to him; and neither the one nor the other ever spent an hour at College." The great merit of these citizens is most freely admitted; and yet the conclusion meant to be derived from these premises, is utterly denied. These gentlemen might have been still more eminent had they enjoyed the benefits of *regular* education. Some of them, more humble than their professed admirers, lamented the want of it. But whatever might have been the case with them, we are sure that those who quote, and pervert their example, will never rise to any thing like their eminence, without much more labour of mind, more literary discipline, than there is any reason to expect they will undergo. The truth, however is; these great men were educated: not indeed in public schools, by renowned masters, but at home *by themselves*. There they exercised their minds, and stored them with useful knowledge; and thus were enabled to

discharge the offices both of public and private life with credit to themselves, and benefit to the state. It is sheer ignorance, and folly to imagine that any gifts of genius, and intellectual endowments will make a great man without diligent study. And nothing can be more provoking than the affectation which is sometimes displayed on this subject. We have heard of a great man, who when at school wished to pass for a youth of wonderful parts; and to effect his purpose, spent the hours usually allotted to study, in idleness or mischief; but employed the night, while his companions were asleep, in diligently conning over the lesson for the next day. Indeed it is not uncommon for boys, whose incorrigible dullness is the plague of their teachers, to affect this same idleness and mischief that they too may pass for young men of talents. It is no wonder that such apes, of a ridiculous affectation, should sink into the deepest obscurity. Nothing can preserve them from it, but a dextrous adaptation (the precious fruit of low and servile cunning) of their principles to the sentiments prevailing in their neighbourhood. Many a man has just had wit enough, and no more, to see how the tide of popular favour was setting, has thrown himself in, and been borne along by the current, enjoying all the credit of a leader, when nothing counteracted his "alacrity in sinking" but the violence of the tide. A mountain torrent will bear forward a rock of granite.

It is believed that in this way the interests of true learning have suffered no small injury in this country. But there are other causes which have had their influence, to which we wish briefly to turn the readers' attention. We observe then,

4. When the tranquillity of peace succeeded, to the turbulence of the revolutionary war, the circumstances of the civilized world afforded to our citizens universal facilities of becoming rich. An impulse, unknown before, was given to our commerce; the value of real property was suddenly raised; the products of our agriculture commanded great prices; the carrying trade fell into our hands; and a variety of circumstances, enumeration of which would be tedious, occurred to excite our love of gain. This soon became the ruling passion of the nation; and most parents thought much more of ways and means to make their children rich, than to make them ripe and good scholars. Added to this, the boundless tract of unsettled country lying on our whole western frontier, produced a restless and unsettled spirit. Many of our citizens broke up their old establishments, and in the spirit of adventurers, went in search of new settlements. Their success excited others; and thus there has been, and yet is, continual removing from one part of this vast country to another. The population is in most parts very sparse—the people find great difficulty in obtaining the most ordinary teachers; and the majority grow up without sufficient learning to teach them the value of a good education; or excite any great interest in an affair so truly important. In this situation, our legislatures, with an economy utterly unwise, have forborne to afford aid to the cause of literature, and it has languished in deep decline.

5. It is believed that the influence of slavery has been pernicious to the interests of literature in the southern states. Men who depend

on others to labour for them, will not form those habits of active, persevering, laborious, exertion, which in other circumstances may be expected. Those who are used to exercise an authority little short of despotic, will very generally possess little equanimity. In such states of society, we generally find great susceptibility of excitement; violent but desultory efforts, made under the influence of passions easily roused and quickly subsiding; during a calm, considerable indolence, and inactivity; and a much stronger propensity to gratify the appetites, than to cultivate the mind. It is obvious that these circumstances are not favorable to the formation of habits of intense and long continued application, of laborious investigation. Men, in this condition, acquire what they do know, not by steadily marching through various regions of science, but by making sudden and violent irruptions into them.

6. Another cause, of no small weight, may well be considered in conjunction with this; namely, the almost total destruction of what may be termed domestic discipline. Children are very generally allowed to act pretty much as they please. Their chief companions, for several years, are the young negroes, among whom they exercise the authority of a master. This gives such scope to their passions, as to warrant the apprehension that much less moderation, and self-government will be exhibited in future life than we frequently see displayed by our citizens—The wonder is, not that things are so bad, but that they are no worse. The justness of this remark will be obvious, when it is considered that in addition to this constant opportunity of exercising power, and inflicting punishment, the great anxiety generally manifested by parents is, that their children may be “*lads of spirit.*” To effect this purpose, strict discipline is banished; restraint, in a great measure is withheld; correction is hardly known. A weak, and ever yielding fondness allows one indulgence, because it would seem hard to withhold it—Another is granted, lest the little man’s temper should be spoiled—And thus concession after concession is made, until he becomes too headstrong for a mother’s control; and the father is “*too busy to attend to these matters.*” At this time precisely the child is sent to school; and the teacher is required to do every thing in moral discipline and instruction; because he is paid to take trouble off the hands of parents. But it is not to be expected that he who has lived as unconfined as the birds in the air, will tamely and patiently submit to the restraints of a school. Soon we hear either complaints of severity, or of negligence. The child is either beaten like a slave, and his spirit broken; or the master pays no attention, and the scholar learns nothing—A new teacher is sought—and soon another, and a third: One bad habit is contracted, while the attempt is made to unlearn another; and finally the youth, with a smattering of learning, with a pertness which is mistaken for genius; puffed up with self-conceit; treated as a man before the first down covers his face, with strong habits of self-indulgence and insubordination,—perhaps with habits still worse than these—is sent to college. Here, furnished with money, in many instances more than sufficient for the decent support of a moderate family, he launches into extrava-

gance, limited only by his purse, and his credit.—The next tidings concerning him are, that he is engaged in rebellion,—suspended—perhaps expelled. If it is thought that this is the description of an extreme case; Be it so. In the system of education in this country there is much that approaches this course of treatment, and has a strong tendency to produce the disastrous result which has just been stated: or at least to superinduce a spirit of vanity, and self-sufficiency, of overweening confidence and disregard of authority. Of this no stronger evidence need be required, or perhaps can be given than the general disposition manifested by the young towards the old. Many painful instances of want of reverence for grey hairs occur to every one's observation. The sentiments of a lady, venerable for age, distinguished for intelligence, and worthy to be loved and admired for those qualities which most adorn the sex, will be censured with boundless confidence, and pertness by a Miss just from the boarding school; and a young fellow just old enough to be put on the muster roll, and newly made a militia sergeant, will pronounce that Washington was no general, and Hamilton no financier. This spirit shows an utter destitution of that docility which is absolutely necessary to make progress in knowledge, and rise to high intellectual eminence. Much of the evil of which we here complain, is doubtless to be ascribed to the wrong notions, and injudicious conduct of parents. We certainly do not think that the youth of our country are naturally worse than others. On the contrary, some opportunity of observation has induced the belief that they are richly gifted by the author of nature; and that nothing is wanting but due cultivation, and wise discipline, to make them all that a prudent and benevolent parent, and true patriot could wish them to be. It may be local partiality, but it is thought that this is particularly the case with the youth of Virginia. And they are treated as it is said the Turks treat the finest Parian marble—instead of being wrought by the hand of a master, into statues, that almost seem to breathe, into columns of exquisite beauty; it is broken up and burned into lime, for the building of *Mosques* and *Harems*.

We certainly do not recommend rigour and severity in the management of youth. We believe indeed, that if the rod, when necessary, should be spared, the child will be spoiled. But prudent management will prevent the frequent recurrence of this necessity: and in most cases affectionate admonition and remonstrance will be sufficient.—This subject, however, will more properly be treated in another number. Intimately connected with the cause now under consideration, is another; which from its importance we shall place under a distinct head. We mean,

7. The neglect of religious education. That this neglect is very general, is too obvious to require proof. Perhaps not one parent in a hundred attends to this duty according to its importance; and not one in ten regards it at all. But although this may be readily admitted, it may not be so easily conceded that this is justly assigned as a cause of the decline of learning among us. Some pains will then be taken to show the truth of the case, and to correct the erroneous opinions which prevail on this subject.

It may be proper to remark here, in the first place, that the plan of letting children grow up without religious instruction "that they may be entirely free from all prejudice, and, with perfectly unbiased minds, may choose their own religion" although proposed and advocated by many, is utterly visionary. It has never been, nor ever can be executed. And it is really strange that a person having a capacity sufficient to learn any thing from experience or observation, should, at this time of day, think of carrying such a scheme into effect—If in the multitude of instances of notorious neglect of religious education, one youth of eighteen can be produced with a mind exempt from all undue bias, and a will free to choose, without any unfavourable habits, or the influence of any bad passions, that system of religion which is best supported by reason and evidence; the point will at once be given up. But the instance cannot be adduced. It is fair to conclude then, that it cannot be wise to repeat experiments so dangerous that have failed so often.

But it is our object to show that neglect of religious education has had an unfavourable effect upon the state of learning in our country. The writer has no doubt but that the nature of true Christianity, as exhibited in the Bible, is such as to give a powerful impulse to the mind that by judicious management is brought to take an interest in it. And it is verily believed that more *real knowledge* may be derived from this book than all others. The Bible has never gone to any region, however barbarous; to any nation, however ignorant, without diffusing great light, and producing great improvement. Some other opportunity, however, will be taken for the illustration of this important subject.

Curiosity, or a desire of knowledge may be said to be natural to man. Observation of the actions, and attention to the questions of young children will convince any one of the justness of this remark. It is well worthy of enquiry, what is the reason that beings so constituted do not rise to the highest attainments in knowledge of which they are capable; or which their opportunities of gaining information will admit? The answer to this question is, that other desires, and passions appertain to man, which, as they are excited, fix upon their objects, and control our pursuits; such as desire of gain, of power, of sensual pleasure, &c. &c. It is obvious to the careful observer that the passions or desires which are excited by objects of sense, are more frequently, and perhaps for this reason, more powerfully called into exercise, than those of any other class. Every one knows too, that our ruling passions determine the course of our conduct. A boy may be confined to school; compelled to fix his eyes for a certain number of hours on his books—but it will be all in vain, if his heart is fixed upon some other object. The mind cannot be confined. The teacher may descant upon the various beauties of the classics; or the wonders of nature; may demonstrate the advantages of Mathematical studies, or unfold the powers of the human mind; it is in vain. The adder is not more deaf to the voice of the charmer, than the lover of pleasure is to the lessons of his kind and anxious instructor. Hence it follows, that to enable a young person to make such progress in "good learn-

ing" as his natural powers allow him to make, especial care must be taken to prevent the ascendancy of such passions as counteract the desire of knowledge. From this we may form some estimate of the wisdom of the maxim so often repeated by parents, "that young people must have amusements,"—or rather of the wisdom of the conduct pursued in conformity to this maxim. Let none be alarmed by the supposition that we propose to cut off the young from the enjoyment of pleasure, and shut them up as monks and nuns, during the course of their education. We know that this would be equally cruel and injurious. This, however, has been observed by us, that the taste of children is extremely simple, and that very simple amusements, very cheap pleasures are sufficient to satisfy their desires, and afford them relaxation. Parents, however, following any thing rather than the dictates of reason, regard nothing as amusements, but what is sufficiently powerful to excite their own feelings, hacknied as they are in the ways of the world. Instead, therefore, of allowing to the young the simple sports naturally chosen by them, and encouraging them to be satisfied with these, as quite sufficient for every purpose; balls, and parties, and things of this sort are got up for children, and they are early initiated into all the mysteries of fashionable life. In addition to which, they constantly hear what is calculated to induce the belief that these alone deserve to be called amusements; that nothing earthly affords equal pleasure. In this way, very frequently, by the time a young person has arrived at such an age as to be well able to bear the labour of severe study, such a relish for these amusements, and such an impatience to be introduced into the world is contracted, that nothing in the way of books will excite much interest, unless it be some *well seasoned* novel. In fact, one ruinous mistake in the management of young people in this country, is pushing them forward too early. They consider themselves, and are treated by others as men and women, when they are only boys and girls.

We have considered the passions excited in youth as great obstacles to their improvement. It is painful to be more particular on this subject. Yet the deep interest which we feel in what concerns the young; and a conviction that the well-fare of our beloved country is involved, induce us to state the apprehension that secret criminal indulgencies are very common among the young of that sex to whom hereafter will be committed the maintenance of the laws; who are to be the future husbands and fathers in our nation. And we are sure that as far as these apprehensions are well founded, there is an adequate, a powerful cause obstructing the progress to high intellectual and moral excellence—What hope can we reasonably entertain of a young man, who expends his early vigour in the embraces of a harlot, or in drunken debauches? In this way the hopes of many fond parents have been blasted; and they have sunk broken hearted into the grave; brought down in sorrow, by those who once hung upon their breasts, or were dandled on their knees; and who were expected to be a staff to their age, and a crown of glory to their grey heirs.—To restrain the passions which prevent mental improvement; to prevent those secret transgressions which undermine the physical strength

and intellectual vigour of the young; which harden the heart, eradicate modesty, and destroy those sensibilities which are necessary to form an eminent, a truly great character, there is need of the high, the holy, the all pervading influences of religion. There is in Christianity, when duly received, a sort of ubiquity of influence, which as effectually controls the passions, and regulates the conduct in secret, as in public. The young ought, therefore, to be taught to recognize their relationship to their Father in Heaven; to feel their obligations to him; to realize his omnipresence, his purity, his justice; to form just conceptions of the nature, and offices of the Lord Jesus Christ; to regard sin as it is exhibited in the bitter passion, and bloody death, of our Saviour; to worship the one living God through him; to "cleanse their way by taking heed thereto, according to the word of God;" to imitate the example of their Redeemer, and to seek their pleasure in communing with God, and doing good to their fellow men; and to aspire to nothing meaner than the inheritance of the Saints; nothing lower than immortal glory. Such views as these afforded to the young, and such feelings excited, will effectually curb, and regulate the passions, and afford the understanding full scope for the exertion of all its powers; will leave it free to mount from one eminence to another on the hill of science: and prepare it at length to soar to those regions where the truth shines in unclouded effulgence, and the happy spirit "shall know, even as it is known."

The Editor most fully persuaded of the truth of these remarks, feels an irrepressible solicitude that they may be duly appreciated. He is convinced that the prevalent neglect of discipline, of moral restraint, of religious education, will, if not corrected, produce the most disastrous results; will defeat the wisest plans of our wise forefathers, and disappoint their fondest hopes, concerning the future greatness and glory of their country. It is therefore, that with his feeble voice, he calls on the parent, and the patriot, as they love their children, as they love this land of the free and the brave, to awake from their slumber, and exert their talents and influence to promote piety, virtue, and learning. Let these flourish, and every thing else will go well: let them be neglected, and the talents of an angel could not save the country from final ruin.

It may be thought that there is no occasion for all this sensibility—"Where is the danger?" Some gay, light-minded, pleasure loving mortal may enquire,—“where is the danger, that all this outcry is raised?”

I answer that human affairs continually grow worse, unless there are continual and powerful efforts to prevent it.

Sic omnia fatis

In pejus ruere, ac retro sublapsa referri:

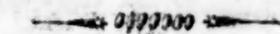
Non aliter, quam qui adverso vix flumine lembum

Remigiis subigit, si brachia forte remisit,

Atque illum in præceps prono rapit alveus amni.

Moral causes, however, do not suddenly produce their effect. At first they move slowly; their influence is scarcely to be discerned. It requires often times more than an age to give them compleat efficiency.

This is favourable to man, because it allows him time for counter-action—But it is the worse, if he take no warning, when the time arrives for the full developement of their energies. All power of resistance is then gone; not a principle remains on which to get foothold; and ages must pass away before the ruin which has been produced can be repaired. Let us go on neglecting religious instruction, suffering all the important interests of education to languish, for want of due support; our population multiplying almost beyond calculation; while moral restraints are weakened by habitual and increasing indulgence, and in process of time the temple of Liberty, erected by the toil and cemented by the blood of our fathers, will fall before the ungoverned, and ungovernable passions of the multitude, like the Switzer's Cottage falls before the avalanche of the Alps.



SUNDAY SCHOOLS.

[We have taken a deep interest in this charity; and are glad to have it in our power to present to our readers the following important document. It is deemed important, because it shows how much good can be done by Christians, when they lay aside sectarian feelings, and heartily unite in efforts to do good. It is delightful to see the genuine spirit of the Gospel thus displayed; to contemplate the diffusion of evangelical light among the very outcasts of society; and have reason to believe that many are in this way, raised from the depths of vice and ignorance; qualified to be useful citizens; and prepared, by divine grace, for the enjoyment of endless felicity.]

First Annual Report of the New York Female Union Society for the promotion of Sabbath Schools.

In the commencement of this interesting Report, an account is given of the first Sabbath Schools established in New-York, and we presume, of the first in the United States. They are traced as far back as the year 1804, when that venerable mother in Israel—whose name and whose praise are connected with the formation of some of the earliest and most valuable charitable establishments which adorn our city—the late Mrs. Isabella Graham, instituted two Sabbath Schools for giving religious and catechetical instruction to ignorant poor children. So little disposed at that time were these heedless youth to reap the benefit of the kind attentions of Mrs. Graham, and her unwearied exertions to promote their moral and spiritual improvement, that she found it necessary to bribe their regular and punctual attendance by pecuniary rewards. One of these schools she superintended herself for several years; and it was relinquished only a few months before her decease, in consequence of a number of the subjects of her care being provided for by the catechetical schools which the Evangelical Society had then established for affording religious instruction, once a week, to indigent children in the suburbs of this city.

Dr. Pole's History of Adult Schools, soon after it was published in Great-Britain, having been sent to this country, was read by Mrs. Graham with great delight; and her benevolent mind always alive to the wants of humanity, and ever disposed to do all in her power to

relieve them, determined immediately to improve the information which that history afforded, by making an essay of a similar undertaking in the vicinity of her residence. She accordingly opened an Adult School at Greenwich, on the second Sabbath in June, 1814.

The Report then proceeds as follows:

She called on families for Adults willing to be instructed, and on young people employed at the manufactories, whose time in the morning of life is so occupied by manual labour as to leave little for the cultivation of their minds. When she had given her scholars a lesson in the first principles of reading, Mrs. Graham entered upon a course of religious instruction, beginning with the creation of the world. After relating to them the commandment given to our first parents when placed in the garden of Eden, she inquired whether any one of them could inform her if Adam kept the commandment? All were silent: she addressed herself to a woman upwards of forty years of age, saying, "Mrs. W. can't you tell me?" Her reply was, "No, I never heard of Adam." For three successive Sabbaths Mrs. Graham instructed her school. Before the fifth Sabbath, she had ceased from her labours, and entered into the rest prepared for the people of God. "Matrons!" says her funeral sermon, "has she left her mantle? Are there none among *you* to hear her voice from the tomb, "Go, and do thou likewise?" "Maidens! are there none among *you*, who would wish to array yourselves hereafter in the honours of this virtuous woman?" Yes! her mantle has descended, and more than three hundred matrons, and maidens, are carrying on the last work she was engaged in on earth.

Mrs. Graham's example was soon followed by Mrs. V——, of Somerville, New-Jersey, who opened a school there. Two more schools were opened in this city; but as no Society existed for their support, the work made but slow progress.

Early in the year 1815, the ladies of Philadelphia commenced their exertions in Sunday School teaching; and as they formed Societies, they soon outran their sisters in New-York, in this useful work. Various publications relative to Sunday School Union Societies in England, were received from Mr. Stephen Prust of Bristol, in December 1815. In these, notice was taken of what little had been done in America, and warm wishes expressed for our perseverance in the good work. A union of all denominations in this city was earnestly desired by the few who were engaged in Sunday Schools; and they anxiously looked to the other sex to come forward in so arduous an undertaking, wishing only to be assistants to them. The time, however, was now come, and a sovereign God often shows himself peculiarly so in his choice of instruments. He who could level the walls of Jericho by the blowing of trumpets, or discomfit an army by a pitcher and a lamp; He who chose the door keeper of a Methodist Chapel, and a poor Weaver, to begin the work in Bristol, and in Ireland, was pleased to employ the weaker sex to form the first Sabbath School Union in the United States.

A meeting of females of different religious denominations was called on the 24th of January, 1816, and on the 31st day of the same month,

this Society was organized. It was contemplated to give instruction to female adults and youth of both sexes; but many male adults pleaded for the same privilege. From all embarrassment attendant on the latter circumstance, this Society was soon relieved by the formation of the "New-York Sunday School Union," by gentlemen of different denominations; the latter so soon followed the former, that the two Societies may be considered as co-eval.

At the first quarterly meeting of this Society, reports were received from sixteen schools, and information of two more about to be opened: at the second, twenty-one schools were reported, and at the third quarterly meeting, twenty-three; at present the Society reckons twenty-five schools to be under their care.

[Extracts of Reports from 24 schools belonging to the Union, give particular accounts of the number of the superintendants, teachers, and scholars of every description, attached to each; also of the progress of the last mentioned in learning, and of the visible effects which the moral and religious instruction they have received has had upon their hearts and their deportment. It appears, that during the year *between five and six thousand scholars*, old and young, black and white, have been admitted, of whom, *about three thousand* give a regular attendance, and are instructed by *three hundred and forty teachers* of various religious denominations. *Five hundred scholars* have been brought from the Alphabet to reading in the Bible.

Many instances are mentioned of rapid improvement in learning—Of these we extract the following:]

Several little girls, from five and six to nine years of age, who began with their letters, are now in the Bible class.

Elizabeth I——, and Betty B——, the former aged 10, and the later 9 years, in the course of three months, advanced from the first lesson, to reading correctly in the Bible. Mary M——, from her letters, has advanced to the second class in six Sabbaths. A coloured adult, who began with the first lesson, in six Sabbaths could read a chapter in the New Testament. A white girl, aged 12 years, from the Alphabet, was promoted to read in the New Testament in less than three months. A coloured woman, aged 76 years, from her letters, in six Sabbaths read the seventh lesson.

A white girl, from spelling one syllable, in three months has attained to reading, and has committed to memory all Brown's Catechism, and most of the Assembly's, besides her lessons in the Spelling Book.

One class of coloured females committed to memory 57 chapters in the Bible, all Brown's, most of the Assembly's, and the Historical Catechism, together with Watts' Divine Songs. Francis B——, aged 52, during the last quarter, committed to memory 349 verses of the Gospel of Mathew. C. R——, aged 12 years, has committed 17 chapters in the Bible, 40 Hymns, all the Scripture cards, four different Catechisms, and has not been absent once during the year.

Mary Ann S——, in one week, committed the 2d chapter of Genesis, the 2d of Matthew, the 23d Psalm, 5 Hymns, and 4 pages of Catechism with Scripture proofs.

C. B——, about the same age, in the last quarter, has learnt 8 chapters in the Bible, 12 Hymns, and a portion of Catechism every sabbath. E. H——, aged 8 years, has attended school only six months. She began with her letters, and can now read very well. She has committed to memory the whole of Brown's Catechism, Watts' Divine Songs, and the whole of the Cards, from the 1st to the 30th, of the 3d Class. In one school above 20 of the scholars are in the habit of committing to memory from three to four chapters in the Bible every week, and five or six hymns. They have likewise learned Baldwin's Catechism, and the Historical Catechism, with all the Hymns published by the Society, and many others. In another school 55 have committed to memory two small Catechisms, and the Episcopal Church Catechism; above 150 Hymns, besides the Creed, Ten Commandments, and passages of Scripture, which all learn who can read.

A number of cases are mentioned of scholars and teachers who during the year have made a profession of religion, and have been admitted into the communion of their respective churches. Most of these appear to be indebted to the Sunday Schools, as the means employed by a gracious providence to awaken their attention to the value of the immortal soul, and to induce them to seek the wisdom which cometh from above, making wise unto salvation through faith in Jesus Christ. Several instances have already been recorded in the Extracts from the Quarterly Reports of this Union, as inserted in the 1st and 2d volume of this publication. The following extracts from the Annual Report will tend further to exhibit the benefits of this system of instruction in a moral and religious point of view.

"C. G——, a poor girl, was taught to read in the first Sabbath School opened in this city by the late Mrs. Graham, from whom she received a Bible as a reward for her diligence and good conduct. She is now Superintendent of a Sabbath School for coloured adults, commenced by herself on Long Island, and refers with much gratitude to the instructions in Catechism and Scripture Lessons bestowed on her by Mrs. Graham.

"In School No. 9, one superintendent, three teachers, three coloured adults, and seventeen children, have been added to the church; the most of whom attribute their first serious impressions to the exhortations and lessons given them in the Sabbath School."

In the Report of School No. 11, it is stated, that "the coloured adults are particularly anxious to be instructed in the truths of the Gospel. One of these, a *slave*, lately made a public profession of her faith in that Jesus, whose favour she once thought was too great to be obtained by a creature so unworthy as herself. Her conduct appears consistent with her profession."

In School No. 12, "two pupils, one aged 23, and the other 11, have been received into the communion of the Church."

In No. 13, "Mary H——, was asked who was the first man? She replied, 'I do not know.'—'Why, Mary, have you never read your Bible?' 'Indeed, Madam, I never saw one.' She was told to call on the Superintendent for a Bible for her mother, with advice to read it carefully. The next Sabbath she brought the Bible to School. She

was asked whether she had read any part of it? 'Yes,' replied she, 'I have read how God made the heavens and the earth,' &c.—With pleasure we notice the restoration of one of those who had been excommunicated from the Church. She professes thankfulness that she can now read the word of God, which we hope will be the rule of her conduct in future."

In School No. 21, "The children generally behave with propriety during Divine Service, and we have never had occasion to dismiss any finally from the School. Some of the pupils appear to be under serious impressions, and evince great sensibility and attention when addressed on the importance of religion, and the value of their immortal souls. Two of the teachers have become members of the Church; the others were so before they engaged as teachers."

In School No. 22, "Eight are professors of religion in the African Church; three or four, we hope, are in some measure impressed with the importance of attending to the great concerns of religion."

In No. 23, "Four of the teachers and nine pupils have professed religion during the last quarter."

In No. 24, "Many instances of individual improvement might be mentioned. We would notice an instance of deplorable ignorance in a girl of sixteen years of age. She was asked who was the first man? She replied, that she never knew. She was asked who Jesus Christ was? Her answer was, 'I never heard of such a person.' Some further questions were asked, and she said she knew of death, and had heard of hell, but not as a place of torment; for she could not understand how any could live in another world when shut up in the grave."

Finding that many of the children were unable to attend *for want of suitable clothing*, the teachers of School No. 1, exerted themselves to form a Society for clothing such as were destitute.—Since June, they have distributed ninety-seven garments. A similar Society was also formed by the teachers of the Sunday Schools of St. George's Church. "They have met once a week during the last season, and have made 250 garments; 89 of which have been given to the gentlemen for their pupils, and 100 have been given to the female School, with 40 pairs of shoes and 10 pairs of stockings." The Female clothing Societies of School No. 7, have given to the male School 87 garments and 30 pairs of shoes; and to the female School 114 garments and 30 pairs of shoes."

In No. 9, "a Cent Society was formed in November last, for the purpose of clothing and rewarding the scholars. By this Society 173 garments and 82 books have been distributed among the most deserving."

In No. 11, "garments were also provided by the teachers to a number of the scholars during the inclemency of the winter."

In the Report of No. 12 they state, "we feel particularly grateful to Mrs. Bowering, by whose exertions a Dorcas Society was formed in May last. Since that time, the following number of garments have been distributed among the children of five schools: To girls, 285 garments, 20 pairs of shoes and 44 bonnets; to boys, 250 garments, 7 pairs of shoes, and 22 hats."

In No. 17, "The Fragment Society has distributed 237 female garments, 5 dozen pairs stockings, and 50 pairs of shoes. It has also furnished the male school with 44 garments."

The female charitable association of Christ Church, have collected for their Sunday School 156 dollars, and 50 yards of different articles of goods, 40 pairs of shoes, and two dozen Leghorn hats. By these means they have relieved ten indigent families in great distress, and distributed to the scholars 147 pieces of raiment.

The annual Report closes with the following remark:

"The Society have great cause to be thankful for the harmony that has uniformly attended their Union, as well as for the extensive usefulness which their joint exertions have produced. One spirit appears to animate all. "Behold, how good and how pleasant it is for brethren to dwell together in unity! As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded his blessing, even life for evermore."

THE ANNUAL REPORT

OF THE FEMALE ASSOCIATION, OF THE CITY OF NEW-YORK.

The number of scholars admitted, during the last year, was two hundred and forty-nine; and one hundred and eight were discharged. There are, at present, under the care of the Association five hundred and eight.

The advantages, peculiar to the Lancasterian plan of tuition, from the compendious form of its procedure, have been applied to the business of sewing. This branch of female education has lately been advantageously taught on this principle in the schools of the Association.

Three other gratifying instances of girls, educated in these schools, and prepared for the office of teaching others, have recently occurred. One of whom, a young woman well qualified for the service, is now on the point of setting out to take the charge of a school in the state of Ohio.

The important duty of visiting, and relieving the sick, has not been neglected by the Association.—They have devoted considerable attention to it; and it has been the more necessary from the extreme suffering which has been experienced by the indigent during the late inclement season.

The pecuniary means of the Association continue to be ample. They have received from the State, as the third annual appropriation under the law, for the support of common schools, the sum of thirteen hundred and fifty-five dollars and twenty-five cents. And they have also received, during the last year, from their regular subscribers, four hundred and seventy-five dollars.

They have also to report the reception of three hundred dollars, from the Executors of the late Thomas Tom. And in recording this donation, they wish not only to express their collective gratitude for the liberality of the gift but also their individual regard for the memory of the deceased.

It appears, by the statement of the Treasurer, that she has expended, on account of the Institution, during the last year, the sum of fifteen hundred and eighty-eight dollars and five and a half cents.

REFLECTIONS

Of Dr. Doddridge on the death of his eldest daughter, who lived long enough to give him very agreeable hopes as to her pious disposition.

"I have been preaching from those words, *Is it well with the child? And she answered, it is well.* But surely, there never was any dispensation of Providence, in which I found it so difficult to say it. Indeed some hard thoughts of God were ready to arise; and the apprehension of his displeasure against me brought my mind into a painful

situation. But it pleased God to quiet it, and lead me to a silent, cordial submission to his will. I see that I doted too much upon her; my heart was opened to her with a fond flattering delight. And now, O my soul, one of thy earthly delights is gone. Seek thy greatest delight in Heaven, where I trust *my child* is; where I am sure *my Saviour* is; and where I trust, through grace, notwithstanding some irregularities of heart on this occasion, I shall shortly be. This circumstance, I must record, that I recollected this day, at the *Lord's Table*, that I had some time ago taken the cup at that ordinance with these words, "Lord I take this cup as a public, solemn token, that, having received so inestimable a blessing as this, I will refuse no other cup which thou shalt put into my hands." I mentioned this again to-day, and publicly charged the thought on myself, and Christian friends who were present. God hath taken me at my word, but I do not retract it. I repeat it again with regard to every future cup. Much sweetness is mingled with this bitter portion, chiefly in the views and hopes of the *eternal world*. May not this be the beauty of this providence, that instead of her living many years upon earth, God may have taken her away, that I may be better fitted for, and reconciled to, *my own* dissolution, perhaps nearly approaching? Lord, *thy will be done!* may my life be used for thy service, while it is continued, and then, put thou a period to it, whenever thou pleasest." The next evening after the funeral, he adds, "I have now been laying the delight of my eyes in the dust, and it is for ever hid from them. We had a suitable *sermon* from those words, *Dost thou well to be angry for the gourd?* God knows, that I am not *angry*; but *sorrowful* he surely allows me to be. Blessed Lord, I trust thou hast received my child, and pardoned the infirmities of her short, childish, afflicted life. I love those, who were kind to her, and those that weep with me for her: shall I not much more love *thee*, who art at this moment taking care of her, and opening her infant faculties for the business and blessedness of Heaven! Lord! I would consider myself as a dying creature. My first born is laid in the dust; I shall shortly follow her, and we shall lie down together. But, O, how much pleasure doth it give me to hope, that my soul will rest with her, and rejoice in her for ever! But let me not centre my thoughts *here*: it is a rest *with*, and *in*, God, that is my ultimate hope. Lord, may thy grace secure it to me; and in the mean time give me a holy acquiescence of soul in *thee*; and now *my gourd* is withered, shelter me under the *shadow of thy wings*."

Thus did the good man observe *the hand of God* in all the afflictive events, in which he was concerned; and so careful was he to improve every such occurrence, in order to strengthen his submission to the divine will, to weaken his attachment to the world, and to increase his value for the supports and consolations of religion. And how happy an effect this had to render his trials easy, and to make them subservient to his spiritual improvement, will easily be imagined by every pious reader."

Herald.

Extracts from the Correspondence of the British and Foreign Bible Society, since the publication of the Twelfth Report.

EUROPE.

From His Excellency Count Rosenblad, President of the Swedish Bible Society, to the Right Hon. the President.

Stockholm, August 10, 1816.

MY LORD,—The Swedish Bible Society having experienced renewed tokens of that good will and persevering beneficence with which the British and Foreign Bible Society embraces all Institutions established for dispersing the Holy Scriptures, hereby expresses the sincerest gratitude, for its kindness, as well as for the 300*l.* given this year to the Swedish Bible Society, and the 200*l.* to that in Westeraa, whereby we have been enabled to dispose of a great number of Bibles among those poor people, with whom the country is replete.

The Society has with great satisfaction beheld the friends of Holy Writ daily increase. Those who heretofore were in want of this divine Book, are now enabled to make daily use of it. Many who formerly neither acknowledged the real value of this blessed Volume, nor experienced its sanctifying influence, have been enlightened by the Spirit of God and look upon the Holy Scriptures with a more pious regard. The spirit of levity and mockery that prevailed, as to the doctrines of revelation, has considerably given way to a more serious and devout attention to their important contents. The Most High, having begun a good work, will also wisely and graciously bring the same to its consummation.

Assuring the British Bible Society, and every one of its Members, of our unalterable attachment, esteem, and gratitude, we wish them grace, peace, and blessing, from above.

(Signed)

M. ROSENBLAD, President of the
Swedish Bible Society.

JOH. JAC. HEDREN, Secretary.

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From the Rev. Professor Leander Van Ess.

Marburg, August 29, 1816.

I am solicited by multitudes who hunger and thirst after the Word of God. I could easily dispose of above 30,000 copies of my New Testament among Catholics, and of several thousands of Luther's Bible, among Protestants, particularly those with a large print. I have no more Bibles of Luther's version left; all the store in hand consists of a few hundred New Testaments; and I am truly concerned for the people who crowd around my house for Bibles, as well as for those who overwhelm me with written applications. My heart is almost broken at being obliged to send them away empty. May your noble Society not slacken in its generous efforts, but continue to do good, and to work while it is yet day, before the night sets in. May your Society continually hear the voice of multitudes offering up thanks for the peace and consolation which they have found in the Word of God; let it attend to the supplications of thousands still hungering after the heavenly manna; and may the God of mercy, who never leaves unrewarded, those who dispense only a cup of cold water to the thirsty, incline your hearts to relieve these spiritual necessities!

[*Christ. Remem.*]

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