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Lucian Minor

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THOUGHTS ON SUNDAY SCHOOLS,
AND SUNDAY SCHOOL BOOKS.

I go for Sunday schools. Apart from religious edification, they have at least three distinct recommendations, even to the mere worldling, who looks to nothing beyond the temporal good of man. 1. Their lessons are learnt peculiarly well, and act with peculiar force upon the mind and character, from their coming but once a week. So long a space between the stated mental repasts, causes them to be thoroughly digested; and creates for them an appetite ravenous, yet most healthful. Accordingly, the most rapid advancement in knowledge that I have ever known (considering the quantity of instruction given), has been made by children whose only teaching was at Sunday schools. 2. They afford opportunities for thousands, who (to the shame of Virginia be it spoken) have no other means of knowledge, to acquire much that may be useful. Some of these thousands cannot be spared from home on work-days: some, whose parents cannot afford to pay for their schooling, are not sent to the poor-schools, because pride will not let them consent to be singled out as objects of charity. Sunday schools avoid both these difficulties. The children of the rich and poor meet together there, without distinction—just as they would in those common-schools, the want of which has been so long and so justly a reproach to us. 3. Children who go to the Sunday school are kept out of mischief; saved from habits of vice and idleness. I have no morbid horror at the desecration of the Sabbath; but I do believe, that a child, who spends all of it that is not devoted to needful bodily exercise, in improving his mind, stands a far better chance to be useful, respectable, and happy, than if he had given the same hours to idleness or sport. Compare any number of regular Sunday scholars, with as many children of like condition, who have idled away their Sundays; and see which will furnish the larger number of good-for-nothing, or profligate people; if not criminals.

Thus, whether we look to the welldoing of individuals, or to the good of society, Sunday schools, if not greatly perverted, must receive signal praise. But, some of them at least, have been greatly perverted: so greatly, as to make them agents of less than half the good, which they might otherwise have wrought.

To pass over their omission to teach writing, geography, or arithmetic—though these might to some extent be easily and most usefully taught—the greatest perversion consists in the sort of books, used. Instead of Sandford and Merton, Evenings at Home, Edgeworth's Early Lessons, or the stories contained in them and in her Parents' Assistant and Popular Tales; instead of Peter Parley's shrewd, instructive stories, or the not less instructive Conversations of Uncle Philip; and Popular Lessons, Sergeant's Temperance Tales, or even that excellent series, the New York Spelling Book and Readers—a tribe of books has been introduced, many of which no one can with a safe conscience employ as vehicles of knowledge, unless he is of the sect to whom that particular Sunday school belongs. Not content with the New Testament—though, (beautiful as it often is in style, and perfect in morals) that is...
a very unsuitable school-book for young children—the

caterers for such a seminary provide works not only

staggering to faith, but puzzling to intellects ripe in

years and long exercised in study. An innocent of

eight years old is made to get and say by rote, mysteri­

ous doctrines that Athanasius and Arius in the fourth

century, a thousand Fathers in the Middle Ages, the

Council of Nice, and the Synod of Dort, battled it

over in vain; when, like the fallen Angels in Pandem­

monium, they

reason'd high

Of Providence, foreknowledge, will and fate,

Fired free, free will, foreknowledge absolute;

And found no end, In wandering mazes lost.

Verily the Human Understanding, is not commonly
deemed a very simple book: few persons would think
of putting it into the hands of small school-children.

But it is easily intelligible, compared with some of the

catechisms for Sunday schools. A very sensible mem­

ber of a leading denomination of Christians lately told

me, that one day, after instructing his own class of

Sunday scholars in a plain, common-sense way, he per­

chance listened awhile to the lesson of a neighboring

class; and was astonished to hear the little creatures
 utter mysteries unintelligible to him, and, he could not

but suppose, unprofitable to them. The lighter-reading
furnished by way of accompaniment to those profound

catechisms, is not much better. It consists of Essays,

Biographies, and Tales (pious novels), tending mainly
to exemplify and illustrate the mystic doctrines afore­

mentioned; with but an incidental bearing upon com­

mon life. Even Miss Hannah More's 'Two Weathy
Farmers,' Miss Jane Taylor's 'Diplay,' and her still

more excellent 'Contributions of Q. Q.' so full of
genuine piety, are scarcely evangelical enough for our

Sunday schools.

For my part, this cause has long shut me out from
a regular share in those schools. I grew up to man­

hood, and began to grow gray, teaching in them through
six or eight summers; but sectarian books were intro­
duced, which I could not explain and enforce (as books
alwasy sought to be, to pupils) without a seeming hy­

pocrisy. Occasional help has since been all that was

in my power.

In this thing, sects might profit by a sort of apologue
in 'Evenings at Home.' A gentleman and his son
were walking in a village one Sunday, as the church
bells were ringing. The various societies of worship­
pers were going to their respective houses of worship.
'Father,' said the little boy, 'why do not these people
all agree to worship God in the same manner?' 'And
why should they agree? They were not made to agree in
this, I suppose,' said his father. Just then, a poor
man fell down in the street, in a fit. Numbers instantly
hastened to aid him. A Presbyterian sat down and
made his lap a pillow for the sick man's head; a Bapt­
ist chafed his temples; a Roman Catholic lady held
her smelling bottle to his nose; a Unitarian united his
neckcloth, and unbuttoned his collar, to let him breathe
more freely; a Methodist ran for a doctor; an Episco­
palian soothed the poor man's crying children; and a
Quaker held his wide umbrella over him, to keep off the
burning sun.—'A Love Token for Children,' said the gentleman, point­
ing to the scene,—'this is what men were made to agree in.'

Now the early instruction of youth, like the offices of
humanity, surely is what men ought to agree in; so far,
at least, as to forbear inculcating doctrines which, if
intelligible to the pupil, are useful only to prime him for
bitter controversy, and cruel intolerance. In the in­

mense fields of confessedly valuable knowledge, there
is common ground enough to employ all childhood in
traversing, without straying into the by-ways of sectar­

ian mysticism. To explore the several kingdoms of
visible Nature, even superficially; to learn somewhat
of Man's constitution and history; to master that sum
of all moral duty, comprised in the injunction, 'Do jus­
tice—love mercy—and walk humbly before Heaven;' are
studies to fill many years; studies which no rational
being can postpone to such questions as 'how many
persons are in the Godhead?'—and, 'is sprinkling or
immersion the right mode of baptism?' These studies
are the common ground of humanity; on which all sects
should meet, and to them confine early education.

Cannot the wise and good of every Christian denomi­

nation (including Unitarians and Catholics) determine,
with some exactness, the great principles of religious
truth in which they all agree; and then expel from
Sunday schools, all books that teach any other religious
tenets? The principles thus adopted, with moral du­

ties, and the knowledge of Nature,—would present
a range wide enough for the most active mind, during
the longest life. Hundreds and thousands of volumes
might be filled, within that range; schools might go on
for hundreds of centuries, to teach what it contains; and
leavo it, after all, far from exhausted.—Why—why
will not those wise and good come to that agreement?
Why cannot they make that sacrifice of the spirit of
proselytism, upon the altar of their country, and of
humanity?

In whatever school that generous sacrifice may be
made,—or in whatever one a rational influence may
prevail,—Sandford and Merton, with the other books
first mentioned, ought to be among the first adopted.

Added to them, should be a recent one of Miss Sedg­
wick's; 'A Love Token for Children.'

The eight stories which compose this little book, are
suited to the capacities and tastes of children; for whom
they were written. They show that knowledge of
common life and of the young heart, for which the
author is remarkable; and they possess that quality, the
unfailing test of a truthful and wholesome book—the
quality of making the reader feel, that good principles
within him have been fortified, and generous impulses
aroused, by the perusal. But the highest praise is yet
not to be uttered. Although these stories bear the manifest
impress of decided christian piety, they contain not the
slightest indication of the author's particular creed.
The truly virtuous of every sect must acknowledge and
admire her, as a co-worker for the great end of Reli­

gion—human happiness; yet not one of them could claim
her exclusively, as a sister, in subordinate points of
faith. This is well nigh the best idea of a book for
Sunday schools; indeed, I cannot help saying, of a

* By the phrase 'knowledge of Nature,' I mean all kinds of
moral and physical science, and all sorts of history.

† 'A Love Token for Children. Designed for Sunday School
Libraries. By the Author of 'The Linnwoods,' 'Live and let
Brothers.'—pp. 142. 12mo.
book for any school. It should exhibit not the belief of Calvin, or Socinus, or Fenelon; but the maxims of common sense, and the principles of Christianity: just as the speech of a real statesman breathes not the spirit of party, but the holy dictates of Patriotism and Justice. Such a book ranges within that common-ground, upon which all sects ought to meet. Like the spectacle of distress in the apologue, it calls them away from points wherein they differ, to things wherein, if true to their common Master, they must agree—to succor the afflicted, to comfort the wounded in spirit, to diffuse all around them the kindly charities of life. Such a book is this one.

The best stories in it are 'The Widow Ellis and her Son Willie,' 'Our Robins,' and 'Mill-Hill;' and again of these three, 'Mill-Hill' is at once the longest and best. If the Editor of the Messenger can spare room, he will find it well filled by copying one of these stories—'Our Robins'—as a touching and instructive lesson to his young readers.

They are all New England Stories. Emma Maxwell, the heroine of 'Mill-Hill,' is a being of that captivating, yet unexaggerated loveliness, which the author so well knows how to portray. I subjoin an account of her; given, just after a description of the village burying-ground.

'Ask any one at Mill-Hill whose thought it was thus to beautify their burial-place, and you will be answered, 'Emma Maxwell's.' Emma is so thoughtful about the children, and she thinks, if there are flowers about the graves, it will take off their gloomy feelings, and they won't be so sly about going there. She says it is a teaching-place, for there is always a still small voice comes up from the grave; and besides, since we have tried it, the neighbors all say it's a comfort to do it.' Should you proceed in your inquiries, and ask 'who planted the trumpet creeper that winds round and round that old dead tree by the schoolhouse, and who trained the sweetbriers round the window,' you will be answered, 'the children did it, but Emma has seen to it.' And who cut out the earth like stairs to Prospect Rock, at the top of the hill?' 'The boys, but Emma Maxwell put it into their heads.' And who keeps the Sunday school for these little Irish children from the shanties on the railroad?' 'Emma Maxwell; who but she would take the trouble, when their folks did not care one straw whether they were taught or not?' And so you might go on for an hour, and find that Emma Maxwell did good deeds that others, for want of thought (and perhaps faith) rather than time or heart, do not do.

There are persons in this world who would almost seem to be deprived of the natural relations of parents, brothers and sisters, husband and children, that they may do the little odd jobs for the human family left undone by the regular laborers. Emma Maxwell was one of these, God's missionaries to his children, Emma was an orphan. She lived at her uncle's, where, though she paid her board, she rendered many services that lightened the burden of life to every one of the family. Perhaps some of my young readers would like to know how Miss Emma Maxwell looked. She was tall, and not very slender, for she took good care of her health, and had the reward of her care in strength and cheerfulness, and the sign of it in the bright bloom of her cheek. She had a soft blue eye, and one of the sweetest mouths I ever saw. How could it be otherwise? for never any but kind words and soft tones came from her, and she—do not be shocked, my gentle readers—red hair. Depend upon it, all young ladies, bo they good and lovely, and even pretty (and pretty Emma undeniably was), do not have—except in books—'auburn hair,' or 'flaxen,' or even 'rich brown.' Emma's hair was so plainly and neatly arranged, that no one noticed it except to say that it look badly on Emma Maxwell.' The light that comes from within can make everything without look agreeable in our eyes. Many wondered why Emma Maxwell, who, at the date of our story, was full four-and-twenty, was not married, and she 'so attractive and so excellent.' The mothers said, knowingly, 'the right one' had not asked her; and the young girls, with all their horrors of an old maid, almost hoped 'that the right one' never would ask her away from Mill-Hill.

Emma had escaped that worst evil, sometimes the consequence of the early loss of friends, a diminution of her affection. Here were 'set on things above.' Her heart went out to meet every human being gently and silently, like the falling of the dews of Heaven. There was no bustle, no talk. By her fruit she was known. She often resembled those flowers that unseen, give out sweet odors; her kindness was enjoyed, and its source never known.

A railroad was projected, to run by Mill-Hill. The Irish came (as where do they not?) to work upon it. The villagers were very much afraid of so lawless a horde; but Emma Maxwell, in the 'ladies' sewing society,' maintained, that if rightly treated, those people would be found honest and tractable. It proved so. She soon had an opportunity of showing kindness to a little orphan girl among them—Anny Ryan, whom she saw weeping inconsiderably over the fresh grave of a sister, the last of her family. Emma managed to soothe her, and, accompanied her to the shanty, where lived her only protectors, an Irish laborer and his wife, named O'Neill. The description of the dwelling is graphic.—And there are few Temperance orators who might not enervate the eloquent power of Emma's appeal to Mike, against the jug of liquor. I beg the reader not to stop till he has read all the following extract:

'Emma had never before seen the inside of a shanty; and, though she was well acquainted with the poorest abodes of our native people, she was astonished to see so many human beings and thriving in such a habitation. There was no table, no chair save one broken one; boards fixed on blocks served to eat and sit on. On her first survey Emma concluded there was no bed, but a second view led her to believe that a heap of rubbish on one corner of the apartment had served as a bed, and that there poor Judy had died. In an opposite corner lay a bushel of potatoes. A junk of pork and half a newly-killed calf hung beside them, while a bountiful mess was frying, and Dan O'Neill was stirring up a cake to bake before the fire. She first perceived the approach of Anny with her new friend. "Be quiet, Mike, and hold your tongues, or will you?" she said, her husband and some half dozen men, who, with a jug of liquor beside them, were all talking in the same breath, "the lady is coming with Anny Ryan. Och, Rose, take the baby's hands out of the mashes. Biddy, move aside the pan of milk that bars the door, will ye? The Lord above bless ye, Miss," Emma; 'you've had trouble enough with her?' "Oh no," replied Emma, entering quietly, and accepting with a kind look of acknowledgment the seat offered her; "Anny is trying her best to feel and act right, and that's all we can any of us do, Mrs. O'Neill," 'That's true, indeed, in trouble and out of it.' "She tells me, Mrs. O'Neill, that you have been very kind to her and hers, and now she'll find it a comfort to do for you." "Lord help the poor child, Miss; if she'll stop fretting it's all I ask of her. She's always ready to do little jobs for me; it's enough I have to do, my oldest being boys—make a bow to the lady, Pat—and no help like to me." "But rather a hindrance, I should think, Mrs. O'Neill. Here's a school for boys near you, kept by a very good young man, where you can send those two little boys for twenty-five cents a week." 'Do you hear, Mike?' asked Kate O'Neill. "And where's the twenty-five cents to come from?" answered Mike, when we are all fed the week through, six of us besides Anny Ryan, that shall have her full mite if the little reglar go afteroped.'

'Oh, there is no starving in this land, my good friend, for the family of a stout working man with a busy wife at home. But
the mind must be fed as well as the body, or it will not thrive
and grow. These are bright-looking boys of yours. They will
soon learn to read, write, and keep accounts, if you will give
them a chance. Is there nothing for which you spend twenty-
five cents a week that you can as well do without?

"It's the liquor you man, Miss," said Mike, touching the
jug with his foot; "troth, it's not I that cares for it; but, when
the other boys drink, I must do my part."

"Perhaps the other boys have no children, and they cannot
have the pleasure you will have in giving up drink for the good
of your children. I see you love those little fellows—I see it by
the way they hang round you; and there, the baby, as if to
make my words good, is stretching out his arms to you. Surely,
surely, Mr. O'Neill, those that have children to play with when
they come in from their work don't need a drink to cheer them."

"And that's true, Miss."

"And then, when Sunday comes, it's good to have a store of
pleasant thoughts; and what can be pleasant than thinking
that, instead of drinking up the money you have worked hard
for, you have been laying it up, as it were, in these little boys'
heads and hearts, to make them richer for this world; and, it
may be, Mr. O'Neill, for the world to come? And, besides,
ought you not to do this to show your gratitude to Him who gave
you your children—his very best gift?"

"Thank you, Miss, thank you," replied O'Neill, stroking his
boys' heads and looking down, much pleased with Emma's pro-
position, but not quite prepared to accede to it.

"Good-night to you all," said Emma, and "good-night to
you, Annie. Don't put your apron to your eyes again, my child;
I will be sure to come and see you before many days, and then,
Mrs. O'Neill, you can give me your husband's answer. Per-
haps," she added, looking at O'Neill's companions, "some of
your friends, whose families are not yet here, may have chil-
dren they would like to send to the school."

"I thank you, Miss," said one. "And you'll be as sure to find
children where there is a charity, as bees where there's a hive,"
said another. Annie followed to the door. "How many days
will it be?" she asked.

"Very, very few, and do not forget our talk at Judy's grave."
"Forget! I'll forget everything else, and mind nothing but
Judy, and all ye said about her;" and she kissed Emma's gown
as she stepped from the door, and, murmuring prayers and
blessings, sunk down on the ground, and neither moved foot nor
eye till Emma turned the road that led up the hill and was quite
out of sight. As soon as she was out of hearing, one of the men
within said, "There's not many the like of that young woman."
"Her heart's blood is as warm as if she were born at home in
old Ireland," said another. "And did not she speak for my stran-
ger boys as if they were her own people's children?" asked Mike
O'Neill.

The story has too many incidents, and too much
good matter of various kinds, to indulge in further quo-
tation: and abridgment is hurtful or insipid. It is
deeply interesting; and would of itself be richly worth
what the book costs.

This, this is the sort of books for Sunday schools.

W.