

subdue their ardour, and check their progress. We are happy in presenting to the notice of our readers some account of one whose life realized the truth of these observations.—M. Jean Frederic Oberlin, the Pastor of the Ban de la Roche, was a man who will ever be ranked among the benefactors of his race.

The Ban de la Roche, in the department of the Vosges, is a mountainous district in the N.E. extremity of France, on the borders of Germany, and about 220 miles E. of Paris. It consists of two parishes, Rothau and Waldbach: Rothau is placed at the height of 1360 feet above the level of the sea, and Waldbach at about 1800.

A hundred years ago, this country was uncultivated, and scarcely accessible. Four-score families gained a scanty subsistence from its precarious produce, but lived in a state of deplorable wretchedness, being destitute of all the comforts, and provided with but few of the necessities, of life. Now, the population consists of upwards of three thousand, who procure their livelihood by the labours of agriculture and manufacture, and appear to be in every respect a contented and happy people. This great change is to be chiefly ascribed to the philanthropic exertions of M. Oberlin, who was pastor of Waldbach more than half a century.

Oberlin's predecessor, M. Stouber, began the work of reformation.—Rightly judging that a good education is the basis of all social improvement, he directed his attention in the first instance to the state of the schools. He found them miserably conducted: the masters themselves could neither read correctly nor write legibly; and the time of the pupils was wasted by an entire want of method. M. Stouber instructed the masters, and at his own expense brought a teacher from the neighbouring country to introduce proper modes of tuition. Notwithstanding the prejudices of an ignorant

people, who were averse to all innovation, much good resulted from these measures: the parents saw that the progress of their children was much more rapid than it had before been, and by degrees learned to appreciate the advantages they now enjoyed.

M. Oberlin was descended from a learned family at Strasburg, in the university of which town he received his education. Having determined to devote his talents to the cause of religion, he became pastor of Waldbach in 1767. Here, secluded from society, and almost out of the reach of his connexions, a fine opportunity presented itself of prosecuting his literary researches to an extent which in a more public situation would have been impracticable. The temptation was powerful and fascinating,—a cultivated mind must have felt its force. But Oberlin was swayed by nobler motives. As soon as he perceived the situation of his parish, and the great room for improvement, his resolution was formed. The good of his flock became the paramount object of his regard; to them his best energies were devoted; for their welfare he laboured with unwearied solicitude; and he lived to see his exertions crowned with success.

When this estimable man entered on his pastoral functions, there was not one school-house in all the five villages of his parish. A miserable hut, with one little room, was the only accommodation afforded. This difficulty was soon removed. Partly at his own expense, and partly by the assistance of some benevolent friends at Strasburg, M. Oberlin procured the erection of a suitable building in one of the villages. In the course of a few years the example was imitated, and there is not now a village without a school-house. Having engaged competent masters for these schools, M. Oberlin was anxious that the children should be in some degree prepared for the instruction they