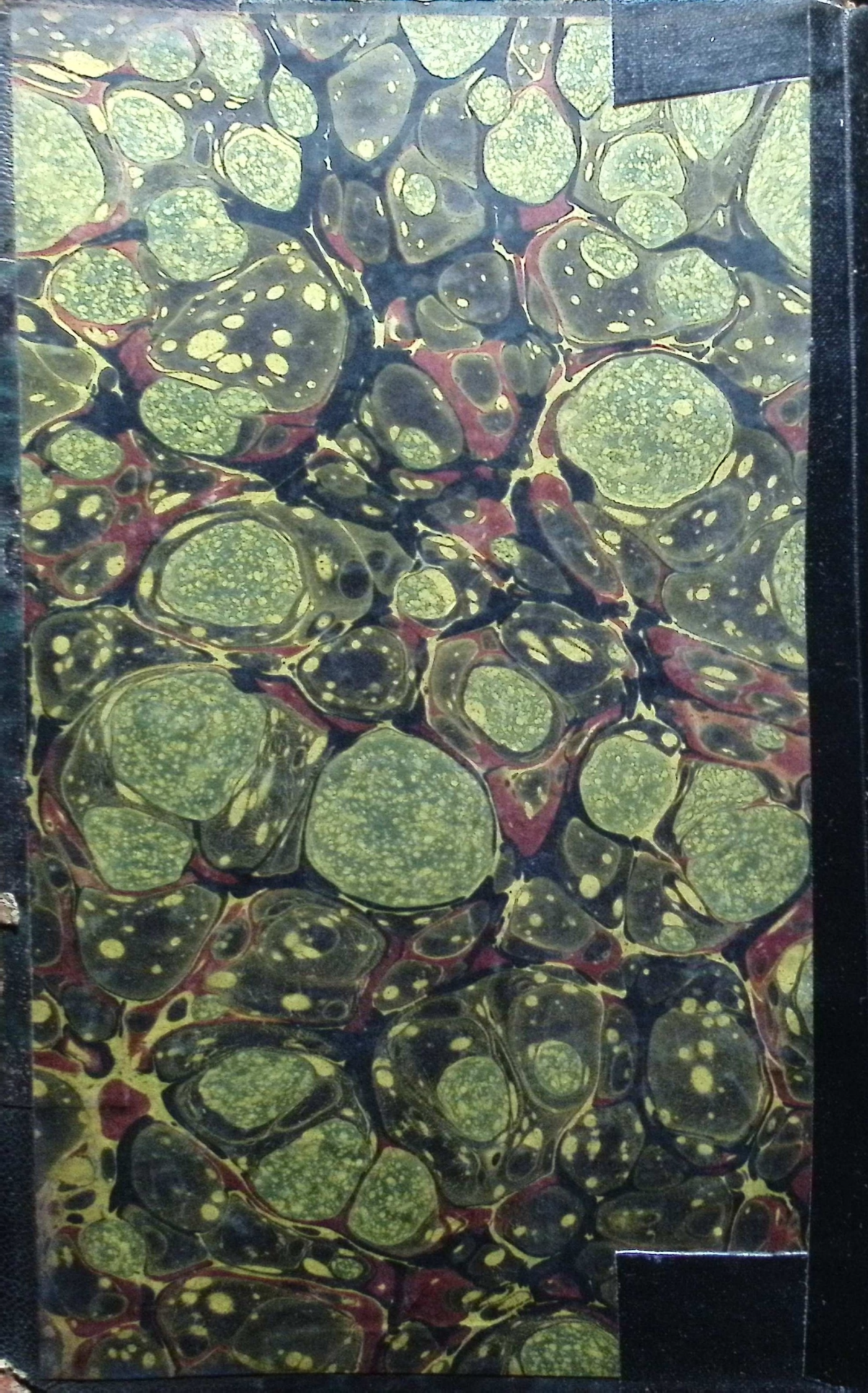
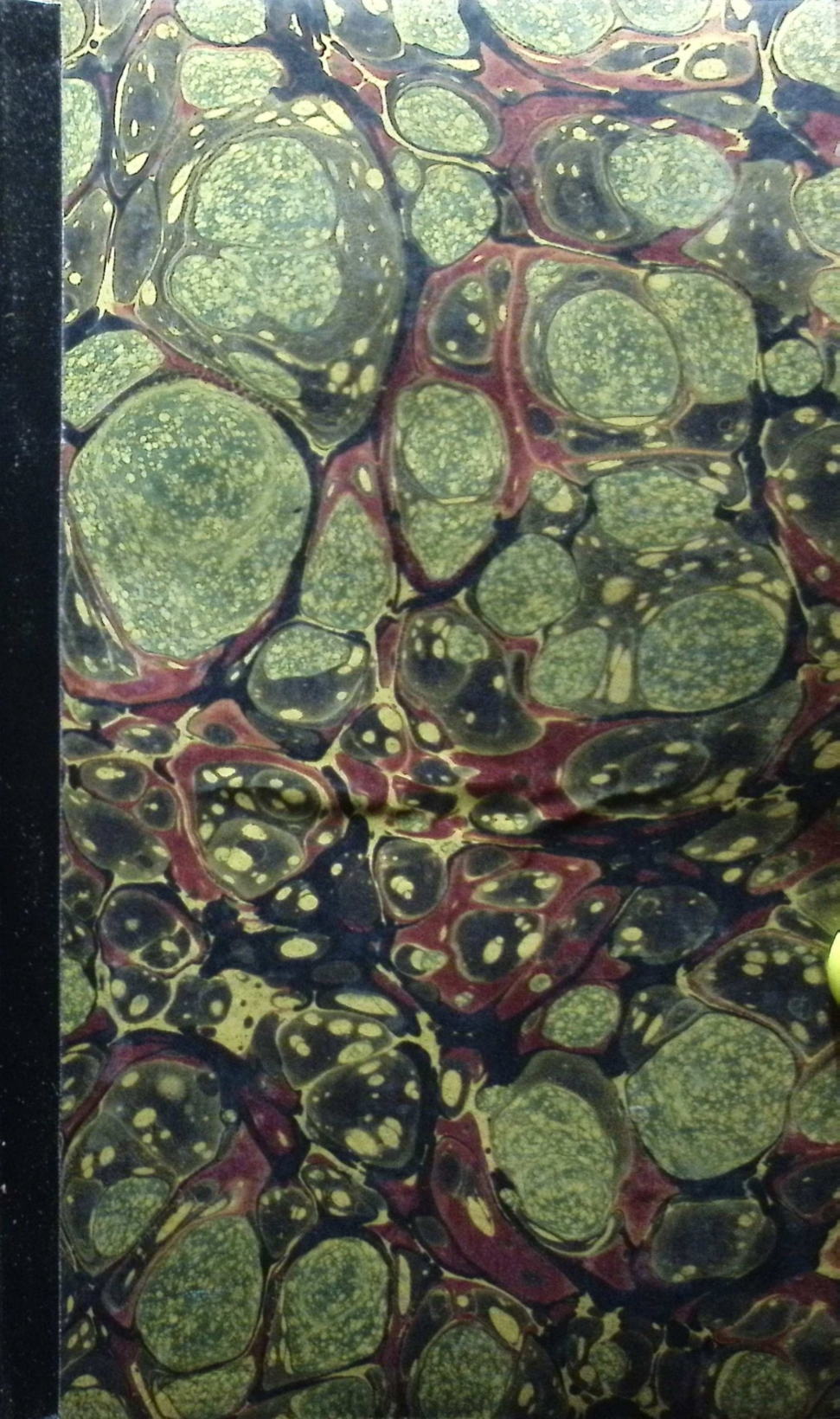






All the Documents contained in this Volume are also deposited, in the Library of the Smithsonian Institution at Washington, D.C., and in the Library of the Cambridge University, Mass.

Burlington College; July, A. D. 1855.

Adolph Frost, Jr.

Burlington College:

BURLINGTON
1846
COLLEGE

ADDRESS OF THE TRUSTEES;

PROSPECTUS OF THE PREPARATORY SCHOOL.

"That our sons may grow up as the young plants."

BURLINGTON
1846
COLLEGE

BURLINGTON
1846
COLLEGE

BURLINGTON:

EDMUND MORRIS, PRINTER.

MDCCCXLVI.

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AND FORBID THEM NOT;
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BURLINGTON COLLEGE.

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The Rev. Reuben J. Germain,	The Rev. Benjamin I. Haight.
The Rev. John D. Ogilby, D.D.,	The Rev. E. D. Barry, D.D.,
Richard S. Field, Esq.	Elias B. D. Ogden, Esq.,
The Hon. William Wright,	Richard W. Howell, Esq.
George P. Macculloch, Esq.,	Charles King, Esq.
James Potter, Esq.	Garritt S. Cannon, Esq.
Jonathan J. Spencer, M. D.,	John Joseph Chetwood, Esq.
Thomas P. Carpenter, Esq.,	Jeremiah C. Garthwaite, Esq.
Abraham Browning, Esq.	The Rev. Geo. Y. Morehouse.
William Halsted, Esq.	Daniel B. Ryall, Esq.

William H. Leupp, Esq.

The Rev. Benjamin I. Haight, *Secretary*.

Thomas Milnor, Esq., *Treasurer*.

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OFFICERS OF THE COLLEGE.

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The Rev. Benjamin I. Haight, A. M., Rector.

ADDRESS.

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We make no common sacrifices, that we may attain with greater certainty this great result. We might organize our institution as a College, from the first. Or we might receive at once as many pupils as we choose. We desire no such thing. We prefer to begin at the beginning. We prefer to begin with a small beginning. We shall take no more boys than we can train entirely to our mind. We shall mould *them* first. We shall make them the matrices for those who shall come after. We prefer a slow accumulation. We rely upon a gradual accretion. We are willing to wait; and we count that waiting will be found our wisdom. We can so mature our plan. We can so harmonize our operations. We can so discipline our boys. We can so discipline ourselves. We can so lay permanent foundations. We can so ensure a sympathetic superstructure. We can so amalgamate and knit together an entire and perfect whole; which shall not grow beyond its strength, nor rise at the expense of its coherence. We propose no time for the organization of the first class of the College. We shall do it when we are ready. We shall be willing that it shall be small. We shall count slow growth the most certain. And,

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Burlington College begins without endowment, and without patronage. It is the conception of one who feels himself a debtor to the Cross, for infinitely more than all that he can do or be. It casts itself, in helplessness, but in all hopefulness, upon the Church. It has but two things to begin with; an ample charter, and an admirable location. The rest must come from God, through pious hearts and generous hands. It needs a site. It needs

buildings. It needs a library.[1] It needs philosophical and chemical apparatus. It needs museums and cabinets. It needs foundations for poor men's sons. For all these things, it looks, through the Church, to God. It does so without a fear, without a doubt. "Commit thy way unto the Lord, and put thy trust in Him; and He will bring it to pass."

Contributions in every kind, for every purpose of a College, will be thankfully received, and faithfully applied. Communications on the subject may be made to the Bishop of New Jersey, at Riverside; or to any of the undersigned.

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R. J. Germain,
I. B. Parker,
R. S. Field,
J. C. Garthwaite,
E. B. D. Ogden;

Provisional Committee of the Trustees.

Burlington, Easter Even, 1846.

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BURLINGTON COLLEGE:

PREPARATORY SCHOOL.

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President.
The Reverend BENJAMIN I. HAIGHT, A. M., Rector.

The Rev. James W. Bradin, Head Master.

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This School is designed to be the nursery of the College; and will be conducted with that view, under the constant and immediate supervision of the President and Rector of that Institution. At the same time, boys will be received who are not intended for the College; and will enjoy, so long as they remain, and so far as may be desired, all the advantages of the School. Provision is made for the most thorough instruction in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting and Music. Sacred Music will receive especial attention. The boys, with their resident instructors, will constitute a Christian Household; of which the Rector, exercising at once the paternal and the pastoral relations, will be the Head. The domestic and religious influences are relied on for its administration; and every thing in it will be faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys will be constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up as "trees, the planting of the Lord."

The charge for each term, of five months, beginning

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Applications for admission to be made to the Rev. Benjamin I. Haight, Rector of Burlington College, Burlington, New Jersey.

Burlington, 15 *April*, 1846.

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BURLINGTON COLLEGE

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Edwin A. Stevens, Esq.,
Nathan Thorp, Esq.

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Thomas Milnor, Esq., *Treasurer*.

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R. S. FIELD,
J. C. GARTHWAITE,
E. B. D. OGDEN;
Provisional Committee of the Trustees.

Burlington, Eve of St. Michael and all Angels, 1846.

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*** The first edition of this Address was dated, Easter Even, 1846.

BURLINGTON COLLEGE:

PREPARATORY SCHOOL.

1846

The Rt. Rev. G. W. Doane, D.D., LL.D., President.

The Rev. James W. Bradin, A. M., Head Master.
Mrs. Bradin, Matron.

Marcus L. Hyde, A. M., Classical Teacher.
Lewis J. Germain, Mathematical Teacher.
Signior A. Paladini, French, Italian and Spanish Teacher.
A. B. Engstrom, Drawing Master.
George W. Hewitt, Music Master.
William Fife, Writing Master.

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Burlington, 11 *September*, 1846.

COURSE (

	Religious Instruction.	Ancient Lang
First Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar & E Eutropius.
Second Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar, Ele Exercises. Cornelius Nepos. Greek Grammar &
	Apostolic Fathers. Christian Morals. Pearson on the Creed.	Latin and Greek Co and Versification

1. Subjects to be studied rather than authors.
2. To read entire works, and not fragments.
3. None of the studies to be optional, except those of the
4. No Student to be advanced to a higher Form or Class
of those below it.

COURSE OF STUDIES AT BURLINGTON COLLEGE.

PREPARATORY COURSE.

	Religious Instruction.	Ancient Languages.	Modern Languages.	Mathematics.	History, Geography, Antiquity.	Arts and Sciences.	Extraordinary Course, (as reward of merit.)
First Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar & Elements. Eutropius.		Arithmetic.	Geo'phy of American Continent.	Writing. Reading.	
Second Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar, Elements and Exercises. Cornelius Nepos. Greek Grammar & Elements. Xenophon, (Cyropædia.)	Grammar and Elements of French.	Arithmetic.	Geography of Europe.	Writing. Reading. Sacred Vocal Music.	
Third Form.	Catechism and Collects. Scriptural Lessons. Written Abstracts of Sermons.	Cæsar. Virgil, (Eclogues.) Latin Exercises. Latin by heart. Greek Grammar & Elements. Xenophon, (Cyropædia.)	French Exercises and Translations. English Grammar. English Translations from French.	Arithmetic.	Geography of Asia and Africa. History of the United States.	Writing. Reading. Sacred Vocal Music. Writing English from Dictation.	
Fourth Form.	Catechism compared with Scripture. Written Abstracts of Sermons. Old Testament History.	Virgil, (Æneid.) Latin Prosody & Versification. Latin by heart. Double Translation, Latin and English. Homer, (Iliad.) Greek Grammar, Exercises and Prosody.	Double Translation, French and English. English Poetry by heart. Spanish Grammar and Prose.	Algebra.	Geography reviewed. History of Great Britain.	Writing. Elocution. Sacred Vocal Music. Writing English. Elements of Drawing. Botany.	Conchology. Ovid, (Metamorphoses.) Lucian, (Dialogues.)
Fifth Form.	Collects compared with Scripture. Written Abstracts of Sermons. Old Testament History.	Virgil, (Æneid.) Sallust, (Cataline.) Cicero, (in Catalinam.) Homer, (Iliad.) Gr. & Lat. Prosody & Versif'n. Latin and Greek by heart. Double Translation, (Latin and English, Greek & English.)	Double Translation, French and English. English Poetry by heart. Spanish Exercises and Translation.	Algebra. Geometry.	Use of Globes. History of Rome. Ancient Geography. Antiquities of Greece & Rome.	Writing. Sacred Vocal Music. Elocution. Writing English. Elements of Drawing. Elements of Chemistry. Elements of Natural Philosophy.	Virgil, (Georgics.) Homer, (Odyssey.) Instrumental Music.
Sixth Form.	Daily Service compared with Scripture. Written Abstracts of Sermons. Narratives and Biography, from Holy Scripture, in writing. New Testament History.	Cicero, (pro Archia & Marcello, et de Amicit. & Senect.) Horace, (Odes.) Hesiod. Herodotus. Latin and Greek by heart. Double Translation, (Greek & English, Latin and English, Latin and French) Latin & Greek Versification.	Italian Grammar and Prose. Double Translation, Spanish and English. French Composition. English Poetry by heart.	Geometry. Plane Trigonometry.	History of Greece. Ancient Geography. Antiquities of Greece & Rome. Mythology.	Sacred Vocal Music. Drawing. Elocution. English Recitation. Composition. Elements of Astronomy. *Book Keeping.* Mineralogy.	Livy. Theocritus, Bion, Moschus. Pindar. Instrumental Music.

COLLEGE COURSE.

Junior Class.	Baptismal and Communion Services compared with Scripture. Written Abstracts of Sermons. Church History during the first three Centuries. Sacred Antiquities. History of the Prayer Book.	Terence. Cicero, (Letters.) Pliny, (Letters.) Demosthenes, (Select Orations.) Euripides. Greek Metres & Versification. Latin Composition & Versif'n. Double Translation, (Greek and English, Greek and Latin, Latin and Spanish, &c.) Latin and Greek by heart. Hebrew Grammar and Elements.	Italian, (Tasso.) Spanish Poetry. Translation of English into French, Spanish and Italian. Spanish Composition.	Spherical Trigonometry. Surveying. Navigation. Conic Sections.	Comparative History, Ancient.) History of Greek and Latin Literature.	Sacred Vocal Music. Elocution. Latin and Greek recitation. Composition. Rhetoric. Logic. Chemistry.	Select works of Latin Fathers, of the first four Centuries. Isocrates, Lysias, Isæus. Cicero, (de Oratore.) Longinus. Instrumental Music. Drawing.
Middle Class.	Articles compared with Scripture. Written Abstracts of Sermons. Church History to 16th Cent. Hebrew Scriptures, and Septuagint version. Cyprian, Unity of the Church. Butler's Analogy.	Tacitus, (Histories, Germany, Agricola.) Horace, (Satires and Epistles.) Sophocles. Æschylus. Latin and Greek Composition, and Versification.	Italian, (Dante.) German Grammar and Prose Translation of English into French, Spanish and Italian. Italian Composition.	Engineering. Differential and Integral Calculus.	Comparative History. (Modern.) History of English Literature.	Sacred Vocal Music. Original Elocution, in English. Latin & Greek recitation. Composition & Criticism. Physiology. Intellectual Philosophy. Natural Philosophy.	Select works of Latin Fathers, of the first four Centuries. Thucydides. Instrumental Music. Drawing and Painting. Chemistry applied to Art. Philosophy of Natural History.
Senior Class.	Written Abstracts of Sermons. Church History, during and since the 16th Century. Hebrew Scriptures. Gospels and Acts, in Greek. Apostolic Fathers. Christian Morals. Pearson on the Creed.	Juvenal. Persius. Cicero, (de Officiis.) Horace, (de Arte Poetica.) Xenophon, (Memorabilia.) Plato. Latin and Greek Composition and Versification.	Italian, (Dante.) German, (Schiller.) Translation of English into French, Spanish, Italian and German. German Composition.		Philosophy of History. History of Modern Literature. History of Philosophy. Constitutional Law.	Sacred Vocal Music. Original Elocution, in Latin, Greek and English. Principles of English Verse. Astronomy. Architecture. Analysis of Shakspeare.	St. Chrysostom. Cicero, (Tusculan. Quæst.) Aristotle. Instrumental Music. Drawing and Painting. Geology. *Political Economy.* *Laws of Nations.*

FUNDAMENTAL RULES.

1. Subjects to be studied rather than authors.
2. To read entire works, and not fragments.
3. None of the studies to be optional, except those of the "extraordinary course."
4. No Student to be advanced to a higher Form or Class, until he has completed the studies of those below it.
5. At the end of every division of a work or subject, the whole portion finished to be rapidly revised, before proceeding further.
6. The previous lesson to be always briefly revised, before taking up that of the day.
7. Lessons in the languages, in the revise, to be translated, and not construed.
8. The editions of the classics employed, to be without notes, *ordo*, or translations.

Burlington College.



SIXTH EDITION.

Burlington:
E. MORRIS, AT THE MISSIONARY PRESS.
M DCCC XLVIII

BURLINGTON COLLEGE.

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ADDRESS.

"—— talium enim est regnum Dei."

The Legislature of New Jersey, at its present session, has incorporated BURLINGTON COLLEGE, with the most liberal provisions, as an Institution of the Church. By the condition of the Charter, that the Trustees shall be always members of the Protestant Episcopal Church, perpetuity in unity is, with God's blessing, effectually secured. And this is no small advantage. The Councils of the Institution will be of men who are of one mind; and who will therefore look with a single eye to the trust committed to them. Its religious character being secured, a perfect confidence may be felt, by all, who in any way desire to promote its interests, that their efforts or contributions will be sacredly devoted to its proper objects.

It is not proposed, because it is not desired, that Burlington College should go into immediate operation, as such. Two things are proposed in it, which do not admit of such an arrangement. It is designed to be a *domes-*

Prayers will every day be offered. And it will be every day's desire and effort, to realize the truth of Holy Scripture, and to live the piety of Holy Prayers. The motto of Burlington College is designed to be its history. "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." To take the little ones, as Jesus did, into our arms; to feed them with "food convenient" for them; to "bring them up in the nurture and admonition of the Lord;" to develop their capacities, physical, intellectual, and moral; to store them with all useful and all elegant attainments; to accomplish them in every grace of manner and of mind; above all, to ripen in them their religious nature; and fit them to be holy upon earth, and happy in the heavens, is what we aim at: with continual prayer to Him, from Whom all blessings come. We engage not in this enterprize, without a careful counting of the cost. We claim the benefit of long and wide experience. We are undoubting in our confidence. We cast ourselves without reserve upon the promise, and mean that nothing on our part shall be wanting to its fulfilment: "train up a child in the way he should go; and when he is old he will not depart from it."

We make no common sacrifices, that we may attain with greater certainty this great result. We might organize our institution as a College, from the first. Or we might receive at once as many pupils as we choose. We desire no such thing. We prefer to begin at the beginning. We prefer to begin with a small beginning. We shall take no more boys than we can train entirely to our mind We shall mould *them* first. We shall make them the matrices for those who shall come after. We prefer a slow accumulation. We rely upon a gradual accretion. We are willing to wait; and we count that waiting will be found our wisdom. We can so mature our plan. We can so harmonize our operations. We can so discipline our boys. We can so discipline ourselves. We can so lay permanent foundations. We can so ensure a sympathetic superstructure. We can so amalgamate and knit together an entire and perfect whole; which shall not grow beyond its strength, nor rise at the expense of its coherence. We propose no time[1] for the organization of the first class of the College. We shall do it when we are ready. We shall

[1] The first College Class was organized in November, 1847.

be willing that it shall be small. We shall count slow growth the most certain. And, though we shall receive scholars in advance, that fully meet the rule of our requirements, we shall much prefer the scholars of Burlington School as the students of Burlington College.

There will be in this an inconceivable advantage, for such as shall begin with us, and stay where they began. How many times a boy changes his place of education! Even where all are good, at how great a loss! A year is scarcely equal to the task of acclimation. He has so much to unlearn, before he can begin to learn. New teachers. New books. New lessons. New places. New faces. He is a foot-ball tossed, now this way, and now that. How can his character be one? How can his habits be homogeneous? How can his temper be uniform? He is a "thing of shreds and patches." He has little confidence in what he knows. He has less consistency in what he thinks. There can be no constancy in what he does. We propose to obviate these evils. We invite parents to send their "little children" to us. We shall hope to induce them to keep them with us. We shall train the boy. We shall develop

the youth. We shall form the man. He will know but one system. He will be under but one influence. Where he began to learn, he will continue, and complete, his course of study. He will have the benefit of first impressions. He will feel the influence of long associations. He will be happy in "the old familiar faces." He will go on as he began, and finish as he went on. Time will be saved. Feeling will be spared. Uniformity will be promoted. Unity will be secured. It will be "first the blade." It will be "then the ear." It will be "then the full corn in the ear." We mean that there shall be nothing better than the golden grain, which shall be furnished by our annual sheaves. Therefore, we shall remit no care, to sow, to plant, to tend, to water, and to watch. Therefore, we shall not cease to pray to Him, from Whom alone the harvest comes.

Burlington College begins without endowment, and without patronage. It is the conception of one who feels himself a debtor to the Cross, for infinitely more than all that he can do or be. It casts itself, in helplessness, but in all hopefulness, upon the Church. It has but two things to begin with; an ample charter, and an admirable location. The rest

must come from God, through pious hearts and generous hands. It needs a site. It needs buildings. It needs a library. It needs philosophical and chemical apparatus. It needs museums and cabinets. It needs foundations for poor men's sons. For all these things, it looks, through the Church, to God. It does so without a fear, without a doubt. "Commit thy way unto the Lord, and put thy trust in Him; and He will bring it to pass."

Contributions in every kind, for every purpose of a College, will be thankfully received, and faithfully applied. Communications on the subject may be made to the Bishop of New Jersey, at Riverside; or to any of the undersigned.

G. W. DOANE,
R. J. GERMAIN,
J. D. OGILBY,
I. B. PARKER,
R. S. FIELD,
J. C. GARTHWAITE,
E. B. D. OGDEN;

Provisional Committee of the Trustees.

Burlington, Eve of St. Michael and all Angels, 1846.

*** The first edition of this Address was dated, Easter Even, 1846.

The Ends and Objects of Burlington College.

SIXTH EDITION.

THAT OUR SONS MAY GROW UP

AS THE YOUNG PLANTS.

ADDRESS.

Kind neighbours, and dear friends,

I bid you welcome to our College. I count your presence here, an omen of all good. I read in it the strong assurance of your sympathy with us, in our great work. I feel, that we may count on your co-operation. I venture to rely upon your prayers.

It is a special pleasure to us, that our modest JUNIOR HALL has been the starting point of THE BURLINGTON ACADEMY OF NATURAL SCIENCES. I regard it as a gracious earnest of the years to come, that, in our second, we have won this mark of gratifying confidence. We shall endeavour not to disappoint it. Letters and Science are the pillars, which we look to, to sustain the arch, to be erected here. Its blessing and its crown, we look for, in that pure and undefiled Religion; to be whose ministering servants, is the highest glory, as it is the only worthy aim, of Science and of Letters.

The present undertaking proposes no contribution to *Science*, technically regarded. The course of Lectures to follow it, our first fruits in the golden harvest of the mind, will fully meet that expectation of the case. My purpose will be answered, and my estimate of this occasion carried out, by a brief outline of THE ENDS AND OBJECTS OF BURLINGTON COLLEGE. It is due to the kindly interest on your part, which has brought you here; and due to the great enterprize, which has been undertaken, and, I trust,

will be forever prosecuted, in the most holy fear of God. What I say, will be informal, rapid and familiar; suggestive, rather than didactic; from the heart, more than from the head: as "a man talketh with his friends;" as I well feel, that I may talk with you. In what I say, I shall be understood as instituting no comparisons, as casting no reflections, as proposing no discoveries, as claiming nothing as individual or original. If there be any virtue in our plans, it is in their adaptedness to our whole nature, in its moral and social aspects: if any confidence in their success, it is in the commendation to the hearts of men, which is to come to them from God. The single word, which best expresses all our ways and all our wishes, is the sacred monosyllable, Home. To be *domestic*, first, and then *religious;* blending the two ideas—which God never meant should be disjoined, since He first knit the family bond, in Eden—in that expressive apostolic phrase, "a household of the faith," comprises all we count on, for good influence, and hope for, as good result, from Burlington College. The Poet of our times has made the sky-lark the best emblem of our aims and prayers; and said, in two lines, all that we can ever say.

"Leave to the nightingale her shady wood:
"A privacy of glorious light is thine;
"Whence thou dost pour upon the world a flood
"Of harmony, with instinct more divine;
"*Type of the wise, who soar, but never roam,*
"*True to the kindred points of Heaven and Home!*"[1]

i. It is our design at Burlington College, to bring up MEN. I use the phrase, *bring up*, advisedly. The mere

[1] Wordsworth.

accident of a man-child, I speak it not irreverently, gives no "assurance of a man." The manhood, which the Maker planned, and takes delight in, fails, in a thousand ways, to fill its glorious destiny. If, from the thousand, one be taken, as the most extensive and most influential, in this failure, it must be *self-indulgence*. He cannot be a man, who has not self-control. As well expect the chalk to yield the spark, in its collision with the steel; as well expect the coal to give the lustre of the diamond, as manhood, where no hardness is endured. When the Apostle wrote to Timothy, "thou therefore, endure hardness, as a good soldier of Jesus Christ," he addressed him, not as a Bishop, so much as as a Christian. As Christians, we are soldiers all; pledged to fight manfully the battle, with the flesh, and with the world. And delicate women will as soon endure the rigours of the siege, and turn the current of the heady fight, as those be men, who are not masters of themselves. Now, nature shrinks from hardness. They that "train up a child," therefore, his parents, or his teachers, must inure him to it. But parents fail, in this essential part of duty, with but few exceptions; and indulge their children, even beyond the bias of their *self*-indulgence. And so, sad to say, but true as it is sad, with few exceptions, children are not training to be men. It is not altogether wonderful that this is so. The tenderness of parents for their offspring, wisely and mercifully ordained of God, for good and gracious purposes, runs easily into excess, or swerves unconsciously from the straight line of duty. Nothing but firm religious principle, nor this, without a constant watchfulness upon himself, will strengthen and sustain the parent, in this foremost trial of his call-

ing. Hence, the advantage, if we must not say, the absolute necessity, of substitutes. As, in the treatment of those unhappy persons who have lost the balance of their minds, the next of kin become the least adapted to their discipline and care; so, from the want of firmness in religious principle, parents too often lose their fitness for the training of their children; and parental instincts and parental impulses conspire, to be their ruin. The problem, for a case like this, is to supply parental interest, as near as may be, without parental weakness. The solution must be found, if any where, in a well ordered Christian School: a home, for safety and for happiness; but not a home, for weakness and indulgence. In such a house, there must be order, that never varies; there must be vigilance, that never slumbers; there must be patience, that never yields; there must be love, that never tires. An atmosphere must be created, that shall minister to wholesomeness, and health, and strength. A moral mechanism must be constructed and directed, that shall frame the heart, by shaping and controlling all its ways: *a heart-machinery*, that holds, but never hurts; that moulds, but does not mar. To this end, Christian men and Christian women must conspire. They must give themselves to it, as *heart-work*, and as *life-work*. They must be moved to it, of God. They must be governed in it, by His Word. They must be guided for it, by His Church. They must be carried through it, by His Spirit. The fear of God must be the rule, the love of God must be the motive, to their purposes and plans, their devotions and their duties. They must be willing to take upon themselves, that most difficult and most delicate of all responsibilities, to be the parents of other people's chil-

dren. They must count the cost, before they undertake it. They must be faithful to it, "in season, and out of season." They must give themselves up to it, and be altogether in it, and of it. They must count nothing done while any thing can yet be done.[1] They must live, and breathe, and *be*, that love, which "suffereth long, and is kind," which "vaunteth not itself," which "is not easily provoked," which "beareth all things, hopeth all things," and "endureth all things;" and which "never faileth." They must know and feel that this is not their rest. They must live daily in the sense, that their reward is, with their record, upon high. "They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

What requirements I have enumerated! What a provision I have supposed! What self-sacrifice I have taken for granted! Shall it not be met? Shall it not be reverenced? Shall it not be loved? I answer, without fear, that it will be! I speak, without the shadow of a doubt, when I say, that, to an appeal, such as is here supposed, the child's heart will surrender, at discretion. There will be differences, in cases. Some will require more than others. Some must be met in different ways from others. Some will seem sometimes almost beyond the all-enduring hope of such a love. But they, if any such there be, that *are* beyond it, quite, are monsters, and not children. Within the breast of every child, there is an embryo man; God's image, in a shrine of mortal clay. And, when it finds itself in a congenial atmosphere, and feels itself in contact

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[1] "Nil reputans actum, dum quid superesset agendum."

with a heart, it springs to meet it, is imbued with its outcoming virtue, and is humanized by its experience of humanity. We are told, that the Parian marble, before the sculptor's eye had fallen upon it, or his hand had touched it, contained, in the perfection of its beauty, the Apollo Belvidere. He only found it, and exposed it to the gaze of an admiring world. And old Prometheus, as we read, kindled, with fire from heaven, the clay-cold statue, into life, and loveliness, and love. But, tell me, what are these but allegories, to set forth the beauty and the power of CHRISTIAN EDUCATION? And, what are these results, but faint and far-off shadows, to their triumph, who, by patient love, and faithful prayer, develope, through the agency of the transforming Spirit, from the dull and sluggish and corrupted mass of our poor fallen nature, a gracious child, a glorious youth, a god-like man? The manliness of love, the manliness of truth, the manliness of piety! The manliness, that wears the spirit on the brow; purer than the purest chrystal, more transparent, and more precious. The manliness, that bears the heart out in the hand; no plan, no purpose, no pursuit, no palpitation, that it shrinks to show. The manliness, that fears to sin, but knows no other fear. The manliness, that knows to die, but not to lie. The manliness, that never boasts. The manliness, that never domineers. The manliness, that never swears. The manliness, that never drinks. The manliness, that bows, in meek compliance, with the shadow of a parent's wish. The manliness, that sees, in every woman, the sex to which we owe our mothers. The manliness, to look all danger in the face, and seize it by the horns. The manliness, to bear all hardships, without

grudging; and to render every honest service, without shame. The manliness to reverence the poor. The manliness, to make concessions to the weak. The manliness, to feel. The manliness, to pity. And the manliness, to pray. This is the manliness, we ask, from God, for these dear children. Such are the men, we strive, through grace, to form, at Burlington College.

ii. It is our design, at Burlington College, to bring up GENTLEMEN. When you have found a man, you have not far to go, to find a gentleman. You cannot make a gold ring, out of brass. You cannot change a Cairn-gorm, or a Cape May chrystal, to a diamond. You cannot make a gentleman, till you have first a man. To be a gentleman, it will not be sufficient to have had a grandfather.

> "What can ennoble sots, or slaves or cowards?
> "Alas, not all the blood of all the Howards!"

To be a gentleman, does not depend upon the tailor, or the toilet. The proof of gentleman is not to do no work. Blood will degenerate. Good clothes are not good habits. The Prince Lee Boo concluded, that the hog, in England, was the only gentleman, as being the only thing that did not labour. A gentleman is just a *gentle*-man; no more, no less: a diamond polished, that was first a diamond in the rough. A gentleman is gentle. A gentleman is modest. A gentleman is courteous. A gentleman is generous. A gentleman is slow to take offence, as being one that never gives it. A gentleman is slow to surmise evil, as being one that never thinks it. A gentleman goes armed, only in consciousness of right. A gentleman subjects his appetites. A gentleman refines his tastes. A gentleman subdues his feelings. A gentleman controls his

speech. A gentleman deems every other better than himself. Sir Philip Sidney was never so much a gentleman —mirror, though he was, of England's knighthood—as when, upon the field of Zutphen, as he lay in his own blood, he waived the draught of cool spring water, that was brought, to quench his mortal thirst, in favour of a dying soldier. St. Paul described a gentleman, when he exhorted the Philippian Christians: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." And Dr. Isaac Barrow, in his admirable Sermon, on the calling of a Gentleman, pointedly says, "he should labour and study to be a leader unto virtue, and a notable promoter thereof; directing and exciting men thereto, by his exemplary conversation; encouraging them by his countenance and authority; rewarding the goodness of meaner people, by his bounty and favour: he should be such a gentleman as Noah, who preached righteousness, by his words and works, before a profane world."

iii. It is our design, at Burlington College, to bring up SCHOLARS. This is the obvious point of our vocation. It is by undertaking to do this, that we get the opportunity to do all the rest. For, sad to say, to send a boy, at charges, to be made a man, or made a gentleman, would be thought of by but very few, were not the outside motive kept in view, to make him a good scholar. We find no fault with this. We rather rejoice in it. For its own sake, it would move us to great efforts, and great sacrifices. How much more, for the other things, for which it gives us the occa-

sion! We aim at highest, most exact, and fullest scholarship. We have laid out a course, which will fulfil this aim, in all who give themselves to it, without reserve. We hold the study of the ancient languages of Greece and Rome essential to the height, exactitude, and fulness of the real scholar. In their living use, they trained the brightest minds the world has ever known: minds, whose reflected brightness has lighted all the after ages, in the path of learning. While, in the land of our forefathers, they have been, for ages, and yet are, the school of highest and of noblest intellect, in every branch of service in the Church or State, in arts, in poetry, in letters, in philosophy, in universal science. It were an insult, now, to vindicate, in words, the value of these parts of learning, as opening the storehouses of wisdom; or, still more, for mental discipline and cultivation. But, how often are the names of Tully and of Plato upon tongues, that have not mastered the first elements of their respective languages. How many have "gone over" Virgil, without a trace of his refinement; or Homer, without a dream of his inimitable truth to nature. Therefore, we have taken the ground, and will maintain it, let it cost however much it may, that boys, who come to us, and stay with us, shall be made thorough, in their Classical attainments. We have made up our minds to all the toil, and all the self-denial, of the sternest and most searching drill. No boy shall take a place with us, in which he cannot stay; nor have the name of any form, or any class, without the spirit and the power for which it stands. We know that this will cost us trouble. But, we know, that it is worth far more than it can cost. And we are resolved, whoever else may be removed, that we will not.

For the boys themselves, we have but small concern. A half a term suffices, with the rarest and most insignificant exceptions, to convince them, that this is not the best, alone, but far the easiest, course. If a new punishment should be devised for Purgatory, let it be that of reading Cicero, without a gleam of Cicero's meaning, without a glimpse of Cicero's language. The task of twisting ropes of sand were Paradise, in the comparison: wretched and worthless in itself; and the consignment of immortal minds to wretchedness and worthlessness, in tricks of superficialness, and habits of unreality. No: let a boy know nothing but the grammar of the language, but let him know that well. Let him have mastered all that he has undertaken, however little that may be. The knowledge that he has will then be certain knowledge. The progress that he has made will be triumphant progress. He will feel that his foot stands firm. He will feel that he is a freeman of the land. He will have lost no self-respect. He will have gained that surest element of victory, the consciousness of confidence. Nor shall the dead languages alone, suffice our Scholarship. We wish to train our scholars up for life, and influence, and action. We train them up for present things and present men. We will bring every thing to bear, to this end, on their fullest and most perfect mastery of that old unexhausted, and exhaustless, "well of English undefiled." And, to this end, we will open Europe to them: its marts of commerce, its schools of learning, its cabinets and courts; with all its stores of science, and of eloquence, of poetry and wit: La Place, Bossuet, Moliere, Cervantes, Schiller, Tasso, Danté. So far from hindrances to Greek and Latin, these are all active, living helps.

So far from burying English letters, in their varied pile, they but enrich and set them off. The man that knows one language only, knows not one. He knows his own the best, who knows most thoroughly the most. The school of language, is the school of logic: the palæstra of the mind, to train it for illustrious struggles and immortal triumphs. Parallel with these bright lines, we trace upon our course, the track of mathematical investigation: the surest source of self-possession, and the best preserver of that mental equilibrium, without which, real greatness cannot be. We hold to the exactest training in the most exact of sciences; and we propose to make them practical, in their invaluable application to the uses and the arts of life. We would have nothing dead. Arithmetic, and Algebra, and Geometry, shall take feet, and traverse continents; or wings, and measure orbs, that roll in glory through the sea of space. Not a field of nature, that shall not be opened. Not a faculty of observation, that shall not be quickened. Not a tree, "from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall," that shall not be noted. Not a gem, that sparkles in the sun, or a shell, that blushes in the sea, that shall not be classified and catalogued. In a judicious plan, industriously pursued, there is a time, and a place, for every thing. The parts of knowledge have a kindred with each other. The mind is as expansive as it is immortal. It "grows, by what it feeds on." And its true stores of real knowledge are no more felt to be a burden, than the resistance of the ever present, ever pressing, atmosphere retards the sky-ward eagle. "The mathematical sciences," says Dr. Barrow, in his Sermon on the calling of a Scholar, "how pleasant

is the speculation of them to the mind! How useful is the practice to common life! How do they whet and exalt the mind! How do they inure it to strict reasoning and patient meditation!" "Natural philosophy, the contemplation of this great theatre, or visible system, presented before us; observing the various appearances therein, and inquiring into their causes; reflecting on the order, connection, and harmony, of things; considering their original source and their final design: how doth it enlarge our minds, and advance them above vulgar amusements, and the admiration of those petty things, about which men cark and bicker! How may it serve to work in us pious affections of admiration, reverence, and love, toward our great Creator, Whose eternal divinity is dimly seen, Whose glory is declared, Whose transcendent perfections, and attributes of immense power, wisdom and goodness, are conspicuously displayed, Whose particular kindness towards us men, doth evidently shine in those, His works of nature!" "The perusal of history, how pleasant illumination of mind, how useful direction of life, how sprightly incentives to virtue, doth it afford! How doth it supply the room of experience, and furnish us with prudence at the expense of others; informing us about their ways of action, and the consequences thereof, by examples, without our own danger or trouble! How may it instruct and encourage us in piety, while therein we trace the paths of God in men, or observe the methods of divine Providence; how the Lord and Judge of the world, in due season, protecteth, prospereth, blesseth, rewardeth, innocence and integrity; how He crosseth, defeateth, blasteth, curseth, punisheth, iniquity and outrage: managing things with

admirable temper of wisdom, to the good of mankind, and the advancement of His own glory!"

iv. It is our design at Burlington College to bring up PATRIOTS. There never was a country which had such need of this. Never a country had such trust, for men, from God. Never a country held it, with such exposure, and at such risk. There is no justification of the right of universal suffrage, but in the access to universal intelligence, and the encouragement of universal virtue. To say, "all men are equal," is to claim for every man the fitness to sustain and exercise equality. To suppose it possible to keep them so, is to deny, alike, the lessons of history, the teachings of revelation, and the conclusions of experience. In every government, there must be governors. In all communities, there will be leaders. If these be ignorant, if these be venal, if these be vicious, where may we look for safety, how can we hope for freedom? As oil will swim on water, so the intelligent and capable, in any nation, will secure the ascendant. What such security, as that their intelligence be a wise intelligence, and their capability a well-principled capability? We are but infants, yet. We have not rounded, as a nation, yet, our century of years. Brief as our past is, it is full of warnings and of lessons. No warning more alarming, than the ascendency of party spirit, as the test of strength, and passport to all power. No lesson more emphatic, than the necessity of a return to the simpler manners, and sterner virtues, of the first and purest days of the republic. What hope of this, but in the training of our children, in the love of man, and in the fear of God? What hope that he can rule a nation, who has never ruled himself? What hope, till waters learn to rise above their source, that public

manners will be pure, and the public virtue elevated, while hearths are unblessed by prayer, and altars are desecrated or deserted? Nothing truer, in the word of perfect and unerring truth, or written on the face of nations, with a broader, deeper, track of blood and fire, than that, while "righteousness exalteth a nation, sin is a reproach to any people!"

v. Therefore, as that, without which all the rest were vain, it is our design, at Burlington College, to bring up CHRISTIANS. The Word of God is daily read, at morning and at evening. At morning, at noon, and at evening, we kneel, in daily prayers. The precept of the wise man is continually regarded, "Catechize a child in the way he should go; and when he is old, he will not depart from it." The means of grace are constantly employed. The hope of glory is steadfastly proposed. The pastoral feet are constantly in motion, in our sacred fold. The pastoral eye is constantly alert, to watch and guard our lambs. The pastoral voice, in admonition and reproof, in encouragement and consolation, is never still. And every yeanling in the flock is made to feel, in constant acts and offices of love, the beatings of the pastoral heart. We have set up the Cross before us, as the magnet of our souls. We bend before the Holy One, Who died upon it, to beseech Him, that He will draw us, by it, to Himself. It is our constant "heart's desire and prayer to God"—and He has promised both to hear and answer it—that "our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple;" and, that serving Him "without fear, in holiness and righteousness, before Him, all the days of our life," we may be "a people prepared for the Lord."

BURLINGTON COLLEGE.

Burlington College is complete in all its parts and properties; with competent teachers in every department, and a sufficient apparatus. Provision is made for the most thorough instruction in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting and Music. Sacred Music receives especial attention. The boys, with their resident Instructors, constitute a Christian Household; enjoying at once the paternal and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it is faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals, of the boys are constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."

The charge of each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—is one hundred and fifty dollars, payable always in advance. There is no additional charge. Boys who remain during the vacations, which are the months of April and October, are charged fifteen dollars, for each. There is no other vacation, in the year.

Applications to be made to the Right Rev. George W. Doane, D.D., LL.D., President, Burlington, New Jersey.

Burlington, St. Peter's Day, 1848.

FUNDAMENTAL RULES OF DISCIPLINE.

No Student ever leaves the College grounds, without a Teacher.

No tobacco or gunpowder permitted on the premises.

No books of any kind to be in the possession of the Students, except the Bible and Prayer Book.

No newspapers received at the College, except for the Library; which is under the direction of the President.

No correspondence permitted, except under cover to and from parents and guardians.

All money for the use of the Students, to be under the direction of the President.

No debts, of any kind, to be contracted by, or for, the Students.

Burlington College:

SUMMER TERM, 1848.

The Rt. Rev. GEORGE W. DOANE, D.D., LL.D., President.

The Rev. JAMES W. BRADIN, A.M., Head Master.
Mrs. SARAH E. CLARKE, Matron.

MARCUS F. HYDE, A.M., Classical Teacher.
LEWIS J. GERMAIN, A.M., Mathematical Teacher.
The Rev. ADOLPH FROST, A.M., Librarian and Registrar.
The Rev. J. L. VER MEHR, Ph., & LL.D., German Teacher.
A. PALADINI, Italian and Spanish Teacher.
C. BAQUET, LL.D., French Teacher.
H. F. GREENE, A.M., Assistant Classical Teacher.
CORNELIUS E. SWOPE, A.B., " " "
WILLIAM PORTER, " " "
A. B. ENGSTROM, Drawing Master.
GEORGE W. HEWITT, Music Master.
EDMUND B. TUTTLE, Assistant Teacher,
FRANCIS T. BARRINGTON, " "
D. W. C. BYLLESBY, " "
WILLIAM FIFE, Writing Master.

STUDENTS IN THEOLOGY.

Marcus F. Hyde, A.M.,	Candidate for Orders,			*New Jersey.*
H. F. Greene, A.M.,	"	"	"	*New York.*
Cornelius E. Swope, A.B.,	"	"	"	*New Jersey.*
Edmund B. Tuttle,	"	"	"	" "
D. W. C. Byllesby,	"	"	"	" "

JUNIOR CLASS.

George Hobart Doane,	*Burlington, N. J.*
William Croswell Doane,	"
George McCulloch Miller,	*Morristown, N. J.*

Sixth Form.

Hobart Chetwood,	*Elizabethtown, N. J.*
Frederick A. Clarke,	"
George Henry Clay,	*Pottstown, Pa.*
Joseph S. Mayers,	*Barbadoes, West Indies.*
Christopher W. Smith,	*Newark, N. J.*
Sheldon H. Smith,	"

William C. Avery,	*Greensborough, Ala.*
Francisco D. Baquet,	*Burlington, N. J.*
Smith Barker,	*New York.*
C. C. Bostwick,	*Red Bank, N. J.*
Nathaniel B. Boyd,	*Philadelphia, Pa.*
J. H. H. Breintnall,	*Newark, N. J.*
Isaac P. Brewer,	*Haddonfield, N. J.*
Gideon J. Burton,	*Philadelphia, Pa.*
H. L. Butler,	*Paterson, N. J.*
William D. Chetwood,	*Elizabethtown, N. J.*
Moses P. Clark,	*Rahway, N. J.*
Hugh L. M. Clarke,	*Burlington, N. J.*
George B. L. Clay,	*Philadelphia, Pa.*
C. Harrison Condit,	*Newark, N. J.*
John Cowman,	*Hyde Park, N. Y.*
John C. Craig,	*Philadelphia, Pa.*
George N. Cutter,	*Shrewsbury, N. J.*
Eugene Cruger,	*New York.*
James Devereux,	*Philadelphia, Pa.*
George M. Dick,	*Meadville, Pa.*
Jesse M. Dick,	"

Joseph Dinzey,	*St. Bartholomew's, W. Indies.*
Frederick S. Faitoute,	*Newark, N. J.*
Peter V. Finch,	*Shrewsbury, N. J.*
Halsted S. Ford,	*Morristown, N. Y.*
George W. Garthwaite,	*Newark, N. J.*
Jeremiah C. Garthwaite,	"
Samuel H. Godfrey,	*Southport, Conn.*
Augustus C. Gregory,	*New York.*
George A. Guion,	*Philadelphia, Pa.*
Reginald H. Hall,	*Carlisle, Pa.*
William Hartshorne,	*Red Bank, N. J.*
Robert J. Haynes,	*Philadelphia, Pa.*
Charles Hewitt,	*Burlington, N. J.*
George Hewitt,	"
Furman M. Hunt,	*Trenton, N. J.*
Alcander Hutchinson,	*Newark, N. J.*
Theodore D. James,	*Meadville, Pa.*
Richard S. Jenkins,	*Lancaster, Pa.*
Arthur Johnes,	*London, Eng.*
Stephen H. Johnson,	*New York.*
A. Montgomerie King,	*Newark, N. J.*
Devereux Klapp,	*Philadelphia, Pa.*
Peter I. Labagh,	*Haddonfield, N. J.*
John Lathrop,	*Dedham, Mass.*
Henry Laurens,	*Charleston, S. C.*
John Lynch,	*Philadelphia, Pa.*
John H. McIntosh,	*Mandarin, East Fla.*
Joseph H. McIntosh,	" "
Bayard L. McIntosh,	" "
Isaac R. Marsh,	*Rahway, N. J.*
Edward Mayo,	*Elizabethtown, N. J.*
William Mayo,	"
Francis W. Milnor,	*Burlington, N. J.*
James R. Milnor,	"
Walter A. Mitchell,	*Bordentown, N. J.*

William H. Mitchell,	*New York.*
G. C. Mason Mumford,	"
Charles Nichols,	*Greenfield Hill, Conn.*
John Augustus Nichols,	*Newark, N. J.*
Dayton Ogden,	*Paterson, N. J.*
William Pearson,	*Bordentown, N. J.*
Henry Pearson,	"
Charles H. Pearson,	"
Henry L. Phalon,	*New York.*
John Potter,	*Princeton, N. J.*
William H. Potter,	"
Isaac G. Reed,	*Philadelphia, Pa.*
James M. Robinson,	*Boston, Mass.*
Thomas W. Ryall,	*Freehold, N. J.*
Philip J. Ryall,	"
Nicholas Saltus,	*New York.*
Winfield Scott, jr.,	"
Samuel Sherburne,	*Utica, N. Y.*
Fitch W. Smith,	*Birmingham, Conn.*
Charles H. Spang,	*Pittsburgh, Pa.*
Thomas Steel,	*Hudson, N. Y.*
George R. R. Sturgis,	*Manilla.*
Henry H. Sturgis,	"
James P. Sturgis,	"
John H. Sturgis,	*Boston, Mass.*
Charles J. Todd,	*Stamford, Conn.*
John Trimble,	*Longford, Ireland.*
James A. Upjohn,	*Brooklyn, L. I.*
William N. Watmough,	*Burlington, N. J.*
James H. West,	*Eatontown, N. J.*
Charles Wetmore,	*Morristown, N. J.*
John L. Willcox,	*Frankford, Pa.*
Bingham Willing,	*Philadelphia, Pa.*
George D. Winslow,	*Burlington, N. J.*
Noah Worthington,	*Elysville, Md.*

TO PARENTS, WHO ARE ANXIOUS FOR THEIR SONS.

I have several times, visited the Church Institutions, at Burlington, N. J., and have, as often, wished to bear my testimony in favour of their excellence. I have recently re-visited them: and having found St. Mary's Hall, extending her holy influence, over more and more of the daughters of the Church; the Junior Class at the College, in a state of advancement, and the School, preparatory thereto, in full operation; I can no longer forbear to speak, at least, of the College. St. Mary's Hall is so well known to, and in so full confidence of, the Church, as to need no further notice of this kind.

In consequence of close and earnest devotion to the physical, intellectual and religious training of boys and young men, for more than twenty years, I suppose I may be excused for feeling a deeper interest in Burlington College, than in St. Mary's Hall. He who strives to save a boy, does a greater work than he who strives to save a girl; not because one is more valuable than the other, but because the former is in greater danger of being lost. The boy, as he struggles up to manhood, is in constant contact with these three great enemies; the world, the flesh, the devil. From morning till night, and sometimes from night till morning, he is thrown into the hot arena of strife with these, his unequal opponents. Poor fellow! And, alas! unless well disciplined, as well as taught, he is in danger of embracing them as friends, rather than opposing them as fiends. Girls are much less exposed to this danger. It is for this cause, that I have so often regretted that our Colleges are so illy calculated for moral and religious training. Nay, worse. That generally, their influence tends rather to promote the defeat than the victory of our sons over their trio of adversaries. Their ambition has been stimulated to furiousness. Their intellects have been cultivated to excess. The passions have been allowed not only to

grow wild, but to experience "artificial forcing." They have been allowed "to sow their wild oats," as the only way to get rid of them; instead of sowing good seed in their hearts, and teaching them to cultivate its growth. Their *troublesome* sins have been punished by the *lex talionis*, instead of being cured by the *law of love*. What of religion has been attended to, has been *given* them in *theory*, and not taught them to practice.

When, then, I stood in the desk of St. Mary's Church, and saw eighty young men and boys, the members of Burlington College, and perceived how well they were taught to keep the foot when going to the House of God; when I saw their chastened and reverential manners and devout kneeling, (*real* kneeling) and heard their full, earnest, but subdued responses; and when I knew the excellent system of intellectual and religious training which they were for years to experience, and felt sure that this was not a mere experiment, could I be blamed for my eye glistening with the moisture of joy and gratitude? My joy and gratitude was, that not only so many were hence to be saved, (because trained up in the way they should go;) but that they should go forth, after some years, as a phalanx of the Church Militant, to form a reform community, according to the pattern of the Church.

This feeling was yet more heightened, when I went to the College, to perform the Evening Service. There was no by-play, no affectation of, nor real indifference. No school boy habits, nor collegiate lounging; but, as a family of goodly sons, they seemed with one heart, one voice, one knee, to engage in prayers, responses, chanting and singing. Here, I thought, the sons of the Church can come, without leaving behind them the love, the care, the sympathy, the training of a family of God. Here, they may cultivate the intellect, without corrupting the heart. Here, they may fit for this life, without endangering their eternal life. Nay, more; here they may come to be saved.

My confidence, in this religious training being efficacious, is not based on what Burlington College has already done, and is —although so much has been done—(as one instance of which

twenty-seven of the students, at the late Confirmation, devoutly received that Apostolic rite; and a large number, at every celebration of the Holy Communion, receive those Holy Mysteries.) My opinion, I say, is not based on these results, merely; but chiefly on the results of the same course of religious training, at St. Mary's Hall. At that Institution, the experiment has been fairly tried. The daughters have gone forth from this fountain of sanctifying influence, carrying with them and *keeping* with them, the same devotion in, and devotedness to, the Christian life. I have never been at a place where so large a community —the two Institutions and the Bishop's family—were so decidedly, so consistently, and so constantly religiously disposed. One seems to breathe a cheerful, invigorating, Christian atmosphere. It seems not to be there, as in most places: the world keeping its supremacy, though occasionally submitting to stop —restive and chafing though it be, the while—for the performance of some religious duty; and then right on again. But, there, religion—its services, its duties, its business—is the first, the principal thing; and the world only ministers to the Church.

Like thousands of others, I am surprised at the vast effects already produced, by the founder of these Institutions. When he commenced St. Mary's Hall, I looked on doubtfully, as to the result. I did not see, why he should be more successful in such an undertaking, than others. I now think, that God has set His seal to the work, to shew it His. And now, I do not give the credit of this work to Bishop Doane. It is a work, greater than any man could have wrought. The immense amount of physical, intellectual, and spiritual labour, which he has given to this work, could not have produced these results. The hand of an infinitely higher power, seems to rest upon, and guide this work. He seems, (and I speak from the observation, which a very intimate acquaintance, has enabled me to make,) to have had no object or plan of his own, but to have been mainly anxious, to "make all things, according to the pattern" which Jesus Christ has left in His Church, for building up the new man. Not to have leaned to his own understanding, but in all his ways, to

have acknowledged God, that He might direct his path. All the credit, therefore, which we can give the Bishop, is—and that is more than enough for any of our sinful race—that God has honoured him, as the instrument, under His will, to do this great and holy work.

And, now, I know it will be very natural for persons to say—all this is very well, but we want our sons to be made scholars of, as well as Christians; and, where so much attention is paid to religion, there cannot be much given to learning. Take His word for it, Who has made the mind, and given it its powers, and faculties. He hath said, "seek *first* the Kingdom of God, and His righteousness, and all these (temporal) things shall be added;" and "The fear of the Lord, is the *beginning* of wisdom." But, not to tax a feeble faith, too heavily. I reply to the doubt, that every scholar, who has read the programme of the studies of Burlington College, will, I doubt not, say that it is a sufficiently thorough and extensive course Every one, too, who knows Bishop Doane, must, I think, know that he lacks not in thoroughness, nor in the most indefatigable industry. Those also, who have, as I have, attended the examinations of St. Mary's Hall, and have witnessed the severe trial, by which the acquirements, even of those girls, are tested in languages, literature and science, and the ease with which they converse with their masters, in French, Spanish, Italian and German, cannot, I think, doubt that Burlington College is furnishing Christian Scholars. Be comforted, therefore, ye parents, who are anxious for those sons, to whom, under God, you have given existence: you can, if you will, place them where they may be educated, both "for this life, and for that which is to come."—*Banner of the Cross.*

Boston, May 18th, 1848.

COURSE OF STUDIES AT BURLINGTON COLLEGE.

PREPARATORY COURSE.

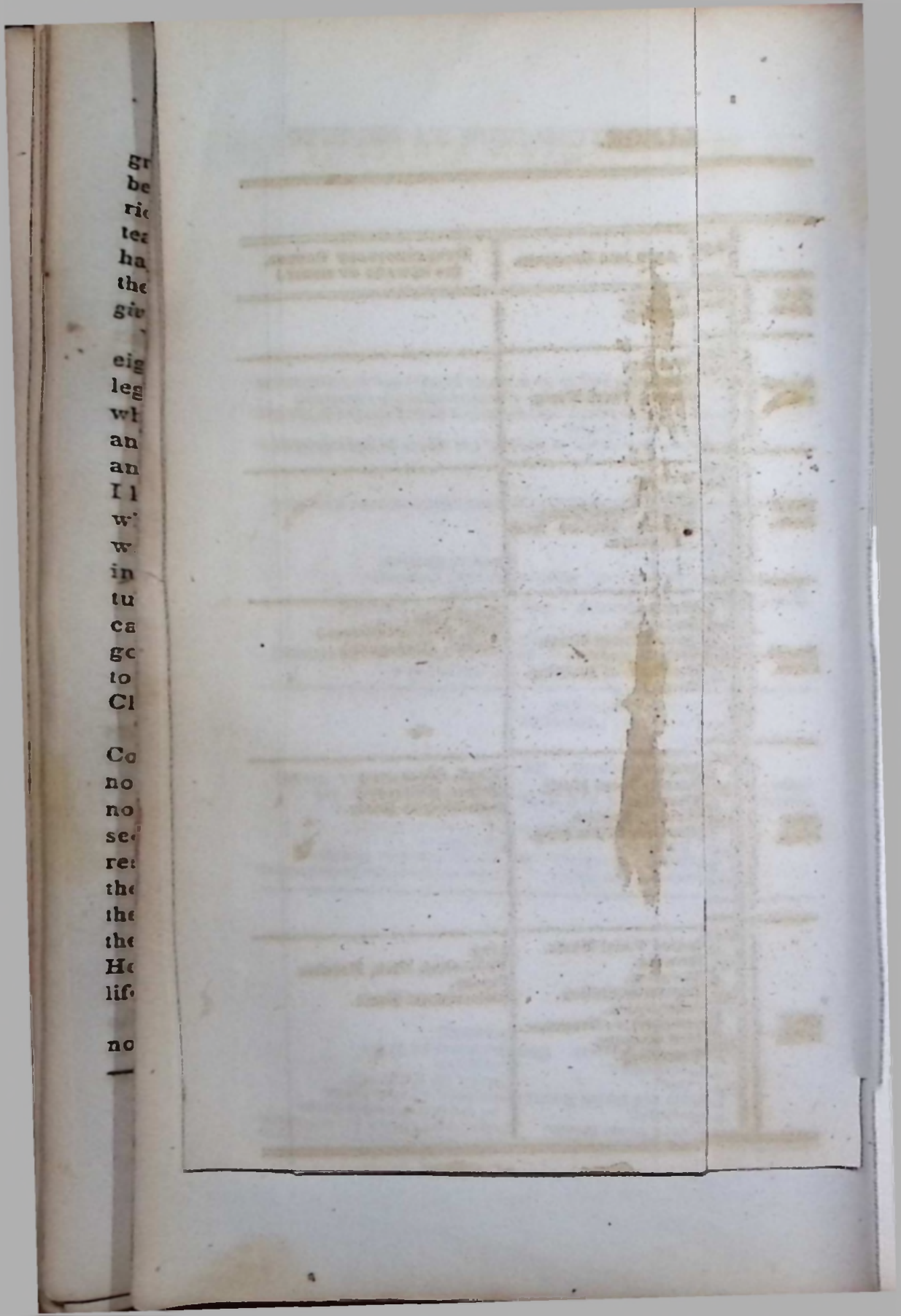
	Religious Instruction.	Ancient Languages.	Modern Languages.	Mathematics.	History, Geography, Antiquity.	Arts and Sciences.	Extraordinary Course, (as reward of merit.)
First Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar and Elements. Eutropius.		Arithmetic.	Geography of American Continent.	Writing. Reading.	
Second Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar, Elements and Exercises. Cornelius Nepos. Greek Grammar and Elements. Xenophon, (Cyropædia.)	Grammar and Elements of French.	Arithmetic.	Geography of Europe.	Writing. Reading. Sacred Vocal Music.	
Third Form.	Catechism and Collects. Scriptural Lessons.	Cæsar. Virgil, (Eclogues.) Latin Exercises. Latin, by heart. Greek Grammar and Elements. Xenophon, (Cyropædia.	French Exercises and Translations. English Grammar, and Elements of Anglo Saxon. English Translations from French.	Arithmetic.	Geography of Asia and Africa. History of the United States.	Writing. Reading. Sacred Vocal Music. Writing English from Dictation.	
Fourth Form.	Catechism, compared with Scripture. Written Abstracts of Sermons. Old Testament History.	Virgil, (Æneid.) Latin Prosody and Versification. Latin, by heart. Double Translation, Latin and English. Homer, (Iliad.) Greek Grammar, Exercises and Prosody.	Double Translation, (French & English.) Sources of the English Language. English Poetry, by heart. Spanish Grammar and Prose.	Algebra.	Geography reviewed. History of Great Britain.	Writing. Elocution. Sacred Vocal Music. Writing English. Elements of Drawing. Botany.	Conchology. Ovid, (Metamorphoses.) Lucian, (Dialogues.)
Fifth Form.	Collects, compared with Scripture. Written Abstracts of Sermons. Old Testament History.	Virgil, (Æneid.) Sallust, (Cataline.) Cicero, (in Catalinam.) Homer, (Iliad.) Greek and Latin Prosody and Versification. Latin & Greek, by heart. Double Translation, (Latin and English, Greek and English.)	Double Translation, (French & English.) English Poetry, by heart. Spanish Exercises and Translation.	Algebra. Geometry.	Use of Globes. History of Rome. Ancient Geography. Antiquities of Greece & Rome.	Writing. Sacred Vocal Music. Elocution. Writing English. Elements of Drawing.	Virgil, (Georgics.) Homer, (Odyssey.) Instrumental Music.
Sixth Form.	Daily Service, compared with Scripture. Written Abstracts of Sermons. Narratives and Biography from Holy Scripture, in writing. New Testament History.	Cicero, (pro Archia and Marcello, et de Amicitia and Senectute.) Horace, (Odes.) Hesiod. Herodotus. Latin and Greek, by heart. Double Translation, Greek & English, (Latin & English, Latin & French.) Latin and Greek Versification.	Italian Grammar, and Prose. Double Translation, (Spanish & English.) French Composition. English Poetry, by heart.	Geometry.	History of Greece. Ancient Geography. Antiquities of Greece & Rome. Mythology.	Sacred Vocal Music. Drawing. Elocution. English Recitation. Composition. Comparative Grammar. Book Keeping. Mineralogy.	Livy. Theocritus, Bion, Moschus. Pindar. Instrumental Music.

COLLEGE COURSE.

Junior Class.	Baptismal and Communion Services, compared with Scripture. Written Abstracts of Sermons. Church History, during the first three Centuries. Sacred Antiquities. History of the Prayer Book.	Terence. Cicero, (Letters.) Pliny, (Letters.) Demosthenes, (Select Orations.) Euripides. Greek Metres & Versifn. Latin Composition and Versification. Double Transln., (Greek & Eng., Greek & Latin, Latin & Spanish, &c). Latin and Greek, by heart. Hebrew Grammar and Elements.	Italian, (Tasso.) Spanish Poetry. Translation of English into French, Spanish and Italian. Spanish Composition.	Geometry. Plane & Spherical Trigonometry.	Comparative History. (Ancient.) History of Greek and Latin Literature.	Sacred Vocal Music. Elocution. Latin and Greek Recitation. Composition. Extemporaneous Discussion. Rhetoric. Logic. Chemistry.	Select works of the Latin Fathers, of the first four Centuries. Thucydides. Longinus. Instrumental Music. Drawing.
Middle Class.	Creeds and Articles, compared with Scripture. Written Abstracts of Sermons. Church History to the 16th Century. Hebrew Scriptures, and Septuagint version. Cyprian, "Unity of the Church." Butler's Analogy.	Tacitus, (Histories, Germany, Agricola.) Horace, (Satires & Epistles.) Sophocles. Æschylus. Latin and Greek Composition, and Versification.	Italian, (Danté.) German Grammar and Prose. Translation of English into French, Spanish and Italian. Italian Composition.	Surveying. Navigation. Conic Sections.	Comparative History. (Modern.) History of English Literature.	Sacred Vocal Music. Original Elocution, in English. Latin and Greek Recitation. Composition and Criticism. Extemporaneous Discussion. Physiology. Intellectual Philosophy. Natural Philosophy.	Select works of the Latin Fathers, of the first four Centuries. Instrumental Music. Drawing and Painting. Chemistry applied to Art. Philosophy of Natural History.
Senior Class.	Written Abstracts of Sermons. Church History, during, and since, the 16th Century. Hebrew Scriptures. Gospel & Acts, in Greek. Apostolic Fathers. Christian Morals. Pearson on the Creed.	Juvenal. Persius. Cicero, (de Officiis.) Horace, (de Arte Poetica.) Xenophon, (Memorabilia.) Plato. Latin and Greek Composition and Versification.	Italian (Danté.) German, (Schiller.) Translation of English into French, Spanish, Italian and German. German Composition.	Engineering. Differential & Integral Calculus.	Philosophy of History. History of Modern Literature. History of Philosophy. Constitutional Law	Sacred Vocal Music. Original Elocution, in Latin, Greek and English. Extemporaneous Discussion. Principles of English Verse. Astronomy. Architecture. Analysis of Shakspeare.	St. Chrysostom. Cicero, (Tusculan Quæstions.) Aristotle. Instrumental Music. Drawing and Painting. Geology. Political Economy. Laws of Nations.

FUNDAMENTAL RULES OF STUDY.

1. Subjects to be studied, rather than authors.
2. To read entire works, and not fragments.
3. None of the studies to be optional, except those of the "Extraordinary Course."
4. No Student to be advanced to a higher Form or Class, until he has completed the studies of those below it.
5. At the end of every division of a work or subject, the whole portion finished to be rapidly revised, before proceeding further.
6. The previous lesson to be always briefly revised, before taking up that of the day.
7. Lessons in the languages, in the revise, to be translated and not construed.
8. The editions of the Classics employed, to be without notes, *ordo*, or translations.



Burlington College:

ADDRESS OF THE TRUSTEES.



SEVENTH EDITION.

Burlington:
S. C. ATKINSON, AT THE MISSIONARY PRESS.

M DCCC XLVIII.

BURLINGTON COLLEGE.

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ADDRESS.

"—— talium enim est regnum Dei."

The Legislature of New Jersey, at its present session, has incorporated BURLINGTON COLLEGE, with the most liberal provisions, as an Institution of the Church. By the condition of the Charter, that the Trustees shall be always members of the Protestant Episcopal Church, perpetuity in unity is, with God's blessing, effectually secured. And this is no small advantage. The Councils of the Institution will be of men who are of one mind; and who will therefore look with a single eye to the trust committed to them. Its religious character being secured, a perfect confidence may be felt, by all, who in any way desire to promote its interests, that their efforts or contributions will be sacredly devoted to its proper objects.

It is not proposed, because it is not desired, that Burlington College should go into immediate operation, as such. Two things are proposed in it, which do not admit of such an arrangement. It is designed to be a *domestic*, it is designed to be a *religious*, institution. It will be organized and conducted as a family. It is to be a brotherhood. The teachers will be as elder brothers. The Rector will regard teachers and pupils as alike his children. Nor will the maternal office be withheld. Female influence will be a constant and an influential element in its administration. The Matron will be the mother of the family, and have the care of the house. The Bishop will come in, with a continual supervision, as the father of them all. Much of advantage is counted on from this arrangement. It is the most effectual appeal to the best feelings of the heart. It gives the surest pledge for mutual interest and co-operation. It promises to be the most endearing, and the most enduring, bond of human souls. Why is it

that rudeness and rebellion are so constantly associated with the notion of a College? Why do people shrink from neighbourhood with such an institution? Why is it a questionable advantage to the place where its location is determined? Is it not because our Colleges fail to realize the domestic idea? Are they not looked on as the very opposite of *home?* Are not young men, when they go to College, cut loose too much from social ties? Are they not withdrawn entirely from the charities of female influence? Is it not a false position that they take? Is not a College made a sort of out-post of humanity? Is not the whole system a violence done to nature? We propose that boys, with us, shall be at home. We will be to them, as far as may be, parents, and brothers, and friends. We are sure that they will be to us brothers and sons. We shall love them; and we shall win their love. We shall frankly admit to them that it is a hardship to go from home. We shall lead them to regard it as a hardship,

for their good. We shall see that it is no further a hardship, than their good requires. We shall hope to make them feel that they have two homes. The home feeling is to be our magnetism.

And it shall be a sacred magnetism. It is a Christian home that we provide for them. We shall gather them under the shadow of the Cross; and our great care shall be to keep them there, through faith, unto salvation. Burlington College is a Church institution. Its doors, like those of the Church, will be always open, and to all. It is designed to be a shelter and a refuge for the young. Its atmosphere will be serene and sacred. And the more cheerful, for its serenity and sacredness. Holy Scriptures will be daily read. Holy Prayers will every day be offered. And it will be every day's desire and effort, to realize the truth of Holy Scripture, and to live the piety of Holy Prayers. The motto of Burlington College is designed to be its history. "Suffer the little children to come

unto Me, and forbid them not; for of such is the kingdom of God." To take the little ones, as Jesus did, into our arms; to feed them with "food convenient" for them; to "bring them up in the nurture and admonition of the Lord;" to develop their capacities, physical, intellectual, and moral; to store them with all useful and all elegant attainments; to accomplish them in every grace of manner and of mind; above all, to ripen in them their religious nature; and fit them to be holy upon earth, and happy in the heavens, is what we aim at: with continual prayer to Him, from Whom all blessings come. We engage not in this enterprize, without a careful counting of the cost. We claim the benefit of long and wide experience. We are undoubting in our confidence. We cast ourselves without reserve upon the promise, and mean that nothing on our part shall be wanting to its fulfilment: "train up a child in the way he should go; and when he is old he will not depart from it."

We make no common sacrifices, that we may attain with greater certainty this great result. We might organize our institution, as a College, from the first. Or we might receive at once as many pupils as we choose. We desire no such thing. We prefer to begin at the beginning. We prefer to begin with a small beginning. We shall take no more boys than we can train entirely to our mind. We shall mould *them* first. We shall make them the matrices for those who shall come after. We prefer a slow accumulation. We rely upon a gradual accretion. We are willing to wait; and we count that waiting will be found our wisdom. We can so mature our plan. We can so harmonize our operations. We can so discipline our boys. We can so discipline ourselves. We can so lay permanent foundations. We can so ensure a sympathetic superstructure. We can so amalgamate and knit together an entire and perfect whole; which shall not grow beyond its strength, nor rise at the expense of its co-

herence. We propose no time[1] for the organization of the first class of the College. We shall do it when we are ready. We shall be willing that it shall be small. We shall count slow growth the most certain. And, though we shall receive scholars in advance, that fully meet the rule of our requirements, we shall much prefer the scholars of Burlington School as the students of Burlington College.

There will be in this an inconceivable advantage, for such as shall begin with us, and stay where they began. How many times a boy changes his place of education! Even where all are good, at how great a loss! A year is scarcely equal to the task of acclimation. He has so much to unlearn, before he can begin to learn. New teachers. New books. New lessons. New places. New faces. He is a foot-ball tossed, now this way, and now that. How can his character be one?

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[1] The first College Class was organized in November, 1847.

How can his habits be homogeneous? How can his temper be uniform? He is a "thing of shreds and patches." He has little confidence in what he knows. He has less consistency in what he thinks. There can be no constancy in what he does. We propose to obviate these evils. We invite parents to send their "little children" to us. We shall hope to induce them to keep them with us. We shall train the boy. We shall develop the youth. We shall form the man. He will know but one system. He will be under but one influence. Where he began to learn, he will continue, and complete, his course of study. He will have the benefit of first impressions. He will feel the influence of long associations. He will be happy in "the old familiar faces." He will go on as he began, and finish as he went on. Time will be saved. Feeling will be spared. Uniformity will be promoted. Unity will be secured. It will be, "first, the blade." It will be, "then, the ear." It will be, "then, the full

corn in the ear." We mean that there shall be nothing better than the golden grain, which shall be furnished by our annual sheaves. Therefore, we shall remit no care, to sow, to plant, to tend, to water, and to watch. Therefore, we shall not cease to pray to Him, from Whom alone the harvest comes.

Burlington College begins without endowment, and without patronage. It is the conception of one who feels himself a debtor to the Cross, for infinitely more than all that he can do or be. It casts itself, in helplessness, but in all hopefulness, upon the Church. It has but two things to begin with; an ample charter, and an admirable location. The rest must come from God, through pious hearts and generous hands. It needs a site. It needs buildings. It needs a library. It needs philosophical and chemical apparatus. It needs museums and cabinets. It needs foundations for poor men's sons. For all these things, it looks, through the Church, to God. It does

so without a fear, without a doubt. "Commit thy way unto the Lord, and put thy trust in Him; and He will bring it to pass."

Contributions in every kind, for every purpose of a College, will be thankfully received, and faithfully applied. Communications on the subject may be made to the Bishop of New Jersey, at Riverside; or to any of the undersigned.

G. W. Doane,
R. J. Germain,
J. D. Ogilby,
I. B. Parker,
R. S. Field,
J. C. Garthwaite,
E. B. D. Ogden;
Provisional Committee of the Trustees.

Burlington, Eve of St. Michael and all Angels, 1846.

*** The first edition of this Address was dated, Easter Even. 1846.

The Ends and Objects of Burlington College.

SEVENTH EDITION.

THAT OUR SONS MAY GROW UP

AS THE YOUNG PLANTS.

ADDRESS.

Kind neighbours, and dear friends,

I bid you welcome to our College. I count your presence here, an omen of all good. I read in it the strong assurance of your sympathy with us, in our great work. I feel, that we may count on your co-operation. I venture to rely upon your prayers.

It is a special pleasure to us, that our modest JUNIOR HALL has been the starting point of THE BURLINGTON ACADEMY OF NATURAL SCIENCES. I regard it as a gracious earnest of the years to come, that, in our second, we have won this mark of gratifying confidence. We shall endeavour not to disappoint it. Letters and Science are the pillars, which we look to, to sustain the arch, to be erected here. Its blessing and its crown, we look for, in that pure and undefiled Religion; to be whose ministering servants, is the highest glory, as it is the only worthy aim, of Science and of Letters.

The present undertaking proposes no contribution to *Science*, technically regarded. The course of Lectures to follow it, our first fruits in the golden harvest of the mind,

will fully meet that expectation of the case. My purpose will be answered, and my estimate of this occasion carried out, by a brief outline of THE ENDS AND OBJECTS OF BURLINGTON COLLEGE. It is due to the kindly interest on your part, which has brought you here; and due to the great enterprize, which has been undertaken, and, I trust, will be forever prosecuted, in the most holy fear of God. What I say, will be informal, rapid and familiar; suggestive, rather than didactic; from the heart, more than from the head: as "a man talketh with his friends;" as I well feel, that I may talk with you. In what I say, I shall be understood as instituting no comparisons, as casting no reflections, as proposing no discoveries, as claiming nothing as individual or original. If there be any virtue in our plans, it is in their adaptedness to our whole nature, in its moral and social aspects: if any confidence in their success, it is in the commendation to the hearts of men, which is to come to them from God. The single word, which best expresses all our ways and all our wishes, is the sacred monosyllable, Home. To be *domestic*, first, and then *religious;* blending the two ideas—which God never meant should be disjoined, since He first knit the family bond, in Eden—in that expressive apostolic phrase, "a household of the faith," comprises all we count on, for good influence, and hope for, as good result, from Burlington College. The Poet of our times has made the sky-lark

the best emblem of our aims and prayers; and said, in two lines, all that we can ever say.

"Leave to the nightingale her shady wood:
"A privacy of glorious light is thine;
"Whence thou dost pour upon the world a flood
"Of harmony, with instinct more divine;
"*Type of the wise, who soar, but never roam,*
"*True to the kindred points of Heaven and Home!*"[1]

i. It is our design at Burlington College, to bring up MEN. I use the phrase, *bring up*, advisedly. The mere accident of a man-child, I speak it not irreverently, gives no "assurance of a man." The manhood, which the Maker planned, and takes delight in, fails, in a thousand ways, to fill its glorious destiny. If, from the thousand, one be taken, as the most extensive and most influential, in this failure, it must be *self-indulgence*. He cannot be a man, who has not self-control. As well expect the chalk to yield the spark, in its collision with the steel; as well expect the coal to give the lustre of the diamond, as manhood, where no hardness is endured. When the Apostle wrote to Timothy, "thou therefore, endure hardness, as a good soldier of Jesus Christ," he addressed him, not as a Bishop, so much as as a Christian. As Christians, we are soldiers all; pledged to fight manfully the battle, with the flesh, and with the world. And delicate women will as soon endure the rigours of the siege, and turn the current

[1] Wordsworth.

of the heady fight, as those be men, who are not masters of themselves. Now, nature shrinks from hardness. They that "train up a child," therefore, his parents, or his teachers, must inure him to it. But parents fail, in this essential part of duty, with but few exceptions; and indulge their children, even beyond the bias of their *self*-indulgence. And so, sad to say, but true as it is sad, with few exceptions, children are not training to be men. It is not altogether wonderful that this is so. The tenderness of parents for their offspring, wisely and mercifully ordained of God, for good and gracious purposes, runs easily into excess, or swerves unconsciously from the straight line of duty. Nothing but firm religious principle, nor this, without a constant watchfulness upon himself, will strengthen and sustain the parent, in this foremost trial of his calling. Hence, the advantage, if we must not say, the absolute necessity, of substitutes. As, in the treatment of those unhappy persons, who have lost the balance of their minds, the next of kin become the least adapted to their discipline and care: so, from the want of firmness in religious principle, parents too often lose their fitness for the training of their children; and parental instincts and parental impulses conspire, to be their ruin. The problem, for a case like this, is, to supply parental interest, as near as may be, without parental weakness. The solution must be found, if any where, in a well ordered Christian School: a home, for

safety and for happiness; but not a home, for weakness and indulgence. In such a house, there must be order, that never varies; there must be vigilance, that never slumbers; there must be patience, that never yields; there must be love, that never tires. An atmosphere must be created, that shall minister to wholesomeness, and health, and strength. A moral mechanism must be constructed and directed, that shall frame the heart, by shaping and controlling all its ways: *a heart-machinery*, that holds, but never hurts; that moulds, but does not mar. To this end, Christian men and Christian women must conspire. They must give themselves to it, as *heart-work*, and as *life-work*. They must be moved to it, of God. They must be governed in it, by His Word. They must be guided for it, by His Church. They must be carried through it, by His Spirit. The fear of God must be the rule, the love of God must be the motive, to their purposes and plans, their devotions and their duties. They must be willing to take upon themselves, that most difficult and most delicate of all responsibilities, to be the parents of other people's children. They must count the cost, before they undertake it. They must be faithful to it, "in season, and out of season." They must give themselves up to it, and be altogether in it, and of it. They must count nothing done while any thing yet can be done.[1] They must live, and breathe, and

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1 "Nil reputans actum, dum quid superesset agendum."

be, that love, which "suffereth long, and is kind," which "vaunteth not itself," which "is not easily provoked," which "beareth all things, hopeth all things," and "endureth all things;" and which "never faileth." They must know and feel that this is not their rest. They must live daily in the sense, that their reward is, with their record, upon high. "They that be teachers shall shine as the brightness of the firmanent; and they that turn many to righteousness, as the stars forever and ever."

What requirements I have enumerated! What a provision I have supposed! What self-sacrifice I have taken for granted! Shall it not be met? Shall it not be reverenced? Shall it not be loved? I answer, without fear, that it will be! I speak, without the shadow of a doubt, when I say, that, to an appeal, such as is here supposed, the child's heart will surrender, at discretion. There will be differences, in cases. Some will require more than others. Some must be met in different ways from others. Some will seem sometimes almost beyond the all-enduring hope of such a love. But they, if any such there be, that *are* beyond it, quite, are monsters, and not children. Within the breast of every child, there is an embryo man; God's image, in a shrine of mortal clay. And, when it finds itself in a congenial atmosphere, and feels itself in contact with a heart, it springs to meet it, is imbued with its outcoming virtue, and is humanized by its experience of humanity. We are told, that the Parian marble, before the

sculptor's eye had fallen upon it, or his hand had touched it, contained, in the perfection of its beauty, the Apollo Belvidere. He only found it, and exposed it to the gaze of an admiring world. And old Prometheus, as we read, kindled, with fire from heaven, the clay-cold statue, into life, and loveliness, and love. But, tell me, what are these but allegories, to set forth the beauty and the power of CHRISTIAN EDUCATION? And, what are these results, but faint and far-off shadows, to their triumph, who, by patient love, and faithful prayer, develope, through the agency of the transforming Spirit, from the dull and sluggish and corrupted mass of our poor fallen nature, a gracious child, a glorious youth, a god-like man? The manliness of love, the manliness of truth, the manliness of piety! The manliness, that wears the spirit on the brow; purer than the purest chrystal, more transparent, and more precious. The manliness, that bears the heart out in the hand; no plan, no purpose, no pursuit, no palpitation, that it shrinks to show. The manliness, that fears to sin, but knows no other fear. The manliness, that knows to die, but not to lie. The manliness, that never boasts. The manliness, that never domineers. The manliness, that never swears. The manliness, that never drinks. The manliness, that bows, in meek compliance, with the shadow of a parent's wish. The manliness, that sees, in every woman, the sex to which we owe our mothers. The man-

liness, to look all danger in the face, and seize it by the horns. The manliness, to bear all hardships, without grudging; and to render every honest service, without shame. The manliness, to reverence the poor. The manliness, to make concessions to the weak. The manliness, to feel. The manliness, to pity. And the manliness, to pray. This is the manliness, we ask, from God, for these dear children. Such are the men, we strive, through grace, to form, at Burlington College.

ii. It is our design, at Burlington College, to bring up GENTLEMEN. When you have found a man, you have not far to go, to find a gentleman. You cannot make a gold ring, out of brass. You cannot change a Cairn-gorm, or a Cape May chrystal, to a diamond. You cannot make a gentleman, till you have first a man. To be a gentleman, it will not be sufficient to have had a grandfather.

> "What can ennoble sots, or slaves, or cowards?
> "Alas, not all the blood of all the Howards!"

To be a gentleman, does not depend upon the tailor, or the toilet. The proof of gentlemen is not to do no work. Blood will degenerate. Good clothes are not good habits. The Prince Lee Boo concluded, that the hog, in England, was the only gentleman, as being the only thing that did not labour. A gentleman is just a *gentle*-man; no more, no less: a diamond polished, that was first a diamond in the rough. A gentleman is gentle. A gentleman is

modest. A gentleman is courteous. A gentleman is generous. A gentleman is slow to take offence, as being one that never gives it. A gentleman is slow to surmise evil, as being one that never thinks it. A gentleman goes armed, only in consciousness of right. A gentleman subjects his appetites. A gentleman refines his tastes. A gentleman subdues his feelings. A gentleman controls his speech. A gentleman deems every other better than himself. Sir Philip Sidney was never so much a gentleman —mirror, though he was, of England's knighthood—as when, upon the field of Zutphen, as he lay in his own blood, he waived the draught of cool spring water, that was brought, to quench his mortal thirst, in favour of a dying soldier. St. Paul described a gentleman, when he exhorted the Philippian Christians: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." And Dr. Isaac Barrow, in his admirable Sermon, on the calling of a gentleman, pointedly says, "he should labour and study to be a leader unto virtue, and a notable promoter thereof; directing and exciting men thereto, by his exemplary conversation; encouraging them by his countenance and authority; rewarding the goodness of meaner people, by his bounty and favour: he should be such a

gentleman as Noah, who preached righteousness, by his words and works, before a profane world."

iii. It is our design, at Burlington College, to bring up SCHOLARS. This is the obvious point of our vocation. It is by undertaking to do this, that we get the opportunity to do all the rest. For, sad to say, to send a boy, at charges, to be made a man, or made a gentleman, would be thought of by but very few, were not the outside motive kept in view, to make him a good scholar. We find no fault with this. We rather rejoice in it. For its own sake, it would move us to great efforts, and great sacrifices. How much more, for the other things, for which it gives us the occasion! We aim at highest, most exact, and fullest scholarship. We have laid out a course, which will fulfil this aim, in all who give themselves to it, without reserve. We hold the study of the ancient languages of Greece and Rome essential to the height, exactitude, and fulness of the real scholar. In their living use, they trained the brightest minds the world has ever known: minds, whose reflected brightness has lighted all the after ages, in the path of learning. While, in the land of our forefathers, they have been, for ages, and yet are, the school of highest and of noblest intellect, in every branch of service in the Church or State, in arts, in poetry, in letters, in philosophy in universal science. It were an insult, now, to vindicate, in words, the value of these parts of learning, as opening the

storehouses of wisdom; or, still more, for mental discipline and cultivation. But, how often are the names of Tully and of Plato upon tongues, that have not mastered the first elements of their respective languages. How many have "gone over" Virgil, without a trace of his refinement; or Homer, without a dream of his inimitable truth to nature. Therefore, we have taken the ground, and will maintain it, let it cost however much it may, that boys, who come to us, and stay with us, shall be made thorough, in their Classical attainments. We have made up our minds to all the toil, and all the self-denial, of the sternest and most searching drill. No boy shall take a place with us, in which he cannot stay; nor have the name of any form, or any class, without the spirit and the power, for which it stands. We know that this will cost us trouble. But, we know, that it is worth far more than it can cost. And we are resolved, whoever else may be removed, that we will not. For the boys themselves, we have but small concern. A half a term suffices, with the rarest and most insignificant exceptions, to convince them, that this is not the best, alone, but far the easiest, course. If a new punishment should be devised for Purgatory, let it be that of reading Cicero, without a gleam of Cicero's meaning, without a glimpse of Cicero's language. The task of twisting ropes of sand were Paradise, in the comparison: wretched and worthless in itself; and the consignment of immortal minds to wretch-

edness and worthlessness, in tricks of superficialness, and habits of unreality. No: let a boy know nothing but the grammar of the language, but let him know that well. Let him have mastered all that he has undertaken, however little that may be. The knowledge that he has will then be certain knowledge. The progress that he has made will be triumphant progress. He will feel that his foot stands firm. He will feel that he is a freeman of the land. He will have lost no self-respect. He will have gained that surest element of victory, the consciousness of confidence. Nor shall the dead languages, alone, suffice our Scholarship. We wish to train our scholars up for life, and influence, and action. We train them up for present things and present men. We will bring every thing to bear, to this end, on their fullest and most perfect mastery of that old unexhausted, and exhaustless, "well, of English undefiled." And, to this end, we will open Europe to them, its marts of commerce, its schools of learning, its cabinets and courts; with all its stores of science, and of eloquence, of poetry and wit: La Place, Bossuet, Moliere, Cervantes, Schiller, Tasso, Dante. So far from hindrances to Greek and Latin, these are all active, living helps. So far from burying English letters, in their varied pile, they but enrich and set them off. The man that knows one language only, knows not one. He knows his own the best, who knows most thoroughly the most. The

school of language is the school of logic: the palæstra of the mind, to train it for illustrious struggles and immortal triumphs. Parallel with these bright lines, we trace upon our course, the track of mathematical investigation: the surest source of self-possession, and the best preserver of that mental equilibrium, without which, real greatness cannot be. We hold to the exactest training in the most exact of Sciences; and we propose to make them practical, in their invaluable application to the uses and the arts of life. We would have nothing dead, Arithmetic and Algebra and Geometry shall take feet, and traverse continents; or wings, and measure orbs, that roll, in glory, through the sea of space. Not a field of nature, that shall not be opened. Not a faculty of observation, that shall not be quickened. Not a tree, "from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall," that shall not be noted. Not a gem, that sparkles in the sun, or a shell, that blushes in the sea, that shall not be classified and catalogued. In a judicious plan, industriously pursued, there is a time, and a place, for every thing. The parts of knowledge have a kindred with each other. The mind is as expansive as it is immortal. It "grows, by what it feeds on." And its true stores of real knowledge are no more felt to be a burden, than the resistance of the ever present, ever pressing, atmosphere retards the sky-ward eagle. "The mathematical sciences," says Dr. Barrow,

in his Sermon, on the calling of a Scholar, " how pleasant is the speculation of them to the mind! How useful is the practice to common life! How do they whet and exalt the mind. How do they inure it to strict reasoning and patient meditation!" " Natural philosophy, the contemplation of this great theatre, or visible system, presented before us; observing the various appearances therein, and inquiring into their causes; reflecting on the order, connection, and harmony, of things; considering their original source and their final design: how doth it enlarge our minds, and advance them above vulgar amusements, and the admiration of those petty things, about which men cark and bicker! How may it serve to work in us pious affections of admiration, reverence, and love, toward our great Creator, Whose eternal divinity is dimly seen, Whose glory is declared, Whose transcendent perfections, and attributes of immense power, wisdom and goodness, are conspicuously displayed, Whose particular kindness towards us men, doth evidently shine in those, His works of nature!" "The perusal of history, how pleasant illumination of mind, how useful direction of life, how sprightly incentives to virtue, doth it afford! How doth it supply the room of experience, and furnish us with prudence at the expense of others; informing us about their ways of action, and the consequences thereof, by examples, without our own danger and trouble! How may it instruct and en-

courage us in piety, while therein we trace the paths of God in men, or observe the methods of divine Providence; how the Lord and Judge of the world, in due season, protecteth, prospereth, blesseth, rewardeth, innocence and integrity; how He crosseth, defeateth, blasteth, curseth, punisheth, iniquity and outrage: managing things with admirable temper of wisdom, to the good of mankind, and the advancement of His own glory!"

iv. It is our design at Burlington College to bring up PATRIOTS. There never was a country which had such need of this. Never a country had such trust, for men, from God. Never a country held it, with such exposure, and at such risk. There is no justification of the right of universal suffrage, but in the access to universal intelligence, and the encouragement of universal virtue. To say, "all men are equal," is to claim for every man the fitness to sustain and exercise equality. To suppose it possible to keep them so, is to deny, alike, the lessons of history, the teachings of revelation, and the conclusions of experience. In every government, there must be governors. In all communities, there will be leaders. If these be ignorant, if these be venal, if these be vicious, where may we look for safety, how can we hope for freedom? As oil will swim on water, so the intelligent and capable, in any nation, will secure the ascendant. What such security, as that their intelligence be a wise intelligence, and

their capability a well-principled capability? We are but infants, yet. We have not rounded, as a nation, yet, our century of years. Brief as our past is, it is full of warnings and of lessons. No warning more alarming, than the ascendency of party spirit, as the test of strength, and passport to all power. No lesson more emphatic, than the necessity of a return to the simpler manners, and sterner virtues, of the first and purest days of the republic. What hope of this, but in the training of our children, in the love of man, and in the fear of God? What hope that he can rule a nation, who has never ruled himself? What hope, till waters learn to rise above their source, that public manners will be pure, and the public virtue elevated, while hearths are unblessed by prayer, and altars are desecrated or deserted? Nothing truer, in the word of perfect and unerring truth, or written on the face of nations, with a broader, deeper, track of blood and fire, than, that, while "righteousness exalteth a nation, sin is a reproach to any people!"

v. Therefore, as that, without which all the rest were vain, it is our design, at Burlington College, to bring up CHRISTIANS. The Word of God is daily read, at morning and at evening. At morning, at noon, and at evening, we kneel, in daily prayers. The precept of the wise man is continually regarded, "Catechize a child, in the way he should go; and, when he is old, he will not depart from it."

The means of grace are constantly employed. The hope of glory is steadfastly proposed. The pastoral feet are constantly in motion, in our sacred fold. The pastoral eye is constantly alert, to watch and guard our limbs. The pastoral voice, in admonition and reproof, in encouragement and consolation, is never still. And every yeanling in the flock is made to feel, in constant acts and offices of love, the beatings of the pastoral heart. We have set up the Cross before us, as the magnet of our souls. We bend before the Holy One, Who died upon it, to beseech Him, that He will draw us, by it, to Himself. It is our constant "heart's desire and prayer to God"—and He has promised both to hear and answer it—that "our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple;" and, that, serving Him "without fear, in holiness and righteousness, before Him, all the days of our life," we way be "a people prepared for the Lord."

BURLINGTON COLLEGE;

AS ADAPTED TO

THE TRAINING OF PASTORS, AND THEIR WORK.

As the qualification for the Pastoral care was always uppermost in his thoughts, he instituted, at Salisbury, a little nursery of students in divinity, being ten in number, to each of which, he allowed thirty pounds a year. Once, each day, he examined their progress in learning, and gave them a lecture on some speculative or practical point in divinity, or some part of the pastoral function.—*Life of Bishop Burnet.*

The question is not now to be raised, as to one or more seminaries, on a larger scale, with fuller apparatus, and ampler provision, than most dioceses can singly furnish. Still less, is the question, as to the General Theological Seminary, to be here moved. Doubtless, the best thing for that, and for the Church, as concerned in it, is, that it be let alone. But no one Seminary, or five, however well endowed, however well conducted, would suffice for the supply of Pastors, Missionary and Parochial, to this Church. Nor, if it were possible, would it be well. Some there should, and always will be, who, for various reasons, would resort to such an Institution. But vastly more there are, and will be, that neither would, nor should. In other years, these were brought up, under the care and direction of individual pastors: aiding them, as they might, in teaching, and in other ways; and enjoying the benefit, at once, of their instruction and example. It is not too much to say, that better results, than have come of this mode of training, are not likely to spring

from any other. Still, it is uncertain and unequal; and it is deficient in the capital point of Episcopal supervision. It is scarcely extravagant to say, that this is needed more, if possible, for candidates for orders, than for the Clergy. And yet, how rare the opportunities, how ineffectual the exercise! At a central Seminary, it is impracticable, even more so, than in the domestic mode, alluded to above. Besides, there are in every diocese, local relations and local circumstances, essential to be understood, to the best discharge of the sacred office. These, if learned at all, are learned at serious disadvantage, when the ministerial work itself is undertaken. Still farther, the candidates of a diocese providentially belong to it. The presumption should always be, that they are to remain in it. No temptation to leave it should be thrown in their way. They should grow up in its atmosphere, and be rooted in its soil.

For these, and numerous other reasons, the education of candidates for orders should, for the most part, be domestic; should, as far as possible, be *Episcopal*. To put the matter into the best shape, the Bishop, in every diocese, should be enabled to collect his candidates about him. They should live under his eye. They should become familiar with his voice. They should be moulded by his hand. In most cases, he will have some about him, to aid him in their instruction. Its general oversight he will readily supply. If he has himself a parochial charge, the mutual advantages will be the greater. They will worship with him. They will enjoy his public teaching. They will be eye-witnesses of his pastoral work. In their turn, they will aid him in his schools, they will take part in the music of his choir, they will be active in finding out, and ministering to, the poor, and sick, and impotent. There can be no better SCHOOL FOR PASTORS.

It shall be frankly said, that such "a Theological Seminary, as is spoken of above, is expected and designed to grow out of, and to grow up with, BURLINGTON COLLEGE. To the graduates, whose hearts the Lord shall touch, to serve before Him, at His holy altar, a residence will be continued, at the College; and such helps supplied, as can from time to time

be furnished, in the prosecution of their studies. The other candidates of the diocese, so far as may be, will be gathered with them. All will be expected, in return, to put their hands to what their hands may find to do, under Episcopal direction, in scholastic or parochial work. Preparatory teaching, collegiate instruction, Sunday and parochial Schools, the music of the Church, the care and nurture of the young and sick—in one word, whatsoever can concern the comfort of mens' bodies, the culture of their minds, the care of their souls—will furnish constant and sufficient work for all the hands, and all the hearts, that can be gathered here, as to A NURSERY FOR WORKING MEN.

It may be said, without extravagance, that some of the highest uses of a Bishop, what may be called his *Providential uses*, are but very little thought of. It is not without design, that Bishops are addressed as Fathers. They are so ordained of God. Read the beautiful Epistles of St. Paul, to Timothy and Titus, as expressive of this sentiment. See it realized, wherever a Bishop has had, and given the opportunity. See, how naturally children take in the relation. See, how the hearts of young men are drawn that way. Observe how Candidates for Orders will spring up about a Bishop, as in a place where acorns fall; or flock to him from abroad, as doves to their windows. The trial of Bishops has often been, and doubtless will be, between overwork, and under means. They have had dioceses too large, and too laborious. They have had as much as they could do to clothe and feed their own household. Yet, how instinctively, in many cases, have the narrowest circumstances been overcome; and, in some form of school, children been collected, with candidates to aid in teaching them. And no better place than this for candidates, if they have time enough for both these occupations. There is no learning like theirs who teach.

It is in this way, that, in so many dioceses, a sort of Bishop's family grows up. If you will observe the Clergymen that spring from it, you will find them of our most practical and useful men. They get a real insight of the work. The Bishop's labours, cares, and sorrows, familiarize them with "hardness."

The spirit of enterprize for Christ is sympathetic with them. They are adventurous Missionaries. They are laborious Teachers. They are devoted Pastors. And, in their turn, they will be glorious Bishops. Now, what I have spoken of, as *instinctive* in the Bishops, may be aided. The burden and the care should not be left to them. They should have, in some shape or other, the means of doing more of this, and doing it better. No one could dictate a plan for another diocese; much less for all the dioceses. But, undoubtedly, the unostentatious seminary would be the most natural mode. Why not provide, in every diocese, a *Bishop's house*? Where he need not have a city residence, why not have, with it, and about it, a Bishop's farm? Let it belong to the diocese. Let it be the Bishop's home. Let him have the use of it, and make the most of it. A good, substantial, and commodious house, at first, would be sufficient. As the Bishop's turn might be, and circumstances should suggest, he would collect about him those who love his work. Where there is a will, men find, or make, a way. There would be some to be taught, and there would be some to teach. As prayers grew fervent, love would be less cold. The hearts of Christian men and Christian women would grow warm, and thaw their hands. The means to do the work of Christ will come to them who set about the doing of it. The Church House will gather inmates. The inmates will grow in zeal. It becomes a Missionary centre. The love of God, shed abroad in their hearts, as it spreads outward, will re-act within, and grow more fervent. The very atmosphere will kindle. Men will look to it. Men will come to it. Men will be kindled at it. It is the glory, that shall fill the world.

Nothing is easier than to suggest difficulties. Did they suppress the art of printing? If they killed Fulton, did they keep down the Steamboat? Though Stevens did not accomplish his Railroad, have not his sons done it? How much less are difficulties to be accounted of, in Church work, where perpetuity is "in the bond." A Bishop, or a dozen Bishops, may not see the work complete; may not even see the break-water above the

tide. But they fill up! If there were any good thing that had no difficulties, one might suppose that the Devil had a liking for it; and so distrust its goodness. What we have to do is to see that it is GOD'S WORK, and ON A CHURCH PLAN; and then to set about it, in His faith and fear. For all the rest, it is with Him; and He will care for it. So lived, so prayed, so laboured, and so died, the holy men, of every age before us. What if we live so, and so die? The blood of Martyrs was the Church's seed. Out of our ashes, warmth shall kindle life.

There is a prevailing limitation to the name of *Pastoral*, which does much injury to the work, so called. It has come to be applied only, or chiefly, to the stated care of souls. It is regarded, very much, as antipodal with *Missionary*. Nothing can be more unjust, or more unfortunate. Were not the Apostles Pastors? Must we not gather a flock before we have one? Is it not equally *Pastoral*, to do both? There are sheep that stray. There are sheep that are scattered upon the mountains. There are sheep that are lost in the wilderness. There are sheep that never have been folded. The care of these, as of the happy flock that never wanders, feeding in green pastures, and reposing by still waters, is *Pastoral care*. As the Deacon, who would be a Priest, is told, that the office and charge to which he is called, is "to seek for Christ's sheep, that are dispersed abroad, and for his children, who are in the midst of this naughty world, that they may be saved through Christ forever." Take the diocese of New Jersey. It contains nearly four hundred thousand inhabitants. We have in it a little more than forty settled congregations. In taking care of these, do we discharge the Pastoral care, within our borders? I trow not. We owe the Gospel in the Church to every soul, within the limits of New Jersey. It is our bounden duty to bring it within their reach. We act as if the Church were for cities only, and the larger towns. When it is due to every village, to every hamlet, to every house, to every hovel. We act as if the Gospel were for those who come for it alone. When He, who brought it to us, came Himself to *seek*, as well as save, the lost. Its precious balm should

be diffused, till all the atmosphere is filled with it; and men breathe in, as common air, its healthful virtues, and reviving fragrance. This cannot be done by what we call, with very sad propriety, *Pastoral work*, alone. It cannot be done by what is called, *a settled ministry*. We must *go out*, as the Apostles did, and preach, "that men should repent." We must testify, as Paul did, *from house to house*, as well as publicly, "repentance towards God, and faith towards our Lord Jesus Christ." The Church must lift her voice, as Fisher Ames desired that he could, until it reach "*every log house beyond the mountains*," and along the shores. We must not contend for masses, merely, but for individual hearts. "Preach the Gospel," is the tenor of our great commission, "*to every creature.*" To do this, there must be, a modified itinerancy." We must have men that follow in the very steps of "Jesus of Nazareth, *who went about doing good.*" They must be men, that have no families, but that, "for which our Lord Jesus Christ was contented to be betrayed." They must be men that ask no home, but in the Church. They must be men that are "instant in season and out of season;" spending and being spent, for Christ. They must go out, with staff in hand. They must be wanderers in the land. They must bear about with them the Bible and Prayer Book. They must have stated services, where they can. Occasional services at other places. Fireside services, at any rate. The family prayers, with a word of exhortation, will be the germ of many a Church. They must commend themselves, by acts and offices of kindness, wherever they are sent. They must make a welcome for their Master, by making themselves welcome guests. Country people are always hospitable. They are especially so to those who come in Christ's name. You have but to show that you seek them, not theirs, to turn their hearts, at will. But you must take them, as they are, and be at home with them. You must eat with them, for their good. You must take their children on your knee, and teach them something. And a little book, left now and then, will be good seed, fallen upon good ground. This is

not a sketch of fancy. It was so that venerable Tanser went about New Jersey, like a saint of other days. He had as many homes in it as there were houses. He was acceptable every where. The harvest of the seed, which he sowed, will be ripening for a hundred years. In like manner, a Deacon of the diocese is now doing excellent service, and preparing the soil for several Churches. Until this is tried, we know not how many scattered Churchmen are bewailing their captivity. And the welcome that they give to Christ's poor minister, were overpayment for a thousand times his toil.

But it must be a *modified* itinerancy. These men must have a place to start from, and a place to go to. They must be organized, and under discipline. They must belong to "an army with banners." While they are in the service, they must be married only to the Church. Yet the home feeling must not be lost in them. Nor must they be without Church sympathy. Nor must they cease from study. Therefore, the need of that sort of Bishop's family, which has been spoken of, in connection with the unostentatious seminary. Therefore, the occasion for the Bishop's house, and for the Bishop's farm. To this, they should repair, at stated periods, for an appointed season; to rest, to study, to be comforted with Common Prayer and Holy Sacraments.

For ourselves, these things will all, in time, be furnished to our hand, through God's blessing, upon Burlington College. Not a few of those, who now enjoy its tutelage, are self-devoted to the pastoral work. They will grow up to that. When they have completed their scholastic course, they will pursue, under the same auspices, and in the same atmosphere, their theological preparation. They will be taught, in teaching; in the subordidate departments of the College, in the Preparatory School, in the Parochial and Sunday Schools. They will be working men, all through. They will be knit in with the work. In their due time, so God pleases, they will be ordered Deacons. But Deacons, such as the Ordinal describes. Their *habitat* will not be

changed thereby. Their bed and board will still be where it was. They will go out to do the Master's work. Go, for a month, for three months, or for six months, as their Master went, and His Apostles, by the sea side, or among the mountains, or in the villages. When their term is run, they will come back, to rest in other work, to teach, to study, and to pray; while others take their places, to return again, in their turn, and be supplied by them. Thus will be realized the sort of Bishop's family, the unostentatious Seminary, the modified itinerancy. Let there be ten years granted, with the blessing which God pledges to His Church—"Lo, I am with you always, even unto the end of the world"—and what the worldly wise may now look down upon, as poetry, they will look up to, as Church History. Verily I say unto you, "whatsoever ye shall ask in prayer, believing, ye shall receive."

It is a natural thought, in connection with what is here said of Pastoral training and Pastoral work, that out of such a system, minds and hearts will spring, well fitted, with God's blessing, for the Missionary work, in foreign lands. It will undoubtedly be so. And the more naturally and really, from the fact, that no direct effort is applied in this direction. It is a great mistake to suppose Missions at home, and Missions abroad, a different thing; or to regard Home Missionaries and Foreign Missionaries, as distinct classes, to be trained and kept apart. So far from this, the home training is the best for all; and the best Home Missionary, when God calls him, through the Church, to foreign labours for the Cross, will be the fittest for the work. The Foreign Missionary will, indeed, need more than the Domestic. Chiefly, the knowledge of the people to whom he may be sent, as to their history, condition, manners and customs; and, most of all, their language. For these, the best that can be had, before he enters on his field, will be but scant and superficial preparation. It is only in the water, that men learn to swim. But the preliminary apparatus for such an enterprize should be at hand, so far as may be, in every place where Pastors are

trained up. And, most especially, there should be access to the various languages of men; and to the Holy Scriptures, in them all. To accomplish such a collection will be an important object in Burlington College: a beginning for which, has been already made, in the noble donation, by a lady, which has lately set, on the shelves of the Library, the Holy Scriptures, in whole, or in part, in nineteen of the Oriental languages. Great as the intrinsic value of this present is, it has been hailed with special gratitude and joy, as a benignant leading of God's providence towards that most desired result; the incorporation, with its Elementary, Collegiate, Theological and Pastoral provisions, of that which should be the crown and glory of them all, in making it, however small and humble it may be, A School for Missions.

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us, to deliver
Their land from, error's chain.

* * * * *

Shall we, whose souls are lighted,
With wisdom from on high,
Shall we, to men benighted,
The lamp of life deny?
Salvation! Oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learned Messiah's name!

THEOLOGICAL COURSE, AT BURLINGTON COLLEGE.

The Course of Theological Study, is now in partial operation; and will gradually work itself into completeness. There are five students in Theology connected with the College: and the number will be increased, in the course of the year: while, of the present under-graduates, there are not a few, whose hearts the Lord hath touched, to desire the service of His altar. Provision is made for the direction of their studies in three of the four departments.

It will be seen at once, that this portion of the enterprise throws itself, in simple faith, upon the Church. The Scholastic and Collegiate departments, are self-supporting; and furnish the ability, through God's blessing, to support some, who must otherwise remain uneducated. But, of the Theological Students, no compensation can ever be expected. Two, and ultimately, three, Theological Professorships; an ample library; and the means of living, to such students as may not support themselves as Teachers, or otherwise, in connection with the Church work here, are just and necessary demands upon the bounty of Churchmen. Miss Rachel B. Wallace, of Burlington, by her bequest of $2000, to this last named use, has set a noble example. For the rest, the work will be pursued, in the cheerful confidence, that GOD WILL PROVIDE. *The immediate want of the case is necessary text books, and books of most immediate reference.*

It must be understood, from the beginning, that the course here set down, is to be pursued. In the Theological Department, as in the Collegiate, there is to be no option of studies, and no partial course. In the one, as in the other, full allowance will always be made for equivalent attainments. Acquisition, and not time, will be the measure of advancement.

To such students, as shall complete the course, and, at the end of another year, sustain the prescribed examination, the degree Bachelor in Divinity will be accessible.

COURSE OF THEOLOGICAL STUDY.

SUBJECTS.

I. Dogmatic: to teach.
II. Critic: to confirm.
III. Historic: to illustrate and apply.
IV. Homiletic, Liturgic and Pastoral: to use.

i. *Dogmatic:* The Creeds. (Pearson.)
ii. *Critic:* The original text of both Testaments.
iii. *Historic:* Original Documents, with Syllabus, and Lectures.
iv. *Homiletic, Liturgic and Pastoral:* Lectures, with constant practical exercises.

DISTRIBUTION, AS TO TIME.

First Year—1. *Dogmatic:* the Creeds, to the Incarnation.
2. *Critic;* the Pentateuch; St. Matthew, St. Mark, St. Luke.—LXX, in reference.
3. *Historic:* to the birth of Christ.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Second Year—1. *Dogmatic:* the Creeds, as far as the belief in the Holy Ghost, inclusive.
2. *Critic:* the Psalms, Isaiah; St. John, the Acts, Romans, Hebrews.—LXX, in reference.
3. *Historic:* the first four centuries.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Third Year—1. *Dogmatic:* the remainder of the Creeds.
2. *Critic:* Job, Daniel; Gospels in Harmony, remaining Epistles.—LXX, in reference.
3. *Historic:* to the Reformation, inclusive, with its results.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

The Infidel Controversy.
The Episcopal Controversy.
The Liturgical Controversy.
The Sacramental Controversy.
The Romish Controversy.

* * Incidental Controversies, as the Arian, the Pelagian, the Calvinistic, and the like, will be treated, as they occur in the course, dogmatically, critically, and historically.

BURLINGTON COLLEGE.

Burlington College is complete in all its parts and properties; with competent teachers, in every department, and a sufficient apparatus. Provision is made for the most thorough instruction in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting and Music. Sacred Music receives especial attention. The boys, with their resident Instructors, constitute a Christian Household; enjoying at once the parental and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it is faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals, of the boys are constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."

The charge of each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—is one hundred and fifty dollars, payable always in advance. There is no additional charge. Boys who remain during the vacations, which are the months of April and October, are charged fifteen dollars, for each. There is no other vacation, in the year. Christmas day, New Year's day, the fourth day of July and the twenty-second of February, are the only holidays.

Applications to be made to the Right Rev. George W. Doane, D.D., LL.D., President; or to the Rev. J. W. Bradin, A.M., Head Master, Burlington, New Jersey.

FUNDAMENTAL RULES OF DISCIPLINE.

No Student ever leaves the College grounds, without a Teacher.

No tobacco or gunpowder permitted on the premises.

No books of any kind to be in the possession of the Students, except the Bible and Prayer Book.

No newspapers received at the College, except for the Library; which is under the direction of the President.

No correspondence permitted, except under cover to and from parents and guardians.

All money for the use of the Students, to be under the direction of the President.

No debts of any kind, to be contracted by, or for, the Students.

Burlington College:

WINTER TERM, 1848-9.

The Rt. Rev. George W. Doane, D.D., LL.D., President.

The Rev. James W. Bradin, A.M., Head Master.
Mrs. Sarah E. Clarke, Matron.

Marcus F. Hyde, A.M., Classical Teacher.
Jacob H. Zehner, A.M., Mathematical Teacher.
The Rev. Adolph Frost, A.M., Librarian, Registrar, and German Teacher.
A. Paladini, Italian and Spanish Teacher.
C. Baquet, LL.D., French Teacher.
Robert Holden, A.B., Assistant Classical Teacher.
Timothy Mitchell, A.B., " " "
Cornelius E. Swope, A.B., " " "
A. B. Engstrom, Drawing Master.
George W. Hewitt, Music Master.
Edmund B. Tuttle, Assistant Teacher,
Francis T. Barrington, " "
D. C. Bylesby, " "
John Trimble, " "
George A. Crooke, " "
William Fife, Writing Master.

MIDDLE CLASS.

George Hobart Doane, *Burlington, N. J.*
William Croswell Doane, "
George McCulloch Miller, *Morristown, N. J.*

JUNIOR CLASS.

Hobart Chetwood, *Elizabethtown, N. J.*
Frederick Augustus Clarke, "
George Henry Clay, *Pottstown, Pa.*
Wm. Tilghman Johnston, *Princess Ann, Md.*
Joseph Shepherd Mayers, *Barbadoes, West Indies.*
Christopher Wolf Smith, *Newark, N. J.*
Sheldon Hanford Smith, "

Sixth Form.

William C. Avery, *Greensborough, Ala.*
Nathaniel B. Boyd, *Philadelphia, Pa.*
J. H. H. Breintnall, *Newark, N. J.*
William D. Chetwood, *Elizabethtown, N. J.*
George B. L. Clay, *Philadelphia, Pa.*
Eugene Cruger, *New York.*
George W. Garthwaite, *Newark, N. J.*
Reginald H. Hall, *Philadelphia, Pa.*
R. S. Jenkins, *Lancaster, Pa.*
Devereux Klapp, *Philadelphia, Pa.*
Henry Laurens, *Charleston, S. C.*
A. G. Lawrence, *New York.*
John H. McIntosh, *Mandarin, East Fla.*

Edward Mayo,	*Elizabethtown, N. J.*
William Mayo,	"
Walter A. Mitchell,	*Bordentown, N. J.*
G. C. Mason Mumford,	*New York.*
Dayton Ogden,	*Paterson, N. J.*
Thomas W. Ryall,	*Freehold, N. J.*
James A. Upjohn,	*Brooklyn, L. I.*
W. J. Waterman,	*Binghampton, N. Y.*

Francisco D. Baquet,	*Burlington, N. J.*
Smith Barker,	*New York.*
Henry Bleecker,	*Albany, N. Y.*
C. C. Bostwick,	*Brooklyn, L. I.*
Isaac P. Brewer,	*Haddonfield, N. J.*
Alonzo L. Brown,	*New York.*
John Buist,	*Philadelphia, Pa.*
Gideon J. Burton,	"
Thomas W. Burton,	"
John L. Cadwalader,	*Trenton, N. J.*
Henry O. Clagett,	*Leesburg, Va.*
William B. Clagett,	"
Moses P. Clark,	*Rahway, N. J.*
Hugh L. M. Clarke,	*Burlington, N. J.*
C. Harrison Condit,	*Newark, N. J.*
Walter Congdon,	*Burlington, N. J.*
John Cowman,	*Hyde Park, N. Y.*
John C. Craig,	*Philadelphia, Pa.*
John Crane,	*New York.*
George N. Cutter,	*Shrewsbury, N. J.*
James Devereux, jr.,	*Philadelphia, Pa.*

William Vanderpool,	*Newark, N. J.*
Peter Wainwright,	*Roxbury, Mass.*
William Wainwright,	"
Francis Wainwright,	*New York.*
William N. Watmough,	*Burlington, N. J.*
John Watts,	*Chilicothe, Ohio.*
James H. West,	*Eatontown, N. J.*
Charles Wetmore,	*Morristown, N. J.*
Alfred Wharton,	*Philadelphia, Pa.*
John L. Willcox,	*Frankford, Pa.*
Bingham Willing,	*Philadelphia, Pa.*
George D. Winslow,	*Burlington, N. J.*
Noah Worthington,	*Elysville, Md.*

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COURSE OF STUDIES AT BURLINGTON COLLEGE.

PREPARATORY COURSE.

	Religious Instruction.	Ancient Languages.	Modern Languages.	Mathematics.	History, Geography, Antiquity.	Arts and Sciences.	Extraordinary Course, (as reward of merit.)
First Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar and Elements. Eutropius.		Arithmetic.	Geography of American Continent.	Writing. Reading.	
Second Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar, Elements and Exercises. Cornelius Nepos. Greek Grammar and Elements. Xenophon, (Cyropædia.)	Grammar and Elements of French.	Arithmetic.	Geography of Europe.	Writing. Reading. Sacred Vocal Music.	
Third Form.	Catechism and Collects. Scriptural Lessons.	Cæsar. Virgil, (Eclogues.) Latin Exercises. Latin, by heart. Greek Grammar and Elements. Xenophon, (Cyropædia.	French Exercises and Translations. English Grammar, and Elements of Anglo Saxon. English Translations from French.	Arithmetic.	Geography of Asia and Africa. History of the United States.	Writing. Reading. Sacred Vocal Music. Writing English from Dictation.	
Fourth Form.	Catechism, compared with Scripture. Written Abstracts of Sermons. Old Testament History.	Virgil, (Æneid.) Latin Prosody and Versification. Latin, by heart. Double Translation, Latin and English. Homer, (Iliad.) Greek Grammar, Exercises and Prosody.	Double Translation, (French & English.) Sources of the English Language. English Poetry, by heart. Spanish Grammar and Prose.	Algebra.	Geography reviewed. History of Great Britain.	Writing. Elocution. Sacred Vocal Music. Writing English. Elements of Drawing. Botany.	Conchology. Ovid, (Metamorphoses.) Lucian, (Dialogues.)
Fifth Form.	Collects, compared with Scripture. Written Abstracts of Sermons. Old Testament History.	Virgil, (Æneid.) Sallust, (Catuline.) Cicero, (in Catalinam.) Homer, (Iliad.) Greek and Latin Prosody and Versification. Latin & Greek, by heart. Double Translation, (Latin and English, Greek and English.)	Double Translation, (French & English.) English Poetry, by heart. Spanish Exercises and Translation.	Algebra. Geometry.	Use of Globes. History of Rome. Ancient Geography. Antiquities of Greece & Rome.	Writing. Sacred Vocal Music. Elocution. Writing English. Elements of Drawing.	Virgil, (Georgics.) Homer, (Odyssey.) Instrumental Music.
Sixth Form.	Daily Service, compared with Scripture. Written Abstracts of Sermons. Narratives and Biography from Holy Scripture, in writing. New Testament History.	Cicero, (pro Archia et Marcello, and de Amicitia et Senectute.) Horace, (Odes.) Hesiod. Herodotus. Latin and Greek, by heart. Double Translation, Greek & English, (Latin & English, Latin & French.) Latin and Greek Versification.	Italian Grammar, and Prose. Double Translation, (Spanish & English.) French Composition. English Poetry, by heart.	Geometry.	History of Greece. Ancient Geography. Antiquities of Greece & Rome. Mythology.	Sacred Vocal Music. Drawing. Elocution. English Recitation. Composition. Comparative Grammar. Book Keeping. Mineralogy.	Livy. Theocritus, Bion, Moschus. Pindar. Instrumental Music.

COLLEGE COURSE.

Junior Class.	Baptismal and Communion Services, compared with Scripture. Written Abstracts of Sermons. Church History, during the first three Centuries. Sacred Antiquities. History of the Prayer Book.	Terence. Cicero, (Letters.) Pliny, (Letters.) Demosthenes, (Select Orations.) Euripides. Greek Metres & Versif'n. Latin Composition and Versification. Double Transl'n., (Greek & Eng., Greek & Latin, Latin & Spanish, &c). Latin and Greek, by heart. Hebrew Grammar and Elements.	Italian, (Tasso.) Spanish Poetry. Translation of English into French, Spanish and Italian. Spanish Composition.	Geometry. Plane & Spherical Trigonometry.	Comparative History. (Ancient.) History of Greek and Latin Literature.	Sacred Vocal Music. Elocution. Latin and Greek Recitation. Composition. Extemporaneous Discussion. Rhetoric. Logic. Chemistry.	Select works of the Latin Fathers, of the first four Centuries. Isocrates, Lysias, Isæus. Cicero, (de Oratore.) Longinus. Instrumental Music. Drawing.
Middle Class.	Creeds and Articles, compared with Scripture. Written Abstracts of Sermons. Church History to the 16th Century. Hebrew Scriptures, and Septungint version. Cyprian, Unity of the Church. Butler's Analogy.	Tacitus, (Histories, Germany, Agricola.) Horace, (Satires & Epistles.) Sophocles. Æschylus. Latin and Greek Composition, and Versification.	Italian, (Danté.) German Grammar and Prose. Translation of English into French, Spanish and Italian. Italian Composition.	Surveying. Navigation. Conic Sections.	Comparative History. (Modern.) History of English Literature.	Sacred Vocal Music. Original Elocution, in English. Latin and Greek Recitation. Composition and Criticism. Extemporaneous Discussion. Physiology. Intellectual Philosophy. Natural Philosophy.	Select works of the Latin Fathers, of the first four Centuries. Thucydides. Instrumental Music. Drawing and Painting. Chemistry applied to Art. Philosophy of Natural History.
Senior Class.	Written Abstracts of Sermons. Church History, during, and since, the 16th Century. Hebrew Scriptures. Gospel & Acts, in Greek. Apostolic Fathers. Christian Morals. Pearson on the Creed.	Juvenal. Persius. Cicero, (de Officiis.) Horace, (de Arte Poetica.) Xenophon, (Memorabilia.) Plato. Latin and Greek Composition and Versification.	Italian (Danté.) German, (Schiller.) Translation of English into French, Spanish, Italian and German. German Composition.	Engineering. Differential & Integral Calculus.	Philosophy of History. History of Modern Literature. History of Philosophy. Constitutional Law	Sacred Vocal Music. Original Elocution, in Latin, Greek and English. Extemporaneous Discussion. Principles of English Verse. Astronomy. Architecture. Analysis of Shakspeare.	St. Chrysostom. Cicero, (Tusculan Questions.) Aristotle. Instrumental Music. Drawing and Painting. Geology. Political Economy. Laws of Nations.

FUNDAMENTAL RULES OF STUDY.

1. Subjects to be studied, rather than authors.
2. To read entire works, and not fragments.
3. None of the studies to be optional, except those of the "Extraordinary Course."
4. No Student to be advanced to a higher Form or Class, until he has completed the studies of those below it.
5. At the end of every division of a work or subject, the whole portion finished to be rapidly revised, before proceeding further.
6. The previous lesson to be always briefly revised, before taking up that of the day.
7. Lessons in the languages, in the revise, to be translated and not construed.
8. The editions of the Classics employed, to be without notes, *ordo*, or translations.

APPENDIX.

A WORD OR TWO WITH PARENTS.

The care and nurture of well nigh a thousand children, through the course of more than half a life, would, of course, have much to do with parents, and throw much light upon their ways. The conclusion is, that, in most cases, they themselves need to be educated, in order to the education of their children. The fact is, that the difficulties, in the education of children, lie, commonly, with their parents. Not from want of intention. Not from want of generosity. Not from any wilfulness, or waywardness, of purpose. But, for the most part, from the mere want of consideration. It is but kind to tell them of their faults. And, for their sake, whom they love better than themselves, they will be sure to take it kindly. A word or two, in plainness and in candour, but in perfect kindness, for their childrens' good, will be devoted to their case.

And, first, by way of preliminary. Let it be conceded, that for parents to put their children from them, for their education, is a very painful trial. It never should be done, but upon the clearest conviction of duty, for their good. When it is done, it should be done with utmost carefulness, not without prayer, in the selection of the place. But, when the selection has been made, and the determination fixed, it should be acted on, with an entire and perfect confidence. Where this cannot be done, the child should not be placed. Unless the school you send your child to is to be another home, the teachers in the place of pa-

rents, there can be no real service done. The teachers must feel, the child must know, that the delegation, while it lasts, is unreserving. Many things will occur, which seem not quite as you would wish. When lessons press, or discipline restrains, or playmates vex, or the dinner does not well digest, complaints, of this or that, will go. Distance itself will raise its doubts. The mother's heart will yearn. Weak people will suggest objections. A rival interest will draw comparisons. A thousand things will tend to doubtfulness. You must fall back upon the confidence, with which you started. If that will not sustain you, you have started prematurely. The attempt to repair the error, so, and now, would but increase and multiply it. You must wait. And, ten to one, the event will prove that you were right, at first; and time, the wonder-worker, bring round all things well. Of one thing, be assured. Whatever else be, or be not, an evil, change *is*. In education, scarcely any greater evil.

With such parents as these, there is no difficulty. They wisely judge, that those whose mind and heart are given to this one thing, know best; and they have confidence in them, as Christian people, that, what they know is best, they will not fail to do. Parents do not know how great a difference, in children, the change of atmosphere produces. They do not consider, that such an influence must operate gradually and slow. For a year, for two years, a child makes but little apparent progress. An occasional or careless eye would say, not any. But all the while the work was going on, within. *Crevit in occulto arbor.* The coral insects were an age, in working to the water level. And, in the next year, the mind leaps forward, with a vigour and an energy, which makes it do, in one, the work of three.

A year, in most cases, can do but very little for a child. Half of it is taken up in self-adjustment to the locality, and self-adaptation to the circumstances. The other half, in getting well at work. Meanwhile, the moral process has been going on. The home feeling is well established. Places and faces are familiar. The daily intercourse of mutual kindnesses has bred and nurtured love. And, the next year, what was shrunk from, as a duty, is embraced with delight. This is spoken of places, where the heart is not left out. This is said of Christian training. This is meant of Church Schools. We know no other. Our way to the head is through the heart, by grace; the answer to our prayers. Our *Primum Mobile* [1] is PRAYER.

The *credulous ear of parents* is a fruitful source of evil, on all sides. When children are away, their faults of temper, and, the like, are forgotten. Absence gives weight to every word from them, and helps its entrance to their heart. A thousand difficulties will arise. At home, there would have been ten thousand. The lessons are too many or too long; or, the restraints of discipline are over strict; or, a teacher is severe, or partial; or, there are not pies enough; or, the bed is over-hard. If such things get attention, they are likely to make trouble. Before the hasty answer of the parent has been received, the trouble is forgotten by the child. But the way is open, for the next uneasiness; and the quieting influence of discipline, in the mean time, disturbed and weakened. Not that complaints may not

[1] *Primum mobile*, in the Ptolemaic astronomy, the ninth or highest sphere of the heavens; the center of which is but a point. This is supposed to contain within it all other spheres, and to give them motion; turning them quite round, as well as revolving itself, in twenty-four hours.—*Encyclopædia Britannica.*

be just, or should not be attended to. But, that the presumption should be against their justice; that time should be allowed for them to die away; and, that, when pursued, it should be directly with the Teacher, and without the knowledge of the child. Let every parent call to mind the daily trials of his children, and he will see at once that there is room for great allowance; and, that the only safe way, is to fix a confidence, upon sufficient evidence, and then abide by it.

The credulous ear of parents is frequently invoked, in the matter of the studies, which a child should take. One would take too many. Another would take too few. A third would take those first, which should come second. A fourth would omit those which are most essential, to take some which are unimportant, or should be deferred. Who is to judge in all these cases? Every child? Or, what is a little worse, every parent! The absurdity is obvious. It must be left to the sole discretion of the Teacher. Put him in possession of the case. Let him know the child's age, health, temper, talents, previous opportunities, habits of body and of mind, the time that can be given. Then leave the rest to him. If he cannot be trusted so much, he ought not to have the child. He must know what is best. He can have no other motive than the child's good, if he be fit to be a Teacher. At St. Mary's Hall and Burlington College, the fixing of one price for every thing taught, be it less or more, and leaving the less or more to the sole discretion of the Head, puts the matter just where it should be.

The credulous ear of parents is abused, unconsciously, in many ways. To that, we owe it, that children come loitering in, through the first month of every term; when all should be there on the

opening day. Excuses for delay are listened to, and the suggestion is credited, that scarcely any one will be there yet; and Teachers are incommoded, and the class kept back, and the laggards discouraged, by the lee-way, which must be made up.

To that, we owe the frequent applications for permission for a child to go home, for a day or two; or to visit a friend; or to repair, on Saturday, to the city. All, positive evils. All, destructive of good order. All, weakeners of discipline. All, derangers of study. Why should it be so? The child goes to school, to study, and be trained. The training is by atmospheric pressure, moral and religious. To let it up is to lose its influence. It should never be, but on the sternest necessity. What would a parent say, if, every now and then, schools were disbanded, for a day or two? Yet, on each individual child, the effect is just the same. It is common to suppose, that absence on Sunday is unimportant. Quite the reverse. The soothing calmness of that sacred day does much to harmonize and subdue the heart. And the order of religious training is a great part of the whole plan of education. Would that all this might be avoided!

To that, we owe the unnecessary indulgence in spending money; for the most part, to do nothing but evil. To that, we owe the boxes and baskets of indigestion, and the like, that come, in the shape of sweetmeats and nuts; to nourish selfishness, or to distribute head ache. To that, we owe fine clothes, which are entirely out of place, in every school for children. To that, we owe a train of inconveniences and disadvantages, which it were long to enumerate; but which these honest words may serve sufficiently to exemplify. To the wise, a word is sufficient.

ADVANTAGES OF BURLINGTON COLLEGE.

It is claimed for Burlington College, that it has peculiar advantages, in its plan, in its relations, and in its position.

Among the advantages of its *plan*, the first and foremost to be stated, is, that it is an actual family. It furnishes to every boy a home. The domestic feelings are fed and cherished. He is, as it were, with parents and brethren. He has a father and a mother. He has elder brothers and younger brothers. They live together as one household. One roof. One hearth. One board. One holy altar. Their studies are together. Their meals are together. Their sports are together. Their devotions are together. In health, they have the sympathy of enjoyment. In sickness, the sympathy of interest. They are partners, at their play. It comes from this, that there is neither occasion nor inclination to interfere with that fundamental rule of discipline: "No student ever leaves the College grounds, without a Teacher." Why should he? He has everything at home. In this way, discipline becomes domestic, rather than scholastic. The law of love has play, and sways the heart. Habits of order are established. Habits of courtesy prevail. There is mutual respect, mutual consideration, mutual confidence, and mutual affection. This is not what might be; but what is, and will be. The strength of the conviction lies in this, that the domestic interest is imbued and identified with the religious. It is a house of prayer. God's Word is daily read in it, according to the order of His Church. Every child takes an interest in the service, because there is a part of it for every child. And, what visiters continually observe, describes the case, while it ac-

counts for it, "they seem so hearty in their worship!" Making every thing, in House and School, a matter of principle, and enforcing all with words and ways of love, there are no small things, whose disregard induces, first, disorder, then disobedience, then misrule. The religious influence, which pervades the house, is like the atmospheric pressure, to keep all things in their places, and all without being felt. The notion, that the Teacher and the Scholar occupy antagonistic positions, can have no place here. It is the habit of the house, to work, and to do right. The novice, or the ill-disposed, goes, as the current sets; and finds the best, the easiest, way. From morning to night, all works along upon a plan, which no one hears of, or can see, but in its issues. In the hours of work, there is a hum, as of a bee-hive. And the merry laugh, that wakes the echoes, in the hours of recreation, is vocal with delight.

It is a great advantage, resulting from the *relations* of Burlington College, that it is a portion of a whole. It is not an isolated thing. It is a part and parcel of the Church. It opens its doors to receive children, from the Nursery, from the Sunday School, from the Primary School; and it proposes to retain them, till their course of instruction, at School and College, is completed, and they are prepared to enter on the business of life: or, if their hearts are touched, to give themselves to God, in the work of the Ministry, to prepare them, with His grace, for holy orders, and set them at their sacred work. There will thus be here a large and various community: the Bishop and his family; the resident Head, and Teachers of the College, and their families; Priests and Deacons, in residence, and at work, in various ways; Candidates for Orders; the College Classes;

the Preparatory Forms, embracing every age and circumstance of boyhood: and, while each maintains his several place, and does his several work, all will be kept together, at a common hearth, and by a common board, with common prayers. It is so, that God has set men, in the world. It is so, that children can best be kept, and trained, and fitted, for their several places, in the world. It is the way of nature, sanctified by grace. It will avoid, as far as may be, the disruption of natural relations. It will maintain, while it shall purify, the social principle. It will preserve the feelings and interests of home. It will keep the children of its sacred trust—so far as human efforts can secure this end—"by grace, through faith, unto salvation."

In the *position* of Burlington College, there are many singular advantages. *Nothing can be more beautiful.* In addition to the unrivalled charms of nature, which it combines, it is surrounded by the highest cultivation. The mind drinks beauty, through the eye, at every turn. *Nothing can be more healthful.* In three families, containing nearly two hundred and fifty persons, there was actually no sickness, through the summer. And this is the habit of the locality. *Nothing can be more accessible.* Many times, in every day, there is access, by river, and by railroad, to New York, and to Philadelphia; and, through them, to all the world. At the same time, *nothing can be more secluded.* It is the very picture of serene seclusion; and the atmosphere itself invites to thoughtfulness, and is instinct with peace. Plato might have chosen it for his Academy; and Milton would have borrowed something from it, for *Il Penseroso.*

CHRISTMAS HOLIDAYS.

Nothing could be easier, than to break up, for the Christmas week, at St. Mary's Hall, and Burlington College. Supposing that not more than two out of three, in these great families, were to take advantage of it, we should, at once, be relieved, for the whole period, of the care and nurture, of nearly two hundred persons. With many, the week would be ten days; with some, fourteen. The butcher and the baker would be very sure to feel it. But what would be the influence on the great work, *for which, we are?* What with the marring of December, in the anticipation, and of January, in the recovery, it would cost well nigh two months: which, where there are three hundred, to gain or lose, would make, say, fifty years. Nothing is mentioned here of the cost, to parents and children, in coming and going; or of the dull heads, sick stomachs, and sad hearts, mumps, and measles, and whooping cough, which are sure to come back upon us.

But the stand we have heretofore taken has had its effect. "Breaking up" will scarcely find an advocate. The claim is individual. One begs for a son; another, for a daughter. It is an immemorial usage. It is an old promise. It is this, or it is that. We are parents, and respect these feelings; and, what is more, we *feel* them. But, we are honest, and bent on being faithful, men; and we are engaged in a great work, and charged with a momentous trust. And we must, therefore, say, to our dear friends, whoever they may be, your claim, to take your children home, at Christmas, though it be but for one day, and that, by one in ten, is a destructive claim, and cannot be con-

ceded. It inevitably unsettles your own children, who go. It as inevitably unsettles the other children, who do not. It brings in grudgings, and repinings, and feelings of hardship, and suspicions of partiality. It puts us in a false position; and adds the half ounce, to our burden, which we cannot carry. We have no right, where, at the most, a feeling can be urged, to make a sacrifice of principle, and to be derelicts of duty. Therefore, the notice, appended to the monthly report, for November, that the duties of St. Mary's Hall and Burlington College will be intermitted only on Christmas Day, and on New Year's Day; and that no leave of absence, for either, can possibly be granted. And, therefore, the statement now made—with the suggestion of, what, we trust, will be sufficient reasons—that children, so withdrawn, terminate their connection here.

We, too, might urge, and, with as much of earnestness as truth, the plea of feeling. We take your children to our hearths, and to our hearts. We have prepared for them a Christian home. They come to us, as to a father and a mother. We know, and make, no difference, between yours and ours. A Christian Bishop, with his Christian Priests, and Christian people, we have *our* CHRISTMAS, too; and we must have our children keep it with us. We have no notion to be theirs for work, and not for play; for fasts, and not for feasts; for Lent, and not for Christmas. They, that come to us, must winter it, as well as summer it. They must be ours for indulgence, as well as for restraint; for diversion, as for discipline; for holidays, and for holy days. Otherwise, we are of little use to them. We cannot serve them. We had rather be without them. The edict is "vermilion."

COURSE OF STUDY AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, is of a marked character, and deserves a careful consideration. It has been drawn up advisedly, and well and duly weighed. It aims to furnish, to those who follow it throughout, a solid and complete foundation for the pursuits of after-life. A College course, for the most part, runs its round, in four years. Considering how few boys enter the Freshman year, it may be set down at three. Then, consider, in how many cases it is found necessary to revive, if not to obtain, the very elements of Greek, within that period; not to speak of deficiencies in English, in Latin, and in Mathematics, and you reduce the circuit to two years. How small a circle for a liberal education! How short a time, to form the habits of the scholar, and the man! Nothing has here been deducted for time lost, through diversities of elementary training, and in being acclimated. To secure to ourselves, for these great uses, "ample room and verge enough," we sweep a circle of nine years. We would that every boy, that comes to us, might begin at the beginning. We trust that it will gradually come to that. We must do what we can, to meet the cases, where it is not so, by a rigid determination, to admit no boy, upon a step, on which he cannot stand, with firmness, and with confidence. It would be long, and hard, to say, what serious trouble this determination has already cost us. The deficiencies, in nearly all the boys that come to us, are most deplorable. To have been reading Homer, without the ability to conjugate one verb throughout, is but the simpleton's sample —a brick, for the house. By taking in nine years, we get

abundant sea-room: we can begin at the beginning; and go on, stage after stage, layer upon layer, until the whole is consummated. This is not all. Greek and Latin do not make up an education. Greek and Latin, with Mathematics, do not make up an education. It is a large word, that education. It is akin, as near as may be, with development. What would be thought of legs developed, with no arms? Or arms developed, and no legs? All ear? All eye? All nose? It is so with partial education. It makes one-sided minds. Or, no sided. When God meant they should be many-sided. Or, rather, that completest thing, a rounded orb. We hold, that the critical study of the Latin and Greek languages, is indispensable to high intellectual discipline. We hold, not only, that the noblest models of the mind are in those languages: but that the fullest, the most thorough, the most accurate and polished, training of the taste and judgement, of the reasoning faculties, and of the imagination, can only thus be had. We therefore make them leaders, in our course.

We do this, at no expense of the exactest sciences. We hold, that Mathematical studies, apart from the infinite varieties in their practical application, are indispensable to the true balance of the mind; the just and constant equipoise and equilibrium of its faculties. We require the strictest course of training in Arithmetic, in Algebra, in Geometry; with their innumerable adaptations to Trigonometry, as applied to Surveying, to Navigation, to Engineering, to Conics, and to Spherics.

In these two departments, the body of our course consists. Without them, nothing is done for education. But education is far from being complete, when they are done. The whole ex-

haustless world, of what are called the Natural Sciences, remains untasted and untouched. There is still the taste for beauty, to be drawn out, and quickened. The adaptation of the great Christian law of love, to all the social and civil relations of the race must be regarded. The science of Government, and the deductions of experience, must be considered, in their application to national interests and the national progress. And, as the world is wide; its living tongue, various in dialects; and every day draws more together the nations of the earth, in commerce, in letters, in science, in art—in one word, in whatever is, and makes, humanity—we give the leading languages of Europe, the French, the Italian, the German, the Spanish, their due place, side by side, with our own English. This will appear, to those who have not seen its working, as it did to learned and excellent Mr. Macculloch, too much of a good thing. But, when they take the course in hand, and see how it begins at the beginning; and how it grows by degrees; and how one thing falls in after another; and how the snowball grows, in rolling, especially, when they have seen its admirable working, as in the Junior Class, who—besides diligent attention to their Mathematical and English Studies, including Elocution, Composition, and Criticism—are, at this time, reading, and reading thoroughly, the Orestes of Euripides; the Letters of Cicero; the Jerusalem Delivered, of Tasso; L'Etourdi, of Moliere; and the Araucana, of Ercilla—they will admit, with him, that the thing is possible: not only; but is done, and well done.

Much of the secret of success, thus far, has been in the faithful application of the "Fundamental Rules of Study," which are appended to the Course. *Subjects are studied, rather than au-*

thors. Thus, the boy gets a practical hold of every branch; and feels that it belongs to a tree, with roots, as with a top. He gets the relations of every thing; and can locate it, as we say, (and have a right to say,) here, in America. *Entire works are read, and not fragments.* Thus, an author is domesticated, as it were, in a boy's mind. He is at home with him. He learns his ways. He drinks his spirit in. Knowing Cicero well, and Homer, he is sure to have much Latin, and more Greek. The Mosaic economy, of Greek Readers, and Græca Minora, and Græca Majora, is but a poor economy. It makes smatterers, not scholars. We reject it altogether. *None of the studies are optional, except those of "the Extraordinary Course."* We do not believe that boys or girls know how to educate themselves. If they did, there would be no need of parents or of teachers; and, so, great saving of trouble and expense. For the children, who come to us, we must choose. They must study what we set down for them. With a single exception. Those who fill up the measure of the regular Course, to the full, are permitted, as "the reward of merit," to pursue, at their desire, the whole, or any part, of "the Extraordinary Course," the contents of which are as attractive as they are important. *No Student is advanced to a higher Form or Class, until he has completed the studies of those below it.* This is as fair and honest, as it is expedient and wise. Without it, all professions, to educate, are a deception. The neglect of it is the burden of Teachers, the discouragement of Scholars, the destruction of Scholarship. It requires some firmness to maintain it, at the first. But it soon commends itself to children, as *the truth*; and, to the truth, they always yield. Of course, it follows, that when a Student ceases to keep up

with his Class or Form, he drops into the next below it; and so, down! *At the end of every division of a work or subject, the whole portion finished is rapidly revised, before proceeding further. The previous lesson is always briefly revised, before taking up that of the day.* This is of great importance. It keeps all fresh. And, if a portion has been left imperfect, in the advance, it is brought fully up, in the revise. What is called, "going over" a book, is crowded out by this good habit; and going *through* is substituted. These last two are GOLDEN RULES. *Lessons in the languages, in the revise, are translated, and not construed.* The new lesson is construed. Word by word is analyzed. The relations of all, and the reason for everything, clearly made out. It is a literal, and thoroughly grammatical, exercise. In the revise, on the following day, the lesson is translated, freely, and with as much of elegance as the boy can furnish. Idiomatic phrases are always rendered by the corresponding idioms. The construing ensures accuracy. The *translation* allows of ease and grace. The fair result of both is real, manageable, scholarship. Finally—among our fundamentals of study; but though last, far from being least—*the editions of the Classics employed are without notes, ordo, or translations.* This speaks for itself. The student grasps the naked author; and must master him, or fall. Our swimmers use no corks. The editions of the Classics are those of Tauchnitz, at Leipsic.

A mere mention, of a few points, in the Course of Study, which are eminently practical, must close this notice. English is kept ever foremost. We hold, that to write and speak English fluently, and well, is the highest aim of all instruction. Hence, in the Third Form, "English," begins; "from Writing

Dictation," at first: and goes on, from that point, to the end. In the Junior, or first College, year, they go to the President; and are thoroughly drilled and examined by him, during the remainder of the Course, in a weekly exercise, in Elocution, Composition, and Criticism, and Extemporaneous Discussion. The shrewd observer will not fail to notice the bearing, on this great end, of items, in the Course, like those which follow: "English Grammar, and elements of Anglo Saxon;" Sources of the "English Language;" "Comparative Grammar;" "Principles of English Verse;" "Analysis of Shakspeare." The Histories of Ancient and Modern Literature, and of Philosophy; Comparative History; the Philosophy of History; Constitutional Law: Physiology and Architecture, are provisions in the Course, which will, on different accounts, strike different minds. They are essential, in our judgment, to the completeness of the circle. While provision, for beginning, at the very beginning, with small boys, in Reading and Writing, has been made, the Course provides for Drawing, in all its branches; and, in "the Extraordinary Course," there is provision for Painting. Sacred Vocal Music, as the habit of the house, is taught to all; while, in the "Extraordinary Course," for those who win it, (and whom it, therefore, will not hinder in the more essential things,) there is a place for Instrumental Music, also.

But, the crown of all our work, is, in the large infusion, into our whole Course, of Christian instruction. It begins, with the First Form, in "the Catechism, and Collects, and Scriptural Lessons," and it runs through every year; until, in the Senior Class, it attains to the reading of the Hebrew and Greek Scriptures, and the Apostolic Fathers, with a fair knowledge of

Church History, and of Christian Doctrine, as set forth in Bishop Pearson's great work on the Creed. It is our purpose, as our prayer, that every graduate of Burlington College, who does not take a portion of the sacred ministry, shall go out, a well instructed Layman: "ready to give, to every one that asketh, a reason of the hope" that is in him; and qualified, for that place in the Councils of the Church, to which, in due time, he may be called. The highest aim of Burlington College is, that it be, for Laymen, and for Clergymen, A NURSERY OF THE CHURCH.

THE DISCIPLINE AT BURLINGTON COLLEGE.

What has been said, of the Course of Study, at Burlington College, is not less true of the Discipline: it "is of a marked character, and deserves a careful consideration." It has been well weighed; and most deliberately and advisedly, adopted. It is the development of one idea. *Burlington College is a Christian Family.* From this, all springs. To this, all is referred. It is a simple, obvious, natural, test. It is what God Himself has taught. It is what God Himself will bless. It is so, that He has provided for the perpetuation of the race. It is so, that He has constituted civil government. It is so, that He has given order for the care of souls. What is good, as the model for the State: what is adopted, as the frame and order of the Church; cannot fail to be good, in that which partakes of both, and is to subserve both, the Christian School. What analogy suggests, experience most abundantly confirms. The trial has been made,

for eleven years, in a kindred institution, and with entire success. And, thus far, its working at the College, equals every expectation. Adhering firmly to it, and acting constantly upon it, it keeps all in their several places. It appeals, in all, to the instincts of nature, and the charities of home. It approves itself to all, as natural and real; as of God, and for humanity. *In this way, artificial distinctions are done away with.* Some are older than others; some have made greater progress: but the difference between them, is but that of brothers, in the same house. A community of interest and feeling is kept up. It is a brotherhood, and all is brotherly. *It gets rid of dangerous immunities.* Places and things are common. The parental supervision can go every where. Evils are so prevented, which no skill could remedy, no force restrain. *It gives no place for the traditionary conflict between the teachers and the taught.* A common home, a common board, common prayers, mutual interests, mutual trials, mutual enjoyments, break up the tendencies to separation; and blend all hearts, in cordial coalescence. And it is beautiful to see, now that the habit has been formed, how soon a new boy falls into the ways, and gets in time and tune. *The family feeling being established, the appeals, and agencies, and influences, of which a family admits, become available.* The boy feels that he lives in the parental eye, and has a place in the parental heart. A word in season can be dropped. A playful hint has place. A look will tell. Thus, evils are forestalled. Prevention takes the place of punishment. An unanimous acquiescence has been yielded, and harmony becomes habitual. *A discipline, in this way, is secured, which would otherwise be quite impossible.* The constant presence of a Teacher, becomes a thing

of course, and is not felt; or is felt, as a protection and security. The conflict, between "town and gown," is thus avoided. The natural disposition, to charge all mischief and disorder, upon Students, is so thwarted. The stream of College life flows out, and on; but never mingles, and is so preserved in its integrity. And street brawls, and nightly irregularities, and drunkenness, and debauchery, in every form, become simple impossibilities. The nuisance of tobacco is abated. The peril of gunpowder is exploded. The use of books is regulated. The abuse of newspapers is prevented. The evils of promiscuous correspondence are avoided. The disaster of debt may be defied. And extravagant expenditure, if parents would be only frank and faithful, might become impracticable. What an exclusion of disturbing forces! What a seclusion from corrupting influences! What a concentration upon a single point! What unity! What security! What opportunity!

It will be said, that it cannot be maintained. Then, the enterprize will certainly be abandoned. But, why not? There are eighty boys, or nearly, now in hand. Suppose that one in ten be found, after fair trial, and long patience, quite impracticable. The doors all open, to go out, as well as to come in. The parent is informed, that his child will not fall into our ways; and so cannot remain with us. There will still be seventy-two. And these, if needful, may again be decimated. There need be no fear, that a good School will want Scholars. Only let parents know, and children feel, that things are settled, and will yield to no one; and the point is gained. The only difficulty will be, to take in all that offer. The fear of man, in these respects, has become the snare of many a School. The great rule is, BE BOLD! When the practicability of the enterprize has

been proved, *the objection will be, that boys so treated, never will be manly.* The true word would be, *ruffianly.* And this is granted. But, it needs no argument, to show, that manliness is at no odds with gentleness. That bullies are never brave. That polish takes nothing from power. That the weapon, to be trusted most, for keenness, or for strength, is the Damascus blade.

RELIGIOUS TRAINING AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, and the Discipline, have successively been treated. It remains, to speak of that, without which, all the rest were vain; its Religious influences and instructions: in one word, its Religious Training. When one taught, in fewest words, "Knowledge is Power;" he taught the truth, but not "the whole truth." There remains the question, to be asked, and answered, *power to do what?* A wiser than Bacon has reminded us, that "knowledge puffeth up; it is love that edifieth."

It never was intended that any should mistake the complexion of Burlington College. The trumpet, there, gives no uncertain sound. By the terms of the Charter, the Trustees, forever, are to be members of the Church. The Bishop is, by his office, the Head of the Institution. The Seal presents that loveliest action of the Saviour's life, His blessing upon little children. The motto is, in His own gracious words: "of such is the kingdom of heaven." The Morning and Evening Prayer is daily said; and, when the Chapel of the Child Jesus is completed, the Holy Communion, as in the Chapel of the Holy Innocents, at St.

Mary's Hall, will be administered on all Holy Days. In the fullest sense, in which the words can be employed, Burlington College is a Religious Institution. It is so, as, in its original conception and devotion, to the glory of God, in the salvation of souls; so, in the course of Religious Instruction, and in the provisions for Religious Influence. Of these, in their order.

The Course of Study, at Burlington College, is framed, on the conviction, that man has a religious nature. Christianity comes into it, as a part and parcel of it: an essence, not an accident; a constant, not an occasional, quantity; the leaven, by which all the lump is to be leavened. Hence, the first column, in the Course of Study, is headed, "Religious Instruction." And, from the day, the boy, of seven, or eight, or nine, or of whatsoever age, is admitted to the First Form, beginning with the "Catechism and Collects," and "Scriptural Lessons," adapted to his capacity, he goes steadily on, instructed, every week, as statedly and constantly, as in the other portions of the Course, until he has compared the Catechism with Scripture, and proved it by it; compared the Collects and the Daily Service, and the Baptismal and Communion Services, and the Creeds, and the Articles, with Scripture, and proved them by it; been made familiar with the Old Testament History, and the New Testament History, and the History of the Church, from the Apostles' days, to these: made a study of Sacred Antiquities, both Jewish and Christian; traced up the Prayer Book, to its sources; become familiar with the Old Scriptures, as well as the New, in their original languages, together with the Septuagint version of the former; read the Apostolic Fathers, with Cyprian, and others, of the first four ages of the Church; and weighed, and thoroughly digested, in the last two years of his Collegiate

Course, those greatest trophies of the consecrated intellect of the Church of England, Bishop Butler's Analogy, and Bishop Pearson on the Creed. The Theory, on which Burlington College is established, is, that Laymen are to be instructed in the faith, and know its grounds and reasons, as well as Clergymen; and, that every one, that calls himself a Christian, should be able "to give, to every one that asketh, a reason of the hope that is in him." Auxiliary to this, the higher Classes (the three highest, under the weekly supervison of the President,) are exercised, in making abstracts of the Morning Sermon, on the Lord's Day; in Sacred Narratives and Biographies, derived from Holy Scripture; and, in statements of the origin, the progress, and the bearing, of the more ancient portions of the Prayer Book. It may be said, without a question, that the graduates of Burlington College will all be well instructed lay divines. A result, which the Church has always contemplated, from the time that St. Luke addressed his Gospel, and his Apostolic History, to the "most excellent Theophilus." A result, which has been the glory of our mother Church of England; and her bulwark, under God, against the arts of Papal Rome, in men like Hale, and Farrar, and Evelyn, and Stevens, and Thornton, and Inglis, and Southey, and Wordsworth, and the Coleridges. A result, essential to the integrity of this Church; where the Laity come into all its councils, even the highest, to consult with Bishops, and with Priests, about the Faith, the Worship, and the Discipline.

Nor is our sole, or chief, reliance on instruction, merely. Religious influences are constantly applied, with humble trust in God, to guide and bless them. The day begins with prayer, the Morning Service of the Church. The School is opened with the

Word for the Day—a sentence, selected for daily meditation, in the house, throughout the day—the Lord's Prayer, and an appropriate Collect. At noon, on Wednesday and Friday—to be daily, when the Chapel is completed—there is a Voluntary Service, of ten minutes; being so much yielded, by whoever will, from the meridian recreation. The day is closed with prayer, the Evening Service of the Church. At rising, and at retiring, there is a special time for private devotions; when there is perfect silence, in all the dormitories. The resident Head of the Institution, a Priest of the Church, has constant intercourse with every boy, as the occasion serves. The boys are all instructed by him, in the Catechism; and are all considered as in training for Confirmation, or the Holy Communion, until admitted to that Sacrament. On Sunday, all attend the Parish Church, of which the President is Rector; and, on Sunday evenings, he himself delivers, in the Chapel, a course of Lectures, on the Christian Morals, as the rule of daily life, being a development and application of the Church Catechism. In a word, Burlington College, in these respects, precisely like St. Mary's Hall, is a Christian Home: the Bishop is the father; the Head Master, as residing head, *in loco parentis;* the Matron is a mother; the Teachers, all as elder brothers; the boys, as sons. The simple rules that govern all, these texts of Holy Scripture: "Train up a child, in the way he should go; and, when he is old, he will not depart from it;" and, again, "Bring them up in the nurture and admonition of the Lord;" and, again, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven;" and, again, "Feed My lambs."

COUNSELS FOR TEACHERS.

I.

The Catechism, in explaining the Commandments, classes "teachers," with "spiritual pastors and masters," and puts all under the protection of "the first commandment with promise." "Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." This is very significant. It shows, that the teacher is in the place of a parent; that the office of a teacher is pastoral; that it has "exceeding great and precious promises," for its encouragement: as, in Daniel, (xii. 3,) where the margin reads, "They that be *teachers*, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever." Let every teacher think of these things; and ever strive to realize the weight and tenderness of a relation, which combines the parent with the pastor. Parental interest, parental tenderness, parental patience; pastoral watchfulness, pastoral diligence, pastoral faithfulness.

II.

Children are tender in their nature. It is the petulance and impatience of parents, that hardens them: and teachers too often complete, by petulance, what parents have begun. A child is a tender thing.

III.

It should always be presumed, with children, that they tell the truth. To suggest that they do not is to help them to a lie. They think, that if it were so bad a thing, you never would presume it.

IV.

From want of sympathy with children, much power with them is lost. You traverse a different plane from theirs, and never meet.

V.

That is well, which is said of Agricola, by Tacitus, "Scire omnia, non noscere:" he saw every thing; but *did not let on*. This is great, in managing children.

VI.

Teachers under-estimate their influence with children. In this way, they commonly lose much of it. A child is instinctively disposed to look up to a teacher, with great reverence. Inconsistencies weaken it. By unfaithfulness, it is lost.

VII.

Every thing is great, where there are children; a word, a gesture, a look. All tell. As, in the homœopathic practice, to wash the hands with scented soap, they say, will counteract the medicine.

VIII.

Nothing is more incumbent on teachers than perfect punctuality. To be late, one minute, is to lose five. To lose a lesson, is to unsettle a week. Children are ready enough to "run for luck." They count upon a teacher's failures; and turn them into claims. At the same time, none are so severe in their construction of uncertainty, in teachers, as those who take advantage of it. It is with children, as with servants; none are such tasking masters.

IX.

Manner is much, with all, but most with teachers. Children *live* with them several years. They *catch* their ways. Postures, changes of countenance, tones of voice, minutest matters, are taken and transmitted; and go down, through generations. Teachers should think of these things. Carelessness in dress, carelessness in language, carelessness in position, carelessness in carriage, are all noticed; often imitated; always ridiculed. Teachers should have no tricks.

X.

There is great need of prayer for teachers. Parents should pray for them. Their scholars should pray for them. They should pray for themselves, and for their scholars. That is well for them to do, which the son of Sirach says of Physicians: "they shall also pray unto the Lord, that He would prosper that which they give for ease, and remedy, to prolong life." When teachers lament small progress with the children, may it not be, as St. James saith, "Ye have not, because ye ask not?" Pastors and teachers, beyond all others, should be "instant in prayer."

XI.

Few things are so important in life, as a just estimate of the value of time. Every thing in a course of education should promote its attainment. It will be learned or unlearned, *practically*, every day. If a teacher is in his place, at the minute; if he has every scholar in his place; if he has all instruments and apparatus ready, down to the chalk, the pointer, and the blackboard-wiper; if he begins at once; if he goes steadily on, without interval or hesitation; if he excludes all other topics but the

one before him; if he uses his time up to the last drop: such an one is teaching the true value of time, as no sermon can teach it.

XII.

Gossip is the besetting sin of some good teachers. The thread of their association is *slack-twisted*. It is *apropos* to every thing. Gossipping should be banished from every recitation-room.

XIII.

Nothing can be more radically wrong in education, than the attempt at false appearances. It rots the heart of children, and makes them chronic hypocrites. And it fails of its immediate end. The children know, and tell, it. The teacher who has *crammed* his scholars, for an examination—assigning this proposition to one, and that passage in an author to another—is like the silly bird, that hides its head, and thinks that it is not seen.

XIV.

In all good teaching, "*multum, non multa*," is the rule: *not many things, but much.*

XV.

Teachers must not lose courage, at slow progress. The best things come, little by little. "*Gutta, non vi, sed sæpe cadendo.*"

XVI.

Teachers that *are* teachers, cannot be paid. Alexander's conquests would have been no compensation for Aristotle's instruction. Their name is written in heaven.

BREAKING UP, AND VACATION.

It would be a great mistake, in any, to suppose, that our responsibility, for the children committed to our care, closes with the term. So far from it, the breaking up, and vacation, are seasons of great anxiety. A child has been with us, five months. The discipline of the place has been between him and temptation; between him, it may be said, and himself. He has got through the term well. He is to go home. His parent or guardian, instead of coming or sending for him, leaves him to his own course. His homeward way lies through a city. He finds acquaintances there. He is tempted to stop for a day or two. He falls into snares. He forms injurious associations. He contracts bad habits. He goes home; nominally, from us, with their evil savour upon him: and we seem to be accountable for them. He comes back to us, and a term is taken up in restoring him to the point, from which he started. We desire attention to this subject. We are perfectly prepared to meet all the liabilities, which we assume. For children *here*, we hold ourselves accountable. We cannot justly be so held, for any more than that. We ought not to be exposed to injuries, where we can have no safeguard.

And this brings us to the subject of vacation. On many accounts, we could often wish there was no such thing. The wish, we know, is vain. But vacations are for *recreation*, not for *dissipation*. Children should come back refreshed for their work; not unfitted for it, and set against it: least of all, with evil tastes and vicious inclinations. Yet, what is the fact? Are not children, in vacation, left, for the most part, "to their own

head?" In the case of boys, more especially, do they keep company with whom they will? Are they much upon the road? Are they not sometimes at taverns? Do they not smoke? Do they not drink? Do they not sometimes learn to swear? We ask plain questions. But we are prompted to them by sad experience. We have had the five months' care and pains marred, if not ruined, by the month's indulgence. We invite the attention of parents and guardians, to this matter. If they design to return their children to us, after the vacation, let them see that they govern themselves by the rules and usages of our discipline. If smoking is forbidden, here, by law, it is, at home, by implication. It certainly is by common prudence. And, as for drinking, *the boy that drinks at all*, has a hook in his throat, to lead him, he knows not whither.

It may seem, at first sight, that we are stretching our line, somewhat. But, no! We ask no man's children, and no woman's. We are ready to take, extraordinaries excepted, such as are brought to us. But, *only on our own terms*. What these terms are, every body knows. We must hold, that, among other just conclusions, they bind all parents and guardians to see, that children, who are to come back to us, go directly home; and are kept there, as near as may be, to the ways they walk in here. Otherwise, the vacation is at the cost of half a term. And so, a year and a half does scarcely the service of a year. We, by no means, desire, for our own sake, that children, generally, should spend their vacation with us: though we cheerfully consent to it. But, when left *with* us, they must be left *to* us. Visits to the city, visits here, and visits there, must be foregone. Children, in the vacation, at St. Mary's Hall, and Burlington Col-

lege, are under the same care and keeping, as in the term. Work alone is intermitted. Our experience has been, that health has been promoted, and happiness subserved. Still, other things being equal, and the plain speaking above being regarded, we prefer their being at home.

"SPENDING-MONEY."

This is a bad name, for a worse thing. It is extravagance, in embryo. The rule, at St. Mary's Hall, and at Burlington College, is express, that all money for the use of children, be left with the residing Heads. The uniform advice is, leave the least possible amount; except for clothing and other actual expenses. The practice is, that many parents disregard it. This makes wastefulness in their own children, and discontent in others: and, ten to one, these same people will turn round, and complain of our expensiveness. Follow our rules in the spirit, and the letter, and there will be none. Children have, daily, all that they need, for health and reasonable enjoyment. There is but one table for Heads, assistants, and pupils. It is sufficient in quantity, and in quality. The trick of buying cakes and candy, and the like, is, in the first place, vulgar, and, in the second, vicious. It costs more in head-ache, in one term, (to speak of no other aches,) than all things besides. It subordinates the intellectual to the animal. It keeps children, babies, that should be men and women. It deranges the house. It breeds discontent. It leads to selfish ways, and sensual feelings, and gluttonous propensities. It is all wrong. We must

insist upon it, that all money, for the use of children, be left with the residing Heads; and, that their judgment be relied on, mainly, as to the amount. We should be glad to have done with *spending-money*, so called: being, as we hold, the poorest possible mode of spending money. We invite the appropriation of the sums that will thus be saved, to objects which subserve the cause of Christian Education. Let the child devote, what would otherwise be worse than wasted, to the good of men, and the glory of God. How many poor children are without instruction! To how many souls, for which Christ died, is His Gospel in His Church unknown! What moral darkness to be lighted! What hunger of the soul to be fed! What spiritual thirst that might be quenched! "Whosoever shall give to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward."

DRESS.

The question is often asked, whether an uniform dress is adopted at St. Mary's Hall, and at Burlington College. In the latter, to a certain extent. The members of the Junior, Middle, and Senior Classes, wear the Academic gown and cap. Those of the Sixth Form, the cap. Beyond this, there is no regulation. At St. Mary's Hall, there is no specific requirement on the subject. In both, as Christian institutions, simplicity and moderation are expected to prevail. The law of female dress is beautifully set forth by the Apostle Peter. "Whose adorning, let it not be that outward adorning of plaiting the hair, and

wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. We must admit, with much regret, that the Apostle's precept is not sufficiently regarded among us. Parents indulge their daughters too much in the love of dress. And daughters are but too well disposed to use the indulgence. We desire attention to this subject. We wish to see among our daughters, no expensive dresses, no fantastic finery, no tricks of the ball room, or of the theatre. Let them be clothed simply and neatly. Let jewellery be left at home. There is here neither time nor opportunity for the display of trinkets. All come, to study, and to pray. In the School-room, and in the Chapel, these things are out of place. For the rest, freedom, comfort, and a simple taste, should rule. All beyond, is a temptation to vanity, in them that have; and to envy, in them that have not. "I will, therefore," says the Apostle Paul, "that the women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works." How eminently becoming in young women, and in children! Especially, in a household of the Church! That there be nothing to distinguish between the temporal condition of them, who kneel at the same altar, as sisters of the Cross! That what might else be wasted, in mere vanity and pomp, be laid upon that altar, for the service of the Cross! Like that fair penitent, who broke the box of alabaster, and poured out the costly spikenard on the feet of Jesus, till the house was filled with the odour of the ointment.

THE SUNDAY MORNING SERVICE,

AT ST. MARY'S HALL.

This service, always fresh, and elevating, and inspiring, was of special interest on the last Ember Sunday. A candidate for orders, who had been brought up a Presbyterian, and, for a large portion of his candidateship, resided where there is no Church, was desirous to be confirmed, before his ordination. It was appointed, for this hour; and there were two members of the family of St. Mary's Hall, who were also candidates. It was one of the loveliest days that ever dawned in any year. Herbert, himself, would have confessed it worthy of his loveliest thought, "the bridal of the earth and sky." At seven o'clock, the tolling bell called, from their dormitories, two hundred of the daughters of the Church. The Bishop, accompanied by the Rev. Principal, and the Rev. Mr. Paterson, of Trinity Church, Princeton, entered, while the pealing organ poured a solemn strain. *Venite exultemus Domino* was chaunted by all the congregation. The Rev. Principal read the Bidding Prayer, the Collect for the Day, and the Prayer for Christ's Church militant, and the Bishop concluded the service, (which, on Sunday mornings, as the family attend the Parish Church, is very brief,) with the Collect for Innocent's Day, one of the Collects from the Communion office, and the Apostolic Benediction. The Confirmation followed; always a most impressive service, and of most absorbing interest: never more truly so than then. The service concluded, as is customary there, on Sunday mornings, with the

first verse, and the last three verses, of Bishop Ken's sweet Morning Hymn. Was it ever more fitly used, than as a Confirmation hymn?

"Lord, I my vows to Thee renew;
Scatter my sins as morning dew;
Guard my first spring of thought and will,
And, with Thyself, my spirit fill."

It was a service and a scene, in which the sainted Bishop, to whom the Church owes its two pre-eminent hymns, would have rejoiced to join. That a spirit of such purity and loveliness should be enshrined, and emulated at St. Mary's Hall and Burlington College, may be worthily in all our prayers.

Burlington College.

The undersigned, Trustees of Burlington College, in taking charge of the economical and pecuniary affairs of the Institution, deem it right to announce to Parents and others, who are interested in it, that their object has been the relief of the Right Reverend President, from the ever recurring and annoying details and responsibilities incidental to the financial department: leaving to him, as heretofore, and to the Master and Teachers under him, the direction and control of the whole process of Education; subject, of course, to the proper supervision of the Board.

Burlington College is not yet three years in operation; and already it numbers, in its Collegiate Class, and Preparatory Forms, one hundred and twenty-seven pupils. This Institution was the conception—it is not too much to say, is the creation—of Bishop Doane; to whose ardent aspirations, in the cause of sound Christian Education, in such a Diocese as this, all things seemed possible. If all he anticipated has not yet been realized, much has been accomplished. Burlington College began without funds, and without endowments of any kind. It now possesses a beautiful and valuable estate, convenient buildings, and a respectable Library and Scientific Apparatus; subject to a debt for a portion of the purchase money of the real estate, secured by the property. Subscriptions for the enterprize, amounting to eleven thousand dollars, have been obtained: and if, as the Trustees confidently anticipate, the future growth of the College shall keep pace with the past; and it shall be seen and felt by the Church in the Diocese, and by the friends of good education, that both are to be advanced, by every thing that tends to strengthen Burlington College, and found it, as upon a rock, there seems little risk in assuming that, in a few years, the debt will be paid: leaving the College unshackled and vigorous, for a long career of honour and usefulness.

As conducing to this end, and to confirm confidence in the prosperity and efficiency of the College, and to relieve the Bishop from pecuniary liabilities and duties, with which he ought not to be burthened, the Trustees have designated three of their number, Messrs. E. B. D. Ogden, J. C. Garthwaite, and R. S. Field, as a Provisional Committee, to manage and direct all receipts and expenditures for the College: who, in pursuance of authority given to them, have appointed Robert B. Aertsen their financial Agent, to reside at Burlington. To him, all payments or remittances, on account of maintenance and instruction at the College, are to be addressed; and by him, under the direction of the Committee, all expenditures are to be made.

Upon this state of facts, the undersigned, Trustees of the College, invite the confidence, not only of the Parents and Guardians of those who are now members of the College, but of those who may be looking for a safe and efficient place of education for their children.

The Terms at the College—two of five months, in each year—begin 1 May, and 1 November. April and October are vacations. The whole charge, for the Term, is one hundred and fifty dollars, payable in advance.

Application for admission should be made to the Right Reverend Bishop Doane, President; or to the Rev. James W. Bradin, Head Master, Burlington, New Jersey.

DANIEL HAINES, *ex officio*, President of the Board,

GEORGE W. DOANE,	GARRIT S. CANNON,
GARRET D. WALL,	JOHN J. CHETWOOD,
ISAAC B. PARKER,	JONATHAN J. SPENCER,
REUBEN J. GERMAIN,	JEREMIAH C. GARTHWAITE,
EDMUND D. BARRY,	THOMAS P. CARPENTER,
JOHN D. OGILBY,	GEORGE Y. MOREHOUSE,
ELIAS B. D. OGDEN,	ABRAHAM BROWNING,
RICHARD S. FIELD,	DANIEL B. RYALL,
WILLIAM WRIGHT,	WILLIAM HALSTEAD,
CHARLES KING,	NATHAN THORP,
GEORGE P. MACCULLOCH,	CHARLES C. STRATTON.

Burlington College, 16 *April*, 1849.

St. Mary's Hall.

The Founder and Head of this Institution, in acknowledging, with devout gratitude to God, the restoration and re-invigoration of his health, informs its patrons and friends, that, its whole financial care and management having been devolved on other persons, as will appear below, he will be enabled to devote himself unreservedly, and with greatly increased ability, to his proper work, in its conduct and supervision.

The Summer Term begins on Tuesday, 1 May, (St. Philip and St. James.) Prompt and punctual attendance is strictly required. From the limited room remaining unoccupied, applications for admission cannot be made too soon. Address the Bishop of New Jersey.

To the above general notice, to the patrons and friends of St. Mary's Hall, the undersigned adds, that its whole future financial care and management have been undertaken by Elias B. D. Ogden, Jeremiah C. Garthwaite, and Joel W. Condit; he retaining, in all other respects, its conduct and supervision.

GEORGE W. DOANE.

Riverside, 17 *April*, 1849.

The undersigned, the proprietors of St. Mary's Hall, have appointed Mr. Robert B. Aertsen their resident Agent; who has been authorized to receive all monies, hereafter payable to the said Institution.

E. B. D. OGDEN,
J. C. GARTHWAITE,
JOEL W. CONDIT.

St. Mary's Hall, 17 *April*, 1849.

Burlington College:

ADDRESS OF THE TRUSTEES.



EIGHTH EDITION.

Burlington:
S. C. ATKINSON, AT THE MISSIONARY PRESS.
MDCCCXLIX.

BURLINGTON COLLEGE.

BOARD OF TRUSTEES.

His Excellency, Daniel Haines, Governor of the State; *ex officio*, a Trustee, and President of the Board.

The Right Reverend George Washington Doane, D. D. LL. D., Bishop of the Diocese; President of the Board, in the absence of the Governor.

The Hon. Garret D. Wall,
The Rev. Reuben J. Germain,
The Rev. John D. Ogilby, D.D.,
Richard S. Field, Esq.,
The Hon. William Wright,
George P. Macculloch, Esq.,
James Potter, Esq.,
Jonathan J. Spencer, M. D.,
The Hon. Thos. P. Carpenter,
Abraham Browning, Esq.,
William Halsted, Esq.,
Isaac B. Parker, Esq.,
The Rev. E. D. Barry, D. D.,
The Hon. Elias B. D. Ogden,
The Hon. Charles C. Stratton,
Charles King, Esq.,
Garrit S. Cannon, Esq.,
John Joseph Chetwood, Esq.,
Jeremiah C. Garthwaite, Esq.,
The Rev. Geo. Y. Morehouse,
The Hon. Daniel B. Ryall,
Nathan Thorp, Esq.

The Rev. John D. Ogilby, D. D., *Secretary*.

Thomas Milnor, Esq., *Treasurer*.

ADDRESS.

"——talium enim est regnum Dei."

The Legislature of New Jersey, at its present session has incorporated BURLINGTON COLLEGE, with the most liberal provisions, as an institution of the Church. By the condition of the Charter, that the Trustees shall be always members of the Protestant Episcopal Church, perpetuity in unity is, with God's blessing, effectually secured. And this is no small advantage. The Councils of the Institution will be of men who are of one mind; and who will therefore look with a single eye to the trust committed to them. Its religious character being secured, a perfect confidence may be felt, by all, who in any way desire to promote its interests, that their efforts or contributions will be sacredly devoted to its proper objects.

It is designed to be a *domestic*, it is designed to be a *religious*, institution. It will be organized and conducted as a family. It is to be a brotherhood. The teachers will be as elder brothers. The Rector will regard teachers and pupils as alike his children. Nor will the maternal office be withheld. Female influence will be a constant and an influential element, in its administration. The Matron will be the mother of the family, and have the care of the house. The Bishop will come in, with a continual supervision, as the father of them all. Much of ad-

vantage is counted on, from this arrangement. It is the most effectual appeal to the best feelings of the heart. It gives the surest pledge for mutual interest and co-operation. It promises to be the most endearing, and the most enduring, bond of human souls. Why is it that rudeness and rebellion are so constantly associated with the notion of a College? Why do people shrink from neighbourhood with such an institution? Why is it a questionable advantage to the place where its location is determined? Is it not because our Colleges fail to realize the domestic idea? Are they not looked on as the very opposite of *home?* Are not young men, when they go to College, cut loose too much from social ties? Are they not withdrawn entirely from the charities of female influence? Is it not a false position, that they take? Is not a College made a sort of out-post of humanity? Is not the whole system a violence done to nature? We propose that boys, with us, shall be at home. We will be to them, as far as may be, parents, and brothers, and friends. We are sure that they will be to us brothers and sons. We shall love them; and we shall win their love. We shall frankly admit to them that it is a hardship to go from home. We shall lead them to regard it as a hardship, for their good. We shall see that it is no further a hardship, than their good requires. We shall hope to make them feel that they have two homes. The home feeling is to be our magnetism.

And it shall be a sacred magnetism. It is a Christian home that we provide for them. We shall gather them under the shadow of the Cross; and our great care shall be to keep them there, through faith, unto salvation. Burlington College is a Church institution. Its doors, like those of the Church, will be always open, and to all. It is designed to be a shelter and a refuge for the young. Its atmosphere will be serene and sacred. And the more cheerful, for its serenity and sacredness. Holy Scriptures will be daily read. Holy Prayers will every day be offered. And it will be every day's desire and effort, to realize the truth of Holy Scripture, and to live the piety of Holy Prayers. The motto of Burlington College is designed to be its history. "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." To take the little ones, as Jesus did, into our arms; to feed them with "food convenient" for them; to "bring them up in the nurture and admonition of the Lord;" to develop their capacities, physical, intellectual, and moral; to store them with all useful and elegant attainments; to accomplish them in every grace of manner and of mind; above all, to ripen in them their religious nature; and fit them to be holy upon earth, and happy in the heavens, is what we aim at: with continual prayer to Him, from Whom all blessings come. We engage not in this enterprize, without a careful counting of the cost. We claim the benefit of long

and wide experience. We are undoubting in our confidence. We cast ourselves without reserve upon the promise, and mean that nothing on our part shall be wanting to its fulfilment: "train up a child in the way he should go; and when he is old he will not depart from it."

There will be an inconceivable advantage, for such as shall begin with us, and stay where they began. How many times a boy changes his place of education! Even, where all are good, at how great a loss! A year is scarcely equal to the task of acclimation. He has so much to unlearn, before he can begin to learn. New teachers. New books. New lessons. New places. New faces. He is a foot-ball tossed, now this way, and now that. How can his character be one? How can his habits be homogeneous? How can his temper be uniform? He is a "thing of shreds and patches." He has little confidence in what he knows. He has less consistency in what he thinks. There can be no constancy in what he does. We propose to obviate these evils. We invite parents to send their "little children" to us. We shall hope to induce them to keep them with us. We shall train the boy. We shall develop the youth. We shall form the man. He will know but one system. He will be under but one influence. Where he began to learn, he will continue, and complete, his course of study. He will have the benefit of first impressions. He will feel the influence of long as-

sociations. He will be happy in "the old familiar faces." He will go on as he began, and finish as he went on. Time will be saved. Feeling will be spared. Uniformity will be promoted. Unity will be secured. It will be, "first, the blade." It will be, "then, the ear." It will be, "then, the full corn in the ear." We mean that there shall be nothing better than the golden grain, which shall be furnished by our annual sheaves. Therefore, we shall remit no care, to sow, to plant, to tend, to water, to watch. Therefore, we shall not cease to pray to Him, from Whom alone the harvest comes.

Burlington College begins without endowment, and without patronage. It is the conception of one, who feels himself a debtor to the Cross, for infinitely more than all that he can do or be. It casts itself, in helplessness, but in all hopefulness, upon the Church. It has but two things to begin with; an ample charter, and an admirable location. The rest must come from God, through pious hearts and generous hands. It needs a site. It needs buildings. It needs a library. It needs philosophical and chemical apparatus. It needs museums and cabinets. It needs foundations for poor men's sons. For all these things, it looks, through the Church, to God. It does so without a fear, without a doubt. "Commit thy way unto the Lord, and put thy trust in Him; and He will bring it to pass."

Contributions in every kind, for every purpose of a College, will be thankfully received, and faithfully applied. Communications on the subject may be made to the Bishop of New Jersey, at Riverside; or to any of the undersigned.

G. W. Doane,
R. J. Germain,
J. D. Ogilby.
I. B. Parker,
R. S. Field,
J. C. Garthwaite,
E. B. D. Ogden;
Provisional Committee of the Trustees.

***The first edition of this Address was dated, Easter Even, 1846.

The Ends and Objects of Burlington College.

[EIGHTH EDITION.]

If there be any virtue in our plans, it is in their adaptedness to our whole nature, in its moral and social aspects: if any confidence in their success, it is in the commendation to the hearts of men, which is to come to them from God. The single word, which best expresses all our ways and all our wishes, is the sacred monosyllable, Home. To be *domestic*, first, and then *religious;* blending the two ideas—which God never meant should be disjoined, since He first knit the family bond, in Eden—in that expressive apostolic phrase, "a household of the faith," comprises all we count on, for good influence, and hope for, as good result, from Burlington College. The Poet of our times has made the sky-lark the best emblem of our aims and prayers; and said, in two lines, all that we can ever say.

"Leave to the nightingale her shady wood:
"A privacy of glorious light is thine;
"Whence thou dost pour upon the world a flood
"Of harmony, with instinct more divine:
"*Type of the wise, who soar, but never roam,*
"*True to the kindred points of Heaven and Home!*"[1]

i. It is our design at Burlington College, to bring up MEN. I use the phrase, *bring up*, advisedly. The mere accident of a man-child, I speak it not irreverently, gives no "assurance of a man." The manhood, which the Ma-

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[1] Wordsworth.

ker planned, and takes delight in, fails, in a thousand ways, to fill its glorious destiny. If, from the thousand, one be taken, as the most extensive and most influential, in this failure, it must be *self-indulgence*. He cannot be a man, who has not self-control. As well expect the chalk to yield the spark, in its collision with the steel; as well expect the coal to give the lustre of the diamond, as manhood, where no hardness is endured. When the Apostle wrote to Timothy, "thou therefore, endure hardness, as a good soldier of Jesus Christ," he addressed him, not as a Bishop, so much as, as a Christian. As Christians, we are soldiers all; pledged to fight manfully the battle, with the flesh, and with the world. And delicate women will as soon endure the rigours of the siege, and turn the current of the heady fight, as those be men, who are not masters of themselves. Now, nature shrinks from hardness. They that "train up a child," therefore, his parents, or his teachers, must inure him to it. But parents fail, in this essential part of duty, with but few exceptions; and indulge their children, even beyond the bias of their *self*-indulgence. And so, sad to say, but true as it is sad, with few exceptions, children are not training to be men. It is not altogether wonderful that this is so. The tenderness of parents for their offspring, wisely and mercifully ordained of God, for good and gracious purposes, runs easily into excess, or swerves unconsciously from the straight line of duty. Nothing but firm religious principle, nor this, without a constant watchfulness upon himself, will strengthen and sustain the parent, in this foremost trial of his calling. Hence, the advantage, if we must not say, the absolute necessity, of substitutes. As, in the treatment of those unhappy persons, who have lost the balance of their minds,

the next of kin become the least adapted to their discipline and care: so, from the want of firmness in religious principle, parents too often lose their fitness for the training of their children; and parental instincts and parental impulses conspire, to be their ruin. The problem, for a case like this, is, to supply parental interest, as near as may be, without parental weakness. The solution must be found, if any where, in a well ordered Christian school: a home, for safety and for happiness; but not a home, for weakness and indulgence. In such a house, there must be order, that never varies; there must be vigilance, that never slumbers; there must be patience, that never yields; there must be love, that never tires. An atmosphere must be created, that shall minister to wholesomeness, and health, and strength. A moral mechanism must be constructed and directed, that shall frame the heart, by shaping and controlling all its ways: *a heart-machinery*, that holds, but never hurts; that moulds, but does not mar. To this end, Christian men and Christian women must conspire. They must give themselves to it, as *heart-work* and as *life-work*. They must be moved to it, of God. They must be governed in it, by His Word. They must be guided for it, by His Church. They must be carried through it, by His Spirit. The fear of God must be the rule, the love of God must be the motive, to their purposes and plans, their devotions and their duties. They must be willing to take upon themselves, that most difficult and most delicate of all responsibilities, to be the parents of other people's children. They must count the cost before they undertake it. They must be faithful to it, "in season, and out of season." They must give themselves up to it, and be altogether in it, and of it. They must count nothing done while any

thing can yet be done.[1] They must live, and breathe, and *be*, that love, which "suffereth long, and is kind," which "vaunteth not itself," which "is not easily provoked," which "beareth all things, hopeth all things," and "endureth all things;" and which "never faileth." They must know and feel that this is not their rest. They must live daily in the sense, that their reward is, with their record, upon high. "They that be teachers shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

What requirements I have enumerated! What a provision I have supposed! What self-sacrifice I have taken for granted! Shall it not be met? Shall it not be reverenced? Shall it not be loved? I answer, without fear, that it will be! I speak, without the shadow of a doubt, when I say, that, to an appeal, such as is here supposed, the child's heart will surrender, at discretion. There will be differences, in cases. Some will require more than others. Some must be met in different ways from others. Some will seem sometimes almost beyond the all-enduring hope of such a love. But they, if any such there be, that *are* beyond it, quite, are monsters, and not children. Within the breast of every child, there is an embryo man; God's image, in a shrine of mortal clay. And, when it finds itself in a congenial atmosphere, and feels itself in contact with a heart, it springs to meet it, is imbued with its outcoming virtue, and is humanized by its experience of humanity. We are told, that the Parian marble, before the sculptor's eye had fallen upon it, or his hand had touched it, contained, in the perfection of its beauty, the Apollo

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[1] "Nil reputans actum, dum quid superesset agendum."

Belvidere. He only found it, and exposed it to the gaze of an admiring world. And old Prometheus, as we read, kindled, with fire from heaven, the clay-cold statue, into life, and loveliness, and love. But tell me, what are these but allegories, to set forth the beauty and the power of CHRISTIAN EDUCATION? And, what are these results, but faint and far-off shadows, to their triumph, who, by patient love and faithful prayer, develope, through the agency of the transforming Spirit, from the dull and sluggish and corrupted mass of our poor fallen nature, a gracious child, a glorious youth, a god-like man? The manliness of love, the manliness of truth, the manliness of piety! The manliness, that wears the spirit on the brow; purer than the purest chrystal, more transparent, and more precious. The manliness, that bears the heart out in the hand; no plan, no purpose, no pursuit, no palpitation, that it shrinks to show. The manliness, that fears to sin, but knows no other fear. The manliness, that knows to die, but not to lie. The manliness, that never boasts. The manliness, that never domineers. The manliness, that never swears. The manliness, that never drinks. The manliness, that bows, in meek compliance, with the shadow of a parent's wish. The manliness, that sees, in every woman, the sex to which we owe our mothers. The manliness, to look all danger in the face, and seize it by the horns. The manliness, to bear all hardships, without grudging; and to render every honest service, without shame. The manliness, to reverence the poor. The manliness, to make concessions to the weak. The manliness, to feel. The manliness, to pity. And the manliness, to pray. This is the manliness, we ask, from God, for these dear children. Such are the men, we strive, through grace, to form, at Burlington College.

it. It is our design, at Burlington College, to bring up GENTLEMEN. When you have found a man, you have not far to go, to find a gentleman. You cannot make a gold ring, out of brass. You cannot change a Cairn-gorm, or a Cape May chrystal, to a diamond. You cannot make a gentleman, till you have first a man. To be a gentleman, it will not be sufficient to have had a grandfather.

"What can ennoble sots, or slaves, or cowards?
"Alas, not all the blood of all the Howards!"

To be a gentleman, does not depend upon the tailor, or the toilet. The proof of gentlemen is not to do no work. Blood will degenerate. Good clothes are not good habits. The Prince Lee Boo concluded, that the hog, in England, was the only gentleman, as being the only thing that did not labour. A gentleman is just a *gentle*-man; no more, no less: a diamond polished, that was first a diamond, in the rough. A gentleman is gentle. A gentleman is modest. A gentleman is courteous. A gentleman is generous. A gentleman is slow to take offence, as being one that never gives it. A gentleman is slow to surmise evil, as being one that never thinks it. A gentleman goes armed, only in consciousness of right. A gentleman subjects his appetites. A gentleman refines his tastes. A gentleman subdues his feelings. A gentleman controls his speech. A gentleman deems every other better than himself. Sir Philip Sidney was never so much a gentleman —mirror, though he was, of England's knighthood—as when, upon the field of Zutphen, as he lay in his own blood, he waived the draught of cool spring water, that was brought, to quench his mortal thirst, in favour of a dying soldier. St. Paul described a gentleman, when he exhorted the Philippian Christians: "Whatsoever things are true,

whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." And Dr. Isaac Barrow, in his admirable Sermon, on the calling of a gentleman, pointedly says, "he should labour and study to be a leader unto virtue, and a notable promoter thereof; directing and exciting men thereto, by his exemplary conversation; encouraging them by his countenance and authority; rewarding the goodness of meaner people, by his bounty and favour: he should be such a gentleman as Noah, who preached righteousness, by his words and works, before a profane world."

iii. It is our design, at Burlington College, to bring up SCHOLARS. This is the obvious point of our vocation. It is by undertaking to do this, that we get the opportunity to do all the rest. For, sad to say, to send a boy, at charges, to be made a man, or made a gentleman, would be thought of, by but very few, were not the outside motive kept in view, to make him a good scholar. We find no fault with this. We rather rejoice in it. For its own sake, it would move us to great efforts, and great sacrtfices. How much more, for the other things, for which it gives us the occasion! We aim at highest, most exact, and fullest scholarship. We have laid out a course, which will fulfil this aim, in all who give themselves to it, without reserve. We hold the study of the ancient languages of Greece and Rome, essential to the height, exactitude, and fulness of the real scholar. In their living use, they trained the brightest minds the world has ever known: minds, whose reflected brightness has lighted all the after ages, in the path of learning. While, in the land of our forefathers, they

have been, for ages, and yet are, the school of highest and of noblest intellect, in every branch of service in the Church or State, in arts, in poetry, in letters, in philosophy, in universal science. It were an insult, now, to vindicate, in words, the value of these parts of learning, as opening the storehouses of wisdom; or, still more, for mental discipline and cultivation. But, how often are the names of Tully and of Plato, upon tongues, that have not mastered the first elements of their respective languages. How many have "gone over" Virgil, without a trace of his refinement; or Homer, without a dream of his inimitable truth to nature. Therefore, we have taken the ground, and will maintain it, let it cost however much it may, that boys, who come to us, and stay with us, shall be made thorough, in their Classical attainments. We have made up our minds to all the toil, and all the self-denial, of the sternest and most searching drill. No boy shall take a place with us, in which he cannot stay; nor have the name of any form, or any class, without the spirit and the power, for which it stands. We know that this will cost us trouble. But, we know, that it is worth far more than it can cost. And we are resolved, whoever else may be removed, that we will not. For the boys themselves, we have but small concern. A half a term suffices, with the rarest and most insignificant exceptions, to convince them, that this is not the best, alone, but far the easiest, course. If a new punishment should be devised for Purgatory, let it be that of reading Cicero, without a gleam of Cicero's meaning, without a glimpse of Cicero's language. The task of twisting ropes of sand were Paradise, in the comparison: wretched and worthless in itself; and the consignment of immortal minds to wretchedness and worthlessness, in tricks of superficialness, and

habits of unreality. No: let a boy know nothing but the grammar of the language, but let him know that well. Let him have mastered all that he has undertaken, however little that may be. The knowledge that he has will then be certain knowledge. The progress that he has made will be triumphant progress. He will feel that his foot stands firm. He will feel that he is a freeman of the land. He will have lost no self-respect. He will have gained that surest element of victory, the consciousness of confidence. Nor shall the dead languages, alone, suffice our Scholarship. We wish to train our scholars up for life, and influence, and action. We train them up for present things and present men. We will bring every thing to bear, to this end, on their fullest and most perfect mastery of that old unexhausted, and exhaustless, "well, of English undefiled." And, to this end, we will open Europe to them, its marts of commerce, its schools of learning, its cabinets and courts; with all its stores of science, and of eloquence, of poetry and wit: La Place, Bossuet, Moliere, Cervantes, Schiller, Tasso, Danté. So far from hindrances to Greek and Latin, these are all active, living helps. So far from burying English letters, in their varied pile, they but enrich and set them off. The man that knows one language only, knows not one. He knows his own the best, who knows most thoroughly the most. The school of language is the school of logic: the palæstra of the mind, to train it for illustrious struggles and immortal triumphs. Parallel with these bright lines, we trace upon our course, the track of mathematical investigation: the surest source of self-possession, and the best preserver of that mental equilibrium, without which, real greatness cannot be. We hold to the exactest training in the most exact

of Sciences; and we propose to make them practical, in their invaluable application to the uses and the arts of life. We would have nothing dead. Arithmetic and Algebra and Geometry shall take feet, and traverse continents; or wings, and measure orbs, that roll, in glory, through the sea of space. Not a field of nature, that shall not be opened. Not a faculty of observation, that shall not be quickened. Not a tree "from the cedar that is in Lebanon, even unto the hyssop that springeth out of the wall," that shall not be noted. Not a gem, that sparkles in the sun, or a shell, that blushes in the sea, that shall not be classified and catalogued. In a judicious plan, industriously pursued, there is a time, and a place, for every thing. The parts of knowledge have a kindred with each other. The mind is as expansive as it is immortal. It "grows, by what it feeds on." And its true stores of real knowledge are no more felt to be a burden, than the resistance of the ever present, ever pressing, atmosphere retards the sky-ward eagle. "The mathematical sciences," says Dr. Barrow, in his Sermon, on the calling of a Scholar, "how pleasant is the speculation of them to the mind! How useful is the practice to common life! How do they whet and exalt the mind. How do they inure it to strict reasoning and patient meditation!" "Natural philosophy, the contemplation of this great theatre, or visible system, presented before us; observing the various appearances therein, and inquiring into their causes; reflecting on the order, connection, and harmony, of things; considering their original source and their final design: how doth it enlarge our minds, and advance them above vulgar amusements, and the admiration of those petty things, about which men cark and bicker! How may it serve to work in us pious

affections of admiration, reverence, and love, toward our great Creator, Whose eternal divinity is dimly seen, Whose glory is declared, Whose transcendent perfections, and attributes of immense power, wisdom and goodness, are conspicuously displayed, Whose particular kindness towards us men, doth evidently shine in those, His works of nature!" "The perusal of history, how pleasant illumination of mind, how useful direction of life, how sprightly incentives to virtue, doth it afford! How doth it supply the room of experience, and furnish us with prudence at the expense of others; informing us about their ways of action, and the consequences thereof, by examples, without our own danger and trouble! How may it instruct and encourage us in piety, while therein we trace the paths of God in men, or observe the methods of divine Providence; how the Lord and Judge of the world, in due season, protecteth, prospereth, blesseth, rewardeth, innocence and integrity; how He crosseth, defeateth, blasteth, curseth, punisheth, iniquity and outrage: managing things with admirable temper of wisdom, to the good of mankind, and the advancement of His own glory!"

iv. It is our design at Burlington College to bring up PATRIOTS. There never was a country which had such need of this. Never a country had such trust, for men, from God. Never a country held it, with such exposure, and at such risk. There is no justification of the right of universal suffrage, but in the access to universal intelligence, and the encouragement of universal virtue. To say, "all men are equal," is to claim for every man the fitness to sustain and exercise equality. To suppose it possible to keep them so, is to deny, alike, the lessons of history, the teachings of revelation, and the conclusions of

experience. In every government, there must be governors. In all communities, there will be leaders. If these be ignorant, if these be venal, if these be vicious, where may we look for safety, how can we hope for freedom? As oil will swim on water, so the intelligent and capable, in any nation, will secure the ascendant. What such security, as that their intelligence be a wise intelligence, and their capability a well principled capability? We are but infants, yet. We have not rounded, as a nation, yet, our century of years. Brief as our past is, it is full of warnings and of lessons. No warning more alarming, than the ascendency of party spirit, as the test of strength, and passport to all power. No lesson more emphatic, than the necessity of a return to the simpler manners, and sterner virtues, of the first and purest days of the republic. What hope of this, but in the training of our children, in the love of man, and in the fear of God? What hope that he can rule a nation, who has never ruled himself? What hope, till waters learn to rise above their source, that public manners will be pure, and the public virtue elevated, while hearths are unblessed by prayer, and altars are desecrated or deserted? Nothing truer, in the word of perfect and unerring truth, or written on the face of nations, with a broader, deeper, track of blood and fire, than, that, while "righteousness exalteth a nation, sin is a reproach to any people!"

v. Therefore, as that, without which all the rest were vain, it is our design, at Burlington College, to bring up CHRISTIANS. The Word of God is daily read, at morning and at evening. At morning, at noon, and at evening, we kneel, in daily prayers. The precept of the wise man is continually regarded, "Catechize a child, in the way he

should go; and, when he is old, he will not depart from it." The means of grace are constantly employed. The hope of glory is steadfastly proposed. The pastoral feet are constantly in motion, in our sacred fold. The pastoral eye is constantly alert, to watch and guard our lambs. The pastoral voice, in admonition and reproof, in encouragement and consolation, is never still. And every yeanling in the flock is made to feel, in constant acts and offices of love, the beatings of the pastoral heart. We have set up the Cross before us, as the magnet of our souls. We bend before the Holy One, Who died upon it, to beseech Him, that He will draw us, by it, to Himself. It is our constant "heart's desire and prayer to God"—and He has promised both to hear and answer it—that "our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple;" and, that, serving Him "without fear, in holiness and righteousnes, before Him, all the days of our life," we may be "a people prepared for the Lord."

BURLINGTON COLLEGE.

Burlington College is complete in all its parts and properties; with competent teachers, in every department, and a sufficient apparatus. Provision is made for the most thorough instruction in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting and Music. Sacred Music receives especial attention. The boys, with their resident Instructors, constitute a Christian Household; enjoying at once the parental and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it is faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys are constant objects of the most tender and scrupulous regard; and nothing shall be wanting that they may grow up, as "trees, the planting of the Lord."

The charge of each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—is one hundred and fifty dollars, payable always in advance. There is no additional charge. Boys who remain during the vacations, which are the months of April and October, are charged fifteen dollars, for each. There is no other vacation, in the year. Christmas day, New Year's day, the fourth day of July and the twenty-second of February, are the only holidays; and on these days no absence from the College is permitted.

Applications to be made to the Right Rev. George W. Doane, D.D., LL.D., President; or to the Rev. J. W. Bradin, A.M., Head Master, Burlington, New Jersey.

Burlington College:

SUMMER TERM, 1849.

The Rt. Rev. George W. Doane, D.D., LL.D., President.

The Rev. James W. Bradin, A.M., Head Master.

Mrs. Sarah E. Clarke, Matron.
Eliza Allison, Assistant "
Sarah Hartshorne, " "

Marcus F. Hyde, A.M., Classical Teacher.
Jacob H. Zehner, A.M., Mathematical Teacher.
The Rev. Adolph Frost, A.M., Librarian, Registrar, and Teacher of German and Hebrew.
A. Paladini, Teacher of Italian and Spanish.
C. Baquet, LL.D., Teacher of French and Book Keeping.
Robert Holden, A.B., Assistant Classical Teacher.
Timothy Mitchell, A.B., " " "
A. B. Engstrom, Drawing Master.
George W. Hewitt, Music Master.
Francis T. Barrington, Assistant Teacher.
D. C. Byllesby, " "
John Trimble, " "
George A. Crooke, " "
Rev. John A. Merrick, A.M., " "
Edward P. Wright, " "
John Rowland, " "
William Fife, Writing Master.

MIDDLE CLASS.

George Hobart Doane, *Burlington, N. J.*
William Croswell Doane, "
George McCulloch Miller, *Morristown, N. J.*

JUNIOR CLASS.

Hobart Chetwood, *Elizabethtown, N. J.*
Frederick Augustus Clarke, "
George Henry Clay, *Pottstown, Pa.*
Wm. Tilghman Johnston, *Princess Ann, Md.*
Joseph Shepherd Mayers, *Barbadoes, West Indies.*
Christopher Wolf Smith, *Newark, N. J.*
Sheldon Hanford Smith, "

Sixth Form.

William C. Avery, *Greensborough, Ala.*
Nathaniel B. Boyd, *Philadelphia, Pa.*
J. H. H. Breintnall, *Newark, N. J.*
William D. Chetwood, *Elizabethtown, N. J.*
George B. L. Clay, *Philadelphia, Pa.*
George W. Garthwaite, *Newark, N. J.*
Reginald H. Hall, *Carlisle, Pa.*
R. S. Jenkins, *Lancaster, Pa.*
Devereux Klapp, *Philadelphia, Pa.*
Henry Laurens, *Charleston, S. C.*
Warren Livingston, *New Brunswick, N. J.*
John H. McIntosh, *Mandarin, East Fla.*
Walter A. Mitchell, *Bordentown, N. J.*
George C. M. Mumford, *New York.*
Dayton Ogden, *Paterson, N. J.*
Thomas W. Ryall, *Freehold,* "
Russel Sturgis, jr., *Boston, Mass.*

James A. Upjohn,	*Brooklyn, N. Y.*
William J. Waterman,	*Binghampton, Conn.*

Francis D. Baquet,	*Burlington, N. J.*
Smith Barker,	*New York.*
William Biddle,	*Detroit, Mich.*
Henry Bleecker,	*Albany, N. Y.*
William Henry Bailey,	*Charleston, S. C.*
John Edwards Bailey,	" "
Isaac P. Brewer,	*Haddonfield, N. J.*
Gideon J. Burton,	*Philadelphia, Pa.*
Henry Beatty,	*Bristol, Pa.*
John L. Cadwalader,	*Trenton, N. J.*
Henry O. Clagett,	*Leesburg, Va.*
William B. Clagett,	" "
Moses P. Clark,	*Rahway, N. J.*
Hugh L. M. Clarke,	*Burlington, N. J.*
C. Harrison Condit,	*Newark, N. J.*
James P. Corcoran,	*Edinburg, Scotland.*
John Cowman,	*Hyde Park, N. Y.*
John C. Craig,	*Philadelphia, Pa.*
John W. Crane,	*New York.*
Walter Congdon,	*Burlington, N. J.*
George N. Cutter,	*Shrewsbury, N. J.*
William D. Clarke,	*Upper Marlboro', Md.*
Thomas F. Coryell,	*Burlington, N. J.*
James Devereux, jr.,	*Philadelphia, Pa.*
Jesse M. Dick,	*Meadville, Pa.*
Joseph Dinzey,	*St. Bartholemew's, W. Ind.*
Henry G. Dulaney,	*Upperville, Va.*
Frederick S. Faitoute,	*Newark, N. J.*
Peter V. Finch,	*Shrewsbury, N. J.*
Halsted S. Ford,	*Morristown, N. Y.*

J. S. Freeman,	*Bound Brook, N. J.*
Jeremiah C. Garthwaite jr.,	*Newark N. J.*
Augustus C. Gregory,	*New York.*
George W. Goodwin,	" "
R. R. Haight,	" "
Albert Hale,	*Hyde Park, N. Y.*
Charles Gilbert Hannah,	*Salem, N. J.*
William Hartshorne,	*Red Bank, N. J.*
E. M. Hartshorne,	*Burlington, N. J.*
Robert J. Haynes,	*Philadelphia, Pa.*
James P. Hewitt,	*New York.*
Charles Hewitt,	*Burlington, N. J.*
George Hewitt,	" "
Southard Hoffman,	*New York.*
Furman M. Hunt,	*Trenton, N. J.*
Theodore D. James,	*Meadville, Pa.*
Arthur Johns,	*London, England.*
Stephen H. Johnson,	*New York.*
James Edwin Johnson,	" "
A. Montgomerie King,	*Newark, N. J.*
Peter I. Labagh,	*Gloucester City, N. J.*
William M. Lardner,	*Philadelphia, Pa.*
John Lathrop,	*Boston, Mass.*
Stuyvesant LeRoy,	*New York.*
George S. Lewis,	*St. Louis, Mo.*
S. Seymour Lewis,	" "
Webster B. Lowman,	*Johnstown, Pa.*
John Lynch,	*Philadelphia, Pa.*
John R. Laurens,	*Charleston, S. C.*
Joseph H. McIntosh,	*Mandarin, East Fla.*
Bayard L. McIntosh,	" "
Isaac R. Marsh,	*Rahway, N. J.*
Francis W. Milnor,	*Burlington, N. J.*

James R. Milnor,	*Burlington, N. J.*
Juan Antonio Nattes,	*Havannah, Cuba.*
John Augustus Nichols,	*Newark, N. J.*
Adolphus F. Ohl,	*Philadelphia, Pa.*
Lawrence Ogden,	*Valley Forge, Pa.*
John Potter,	*Princeton, N. J.*
William H. Potter,	" "
William Pearson,	*Bordentown, N. J.*
Henry Pearson,	" "
Charles H. Pearson,	" "
Isaac G. Reed,	*Philadelphia, Pa.*
Philip J. Ryall,	*Freehold, N. J.*
Lewis W. Sefton,	*New York.*
Fitch William Smith,	*Birmingham, Conn.*
Clifford E. Smith,	*New York.*
Charles H. Spang,	*Pittsburg, Pa.*
Jared Starr,	*New London, Conn.*
Thomas Steel,	*Hudson, N. Y.*
George R. R. Sturgis,	*Boston, Mass.*
Henry H. Sturgis,	" "
James P. Sturgis,	" "
John H. Sturgis,	" "
Charles J. Todd,	*Stamford, Conn.*
Louis D. Tulane,	*Princeton, N. J.*
William Vanderpool,	*Newark, N. J.*
Francis Wainwright,	*New York.*
William N. Watmough,	*Burlington, N. J.*
John Watts,	*Chilicothe, Ohio.*
Charles Wetmore,	*Morristown, N. J.*
Alfred Wharton,	*Philadelphia, Pa.*
John L. Willcox,	*Frankford, Pa.*
Noah Worthington,	*Elysville, Md.*
George D. Winslow,	*Burlington, N. J.*

FUNDAMENTAL RULES OF DISCIPLINE.

No Student ever leaves the College grounds, without a Teacher.

No tobacco or gunpowder permitted on the premises.

No books of any kind to be in the possession of the Students, except the Bible and Prayer Book.

No newspapers received at the College, except for the Library; which is under the direction of the President.

No correspondence permitted, except under cover to and from parents and guardians.

All money for the use of the Students, to be under the direction of the President.

No debts of any kind, to be contracted by, or for, the Students.

LE.

ARMAND SCIENCES.	EXTRAORDINARY COURSE, (AS REWARD OF MERIT.)
rig.	

COURSE OF STUDIES AT BURLINGTON COLLEGE.

PREPARATORY COURSE.

	Religious Instruction.	Ancient Languages.	Modern Languages.	Mathematics.	History, Geography, Antiquity.	Arts and Sciences.	Extraordinary Course, (as reward of merit.)
First Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar and Elements. Eutropius.	Elements of French.	Arithmetic.	Geography of American Continent.	Writing. Reading.	
Second Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar, Elements and Exercises. Cornelius Nepos. Greek Grammar and Elements. Xenophon, (Cyropædia.)	Grammar and Elements of French.	Arithmetic.	Geography of Europe.	Writing. Reading. Sacred Vocal Music.	
Third Form.	Catechism and Collects. Scriptural Lessons.	Cæsar. Virgil, (Eclogues.) Latin Exercises. Latin, by heart. Greek Grammar and Elements. Xenophon, (Cyropædia.)	French Exercises and Translations. English Grammar, and Elements of Anglo Saxon. English Translations from French.	Arithmetic.	Geography of Asia and Africa. History of the United States.	Writing. Reading. Sacred Vocal Music. Writing English from Dictation.	
Fourth Form.	Catechism, compared with Scripture. Written Abstracts of Sermons. Old Testament History.	Virgil, (Æneid.) Latin Prosody and Versification. Latin, by heart. Double Translation, Latin and English. Homer, (Iliad.) Greek Grammar, Exercises and Prosody.	Double Translation, (French & English.) Sources of the English Language. English Poetry, by heart. Spanish Grammar and Prose.	Algebra.	Geography reviewed. History of Great Britain.	Writing. Elocution. Sacred Vocal Music. Writing English. Elements of Drawing. Botany.	Conchology. Ovid, (Metamorphoses.) Lucian, (Dialogues.)
Fifth Form.	Collects, compared with Scripture. Written Abstracts of Sermons. Old Testament History.	Virgil, (Æneid.) Sallust, (Cataline.) Cicero, (in Catalinam.) Homer, (Iliad.) Greek and Latin Prosody and Versification. Latin & Greek, by heart. Double Translation, (Latin and English, Greek and English.)	Double Translation, (French & English.) English Poetry, by heart. Spanish Exercises and Translation.	Algebra. Geometry.	Use of Globes. History of Rome. Ancient Geography. Antiquities of Greece & Rome.	Writing. Sacred Vocal Music. Elocution. Writing English. Elements of Drawing.	Virgil, (Georgics.) Homer, (Odyssey.) Instrumental Music.
Sixth Form.	Daily Service, compared with Scripture. Written Abstracts of Sermons. Narratives and Biography from Holy Scripture, in writing. New Testament History.	Cicero, (pro Archia et Marcello, and de Amicitia et Senectute.) Horace, (Odes.) Hesiod. Herodotus. Latin and Greek, by heart. Double Translation, (Greek & English, Latin & English, Latin & French.) Latin and Greek Versification.	Italian Grammar, and Prose. Double Translation, (Spanish & English.) French Composition. English Poetry, by heart.	Geometry.	History of Greece. Ancient Geography. Antiquities of Greece & Rome. Mythology.	Writing. Sacred Vocal Music. Drawing. Elocution. English Recitation. Composition. Comparative Grammar. Book Keeping. Mineralogy.	Livy. Theocritus, Bion, Moschus. Instrumental Music.

COLLEGE COURSE.

Junior Class.	Baptismal and Communion Services, compared with Scripture. Written Abstracts of Sermons. Church History, during the first three Centuries. Sacred Antiquities. History of the Prayer Book.	Terence. Cicero, (Letters.) Pliny, (Letters.) Demosthenes, (Select Orations.) Euripides. Greek Metres & Versifn. Latin Composition and Versification. Double Transl'n., (Greek & Eng., Greek & Latin, Latin & Spanish, &c). Latin and Greek, by heart. Hebrew Grammar and Elements.	Italian, (Tasso.) Spanish Poetry. Translation of English into French, Spanish and Italian. Spanish Composition.	Geometry. Plane & Spherical Trigonometry.	Comparative History. (Ancient.) History of Greek and Latin Literature.	Writing. Sacred Vocal Music. Elocution. Latin and Greek Recitation. Composition. Extemporaneous Discussion. Rhetoric. Logic. Chemistry.	Select works of the Latin Fathers, of the first four Centuries. Isocrates, Lysias, Isæus. Cicero, (de Oratore.) Longinus. Instrumental Music. Drawing.
Middle Class.	Creeds and Articles, compared with Scripture. Written Abstracts of Sermons. Church History to the 16th Century. Hebrew Scriptures, and Septuagint Version. Cyprian, Unity of the Church. Butler's Analogy.	Tacitus, (Histories, Germany, Agricola.) Horace, (Satires & Epistles.) Sophocles. Æschylus. Latin and Greek Composition, and Versification.	Italian, (Dante.) German Grammar and Prose. Translation of English into French, Spanish and Italian. Italian Composition.	Surveying. Navigation. Conic Sections.	Comparative History. (Modern.) History of English Literature.	Sacred Vocal Music. Original Elocution, in English. Latin and Greek Recitation. Composition and Criticism. Extemporaneous Discussion. Physiology. Intellectual Philosophy. Natural Philosophy.	Select works of the Greek Fathers, of the first four Centuries. Thucydides. Instrumental Music. Drawing and Painting. Chemistry applied to Art. Philosophy of Natural History.
Senior Class.	Written Abstracts of Sermons. Church History, during, and since, the 16th Century. Hebrew Scriptures. Gospel & Acts, in Greek. Apostolic Fathers. Christian Morals. Pearson on the Creed.	Juvenal. Persius. Cicero, (de Officiis.) Horace, (de Arte Poetica) Xenophon, (Memorabilia.) Plato. Pindar. Latin and Greek Composition and Versification.	Italian (Dante.) German, (Schiller.) Translation of English into French, Spanish, Italian and German. German Composition.	Engineering. Differential & Integral Calculus.	Philosophy of History. History of Modern Literature. History of Philosophy. Constitutional Law	Sacred Vocal Music. Original Elocution, in Latin, Greek and English. Extemporaneous Discussion. Principles of English Verse. Astronomy. Architecture. Analysis of Shakspeare.	St. Chrysostom. Cicero, (Tusculan Quæstions.) Aristotle. Instrumental Music. Drawing and Painting. Geology. Political Economy. Laws of Nations.

FUNDAMENTAL RULES OF STUDY.

1. Subjects to be studied, rather than authors.
2. To read entire works, and not fragments.
3. None of the studies to be optional, except those of the "Extraordinary Course."
4. No Student to be advanced to a higher Form or Class, until he has completed the studies of those below it.
5. At the end of every division of a work or subject, the whole portion finished to be rapidly revised, before proceeding further.
6. The previous lesson to be always briefly revised, before taking up that of the day.
7. Lessons in the languages, in the revise, to be translated, and not construed.
8. The editions of the Classics employed, to be without notes, *ordo*, or translations.

THEOLOGICAL COURSE, AT BURLINGTON COLLEGE.

The Course of Theological Study, is now in partial operation; and will gradually work itself into completeness. There are now students in Theology connected with the College; while, of the present under-graduates, there are not a few, whose hearts the Lord hath touched, to desire the service of His altar.

It will be seen at once, that this portion of the enterprise throws itself, in simple faith, upon the Church. The Scholastic and Collegiate departments, are self-supporting; and furnish the ability, through God's blessing, to support some, who must otherwise remain uneducated. But, of the Theological Students, no compensation can ever be expected. Two, and ultimately, three, Theological Professorships; an ample library; and the means of living, to such students as may not support themselves as Teachers, or otherwise, in connection with the Church work here, are just and necessary demands upon the bounty of Churchmen. Miss Rachel B. Wallace, of Burlington, by her bequest of $2000, to this last named use, has set a noble example. For the rest, the work will be pursued, in the cheerful confidence, that GOD WILL PROVIDE. *The immediate want of the case is necessary text books, and books of most immediate reference.*

It must be understood, from the beginning, that the course here set down, is to be pursued. In the Theological Department, as in the Collegiate, there is to be no option of studies, and no partial course. In the one, as in the other, full allowance will always be made for equivalent attainments. Acquisition, and not time, will be the measure of advancement.

To such students, as shall complete the course, and, at the end of another year, sustain the prescribed examination, the degree of Bachelor in Divinity will be accessible.

Course of Theological Study.

SUBJECTS.

I. Dogmatic: to teach.
II. Critic: to confirm.
III. Historic: to illustrate and apply.
IV. Homiletic, Liturgic and Pastoral: to use.

i. *Dogmatic:* The Creeds. (Pearson.)
ii. *Critic:* The original text of both Testaments.
iii. *Historic:* Original Documents, with Syllabus, and Lectures.
iv. *Homiletic, Liturgic and Pastoral:* Lectures, with constant practical exercises.

DISTRIBUTION, AS TO TIME.

First Year—1. *Dogmatic:* the Creeds, to the Incarnation.
2. *Critic:* the Pentateuch; St. Matthew, St. Mark, St. Luke.—LXX, in reference.
3. *Historic:* to the birth of Christ.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Second Year—1. *Dogmatic:* the Creeds, as far as the belief in the Holy Ghost, inclusive.
2. *Critic:* the Psalms, Isaiah; St. John, the Acts, Romans, Hebrews.—LXX, in reference.
3. *Historic:* the first four centuries.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Third Year—1. *Dogmatic:* the remainder of the Creeds.
2. *Critic:* Job, Daniel; Gospels in Harmony, remaining Epistles.—LXX, in reference.
3. *Historic:* to the Reformation, inclusive, with its results.
Homiletic, Liturgic and Pastoral.
Patristic Reading, as indicated.

The Infidel Controversy.
The Episcopal Controversy.
The Liturgical Controversy.
The Sacramental Controversy.
The Romish Controversy.

*** Incidental Controversies, as the Arian, the Pelagian, the Calvanistic, and the like, will be treated, as they occur in the course, dogmatically, critically, and historically.

APPENDIX.

A WORD OR TWO WITH PARENTS.

The care and nurture of well nigh a thousand children, through the course of more than half a life, would, of course, have much to do with parents, and throw much light upon their ways. The conclusion is, that, in most cases, they themselves need to be educated, in order to the education of their children. The fact is, that the difficulties, in the education of children, lie, commonly, with their parents. Not for want of intention. Not from want of generosity. Not from any wilfulness, or waywardness, of purpose. But, for the most part, from the mere want of consideration. It is but kind to tell them of their faults. And, for their sake, whom they love better than themselves, they will be sure to take it kindly. A word or two, in plainness and in candour, but in perfect kindness, for their childrens' good, will be devoted to their case.

And, first, by way of preliminary. Let it be conceded, that for parents to put their children from them, for their education, is a very painful trial. It never should be done, but upon the clearest conviction of duty, for their good. When it is done, it should be done with utmost carefulness, not without prayer, in the selection of the place. But, when the selection has been made, and the determination fixed; it should be acted on, with an entire and perfect confidence. Where this cannot be done, the child should not be placed. Unless the school, you send your child to, is to be another home, the teachers in the place of parents, there can be no real service done. The teachers must feel, the child must know, that the delegation, while it lasts, is unreserving. Many things will occur, which seem not quite as you would wish. When lessons press, or discipline restrains, or playmates vex, or the dinner does not well digest, complaints, of this or that, will go. Distance itself will raise its doubts. The mother's heart will yearn. Weak people will suggest objections. A rival interest will draw comparisons. A thousand things will tend to doubtfulness. You must fall back upon the

confidence, with which you started. If that will not sustain you, you have started prematurely. The attempt to repair the error so, and now, would but increase and multiply it. You must wait. And, ten to one, the event will prove that you were right, at first; and time, the wonder-worker, bring round all things, well. Of one thing, be assured. Whatever else be, or be not, an evil, change *is*. In education, scarcely any greater evil.

With such parents as these, there is no difficulty. They wisely judge, that those whose mind and heart are given to this one thing, know best; and they have confidence in them, as Christion people, that, what they know is best, they will not fail to do. Parents do not know how great a difference, in children, the change of atmosphere produces. They do not consider, that such an influence must operate gradually and slow. For a year, for two years, a child makes but little apparent progress. An occasional or careless eye would say, not any. But all the while the work was going on, within. *Crevit in occulto arbor.* The coral insects were an age, in working to the water level. And, in the next year, the mind leaps forward, with a vigour and an energy, which makes it do, in one, the work of three. A year, in most cases, can do but very little for a child. Half of it is taken up in self-adjustment to the locality, and self-adaptation to the circumstances. The other half, in getting well at work. Meanwhile, the moral process has been going on. The home feeling is well established. Places and faces are familiar. The daily intercourse of mutual kindnesses has bred and nurtured love. And, the next year, what was shrunk from, as a duty, is embraced with delight. This is spoken of places, where the heart is not left out. This is said of Christian training. This is, meant of Church Schools. We know no other. Our way to the head is through the heart, by grace; the answer to our prayers. Our *Primum Mobile*[1] is PRAYER.

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[1] *Primum mobile*, in the Ptolemaic astronomy, the ninth or highest sphere of the heavens; the centre of which is but a point. This is supposed to contain within it all other spheres, and to give them motion; turning them quite round, as well as revolving itself, in twenty-four hours.—*Encyclopædia Britannica.*

The *credulous ear of parents* is a fruitful source of evil, on all sides. When children are away, their faults of temper, and, the like, are forgotten. Absence gives weight to every word from them, and helps its entrance to the heart. A thousand difficulties will arise. At home, there would have been ten thousand. The lessons are too many or too long; or, the restraints of discipline are over strict; or, a teacher is severe, or partial; or, there are not pies enough; or, the bed is over-hard. If such things get attention, they are likely to make trouble. Before the hasty answer of the parent has been received, the trouble is forgotten by the child. But the way is open, for the next uneasiness; and the quieting influence of discipline, in the mean time, disturbed and weakened. Not, that complaints may not be just, or should not be attended to. But, that the presumption should be against their justice; that time should be allowed for them to die away; and, that, when pursued, it should be directly, with the Teacher, and without the knowledge of the child. Let every parent call to mind the daily trials of his children; and he will see, at once, that there is room for great allowance; and, that the only safe way, is to fix a confidence, upon sufficient evidence, and then abide by it.

The credulous ear of parents is frequently invoked, in the matter of the studies, which a child should take. One would take too many. Another would take too few. A third would take those first, which should come second. A fourth would omit those which are most essential, to take some which are unimportant, or should be deferred. Who is to judge in all these cases? Every child? Or what is a little worse, every parent? The absurdity is obvious. It must be left to the sole discretion of the Teacher. Put him in possession of the case. Let him know the child's age, health, temper, talents, previous opportunities, habits of body and of mind, the time that can be given. Then leave the rest to him. If he cannot be trusted so much, he ought not to have the child. He must know what is best. He can have no other motive than the child's good, if he be fit to be a Teacher. At St. Mary's Hall and Burlington College, the fixing of one price for every thing taught, be it less or more,

and leaving the less or more to the sole discretion of the Head, puts the matter just where it should be.

The credulous ear of parents is abuse, unconsciously, in many ways. To that, we owe it, that children come loitering in through the first month of every term; when all should be there, on the opening day. Excuses for delay are listened to, and the suggestion is credited, that scarcely any one will be there, yet; and Teachers are incommoded, and the class kept back, and the laggards discouraged, by the lee-way, which must be made up.

To that, we owe the frequent applications for permission for a child to go home, for a day or two; or to visit a friend; or to repair on Saturday, to the city. All, positive evils. All, destructive of good order. All, weakeners of discipline. All, derangers of study. Why should it be so? The child goes to school, to study, and be trained. The training is by atmospheric pressure, moral and religious. To let it up is to lose its influence. It should never be, but on the sternest necessity. What would a parent say, if, every now and then, schools were disbanded, for a day or two? Yet, on each individual child, the effect is just the same. It is common to suppose, that absence on Sunday is unimportant. Quite the reverse. The soothing calmness of that sacred day does much, to harmonize and subdue the heart. And the order of religious training is a great part of the whole plan of education. Would that all this might be avoided

To that, we owe the unnecessary indulgence in spending money; for the most part, to do nothing but evil. To that, we owe the boxes and baskets of indigestion, and the like, that come, in the shape of sweetmeats and nuts; to nourish selfishness, or to distribute head ache. To that, we owe fine clothes, which are entirely out of place, in every school for children. To that, we owe a train of inconveniences and disadvantages, which it were long to enumerate; but, which these honest words may serve sufficiently to exemplify. To the wise, a word is sufficient.

BREAKING UP, AND VACATION.

It would be a great mistake, in any, to suppose, that our responsibility, for the children, committed to our care, closes with the term. So far from it, the breaking up, and vacation, are seasons of great anxiety. A child has been with us, five months. The discipline of the place has been between him and temptation; between him, it may be said, and himself. He has got through the term well. He is to go home. His parent or guardian, instead of coming or sending for him, leaves him to his own course. His homeward way lies through a city. He finds acquaintances there. He is tempted to stop for a day or two. He falls into snares. He forms injurious associations. He contracts bad habits. He goes home; nominally, from us, with their evil savour upon him: and we seem to be accountable for them. He comes back to us, and a term is taken up in restoring him to the point, from which he started. We desire attention to this subject. We are perfectly prepared to meet all the liabilities, which we assume. For children *here*, we hold ourselves accountable. We cannot justly be so held, for any more than that. We ought not to be exposed to injuries, where we can have no safeguard.

And this brings us to the subject of vacation. On many accounts, we could often wish there was no such thing. The wish, we know, is vain. But vacations are for *recreation*, not for *dissipation*. Children should come back refreshed for their work; not unfitted for it, and set against it: least of all, with evil tastes and vicious inclinations. Yet, what is the fact? Are not children, in vacation, left, for the most part, "to their own head?" In the case of boys, more especially, do they keep company with whom they will? Are they much upon the road? Are they not sometimes at taverns? Do they not smoke? Do they not drink? Do they not sometimes learn to swear? We ask plain questions. But we are prompted to them by sad experience. We have had the five months' care and pains marred, if not ruined, by the month's indulgence. We invite the attention of parents and guardians, to this matter. If they design to return their children to us, after the vacation, let them

see that they govern themselves by the rules and usages of our discipline. If smoking is forbidden, here, by law, it is, at home, by implication. It certainly is, by common prudence. And, as for drinking, *the boy that drinks at all,* has a hook in his throat, to lead him, he knows not whither.

It may seem, at first sight, that we are stretching our line, somewhat. But, no! We ask no man's children, and no woman's. We are ready to take, extraordinaries excepted, such as are brought to us. But, *only on our own terms.* What these terms are, every body knows. We must hold, that, among other just conclusions, they bind all parents and guardians to see, that children, who are to come back to us, go directly home; and are kept there, as near as may be, to the ways they walk in here. Otherwise, the vacation is at the cost of half a term. And so, a year and a half does scarcely the service of a year. We, by no means, desire, for our own sake, that children, generally, should spend their vacation with us: though we cheerfully consent to it. But, when left *with* us, they must be left *to* us. Visits to the city, visits here, and visits there, must be forborne. Children, in the vacation, at St. Mary's Hall, and Burlington College, are under the same care and keeping, as in the term. Work alone is intermitted. Our experience has been, that health has been promoted, and happiness subserved. Still, other things being equal, and the plain speaking above being regarded, we prefer their being at home.

CHRISTMAS HOLIDAYS.

Nothing could be easier, than to break up, for the Christmas week, at St. Mary's Hall, and Burlington College. Supposing that not more than two out of three, in these great families, were to take advantage of it, we should, at once, be relieved, for the whole period, of the care and nurture of nearly two hundred persons. With many, the week would be ten days; with some, fourteen. The butcher and the baker would be very sure to feel it. But what would be the influence on the great

work, *for which, we are?* What with the marring of December, in the anticipation, and of January, in the recovery, it would cost well nigh two months: which, where there are three hundred, to gain or lose, would make, say, fifty years. Nothing is mentioned here of the cost, to parents and children, in coming and going; or of the dull heads, sick stomachs, and sad hearts, mumps, and measles, and whooping-cough, which are sure to come back upon us.

But the stand we have heretofore taken has had its effect. "Breaking up" will scarcely find an advocate. The claim is individual. One begs for a son; another, for a daughter. It is an immemorial usage. It is an old promise. It is this, or it is that. We are parents, and respect these feelings; and, what is more, we *feel* them. But, we are honest, and bent on being faithful, men; and we are engaged in a great work, and charged with a momentous trust. And we must, therefore, say, to our dear friends, whoever they may be, your claim, to take your children home, at Christmas, though it be but for one day, and that, by one in ten, is a destructive claim, and cannot be conceded. It inevitably unsettles your own children, who go. It as inevitably unsettles the other children, who do not. It brings in grudgings, and repinings, and feelings of hardship, and suspicions of partiality. It puts us in a false position; and adds the half ounce, to our burden, which we cannot carry. We have no right, where, at the most, a feeling can be urged, to make a sacrifice of principle, and to be derelicts of duty. Therefore, the notice, appended to the monthly report, for November, that the duties of St. Mary's Hall and Burlington College will be intermitted only on Christmas Day, and on New Year's Day; and that no leave of absence, for either, can possibly be granted. And, therefore, the statement now made—with the suggestion of, what, we trust, will be sufficient reasons—that children, so withdrawn, terminate their connection here.

We, too, might urge, and, with as much of earnestness as truth, the plea of feeling. We take your children to our hearths, and to our hearts. We have prepared for them a Christian home. They come to us, as to a father and a mother. We

know, and make, no difference, between yours and ours. A Christian Bishop, with his Christian Priests, and Christian People, we have *our* CHRISTMAS, too; and we must have our children keep it with us. We have no notion to be theirs, for work, and not for play; for fasts, and not for feasts; for Lent, and not for Christmas. They, that come to us, must winter it, as well as summer it. They must be ours for indulgence, as well as for restraint; for diversion, as for discipline; for holidays, and for holy days. Otherwise, we are of little use to them. We cannot serve them. We had rather be without them. The edict is "vermilion."

"SPENDING-MONEY."

This is a bad name, for a worse thing. It is extravagance, in embryo. The rule, at St. Mary's Hall, and at Burlington College, is express, that all money for the use of children, be left with the residing Heads. The uniform advice is, leave the least possible amount; except for clothing and other actual expenses. The practice is, that many parents disregard it. This makes wastefulness in their own children, and discontent in others: and, ten to one, these same people will turn round, and complain of our expensiveness. Follow our rules, in the spirit, and the letter, and there will be none. Children have, daily, all that they need, for health and reasonable enjoyment. There is but one table, for Heads, assistants, and pupils. It is sufficient in quantity, and in quality. The trick of buying cakes and candy, and the like, is, in the first place, vulgar, and, in the second, vicious. It costs more in head-ache, in one term, (to speak of no other aches,) than all things besides. It subordinates the intellectual to the animal. It keeps children, babies, that should be men and women. It deranges the house. It breeds discontent. It leads to selfish ways, and sensual feelings, and gluttonous propensities. It is all wrong. We must insist upon it, that all money, for the use of children, be left with the residing Heads; and, that their judgment be relied on.

mainly, as to the amount. We should be glad to have done with *spending-money*, so called: being, as we hold, the poorest possible mode of spending money. We invite the appropriation of the sums, that will thus be saved, to objects which subserve the cause of Christian Education. Let the child devote, what would otherwise be worse than wasted, to the good of men, and the glory of God. How many poor children are without instruction! To how many souls, for which Christ died, is His Gospel, in His Church, unknown! What moral darkness to be lighted! What hunger of the soul to be fed! What spiritual thirst, that might be quenched! "Whosoever shall give to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily, I say unto you, he shall in no wise lose his reward."

DRESS.

The question is often asked, whether an uniform dress is adopted, at St. Mary's Hall, and Burlington College. In the latter, to a certain extent. The members of the Junior, Middle, and Senior Classes, wear the Academic gown and cap. Those of the Sixth Form, the cap. Beyond this, there is no regulation. At St. Mary's Hall, there is no specific requirement on the subject. In both, as Christian institutions, simplicity and moderation are expected to prevail. The law of female dress is beautifully set forth by the Apostle Peter. "Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." We must admit, with much regret, that the Apostle's precept is not sufficiently regarded among us. Parents indulge their daughters too much in the love of dress. And daughters are but too well disposed to use the indulgence. We desire attention to this subject. We wish to see among our daughters, no expensive dresses, no fantastic finery, no tricks

of the ball room, or of the theatre. Let them be clothed simply and neatly. Let jewellery be left at home. There is here neither time nor opportunity for the display of trinkets. All come, to study, and to pray. In the School-room, and in the Chapel, these things are out of place. For the rest, freedom, comfort, and a simple taste, should rule. All beyond, is a temptation to vanity, in them that have; and to envy, in them that have not. "I will, therefore," says the Apostle Paul, "that the women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works." How eminently becoming, in young women, and in children! Especially, in a household of the Church! That there be nothing to distinguish between the temporal condition of them, who kneel at the same altar, as sisters of the Cross! That what might else be wasted, in mere vanity and pomp, be laid upon that altar, for the service of the Cross! Like that fair penitent, who broke the box of alabaster, and poured out the costly spikenard on the feet of Jesus, till the house was filled with the odour of the ointment.

ADVANTAGES OF BURLINGTON COLLEGE.

It is claimed for Burlington College, that it has peculiar advantages, in its plan, in its relations, and in its position.

Among the advantages of its *plan*, the first and foremost to be stated, is, that it is an actual family. It furnishes to every boy a home. The domestic feelings are fed and cherished. He is, as it were, with parents and brethren. He has a father and a mother. He has elder brothers and younger brothers. They live together as one household. One roof. One hearth. One board. One holy altar. Their studies are together. Their meals are together. Their sports are together. Their devotions are together. In health, they have the sympathy of enjoyment. In sickness, the sympathy of interest. They are partners, at their work. They are partners, at their play. It comes

from this, that there is neither occasion, nor inclination to interfere with that fundamental rule of discipline: "No student ever leaves the College grounds, without a Teacher." Why should he? He has every thing at home. In this way, discipline becomes domestic, rather than scholastic. The law of love has play, and sways the heart. Habits of order are established. Habits of courtesy prevail. There is mutual respect, mutual consideration, mutual confidence, and mutual affection. This is not what might be; but what is, and will be. The strength of the conviction lies in this, that the domestic interest is imbued and identified with the religious. It is a house of prayer. God's Word is daily read in it, according to the order of His Church. Every child takes an interest in the service, because there is a part of it for every child. And, what visiters continually observe, describes the case, while it accounts for it, "they seem so hearty in their worship!" Making every thing, in House and School, a matter of principle, and enforcing all with words and ways of love, there are no small things, whose disregard induces, first, disorder, then disobedience, then misrule. The religious influence, which pervades the house, is like the atmospheric pressure, to keep all things in their places; and all, without being felt. The notion, that the Teacher and the Scholar occupy antagonistic positions, can have no place here. It is the habit of the house, to work, and to do right. The novice, or the ill-disposed, goes, as the current sets; and finds the best, the easiest, way. From morning to night, all works along upon a plan, which no one hears of, or can see, but in its issues. In the hours of work, there is a hum, as of a bee-hive. And the merry laugh, that wakes the echoes, in the hours of recreation, is vocal with delight.

It is a great advantage, resulting from the *relations* of Burlington College, that it is a portion of a whole. It is not an isolated thing. It is a part and parcel of the Church. It opens its doors to receive children, from the Nursery, from the Sunday School, from the Primary School; and it proposes to retain them, till their course of instruction, at School and College, is completed, and they are prepared to enter on the business of life:

or, if their hearts are touched, to give themselves to God, in the work of the Ministry, to prepare them, with His grace, for holy orders, and set them at their sacred work. There will thus be here a large and various community: the Bishop and his family; the resident Head, and Teachers of the College, and their families; Priests and Deacons, in residence, and at work, in various ways; Candidates for Orders; the College Classes; the Preparatory Forms, embracing every age and circumstance of boyhood: and, while each maintains his several place, and does his several work, all will be kept together, at a common hearth, and by a common board, with common prayers. It is so, that God has set men, in the world. It is so, that children can best be kept, and trained, and fitted, for their several places, in the world. It is the way of nature, sanctified by grace. It will avoid, as far as may be, the disruption of natural relations. It will maintain, while it shall purify, the social principle. It will preserve the feelings and interests of home. It will keep the children of its sacred trust—so far as human efforts can secure this end—"by grace, through faith, unto salvation."

In the *position* of Burlington College, there are many singular advantages. *Nothing can be more beautiful.* In addition to the unrivalled charms of nature, which it combines, it is surrounded by the highest cultivation. The mind drinks beauty, through the eye, at every turn. *Nothing can be more healthful.* In three families, containing nearly two hundred and fifty persons, there was actually no sickness, through the summer. And this is the habit of the locality. *Nothing can be more accessible.* Many times, in every day, there is access, by river and by railroad, to New York, and to Philadelphia; and, through them, to all the world. At the same time, *nothing can be more secluded.* It is the very picture of serene seclusion; and the atmosphere itself invites to thoughtfulness, and is instinct with peace. Plato might have chosen it for his Academy; and Milton would have borrowed something from it, for *Il Penseroso.*

COURSE OF STUDY AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, is of a marked character, and deserves a careful consideration. It has been drawn up advisedly, and well and duly weighed. It aims to furnish, to those who follow it throughout, a solid and complete foundation for the pursuits of after-life. A College course, for the most part, runs its round, in four years. Considering how few boys enter the Freshman year, it may be set down at three. Then, consider, in how many cases it is found necessary to re-revive, if not to obtain, the very elements of Greek, within that period; not to speak of deficiencies in English, in Latin, and in Mathematics, and you reduce the circuit to two years. How small a circle, for a liberal education! How short a time, to form the habits of the scholar, and the man! Nothing has here been deducted for time lost, through diversities of elementary training, and in being acclimated. To secure to ourselves, for these great uses, "ample room and verge enough," we sweep a circle of nine years. We would that every boy, that comes to us, might begin at the beginning. We trust that it will gradually come to that. We must do what we can, to meet the cases, where it is not so, by a rigid determination, to admit no boy, upon a step, on which he cannot stand, with firmness, and with confidence. It would be long, and hard, to say, what serious trouble this determination has already cost us. The deficiencies, in nearly all the boys that come to us, are most deplorable. To have been reading Homer, without the ability to conjugate one verb throughout, is but the simpleton's sample —a brick for the house. By taking in nine years, we get abundant sea-room. We can begin at the beginning; and go on, stage after stage, layer upon layer, until the whole is consummated. This is not all. Greek and Latin, do not make up an education. Greek and Latin, with Mathematics, do not make up an education. It is a large word, that education. It is akin, as near as may be, with development. What would be thought of legs developed, with no arms? Or arms developed, and no legs? All ear? All eye? All nose? It is so with partial edu-

cation. It makes one-sided minds. Or, no sided. When God meant they should be many-sided. Or, rather, that completest thing, a rounded orb. We hold, that the critical study of the Latin and Greek languages, is indispensable to high intellectual discipline. We hold, not only, that the noblest models of the mind are in those languages: but that the fullest, the most thorough, the most accurate and polished, training of the taste and judgment, of the reasoning faculties, and of the imagination, can only thus be had. We therefore make them leaders, in our course.

We do this, at no expense of the exactest sciences. We hold, that Mathematical studies, apart from the infinite varieties in their practical application, are indispensable to the true balance of the mind; the just and constant equipoise and equilibrium of its faculties. We require the strictest course of training in Arithmetic, in Algebra, in Geometry; with their innumerable adaptations to Trigonometry, as applied to Surveying, to Navigation, to Engineering, to Conics, and to Spherics.

In these two departments, the body of our course consists. Without them, nothing is done for education. But education is far from being complete, when they are done. The whole exhaustless world, of what are called the Natural Sciences, remains untasted and untouched. There is still the taste for beauty, to be drawn out, and quickened. The adaptation of the great Christian law of love, to all the social and civil relations of the race must be regarded. The science of Government, and the deductions of experience, must be considered, in their application to national interests and the national progress. And, as the world is wide; its living tongue, various in dialects; and every day draws more together the nations of the earth, in commerce, in letters, in science, in art—in one word, in whatever is, and makes, humanity—we give the leading languages of Europe, the French, the Italian, the German, the Spanish, their due place, side by side, with our own English. This will appear, to those wbo have not seen its working, as it did to learned and excellent Mr. Macculloch, too much of a good thing. But, when they take the course in hand, and see how it begins at the be-

ginning; and how it grows by degrees; and how one thing falls in after another; and how the snowball grows, in rolling: especially, when they have seen its admirable working, as in the Junior Class, who—besides diligent attention to their Mathematical and English Studies, including Elocution, Composition, and Criticism—are, at this time, reading, and reading thoroughly, the Orestes of Euripides; the Letters of Cicero; the Jerusalem Delivered, of Tasso; L'Etourdi, of Moliere; and the Araucana, of Ercilla—they will admit, with him, that the thing is possible, not only; but is done, and well done.

Much of the secret of success, thus far, has been in the faithful application of the "Fundamental Rules of Study," which are appended to the Course. *Subjects are studied, rather than authors.* Thus, the boy gets a practical hold of every branch; and feels that it belongs to a tree, with roots, as with a top. He gets the relations of every thing; and can locate it, as we say, (and have a right to say,) here, in America. *Entire works are read, and not fragments.* Thus, an author is domesticated, as it were, in a boy's mind. He is at home with him. He learns his ways. He drinks his spirit in. Knowing Cicero well, and Homer, he is sure to have much Latin, and more Greek. The Mosaic economy, of Greek Readers, and Græca Minora, and Græca Majora, is but a poor economy. It makes smatterers, not scholars. We reject it altogether. *None of the studies are optional, except those of "the Extraordinary Course."* We do not believe that boys or girls know how to educate themselves. If they did, there would be no need of parents or of teachers; and, so, great saving of trouble and expense. For the children, who come to us, we must choose. They must study what we set down for them. With a single exception. Those who fill up the measure of the regular Course, to the full, are permitted, as "the reward of merit," to pursue, at their desire, the whole, or any part, of "the Extraordinary Course;" the contents of which are as attractive as they are important. *No Student is advanced to a higher Form or Class, until he has completed the studies of those below it.* This is as fair and honest, as it is expedient and wise. Without it, all professions, to educate, are a deception. The ne-

glect of it is the burden of Teachers, the discouragement of Scholars, the destruction of Scholarship. It requires some firmness to maintain it, at the first. But it soon commends itself to children, as *the truth;* and, to the truth, they always yield. Of course, it follows, that when a Student ceases to keep up with his Class or Form, he drops into the next below it; and so, down! *At the end of every division of a work or subject, the whole portion finished is rapidly revised, before proceeding further. The previous lesson is always briefly revised, before taking up that of the day.* This is of great importance. It keeps all fresh. And, if a portion has been left imperfect, in the advance, it is brought fully up, in the revise. What is called, "going over" a book, is crowded out by this good habit; and going *through* is substituted. These last two are GOLDEN RULES. *Lessons in the languages, in the revise, are translated, and not construed.* The new lesson is construed. Word by word is analyzed. The relations of all, and the reason for every thing, clearly made out. It is a literal, and thoroughly grammatical, exercise. In the revise, on the following day, the lesson is translated, freely, and with as much of elegance as the boy can furnish. Idiomatic phrases are always rendered by the corresponding idioms. The construing ensures accuracy. The *translation* allows of ease and grace. The fair result of both is real, manageable, scholarship. Finally—among our fundamentals of study; but though last, far from being least—*the editions of the Classics employed are without notes*, ordo, *or translations.* This speaks for itself. The student grasps the naked author; and must master him, or fall. Our swimmers use no corks. The editions of the Classics are those of Tauchnitz, at Leipsic.

A mere mention, of a few points, in the Course of Study, which are eminently practical, must close this notice. English is kept ever foremost. We hold, that to write and speak English fluently, and well, is the highest aim of all instruction. Hence, in the Third Form, "English," begins; from "Writing from Dictation," at first: and goes on, from that point, to the end. In the Junior, or first College, year, they go to the President; and are thoroughly drilled and examined by him, during the remain-

der of the Course, in a weekly exercise, in Elocution, Composition, and Criticism, and Extemporaneous Discussion. The shrewd observer will not fail to notice the bearing, on this great end, of items, in the Course, like those which follow: "English Grammar, and elements of Anglo Saxon;" "Sources of the English Language;" "Comparative Grammar;" "Principles of English Verse;" "Analysis of Shakspeare." The Histories of Ancient and Modern Literature, and of Philosophy; Comparative History; the Philosophy of History; Constitutional Law; Physiology and Architecture, are provisions in the Course, which will, on different accounts, strike different minds. They are essential, in our judgment, to the completeness of the circle. While provision, for beginning, at the very beginning, with small boys, in Reading and Writing, has been made, the Course provides for Drawing, in all its branches; and, in "the Extraordinary Course," there is provision for Painting. Sacred Vocal Music, as the habit of the house, is taught to all; while, in the "Extraordinary Course," for those who win it, (and whom it, therefore, will not hinder in the more essential things,) there is a place for "Instrumental Music," also.

But, the crown of all our work, is, in the large infusion, into our whole Course, of Christian instruction. It begins, with the First Form, in "the Catechism, and Collects, and Scriptural Lessons," and it runs through every year; until, in the Senior Class, it attains to the reading of the Hebrew and Greek Scriptures, and the Apostolic Fathers, with a fair knowledge of Church History, and of Christian Doctrine, as set forth in Bishop Pearson's great work, on the Creed. It is our purpose, as our prayer, that every graduate of Burlington College, who does not take a portion of the sacred ministry, shall go out, a well instructed Layman; "ready to give, to every one that asketh, a reason of the hope" that is in him: and qualified for that place, in the Councils of the Church, to which, in due time, he may be called. The highest aim of Burlington College is, that it be, for Laymen, and, for Clergymen, A Nursery of the Church.

THE DISCIPLINE AT BURLINGTON COLLEGE.

What has been said, of the Course of Study at Burlington College, is not less true of the Discipline: it "is of a marked character, and deserves a careful consideration." It has been well weighed; and most deliberately and advisedly, adopted. It is the development of one idea. *Burlington College is a Christian Family.* From this, all springs. To this, all is referred. It is a simple, obvious, natural, test. It is what God Himself has taught. It is what God Himself will bless. It is so, that He has provided for the perpetuation of the race. It is so, that He has constituted civil government. It is so, that He has given order for the care of souls. What is good, as the model for the State; what is adopted, as the frame and order of the Church; cannot fail to be good, in that which partakes of both, and is to subserve both, the Christian School. What analogy suggests, experience most abundantly confirms. The trial has been made, for eleven years, in a kindred institution, and with entire success. And, thus far, its working, at the College, equals every expectation. Adhering firmly to it, and acting constantly upon it, it keeps all in their several places. It appeals, in all, to the instincts of nature, and the charities of home. It approves itself to all, as natural and real; as of God, and for humanity. *In this way, artificial distinctions are done away with.* Some are older than others; some have made greater progress: but the difference between them, is but that of brothers, in the same house. A community of interest and feeling is kept up. It is a brotherhood, and all is brotherly. *It gets rid of dangerous immunities.* Places and things are common. The parental supervision can go every where. Evils are so prevented, which no skill could remedy, no force restrain. *It gives no place for the traditionary conflict between the teachers and the taught.* A common home, a common board, common prayers, mutual interests, mutual trials, mutual enjoyments, break up the tendencies to separation; and blend all hearts, in cordial coalescence. And it is beautiful to see, now that the habit has been formed, how soon a new boy falls into the ways, and gets in time and tune. *The*

family feeling being established, the appeals, and agencies, and influences, of which a family admits, become available. The boy feels, that he lives in the parental eye, and has a place in the parental heart. A word in season can be dropped. A playful hint has place. A look will tell. Thus, evils are forestalled. Prevention takes the place of punishment. An unanimous acquiescence has been yielded, and harmony becomes habitual. *A discipline, in this way, is secured, which would otherwise be quite impossible.* The constant presence of a Teacher becomes a thing of course, and is not felt: or is felt, as a protection and security. The conflict, between "town and gown," is thus avoided. The natural disposition, to charge all mischief and disorder, upon Students, is so thwarted. The stream of College life flows out, and on; but never mingles, and is so preserved in its integrity. And street brawls, and nightly irregularities, and drunkenness, and debauchery, in every form, become simple impossibilities. The nuisance of tobacco is abated. The peril of gunpowder is exploded. The use of books is regulated. The abuse of newspapers is prevented. The evils of promiscuous correspondence are avoided. The disaster of debt may be defied. And extravagant expenditure, if parents would be only frank and faithful, might become impracticable. What an exclusion of disturbing forces! What a seclusion from corrupting influences! What a concentration upon a single point! What unity! What security! What opportunity!

It will be said, that it cannot be maintained. Then, the enterprize will certainly be abandoned. But, why not? There are eighty[1] boys, or nearly, now in hand. Suppose that one in ten be found, after fair trial, and long patience, quite impracticable. The doors all open, to go out, as well as to come in. The parent is informed, that his child will not fall into our ways; and so cannot remain with us. There will still be seventy-two. And these, if needful, may again be decimated. There need be no fear, that a good School will want Scholars. Only let pa-

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[1] Now one hundred and twenty-five.

rents know, and children feel, that things are settled, and will yield to no one; and the point is gained. The only difficulty will be, to take in all that offer. The fear of man, in these respects, has become the snare of many a School. The great rule is, BE BOLD! When the practicability of the enterprize has been proved, *the objection will be, that boys, so treated, never will be manly.* The true word would be, *ruffianly.* And this is granted. But, it needs no argument, to show, that manliness is at no odds with gentleness. That bullies are never brave. That polish takes nothing from power. That the weapon, to be trusted most, for keenness, or for strength, is the Damascus blade.

RELIGIOUS TRAINING AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, and the Discipline, have successively been treated. It remains, to speak of that, without which, all the rest were vain; its Religious influences and instructions: in one word, its Religious Training. When one taught, in fewest words, "Knowledge is Power;" he taught the truth, but not "the whole truth." There remains the question, to be asked, and answered, *power, to do what?* A wiser than Bacon has reminded us, that "knowledge puffeth up; it is love that edifieth."

It never was intended that any should mistake the complexion of Burlington College. The trumpet, there, gives no uncertain sound. By the terms of the Charter, the Trustees, forever, are to be members of the Church. The Bishop is, by his office, the Head of the Institution. The Seal presents that loveliest action of the Saviour's life, His blessing upon little children. The motto is, in His own gracious words: "of such is the kingdom of heaven." The Morning and Evening Prayer is daily said; and, when the Chapel of the Child Jesus is completed, the Holy Communion, as in the Chapel of the Holy Innocents, at St. Mary's Hall, will be administered on all Holy Days. In the

fullest sense, in which the words can be employed, Burlington College is a Religious Institution. It is so, as, in its original conception and devotion, to the glory of God, in the salvation of souls; so, in the course of Religious Instruction, and in the provisions for Religious Influence. Of these, in their order.

The Course of Study, at Burlington College, is framed, on the conviction, that man has a religious nature. Christianity comes into it, as a part and parcel of it: an essence, not an accident: a constant, not an occasional, quantity; the leaven, by which all the lump is to be leavened. Hence, the first column, in the Course of Study, is headed, "Religious Instruction." And, from the day, the boy, of seven, or eight, or nine, or of whatsoever age, is admitted to the First Form, beginning with the "Catechism and Collects," and "Scriptural Lessons," adapted to his capacity, he goes steadily on, instructed, every week, as statedly and constantly, as in the other portions of the Course, until he has compared the Catechism with Scripture, and proved it by it; compared the Collects and the Daily Service, and the Baptismal and Communion Services, and the Creeds, and the Articles, with Scripture, and proved them by it; been made familiar with the Old Testament History, and the New Testament History, and the History of the Church, from the Apostles' days, to these: made a study of Sacred Antiquities, both Jewish and Christian; traced up the Prayer Book, to its sources; become familiar with the Old Scriptures, as well as the New, in their original languages, together with the Septuagint version of the former; read the Apostolic Fathers, with Cyprian, and others, of the first four ages of the Church; and weighed, and thoroughly digested, in the last two years of his Collegiate Course, those greatest trophies of the consecrated intellect of the Church of England, Bishop Butler's Analogy, and Bishop Pearson on the Creed. The Theory, on which Burlington College is established, is, that Laymen are to be instructed in the faith, and know its grounds and reasons, as well as Clergymen; and, that every one, that calls himself a Christian, should be able "to give, to every one that asketh, a reason of the hope that is in him." Auxiliary to this, the higher Classes (the four

highest, under the weekly supervision of the President) are exercised, in making abstracts of the Morning Sermon, on the Lord's Day; in Sacred Narratives and Biographies, derived from Holy Scripture; and, in statements of the origin, the progress, and the bearing, of the more ancient portions of the Prayer Book. It may be said, without a question, that the graduates of Burlington College will all be well instructed lay divines. A result, which the Church has always contemplated, from the time that St. Luke addressed his Gospel, and his Apostolic History, to the "most excellent Theophilus." A result, which has been the glory of our mother Church of England; and her bulwark, under God, against the arts of Papal Rome, in men like Hale, and Farrar, and Evelyn, and Stevens, and Thornton, and Inglis, and Southey, and Wordsworth, and the Coleridges. A result, essential to the integrity of this Church; where the Laity come into all its councils, even the highest, to consult with Bishops, and with Priests, about the Faith, the Worship, and the Discipline.

Nor is our sole, or chief, reliance on instruction, merely. Religious influences are constantly applied, with humble trust in God, to guide and bless them. The day begins with prayer, the Morning Service of the Church. The School is opened with the Word for the Day—a sentence, selected for daily meditation, in the house, throughout the day—the Lord's Prayer, and an appropriate Collect. At noon, on Wednesday and Friday—to be daily, when the Chapel is completed—there is a Voluntary Service, of ten minutes; being so much yielded, by whoever will, from the meridian recreation. The day is closed with prayer, the Evening Service of the Church. At rising, and at retiring, there is a special time for private devotions; when there is perfect silence, in all the dormitories. The resident Head of the Institution, a Priest of the Church, has constant intercourse with every boy, as the occasion serves. The boys are all instructed by him, in the Catechism; and are all considered as in training for Confirmation, or the Holy Communion, until admitted to that Sacrament. On Sunday, all attend the Parish Church, of which the President is Rector; and, on Sunday evenings, he

himself delivers, in the Chapel, a course of Lectures on the Christian Morals, as the rule of daily life, being a development and application of the Church Catechism. In a word, Burlington College, and St. Mary's Hall, are Christian Homes: the Bishop is the father; the Head Master, as residing head, *in loco parentis;* the Matron is a mother; the Teachers, all as elder brothers; the boys, as sons. The simple rules, that govern all, these texts of Holy Scripture: "Train up a child, in the way he should go; and, when he is old, he will not depart from it;" and, again, "Bring them up in the nurture and admonition of the Lord;" and, again, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven;" and, again, "Feed My Lambs."

COUNSELS FOR TEACHERS.

I.

The Catechism, in explaining the Commandments, classes "teachers," with "spiritual pastors and masters," and puts all under the protection of "the first commandment with promise." "Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." This is very significant. It shows, that the teacher is in the place of a parent; that the office of a teacher is pastoral; that it has "exceeding great and precious promises," for its encouragement: as, in Daniel, (xii. 3,) where the margin reads, "They that be *teachers*, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever." Let every teacher think of these things; and ever strive to realize the weight and tenderness of a relation, which combines the parent with the pastor. Parental interest, parental tenderness, parental patience; pastoral watchfulness, pastoral diligence, pastoral faithfulness.

II.

Children are tender in their nature. It is the petulance and impatience of parents, that hardens them: and teachers too often complete, by petulance, what parents have begun. A child is a tender thing.

III.

It should always be presumed, with children, that they tell the truth. To suggest that they do not, is to help them to a lie. They think, that if it were so bad a thing, you never would presume it.

IV.

From want of sympathy with children, much power with them is lost. You traverse a different plane from theirs, and never meet.

V.

That is well, which is said of Agricola, by Tacitus, "Scire omnia, non noscere:" he saw every thing; but *did not let on*. This is great, in managing children.

VI.

Teachers under-estimate their influence with children. In this way, they commonly lose much of it. A child is instinctively disposed to look up to a teacher, with great reverence. Inconsistencies weaken it. By unfaithfulness, it is lost.

VII.

Every thing is great, where there are children; a word, a gesture, a look. All tell. As, in the homœopathic practice, to wash the hands with scented soap, they say, will counteract the medicine.

VIII.

Nothing is more incumbent on teachers than perfect punctuality. To be late, one minute, is to lose five. To lose a lesson, is to unsettle a week. Children are ready enough to "run for luck." They count upon a teacher's failures; and turn them into claims. At the same time, none are so severe in their construction of uncertainty, in teachers, as those who take advantage of it. It is with children, as with servants; none are such tasking masters.

IX.

Manner is much, with all, but most with teachers. Children *live* with them several years. They *catch* their ways. Postures, changes of countenance, tones of voice, minutest matters, are taken and transmitted; and go down, through generations. Teachers should think of these things. Carelessness in dress, carelessness in language, carelessness in position, carelessness in carriage, are all noticed; often imitated; always ridiculed. Teachers should have no tricks.

X.

There is great need of prayer, for teachers. Parents should pray for them. Their scholars should pray for them. They should pray for themselves, and for their scholars. This is well for them to do, which the son of Sirach says of Physicians: "they shall also pray unto the Lord, that He would prosper that which they give for ease, and remedy, to prolong life." When teachers lament small progress with their children, may it not be, as St. James saith, "Ye have not, because ye ask not?" Pastors and teachers, beyond all others, should be "instant in prayer."

XI.

Few things are so important in life, as a just estimate of the value of time. Every thing in a course of education should promote its attainment. It will be learned or unlearned, *practically*, every day. If a teacher is in his place, at the minute; if he has every scholar in his place; if he has all instruments and apparatus ready, down to the chalk, the pointer, and the black-board-wiper: if he begins at once; if he goes steadily on, without interval or hesitation; if he excludes all other topics but the one before him; if he uses his time up to the last drop: such an one is teaching the true value of time, as no sermon can teach it.

XII.

Gossip is the besetting sin of some good teachers. The thread of their association is *slack-twisted*. It is *apropos* to every thing. Gossiping should be banished from every recitation-room.

XIII.

Nothing can be more radically wrong in education, than the attempt at false appearances. It rots the heart of children, and makes them chronic hypocrites. And it fails of its immediate end. The children know, and tell it. The teacher who has *crammed* his scholars, for an examination—assigning this propo-

sition to one, and that passage in an author to another—is like the silly bird, that hides its head, and thinks that it is not seen.

XIV.

In all good teaching, "*multum, non multa,*" is the rule: *not many things, but much.*

XV.

Teachers must not lose courage, at slow progress. The best things come, little by little. "*Gutta, non vi, sed sæpe cadendo.*"

XVI.

Teachers that *are* teachers, cannot be paid. Alexander's conquests would have been no compensation for Aristotle's instruction. Their name is written in heaven.

"While most among us are *dreaming* about "Christian nurture," and quietly building castles in the air, Bishop Doane is awake, and hard at work. There is an earnestness of zeal, a fearlessness of determination, a disregard of popular whims, a comprehensiveness of plan, a straight forward, undeviating fidelity of execution, in the Bishop's purpose, which, with God's blessing, will not be in vain."

* * * * *

"This pamphlet, of 84 pages, contains Bishop Doane's theory of education; a thorough exposition of the course of instruction and discipline adopted at Burlington College; the course of studies prescribed; Catalogues of Professors and Students; with maxims for teachers, parents and children.

"Bishop Doane has gone to work upon the theory, that, what is worth doing at all, is worth doing well: and this thoroughness he carries into all the little details which, make up the routine of College and Academic life. He overlooks nothing; systematizes every thing; puts the machine in motion; and makes every thing and every body move on, in harmony. We have no doubt of the entire success of Burlington College. We can bear witness to converts to the Bishop's scheme: and this warm confidence, based upon the intuition, that he has hit upon the true, and only true, theory of education."—*Church Review.*

Burlington College:

REGISTER;



SUMMER TERM, MDCCCL.

Burlington:
S. C. ATKINSON, AT THE MISSIONARY PRESS.

MDCCCL.

BURLINGTON COLLEGE.

BOARD OF TRUSTEES.

His Excellency, DANIEL HAINES, Governor of the State; *ex officio*, a Trustee, and President of the Board.

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The Rev. JOHN D. OGILBY, D. D., *Secretary*.

THOMAS MILNOR, Esq., *Treasurer*.

Burlington College has nearly finished its fourth year. Its first class will complete their studies, with September. Its peculiar features have, thus, been fairly tried. The trial has been successful. It will go on, as it has begun. In the amount of study, and in its results; in freedom from disorder, and dissipation, of every kind; in the entire absence of contact, and collision, with those who are without: it challenges the most exact investigation. It was always supposed, that, from its wholesome checks,* and salutary restraints, the plan would fail, with a certain class of boys, and with a certain class of parents. Happily, the class has been found small. The College can afford to do without them. The isolation from external intercourse; the community, in study, and in dormitory; the constant attendance at prayers and recitations, and thoroughness in every duty; the control of books and newspapers; the exclusion of gunpowder, tobacco, and rum; the regulation of spending money;† these, will never be surrendered. Burlington College has cost too much, in more than life, to "bate one jot," upon any of these points. It nails its colours to the mast.

GEORGE W. DOANE.

Riverside, St. Bartholemew's Day, 1850.

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* See the Fundamental Rules of Discipline and of Study; and their exposition, in the Appendix.

† This rule is to be still more rigidly enforced. It is the key to all the rest.

FUNDAMENTAL RULES OF DISCIPLINE.

No Student ever leaves the College grounds, without a Teacher.

No tobacco or gunpowder permitted on the premises.

No books of any kind to be in the possession of the Students, except the Bible and Prayer Book; unless by the express permission of the President.

No newspapers received at the College, except for the Library; which is under the direction of the President.

No correspondence permitted, except under cover, to and from, parents and guardians.

No debts of any kind, to be contracted by, or for, the Students.

☞All money, for the use of the Students, to be under the direction of the President.

Burlington College is complete, in all its parts and properties; with competent teachers, in every department, and a sufficient apparatus. Provision is made for the most thorough instruction, in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting and Music. Sacred Music receives especial attention. The boys, with their resident Instructors, constitute a Christian Household; enjoying, at once, the parental and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing, in it, is faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys are constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."

The charge for each term, of five months—begininng on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—is one hundred and fifty dollars; payable, always, in advance. Pupils will be received, at any time of the year, but not for a period less than one term. There is no additional charge; except for Books, Sheet Music, and Drawing Materials. Boys who remain, during the vacations, which are the months of April and October, are charged fifteen dollars, for each. No absence from the College, in term time, is permitted.*

Applications to be made to the Right Rev. George W. Doane, D.D., LL.D., President; or to the Rev. J. W. Bradin, A. M., Rector, Burlington, New Jersey.

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* Parents must not expect their children to go home, but on the strictest necessity. And, then, permission to return will be optional with the government.

Burlington College:

SUMMER TERM, 1850.

The Rt. Rev. George W. Doane, D.D., LL.D., President.
The Rev. James W. Bradin, A.M., Rector.
Mrs. Sarah E. Clarke, Matron.
Eliza Allison, Assistant "
Sarah Hartshorne, " "
The Rev. Marcus F. Hyde, A.M., Professor of Ancient Languages.
Jacob H. Zehner, A.M., Professor of Mathematics.
The Rev. Jesse A. Spencer, A. M., Professor Designate of Latin and the Oriental Languages.
Charles S. Gauntt, M.D., Instructor in Chemistry.
Frank Wills, Lecturer on Architecture.
The Rev. Adolph Frost, A.M., Librarian, and Registrar.
A. Paladini, Teacher of Italian and Spanish.
C. Baquet, LL.D., Teacher of French and Book Keeping.
Timothy G. Mitchell, A.B., Assistant Classical Teacher.
Dr. E. R. Schmidt, Teacher of German.
A. B. Engstrom, Drawing Master.
George W. Hewitt, Music Master.
George A. Crooke, A.M., Assistant Teacher.
John Trimble, " "
Edward P. Wright, " "
Lawrence Kellett, " "
Cadwalader La Maria, " "
Charles H. Shears, " "
The Rev. S. Chipman Thrall, " "
William Fife, Writing Master.

Robert B. Aertsen, Financial Agent.

SENIOR CLASS.

George Hobart Doane,	*Burlington, N. J.*
William Croswell Doane,	" "
George Macculloch Miller,	*Morristown, N. J.*

MIDDLE CLASS.

Hobart Chetwood,	*Elizabethtown, N. J.*
Frederic Augustus Clarke,	" "
George Henry Clay,	*Pottstown, Pa.*
William Tilghman Johnston,	*Princess Ann, Md.*
Joseph Shepherd Mayers,	*Barbadoes, West Indies.*
Christopher Wolf Smith,	*Newark, N. J.*
Sheldon Hanford Smith.	" "

JUNIOR CLASS.

William C. Avery,	*Greensborough, Ala.*
Nathaniel B. Boyd,	*Philadelphia.*
J. H. Hobart Breintnall,	*Newark, N. J.*
Francis D. Canfield,	*Morristown, N. J.*
George B. L. Clay,	*Philadelphia.*
George W. Garthwaite,	*Newark, N. J.*
Reginald H. Hall,	*Carlisle, Pa.*
Richard S. Jenkins,	*Lancaster, Pa.*
Devereux Klapp,	*Philadelphia.*
Henry Laurens,	*Charleston, S. C.*
Charles Willing Littell,	*Germantown, Pa.*
Warren Livingston,	*New Brunswick, N. J.*
John H. McIntosh,	*Mandarin, East Florida.*
Lindley H. Miller,	*Morristown, N. J.*
Walter A. Mitchell,	*Bordentown, N. J.*
George C. M. Mumford,	*New York.*
Dayton Ogden,	*Paterson, N. J.*

Thomas W. Ryall,	*Freehold, N. J.*
James A. Upjohn,	*Brooklyn, N. Y.*
William J. Waterman,	*Binghamton, N. Y.*

SIXTH FORM.

William H. Bailey,	*Charleston, S. C.*
Isaac P. Brewer,	*Haddonfield, N. J.*
Gideon J. Burton,	*Philadelphia.*
C. Harrison Condit,	*Newark, N. J.*
Jeremiah C. Garthwaite, jr.,	" "
C. Gilbert Hannah,	*Salem, N. J.*
Arthur Johnes,	*London, England.*
John Lathrop,	*Boston, Mass.*

FIFTH FORM.

Henry O. Clagett,	*Leesburg, Va.*
Samuel D. Faitoute,	*New York.*
Peter V. Finch,	*Shrewsbury, N. J.*
John Potter,	*Princeton, N. J.*
Isaac G. Reed,	*Philadelphia.*
Philip J. Ryall,	*Freehold, N. J.*
Cyrus F. Smith,	*Brighton, Mass.*
Thomas Steele,	*Hudson, N. Y.*
William Vanderpool,	*Newark, N. J.*

John Edwards Bailey,	*Charleston, S. C.*
Francisco D. Baquet,	*Burlington, N. J.*
Camille Baquet,	" "
Henry Beatty,	*Bristol, Pa.*
Lloyd W. Bickley,	*Tacony,* "
Henry Bleecker,	*Albany, N. Y.*
John L. Cadwalader,	*Trenton, N. J.*
Legrand Capers,	*Brooklyn, N. Y.*
R. Welby Carter,	*Upperville, Loudon Co., Va.*

William B. Clagett,	*Leesburg, Va.*
Moses P. Clark,	*Rahway, N. J.*
Hugh L. M. Clarke,	*Burlington, N. J.*
George Clinch,	*Jeffersonton, Geo.*
Walter Congdon,	*Burlington, N. J.*
Thomas F. Coryell,	" "
John Cowman,	*Hyde Park, N. Y.*
George N. Cutter,	*Red Bank, N. J.*
James Devereux, jr.,	*Philadelphia.*
George M. Dorrance,	*Bristol, Pa.*
Henry G. Dulany,	*Upperville, Loudon Co. Va.*
Willoughby R. Egner,	*Philadelphia.*
Frederic Engle,	*Burlington, N. J.*
Frederic S. Faitoute,	*Newark,* "
George W. Farquhar,	*Philadelphia.*
Halsted S. Ford,	*Morristown, N. Y.*
Hamilton J. Glentworth,	*New York.*
George W. Goodwin,	"
John W. Hallowell,	*Beverly, N. J.*
Samuel Hallowell,	" "
George L. Harrison,	*Philadelphia.*
Edward M. Hartshorne,	*Red Bank, N. J.*
Leslie Haven,	*Burlington, N. J.*
Charles B. Hewitt,	" "
George W. Hewitt,	" "
Edward L. Hewitt,	" "
Allen Huffnagle,	*Bethlehem, Pa.*
Furman M. Hunt,	*Trenton, N. J.*
Laurens H. Ingraham,	*Charleston, S. C.*
Augustus M. King,	*Newark, N. J.*
N. Cogswell Kinney,	*New Brunswick, N. J.*

William M. Lardner,	*Philadelphia.*
John R. Laurens,	*Charleston, S. C.*
George S. Lewis,	*Mobile, Ala.*
Joseph H. McIntosh,	*Mandarin, East Florida.*
Francisco Montalbo,	*Havana, Cuba.*
Juan Antonio Nattes,	" "
Henry Wells Nelson,	*Boston, Mass.*
Arthur Newbold,	*Philadelphia.*
John A. Nichols,	*Newark, N. J.*
Arthur Ogilby,	*New York.*
Adolph F. Ohl,	*Philadelphia.*
Frederick D. Poisson,	*Wilmington, N. C.*
William H. Potter,	*Princeton, N. J.*
James Price,	*Wilmington, Del.*
Joseph Price,	" "
Henry Price,	" "
William G. Price,	" "
Vicente Roderiguez,	*Havana, Cuba.*
N. Bayard Sadler,	*Jacksonville, East Florida.*
Lewis W. Sefton,	*Brooklyn, N. Y.*
Charles H. Spang,	*Pittsburgh, Pa.*
Charles Spencer,	*Burlington, N. J.*
Louis D. Tulane,	*Princeton, N. J.*
Alvos C. Vail,	*Hyde Park, N. Y.*
Beach Vanderpool, jr.,	*Newark, N. J.*
William N. Watmough,	*Burlington, N. J.*
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John L. Willcox,	*Frankford, Pa.*
Arthur L. Willing,	*Philadelphia.*
George D. Winslow,	*Burlington, N. J.*

COURSE OF STUDIES, AT BURLINGTON COLLEGE.

PREPARATORY COURSE.

	Religious Instruction.	Ancient Languages.	Modern Languages.	Mathematics.	History, Geography, Antiquity.	Arts and Sciences.	Extraordinary Course, (as reward of merit.)
First Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar and Elements. Eutropius.	Elements of French.	Arithmetic.	Geography of the American Continent.	Writing. Reading.	
Second Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar, Elements and Exercises. Cornelius Nepos. Greek Grammar and Elements. Xenophon, (Cyropædia.)	Grammar and Elements of French.	Arithmetic.	Geography of Europe.	Writing. Reading. Sacred Vocal Music.	
Third Form.	Catechism and Collects. Scriptural Lessons.	Cæsar. Virgil, (Eclogues.) Latin Exercises. Latin, by heart. Greek Grammar and Elements. Xenophon, (Cyropædia.)	French Exercises and Translations. English Grammar, and Elements of Anglo Saxon. English Translations from French.	Arithmetic.	Geography of Asia and Africa. History of the United States.	Writing. Reading. Sacred Vocal Music. Writing English from Dictation.	
Fourth Form.	Written Abstracts of Sermons. Catechism, compared with Scripture. Old Testament History.	Virgil, (Æneid.) Latin Prosody and Versification. Latin, by heart. Double Translation, Latin and English. Homer, (Iliad.) Greek Grammar, Exercises and Prosody.	Double Translation, (French & English.) Sources of the English Language. English Poetry, by heart. Spanish Grammar and Prose.	Algebra.	Geography reviewed. History of Great Britain.	Writing. Elocution. Sacred Vocal Music. Writing English. Elements of Drawing.	Ovid, (Metamorphoses.) Lucian, (Dialogues.)
Fifth Form.	Written Abstracts of Sermons. Collects, compared with Scripture. Old Testament History.	Virgil, (Æneid.) Sallust, (Cataline.) Cicero, (in Catalinam.) Homer, (Iliad.) Greek and Latin Prosody and Versification. Latin & Greek, by heart. Double Translation, (Latin and English, Greek and English.)	Double Translation, (French & English.) English Poetry, by heart. Spanish Exercises and Translation.	Algebra. Geometry.	Use of Globes. History of Rome. Ancient Geography. Antiquities of Greece & Rome.	Writing. Sacred Vocal Music. Elocution. Writing English. Elements of Drawing.	Conchology. Virgil, (Georgics.) Homer, (Odyssey.) Instrumental Music.
Sixth Form.	Written Abstracts of Sermons. Daily Service, compared with Scripture. Narratives and Biography from Holy Scripture, in writing. New Testament History.	Cicero, (pro Archia et Marcello, and de Amicitia et Senectute.) Horace, (Odes.) Hesiod. Herodotus. Latin and Greek, by heart. Double Translation, (Greek & English, Latin & English, Latin & French.) Latin and Greek Versification.	Italian Grammar, and Prose. Double Translation, (Spanish & English.) French Composition. English Poetry, by heart.	Geometry.	History of Greece. Ancient Geography. Antiquities of Greece & Rome. Mythology.	Writing. Sacred Vocal Music. Drawing. Elocution. English Recitation. Composition. Comparative Grammar. Book Keeping, in French. Botany.	Livy. Theocritus, Bion, Moschus. Instrumental Music.

COLLEGE COURSE.

Junior Class.	Written Abstracts of Sermons. Baptismal and Communion Services, compared with Scripture. Church History, during the first three Centuries. Sacred Antiquities. History of the Prayer Book.	Terence. Cicero, (Letters.) Pliny, (Letters.) Demosthenes, (Select Orations.) Euripides. Greek Metres & Versif'n. Latin Composition and Versification. Double Transl'n., (Greek & Eng., Greek & Latin, Latin & Spanish, &c). Latin and Greek, by heart. Hebrew Grammar and Elements.	Italian, (Tasso.) Spanish Poetry. Translation of English into French, Spanish and Italian. Spanish Composition.	Geometry. Plane & Spherical Trigonometry.	Comparative History. (Ancient.) History of Greek and Latin Literature.	Writing. Sacred Vocal Music. Elocution. Latin and Greek Recitation. Composition. Extemporaneous Discussion. Rhetoric. Logic. Chemistry. Mineralogy. Physiology.	Select works of the Latin Fathers, of the first four Centuries. Isocrates, Lysias, Isæus. Cicero, (de Oratore.) Longinus. Instrumental Music. Drawing.
Middle Class.	Written Abstracts of Sermons. Creeds and Articles, compared with Scripture. Church History, to the 16th Century. Hebrew Scriptures, and Septuagint version. Cyprian, Unity of the Church. Butler's Analogy.	Tacitus, (Histories, Germany, Agricola.) Horace, (Satires & Epistles.) Sophocles. Æschylus. Latin and Greek Composition, and Versification.	Italian, (Danté.) German Grammar and Prose. Translation of English into French, Spanish and Italian. Italian Composition.	Surveying. Conic Sections.	Comparative History. (Modern.) History of English Literature.	Sacred Vocal Music. Original Elocution, in English. Latin and Greek Recitation. Composition and Criticism. Extemporaneous Discussion. Intellectual Philosophy. Natural Philosophy.	Select works of the Greek Fathers, of the first four Centuries. Thucydides. Instrumental Music. Drawing and Painting. Chemistry applied to Art. Philosophy of Natural History.
Senior Class.	Church History, during, and since, the 16th Century. Hebrew Scriptures. Gospels & Acts, in Greek. Apostolic Fathers. Christian Morals. Pearson on the Creed.	Juvenal. Persius. Cicero, (de Officiis.) Horace, (de Arte Poetica) Xenophon, (Memorabilia.) Plato. Pindar. Latin and Greek Composition and Versification.	Italian (Danté.) German, (Schiller.) Translation of English into French, Spanish, Italian and German. German Composition.	Differential & Integral Calculus. Engineering. Navigation.	Philosophy of History. History of Philosophy. Constitutional Law	Sacred Vocal Music. Original Elocution, in Latin, Greek and English. Extemporaneous Discussion. Principles of English Verse. Astronomy. Architecture; Analysis of Shakspeare.	St. Chrysostom. Cicero, (Tusculan Quæstions.) Aristotle. Instrumental Music. Drawing and Painting. Geology. Political Economy. Laws of Nations.

FUNDAMENTAL RULES OF STUDY.

1. Subjects to be studied, rather than authors:
2. To read entire works, and not fragments.
3. None of the studies to be optional, except those of the "Extraordinary Course."
4. No Student to be advanced to a higher Form or Class, until he has completed the studies of those below it.
5. At the end of every division of a work or subject, the whole portion finished to be rapidly revised, before proceeding further.
6. The previous lesson to be always briefly revised, before taking up that of the day.
7. Lessons in the languages, in the revise, to be translated, and not construed.
8. The editions of the Classics employed, to be without notes, ordo, or translations.

THEOLOGICAL COURSE, AT BURLINGTON COLLEGE.

The Course of Theological Study is in partial operation; and will gradually work itself into completeness. There are now students in Theology connected with the College; while, of the present under-graduates, there are not a few, whose hearts, the Lord hath touched, to desire the service of His altar.

It will be seen, at once, that this portion of the enterprise, throws itself, in simple faith, upon the Church. The Scholastic and Collegiate departments are self-supporting; and furnish the ability, through God's blessing, to support some, who must otherwise remain uneducated. But, of the Theological Students, no compensation can ever be expected. Two, and ultimately, three, Theological Professorships; an ample library; and the means of living, to such students as may not support themselves as Teachers, or otherwise, in connection with the Church work here, are just and necessary demands upon the bounty of Churchmen. Miss Rachel B. Wallace, of Burlington, by her bequest of $2000, to this last named use, has set a noble example. For the rest, the work will be pursued, in the cheerful confidence, that GOD WILL PROVIDE. *The immediate want of the case is necessary text books, and books of most immediate reference.*

It must be understood, from the beginning, that the course, here set down, is to be pursued. In the Theological Department, as in the Collegiate, there is to be no option of studies, and no partial course. In the one, as in the other, full allowance will always be made for equivalent attainments. Acquisition, and not time, will be the measure of advancement.

To such students, as shall complete the course, and, at the end of another year, sustain the prescribed examination, the degree of Bachelor in Divinity will be accessible.

Course of Theological Study.

SUBJECTS.

I. Dogmatic: to teach.
II. Critic: to confirm.
III. Historic: to illustrate and apply.
IV. Homiletic, Liturgic and Pastoral: to use.

i. *Dogmatic:* The Creeds. (Pearson.)
ii. *Critic:* The original text of both Testaments.
iii. *Historic:* Original Documents, with Syllabus, and Lectures.
iv. *Homiletic, Liturgic and Pastoral:* Lectures, with constant practical exercises.

DISTRIBUTION, AS TO TIME.

First Year—1. *Dogmatic:* the Creeds, to the Incarnation.
2. *Critic:* the Pentateuch; St. Matthew, St. Mark, St. Luke.—LXX, in reference.
3. *Historic:* to the birth of Christ.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Second Year—1. *Dogmatic:* the Creeds, as far as the belief in the Holy Ghost, inclusive.
2. *Critic:* the Psalms, Isaiah; St. John, the Acts, Romans, Hebrews.—LXX, in reference.
3. *Historic:* the first four centuries.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Third Year—1. *Dogmatic:* the remainder of the Creeds.
2. *Critic:* Job, Daniel; Gospels in Harmony, remaining Epistles.—LXX, in reference.
3. *Historic:* to the Reformation, inclusive, with its results.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

The Infidel Controversy.
The Episcopal Controversy.
The Liturgical Controversy.
The Sacramental Controversy.
The Romish Controversy.

*** Incidental Controversies, as the Arian, the Pelagian, the Calvinistic, and the like, will be treated, as they occur in the course, dogmatically, critically, and historically.

APPENDIX.

A WORD OR TWO WITH PARENTS.

The care and nurture of more than a thousand children, through the course of more than half a life, would, of course, have much to do with parents, and throw much light upon their ways. The conclusion is, that, in most cases, they themselves need to be educated, in order to the education of their children. The fact is, that the difficulties, in the education of children, lie, commonly, with their parents. Not, from want of intention. Not, from want of generosity. Not, from any wilfulness, or waywardness, of purpose. But, for the most part, from the mere want of consideration. It is but kind to tell them of their faults. And, for their sake, whom they love better than themselves, they will be sure to take it kindly. A word or two, in plainness and in candour, but in perfect kindness, for their childrens' good, will be devoted to their case.

And, first, by way of preliminary. Let it be conceded, that, for parents to put their children, from them, for their education, is a very painful trial. It never should be done, but upon the clearest conviction of duty, for their good. When it is done, it should be done with utmost carefulness, not without prayer, in the selection of the place. But, when the selection has been made, and the determination fixed, it should be acted on, with an entire and perfect confidence. Where this cannot be done, the child should not be placed. Unless the school, you send your child to, is to be another home, the teachers in the place of parents, there can be, no real service done. The teachers must feel, the child must know, that the delegation, while it lasts, is unreserving. Many things will occur, which seem not quite as you would wish. When lessons press, or discipline restrains, or playmates vex, or the dinner does not well digest, complaints, of this or that, will go. Distance itself will raise its doubts. The mother's heart will yearn. Weak people will suggest objections. A rival interest will draw comparisons. A thousand things will tend to doubtfulness. You must fall back upon the

confidence, with which you started. If that will not sustain you, you have started prematurely. The attempt to repair the error, so, and now, would but increase and multiply it. You must wait. And, ten to one, the event will prove that you were right, at first; and time, the wonder-worker, bring round all things, well. Of one thing, be assured. Whatever else be, or be not, an evil, change *is*. In education, scarcely any greater evil.

With such parents as these, there is no difficulty. They wisely judge, that those, whose mind and heart are given to this one thing, know best; and they have confidence in them, as Christian people, that, what they know is best, they will not fail to do. Parents do not know how great a difference, in children, the change of atmosphere produces. They do not consider, that such an influence must operate gradually and slowly. For a year, for two years, a child makes but little apparent progress. An occasional or careless eye would say, not any. But, all the while the work was going on, within. *Crevit in occulto arbor*. The coral insects were, an age, in working, to the water level. And, in the next year, the mind leaps forward, with a vigour and an energy, which makes it do, in one, the work of three. A year, in most cases, can do but very little for a child. Half of it is taken up in self-adjustment to the locality, and self-adaptation to the circumstances. The other half, in getting well at work. Meanwhile, the moral process has been going on. The home feeling is well established. Places and faces are familiar. The daily intercourse of mutual kindnesses has bred and nurtured love. And, the next year, what was shrunk from, as a duty, is embraced, with delight. This is spoken of places, where the heart is not left out. This is said of Christian training. This is meant of Church Schools. We know no other. Our way to the head is, through the heart, by grace; the answer to our prayers. Our *Primum Mobile*[1] is PRAYER.

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[1] *Primum Mobile*, in the Ptolemaic astronomy, the ninth or highest sphere of the heavens; the centre of which is but a point. This is supposed to contain within it all other spheres, and to give them motion; turning them quite round, as well as revolving itself, in twenty-four hours.—*Encyclopædia Britannica*.

The *credulous ear of parents* is a fruitful source of evil, on all sides. When children are away, their faults of temper, and, the like, are forgotten. Absence gives weight to every word, from them; and helps its entrance to the heart. A thousand difficulties will arise. At home, there would have been ten thousand. The lessons are too many or too long; or, the restraints of discipline are over strict; or, a teacher is severe, or partial; or, there are not pies enough; or, the bed is over-hard. If such things get attention, they are likely to make trouble. Before the hasty answer of the parent has been received, the trouble is forgotten by the child. But the way is open, for the next uneasiness; and the quieting influence of discipline, in the mean time, disturbed and weakened. Not, that complaints may not be just, or should not be attended to. But, that the presumption should be against their justice; that time should be allowed, for them to die away; and, that, when pursued, it should be directly, with the Teacher, and without the knowledge of the child. Let every parent call to mind the daily trials of his children; and he will see, at once, that there is room for great allowance; and, that the only safe way is, to fix a confidence, upon sufficient evidence, and then abide by it.

The *credulous ear of parents* is frequently invoked, in the matter of the studies, which a child should take. One would take too many. Another would take too few. A third would take those first, which should come second. A fourth would omit those which are most essential, to take some which are unimportant, or should be deferred. Who is to judge, in all these cases? Every child? Or, what is a little worse, every parent? The absurdity is obvious. It must be left to the sole discretion of the Teacher. Put him in possession of the case. Let him know the child's age, health, temper, talents, previous opportunities, habits of body and of mind, the time that can be given. Then, leave the rest to him. If he cannot be trusted so much, he ought not to have the child. He must know what is best. He can have no other motive than the child's good, if he be fit to be a Teacher. At St. Mary's Hall and Burlington College, the fixing of one price, for every thing taught, be it less or more,

and leaving the less or more to the sole discretion of the Head, puts the matter just where it should be.

The credulous ear of parents is abused, unconsciously, in many ways. To that, we owe it, that children come loitering in, through the first month of every term; when all should be there, on the opening day. Excuses for delay are listened to, and the suggestion is credited, that scarcely any one will be there, yet; and Teachers are incommoded, and the class kept back, and the laggards discouraged, by the lee-way, which must be made up.

To that, we owe the frequent applications for permission for a child to go home, for a day or two; or to visit a friend; or to repair, on Saturday, to the city. All, positive evils. All, destructive of good order. All, weakeners of discipline. All, derangers of study. Why should it be so? The child goes to school, to study, and be trained. The training is by atmospheric pressure, moral and religious. To let it up is to lose its influence. It should never be, but on the sternest necessity. What would a parent say, if, every now and then, schools were disbanded, for a day or two? Yet, on each individual child, the effect is just the same. It is common to suppose, that absence, on Sunday, is unimportant. Quite the reverse. The soothing calmness of that sacred day does much, to harmonize and subdue the heart. And the order of religious training is a great part of the whole plan of education. Would that all this might be avoided!

To that, we owe the unnecessary indulgence in spending money; for the most part, to do nothing but evil. To that, we owe the boxes and baskets of indigestion, and the like, that come, in the shape of sweetmeats and nuts; to nourish selfishness, or to distribute headache. To that, we owe fine clothes; which are entirely out of place, in every school for children. To that, we owe a train of inconveniences and disadvantages, which it were long to enumerate; but, which these honest words may serve sufficiently to exemplify. To the wise, a word is sufficient.

BREAKING UP, AND VACATION.

It would be a great mistake, in any, to suppose, that our responsibility, for the children, committed to our care, closes with the term. So far from it, the breaking up, and vacation, are seasons of great anxiety. A child has been with us, five months. The discipline of the place has been between him and temptation; between him, it may be said, and himself. He has got through the term well. He is to go home. His parent or guardian, instead of coming or sending for him, leaves him to his own course. His homeward way lies, through a city. He finds acquaintances there. He is tempted to stop, for a day or two. He falls into snares. He forms injurious associations, He contracts bad habits. He goes home; nominally, from us, with their evil savour upon him: and we seem to be accountable, for them. He comes back to us, and a term is taken up in restoring him to the point, from which he started. We desire attention, to this subject. We are perfectly prepared to meet all the liabilities, which we assume. For children, *here*, we hold ourselves accountable. We cannot justly be so held, for any more than that. We ought not to be exposed to injuries, where we can have no safeguard.

And this brings us to the subject of vacation. On many accounts, we could often wish there was no such thing. The wish, we know, is vain. But vacations are for *recreation*, not for *dissipation*. Children should come back refreshed, for their work; not unfitted for it, and set against it: least of all, with evil tastes and vicious inclinations. Yet, what is the fact? Are not children, in vacation, left, for the most part, "to their own head?" In the case of boys, more especially, do they keep company with whom they will? Are they much upon the road? Are they not sometimes at taverns? Do they not smoke? Do they not drink? Do they not sometimes learn to swear? We ask plain questions. But we are prompted to them by sad experience. We have had the five months' care and pains marred, if not ruined, by the month's indulgence. We invite the attention of parents and guardians, to this matter. If they design to return their children to us, after the vacation, let them

see that they govern themselves by the rules and usages of our discipline. If smoking is forbidden, here, by law, it is, at home, by implication. It certainly is, by common prudence. And, as for drinking, *the boy that drinks at all*, has a hook in his throat, to lead him, he knows not whither.

It may seem, at first sight, that we are stretching our line, somewhat. But, no! We ask no man's children, and no woman's. We are ready to take, extraordinaries excepted, such as are brought to us. But, *only on our own terms*. What these terms are, every body knows. We must hold, that, among other just conclusions, they bind all parents and guardians to see, that children, who are to come back to us, go directly home; and are kept there, as near as may be, to the ways they walk in here. Otherwise, the vacation is at the cost of half a term. And so, a year and a half does scarcely the service of a year. We, by no means, desire, for our own sake, that children, generally, should spend their vacation with us: though we cheerfully consent to it. But, when left *with* us, they must be left *to* us. Visits to the city, visits here, and visits there, must be forborne. Children, in the vacation, at St. Mary's Hall, and Burlington College, are under the same care and keeping, as in the term. Work alone is intermitted. Our experience has been, that health has been promoted, and happiness subserved. Still, other things being equal, and the plain speaking above being regarded, we prefer their being at home.

CHRISTMAS HOLIDAYS.

Nothing could be easier, than to break up, for the Christmas week, at St. Mary's Hall, and Burlington College. Supposing that not more than two out of three, in these great families, were to take advantage of it, we should, at once, be relieved, for the whole period, of the care and nurture of nearly two hundred persons. With many, the week would be ten days; with some fourteen. The butcher and the baker would be very sure to feel it. But what would be the influence on the great

work, *for which, we are?* What with the marring of December, in the anticipation, and of January, in the recovery, it would cost well nigh two months: which, where there are three hundred, to gain or lose, would make, say, fifty years. Nothing is mentioned here of the cost, to parents and children, in coming and going; or of the dull heads, sick stomachs, and sad hearts, mumps, and measles, and whooping-cough, which are sure to come back upon us.

But the stand we have heretofore taken has had its effect. "Breaking up" will scarcely find an advocate. The claim is individual. One begs for a son; another, for a daughter. It is an immemorial usage. It is an old promise. It is this, or it is that. We are parents, and respect their feelings; and, what is more, we *feel* them. But, we are honest, and bent on being faithful, men; and we are engaged in a great work, and charged with a momentous trust. And we must, therefore, say, to our dear friends, whoever they may be, your claim, to take your children home, at Christmas, though it be but for one day, and that, by one in ten, is a destructive claim, and cannot be conceded. It inevitably unsettles your own children, who go. It as inevitably unsettles the other children, who do not. It brings in grudgings, and repinings, and feelings of hardship, and suspicions of partiality. It puts us in a false position; and adds the half ounce, to our burden, which we cannot carry. We have no right, where, at the most, a feeling can be urged, to make a sacrifice of principle, and to be derelicts of duty. Therefore, the notice, appended to the monthly report, for November, that the duties of St. Mary's Hall and Burlington College will be intermitted only on Christmas Day, and on New Year's Day; and that no leave of absence, for either, can possibly be granted. And, therefore, the statement now made—with the suggestion of, what, we trust, will be sufficient reasons—that children, so withdrawn, terminate their connection here.

We, too, might urge, and, with as much of earnestness as truth, the plea of feeling. We take your children to our hearths, and to our hearts. We have prepared for them a Christian home. They come to us, as to a father and a mother. We

know, and make no difference, between yours and ours. A Christian Bishop, with his Christian Priests, and Christian People, we have *our* CHRISTMAS, too; and we must have our children keep it with us. We have no notion to be theirs, for work, and not for play; for fasts, and not for feasts; for Lent, and not for Christmas. They, that come to us, must winter it, as well as summer it. They must be ours for indulgence, as well as for restraint; for diversion, as for discipline; for holidays, and for holy days. Otherwise, we are of little use to them. We cannot serve them. We had rather be without them. The edict is "vermilion."

"SPENDING-MONEY."

This is a bad name, for a worse thing. It is extravagance, in embryo. The rule, at St. Mary's Hall, and at Burlington College, is express, that all money for the use of children, be left with the residing Heads. The uniform advice is, leave the least possible amount; except for clothing and other actual expenses. The practice is, that many parents disregard it. This makes wastefulness in their own children, and discontent in others: and, ten to one, these same people will turn round, and complain of our expensiveness. Follow our rules, in the spirit, and the letter, and there will be none. Children have, daily, all that they need, for health and reasonable enjoyment. There is but one table, for Heads, assistants, and pupils. It is sufficient in quantity, and in quality. The trick of buying cakes and candy, and the like, is, in the first place, vulgar, and, in the second, vicious. It costs more in head-ache, in one term, (to speak of no other aches,) than all things besides. It subordinates the intellectual to the animal. It keeps children, babies, that should be men and women. It deranges the house. It breeds discontent. It leads to selfish ways, and sensual feelings, and gluttonous propensities. It is all wrong. We must insist upon it, that all money, for the use of children, be left with the residing Heads; and, that their judgment be relied on

mainly, as to the amount. We should be glad to have done with *spending-money*, so called: being, as we hold, the poorest possible mode of spending money. We invite the appropriation of the sums, that will thus be saved, to objects, which subserve the cause of Christian Education. Let the child devote, what would otherwise be worse than wasted, to the good of men, and the glory of God. How many poor children are without instruction! To how many souls, for which Christ died, is His Gospel, in His Church, unknown! What moral darkness to be lighted! What hunger of the soul, to be fed! What spiritual thirst, that might be quenched! "Whosoever shall give to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

ADVANTAGES OF BURLINGTON COLLEGE.

It is claimed for Burlington College, that it has peculiar advantages, in its plan, in its relations, and in its position.

Among the advantages of its *plan*, the first and foremost to be stated, is, that it is an actual family. It furnishes, to every boy, a home. The domestic feelings are fed and cherished. He is, as it were, with parents and brethren. He has a father and a mother. He has elder brothers and younger brothers. They live together, as one household. One roof. One hearth. One board. One holy altar. Their studies are together. Their meals are together. Their sports are together. Their devotions are together. In health, they have the sympathy of enjoyment. In sickness, the sympathy of interest. They are partners, at their work. They are partners, at their play. It comes from this, that there is neither occasion, nor inclination to interfere with that fundamental rule of discipline: "No student ever leaves the College grounds, without a Teacher." Why should he? He has every thing at home. In this way, discipline becomes domestic, rather than scholastic. The law of love has play, and sways the heart. Habits of order are es-

tablished. Habits of courtesy prevail. There is a mutual respect, mutual consideration, mutual confidence, and mutual affection. This is not what might be; but what is, and will be. The strength of the conviction lies in this, that the domestic interest is imbued and identified with the religious. It is a house of prayer. God's Word is daily read in it, according to the order of His Church. Every child takes an interest in the service, because there is a part of it for every child. And, what visiters continually observe, describes the case, while it accounts for it, "they seem so hearty in their worship!" Making every thing, in House and School, a matter of principle, and enforcing all with words and ways of love, there are no small things, whose disregard induces, first, disorder, then, disobedience, then, misrule. The religious influence, which pervades the house, is like the atmospheric pressure, to keep all things in their places; and all, without being felt. The notion, that the Teacher and the Scholar occupy antagonistic positions, can have no place here. It is the habit of the house, to work, and to do right. The novice, or the ill-disposed, goes, as the current sets; and finds the best, the easiest, way. From morning to night, all works along upon a plan, which no one hears of, or can see, but in its issues. In the hours of work, there is a hum as of a bee-hive. And the merry laugh, that wakes the echoes, in the hours of recreation, is vocal with delight.

It is a great advantage, resulting from the *relations* of Burlington College, that it is a portion of a whole. It is not an isolated thing. It is a part and parcel of the Church. It opens its doors to receive children, from the Nursery, from the Sunday School, from the Primary School; and it proposes to retain them till their course of instruction, at School and College, is completed, and they are prepared to enter on the business of life: or, if their hearts are touched, to give themselves to God, in the work of the Ministry, to prepare them, with His grace, for holy orders, and set them at their sacred work. There will thus be here a large and various community: the Bishop and his family; the resident Head, and Teachers of the College, and their families; Priests and Deacons, in residence, and at work, in

various ways; Candidates for Orders; the College Classes; the Preparatory Forms, embracing every age and circumstance of boyhood: and, while each maintains his several place, and does his several work, all will be kept together, at a common hearth, and by a common board, with common prayers. It is so, that God has set men, in the Church. It is so, that children can best be kept, and trained, and fitted, for their several places, in the world. It is the way of nature, sanctified by grace. It will avoid, as far as may be, the disruption of natural relations. It will maintain, while it shall purify, the social principle. It will preserve the feelings and interests of home. It will keep the children of its sacred trust—so far as human efforts can secure this end—"by grace, through faith, unto salvation."

In the *position* of Burlington College, there are many singular advantages. *Nothing can be more beautiful.* In addition to the unrivalled charms of nature, which it combines, it is surrounded by the highest cultivation. The mind drinks beauty, through the eye, at every turn. *Nothing can be more healthful.* In three families, containing two hundred and fifty persons, there was actually no sickness, through the summer. And this is the habit of the locality. *Nothing can be more accessible.* Many times, in every day, there is access, by river and by railroad, to New York, and to Philadelphia; and, through them, to all the world. At the same time, *nothing can be more secluded.* It is the very picture of serene seclusion; and the atmosphere itself invites to thoughtfulness, and is instinct with peace. Plato might have chosen it for his Academy; and Milton would have borrowed something from it, for *Il Penseroso.*

COURSE OF STUDY AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, is of a marked character, and deserves a careful consideration. It has been drawn up advisedly, and well and duly weighed. It aims to furnish, to those who follow it throughout, a solid and complete foundation for the pursuits of after-life. A College course, for the most part, runs its round, in four years. Considering how few boys enter the Freshman year, it may be set down at three. Then, consider, in how many cases it is found necessary to revive, if not to obtain, the very elements of Greek, within that period; not to speak of deficiencies in English, in Latin, and in Mathematics, and you reduce the circuit to two years. How small a circle, for a liberal education! How short a time, to form the habits of the scholar, and the man! Nothing has here been deducted for time lost, through diversities of elementary training, and in being acclimated. To secure to ourselves, for these great uses, "ample room, and verge enough," we sweep a circle of nine years. We would that every boy, that comes to us, might begin at the beginning. We trust that it will gradually come to that. We must do what we can, to meet the cases, where it is not so, by a rigid determination, to admit no boy, upon a step, on which he cannot stand, with firmness, and with confidence. It would be long, and hard, to say, what serious trouble this determination has already cost us. The deficiencies, in nearly all the boys that come to us, are most deplorable. To have been reading Homer, without the ability to conjugate one, verb throughout, is but the simpleton's sample —a brick, for the house. By taking in nine years, we get abundant sea-room. We can begin at the beginning; and go on, stage after stage, layer upon layer, until the whole is consummated. This is not all. Greek and Latin do not make up an education. Greek and Latin, with Mathematics, do not make up an education. It is a large word, that education. It is akin, as near as may be, with development. What would be thought of legs developed, with no arms? Or arms developed, and no legs? All ear? All eye? All nose? It is so with partial edu-

cation. It makes one-sided minds. Or, no sided. When God meant they should be many-sided. Or, rather, that completest thing, a rounded orb. We hold, that the critical study of the Latin and Greek languages is indispensable to high intellectual discipline. We hold, not only, that the noblest models of the mind are in those languages: but that the fullest, the most thorough, the most accurate and polished, training of the taste and judgment, of the reasoning faculties, and of the imagination, can only thus be had. We therefore make them leaders, in our course.

We do this, at no expense of the exactest sciences. We hold, that Mathematical studies, apart from the infinite varieties in their practical application, are indispensable to the true balance of the mind; the just and constant equipoise and equilibrium of its faculties. We require the strictest course of training in Arithmetic, in Algebra, in Geometry; with their innumerable adaptations to Trigonometry, as applied to Surveying, to Navigation, to Engineering, to Conics, and to Spherics.

In these two departments, the body of our course consists: Without them, nothing is done for education. But education is far from being complete, when they are done. The whole exhaustless world, of what are called the Natural Sciences, remains untasted and untouched. There is still the taste for beauty, to be drawn out, and quickened. The adaptation of the great Christian law of love, to all the social and civil relations of the race must be regarded. The science of Government, and the deductions of experience, must be considered, in their application to national interests and national progress. And, as the world is wide; its living tongue, various in dialects; and every day draws more together the nations of the earth, in commerce, in letters, in science, in art—in one word, in whatever is, and makes, humanity—we give the leading languages of Europe, the French, the Italian, the German, the Spanish, their due place, side by side, with our own English. This will appear, to those who have not seen its working, as it did to learned and excellent Mr. Macculloch, too much of a good thing. But, when they take the course in hand, and see how it begins at the be-

ginning; and how it grows by degrees; and how one thing falls in after another; and how the snowball grows in rolling; especially, when they have seen its admirable working, as in the Junior Class, who—besides diligent attention to their Mathematical and English Studies, including Elocution, Composition, and Criticism—are, at this time, reading, and reading thoroughly, the Orestes of Euripides; the Letters of Cicero; the Jerusalem Delivered, of Tasso; L'Etourdi, of Moliere; and the Araucana, of Ercilla—they will admit, with him, that the thing is possible, not only; but is done, and well done.

Much of the secret of success, thus far, has been in the faithful application of the "Fundamental Rules of Study," which are appended to the Course. *Subjects are studied, rather than authors.* Thus, the boy gets a practical hold of every branch; and feels that it belongs to a tree, with roots, as with a top. He gets the relations of every thing; and can locate it, as we say, (and have a right to say,) here, in America. *Entire works are read, and not fragments.* Thus, an author is domesticated, as it were, in a boy's mind. He is at home with him. He learns his ways. He drinks his spirit in. Knowing Cicero well, and Homer, he is sure to have much Latin, and more Greek. The Mosaic economy of Greek Readers, and Græca Minora, and Græca Majora, is but a poor economy. It makes smatterers, not scholars. We reject it altogether. *None of the studies are optional, except those of "the Extraordinary Course."* We do not believe that boys or girls know how to educate themselves. If they did, there would be no need of parents or of teachers; and, so, great saving of trouble and expense. For the children, who come to us, we must choose. They must study what we set down for them. With a single exception. Those who fill up the measure of the regular Course, to the full, are permitted, as "the reward of merit," to pursue, at their desire, the whole, or any part, of "the Extraordinary Course;" the contents of which are as attractive as they are important. *No Student is advanced to a higher Form or Class, until he has completed the studies of those below it.* This is as fair and honest, as it is expedient and wise. Without it, all professions, to educate, are a deception. The ne-

glect of it is the burden of Teachers, the discouragement of Scholars, the destruction of Scholarship. It requires some firmness to maintain it, at the first. But it soon commends itself to children, as *the truth;* and, to the truth, they always yield. Of course, it follows, that when a Student ceases to keep up with his Class or Form, he drops into the next below it; and so, down! *At the end of every division of a work or subject, the whole portion finished is rapidly revised, before proceeding further. The previous lesson is always briefly revised, before taking up that of the day.* This is of great importance. It keeps all fresh. And, if a portion has been left imperfect, in the advance, it is brought fully up, in the revise. What is called, "going over" a book, is crowded out by this good habit; and going *through* is substituted. These last two are GOLDEN RULES. *Lessons in the languages, in the revise, are translated, and not construed.* The new lesson is construed. Word, by word, is analyzed. The relations of all, and the reason for every thing, clearly made out. It is a literal, and thoroughly grammatical, exercise. In the revise, on the following day, the lesson is translated, freely, and with as much of elegance as the boy can furnish. Idiomatic phrases are always rendered by the corresponding idioms. The construing ensures accuracy. The *translation* allows of ease and grace. The fair result of both is real, manageable, scholarship. Finally—among our fundamental rules of study; but though last, far from being least—*the editions of the Classics employed are without notes,* ordo, *or translations.* This speaks for itself. The student grasps the naked author; and must master him, or fall. Our swimmers use no corks. The editions of the Classics are those of Tauchnitz, at Leipsic.

A mere mention, of a few points, in the Course of Study which are eminently practical, must close this notice. English is kept ever foremost. We hold, that to write and speak English fluently, and well, is the highest aim of all instruction. Hence, in the Third Form, "English," begins; from "Writing from Dictation," at first: and goes on, from that point, to the end. In the Sixth Form, they go to the President; and are thoroughly drilled and examined by him, during the remaining four years

of the Course, in a weekly exercise, in Elocution, Composition, and Criticism, and Extemporaneous Discussion. The shrewd observer will not fail to notice the bearing, on this great end, of items, in the Course, like those which follow: "English Grammar, and elements of Anglo Saxon;" "Sources of the English Language;" "Comparative Grammar;" "Principles of English Verse;" "Analysis of Shakspeare." The Histories of Ancient and Modern Literature, and of Philosophy; Comparative History; the Philosophy of History; Constitutional Law; Physiology and Architecture, are provisions in the Course, which will, on different accounts, strike different minds. They are essential, in our judgment, to the completeness of the circle. While provision, for beginning, at the very beginning, with small boys, in Reading and Writing, has been made, the Course provides for Drawing, in all its branches; and, in "the Extraordinary Course," there is provision for Painting. Sacred Vocal Music, as the habit of the house, is taught to all; while, in the "Extraordinary Course," for those who win it, (and whom it, therefore, will not hinder in the more essential things,) there is a place for "Instrumental Music," also.

But, the crown of all our work, is, in the large infusion, into our whole Course, of Christian Instruction. It begins, with the First Form, in "the Catechism, and Collects, and Scriptural Lessons," and it runs through every year; until, in the Senior Class, it attains to the reading of the Hebrew and Greek Scriptures, and the Apostolic Fathers, with a fair knowledge of Church History, and of Christian Doctrine, as set forth in Bishop Pearson's great work, on the Creed. It is our purpose, as our prayer, that every graduate of Burlington College, who does not take a portion of the sacred ministry, shall go out, a well instructed Layman; "ready to give, to every one that asketh, a reason of the hope" that is in him: and qualified for that place in the Councils of the Church, to which, in due time, he may be called. The highest aim of Burlington College is, that it be, for Laymen, and, for Clergymen, A NURSERY OF THE CHURCH.

THE DISCIPLINE AT BURLINGTON COLLEGE.

What has been said, of the Course of Study at Burlington College, is not less true of the Discipline: it "is of a marked character, and deserves a careful consideration." It has been well weighed; and most deliberately and advisedly, adopted. It is the developement of one idea. *Burlington College is a Christian Family.* From this, all springs. To this, all is referred. It is a simple, obvious, natural, test. It is what God Himself has taught. It is what God Himself will bless. It is so, that He has provided for the perpetuation of the race. It is so, that He has constituted civil government. It is so, that He has given order, for the care of souls. What is good, as the model for the State; what is adopted, as the frame and order of the Church; cannot fail to be good, in that which partakes of both, and is to subserve both, the Christian School. What analogy suggests, experience most abundantly confirms. The trial has been made, for thirteen years, in a kindred institution, and with entire success. And, thus far, its working, at the College, equals every expectation. Adhering firmly to it, and acting constantly upon it, it keeps all in their several places. It appeals, in all, to the instincts of nature, and the charities of home. It approves itself to all, as natural and real; as of God, and for humanity. *In this way, artificial distinctions are done away with.* Some are older than others; some have made greater progress: but the difference between them, is but that of brothers, in the same house. A community of interest and feeling is kept up. It is a brotherhood, and all is brotherly. *It gets rid of dangerous immunities.* Places and things are common. The parental supervision can go every where. Evils are, so, prevented, which no skill could remedy, no force restrain. *It gives no place for the traditionary conflict, between the teachers and the taught.* A common home, a common board, common prayers, mutual interests, mutual trials, mutual enjoyments, break up the tendencies to separation; and blend all hearts, in cordial coalescence. And it is beautiful to see, now that the habit has been formed, how soon a new boy falls into the ways, and gets in time and tune. *The*

family feeling being established, the appeals, and agencies, and influences, of which a family admits, become available. The boy feels, that he lives in the parental eye, and has a place in the parental heart. A word in season can be dropped. A playful hint has place. A look will tell. Thus, evils are forestalled. Prevention takes the place of punishment. An unanimous acquiescence has been yielded, and harmony becomes habitual. *A discipline, in this way, is secured, which would otherwise be quite impossible.* The constant presence of a Teacher becomes a thing of course, and is not felt: or is felt, as a protection and security. The conflict, between "town and gown," is thus avoided. The natural disposition, to charge all mischief and disorder, upon students, is so thwarted. The stream of College life flows out, and on; but never mingles, and is so preserved in its integrity. And street brawls, and nightly irregularities, and drunkenness, and debauchery, in every form, become simple impossibilities. The nuisance of tobacco is abated. The peril of gunpowder is exploded. The use of books is regulated. The abuse of newspapers is prevented. The evils of promiscuous correspondence are avoided. The disaster of debt may be defied. And extravagant expenditure, if parents would only be frank and faithful, might become impracticable. What an exclusion of disturbing forces! What a seclusion from corrupting influences! What a concentration upon a single point! What unity! What security! What opportunity!

It will be said, that it cannot be maintained. Then, the enterprize will certainly be abandoned. But, why not? Suppose that one in ten be found, after fair trial, and long patience, quite impracticable. The doors all open, to go out, as well as to come in. The parent is informed, that his child will not fall into our ways; and so cannot remain with us. There need be no fear, that a good School will want Scholars. Only let parents know, and children feel, that things are settled, and will yield to no one; and the point is gained. The only difficulty will be, to take in all that offer. The fear of man, in these respects, has become the snare of many a School. The great rule

is, BE BOLD! When the practicability of the enterprize has been proved, *the objection will be, that boys, so treated, never will be manly.* The true word would be, *ruffianly.* And this is granted. But, it needs no argument, to show, that manliness is at no odds with gentleness. That bullies are never brave. That polish takes nothing from power. That the weapon, to be trusted most, for keenness, or for strength, is the Damascus blade.

RELIGIOUS TRAINING AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, and the Discipline, have successively been treated. It remains, to speak of that, without which, all the rest were vain; its Religious influences and instructions: in one word, its Religious Training. When one taught, in fewest words, "Knowledge is Power;" he taught the truth, but not "the whole truth." There remains the question, to be asked, and answered, *power, to do what?* A wiser than Bacon has reminded us, that "knowledge puffeth up; it is love that edifith."

It never was intended that any should mistake the complexion of Burlington College. The trumpet, there, gives no uncertain sound. By the terms of the Charter, the Trustees, forever, are to be members of the Church. The Bishop is, by his office, the Head of the Institution. The Seal presents that loveliest action of the Saviour's life, His blessing upon little children. The Motto is, in His own gracious words: "of such is the kingdom of heaven." The Morning and Evening Prayer is daily said; and, when the Chapel of the Child Jesus is completed, the Holy Communion, as in the Chapel of the Holy Innocents, at St. Mary's Hall, will be administered, on all Holy Days. In the fullest sense, in which the words can be employed, Burlington College is a Religious Institution. It is so, as, in its original conception and devotion, to the glory of God, in the salvation of souls; so, in the course of Religious Instruction, and in the provisions for Religious Influence. Of these, in their order.

The Course of Study, at Burlington College, is framed, on the conviction, that man has a religious nature. Christianity comes into it, as a part and parcel of it: an essence, not an accident; a constant, not an occasional, quantity; the leaven, by which all the lump is to be leavened. Hence, the first column, in the Course of Study, is headed, "Religious Instruction." And, from the day, the boy, of seven, or eight, or nine, or of whatsoever age, is admitted to the First Form, beginning with the "Catechism and Collects," and "Scriptural Lessons," adapted to his capacity, he goes steadily on, instructed, every week, as statedly and constantly, as in the other portions of the Course, until he has compared the Catechism with Scripture, and proved it by it; compared the Collects and the Daily Service, and the Baptismal and Communion Services, and the Creeds, and the Articles, with Scripture, and proved them by it; been made familiar with the Old Testament History, and the New Testament History, and the History of the Church, from the Apostles' days, to these: made a Study of Sacred Antiquities, both Jewish and Christian; traced up the Prayer Book, to its sources; become familiar with the Old Scriptures, as well as the New, in their original lauguages, together with the Septuagint version of the former; read the Apostolic Fathers, with Cyprian, and others, of the first four ages of the Church; and weighed, and thoroughly digested, in the last two years of his Collegiate Course, those greatest trophies of the consecrated intellect of the Church of England, Bishop Butler's Analogy, and Bishop Pearson on the Creed. The Theory, on which Burlington College is established, is, that Laymen are to be instructed, in the faith, and know its grounds and reasons, as well as Clergymen; and, that every one, that calls himself a Christian, should be able "to give, to every one that asketh, a reason of the hope that is in him." Auxiliary to this, the higher Classes (the four highest, under the weekly supervision of the President,) are exercised, in making abstracts of the Morning Sermon, on the Lord's Day; in Sacred Narratives and Biographies, derived from Holy Scripture; and, in statements of the origin, the pro-

gress, and the bearing, of the more ancient portions of the Prayer Book. It may be said, without a question, that the graduates of Burlington College will all be well instructed lay divines. A result, which the Church has always contemplated, from the time that St. Luke addressed his Gospel, and his Apostolic History, to the "most excellent Theophilus." A result, which has been the glory of our mother Church of England; and her bulwark, under God, against the arts of Papal Rome, in men like Hale, and Farrar, and Evelyn, and Stevens, and Thornton, and Inglis, and Southey, and Wordsworth, and the Coleridges. A result, essential to the integrity of this Church; where the Laity come into all its councils, even the highest, to consult with Bishops, and with Priests, about the Faith, the Worship, and the Discipline.

Nor is our sole, or chief, reliance on instruction, merely. Religious influences are constantly applied, with humble trust in God, to guide and bless them. The day begins with prayer, the Morning Service of the Church. The School is opened with the Word for the Day—a sentence, selected for daily meditation, in the house, throughout the day—the Lord's Prayer, and an appropriate Collect. At noon, on Wednesday and Friday—to be daily, when the Chapel is completed—there is a Voluntary Service, of ten minutes; being so much yielded, by whoever will, from the meridian recreation. The day is closed with prayer, the Evening Service of the Church. At rising, and at retiring, there is a special time for private devotions; when there is perfect silence, in all the dormitories. The resident Head of the Institution, a Priest of the Church, has constant intercourse with every boy, as the occasion serves. The boys are all instructed by him, in the Catechism; and are all considered as in training for Confirmation, or the Holy Communion, until admitted to that Sacrament. On Sunday, all attend the Parish Church, of which the President is Rector; and, on Sunday evenings, he himself delivers, in the Chapel, a course of Lectures on the Christian Morals, as the rule of daily life, being a development and application of the Church Catechism. In a word, Burling-

ton College, and St. Mary's Hall, are Christian Homes: the Bishop is the father; the Rector, as residing head; *in loco parentis*; the Matron is a mother; the Teachers, all, as elder brothers; the boys, as sons. The simple rules, that govern all, these texts of Holy Scripture: "Train up a child, in the way he should go; and, when he is old, he will not depart from it;" and, again, "Bring them up in the nurture and admonition of the Lord;" and, again, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven;" and, again, "Feed My Lambs."

COUNSELS FOR TEACHERS.

I. The Catechism, in explaining the Commandments, classes "teachers," with "spiritual pastors and masters," and puts all under the protection of "the first commandment with promise." "Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." This is very significant. It shows, that the teacher is in the place of a parent; that the office of a teacher is pastoral; that it has "exceeding great and precious promises," for its encouragement: as, in Daniel, (xii. 3,) where the margin reads, "They that be *teachers* shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever." Let every teacher think of these things; and ever strive to realize the weight and tenderness of a relation, which combines the parent with the pastor. Parental interest, parental tenderness, parental patience; pastoral watchfulness, pastoral diligence, pastoral faithfulness.

II. Children are tender in their nature. It is the petulance and impatience of parents, that hardens them: and teachers too often complete, by petulance, what parents have begun. A child is a tender thing.

III. It should always be presumed, with children, that they tell the truth. To suggest that they do not, is to help them to a lie.

They think, that, if it were so bad a thing, you never would pre-
sume it.

IV. From want of sympathy with children, much power with
them is lost. You traverse a different plane from theirs, and
never meet.

V. That is well, which is said of Agricola, by Tacitus, "Scire
omnia, non noscere:" he saw every thing: but did not ob-
This is great, in managing children.

VI. Teachers under-estimate their influence with children. In
this way, they commonly lose much of it. A child is instinc-
tively disposed to look up to a teacher, with great reverence.
Inconsistencies weaken it. By unfaithfulness, it is lost.

VII. Every thing is great, where there are children; a word, a
gesture, a look. All tell. As, in the homœopathic practice, to
wash the hands with scented soap, they say, will counteract the
medicine.

VIII. Nothing is more incumbent on teachers than perfect
punctuality. To be late, one minute, is to lose five. To lose a
lesson, is to unsettle a week. Children are ready enough to "run
for luck." They count upon a teacher's failures; and turn them
into claims. At the same time, none are so severe, in their con-
struction of uncertainty, in teachers, as those who take advan-
tage of it. It is with children, as with servants; none are such
tasking masters.

IX. Manner is much, with all, but most with teachers. Chil-
dren *live* with them several years. They catch their ways. Pos-
tures, changes of countenance, tones of voice, minutest matters,
are taken and transmitted; and go down, through generations
Teachers should think of these things. Carelessness in dress,
carelessness in language, carelessness in position, carelessness
in carriage, are all noticed; often imitated; always ridiculed.
Teachers should have no tricks.

X. There is great need of prayer, for teachers. Parents should
pray for them. Their scholars should pray for them. They
should pray for themselves, and for their scholars. That is
well for them to do, which the son of Sirach says, of Physicians:

"they shall also pray unto the Lord, that He would prosper that which they give for ease, and remedy, to prolong life." When teachers lament small progress with their children, may it not be, as St. James saith, "Ye have not, because ye ask not?" Pastors and teachers, beyond all others, should be "instant in prayer."

XI. Few things are so important, in life, as a just estimate of the value of time. Every thing, in a course of education, should promote its attainment. It will be learned or unlearned, *practically*, every day. If a teacher is in his place, at the minute; if he has every scholar in his place; if he has all instruments and apparatus ready, down to the chalk, the pointer, and the black-board-wiper: if he begins at once; if he goes steadily on, without interval or hesitation; if he excludes all other topics but the one before him; if he uses his time up to the last drop: such an one is teaching the true value of time, as no sermon can teach it.

XII. Gossip is the besetting sin of some good teachers. The thread of their association is *slack-twisted*.. It is *apropos* to every thing. Gossiping should be banished from every recitation-room.

XIII. Nothing can be more radically wrong in education, than the attempt at false appearances. It rots the heart of children, and makes them chronic hypocrites. And it fails of its immediate end. The children know, and tell it. The teacher who has *crammed* his scholars, for an examination—assigning this proposition to one, and that passage in an author to another—is like the silly bird, that hides its head, and thinks that it is not seen.

XIV. In all good teaching, "*multum, non multa*," is the rule: *not many things, but much.*

XV. Teachers must not lose courage, at slow progress. The best things come, little by little. "*Gutta, non vi, sed sæpe cadendo.*"

XVI. Teachers that are teachers, cannot be paid. Alexander's conquests would have been no compensation for Aristotle's instruction. Their name is written in heaven.

NOTE, TO THE COURSE OF STUDIES.

Much account is made of Cicero's Letters, as a means of domesticating the language, as it were, in the minds of boys. This, in addition to their historical interest, and their *curious felicity*. They are read in the following order; which is the order of time. The arrangement is Professor Hyde's.

M. T. CICERONIS EPISTOLÆ;

ANTE CONSULATUM:

ab A. U. C. 685. ad 688, scriptæ.

ad Att. i, 5	Att. i, 8	Att. i, 11	Att. i, 1
Att. i, 6	Att. i, 9	Att. i, 3	Att. i, 2
Att. i, 7	Att. i, 10	Att. i, 4	

EPISTOLÆ, POST CONSULATUM, ANTE EXILIUM:

ab A. U. C. 691. ad 694, scriptæ.

ad Div. v, 7	Att. i, 18	Att. ii, 7	Att. ii, 17
Div. v, 1	Att. i, 19	Att. ii, 8	Att. ii, 18
Div. v, 2	Att. i, 20	Att. ii, 9	Att. ii, 19
Div. v, 6	Att. ii, 1	Att. ii, 12	Att. ii, 20
Att. i, 12	Att. ii, 2	Att. ii, 10	Att. ii, 21
Div. v, 5	Att. ii, 3	Att. ii, 11	Att. ii, 22
Att. i, 13	L. Fr. i, 1	Att. ii, 13	Att. ii, 23
Att. i, 14	Att. ii, 4	Att. ii, 14	Att. ii, 24
Att. i, 15	Att. ii, 5	Att. ii, 15	Att. ii, 25
Att. i, 16	Att. ii, 6	Att. ii, 16	Q. Fr. i, 2
Att. i, 17			

EPISTOLÆ, IN EXILIO:

ab A. U. C. 695——696, scriptæ.

ad Att. iii, 3	Att. iii, 9	Att. iii, 16	Div. xiv, 1
Att. iii, 2	Q. Fr. i, 3	Att. iii, 17	Att. iii, 23
Att. iii, 4	Att. iii, 10	Att. iii, 18	Div. xiv, 3
Att. iii, 1	Att. iii, 11	Att. iii, 19	Att. iii, 24
Att. iii, 5	Att. iii, 12	Att. iii, 20	Att. iii, 25
Att. iii, 6	Att. iii, 14	Div. xiv. 2	Att. iii, 26
Div. xiv. 4	Att. iii, 13	Att. iii, 21	Att. iii, 27
Att. iii, 7	Q. Fr. i, 4	Att. iii, 22	Div. v, 4
Att. iii, 8	Att. iii, 15		

EPISTOLÆ POST REDITUM,

USQUE AD PROCONSULATUM CILICIENSEM:

ab A. U. C. 696 ad 702, scriptæ.

ad Att. iv, 1	Att. iv, 8	Div. vii, 6	Q. Fr. iii, 9
Att. iv, 2	Div. v, 3	Div. vii, 7	Div. xiii, 60
Att. iv, 3	Div. i, 7	Att. iv, 14	Div. xiii, 73
L. Fr. ii, 1	Div. xiii, 6 a	Q. Fr. ii, 14	Div. xiii, 42
Div. vii, 26	Div. xiii, 6 b	Div. vii, 8	Div. xiii, 41
Div. i, 1	Q. Fr. ii, 8	Q. Fr. ii, 15 a	Div. xiii, 49
Div. i, 2	Att. iv, 8 b	Q. Fr. ii, 15 b	Div. i, 10
Div. i, 3	Att. iv, 10	Att. iv, 15	Div. ii, 1
Div. i, 4	Att. iv, 9	Div. vii, 9	Div. vii, 11
Div. i, 5	Q. Fr. ii, 9	Q. Fr. ii, 16	Div. ii, 2
Q. Fr. ii, 2	Q. Fr. ii, 10	Div. vii, 10	Div. ii, 3
Att. iv. 4	Att. iv, 11	Q. Fr. iii, 1	Div. vii, 12
Q. Fr. ii, 3	Att. iv, 12	Div. vii, 16	Div. vii, 13
Div. i, 5, b	Div. vii, 23	Div. i, 9	Div. vii, 15
Div. i, 6	Div. i, 8	Att. iv, 16	Div. vii, 18
Q. Fr. ii, 4	Div. vii, 1	Div. vii, 17	Div. ii, 4
Q. Fr. ii, 5	Div. xiii, 74	Q. Fr. iii, 2	Div. ii, 5
Q. Fr. ii, 6	Div. xiii, 40	Q. Fr. iii, 3	Div. v, 17
Att. iv, 4 b	Att. iv, 13	Q. Fr. iii, 4	Div. vii, 14
Att. iv, 5	Q. Fr. ii, 11	Q. Fr. iii, 5 & 6	Div. ii, 6
Q. Fr. ii, 7	Div. v. 8	Q. Fr. iii, 7	Div. v, 18
Div. v, 12	Q. Fr. ii, 12	Att. iv, 17	Div. iii, 1
Att. iv, 6	Div. vii, 5	Att. iv, 18	Div. xiii, 75
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Burlington College:

ADDRESS OF THE TRUSTEES



NINTH EDITION.

Burlington:
S. C. ATKINSON, AT THE MISSIONARY PRESS.

MDCCCL.

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ADDRESS.

"——talium enim est regnum Dei."

The Legislature of New Jersey has incorporated Burlington College, with the most liberal provisions, as an institution of the Church. By the condition of the Charter, that the Trustees shall be always members of the Protestant Episcopal Church, perpetuity in unity is, with God's blessing, effectually secured. And this is no small advantage. The Councils of the Institution will be of men who are of one mind; and who will therefore look with a single eye to the trust committed to them. Its religious character being secured, a perfect confidence may be felt, by all, who in any way desire to promote its interests, that their efforts or contributions will be sacredly devoted to its proper objects.

It is designed to be a *domestic*, it is designed to be a *religious*, institution. It will be organized and conducted as a family. It is to be a brotherhood. The teachers will be as elder brothers. The Rector will regard teachers and pupils as alike his children. Nor will the maternal office be withheld. Female influence will be a constant and an influential element, in its administration. The Matron will be the mother of the family, and have the care of the house. The Bishop will come in, with a continual supervision, as the father of them all. Much of ad-

vantage is counted on, from this arrangement. It is the most effectual appeal to the best feelings of the heart. It gives the surest pledge for mutual interest and co-operation. It promises to be the most endearing, and the most enduring, bond of human souls. Why is it that rudeness and rebellion are so constantly associated with the notion of a College? Why do people shrink from neighbourhood with such an institution? Why is it a questionable advantage to the place, where its location is determined? Is it not because our Colleges fail to realize the domestic idea? Are they not looked on as the very opposite of *home?* Are not young men, when they go to College, cut loose too much from social ties? Are they not withdrawn entirely from the charities of female influence? Is it not a false position, that they take? Is not a College made a sort of out-post of humanity? Is not the whole system, a violence done to nature? We propose, that boys, with us, shall be at home. We will be to them, as far as may be, parents, and brothers, and friends. We are sure that they will be to us, brothers and sons. We shall love them; and we shall win their love. We shall frankly admit to them, that it is a hardship, to go from home. We shall lead them to regard it as a hardship, for their good. We shall see that it is no further a hardship, than their good requires. We shall hope to make them feel that they have two homes. The home feeling is to be our magnetism.

And it shall be a sacred magnetism. It is a Christian home that we provide for them. We shall gather them under the shadow of the Cross; and our great care shall be, to keep them there, by grace, through faith, unto salvation. Burlington College is a Church institution. Its doors, like those of the Church, will be always open, and to all. It is designed to be a shelter and a refuge for the young. Its atmosphere will be serene and sacred. And the more cheerful, for its serenity and sacredness. Holy Scriptures will be daily read. Holy Prayers will every day be offered. And it will be every day's desire and effort, to realize the truth of Holy Scripture, and to live the piety of Holy Prayers. The motto of Burlington College is designed to be its history. "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." To take the little ones, as Jesus did, into our arms; to feed them with "food convenient" for them; to "bring them up in the nurture and admonition of the Lord;" to develop their capacities, physical, intellectual, and moral; to store them with all useful and elegant attainments; to accomplish them in every grace of manner and of mind; above all, to ripen in them their religious nature; and to fit them to be holy upon earth, and happy in the heavens, is what we aim at: with continual prayer to Him, from Whom all blessings come. We engage not in this enterprize, without a careful counting of the cost. We claim the benefit of long

and wide experience. We are undoubting in our confidence. We cast ourselves without reserve upon the promise, and mean that nothing on our part shall be wanting to its fulfilment: "train up a child in the way he should go; and when he is old he will not depart from it."

There will be an inconceivable advantage, for such as shall begin with us, and stay where they began. How many times a boy changes his place of education! Even, where all are good, at how great a loss! A year is scarcely equal to the task of acclimation. He has so much to unlearn, before he can begin to learn. New teachers. New books. New lessons. New places. New faces. He is a foot-ball tossed, now this way, and now that. How can his character be one? How can his habits be homogeneous? How can his temper be uniform? He is a "thing of shreds and patches." He has little confidence in what he knows. He has less constancy in what he thinks. There can be no consistency in what he does. We propose to obviate these evils. We invite parents to send their "little children" to us. We shall hope to induce them to keep them with us. We shall train the boy. We shall develop the youth. We shall form the man. He will know but one system. He will be under but one influence. Where he began to learn, he will continue, and complete, his course of study. He will have the benefit of first impressions. He will feel the influence of long as-

sociations. He will be happy in "the old familiar faces." He will go on as he began, and finish as he went on. Time will be saved. Feelings will be spared. Uniformity will be promoted. Unity will be secured. It will be, "first, the blade." It will be, "then, the ear." It will be, "then, the full corn in the ear." We mean that there shall be nothing better than the golden grain, which shall be furnished by our annual sheaves. Therefore, we shall remit no care to sow, to plant, to tend, to water, and to watch. Therefore, we shall not cease to pray to Him, from Whom alone the harvest comes.

Burlington College begins, without endowment, and without patronage. It is the conception of one, who feels himself a debtor to the Cross, for infinitely more than all that he can do or be. It casts itself, in helplessness, but in all hopefulness, upon the Church. It has but two things to begin with; an ample charter, and an admirable location. The rest must come from God, through pious hearts and generous hands. It needs a site. It needs buildings. It needs a library. It needs philosophical and chemical apparatus. It needs museums and cabinets. It needs foundations for poor men's sons. For all these things, it looks, through the Church, to God. It does so, without a fear, without a doubt. "Commit thy way unto the Lord, and put thy trust in Him; and He will bring it to pass."

Contributions in every kind, for every purpose of a College, will be thankfully received, and faithfully applied. Communications on the subject may be made to the Bishop of New Jersey, at Riverside; or to any of the undersigned.

G. W. Doane,
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J. D. Ogilby,
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Provisional Committee of the Trustees.

***The first edition of this Address was dated, Easter Even, 1846.

Religious Training.

THE HOPE AND BLESSING OF THE STATE.

That our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple.

Psalm cxliv. 12.

David had been out, to war, and had returned, victorious. He ascribes the praise to the only Giver of victory: "Blessed be the Lord, my strength; Who teacheth my hands to war, and my fingers to fight!" But the enemies of his country and of his God are not all vanquished. He adds prayer, therefore, to his thanksgiving: "Thou hast given victory unto kings, and hast delivered David, Thy servant, from the peril of the sword; save me, and deliver me from the hand of strange children, whose mouth talketh of vanity, and their right hand is a right hand of iniquity." He states the motive to his prayer. It is not that his territory may be wider. It is not that he may bring the spoils into the public treasury. It is not that he may hand his name down, with the Nimrods, who have been, from age to age, the hunters of their race. The shepherd's boy, who slew the Philistine, with sling and stone, warred not for things like these. Nor did they prompt the prayer, which asked deliverance from the hand of the strange children, whose mouth was occupied vainly, in the unprofitable service of their helpless idols. It was for ends of peace, alone, that he would war; and victory, to him, was only precious, as it brought with it the blessings, which are born of peace: "that our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple."

It is a holy and beautiful thing to hear, from royal David's mouth, enthroned, in his magnificence, upon the hill of Sion, and victor in a hundred fights, the frank acknowledgement, that, first of blessings, to a state, is the religious training of its children. Of other gifts of God, he was by no means unregardful. "That our garners may be full and plenteous, with all manner of store; that our sheep may bring forth thousands and ten thousands, in our streets; that our oxen may be strong to labour; that there be no decay, no leading into captivity, and no complaining, in our streets"—all these were justly in his prayers. But, far above them all, in his esteem, and, so, before them, in his fervent supplications, was the training of the sons and daughters of the land. And, come what might, of other blessings, however full their garners, however numerous their flocks, till this should be secured, it never could be said, "Happy are the people that are in such a case;" because, while this was unregarded, it never could be added, "Yea, blessed are the people, who have the Lord for their God."

Duty and happiness, individual advantage and national prosperity, are things, which have not changed, since David's time. It still is true, "the boy is father of the man." It still is true, the mother moulds the boy. The sons and daughters of our day will be the fathers and the mothers of the next. What, then, concerns the patriot, or the Christian, like the training of the young? What should be foremost in our prayers—I mean not, now, as parents, but as men—if not the crown of David's prayers: "that our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple." It will not come to us, of course. Nature, in all its ranges,

groans beneath the curse. The earth, untilled, bears only thorns and thistles. Without the sweat, of brow or brain, man eats no bread. The stock, which brought the curse, bends with its heaviest load. We are by nature born in sin, and heritors of wrath. Only the Cross cuts off this dire inheritance. Nor that, to those who are not trained to bear it well. The rule holds good, in all the spheres, on which the Fall has laid the curse. The tree, that bore but crabs, pruning and culture may hang full of golden pippins. The wild vine of the woods, which the starved bird would scarcely taste of, loads the trellis with the Burgundy or Muscadine. And, from the race of ruined Adam, there have sprung, through grace, the purchase of the Cross, Noah, and Abraham, and David, and Stephen, and Barnabas, and John, and Rachel, and Ruth, and Mary, and "Mary, the Mother of the Lord."

In the whole range of ancient and modern poetry, there are no lovelier images than David has selected, for that heart-picture of religious youth, which I have taken for my text: "that our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple." They present the highest standard; they employ the utmost care and skill, in the attainment of the beautiful result; they give the glory of it all to God.

i. "*That our sons may grow up, as the young plants.*" Look, every where, in this high tide of beauty and of life, "the leafy month of June;" and see, how true, to nature, and to truth! Behold that tall and vigorous shoot, in all its lustihood of leaf, and bud, and bloom! So fresh, so smooth, so straight, it seems the growth of but an hour! And, yet, in elements, and essence, a mature and perfect tree! You see it, in its broad and sheltering shade. You

see it, in its full and fragrant bloom. You see it, in its ripe and ruddy fruit. You see it, in its tall and towering stateliness, the monarch of its kind. "*And that our daughters may be as the polished corners of the temple.*" What David's notion of a temple was, you know, from his munificent provision, for that, which God allowed him not to build; and, better, from that house, "exceedingly magnifical, of fame and glory, in all countries," which Solomon, his son, did build, to realize, no doubt, his father's heart's desire. Not wood, white-washed. Not brick, rough-cast. But marble, ivory and gold; carved work and precious stones. The finest statuary marble. The sculptor's loftiest, and yet his tenderest, conception. Wrought, with the rarest skill. Polished, till one would think the flesh would dent, beneath the touch. Set in its place, and dedicated solemnly to holiest uses. Combine these loveliest images, at the parental hearth, in halls of letters and of science, in tae house of God, and by His holy altar; and you have the Psalmist's lofty standard of religious youth: "that our sons may grow up, as the young plants, and that our daughters may be as the polished corners of the temple."

ii. And how shall it be realized? Not without utmost care and skill! *That tall and vigorous shoot,* the other day, was but a small gray seed. You hardly knew it, from the ground, on which it lay. You had, first, to soften its hard shell, by steeping it, whole days. Meanwhile, the earth must be prepared, with utmost care, for its reception. You then had to shield its cradle from the rigour of the elements; and wait and watch, for its mysterious resurrection. And, from that time, what cares, what pains, what toil! That no late frosts nip the new germ. That no March winds blight the young leaf. That no hot sun wither

the delicate root. That none of the innumerable enemies and accidents, by which it is beset, prevail in its destruction. To watch, to work, to water, to support, to train, to prune, to shelter, to mature. Fail one of these, fail, for one moment, and the young plant, on which your hope and heart were set, lies at your feet, a withered, worthless thing. *That polished corner stone, set at the entrance of the gate, called Beautiful;* whence came it, and what was it, at the first? A rude and shapeless mass, without the thought of form or comeliness, and buried in the depths of the dark quarry. The miner brought it to the light. The huge unsightly thing was roughly squared. The master's eye detected the fine grain; and, in the block, descried, with taste's prophetic ken, the buried and unconscious beauty. And, then, what labour, to bring out the exquisite conception! What progress, from the first and random stroke, of hammer and of chisel, to the careful handlings, which a shadow more than measures. How, one by one, the fair proportions come. How, one by one, the features wake and speak. How, one by one, the graces, that no name describes, beam into being. Till the whole marble melts, and breathes, and lives.

iii. And all the glory is the Lord's. What made that small grey seed to differ, from the particles of earth, among which it was cast? Why are they, still, but particles of earth, while that is broader, and more branching, and more beautiful, than the tall gourd, on which the prophet set his heart? At the creation, God said of that dry shell; "let the earth bring forth the tree, whose seed is in itself." It has its life from Him; and, watching, with a Father's love, the least of all His works, He sent the gracious rain, He gave the genial sun, He made the morning dew distil, by

which its life has been developed, and its growth advanced, and its ripe fruit matured. And, for that breathing sculpture, which enchants the eye, and captivates the soul, what is it, but the working of that spirit, which the Lord breathed into man, when, in His likeness, He was made; and made, as painter, sculptor, poet, in the creations of the mind, the type and fair reflection, though but dim, and faint, and distant, of the all-creating God? "And Moses said unto the children of Israel, see, the Lord hath called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah: and He hath filled him with the Spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship; and to devise curious works, to work in gold, and in silver, and in brass, and in the cutting of stones to set them, and in carving of wood, to make any manner of cunning work. And He hath put in his heart, that he may teach, both he and Aholiab, the son of Ahisamach, of the tribe of Dan. Them hath He filled with wisdom of heart, to work all manner of work, of the engraver and of the cunning workman! Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding, to know how to work all manner of work, for the service of the sanctuary, according to all that the Lord had commanded. And Moses called Bezaleel and Aholiab, and every wise hearted man, in whose heart the Lord had put wisdom; even every one whose heart stirred him up, to come unto the work, to do it."

1. In the great work of Christian Education, our aim attempts the highest standard. What can it be, less than this, and yet be Christian Education? No height or depth of learning makes it up. No reach or range of accom-

plishments fulfils it. It is not, merely, to seek pardon for all sin; or to obtain, some how, a hope of happiness, in heaven. It must go down deeper, and spread out wider, and reach up higher, than all that. It must restore, in man, the image, which the Fall defaced; God's image: and it must fit him for reunion with the Fountain, whence his being sprung; the Godhead.

2. Need it be said, of such an aim, that it requires the utmost care and skill, to reach it? Value is the equivalent of cost. What should that cost, then, of which the Saviour said, "What shall it profit a man, to gain the whole world, and lose his own soul?" It cost His blood, to make salvation possible. What shall it cost to make salvation actual? Do parents think of this? To marry. To have children. To lay up a fortune, for them. To make a place for them, in what they call the world. To live a laggard life of self-esteem and self-indulgence; and, then, to leave them to the same dull, damning, round. Is not this, so far as life enables us to judge, the common standard of parental duty? Do teachers think of this? To have so many scholars. To have the children of great men, and fashionable women. To get them, somehow, through the term; and have the money for it. Is not this, in a great part, the theory and practice of instruction? Can this repair the ruin of the Fall? Can this fit souls, to be with God? Can this complete the work, which the humiliation at Nazareth, the agony of Gethsemane, and the death pang of Calvary, did but begin?

3. Need it still be added, that, of such a work, the power and the glory must be God's. It begins in holy Baptism, which is God's ordinance; when the child of sin is newborn, and becomes the child of God. It receives its full

supply of grace, in Confirmation, which is God's ordinance; when the Holy Ghost, so the young heart be meek and gentle, like the dove, which is Its emblem, descends upon the brow, on which the Cross was traced, to be its Guardian and its Guide, its Teacher, Comforter and Sanctifier. It is admitted to the stores of heaven in spiritual nurture and salvation, at the Holy Supper, which is God's ordinance; when He, who gave Himself, upon the Cross, to ransom souls from everlasting death, again bestows Himself, in Bread and Wine, which He hath blessed, and called His Body and His Blood, to feed their souls, for everlasting life. It is directed and instructed by the Holy Bible, which is God's ordinance; and which is made the rule of faith, and plan of life, and mirror of all godliness. And it is carried on, advanced and, perfected, in the Holy Church, which is God's ordinance; a home for nurture, a school for training, and a fold for shelter, to the dear lambs, for which the Shepherd gave His life. These are the outlines, and the great way-marks, of Christian Education. To fill them up, would be beyond our purpose, and your time. You, that have children, begin with them, at the beginning, the Sacred Font, in which the wave of life, from the pierced side of Jesus, ever springs; and go, from that, to follow out—by your own constant care and pains, and by the constant care and pains of those, whom you shall call in aid of such a work—the teachings of the Prayer Book: and, you shall win, from God, in answer to your prayers; and realize, in those sweet pledges of your love, dearer to you, than your heart's blood, the prayer, which David offered, for the children of his care: "your sons shall grow up as the young plants, and your daughters shall be as the polished corners of the temple."

Leave them to themselves, unbaptized, unconfirmed, unfed, at the dear Board, which Jesus set, to do the way of their wild will; and ripen, in their souls, the seed of that old curse, which fell upon our nature, in the Fall: and briars and brambles, bound in bundles for the burning, and ruins, in which owls hoot, and bats whirl, and snakes crawl, and toads squat, will be transcendent beauties, and ineffable delights, in the comparison.

"That our sons may grow up as the young plants, and that our daughters may be as the polished corners of the temple." There is a beauty in these images of the enraptured Poet-king, far beyond that which merely meets the eye. There is a moral, there is a spiritual, there is an immortal, beauty. These are not plants of earth; to fade in autumn, and to die in winter. They are "trees of righteousness, the planting of the Lord." "Planted together with Him, in the likeness of His death," they "shall be, also, in the likeness of His resurrection." Transplanted, for a time, to the green pastures, and still waters of His Paradise, their everlasting place shall be by that "pure river of water of life, clear as crystal, which proceedeth out of the throne of God, and of the Lamb." Nor, are these "corner stones," however "polished," of "temples, made with hands," that wicked men may overthrow, and desecrate, and leave no stone upon another, and sow their very place with salt. But they are "living stones," hewn from a living rock, the Rock of everlasting ages, They are built, by spiritual hands, a spiritual house. They stand on Him, who is the precious Corner-stone. They live, and grow in Him, and shall forever live, and grow in Him; a temple of the Lord, an habitation, through the Spirit, of the only and immortal God.

BURLINGTON COLLEGE.

Burlington College is complete in all its parts and properties; with competent teachers, in every department, and a sufficient apparatus. Provision is made for the most thorough instruction, in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting and Music. Sacred Music receives especial attention. The boys, with their resident Instructors, constitute a Christian Household; enjoying at once the parental and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing in it is faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys are constant objects of the most tender and scrupulous regard; and nothing shall be wanting that they may grow up, as "trees, the planting of the Lord."

The charge of each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—is one hundred and fifty dollars, payable always in advance. There is no additional charge; except for Books, Sheet Music, and Drawing Materials. Boys who remain during the vacations, which are the months of April and October, are charged fifteen dollars for each. No absence from the College, in term time, is permitted.

Applications to be made to the Right Rev. George W. Doane, D.D., LL.D., President; or to the Rev. J. W. Bradin, A. M., Rector, Burlington, New Jersey.

Burlington College:

WINTER TERM, 1849–50.

The Rt. Rev. George W. Doane, D.D., LL.D., President.

The Rev. James W. Bradin, A.M., Rector.

Mrs. Sarah E. Clarke, Matron.
Eliza Allison, Assistant "
Sarah Hartshorne, " "

The Rev. Marcus F. Hyde, A.M., Professor of Ancient Languages.

Jacob H. Zehner, A.M., Professor of Mathematics.

The Rev. Adolph Frost, A.M., Librarian, Registrar, and Teacher of German and Hebrew.

A. Paladini, Teacher of Italian and Spanish.

C. Baquet, LL.D., Teacher of French and Book Keeping.

Robert Holden, A.B., Assistant Classical Teacher.
Timothy G. Mitchell, A.B., " " "

A. B. Engstrom, Drawing Master.

George W. Hewitt, Music Master.

Francis T. Barrington, Assistant Teacher.
John Trimble, " "
George A. Crooke, A. M., " "
Edward P. Wright, " "
Lawrence Kellett, " "
Dr. E. R. Schmidt, " "
Nicholas Beatty, " "
The Rev. W. B. Musgrave, " "
Cadwalader La Maria, " "
William Fife, Writing Master.

Robert B. Aertsen, Financial Agent.

SENIOR CLASS.

George Hobart Doane,	*Burlington, N. J.*
William Croswell Doane,	" "
George Macculloch Miller,	*Morristown, N. J.*

MIDDLE CLASS.

Hobart Chetwood,	*Elizabethtown, N. J.*
Frederic Augustus Clarke,	" "
George Henry Clay,	*Pottstown, Pa.*
William Tilghman Johnston,	*Princess Ann, Md.*
Joseph Shepherd Mayers,	*Barbadoes, West Indies.*
Christopher Wolf Smith,	*Newark, N. J.*
Sheldon Hanford Smith.	" "

JUNIOR CLASS.

William C. Avery,	*Greensborough, Ala.*
Nathaniel B. Boyd,	*Philadelphia.*
J. H. Hobart Breintnall,	*Newark, N. J.*
George B. L. Clay,	*Philadelphia.*
George W. Garthwaite,	*Newark, N. J.*
Reginald H. Hall,	*Carlisle, Pa.*
Richard S. Jenkins,	*Lancaster, Pa.*
Devereux Klapp,	*Philadelphia.*
Henry Laurens,	*Charleston, S. C.*
Charles Willing Littell,	*Philadelphia.*
Warren Livingston,	*New Brunswick, N. J.*
John H. McIntosh,	*Mandarin, East Florida.*
Walter A. Mitchell,	*Bordentown, N. J.*
George C. M. Mumford,	*New York.*
Dayton Ogden,	*Paterson, N. J.*
Thomas W. Ryall,	*Freehold.* "

Russell Sturgis, jr.	*Boston.*
James A. Upjohn,	*Brooklyn, N. Y.*
William J. Waterman,	*Binghamton, Conn.*

SIXTH FORM.

William H. Bailey,	*Charleston, S. C.*
William Biddle,	*Detroit, Mich.*
Isaac P. Brewer,	*Haddonfield, N. J.*
Gideon J. Burton,	*Philadelphia.*
William D. Chetwood,	*Elizabethtown, N. J.*
C. Harrison Condit,	*Newark, N. J.*
Jeremiah C. Garthwaite,	" "
C. Gilbert Hannah,	*Salem, N. J.*
Arthur Johnes,	*London, England.*
John Lathrop,	*Boston, Mass.*
Charles Wetmore,	*Morristown, N. J.*

Edward E. Adamson,	*Camden, S. C.*
Francis Arnold,	*Brooklyn, N. J.*
John Edwards Bailey,	*Charleston, S. C.*
Francisco D. Baquet,	*Burlington, N. J.*
Henry Beatty,	*Bristol, Pa.*
Lloyd Bickley,	*Tacony, "*
Edward J. Biddle,	*Detroit, Mich.*
Henry Bleecker,	*Albany, N. Y.*
John L. Cadwallader,	*Trenton, N. J.*
Legrand Capers,	*Brooklyn, N. Y.*
R. Welby Carter,	*Upperville, Loudon Co., Va.*
Henry O. Clagett,	*Leesburg, "*
William B. Clagett,	" "
Moses P. Clark,	*Rahway, N. J.*

Hugh L. M. Clarke,	*Burlington, N. J.*
Walter Congdon,	" "
James P. Corcoran,	*Edinburgh, Scotland.*
Thomas F. Coryell,	*Burlington, N. J.*
John C. Craig,	*Philadelphia.*
John W. Crane,	*New York.*
George N. Cutter,	*Shrewsbury, N. J.*
James Devereux,	*Philadelphia.*
Henry G. Dulaney,	*Upperville, Loudon Co. Va.*
Frederic Engle,	*Burlington, N. J.*
F. S. Faitoute,	*Newark,* "
Samuel D. Faitoute,	*New York.*
Peter V. Finch,	*Shrewsbury, N. J.*
Halsted S. Ford,	*Morristown, N. Y.*
James H. Finley,	*Charleston, S. C.*
George W. Farquhar,	*Philadelphia.*
George W. Goodwin,	*New York.*
Richard R. Haight,	"
George L. Harrison,	*Frankford, Pa.*
William Hartshorne,	*Red Bank, N. J.*
Edward M. Hartshorne,	" "
Leslie Haven,	*Burlington, N. J.*
Charles B. Hewitt,	" "
George W. Hewitt,	" "
Edward L. Hewitt,	" "
Southard Hoffman,	*New York.*
Furman M. Hunt,	*Trenton, N. J.*
Stephen H. Johnson,	*New York.*
James E. Johnson,	"
Augustus M. King,	*Newark, N. J.*
N. Cogswell Kinney,	*New Brunswick, N. J.*
P. I. Labagh,	*Brooklyn, N. Y.*

William M. Lardner,	*Philadelphia.*
John K. Laurens,	*Charleston, S. C.*
Webster B. Lowman,	*Philadelphia.*
G. Seymour Lewis,	*Mobile, Ala.*
Joseph H. McIntosh,	*Mandarin, East Florida.*
Isaac R. Marsh,	*Rahway, N. J.*
James R. Milnor,	*Burlington, N. J.*
J. Antonio Nattes,	*Havanah, Cuba.*
Henry Wells Nelson,	*Boston, Mass.*
Arthur Newbold,	*Philadelphia.*
John A. Nichols,	*Newark, N. J.*
Arthur Ogilby,	*New York.*
William Pearson,	*Bordentown, N. J.*
Henry Pearson,	" "
Charles H. Pearson,	" "
Frederic D. Poisson,	*Edenton, N. C.*
John Potter,	*Princeton, N. J.*
William H. Potter,	" "
James Price,	*Wilmington, Del.*
Joseph Price,	" "
Henry Price,	" "
William G. Price,	" "
Isaac G. Reed,	*Philadelphia.*
Vicente Rodriguez,	*Havana, Cuba.*
Philip J. Ryall,	*Freehold, N. J.*
Bayard Saddler,	*Jacksonville, East Florida.*
Lewis W. Sefton,	*Brooklyn, N. Y.*
Fitch W. Smith,	*Birmingham, Conn.*
Clifford E. Smith,	*New York.*
Cyrus F. Smith,	*Brighton, Mass.*
Charles H. Spang,	*Pittsburgh, Pa.*
Jared Starr,	*New London, Conn.*

Thomas Steel,	*Hudson, N. Y.*
George R. R. Sturgis,	*Boston, Mass.*
John H. Sturgis,	" "
Louis D. Tulane,	*Princeton, N. J.*
William Vanderpool,	*Newark.* "
Beach Vanderpool,	" "
Francis C. Wainwright,	*New York.*
William N. Watmough,	*Burlington, N. J.*
John Watts,	*Chilicothe, Ohio.*
Alfred Wharton,	*Philadelphia.*
John L. Willcox,	*Frankford, Pa.*
George D. Winslow,	*Burlington, N. J.*

FUNDAMENTAL RULES OF DISCIPLINE.

No Student ever leaves the College grounds, without a Teacher.

No tobacco or gunpowder permitted on the premises.

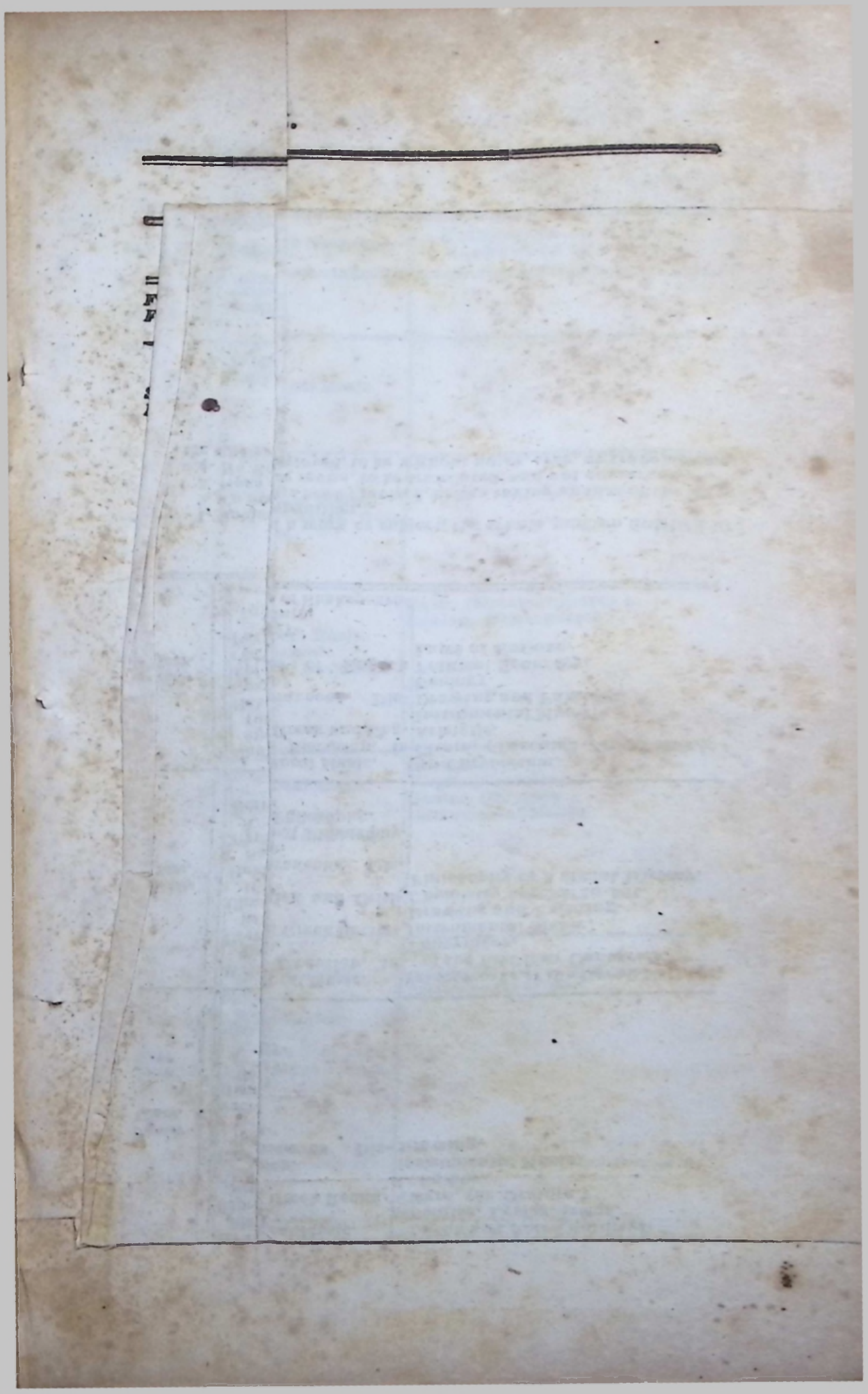
No books of any kind to be in the possession of the Students, except the Bible and Prayer Book.

No newspapers received at the College, except for the Library; which is under the direction of the President.

No correspondence permitted, except under cover, to and from, parents and guardians.

All money, for the use of the Students, to be under the direction of the President.

No debts of any kind, to be contracted by, or for, the Students.



COURSE OF STUDIES AT BURLINGTON COLLEGE.

PREPARATORY COURSE.

	Religious Instruction.	Ancient Languages.	Modern Languages.	Mathematics.	History, Geography, Antiquity.	Arts and Sciences.	Extraordinary Course, (as reward of merit.)
First Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar and Elements. Eutropius.	Elements of French.	Arithmetic.	Geography of the American Continent.	Writing. Reading.	
Second Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar, Elements and Exercises. Cornelius Nepos. Greek Grammar and Elements. Xenophon, (Cyropædia.)	Grammar and Elements of French.	Arithmetic.	Geography of Europe.	Writing. Reading. Sacred Vocal Music.	
Third Form.	Catechism and Collects. Scriptural Lessons.	Cæsar. Virgil, (Eclogues.) Latin Exercises. Latin, by heart. Greek Grammar and Elements. Xenophon, (Cyropædia.)	French Exercises and Translations. English Grammar, and Elements of Anglo Saxon. English Translations from French.	Arithmetic.	Geography of Asia and Africa. History of the United States.	Writing. Reading. Sacred Vocal Music. Writing English from Dictation.	
Fourth Form.	Written Abstracts of Sermons. Catechism, compared with Scripture. Old Testament History.	Virgil, (Æneid.) Latin Prosody and Versification. Latin, by heart. Double Translation, Latin and English. Homer, (Iliad.) Greek Grammar, Exercises and Prosody.	Double Translation, (French & English.) Sources of the English Language. English Poetry, by heart. Spanish Grammar and Prose.	Algebra.	Geography reviewed. History of Great Britain.	Writing. Elocution. Sacred Vocal Music. Writing English. Elements of Drawing.	Ovid, (Metamorphoses.) Lucian, (Dialogues.)
Fifth Form.	Written Abstracts of Sermons. Collects, compared with Scripture. Old Testament History.	Virgil, (Æneid.) Sallust, (Cataline.) Cicero, (in Catalinam.) Homer, (Iliad.) Greek and Latin Prosody and Versification. Latin & Greek, by heart. Double Translation, (Latin and English, Greek and English.)	Double Translation, (French & English.) English Poetry, by heart. Spanish Exercises and Translation.	Algebra. Geometry.	Use of Globes. History of Rome. Ancient Geography. Antiquities of Greece & Rome.	Writing. Sacred Vocal Music. Elocution. Writing English. Elements of Drawing.	Conchology. Virgil, (Georgics.) Homer, (Odyssey.) Instrumental Music.
Sixth Form.	Written Abstracts of Sermons. Daily Service, compared with Scripture. Narratives and Biography from Holy Scripture, in writing. New Testament History.	Cicero, (pro Archia et Marcello, and de Amicitia et Senectute.) Horace, (Odes.) Hesiod. Herodotus. Latin and Greek, by heart. Double Translation, (Greek & English, Latin & English, Latin & French.) Latin and Greek Versification.	Italian Grammar, and Prose. Double Translation, (Spanish & English.) French Composition. English Poetry, by heart.	Geometry.	History of Greece. Ancient Geography. Antiquities of Greece & Rome. Mythology.	Writing. Sacred Vocal Music. Drawing. Elocution. English Recitation. Composition. Comparative Grammar. Book Keeping, in French. Botany.	Livy. Theocritus, Bion, Moschus. Instrumental Music.

COLLEGE COURSE.

Junior Class.	*Written Abstracts of Sermons.* Baptismal and Communion Services, compared with Scripture. Church History, during the first three Centuries. Sacred Antiquities. History of the Prayer Book.	*Terence.* *Cicero, (Letters.)* Pliny, (Letters.) Demosthenes, (Select Orations.) Euripides. Greek Metres & Versif'n. Latin Composition and Versification. Double Transl'n., (Greek & Eng., Greek & Latin, Latin & Spanish, &c). Latin and Greek, by heart. Hebrew Grammar and Elements.	Italian, (Tasso.) Spanish Poetry. Translation of English into French, Spanish and Italian. Spanish Composition.	Geometry. Plane & Spherical Trigonometry.	Comparative History. (Ancient.) History of Greek and Latin Literature.	Writing. Sacred Vocal Music. Elocution. Latin and Greek Recitation. Composition. Extemporaneous Discussion. Rhetoric. Logic. Chemistry. Mineralogy. Physiology.	Select works of the Latin Fathers, of the first four Centuries. Isocrates, Lysias, Isæus. Cicero, (de Oratore.) Longinus. Instrumental Music. Drawing.
Middle Class.	Written Abstracts of Sermons. Creeds and Articles, compared with Scripture. Church History, to the 16th Century. Hebrew Scriptures, and Septuagint version. Cyprian, Unity of the Church. Butler's Analogy.	Tacitus, (Histories, Germany, Agricola.) Horace, (Satires & Epistles.) Sophocles. Æschylus. Latin and Greek Composition, and Versification.	Italian, (Danté.) German Grammar and Prose. Translation of English into French, Spanish and Italian. Italian Composition.	Surveying. Conic Sections.	Comparative History. (Modern.) History of English Literature.	Sacred Vocal Music. Original Elocution, in English. Latin and Greek Recitation. Composition and Criticism. Extemporaneous Discussion. Intellectual Philosophy. Natural Philosophy.	Select works of the Greek Fathers, of the first four Centuries. Thucydides. Instrumental Music. Drawing and Painting. Chemistry applied to Art. Philosophy of Natural History.
Senior Class.	Church History, during, and since, the 16th Century. Hebrew Scriptures. Gospels & Acts, in Greek. Apostolic Fathers. Christian Morals. Pearson on the Creed.	Juvenal. Persius. Cicero, (de Officiis.) Horace, (de Arte Poetica) Xenophon, (Memorabilia.) Plato. Pindar. Latin and Greek Composition and Versification.	Italian (Danté.) German, (Schiller.) Translation of English into French, Spanish, Italian and German. German Composition.	Differential & Integral Calculus. Engineering. Navigation.	Philosophy of History. History of Philosophy. Constitutional Law	Sacred Vocal Music. Original Elocution, in Latin, Greek and English. Extemporaneous Discussion. Principles of English Verse. Astronomy. Architecture. Analysis of Shakspeare.	St. Chrysostom. Cicero, (Tusculan Questions.) Aristotle. Instrumental Music. Drawing and Painting. Geology. Political Economy. Laws of Nations.

FUNDAMENTAL RULES OF STUDY.

1. Subjects to be studied, rather than authors.
2. To read entire works, and not fragments.
3. None of the studies to be optional, except those of the "Extraordinary Course."
4. No Student to be advanced to a higher Form or Class, until he has completed the studies of those below it.
5. At the end of every division of a work or subject, the whole portion finished to be rapidly revised, before proceeding further.
6. The previous lesson to be always briefly revised, before taking up that of the day.
7. Lessons in the languages, in the revise, to be translated, and not construed.
8. The editions of the Classics employed, to be without notes, *ordo*, or translations.

THEOLOGICAL COURSE, AT BURLINGTON COLLEGE.

The Course of Theological Study is in partial operation; and will gradually work itself into completeness. There are now students in Theology connected with the College; while, of the present under-graduates, there are not a few, whose hearts the Lord hath touched, to desire the service of His altar.

It will be seen, at once, that this portion of the enterprise throws itself, in simple faith, upon the Church. The Scholastic and Collegiate departments are self-supporting; and furnish the ability, through God's blessing, to support some, who must otherwise remain uneducated. But, of the Theological Students, no compensation can ever be expected. Two, and ultimately, three, Theological Professorships; an ample library; and the means of living, to such students as may not support themselves as Teachers, or otherwise, in connection with the Church work here, are just and necessary demands upon the bounty of Churchmen. Miss Rachel B. Wallace, of Burlington, by her bequest of $2000, to this last named use, has set a noble example. For the rest, the work will be pursued, in the cheerful confidence, that GOD WILL PROVIDE. *The immediate want of the case is necessary text books, and books of most immediate reference.*

It must be understood, from the beninning, that the course, here set down, is to be pursued. In the Theological Department, as in the Collegiate, there is to be no option of studies, and no partial course. In the one, as in the other, full allowance will always be made for equivalent attainments. Acquisition, and not time, will be the measure of advancement.

To such students, as shall complete the course, and, at the end of another year, sustain the prescribed examination, the degree of Bachelor in Divinity will be accessible.

Course of Theological Study.

SUBJECTS.

I. Dogmatic: to teach.
II. Critic: to confirm.
III. Historic: to illustrate and apply.
IV. Homiletic, Liturgic and Pastoral: to use.

i. *Dogmatic:* The Creeds. (Pearson.)
ii. *Critic:* The original text of both Testaments.
iii. *Historic:* Original Documents, with Syllabus, and Lectures.
iv. *Homiletic, Liturgic and Pastoral:* Lectures, with constant practical exercises.

DISTRIBUTION, AS TO TIME.

First Year—1. *Dogmatic:* the Creeds, to the Incarnation.
2. *Critic:* the Pentateuch; St. Matthew, St. Mark, St. Luke.—LXX, in reference.
3. *Historic:* to the birth of Christ.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Second Year—1. *Dogmatic:* the Creeds, as far as the belief in the Holy Ghost, inclusive.
2. *Critic:* the Psalms, Isaiah; St. John, the Acts, Romans, Hebrews.—LXX, in reference.
3. *Historic:* the first four centuries.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Third Year—1. *Dogmatic:* the remainder of the Creeds.
2. *Critic:* Job, Daniel; Gospels in Harmony, remaining Epistles.—LXX, in reference.
3. *Historic:* to the Reformation, inclusive, with its results.
Homiletic, Liturgic and Pastoral.
Patristic Reading, as indicated.

The Infidel Controversy.
The Episcopal Controversy.
The Liturgical Controversy.
The Sacramental Controversy.
The Romish Controversy.

*** Incidental Controversies, as the Arian, the Pelagian, the Calvanistic, and the like, will be treated, as they occu r in the course, dogmatically, critically, and historically.

APPENDIX.

A WORD OR TWO WITH PARENTS.

The care and nurture of well nigh a thousand children, through the course or more than half a life, would, of course, have much to do with parents, and throw much light upon their ways. The conclusion is, that, in most cases, they themselves need to be educated, in order to the education of their children. The fact is, that the difficulties, in the education of children, lie, commonly, with their parents. Not from want of intention. Not from want of generosity. Not from any wilfulness, or waywardness, of purpose. But, for the most part, from the mere want of consideration. It is but kind to tell them of their faults. And, for their sake, whom they love better than themselves, they will be sure to take it kindly. A word or two, in plainness and in candour, but in perfect kindness, for their childrens' good, will be devoted to their case.

And, first, by way of preliminary. Let it be conceded, that, for parents to put their children from them, for their education, is a very painful trial. It never should be done, but upon the clearest conviction of duty, for their good. When it is done, it should be done with utmost carefulness, not without prayer, in the selection of the place. But, when the selection has been made, and the determination fixed, it should be acted on, with an entire and perfect confidence. Where this cannot be done, the child should not be placed. Unless the school, you send your child to, is to be another home, the teachers in the place of parents, there can be, no real service done. The teachers must feel, the child must know, that the delegation, while it lasts, is unreserving. Many things will occur, which seem not quite as you would wish. When lessons press, or discipline restrains, or playmates vex, or the dinner does not well digest, complaints, of this or that, will go. Distance itself will raise its doubts. The mother's heart will yearn. Weak people will suggest objections. A rival interest will draw comparisons. A thousand things will tend to doubtfulness. You must fall back upon the

confidence, with which you started. If that will not sustain you, you have started prematurely. The attempt to repair the error, so, and now, would but increase and multiply it. You must wait. And, ten to one, the event will prove that you were right, at first; and time, the wonder-worker, bring round all things, well. Of one thing, be assured. Whatever else be, or be not, an evil, change *is*. In education, scarcely any greater evil.

With such parents as these, there is no difficulty. They wisely judge, that those, whose mind and heart are given to this one thing, know best; and they have confidence in them, as Christian people, that, what they know is best, they will not fail to do. Parents do not know how great a difference, in children, the change of atmosphere produces. They do not consider, that such an influence must operate gradually and slowly. For a year, for two years, a child makes but little apparent progress. An occasional or careless eye would say, not any. But all the while the work was going on, within. *Crevit in occulto arbor.* The coral insects were an age, in working to the water level. And, in the next year, the mind leaps forward, with a vigour and an energy, which makes it do, in one, the work of three. A year, in most cases, can do but very little for a child. Half of it is taken up in self-adjustment to the locality, and self-adaptation to the circumstances. The other half, in getting well at work. Meanwhile, the moral process has been going on. The home feeling is well established. Places and faces are familiar. The daily intercourse of mutual kindnesses has bred and nurtured love. And, the next year, what was shrunk from, as a duty, is embraced, with delight. This is spoken of places, where the heart is not left out. This is said of Christian training. This is meant of Church Schools. We know no other. Our way to the head is, through the heart, by grace; the answer to our prayers. Our *Primum Mobile*[1] is PRAYER.

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[1] *Primum Mobile*, in the Ptolemaic astronomy, the ninth or highest sphere of the heavens; the centre of which is but a point. This is supposed to contain within it all other spheres, and to give them motion; turning them quite round, as well as revolving itself, in twenty-four hours.—*Encyclopædia Britannica.*

The *credulous ear of parents* is a fruitful source of evil, on all sides. When children are away, their faults of temper, and, the like, are forgotten. Absence gives weight to every word from them, and helps its entrance to the heart. A thousand difficulties will arise. At home, there would have been ten thousand. The lessons are too many or too long; or, the restraints of discipline are over strict; or, a teacher is severe, or partial; or, there are not pies enough; or, the bed is over-hard. If such things get attention, they are likely to make trouble. Before the hasty answer of the parent has been received, the trouble is forgotten by the child. But the way is open, for the next uneasiness; and the quieting influence of discipline, in the mean time, disturbed and weakened. Not, that complaints may not be just, or should not be attended to. But, that the presumption should be against their justice; that time should be allowed for them to die away; and, that, when pursued, it should be directly, with the Teacher, and without the knowledge of the child. Let every parent call to mind the daily trials of his children; and he will see, at once, that there is room for great allowance; and, that the only safe way, is to fix a confidence, upon sufficient evidence, and then abide by it.

The *credulous ear of parents* is frequently invoked, in the matter of the studies, which a child should take. One would take too many. Another would take too few. A third would take those first, which should come second. A fourth would omit those which are most essential, to take some which are unimportant, or should be deferred. Who is to judge in all these cases? Every child? Or, what is a little worse, every parent? The absurdity is obvious. It must be left to the sole discretion of the Teacher. Put him in possession of the case. Let him know the child's age, health, temper, talents, previous opportunities, habits of body and of mind, the time that can be given. Then leave the rest to him. If he cannot be trusted so much, he ought not to have the child. He must know what is best. He can have no other motive than the child's good, if he be fit to be a Teacher. At St. Mary's Hall and Burlington College, the fixing of one price, for every thing taught, be it less or more,

and leaving the less or more to the sole discretion of the Head, puts the matter just where it should be.

The credulous ear of parents is abused, unconsciously, in many ways. To that, we owe it, that children come loitering in, through the first month of every term; when all should be there, on the opening day. Excuses for delay are listened to, and the suggestion is credited, that scarcely any one will be there, yet; and Teachers are incommoded, and the class kept back, and the laggards discouraged, by the lee-way, which must be made up.

To that, we owe the frequent applications for permission for a child to go home, for a day or two; or to visit a friend; or to repair, on Saturday, to the city. All, positive evils. All, destructive of good order. All, weakeners of discipline. All, derangers of study. Why should it be so? The child goes to school, to study, and be trained. The training is by atmospheric pressure, moral and religious. To let it up is to lose its influence. It should never be, but on the sternest necessity. What would a parent say, if, every now and then, schools were disbanded, for a day or two? Yet, on each individual child, the effect is just the same. It is common to suppose, that absence on Sunday is unimportant. Quite the reverse. The soothing calmness of that sacred day does much, to harmonize and subdue the heart. And the order of religious training is a great part of the whole plan of education. Would that all this might be avoided.

To that, we owe the unnecessary indulgence in spending money; for the most part, to do nothing but evil. To that, we owe the boxes and baskets of indigestion, and the like, that come, in the shape of sweetmeats and nuts; to nourish selfishness, or to distribute headache. To that, we owe fine clothes, which are entirely out of place, in every school for children. To that, we owe a train of inconveniences and disadvantages, which it were long to enumerate; but, which these honest words may serve sufficiently to exemplify. To the wise, a word is sufficient.

BREAKING UP, AND VACATION.

It would be a great mistake, in any, to suppose, that our responsibility, for the children, committed to our care, closes with the term. So far from it, the breaking up, and vacation, are seasons of great anxiety. A child has been with us, five months. The discipline of the place has been between him and temptation; between him, it may be said, and himself. He has got through the term well. He is to go home. His parent or guardian, instead of coming or sending for him, leaves him to his own course. His homeward way lies through a city. He finds acquaintances there. He is tempted to stop for a day or two. He falls into snares. He forms injurious associations He contracts bad habits. He goes home; nominally, from us, with their evil savour upon him: and we seem to be accountable for them. He comes back to us, and a term is taken up in restoring him to the point, from which he started. We desire attention to this subject. We are perfectly prepared to meet all the liabilities, which we assume. For children *here*, we hold ourselves accountable. We cannot justly be so held, for any more than that. We ought not to be exposed to injuries, where we can have no safeguard.

And this brings us to the subject of vacation. On many accounts, we could often wish there was no such thing. The wish, we know, is vain. But vacations are for *recreation*, not for *dissipation*. Children should come back refreshed for their work; not unfitted for it, and set against it: least of all, with evil tastes and vicious inclinations. Yet, what is the fact? Are not children, in vacation, left, for the most part, "to their own head?" In the case of boys, more especially, do they keep company with whom they will? Are they much upon the road? Are they not sometimes at taverns? Do they not smoke? Do they not drink? Do they not sometimes learn to swear? We ask plain questions. But we are prompted to them by sad experience. We have had the five months' care and pains marred, if not ruined, by the month's indulgence. We invite the attention of parents and guardians, to this matter. If they design to return their children to us, after the vacation, let them

see that they govern themselves by the rules and usages of our discipline. If smoking is forbidden, here, by law, it is, at home, by implication. It certainly is, by common prudence. And, as for drinking, *the boy that drinks at all*, has a hook in his throat, to lead him, he knows not whither.

It may seem, at first sight, that we are stretching our line, somewhat. But, no! We ask no man's children, and no woman's. We are ready to take, extraordinaries excepted, such as are brought to us. But, *only on our own terms*. What these terms are, every body knows. We must hold, that, among other just conclusions, they bind all parents and guardians to see, that children, who are to come back to us, go directly home; and are kept there, as near as may be, to the ways they walk in here. Otherwise, the vacation is at the cost of half a term. And so, a year and a half does scarcely the service of a year. We, by no means, desire, for our own sake, that children, generally, should spend their vacation with us: though we cheerfully consent to it. But, when left *with* us, they must be left *to* us. Visits to the city, visits here, and visits there, must be forborne. Children, in the vacation, at St. Mary's Hall, and Burlington College, are under the same care and keeping, as in the term. Werk alone is intermitted. Our experience has been, that health has been promoted, and happiness subserved. Still, other things being equal, and the plain speaking above being regarded, we prefer their being at home.

CHRISTMAS HOLIDAYS.

Nothing could be easier, than to break up, for the Christmas week, at St. Mary's Hall, and Burlington College. Supposing that not more than two out of three, in these great families, were to take advantage of it, we should, at once, be relieved, for the whole period, of the care and nurture of nearly two hundred persons. With many, the week would be ten days; with some fourteen. The butcher and the baker would be very sure to feel it. But what would be the influence on the great

work, *for which, we are?* What with the marring of December, in the anticipation, and of January, in the recovery, it would cost well nigh two months: which, where there are three hundred, to gain or lose, would make, say, fifty years. Nothing is mentioned here of the cost, to parents and children, in coming and going; or of the dull heads, sick stomachs, and sad hearts, mumps, and measles, and whooping-cough, which are sure to come back upon us.

But the stand we have heretofore taken has had its effect. "Breaking up" will scarcely find an advocate. The claim is individual. One begs for a son; another, for a daughter. It is an immemorial usage. It is an old promise. It is this, or it is that. We are parents, and respect their feelings; and, what is more, we *feel* them. But, we are honest, and bent on being faithful, men; and we are engaged in a great work, and charged with a momentous trust. And we must, therefore, say, to our dear friends, whoever they may be, your claim, to take your children home, at Christmas, though it be but for one day, and that, by one in ten, is a destructive claim, and cannot be conceded. It inevitably unsettles your own children, who go. It as inevitably unsettles the other children, who do not. It brings in grudgings, and repinings, and feelings of hardship, and suspicions of partiality. It puts us in a false position; and adds the half ounce, to our burden, which we cannot carry. We have no right, where, at the most, a feeling can be urged, to make a sacrifice of principle, and to be derelicts of duty. Therefore, the notice, appended to the monthly report, for November, that the duties of St. Mary's Hall and Burlington College will be intermitted only on Christmas Day, and on New Year's Day; and that no leave of absence, for either, can possibly be granted. And, therefore, the statement now made—with the suggestion of, what, we trust, will be sufficient reasons—that children, so withdrawn, terminate their connection here.

We, too, might urge, and, with as much of earnestness as truth, the plea of feeling. We take your children to our hearths, and to our hearts. We have prepared for them a Christian home. They come to us, as to a father and a mother. We

know, and make no difference, between yours and ours. A Christian Bishop, with his Christian Priests, and Christian People, we have *our* CHRISTMAS, too; and we must have our children keep it with us. We have no notion to be theirs, for work, and not for play; for fasts, and not for feasts; for Lent, and not for Christmas. They, that come to us, must winter it, as well as summer it. They must be ours for indulgence, as well as for restraint; for diversion, as for discipline; for holidays, and for holy days. Otherwise, we are of little use to them. We cannot serve them. We had rather be without them. The edict is "vermilion."

"SPENDING-MONEY."

This is a bad name, for a worse thing. It is extravagance, in embryo. The rule, at St. Mary's Hall, and at Burlington College, is express, that all money for the use of children, be left with the residing Heads. The uniform advice is, leave the least possible amount; except for clothing and other actual expenses. The practice is, that many parents disregard it. This makes wastefulness in their own children, and discontent in others: and, ten to one, these same people will turn round, and complain of our expensiveness. Follow our rules, in the spirit, and the letter, and there will be none. Children have, daily, all that they need, for health and reasonable enjoyment. There is but one table, for Heads, assistants, and pupils. It is sufficient in quantity, and in quality. The trick of buying cakes and candy, and the like, is, in the first place, vulgar, and, in the second, vicious. It costs more in head-ache, in one term, (to speak of no other aches,) than all things besides. It subordinates the intellectual to the animal. It keeps children, babies, that should be men and women. It deranges the house. It breeds discontent. It leads to selfish ways, and sensual feelings, and gluttonous propensities. It is all wrong. We must insist upon it, that all money, for the use of children, be left with the residing Heads; and, that their judgment be relied on

mainly, as to the amount. We should be glad to have done with *spending-money*, so called: being, as we hold, the poorest possible mode of spending money. We invite the appropriation of the sums, that will thus be saved, to objects, which subserve the cause of Christian Education. Let the child devote, what would otherwise be worse than wasted, to the good of men, and the glory of God. How many poor children are without instruction! To how many souls, for which Christ died, is His Gospel, in His Church, unknown! What moral darkness to be lighted! What hunger of the soul to be fed! What spiritual thirst, that might be quenched! "Whosoever shall give to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

DRESS.

The question is often asked, whether an uniform dress is adopted, at St. Mary's Hall, and Burlington College. In the latter, to a certain extent. The members of the Junior, Middle, and Senior Classes, wear the Academic gown and cap. Those of the Sixth Form, the cap. Beyond this, there is no regulation. At St. Mary's Hall, there is no specific requirement, on the subject. In both, as Christian institutions, simplicity and moderation are expected to prevail. The law of female dress is beautifully set forth by the Apostle Peter. "Whose adorning, let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price." We must admit, with much regret, that the Apostle's precept is not sufficiently regarded, among us. Parents indulge their daughters too much in the love of dress. And daughters are but too well disposed to use the indulgence. We desire attention to this subject. We wish to see, among our daughters, no expensive dresses, no fantastic finery, no tricks

of the ball room, or of the theatre. Let them be clothed simply and neatly. Let jewellery be left at home. There is, here, neither time nor opportunity, for the display of trinkets. All come, to study, and to pray. In the School-room, and in the Chapel, these things are out of place. For the rest, freedom, comfort, and a simple taste, should rule. All beyond, is a temptation to vanity, in them that have; and, to envy, in them that have not. "I will, therefore," says the Apostle Paul, "that the women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array: but (which becometh women professing godliness) with good works." How eminently becoming, in young women, and in children! Especially, in a household of the Church! That there be nothing to distinguish between the temporal condition of them, who kneel at the same altar, as sisters of the Cross! That what might else be wasted, in mere vanity and pomp, be laid upon that altar, for the service of the Cross! Like that fair penitent, who broke the box of alabaster, and poured out the costly spikenard, on the feet of Jesus, till the house was filled with the odour of the ointment.

ADVANTAGES OF BURLINGTON COLLEGE.

It is claimed for Burlington College, that it has peculiar advantages, in its plan, in its relations, and in its position.

Among the advantages of its *plan*, the first and foremost to be stated, is, that it is an actual family. It furnishes to every boy a home. The domestic feelings are fed and cherished. He is, as it were, with parents and brethren. He has a father and a mother. He has elder brothers and younger brothers. They live together as one household. One roof. One hearth. One board. One holy altar. Their studies are together. Their meals are together. Their sports are together. Their devotions are together. In health, they have the sympathy of enjoyment. In sickness, the sympathy of interest. They are partners, at their work. They are partners, at their play. It comes

from this, that there is neither occasion, nor inclination to interfere with that fundamental rule of discipline: "No student ever leaves the College grounds, without a Teacher." Why should he? He has every thing at home. In this way, discipline becomes domestic, rather than scholastic. The law of love has play, and sways the heart. Habits of order are established. Habits of courtesy prevail. There is a mutual respect, mutual consideration, mutual confidence, and mutual affection. This is not what might be; but what is, and will be. The strength of the conviction lies in this, that the domestic interest is imbued and identified with the religious. It is a house of prayer. God's Word is daily read in it, according to the order of His Church. Every child takes an interest in the service, because there is a part of it for every child. And, what visiters continually observe, describes the case, while it accounts for it, "they seem so hearty in their worship!" Making every thing, in House and School, a matter of principle, and enforcing all with words and ways of love, there are no small things, whose disregard induces, first, disorder, then, disobedience, then, misrule. The religious influence, which pervades the house, is like the atmospheric pressure, to keep all things in their places; and all, without being felt. The notion, that the Teacher and the Scholar occupy antagonistic positions, can have no place here. It is the habit of the house, to work, and to do right. The novice, or the ill-disposed, goes, as the current sets; and finds the best, the easiest, way. From morning to night, all works along upon a plan, which no one hears of, or can see, but in its issues. In the hours of work, there is a hum as of a bee-hive. And the merry laugh, that wakes the echoes, in the hours of recreation, is vocal with delight.

It is a great advantage, resulting from the *relations* of Burlington College, that it is a portion of a whole. It is not an isolated thing. It is a part and parcel of the Church. It opens its doors to receive children, from the Nursery, from the Sunday School, from the Primary School; and it proposes to retain them, till their course of instruction, at School and College, is completed, and they are prepared to enter on the business of life:

or, if their hearts are touched, to give themselves to God, in the work of the Ministry, to prepare them, with His grace, for holy orders, and set them at their sacred work. There will thus be here a large and various community: the Bishop and his family; the resident Head, and Teachers of the College, and their families; Priests and Deacons, in residence, and at work, in various ways; Candidates for Orders; the College Classes; the Preparatory Forms, embracing every age and circumstance of boyhood: and, while each maintains his several place, and does his several work, all will be kept together, at a common hearth, and by a common board, with common prayers. It is so, that God has set men, in the Church. It is so, that children can best be kept, and trained, and fitted, for their several places, in the world. It is the way of nature, sanctified by grace. It will avoid, as far as may be, the disruption of natural relations. It will maintain, while it shall purify, the social principle. It will preserve the feelings and interests of home. It will keep the children of its sacred trust—so far as human efforts can secure this end—"by grace, through faith, unto salvation."

In the *position* of Burlington College, there are many singular advantages. *Nothing can be more beautiful.* In addition to the unrivalled charms of nature, which it combines, it is surrounded by the highest cultivation. The mind drinks beauty, through the eye, at every turn. *Nothing can be more healthful.* In three families, containing two hundred and fifty persons, there was actually no sickness, through the summer. And this is the habit of the locality. *Nothing can be more accessible.* Many times, in every day, there is access, by river and by railroad, to New York, and to Philadelphia; and, through them, to all the world. At the same time, *nothing can be more secluded.* It is the very picture of serene seclusion, and the atmosphere itself invites to thoughtfulness, and is instinct with peace. Plato might have chosen it for his Academy; and Milton would have borrowed something from it, for *Il Penseroso.*

COURSE OF STUDY AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, is of a marked character, and deserves a careful consideration. It has been drawn up advisedly, and well and duly weighed. It aims to furnish, to those who follow it throughout, a solid and complete foundation for the pursuits of after-life. A College course, for the most part, runs its round, in four years. Considering how few boys enter the Freshman year, it may be set down at three. Then, consider, in how many cases it is found necessary to revive, if not to obtain, the very elements of Greek, within that period; not to speak of deficiencies in English, in Latin, and in Mathematics, and you reduce the circuit to two years. How small a circle for a liberal education! How short a time, to form the habits of the scholar, and the man! Nothing has here been deducted for time lost, through diversities of elementary training, and in being acclimated. To secure to ourselves, for these great uses, "ample room and verge enough," we sweep a circle of nine years. We would that every boy, that comes to us, might begin at the beginning. We trust that it will gradually come to that. We must do what we can, to meet the cases, where it is not so, by a rigid determination, to admit no boy, upon a step, on which he cannot stand, with firmness, and with confidence. It would be long, and hard, to say, what serious trouble this determination has already cost us. The deficiencies, in nearly all the boys that come to us, are most deplorable. To have been reading Homer, without the ability to conjugate one verb throughout, is but the simpleton's sample —a brick for the house. By taking in nine years, we get abundant sea-room. We can begin at the beginning; and go on, stage after stage, layer upon layer, until the whole is consummated. This is not all. Greek and Latin, do not make up an education. Greek and Latin, with Mathematics, do not make up an education. It is a large word, that education. It is akin, as near as may be, with development. What would be thought of legs developed, with no arms? Or arms developed, and no legs? All ear? All eye? All nose? It is so with partial edu-

cation. It makes one-sided minds. Or, no sided. When God meant they should be many-sided. Or, rather, that completes. thing, a rounded orb. We hold, that the critical study of the Latin and Greek languages is indispensable to high intellectual discipline. We hold, not only, that the noblest models of the mind are in those languages: but that the fullest, the most thorough, the most accurate and polished, training of the taste and judgment, of the reasoning faculties, and of the imagination, can only thus be had. We therefore make them leaders, in our course.

We do this, at no expense of the exactest sciences. We hold, that Mathematical studies, apart from the infinite varieties in their practical application, are indispensable to the true balance of the mind; the just and constant equipoise and equilibrium of its faculties. We require the strictest course of training in Arithmetic, in Algebra, in Geometry; with their innumerable adaptations to Trigonometry, as applied to Surveying, to Navigation, to Engineering, to Conics, and to Spherics.

In these two departments, the body of our course consists. Without them, nothing is done for education. But education is far from being complete, when they are done. The whole exhaustless world, of what are called the Natural Sciences, remains untasted and untouched. There is still the taste for beauty, to be drawn out, and quickened. The adaptation of the great Christian law of love, to all the social and civil relations of the race must be regarded. The science of Government, and the deductions of experience, must be considered, in their application to national interests and national progress. And, as the world is wide; its living tongue, various in dialects; and every day draws more together the nations of the earth, in commerce, in letters, in science, in art—in one word, in whatever is, and makes, humanity—we give the leading languages of Europe, the French, the Italian, the German, the Spanish, their due place, side by side, with our own English. This will appear, to those who have not seen its working, as it did to learned and excellent Mr. Macculloch, too much of a good thing. But, when they take the course in hand, and see how it begins at the be-

ginning; and how it grows by degrees; and how one thing falls in after another; and how the snowball grows in rolling; especially, when they have seen its admirable working, as in the Junior Class, who—besides diligent attention to their Mathematical and English Studies, including Elocution, Composition, and Criticism—are, at this time, reading, and reading thoroughly, the Orestes of Euripides; the Letters of Cicero; the Jerusalem Delivered, of Tasso; L'Etourdi, of Moliere; and the Araucana, of Ercilla—they will admit, with him, that the thing is possible, not only; but is done, and well done.

Much of the secret of success, thus far, has been in the faithful application of the "Fundamental Rules of Study," which are appended to the Course. *Subjects are studied, rather than authors.* Thus, the boy gets a practical hold of every branch; and feels that it belongs to a tree, with roots, as with a top. He gets the relations of every thing; and can locate it, as we say, (and have a right to say,) here, in America. *Entire works are read, and not fragments.* Thus, an author is domesticated, as it were, in a boy's mind. He is at home with him. He learns his ways. He drinks his spirit in. Knowing Cicero well, and Homer, he is sure to have much Latin, and more Greek. The Mosaic economy of Greek Readers, and Græca Minora, and Græca Majora, is but a poor economy. It makes smatterers, not scholars. We reject it altogether. *None of the studies are optional, except those of "the Extraordinary Course."* We do not believe that boys or girls know how to educate themselves. If they did, there would be no need of parents or of teachers; and, so, great saving of trouble and expense. For the children, who come to us, we must choose. They must study what we set down for them. With a single exception. Those who fill up the measure of the regular Course, to the full, are permitted, as "the reward of merit," to pursue, at their desire, the whole, or any part, of "the Extraordinary Course;" the contents of which are as attractive as they are important. *No Student is advanced to a higher Form or Class, until he has completed the studies of those below it.* This is as fair and honest, as it is expedient and wise. Without it, all professions, to educate, are a deception. The ne-

glect of it is the burden of Teachers, the discouragement of Scholars, the destruction of Scholarship. It requires some firmness to maintain it, at the first. But it soon commends itself to children, as *the truth;* and, to the truth, they always yield. Of course, it follows, that when a Student ceases to keep up with his Class or Form, he drops into the next below it; and so, down! *At the end of every division of a work or subject, the whole portion finished is rapidly revised, before proceeding further. The previous lesson is always briefly revised, before taking up that of the day.* This is of great importance. It keeps all fresh. And, if a portion has been left imperfect, in the advance, it is brought fully up, in the revise. What is called, "going over" a book, is crowded out by this good habit; and going *through* is substituted. These last two are GOLDEN RULES. *Lessons in the languages, in the revise, are translated, and not construed.* The new lesson is construed. Word, by word, is analyzed. The relations of all, and the reason for every thing, clearly made out. It is a literal, and thoroughly grammatical, exercise. In the revise, on the following day, the lesson is translated, freely, and with as much of elegance as the boy can furnish. Idiomatic phrases are always rendered by the corresponding idioms. The construing ensures accuracy. The *translation* allows of ease and grace. The fair result of both is real, manageable, scholarship. Finally—among our fundamental rules of study; but though last, far from being least—*the editions of the Classics employed are without notes,* ordo, *or translations.* This speaks for itself. The student grasps the naked author; and must master him, or fall. Our swimmers use no corks. The editions of the Classics are those of Tauchnitz, at Leipsic.

A mere mention, of a few points, in the Course of Study, which are eminently practical, must close this notice. English is kept ever foremost We hold, that to write and speak English fluently, and well, is the highest aim of all instruction. Hence, in the Third Form, "English," begins; from "Writing from Dictation," at first: and goes on, from that point, to the end. In the Sixth Form, they go to the President; and are thoroughly drilled and examined by him, during the remaining four years

of the Course, in a weekly exercise, in Elocution, Composition, and Criticism, and Extemporaneous Discussion. The shrewd observer will not fail to notice the bearing, on this great end, of items, in the Course, like those which follow: "English Grammar, and elements of Anglo Saxon;" "Sources of the English Language;" "Comparative Grammar;" "Principles of English Verse;" "Analysis of Shakspeare." The Histories of Ancient and Modern Literature, and of Philosophy; Comparative History; the Philosophy of History; Constitutional Law; Physiology and Architecture, are provisions in the Course, which will, on different accounts, strike different minds. They are essential, in our judgment, to the completeness of the circle. While provision, for beginning, at the very beginning, with small boys, in Reading and Writing, has been made, the Course provides for Drawing, in all its branches; and, in "the Extraordinary Course," there is provision for Painting. Sacred Vocal Music, as the habit of the house, is taught to all; while, in the "Extraordinary Course," for those who win it, (and whom it, therefore, will not hinder in the more essential things,) there is a place for "Instrumental Music," also.

But, the crown of all our work, is, in the large infusion, into our whole Course, of Christian Instruction. It begins, with the First Form, in "the Catechism, and Collects, and Scriptural Lessons," and it runs through every year; until, in the Senior Class, it attains to the reading of the Hebrew and Greek Scriptures, and the Apostolic Fathers, with a fair knowledge of Church History, and of Christian Doctrine, as set forth in Bishop Pearson's great work, on the Creed. It is our purpose, as our prayer, that every graduate of Burlington College, who does not take a portion of the sacred ministry, shall go out, a well instructed Layman; "ready to give, to every one that asketh, a reason of the hope" that is in him: and qualified for that place in the Councils of the Church, to which, in due time, he may be called. The highest aim of Burlington College is, that it be, for Laymen, and, for Clergymen, A NURSERY OF THE CHURCH.

THE DISCIPLINE AT BURLINGTON COLLEGE.

What has been said, of the Course of Study at Burlington College, is not less true of the Discipline: it "is of a marked character, and deserves a careful consideration." It has been well weighed; and most deliberately and advisedly, adopted. It is the developement of one idea. *Burlington College is a Christian Family.* From this, all springs. To this, all is referred. It is a simple, obvious, natural, test. It is what God Himself has taught. It is what God Himself will bless. It is so, that He has provided for the perpetuation of the race. It is so, that He has constituted civil government. It is so, that He has given order, for the care of souls. What is good, as the model for the State; what is adopted, as the frame and order of the Church; cannot fail to be good, in that which partakes of both, and is to subserve both, the Christian School. What analogy suggests, experience most abundantly confirms. The trial has been made, for thirteen years, in a kindred institution, and with entire success. And, thus far, its working, at the College, equals every expectation. Adhering firmly to it, and acting constantly upon it, it keeps all in their several places. It appeals, in all, to the instincts of nature, and the charities of home. It approves itself to all, as natural and real; as of God, and for humanity. *In this way, artificial distinctions are done away with.* Some are older than others; some have made greater progress: but the difference between them, is but that of brothers, in the same house. A community of interest and feeling is kept up. It is a brotherhood, and all is brotherly. *It gets rid of dangerous immunities.* Places and things are common. The parental supervision can go every where. Evils are, so, prevented, which no skill could remedy, no force restrain. *It gives no place for the traditionary conflict, between the teachers and the taught.* A common home, a common board, common prayers, mutual interests, mutual trials, mutual enjoyments, break up the tendencies to separation; and blend all hearts, in cordial coalescence. And it is beautiful to see, now that the habit has been formed, how soon a new boy falls into the ways, and gets in time and tune. *The*

family feeling being established, the appeals, and agencies, and influences, of which a family admits, become available. The boy feels, that he lives in the parental eye, and has a place in the parental heart. A word in season can be dropped. A playful hint has place. A look will tell. Thus, evils are forestalled. Prevention takes the place of punishment. An unanimous acquiescence has been yielded, and harmony becomes habitual. *A discipline, in this way, is secured, which would otherwise be quite impossible.* The constant presence of a Teacher becomes a thing of course, and is not felt: or is felt, as a protection and security. The conflict, between "town and gown," is thus avoided. The natural disposition, to charge all mischief and disorder, upon students, is so thwarted. The stream of College life flows out, and on; but never mingles, and is so preserved in its integrity. And street brawls, and nightly irregularities, and drunkenness, and debauchery, in every form, become simple impossibilities. The nuisance of tobacco is abated. The peril of gunpowder is exploded. The use of books is regulated. The abuse of newspapers is prevented. The evils of promiscuous correspondence are avoided. The disaster of debt may be defied. And extravagant expenditure, if parents would only be frank and faithful, might become impracticable. What an exclusion of disturbing forces! What a seclusion from corrupting influences! What a concentration upon a single point! What unity! What security! What opportunity!

It will be said, that it cannot be maintained. Then, the enterprize will certainly be abandoned. But, why not? There are eighty[1] boys, or nearly, now in hand. Suppose that one in ten be found, after fair trial, and long patience, quite impracticable. The doors all open, to go out, as well as to come in. The parent is informed, that his child will not fall into our ways; and so cannot remain with us. There will still be seventy-two. And these, if needful, may again be decimated. There need be no fear, that a good School will want Scholars. Only let pa-

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[1] Now one hundred and thirty.

rents know, and children feel, that things are settled, and will yield to no one; and the point is gained. The only difficulty will be, to take in all that offer. The fear of man, in these respects, has become the snare of many a School. The great rule is, BE BOLD! When the practicability of the enterprize has been proved, *the objection will be, that boys, so treated, never will b manly*. The true word would be, *ruffianly*. And this is granted. But, it needs no argument, to show, that manliness is at no odds with gentleness. That bullies are never brave. That polish takes nothing from power. That the weapon, to be trusted most, for keenness, or for strength, is the Damascus blade.

RELIGIOUS TRAINING AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, and the Discipline, have successively been treated. It remains, to speak of that, without which, all the rest were vain; its Religious influences and instructions: in one word, its Religious Training. When one taught, in fewest words, "Knowledge is Power;" he taught the truth, but not "the whole truth." There remains the question, to be asked, and answered, *power, to do what?* A wiser than Bacon has reminded us, that "knowledge puffeth up; it is love that edifith."

It never was intended that any should mistake the complexion of Burlington College. The trumpet, there, gives no uncertain sound. By the terms of the Charter, the Trustees, forever, are to be members of the Church. The Bishop is, by his office, the Head of the Institution. The Seal presents that loveliest action of the Saviour's life, His blessing upon little children. The Motto is, in His own gracious words: "of such is the kingdom of heaven." The Morning and Evening Prayer is daily said; and, when the Chapel of the Child Jesus is completed, the Holy Communion, as in the Chapel of the Holy Innocents, at St. Mary's Hall, will be administered, on all Holy Days. In the

fullest sense, in which the words can be employed, Burlington College is a Religious Institution. It is so, as, in its original conception and devotion, to the glory of God, in the salvation of souls; so, in the course of Religious Instruction, and in the provisions for Religious Influence. Of these, in their order.

The Course of Study, at Burlington College, is framed, on the conviction, that man has a religious nature. Christianity comes into it, as a part and parcel of it: an essence, not an accident; a constant, not an occasional, quantity; the leaven, by which all the lump is to be leavened. Hence, the first column, in the Course of Study, is headed, "Religious Instruction." And, from the day, the boy, of seven, or eight, or nine, or of whatsoever age, is admitted to the First Form, beginning with the "Catechism and Collects," and "Scriptural Lessons," adapted to his capacity, he goes steadily on, instructed, every week, as statedly and constantly, as in the other portions of the Course, until he has compared the Catechism with Scripture, and proved it by it; compared the Collects and the Daily Service, and the Baptismal and Communion Services, and the Creeds, and the Articles, with Scripture, and proved them by it; been made familiar with the Old Testament History, and the New Testament History, and the History of the Church, from the Apostles' days, to these: made a Study of Sacred Antiquities, both Jewish and Christian; traced up the Prayer Book, to its sources; become familiar with the Old Scriptures, as well as the New, in their original languages, together with the Septuagint version of the former; read the Apostolic Fathers, with Cyprian, and others, of the first four ages of the Church; and weighed, and thoroughly digested, in the last two years of his Collegiate Course, those greatest trophies of the consecrated intellect of the Church of England, Bishop Butler's Analogy, and Bishop Pearson on the Creed. The Theory, on which Burlington College is established, is, that Laymen are to be instructed, in the faith, and know its grounds and reasons, as well as Clergymen; and, that every one, that calls himself a Christian, should be able "to give, to every one that asketh, a reason of the hope that is in him." Auxiliary to this, the higher Classes (the four

highest, under the weekly supervision of the President,) are exercised, in making abstracts of the Morning Sermon, on the Lord's Day; in Sacred Narratives and Biographies, derived from Holy Scripture; and, in statements of the origin, the progress, and the bearing, of the more ancient portions of the Prayer Book. It may be said, without a question, that the graduates of Burlington College will all be well instructed lay divines. A result, which the Church has always contemplated, from the time that St. Luke addressed his Gospel, and his Apostolic History, to the "most excellent Theophilus." A result, which has been the glory of our mother Church of England; and her bulwark, under God, against the arts of Papal Rome, in men like Hale, and Farrar, and Evelyn, and Stevens, and Thornton, and Inglis, and Southey, and Wordsworth, and the Coleridges. A result, essential to the integrity of this Church; where the Laity come into all its councils, even the highest, to consult with Bishops, and with Priests, about the Faith, the Worship, and the Discipline.

Nor is our sole, or chief, reliance on instruction, merely. Religious influences are constantly applied, with humble trust in God, to guide and bless them. The day begins with prayer, the Morning Service of the Church. The School is opened with the Word for the Day—a sentence, selected for daily meditation, in the house, throughout the day—the Lord's Prayer, and an appropriate Collect. At noon, on Wednesday and Friday—to be daily, when the Chapel is completed—there is a Voluntary Service, of ten minutes; being so much yielded, by whoever will, from the meridian recreation. The day is closed with prayer, the Evening Service of the Church. At rising, and at retiring, there is a special time for private devotions; when there is perfect silence, in all the dormitories. The resident Head of the Institution, a Priest of the Church, has constant intercourse with every boy, as the occasion serves. The boys are all instructed by him, in the Catechism; and are all considered as in training for Confirmation, or the Holy Communion, until admitted to that Sacrament. On Sunday, all attend the Parish Church, of which the President is Rector; and, on Sunday evenings, he

himself delivers, in the Chapel, a course of Lectures on the Christian Morals, as the rule of daily life, being a development and application of the Church Catechism. In a word, Burlington College, and St. Mary's Hall, are Christian Homes: the Bishop is the father; the Rector, as residing head; *in loco parentis;* the Matron is a mother; the Teachers, all, as elder brothers; the boys, as sons. The simple rules, that govern all, these texts of Holy Scripture: "Train up a child, in the way he should go; and, when he is old, he will not depart from it;" and, again, "Bring them up in the nurture and admonition of the Lord;" and, again, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven;" and, again, "Feed My Lambs."

COUNSELS FOR TEACHERS.

I. The Catechism, in explaining the Commandments, classes "teachers," with "spiritual pastors and masters," and puts all under the protection of "the first commandment with promise." "Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." This is very significant. It shows, that the teacher is in the place of a parent; that the office of a teacher is pastoral; that it has "exceeding great and precious promises," for its encouragement: as, in Daniel, (xii. 3,) where the margin reads, "They that be *teachers* shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever." Let every teacher think of these things; and ever strive to realize the weight and tenderness of a relation, which combines the parent with the pastor. Parental interest, parental tenderness, parental patience; pastoral watchfulness, pastoral diligence, pastoral faithfulness.

II. Children are tender in their nature. It is the petulance and impatience of parents, that hardens them: and teachers too often complete, by petulance, what parents have begun. A child is a tender thing.

III. It should always be presumed, with children, that they tell the truth. To suggest that they do not, is to help them to a lie. They think, that, if it were so bad a thing, you never would presume it.

IV. From want of sympathy with children, much power with them is lost. You traverse a different plane from theirs, and never meet.

V. That is well, which is said of Agricola, by Tacitus, "Scire omnia, non noscere:" he saw every thing; but *did not let on.* This is great, in managing children.

VI. Teachers under-estimate their influence with children. In this way, they commonly lose much of it. A child is instinctively disposed to look up to a teacher, with great reverence. Inconsistencies weaken it. By unfaithfulness, it is lost.

VII. Every thing is great, where there are children; a word, a gesture, a look. All tell. As, in the homœopathic practice, to wash the hands with scented soap, they say, will counteract the medicine.

VIII. Nothing is more incumbent on teachers than perfect punctuality. To be late, one minute, is to lose five. To lose a lesson, is to unsettle a week. Children are ready enough to "run for luck." They count upon a teacher's failures; and turn them into claims. At the same time, none are so severe, in their construction of uncertainty, in teachers, as those who take advantage of it. It is with children, as with servants; none are such tasking masters.

IX. Manner is much, with all, but most with teachers. Children *live* with them several years. They catch their ways. Postures, changes of countenance, tones of voice, minutest matters, are taken and transmitted; and go down, through generations. Teachers should think of these things. Carelessness in dress, carelessness in language, carelessness in position, carelessness in carriage, are all noticed; often imitated; always ridiculed. Teachers should have no tricks.

X. There is great need of prayer, for teachers. Parents should pray for them. Their scholars should pray for them. They should pray for themselves, and for their scholars. That is

well for them to do, which the son of Sirach says, of Physicians: "they shall also pray unto the Lord, that He would prosper that which they give for ease, and remedy, to prolong life." When teachers lament small progress with their children, may it not be, as St. James saith, "Ye have not, because ye ask not?" Pastors and teachers, beyond all others, should be "instant in prayer."

XI. Few things are so important, in life, as a just estimate of the value of time. Every thing, in a course of education, should promote its attainment. It will be learned or unlearned, *practically*, every day. If a teacher is in his place, at the minute; if he has every scholar in his place; if he has all instruments and apparatus ready, down to the chalk, the pointer, and the black-board-wiper: if he begins at once; if he goes steadily on, without interval or hesitation; if he excludes all other topics but the one before him; if he uses his time up to the last drop: such an one is teaching the true value of time, as no sermon can teach it.

XII. Gossip is the besetting sin of some good teachers. The thread of their association is *slack-twisted*.. It is *apropos* to every thing. Gossiping should be banished from every recitation-room.

XIII. Nothing can be more radically wrong in education, than the attempt at false appearances. It rots the heart of children, and makes them chronic hypocrites. And it fails of its immediate end. The children know, and tell it. The teacher who has *crammed* his scholars, for an examination—assigning this proposition to one, and that passage in an author to another—is like the silly bird, that hides its head, and thinks that it is not seen.

XIV. In all good teaching, "*multum, non multa*," is the rule: *not many things, but much.*

XV. Teachers must not lose courage, at slow progress. The best things come, little by little. "*Gutta, non vi, sed sæpe cadendo.*"

XVI. Teachers that are teachers, cannot be paid. Alexander's conquests would have been no compensation for Aristotle's instruction. Their name is written in heaven.

"While most among us are *dreaming* about 'Christian nurture,' and quietly building castles in the air, Bishop Doane is awake, and hard at work. There is an earnestness of zeal, a fearlessness of determination, a disregard of popular whims, a comprehensiveness of plan, a straight forward, undeviating, fidelity of execution, in the Bishop's purpose, which, with God's blessing, will not be in vain."

* * * * * * *

"Bishop Doane has gone to work upon the theory, that, what is worth doing at all, is worth doing well: and this thoroughness he carries into all the little details which make up the routine of College and Academic life. He overlooks nothing; systematizes every thing; puts the machine in motion; and makes every thing and every body move on, in harmony. We have no doubt of the entire success of Burlington College. We can bear witness to converts to the Bishop's scheme: and this warm confidence, based upon the intuition, that he has hit upon the true, and only true, theory of education."—*Church Review.*

Burlington College:

REGISTER;

MDCCCLI.



NINTH AND TENTH TERMS.

Burlington:
S. C. ATKINSON, AT THE MISSIONARY PRESS.

MDCCCLI.

BURLINGTON COLLEGE.

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The Right Reverend GEORGE WASHINGTON DOANE, D.D., LL. D., Bishop of the Diocese: Visitor, *ex officio*, and President of the Board, in the absence of the Governor.

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[Two Vacancies.]

[Vacant.] *Secretary.*

THOMAS MILNOR, Esq., *Treasurer.*

Burlington College is complete, in all its parts and properties; with competent teachers, in every department, and a sufficient apparatus. Provision is made for the most thorough instruction, in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting and Music. Sacred Music receives especial attention. The boys, with their resident Instructors, constitute a Christian Household; enjoying, at once, the parental and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing, in it, is faithfully done, on Christian principles, and in dependence on Divine assistance. The health, the manners, and the morals of the boys are constant objects of the most tender and scrupulous regard; and nothing shall be wanting, that they may grow up, as "trees, the planting of the Lord."

The charge for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—is one hundred and fifty dollars; payable, always, in advance. Pupils will be received, at any time of the year, but not for a period less than one term. There is no additional charge; except for Books, Sheet Music, and Drawing Materials. Boys who remain, during the vacations, which are the months of April and October, are charged fifteen dollars, for each. No absence from the College, in term time, is permitted, but on the strictest necessity: and, then, permission to return is optional, with us.

Applications to be made to the Right Rev. George W. Doane, D.D., LL.D., President, Burlington, New Jersey.

FUNDAMENTAL RULES OF DISCIPLINE.

No Student ever leaves the College grounds, without a Teacher.

No tobacco or gunpowder permitted on the premises.

No books of any kind to be in the possession of the Students, except the Bible and Prayer Book; unless by the express permission of the President.

No newspapers received at the College, except for the Library; which is under the direction of the President.

No correspondence permitted, except under cover, to and from, parents and guardians.

No debts of any kind, to be contracted by, or for, the Students.

☞All money, for the use of the Students, to be under the direction of the President.

Burlington College:

M DCCC LI.

The Rt. Rev. George Washington Doane, D.D., LL.D.,
President;
having charge of the English Department.

The Rev. Marcus F. Hyde, A.M.,
Professor of Ancient Languages;
Acting Rector.

Edward Purdon Wright, A.B.,
Vice Rector.

Jacob Zehner, A.M.,
Professor of Mathematics.

Mrs. Sarah E. Clarke,
Matron.

Eliza Allison, Assistant Matron.
Sarah Hartshorne, " "

The Rev. Adolph Frost, A.M., Librarian, and Registrar.
Frank Wills, Lecturer on Architecture.
Timothy G. Mitchell, A.B., Classical Teacher.
John Trimble, A.B., Classical Teacher.
Lawrence Kellett, A.M., Mathematical Teacher.
C. Baquet, LL.D., Teacher of French and Book Keeping.
A. Paladini, Teacher of Italian and Spanish.
Dr. E. R. Schmidt, Teacher of German.
George Hobart Doane, A.B., Instructor in Chemistry and Physiology.
William Croswell Doane, A.B., Classical Teacher, and Instructor in Anglo-Saxon.

A. B. Engstrom, Drawing Master.
George W. Hewitt, Music Master.
Cadwalader La Maria, Assistant Teacher.
Charles H. Shears, " "
Alvah C. Vail, Prefect.
Francis Barrington, "
William Gregory, "
B. Eakins, Writing Master.

Robert B. Aertsen, Curator.

SENIOR CLASS.

Hobart Chetwood,	*Elizabethtown, N. J.*
Frederic Augustus Clarke,	" "
Wm. Tilghman Johnston,	*Princess Ann, Md.*
Joseph S. Mayers,	*Barbadoes, W. I.*
Christopher W. Smith,	*Newark, N. J.*
Sheldon H. Smith,	" "

MIDDLE CLASS.

William C. Avery,	*Greensborough, Ala.*
Nathaniel B. Boyd,	*Philadelphia.*
J. H. Hobart Breintnall,	*Newark, N. J.*
Francis D. Canfield,	*Morristown, N. J.*
George W. Garthwaite,	*Newark, N. J.*
Richard S. Jenkins,	*Lancaster, Pa.*
Devereux Klapp,	*Philadelphia.*
C. Willing Littell,	*Germantown, Pa.*
Warren Livingston,	*New Brunswick, N. J.*
Lindley H. Miller,	*Morristown, N. J.*

Walter A. Mitchell,	*Bordentown, N. J.*
George C. M. Mumford,	*New York.*
Dayton Ogden,	*Paterson, N. J.*
James A. Upjohn,	*Brooklyn, N. Y.*
William J. Waterman,	*Binghampton, N. Y.*

JUNIOR CLASS.

William H. Bailey,	*Charleston, S. C.*
Isaac P. Brewer,	*Haddonfield, N. J.*
Gideon J. Burton,	*Philadelphia.*
C. Harrison Condit,	*Newark, N. J.*
Jeremiah C. Garthwaite, Jr.	*Newark, N. J.*
C. Gilbert Hannah,	*Salem, N. J.*
Arthur Johnes,	*London, Eng.*
John Lathrop,	*Boston, Mass.*
Watson Webb,	*New York.*

SIXTH FORM.

Henry O. Clagett,	*Leesburg, Va.*
Samuel D. Faitoute,	*New York.*
Peter V. Finch,	*Shrewsbury, N. J.*
A. Montgomerie King,	*Newark, N. J.*
John F. Mines,	*San Francisco, Cal.*
Arthur Newbold,	*Philadelphia.*
John Potter,	*Princeton, N. J.*
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Vicente Rodriguez,	*Havana, Cuba.*
Philip J. Ryall,	*Freehold, N. J.*
Cyrus F. Smith,	*Brighton, Mass.*
Louis D. Tulane,	*Princeton, N. J.*

William Vanderpool,	*Newark, N. J.*
J. Watson Webb,	*Troy, N. Y.*
Walter Webb,	" "
J. Lamb Willcox,	*Frankford, Pa.*

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John L. Cadwalader,	*Trenton, N. J.*
William B. Clagett,	*Leesburg, Va.*
Hugh L. M. Clarke,	*Burlington, N. J.*
George N. Cutter,	*Red Bank, N. J.*
James Devereux, Jr.	*Philadelphia.*
Henry G. Dulany,	*Upperville, Va.*
C. William Hartshorne,	*Red Bank, N. J.*
George S. Lewis,	*Mobile, Ala.*
Frederick D. Poisson,	*Wilmington, N. C.*

FOURTH FORM.

Francisco D. Baquet,	*Burlington, N. J.*
Edward F. Brown,	*Brooklyn N. Y.*
Luke Chadwick,	*Newark, N. J.*
John Cowman,	*Hyde Park, N. Y.*
W. Augustus Fisher,	*Hightstown, N. J.*
William S. Fisher,	*Philadelphia.*
T. Bartow Ford,	*Augusta, Ga.*
H. W. De Saussure Ford,	" "
Edward M. Hartshorne,	*Red Bank, N. J.*
Laurens H. Ingraham,	*Charleston, S. C.*
N. Cogswell Kinney,	*New Brunswick, N. J.*

John Reynolds,	*Kent, Conn.*
C. H. Spang,	*Pittsburgh, Pa.*
William N. Watmough,	*Burlington, N. J.*
John Watts,	*Chilicothe, Ohio.*

THIRD FORM.

Eladio Caballero,	*Cuba, W. I.*
Antonio Del Calvo,	" "
Joaquin Del Calvo,	" "
R. Welby Carter,	*Upperville, Va.*
Bradbury C. Chetwood,	*Elizabethtown, N. J.*
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George W. Farquhar,	*Philadelphia.*
Charles Fisher,	"
Joshua Garsed,	*Frankford, Pa.*
J. Hamilton Glentworth,	*New York.*
George S. Harrison,	*Philadelphia.*
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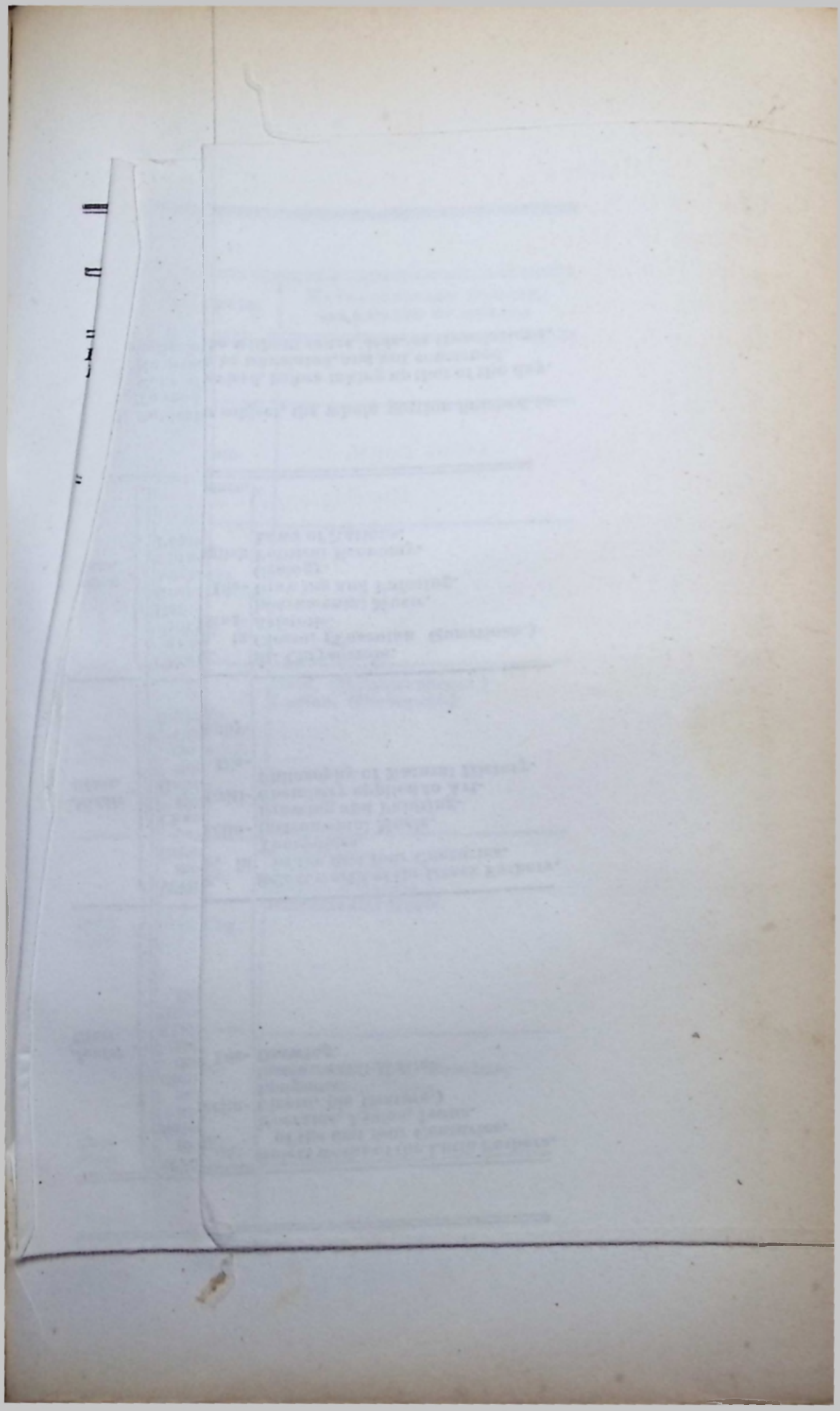
SECOND FORM.

John E. Bailey,	*Charleston, S. C.*
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John W. Hallowell,	*Beverly, N. J.*
Charles B. Hewitt,	*Burlington, N. J.*
George W. Hewitt,	" "
Allen Huffnagle,	*Philadelphia.*
Charles Spencer,	*Burlington, N. J.*
Johnson S. Walker,	*Charleston, S. C.*

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Doane Germain,	" "
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Samuel Hallowell,	*Beverly,* "
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Webster B. Lowman,	*Johnstown, Pa.*
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COURSE OF STUDIES, AT BURLINGTON COLLEGE.

PREPARATORY COURSE.

	Religious Instruction.	Ancient Languages.	Modern Languages.	Mathematics.	History, Geography, Antiquity.	Arts and Sciences.	Extraordinary Course, (as reward of merit.)
First Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar and Elements. [Arnold.]	Elements of French.	Arithmetic.	Geography of the American Continent.	Writing. Reading.	
Second Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar, Elements & Exercises. [Arnold.] Cornelius Nepos. Greek Grammar and Elements. [Arnold.] Xenophon, (Cyropædia.)	Grammar and Elements of French.	Arithmetic.	Geography of Europe.	Writing. Reading. Sacred Vocal Music.	
Third Form.	Catechism and Collects. Scriptural Lessons.	Cæsar. Virgil, (Eclogues.) Latin Exercises. Latin, by heart. Greek Grammar and Elements. [Arnold.] Xenophon, (Cyropædia.)	French Exercises and Translations. English Grammar, and Elements of Anglo Saxon. English Translations from French.	Arithmetic.	Geography of Asia and Africa. History of the United States.	Writing. Reading. Sacred Vocal Music. Writing English from Dictation.	
Fourth Form.	Written Abstracts of Sermons. Catechism, compared with Scripture. Old Testament History.	Virgil, (Æneid.) Latin Prosody and Versification. Latin, by heart. Double Translation, Latin and English. Homer, (Iliad.) Greek Grammar, Exercises and Prosody.	Double Translation, (French & English.) Sources of the English Language. [ed. Anglo Saxon, continu- English Poetry, by heart. Spanish Grammar and Prose.	Algebra.	Geography reviewed. History of Great Britain.	Writing. Elocution. Sacred Vocal Music. Writing English. Elements of Drawing.	Ovid, (Metamorphoses.) Lucian, (Dialogues.)
Fifth Form.	Written Abstracts of Sermons. Collects, compared with Scripture. Old Testament History.	Virgil, (Æneid.) Sallust, (Cataline.) Cicero, (in Catalinam.) Homer, (Iliad.) Greek and Latin Prosody and Versification. Latin & Greek, by heart. Double Translation, (Latin and English, Greek and English.)	Double Translation, (French & English.) Anglo Saxon, continued. English Poetry, by heart. Spanish Exercises and Translation.	Algebra. Geometry.	Use of Globes. History of Rome. Ancient Geography. Antiquities of Greece & Rome.	Writing. Sacred Vocal Music. Elocution. Writing English. Elements of Drawing.	Conchology. Virgil, (Georgics.) Homer, (Odyssey.) Instrumental Music.
Sixth Form.	Written Abstracts of Sermons. Daily Service, compared with Scripture. Narratives and Biography from Holy Scripture, in writing. New Testament History.	Cicero, (pro Archia et Marcello, and de Amicitia et Senectute.) Horace, (Odes.) Hesiod. Herodotus. Latin and Greek, by heart. Double Translation, (Greek & English, Latin & English, Latin & French.) Latin and Greek Versification.	Italian Grammar, and Prose. Double Translation, (Spanish & English.) French Composition. English Poetry, by heart.	Geometry.	History of Greece. Ancient Geography. Antiquities of Greece & Rome. Mythology.	Writing. Sacred Vocal Music. Drawing. Elocution. English Recitation. Composition. Comparative Grammar. Book Keeping, in French. Botany.	Livy. Theocritus, Bion, Moschus. Instrumental Music.

COLLEGE COURSE.

Junior Class.	Written Abstracts of Sermons. Baptismal and Communion Services, compared with Scripture. Church History, during the first three Centuries. Sacred Antiquities. History of the Prayer Book.	Terence. Cicero, (Letters.) Pliny, (Letters.) Demosthenes, (Select Orations.) Euripides. Greek Metres & Versif'n. Latin Composition and Versification. Double Transl'n., (Greek & Eng., Greek & Latin, Latin & Spanish, &c). Latin and Greek, by heart. Hebrew Grammar and Elements.	Italian, (Tasso.) Spanish Poetry. Translation of English into French, Spanish and Italian. Spanish Composition.	Geometry. Plane & Spherical Trigonometry.	Comparative History. (Ancient.) History of Greek and Latin Literature.	Writing. Sacred Vocal Music. Elocution. Latin and Greek Recitation. Composition. Extemporaneous Discussion. Rhetoric. Logic. Chemistry. Mineralogy. Physiology.	Select works of the Latin Fathers, of the first four Centuries. Isocrates, Lysias, Isæus. Cicero, (de Oratore.) Longinus. Instrumental Music. Drawing.
Middle Class.	Written Abstracts of Sermons. Creeds and Articles, compared with Scripture. Church History, to the 16th Century. Hebrew Scriptures, and Septuagint version. Cyprian, Unity of the Church. Butler's Analogy.	Tacitus, (Histories, Germany, Agricola.) Horace, (Satires & Epistles.) Sophocles. Æschylus. Latin and Greek Composition, and Versification.	Italian, (Danté.) German Grammar and Prose. Translation of English into French, Spanish and Italian. Italian Composition.	Surveying. Conic Sections.	Comparative History. (Modern.) History of English Literature.	Sacred Vocal Music. Original Elocution, in English. Latin and Greek Recitation. Composition and Criticism. Extemporaneous Discussion. Intellectual Philosophy. Natural Philosophy.	Select works of the Greek Fathers, of the first four Centuries. Thucydides. Instrumental Music. Drawing and Painting. Chemistry applied to Art. Philosophy of Natural History.
Senior Class.	Church History, during, and since, the 16th Century. Hebrew Scriptures. Gospels & Acts, in Greek. Apostolic Fathers. Christian Morals. Pearson on the Creed.	Juvenal. Persius. Cicero, (de Officiis.) Horace, (de Arte Poetica) Xenophon, (Memorabilia.) Plato. Pindar. Latin and Greek Composition and Versification.	Italian (Danté.) German, (Schiller.) Translation of English into French, Spanish, Italian and German. German Composition.	Differential & Integral Calculus. Engineering. Navigation.	Philosophy of History. History of Philosophy. Constitutional Law	Sacred Vocal Music. Original Elocution, in Latin, Greek and English. Extemporaneous Discussion. Principles of English Verse. Astronomy. Architecture. Analysis of Shakspeare.	St. Chrysostom. Cicero, (Tusculan Quæstions.) Aristotle. Instrumental Music. Drawing and Painting. Geology. Political Economy. Laws of Nations.

FUNDAMENTAL RULES OF STUDY.

1. Subjects to be studied, rather than authors.
2. To read entire works, and not fragments.
3. None of the studies to be optional, except those of the "Extraordinary Course."
4. No Student to be advanced to a higher Form or Class, until he has completed the studies of those below it.
5. At the end of every division of a work or subject, the whole portion finished to be rapidly revised, before proceeding further.
6. The previous lesson to be always briefly revised, before taking up that of the day.
7. Lessons in the languages, in the revise, to be translated, and not construed.
8. The editions of the Classics employed, to be without notes, *ordo*, or translations.

THEOLOGICAL COURSE, AT BURLINGTON COLLEGE.

The Course of Theological Study is in partial operation; and will gradually work itself into completeness. There are, now, students in Theology, connected with the College; while, of the present under-graduates, there are not a few, whose hearts, the Lord hath touched, to desire the service of His altar.

It will be seen, at once, that this portion of the enterprise, throws itself, in simple faith, upon the Church. The Scholastic and Collegiate departments are self-supporting; and furnish the ability, through God's blessing, to support some, who must otherwise remain uneducated. But, of the Theological Students, no compensation can ever be expected. Two, and ultimately, three, Theological Professorships; an ample library; and the means of living, to such students as may not support themselves as Teachers, or otherwise, in connection with the Church work, here, are just and necessary demands, upon the bounty of Churchmen. Miss Rachel B. Wallace, of Burlington, by her bequest of $2000, to this last named use, has set a noble example. For the rest, the work will be pursued, in the cheerful confidence, that GOD WILL PROVIDE.

It must be understood, from the beginning, that the course, here set down, is to be pursued. In the Theological Department, as in the Collegiate, there is to be no option of studies, and no partial course. In the one, as in the other, full allowance will always be made for equivalent attainments. Acquisition, and not time, will be the measure of advancement.

To such students, as shall complete the course, and, at the end of another year, sustain the prescribed examination, the degree of Bachelor in Divinity will be accessible.

Course of Theological Study.

SUBJECTS.

I. Dogmatic: to teach.
II. Critic: to confirm.
III. Historic: to illustrate and apply.
IV. Homiletic, Liturgic and Pastoral: to use.

i. *Dogmatic:* The Creeds. (Pearson.)
ii. *Critic:* The original text of both Testaments.
iii. *Historic:* Original Documents, with Syllabus, and Lectures.
iv. *Homiletic, Liturgic and Pastoral:* Lectures, with constant practical exercises.

DISTRIBUTION, AS TO TIME.

First Year—1. *Dogmatic:* the Creeds, to the Incarnation.
2. *Critic:* the Pentateuch; St. Matthew, St. Mark, St. Luke.—LXX, in reference.
3. *Historic:* to the birth of Christ.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Second Year—1. *Dogmatic:* the Creeds, as far as the belief in the Holy Ghost, inclusive.
2. *Critic:* the Psalms, Isaiah; St. John, the Acts, Romans, Hebrews.—LXX, in reference.
3. *Historic:* the first four centuries.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Third Year—1. *Dogmatic:* the remainder of the Creeds.
2. *Critic:* Job, Daniel; Gospels in Harmony, remaining Epistles.—LXX, in reference.
3. *Historic:* to the Reformation, inclusive, with its results.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

The Infidel Controversy.
The Episcopal Controversy.
The Liturgical Controversy.
The Sacramental Controversy.
The Romish Controversy.

*** Incidental Controversies, as the Arian, the Pelagian, the Calvinistic, and the like, will be treated, as they occur in the course, dogmatically, critically, and historically.

APPENDIX.

A WORD OR TWO WITH PARENTS.

The care and nurture of more than a thousand children, through the course of more than half a life, would, of course, have much to do with parents, and throw much light upon their ways. The conclusion is, that, in most cases, they themselves need to be educated, in order to the education of their children. The fact is, that the difficulties, in the education of children, lie, commonly, with their parents. Not, from want of intention. Not, from want of generosity. Not, from any wilfulness, or waywardness, of purpose. But, for the most part, from the mere want of consideration. It is but kind to tell them of their faults. And, for their sake, whom they love better than themselves, they will be sure to take it kindly. A word or two, in plainness and in candour, but in perfect kindness, for their childrens' good, will be devoted to their case.

And, first, by way of preliminary. Let it be conceded, that, for parents to put their children, from them, for their education, is a very painful trial. It never should be done, but upon the clearest conviction of duty, for their good. When it is done, it should be done with utmost carefulness, not without prayer, in the selection of the place. But, when the selection has been made, and the determination fixed, it should be acted on, with an entire and perfect confidence. Where this cannot be done, the child should not be placed. Unless the school, you send your child to, is to be another home, the teachers in the place of parents, there can be, no real service done. The teachers must feel, the child must know, that the delegation, while it lasts, is unreserving. Many things will occur, which seem not quite as you would wish. When lessons press, or discipline restrains, or playmates vex, or the dinner does not well digest, complaints, of this, or that, will go. Distance itself will raise its doubts. The mother's heart will yearn. Weak people will suggest objections. A rival interest will draw comparisons. A thousand things will tend to doubtfulness. You must fall back upon the

confidence, with which you started. If that will not sustain you, you have started prematurely. The attempt to repair the error, so, and now, would but increase and multiply it. You must wait. And, ten to one, the event will prove that you were right, at first; and time, the wonder-worker, bring round all things, well. Of one thing, be assured. Whatever else be, or be not, an evil, change *is*. In education, scarcely any greater evil.

With such parents as these, there is no difficulty. They wisely judge, that those, whose mind and heart are given to this one thing, know best; and they have confidence in them, as Christian people, that, what they know is best, they will not fail to do. Parents do not know how great a difference, in children, the change of atmosphere produces. They do not consider, that such an influence must operate gradually and slowly. For a year, for two years, a child makes but little apparent progress. An occasional or careless eye would say, not any. But, all the while, the work was going on, within. *Crevit in occulto arbor.* The coral insects were, an age, in working, to the water level And, in the next year, the mind leaps forward, with a vigour and an energy, which makes it do, in one, the work of three. A year, in most cases, can do but very little for a child. Half of it is taken up in self-adjustment to the locality, and self-adaptation to the circumstances. The other half, in getting well at work. Meanwhile, the moral process has been going on. The home feeling is well established. Places and faces are familiar. The daily intercourse of mutual kindnesses has bred and nurtured love. And, the next year, what was shrunk from, as a duty, is embraced, with delight. This is spoken of places, where the heart is not left out. This is said of Christian training. This is meant of Church Schools. We know no other. Our way to the head is, through the heart, by grace; the answer to our prayers. Our *Primum Mobile*[1] is PRAYER.

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[1] *Primum Mobile*, in the Ptolemaic astronomy, the ninth or highest sphere of the heavens; the centre of which is but a point. This is supposed to contain within it all other spheres, and to give them motion; turning them quite round, as well as revolving itself, in twenty-four hours.—*Encyclopædia Britannica.*

The *credulous ear of parents* is a fruitful source of evil, on all sides. When children are away, their faults of temper, and, the like, are forgotten. Absence gives weight to every word, from them; and helps its entrance to the heart. A thousand difficulties will arise. At home, there would have been ten thousand. The lessons are too many or too long; or, the restraints of discipline are over strict; or, a teacher is severe, or partial; or, there are not pies enough; or, the bed is over-hard. If such things get attention, they are likely to make trouble. Before the hasty answer of the parent has been received, the trouble is forgotten by the child. But the way is open, for the next uneasiness; and the quieting influence of discipline, in the mean time, disturbed and weakened. Not, that complaints may not be just, or should not be attended to. But, that the presumption should be against their justice; that time should be allowed, for them to die away; and, that, when pursued, it should be directly, with the Teacher, and without the knowledge of the child. Let every parent call to mind the daily trials of his children; and he will see, at once, that there is room for great allowance; and, that the only safe way is, to fix a confidence, upon sufficient evidence, and then abide by it.

The *credulous ear of parents* is frequently invoked, in the matter of the studies, which a child should take. One would take too many. Another would take too few. A third would take those first, which should come second. A fourth would omit those which are most essential, to take some which are unimportant, or should be deferred. Who is to judge, in all these cases? Every child? Or, what is a little worse, every parent? The absurdity is obvious. It must be left to the sole discretion of the Teacher. Put him in possession of the case. Let him know the child's age, health, temper, talents, previous opportunities, habits of body and of mind, the time that can be given. Then, leave the rest to him. If he cannot be trusted so much, he ought not to have the child. He must know what is best. He can have no other motive than the child's good, if he be fit to be a Teacher. At St. Mary's Hall and Burlington College, the fixing of one price, for every thing taught, be it less or more,

and leaving the less or more to the sole discretion of the Head, puts the matter just where it should be.

The credulous ear of parents is abused, unconsciously, in many ways. To that, we owe it, that children come loitering in, through the first month of every term; when all should be there, on the opening day. Excuses for delay are listened to, and the suggestion is credited, that scarcely any one will be there, yet; and Teachers are incommoded, and the class kept back, and the laggards discouraged, by the lee-way, which must be made up.

To that, we owe the frequent applications for permission for a child to go home, for a day or two; or to visit a friend; or to repair, on Saturday, to the city. All, positive evils. All, destructive of good order. All, weakeners of discipline. All, derangers of study. Why should it be so? The child goes to school, to study, and be trained. The training is by atmospheric pressure, moral and religious. To let it up is to lose its influence. It should never be, but on the sternest necessity. What would a parent say, if, every now and then, schools were disbanded, for a day or two? Yet, on each individual child, the effect is just the same. It is common to suppose, that absence, on Sunday, is unimportant. Quite the reverse. The soothing calmness of that sacred day does much, to harmonize and subdue the heart. And the order of religious training is a great part of the whole plan of education. Would that all this might be avoided!

To that, we owe the unnecessary indulgence in spending money; for the most part, to do nothing but evil. To that, we owe the boxes and baskets of indigestion, and the like, that come, in the shape of sweetmeats and nuts; to nourish selfishness, or to distribute headache. To that, we owe fine clothes; which are entirely out of place, in every school for children. To that, we owe a train of inconveniences and disadvantages, which it were long to enumerate; but, which these honest words may serve sufficiently to exemplify. To the wise, a word is sufficient.

BREAKING UP, AND VACATION.

It would be a great mistake, in any, to suppose, that our responsibility, for the children, committed to our care, closes with the term. So far from it, the breaking up, and vacation, are seasons of great anxiety. A child has been with us, five months. The discipline of the place has been between him and temptation; between him, it may be said, and himself. He has got through the term, well. He is to go home. His parent or guardian, instead of coming or sending for him, leaves him to his own course. His homeward way lies, through a city. He finds acquaintances there. He is tempted to stop, for a day or two. He falls into snares. He forms injurious associations, He contracts bad habits. He goes home; nominally, from us, with their evil savour upon him: and we seem to be accountable, for them. He comes back to us, and a term is taken up in restoring him to the point, from which he started. We are perfectly prepared to meet all the liabilities, which we assume. For children, *here*, we hold ourselves accountable. We cannot justly be so held, for any more than that. We ought not to be exposed to injuries, where we can have no safeguard.

And this brings us to the subject of vacation. On many accounts, we could often wish there was no such thing. The wish, we know, is vain. But vacations are for *recreation*, not for *dissipation*. Children should come back refreshed, for their work; not unfitted for it, and set against it: least of all, with evil tastes and vicious inclinations. Yet, what is the fact? Are not children, in vacation, left, for the most part, "to their own head?" In the case of boys, more especially, do they not keep company with whom they will? Are not they much upon the road? Are they not sometimes at taverns? Do they not smoke? Do they not drink? Do they not sometimes learn to swear? We ask plain questions. But we are prompted to them by sad experience. We have had the five months' care and pains marred, if not ruined, by the month's indulgence. We invite the attention of parents and guardians, to this matter. If they design to return their children to us, after the vacation, let them see that they govern themselves by the rules and usages of our

discipline. If smoking is forbidden, here, by law, it is, at home, by implication. It certainly is, by common prudence. And, as for drinking, *the boy that drinks at all*, has a hook in his throat, to lead him, he knows not whither.

It may seem, at first sight, that we are stretching our line, somewhat. But, no! We ask no man's children, and no woman's. We are ready to take, extraordinaries excepted, such as are brought to us. But, *only on our own terms.* What these terms are, every body knows. We must hold, that, among other just conclusions, they bind all parents and guardians to see, that children, who are to come back to us, go directly home; and are kept there, as near as may be, to the ways they walk in here. Otherwise, the vacation is at the cost of half a term. And so, a year and a half does scarcely the service of a year. We, by no means, desire, for our own sake, that children, generally, should spend their vacation with us: though we cheerfully consent to it. But, when left *with* us, they must be left *to* us. Visits to the city, visits here, and visits there, must be forborne. Children, in the vacation, at St. Mary's Hall, and Burlington College, are under the same care and keeping, as in the term. Work alone is intermitted. Our experience has been, that health has been promoted, and happiness subserved. Still, other things being equal, and the plain speaking above being regarded, we prefer their being at home.

CHRISTMAS HOLIDAYS.

Nothing could be easier, than to break up, for the Christmas week, at St. Mary's Hall, and Burlington College. Supposing that not more than two out of three, in these great families, were to take advantage of it, we should be relieved, for the whole period, of the care and nurture of nearly two hundred persons. With many, the week would be ten days; with some fourteen. The butcher and the baker would be very sure to feel it. But what would be the influence on the great work, *for which, we are?* What with the marring of December,

in the anticipation, and of January, in the recovery, it would cost well nigh two months. Nothing is mentioned here of the cost, to parents and children, in coming and going; or of the dull heads, sick stomachs, and sad hearts, mumps, and measles, and whooping-cough, which are sure to come back upon us.

But the stand we have heretofore taken has had its effect. "Breaking up" will scarcely find an advocate. The claim is individual. One begs for a son; another, for a daughter. It is an immemorial usage. It is an old promise. It is this, or it is that. We are parents, and respect their feelings; and, what is more, we *feel* them. But, we are honest, and bent on being faithful, men; and we are engaged in a great work, and charged with a momentous trust. And we must, therefore, say, to our dear friends, whoever they may be, your claim, to take your children home, at Christmas, though it be but for one day, and that, by one in ten, is a destructive claim, and cannot be conceded. It inevitably unsettles your own children, who go. It as inevitably unsettles the other children, who do not. It brings in grudgings, and repinings, and feelings of hardship, and suspicions of partiality. It puts us in a false position; and adds the half ounce, to our burden, which we cannot carry. We have no right, where, at the most, a feeling can be urged, to make a sacrifice of principle, and to be derelicts of duty. Therefore, the notice, that the duties of St. Mary's Hall and Burlington College will be intermitted only on Christmas Day, and on New Year's Day; and that no leave of absence, for either, can possibly be granted. And, therefore, the statement, that children, so withdrawn, terminate their connection here.

We, too, might urge, and, with as much of earnestness as truth, the plea of feeling. We take your children to our hearths, and to our hearts. We have prepared for them a Christian home. They come to us, as to a father and a mother. We know, and make no difference, between yours and ours. A Christian Bishop, with his Christian Priests, and Christian People, we have *our* CHRISTMAS, too; and we must have our children keep it with us. We have no notion to be theirs, for work, and not for play; for fasts, and not for feasts; for Lent,

and not for Christmas. They, that come to us, must winter it, as well as summer it. They must be ours for indulgence, as well as for restraint; for diversion, as for discipline; for holidays, and for holy days. Otherwise, we are of little use to them. We cannot serve them. We had rather be without them. The edict is "vermilion."

"SPENDING-MONEY."

This is a bad name, for a worse thing. It is extravagance, in embryo. The rule, at St. Mary's Hall, and at Burlington College, is express, that all money for the use of children, be left with the residing Heads. The uniform advice is, leave the least possible amount; except for clothing and other actual expenses. The practice is, that many parents disregard it. This makes wastefulness in their own children, and discontent in others: and, ten to one, these same people will turn round, and complain of our expensiveness. Follow our rules, in the spirit, and the letter, and there will be none. Children have, daily, all that they need, for health and reasonable enjoyment. There is but one table, for Heads, assistants, and pupils. It is sufficient in quantity, and in quality. The trick of buying cakes and candy, and the like, is, in the first place, vulgar, and, in the second, vicious. It costs more in head-ache, in one term, (to speak of no other aches,) than all things besides. It subordinates the intellectual to the animal. It keeps children, babies, that should be men and women. It deranges the house. It breeds discontent. It leads to selfish ways, and sensual feelings, and gluttonous propensities. It is all wrong. We must insist upon it, that all money, for the use of children, be left with the residing Heads; and, that their judgment be relied on mainly, as to the amount. We should be glad to have done with *spending-money*, so called: being, as we hold, the poorest possible mode of spending money. We invite the appropriation of the sums, that will thus be saved, to objects, which subserve the cause of Christian Education. Let the child devote, what

would otherwise be worse than wasted, to the good of men, and the glory of God. How many poor children are without instruction! To how many souls, for which Christ died, is His Gospel, in His Church, unknown! What moral darkness to be lighted! What hunger of the soul, to be fed! What spiritual thirst, that might be quenched! "Whosoever shall give to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

ADVANTAGES OF BURLINGTON COLLEGE.

Burlington College has peculiar advantages, in its plan, in its relations, and in its position.

Among the advantages of its *plan*, the first and foremost to be stated, is, that it is an actual family. It furnishes, to every boy, a home. The domestic feelings are fed and cherished. He is, as it were, with parents and brethren. He has a father and a mother. He has elder brothers and younger brothers. They live together, as one household. One roof. One hearth. One board. One holy altar. Their studies are together. Their meals are together. Their sports are together. Their devotions are together. In health, they have the sympathy of enjoyment. In sickness, the sympathy of interest. They are partners, at their work. They are partners, at their play. It comes from this, that there is neither occasion, nor inclination to interfere with that fundamental rule of discipline: "No student ever leaves the College grounds, without a Teacher." Why should he? He has every thing at home. In this way, discipline becomes domestic, rather than scholastic. The law of love has play, and sways the heart. Habits of order are established. Habits of courtesy prevail. There is a mutual respect, mutual consideration, mutual confidence, and mutual affection. This is not what might be; but what is, and will be. The strength of the conviction lies in this, that the domestic interest is imbued and identified with the religious. It is a house

of prayer. God's Word is daily read in it, according to the order of His Church. Every child takes an interest in the service, because there is a part of it for every child. And, what visiters continually observe, describes the case, while it accounts for it, "they seem so hearty in their worship!" Making every thing, in House and School, a matter of principle, and enforcing all with words and ways of love, there are no small things, whose disregard induces, first, disorder, then, disobedience, then, misrule. The religious influence, which pervades the house, is like the atmospheric pressure, to keep all things in their places; and all, without being felt. It is the habit of the house, to work, and to do right. The novice, or the ill-disposed, goes, as the current sets; and finds the best, the easiest, way. From morning to night, all works along upon a plan, which no one hears of, or can see, but in its issues. In the hours of work, there is a hum as of a bee-hive. And the merry laugh, that wakes the echoes, in the hours of recreation, is vocal with delight.

It is a great advantage, resulting from the *relations* of Burlington College, that it is a portion of a whole. It is not an isolated thing. It is a part and parcel of the Church. It opens its doors to receive children, from the Nursery, from the Sunday School, from the Primary School; and it proposes to retain them till their course of instruction, at School and College, is completed, and they are prepared to enter on the business of life: or, if their hearts are touched, to give themselves to God, in the work of the Ministry, to prepare them, with His grace, for holy orders, and set them at their sacred work. There will thus be here a large and various community: the Bishop and his family; the resident Head, and Teachers of the College, and their families; Priests and Deacons, in residence, and at work, in various ways; Candidates for Orders; the College Classes; the Preparatory Forms, embracing every age and circumstance of boyhood: and, while each maintains his several place, and does his several work, all will be kept together, at a common hearth, and by a common board, with common prayers. It is so, that God has set men, in the Church. It is so, that children can best

be kept, and trained, and fitted, for their several places, in the world. It is the way of nature, sanctified by grace. It will avoid, as far as may be, the disruption of natural relations. It will maintain, while it shall purify, the social principle. It will preserve the feelings and interests of home. It will keep the children of its sacred trust—so far as human efforts can secure this end—"by grace, through faith, unto salvation."

In the *position* of Burlington College, there are many singular advantages. *Nothing can be more beautiful.* In addition to the unrivalled charms of nature, which it combines, it is surrounded by the highest cultivation. The mind drinks beauty, through the eye, at every turn. *Nothing can be more healthful.* In three families, containing two hundred and fifty persons, there was actually no sickness, through the summer. And this is the habit of the locality. *Nothing can be more accessible.* Many times, in every day, there is access, by river and by railroad, to New York, and to Philadelphia; and, through them, to all the world. At the same time, *nothing can be more secluded.* It is the very picture of serene seclusion; and the atmosphere itself invites to thoughtfulness, and is instinct with peace. Plato might have chosen it for his Academy; and Milton would have borrowed something from it, for *Il Penseroso.*

COURSE OF STUDY AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, is of a marked character, and deserves a careful consideration. It has been drawn up advisedly, and well and duly weighed. It aims to furnish, to those who follow it throughout, a solid and complete foundation for the pursuits of after-life. A College course, for the most part, runs its round, in four years. Considering how few boys enter the Freshman year, it may be set down at three. Then, consider, in how many cases it is found necessary to revive, if not to obtain, the very elements of Greek, within that period; not to speak of deficiencies in English, in Latin, and in Mathematics, and you reduce the circuit to two years. How

small a circle, for a liberal education! How short a time, to form the habits of the scholar, and the man! Nothing has here been deducted for time lost, through diversities of elementary training, and in being acclimated. To secure to ourselves, for these great uses, "ample room, and verge enough," we sweep a circle of nine years. We would that every boy, that comes to us, might begin at the beginning. We trust that it will gradually come to that. We must do what we can, to meet the cases, where it is not so, by a rigid determination, to admit no boy, upon a step, on which he cannot stand, with firmness, and with confidence. It would be long, and hard, to say, what serious trouble this determination has already cost us. The deficiencies, in nearly all the boys that come to us, are most deplorable. To have been reading Homer, without the ability to conjugate one verb, throughout, is but the simpleton's sample —a brick, for the house. By taking in nine years, we get abundant sea-room. We can begin at the beginning; and go on, stage after stage, layer upon layer, until the whole is consummated. This is not all. Greek and Latin do not make up an education. Greek and Latin, with Mathematics, do not make up an education. It is a large word, that education. It is akin, as near as may be, with development. What would be thought of legs developed, with no arms? Or arms developed, and no legs? All ear? All eye? All nose? It is so with partial education. It makes one-sided minds. Or, no sided. When God meant they should be many-sided. Or, rather, that completest thing, a rounded orb. We hold, that the critical study of the Latin and Greek languages is indispensable to high intellectual discipline. We hold, not only, that the noblest models of the mind are in those languages: but that the fullest, the most thorough, the most accurate and polished, training of the taste and judgment, of the reasoning faculties, and of the imagination, can only thus be had. We therefore make them leaders, in our course.

We do this, at no expense of the exactest sciences. We hold, that Mathematical studies, apart from the infinite varieties in their practical application, are indispensable to the true balance

of the mind; the just and constant equipoise and equilibrium of its faculties. We require the strictest course of training in Arithmetic, in Algebra, in Geometry; with their innumerable adaptations to Trigonometry, as applied to Surveying, to Navigation, to Engineering, to Conics, and to Spherics.

In these two departments, the body of our course consists: Without them, nothing is done for education. But education is far from being complete, when they are done. The whole exhaustless world, of what are called the Natural Sciences, remains untasted and untouched. There is still the taste for beauty, to be drawn out, and quickened. The adaptation of the great Christian law of love, to all the social and civil relations of the race must be regarded. The science of Government, and the deductions of experience, must be considered, in their application to national interests and national progress. And, as the world is wide; its living tongue, various in dialects; and every day draws more together the nations of the earth, in commerce, in letters, in science, in art—in one word, in whatever is, and makes, humanity—we give the leading languages of Europe, the French, the Italian, the German, the Spanish, their due place, side by side, with our own English. This will appear, to those who have not seen its working, as it did to learned and excellent Mr. Macculloch, too much of a good thing. But, when they take the course in hand, and see how it begins at the beginning; and how it goes on, by degrees; and how one thing falls in, after another; and how the snowball grows, in rolling; especially, when they have seen its admirable working, as, in the Junior Class, who—besides diligent attention to their Mathematical and English Studies, including Elocution, Composition, and Criticism—are, at this time, reading, and reading thoroughly, the Orestes of Euripides; the Letters of Cicero; the Jerusalem Delivered, of Tasso; L'Etourdi, of Moliere; and the Araucana, of Ercilla—they will admit, with him, that the thing is possible, not only; but is done, and well done.

Much of the secret of success, thus far, has been in the faithful application of the "Fundamental Rules of Study," which are appended to the Course. *Subjects are studied, rather than au-*

thors. Thus, the boy gets a practical hold of every branch; and feels that it belongs to a tree, with roots, as with a top. He gets the relations of every thing; and can locate it, as we say, (and have a right to say,) here, in America. *Entire works are read, and not fragments.* Thus, an author is domesticated, as it were, in a boy's mind. He is at home with him. He learns his ways. He drinks his spirit in. Knowing Cicero well, and Homer, he is sure to have much Latin, and more Greek. The Mosaic economy of Greek Readers, and Græca Minora, and Græca Majora, is but a poor economy. It makes smatterers, not scholars. We reject it altogether. *None of the studies are optional, except those of "the Extraordinary Course."* We do not believe that boys or girls know how to educate themselves. If they did, there would be no need of parents or of teachers; and, so, great saving of trouble and expense. For the children, who come to us, we must choose. They must study what we set down for them. With a single exception. Those who fill up the measure of the regular Course, to the full, are permitted, as "the reward of merit," to pursue, at their desire, the whole, or any part, of "the Extraordinary Course;" the contents of which are as attractive as they are important. *No Student is advanced to a higher Form or Class, until he has completed the studies of those below it.* This is as fair and honest, as it is expedient and wise. Without it, all professions, to educate, are a deception. The neglect of it is the burden of Teachers, the discouragement of Scholars, the destruction of Scholarship. It requires some firmness, to maintain it, at the first. But it soon commends itself to children, as *the truth;* and, to the truth, they always yield. Of course, it follows, that when a Student ceases to keep up with his Class or Form, he drops into the next below it; and so, down! *At the end of every division of a work or subject, the whole portion finished is rapidly revised, before proceeding further. The previous lesson is always briefly revised, before taking up that of the day.* This is of great importance. It keeps all fresh. And, if a portion has been left imperfect, in the advance, it is brought fully up, in the revise. What is called, "going over" a book, is crowded out by this good habit; and going *through* is substituted.

These last two are GOLDEN RULES. *Lessons in the languages, in the revise, are translated, and not construed.* The new lesson is construed. Word, by word, is analyzed. The relations of all, and the reason for every thing, clearly made out. It is a literal, and thoroughly grammatical, exercise. In the revise, on the following day, the lesson is translated, freely, and with as much of elegance as the boy can furnish. Idiomatic phrases are always rendered by the corresponding idioms. The construing ensures accuracy. The *translation* allows of ease and grace. The fair result of both is real, manageable, scholarship. Finally—among our fundamental rules of study; but though last, far from being least—*the editions of the Classics employed are without notes, ordo, or translations.* This speaks for itself. The student grasps the naked author; and must master him, or fall. Our swimmers use no corks. The editions of the Classics are those of Tauchnitz, at Leipsic.

A mere mention, of a few points, in the Course of Study which are eminently practical, must close this notice. English is kept ever foremost. We hold, that to write and speak English fluently, and well, is the highest aim of all instruction. Hence, in the Third Form, "English," begins; from "Writing from Dictation," at first: and goes on, from that point, to the end. In the Sixth Form, they go to the President; and are thoroughly drilled and examined by him, during the remaining four years of the Course, in a weekly exercise, in Elocution, Composition, and Criticism, and Extemporaneous Discussion. The shrewd observer will not fail to notice the bearing, on this great end, of items, in the Course, like those which follow: "English Grammar, and elements of Anglo Saxon;" "Sources of the English Language;" "Comparative Grammar;" "Principles of English Verse;" "Analysis of Shakspeare." The Histories of Ancient and Modern Literature, and of Philosophy; Comparative History; the Philosophy of History; Constitutional Law; Physiology and Architecture, are provisions in the Course, which will, on different accounts, strike different minds. They are essential, in our judgment, to the completeness of the circle. While provision, for beginning, at the very beginning, with

small boys, in Reading and Writing, has been made, the Course provides for Drawing, in all its branches; and, in "the Extraordinary Course," there is provision for Painting. Sacred Vocal Music, as the habit of the house, is taught to all; while, in the "Extraordinary Course," for those who win it, (and whom it, therefore, will not hinder in the more essential things,) there is a place for "Instrumental Music," also.

But, the crown of all our work, is, in the large infusion, into our whole Course, of Christian Instruction. It begins, with the First Form, in "the Catechism, and Collects, and Scriptural Lessons," and it runs through every year; until, in the Senior Class, it attains to the reading of the Hebrew and Greek Scriptures, and the Apostolic Fathers, with a fair knowledge of Church History, and of Christian Doctrine, as set forth in Bishop Pearson's great work, on the Creed. It is our purpose, as our prayer, that every graduate of Burlington College, who does not take a portion of the sacred ministry, shall go out, a well instructed Layman; "ready to give, to every one that asketh, a reason of the hope" that is in him: and qualified for that place in the Councils of the Church, to which, in due time, he may be called. The highest aim of Burlington College is, that it be, for Laymen, and, for Clergymen, A Nursery of the Church.

THE DISCIPLINE AT BURLINGTON COLLEGE.

What has been said, of the Course of Study at Burlington College, is not less true of the Discipline: it "is of a marked character, and deserves a careful consideration." It has been well weighed; and most deliberately and advisedly, adopted. It is the developement of one idea. *Burlington College is a Christian Family.* From this, all springs. To this, all is referred. It is a simple, obvious, natural, test. It is what God Himself has taught. It is what God Himself will bless. It is so, that He has provided for the perpetuation of the race. It is so, that He has constituted civil government. It is so, that He has given order

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for the care of souls. What is good, as the model for the State; what is adopted, as the frame and order of the Church; cannot fail to be good, in that which partakes of both, and is to subserve both, the Christian School. What analogy suggests, experience most abundantly confirms. The trial has been made for fourteen years, in a kindred institution, and with entire success. And, thus far, its working, at the College, equals every expectation. Adhering firmly to it, and acting constantly upon it, it keeps all in their several places. It appeals, in all, to the instincts of nature, and the charities of home. It approves itself to all, as natural and real; as of God, and for humanity. *In this way, artificial distinctions are done away with.* Some are older than others; some have made greater progress: but the difference between them, is but that of brothers, in the same house. A community of interest and feeling is kept up. It is a brotherhood, and all is brotherly. *It gets rid of dangerous immunities.* Places and things are common. The parental supervision can go every where. Evils are, so, prevented, which no skill could remedy, no force restrain. *It gives no place for the traditionary conflict, between the teachers and the taught.* A common home, a common board, common prayers, mutual interests, mutual trials, mutual enjoyments, break up the tendencies to separation; and blend all hearts, in cordial coalescence. And it is beautiful to see, now that the habit has been formed, how soon a new boy falls into the ways, and gets in time and tune. *The family feeling being established, the appeals, and agencies, and influences, of which a family admits, become available.* The boy feels, that he lives in the parental eye, and has a place in the parental heart. A word in season can be dropped. A playful hint has place. A look will tell. Thus, evils are forestalled. Prevention takes the place of punishment. An unanimous acquiescence has been yielded, and harmony becomes habitual. *A discipline, in this way, is secured, which would otherwise be quite impossible.* The constant presence of a Teacher becomes a thing of course, and is not felt: or is felt, as a protection and security. The conflict, between "town and gown," is thus avoided. The natural disposition, to charge all mischief and disorder,

upon students, is so thwarted. The stream of College life flows out, and on; but never mingles, and is so preserved in its integrity. And street brawls, and nightly irregularities, and drunkenness, and debauchery, in every form, become simple impossibilities. The nuisance of tobacco is abated. The peril of gunpowder is exploded. The use of books is regulated. The abuse of newspapers is prevented. The evils of promiscuous correspondence are avoided. The disaster of debt may be defied. And extravagant expenditure, if parents would only be frank and faithful, might become impracticable. What an exclusion of disturbing forces! What a seclusion from corrupting influences! What a concentration, upon a single point! What unity! What security! What opportunity!

It will be said, that it cannot be maintained. Then, the enterprize will certainly be abandoned. But, why not? Suppose that one in ten be found, after fair trial, and long patience, quite impracticable. The doors all open, to go out, as well as to come in. The parent is informed, that his child will not fall into our ways; and so cannot remain with us. There need be no fear, that a good School will want Scholars. Only let parents know, and children feel, that things are settled, and will yield to no one; and the point is gained. The only difficulty will be, to take all, that shall offer. The fear of man, in these respects, has become the snare of many a School. The great rule is, BE BOLD! When the practicability of the enterprize has been proved, *the objection will be, that boys, so treated, never will be manly.* The true word would be, *ruffianly.* And this is granted. But, it needs no argument, to show, that manliness is at no odds with gentleness. That bullies are never brave. That polish takes nothing from power. That the weapon, to be trusted most, for keenness, or for strength, is the Damascus blade.

RELIGIOUS TRAINING, AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, and the Discipline, have successively been treated. It remains, to speak of that, without which, all the rest were vain; its Religious influences and instructions: in one word, its Religious Training. When one taught, in fewest words, "Knowledge is Power;" he taught the truth, but not "the whole truth." There remains the question, to be asked, and answered, *power, to do what?* A wiser than Bacon has reminded us, that "knowledge puffeth up; it is love that edifieth."

It never was intended that any should mistake the complexion of Burlington College. The trumpet, there, gives no uncertain sound. By the terms of the Charter, the Trustees, forever, are to be members of the Church. The Bishop is, by his office, the Head of the Institution. The Seal presents that loveliest action of the Saviour's life, His blessing upon little children. The Motto is, in His own gracious words: "of such is the kingdom of heaven." The Morning and Evening Prayer is daily said; and, when the Chapel of the Child Jesus is completed, the Holy Communion, as in the Chapel of the Holy Innocents, at St. Mary's Hall, will be administered, on all Holy Days. In the fullest sense, in which the words can be employed, Burlington College is a Religious Institution. It is so, as, in its original conception and devotion, to the glory of God, in the salvation of souls; so, in the course of Religious Instruction, and in the provisions for Religious Influence. Of these, in their order.

The Course of Study, at Burlington College, is framed, on the conviction, that man has a religious nature. Christianity comes into it, as a part and parcel of it: an essence, not an accident; a constant, not an occasional, quantity; the leaven, by which all the lump is to be leavened. Hence, the first column, in the Course of Study, is headed, "Religious Instruction." And, from the day, the boy, of seven, or eight, or nine, or of whatsoever age, is admitted to the First Form, beginning with the "Catechism and Collects," and "Scriptural Lessons," adapted to his capacity, he goes steadily on, instructed, every week, as statedly and constantly, as in the other portions of the Course,

until he has compared the Catechism with Scripture, and proved it by it; compared the Collects and the Daily Service, and the Baptismal and Communion Services, and the Creeds, and the Articles, with Scripture, and proved them by it; been made familiar with the Old Testament History, and the New Testament History, and the History of the Church, from the Apostles' days, to these: made a Study of Sacred Antiquities, both Jewish and Christian; traced up the Prayer Book, to its sources; become familiar with the Old Scriptures, as well as the New, in their original lauguages, together with the Septuagint version of the former; read the Apostolic Fathers, with Cyprian, and others, of the first four ages of the Church; and weighed, and thoroughly digested, in the last two years of his Collegiate Course, those greatest trophies of the consecrated intellect of the Church of England, Bishop Butler's Analogy, and Bishop Pearson on the Creed. The Theory, on which Burlington College is established, is, that Laymen are to be instructed, in the faith, and know its grounds and reasons, as well as Clergymen; and, that every one, that calls himself a Christian, should be able "to give, to every one that asketh, a reason of the hope that is in him." Auxiliary to this, the higher Classes (the four highest, under the weekly supervision of the President,) are exercised, in making abstracts of the Morning Sermon, on the Lord's Day; in Sacred Narratives and Biographies, derived from Holy Scripture; and, in statements of the origin, the progress, and the bearing, of the more ancient portions of the Prayer Book. It may be said, without a question, that the graduates of Burlington College will all be well instructed lay divines. A result, which the Church has always contemplated, from the time that St. Luke addressed his Gospel, and his Apostolic History, to the "most excellent Theophilus." A result, which has been the glory of our mother Church of England; and her bulwark, under God, against the arts of Papal Rome, in men like Hale, and Farrar, and Evelyn, and Stevens, and Thornton, and Inglis, and Southey, and Wordsworth, and the Coleridges. A result, essential to the integrity of this Church; where the Laity come into all its councils, even the highest, to

consult with Bishops, and with Priests, about the Faith, the Worship, and the Discipline.

Nor is our sole, or chief, reliance on instruction, merely. Religious influences are constantly applied, with humble trust in God, to guide and bless them. The day begins with prayer, the Morning Service of the Church. The School is opened with the Word for the Day—a sentence, selected for daily meditation, in the house, throughout the day—the Lord's Prayer, and an appropriate Collect. The day is closed with prayer, the Evening Service of the Church. At rising, and at retiring, there is a special time for private devotions; when there is perfect silence, in all the dormitories. The resident Head of the Institution, a Priest of the Church, has constant intercourse with every boy, as the occasion serves. The boys are all instructed by him, in the Catechism; and are all considered as in training for Confirmation, or the Holy Communion, until admitted to that Sacrament. On Sunday, all attend the Parish Church, of which the President is Rector; and, on Sunday evenings, he himself delivers, in the Chapel, a course of Lectures on the Christian Morals, as the rule of daily life, being a development and application of the Church Catechism. In a word, Burlington College, and St. Mary's Hall, are Christian Homes: the Bishop is the father; the Rector, as residing head; *in loco parentis;* the Matron is a mother; the Teachers, all, as elder brothers; the boys, as sons. The simple rules, that govern all, these texts of Holy Scripture: "Train up a child, in the way he should go; and, when he is old, he will not depart from it;" and, again, "Bring them up in the nurture and admonition of the Lord;" and, again, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven;" and, again, "Feed My Lambs."

COUNSELS FOR TEACHERS.

I. The Catechism, in explaining the Commandments, classes "teachers," with "spiritual pastors and masters," and puts all under the protection of "the first commandment with promise." "Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." This is very significant. It shows, that the teacher is in the place of a parent; that the office of a teacher is pastoral; that it has "exceeding great and precious promises," for its encouragement: as, in Daniel, (xii. 3,) where the margin reads, "They that be *teachers* shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever." Let every teacher think of these things; and ever strive to realize the weight and tenderness of a relation, which combines the parent with the pastor. Parental interest, parental tenderness, parental patience; pastoral watchfulness, pastoral diligence, pastoral faithfulness.

II. Children are tender in their nature. It is the petulance and impatience of parents, that hardens them: and teachers too often complete, by petulance, what parents have begun. A child is a tender thing.

III. It should always be presumed, with children, that they tell the truth. To suggest that they do not, is to help them to a lie. They think, that, if it were so bad a thing, you never would presume it.

IV. From want of sympathy with children, much power with them is lost. You traverse a different plane from theirs, and never meet.

V. That is well, which is said of Agricola, by Tacitus, "Scire omnia, non noscere:" he saw every thing; but *did not let on*. This is great, in managing children.

VI. Teachers under-estimate their influence with children. In this way, they commonly lose much of it. A child is instinc-

tively disposed to look up to a teacher, with great reverence. Inconsistencies weaken it. By unfaithfulness, it is lost.

VII. Every thing is great, where there are children; a word, a gesture, a look. All tell. As, in the homœopathic practice, to wash the hands with scented soap, they say, will counteract the medicine.

VIII. Nothing is more incumbent on teachers than perfect punctuality. To be late, one minute, is to lose five. To lose a lesson, is to unsettle a week. Children are ready enough to "run for luck." They count upon a teacher's failures; and turn them into claims. At the same time, none are so severe, in their construction of uncertainty, in teachers, as those who take advantage of it. It is with children, as with servants; none are such tasking masters.

IX. Manner is much, with all, but most with teachers. Children *live* with them several years. They catch their ways. Postures, changes of countenance, tones of voice, minutest matters, are taken and transmitted; and go down, through generations Teachers should think of these things. Carelessness in dress, carelessness in language, carelessness in position, carelessness in carriage, are all noticed; often imitated; always ridiculed. Teachers should have no tricks.

X. There is great need of prayer, for teachers. Parents should pray for them. Their scholars should pray for them. They should pray for themselves, and for their scholars. That is well for them to do, which the son of Sirach says, of Physicians: "they shall also pray unto the Lord, that He would prosper that which they give for ease, and remedy, to prolong life." When teachers lament small progress with their children, may it not be, as St. James saith, "Ye have not, because ye ask not?" Pastors and teachers, beyond all others, should be "instant in prayer."

XI. Few things are so important, in life, as a just estimate of the value of time. Every thing, in a course of education, should promote its attainment. It will be learned or unlearned, *practi-*

ally, every day. If a teacher is in his place, at the minute; if he has every scholar in his place; if he has all instruments and apparatus ready, down to the chalk, the pointer, and the black-board-wiper: if he begins at once; if he goes steadily on, without interval or hesitation; if he excludes all other topics but the one before him; if he uses his time up to the last drop: such an one is teaching the true value of time, as no sermon can teach it.

XII. Gossip is the besetting sin of some good teachers. The thread of their association is *slack-twisted*. It is *apropos* to every thing. Gossipping should be banished from every recitation-room.

XIII. Nothing can be more radically wrong in education, than the attempt at false appearances. It rots the heart of children, and makes them chronic hypocrites. And it fails of its immediate end. The children know, and tell it. The teacher who has *crammed* his scholars, for an examination—assigning this proposition to one, and that passage in an author to another—is like the silly bird, that hides its head, and thinks it is not seen.

XIV. In all good teaching, "*multum, non multa*," is the rule: *not many things, but much*.

XV. Teachers must not lose courage, at slow progress. The best things come, little by little. "*Gutta, non vi, sed sæpe cadendo.*"

XVI. Teachers that *are* teachers, cannot be paid. Alexander's conquests would have been no compensation for Aristotle's instruction. Their name is written in heaven.

Burlington College:

REGISTER;

MDCCCLII.



ELEVENTH AND TWELFTH TERMS.

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Second Baccalaureate Address.

Two prejudices prevail, which greatly hinder the just estimate of Academic Education. That it is not practical; and, that it involves the risk of virtue. I set myself against them, both. I deny, that they are, at all, inherent, in the case. THE DEVELOPEMENT OF THE PRACTICAL, IN SUBORDINATION TO THE SPIRITUAL, IS THE TRUE IDEA OF ACADEMIC EDUCATION. I do not say, that the Practical has not been overlooked, in many systems; which have claimed the name. I do not say, that morals have not often been corrupted, and many souls been lost; in places, where its name is set. But, I maintain that it has been, from the abuse; not, from the use. I maintain, that, in every real place of education; in every grove, that does not prostitute the, well-nigh, sacred name, of Academus, the Practical must be developed; and must be subordinated, to the Spiritual.

I. THE PRACTICAL MUST BE DEVELOPED. Man was created, for it. Was he not made, in His image, of whom the Son hath said, in these sublimest words, "My Father worketh, hitherto?" Was he not put, in that fair garden, to dress it, and to keep it? And, when the curse had fallen, on

the race, for sin, was it not prefaced, with these words, "In the sweat of thy face, thou shalt eat bread?" Man was created, for the Practical. And, that cannot be his true training, by which the Practical is not developed. It piled the Pyramids. It built the Coliseum. It found the Apollo Belvidere, in that rough block of Parian marble. It created Hamlet, Ariel, Cordelia. There is nothing, that it has not done. There is nothing, that it cannot do.

The Practical must be developed. Man was not made for sloth and inactivity; for ease and luxury, however harmless, or however elegant. Look at his hands, adapted, equally, to wield the pencil; to guide the plough; to hold the helm, when storms bring down the skies. Look at his chest, that swells, to meet the shock of battle; or to burst oppression's yoke. Look at his eye, to flash the fires of genius; or to frown the tyrant, from his throne. Look at his brow, the dome of loftiest thoughts, of tenderest imaginings, of deepest, most indomitable, determinations. Is there an element, that the Practical, in man, has not made subject? Enthralled the air, to waft his ships. Harnessed the steam, to drag his cars. And tamed the lightning, to convey his messages.

The Practical must be developed. It cannot be, by any training of the hands. It cannot be, by any outward energy, or skill. It cannot be, through any mere material influences or agents. When

Franklin brought the flash down, from the cloud, was it the kite and cord and key, that did it? When Davy went down, with burning lamp, into the fire-damp, of the Cornish mines; and made that "dreadful trade," secure, was it the virtue of that woven web of wire? And, when Daguerre had dipped his pencil, in the sun, and made the light paint its own pictures, with a flash, was it the burnished plate, that won the triumph? The Practical is inward and invisible. Newton's sagacious forecast, of the laws of gravity, needed the falling apple, only, for an illustration. The teeming brain of Watt found, in the simmering kettle, by the fire, but the occasion of the triumph, that has well nigh banished war, from all the earth. And, "the world-seeking Genoese" had first created, in his own great heart, the Continent, he went to seek; and found.

The Practical must be developed. It is the office of true education, to develope it. All education is developement. It creates nothing. It supplies nothing. It but brings out the hidden power, and disentangles it, and gives it freedom: and the electric spark, that it has waked, shall flash, from pole to pole; astonish earth; and flood the heavens, with light. What it achieved, in Galileo! What it dared, in Milton! What it did, in Shakspeare! "Exhausted worlds; and, then, imagined new."

The education, by which the Practical, in man,

may be developed, must be thorough, must be complete, must be liberal.

1. *It must be thorough.* It must begin, from the beginning. It must lay foundations. It must build, upon them. The Lord hath told us, what a house would be, upon the sand. It could fare no better, with the education, that neglects the fundamentals. There can be no solidity, no certainty, no safety, no security. As if one leaned, upon a broken reed; or stepped, upon a dislocated foot. It is the great defect of education, that it is not thorough. The elements are not secured. The results can never be satisfactory. Men will not give the time. They do not know, that it would be time, economized. Besides, with whatever use of time, in after stages, the issue must be insecure, and unsatisfactory. As if one should build a pyramid, on piles. To have the work to do, again, the next half century. As, when our ships of war have been constructed, of green timber; and been broken up, within a dozen years. Time, taken, in the beginning, is time saved, in the end. Go, but so far. But, go so far, with certainty. A year, devoted to the elements, will be seven years, secured to the results. Would you avoid daily mortification, would you avoid habitual self-distrust, would you avoid continual disappointment —I appeal, with perfect confidence, to those about me, whose sad experience, I describe—lay, deep

and strong, the elementary foundations, in the work of education. No matter, if you never rise, above the surface of the ground. What is done, has been done. Done, to stand. Done, to stand upon. You may build, on it, hereafter; it may be. At any rate, what has been done, you have. As, with the Cyclopean builders. The stones were rough. The work was rude. But they were massive, and well laid. And their magnificence remains; and will, while anything of man's remains.

2. *It must be complete.* Who, could make anything of half an arch? Or, of three quarters? Or, nine tenths? Would it bear anything? Would it stand, alone? Would it be an arch? The mind is various, in its powers. The man is diverse, in his faculties. Their true developement is in their perfect equilibrium. Only so, do they sustain and strengthen one another. Only so, do they display the beauty of their just proportions. There never was a greater sham than, what is called, "a partial course," in education. As, if a torso were a statue. As, if two legs, and half an arm, would make a man. That was a good old figure, which our fathers used; the Cyclopædia: the circle of the sciences. Could any one take pleasure, in a semicircle? Or, in any segment? And, what can satisfy the mind, like the full-rounded orb; the only perfect figure? The taste; the memory; the judgment; the fancy; the imagination; the reasoning

powers; these, and, still more than these, combine, to make the man. And, to educate a part of them, and not the rest, is to produce a monster. There have been striking things accomplished, so; no doubt. As men, with double joints, do feats of strength. And portraits have been painted, with the mouth, or with the feet. But these are rare exceptions. They are anomalous and monstrous. They may surprise; but cannot satisfy. They are deficient, in the elements of value. In harmony. In naturalness. And, in availability. They set no precedent. And they supply no pattern. They are for avoidance; not for imitation. They tempt displeasure. They suggest disgust. The real education educates the man, in all his faculties and powers. Developes him, proportionally. And, makes its issues practical and permanent. It never might attempt a flying machine, or a perpetual motion. It has accomplished a telescope, a steam engine, a power press. It might not find admission, with the Malachite and Porphyry, which Russia sent, to the great London exhibition. But, if the broadest field were to be reaped, within the briefest time; or, if the empire of the seas were to be successfully contested, it would be heard from: and the world would feel it.

3. *And, finally, it must be liberal.* Man is not all material. He has a mouth, not only, but a mind. There are higher pleasures than the sense

can measure. There are satisfactions far beyond the appetite. The creations of the pencil; the witcheries of music; the rapture of poetry: these charm the fancy, enthrall the feelings, lap the spirit in Elysium. They vindicate the immaterial in man; and indicate the immortal. They open a new world, with richer spoils, than that which Christopher Columbus gave, to Leon and Castile; the world of the imagination. They find an El Dorado, such as Cortez never dreamed of. They wing their way, up to "the highest heaven of invention." They bring down, and set, among our household gods, the immortal forms of Homer, Plato, Pindar, Æschylus; of Spenser, Shakspeare, Dante, Milton, Schiller, Wordsworth. These, the true masters of mankind. The Poets: that is to say, the Makers, among men. Pre-eminent, in Poetry: and, so, pre-eminently Practical.

II. And to complete the true idea of education, the utmost triumphs of THE PRACTICAL MUST BE SUBORDINATED, TO THE SPIRITUAL. All that is Practical might perish. Homer might not have been. Shakspeare might be forgotten. The soul, which God breathed into the clay, which He had moulded into human form; and, which the Son of God took human form, that He might redeem, regenerate, and reinstate, it, in its primal glory, must still exist; might still exult, in the delights of conscious virtue; might imp its pinions, for the

flight, which is to bear it, to the bosom of its God. "For which cause," in the fervent language of the rapt Apostle, "we faint not; but, though our outward man perish, yet the inward man is renewed, day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."*

Beloved children, who are to leave my hearth and heart, to-day, in the five years, that have, now, flitted by us, like the shadows, on the mountain, it has been "my heart's desire, and prayer to God," to realize, in you, that, which I have, thus shadowed, rather, than have sketched, of the true idea of Education. It is for you to prove, in the rough world, on which you now must enter, how far the Practical has been developed, in you. The Judgment-day will show, how far the Practical has been subordinated to the Spiritual. If you have justified our ends and aims, in your behalf, you will go forth, as MEN. And, if our prayers, for you, are answered, you will be accepted at the last, through the dear purchase of the Cross, as MEN OF JESUS CHRIST.

Go forth, I bid you, in the name of God, as MEN. As men, to dare. As men, to do. As men, to bear.

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*2 Corinthians, iv. 16–18.

Men, for society. Men, for your country. Men, for the Church. So, shall you stand, at last, before the world of men and angels, as THE MEN OF JESUS CHRIST.

i. *Go forth, as men, to dare.* Ours is a stirring age. The Crusades did but crawl, in the comparison. No age has won such triumphs. By no age, such tropies been set up. The plot of the great drama of our nature thickens, as it runs. It hastens to the consummation. Years do the work of ages. And the hour-glass measures days. See, how the tides of commerce set and swell, and surge, from shore to shore. See, how the lightning flash of science flames the sky, from pole to pole See, how the nations of the world are rushing into mutual incorporation, with each other; with a speed, which steam, now, fails to satisfy. See, how the teeming West, bares her full bosom, like the Roman Daughter, to refresh and re-invigorate the worn and wasted East. It is an age of enterprise; intense, indomitable, unintermitting. And, you that are to mix in it, must mix in it as men, that dare. That dare to trust yourselves, like Cassius, accoutred, as you are, to its tremendous torrent. And, if the will of God be so, to turn against the cataract; and

> "buffet it,
> "With lusty sinews; throwing it aside,
> "And stemming it, with hearts of controversy."

ii. *Go forth as men, to do.* The hive of human nature has cast out its drones. The air is vocal, with the hum of action: like a clover field, in June. The time has come, of which the Prophet spake: "Many shall run to and fro; and knowledge shall be increased." You cannot stand still, if you would. They that do nothing, will be swept away; like the dry branches, when the equinox is up. You may select your work; but, work, you must. Agriculture. Commerce. Manufactures. Letters. Science. The healing art, with its continual charities. The noble and ennobling practice of the Law; when noble spirits practise it. The infinite and inexhaustible demands of education. The Pastoral, or the Missionary, Cross. Choose, as God's providence determines you. And, in His strength, go forth to do; as in His eye, upon His world, and with His heaven above you, nearer than the sky.

iii. *And, go forth as men, to bear.* There is no Crown without a Cross. The badge of our humanity is suffering. It will encounter you sometime, somewhere, somehow. Be not afraid to meet it. Be not averse to bear it. It is the trial of your spirit. The Damascus blade, that cleaves the iron helmet, has been thrust, red-hot, among the ice. That "old unwedgeable, and gnarled oak" was hardened, by the tempests, of a thousand winters. The willow, that stands bending, to the breeze, will

do for baskets; but has no place, in a ship. "Vincit qui patitur." Only, by suffering, can we conquer. The bloodiest Cross achieves the brightest Crown.

iv. *Men, for society.* Be foremost, in all acts and influences, for good. Live, ever, by the Law of Love. Make the wide world, your neighbourhood. Hold every man, your brother, that your heart can comfort, or your hand can help. Be, every where, the good Samaritans, among your kind, for sufferers, and sinners. And, in the utter and unpitying sacrifice of self, follow His footsteps, and reflect His beauty, and attain His blessing, "Who went about, doing good."

v. *Men, for your country.* Not men, of any party. Not, men, exclusively, of any State. Men, of the whole Republic. Men, of the Constitution. Men, of this Union; now and forever, one and indivisible. No fierce fanaticism, of private prejudice. No idle phantom, of a "higher law;" which, like the wildfire of the bog, is never found, and never felt. No reckless disregard of national obligations, here; or social rights, and social claims, abroad. But, that pure patriotism, which concentrates, on country, the love of human kind: not to love these, the less, because it must love that, the more; but, that the focal heat, which it enkindles, on the hearth of home, and feeds, and fans, and cherishes, may shed its cheering light and

soothing warmth, on all the world; and draw the nations, to each other, in one brotherhood of love.

vi. *Men, of the Church of Jesus Christ,* purchased with His blood: and to be guarded, if need be, in its pure faith and holy worship, by the shedding of your own. The Church, which the Apostles planted. The Church, for which the martyrs suffered. The Church, in which your fathers worshipped. The Church, in which your infancy was cradled. The Church, in which your vows of manhood have been paid. The Church, in which your tottering age may find its earthly rest; and wait, in it, for heaven. The Church, whose sacred dust shall consecrate our dust; and, in whose blessed shadow, we shall hope to wake, upon the Resurrection morning; and, through the purchase of the Cross, and cleansing of its blood, stand up, THE MEN OF JESUS CHRIST.

Burlington College is complete, in all its parts and properties; with competent teachers, in every department, and a sufficient apparatus. Provision is made for the most thorough instruction, in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting and Music. Sacred Music receives especial attention. The boys, with their resident Instructors, constitute a Christian Household; enjoying, at once, the parental and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing, in it, is faithfully done, on Christian principles, and in dependence on Divine assistance. No Society, of any kind, is permitted to be formed, in the College; or connected with it. The President, himself, devotes Saturday morning to the improvement of the four upper classes, in Composition, Declamation and Extemporaneous Debating. Students, who are received from other Colleges, must declare, upon their honour, that they are connected with no Society, whose name, organization and objects are not known, and approved, by the President. The health, the manners, and the morals of the boys are constant objects of the most tender and scrupulous regard.

The charge, for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—is one hundred and fifty dollars; payable, always, in advance. Pupils will be received, at any time of the year; but not for a period less than one term. There is no additional charge; except for Books, Sheet Music, and Drawing Materials. Boys who remain, during the vacations, which are the months of April and October, are charged fifteen dollars, for each. No absence from the College, in term time, is permitted, *but on the strictest necessity;* and, then, permission to return is optional, with us.

Applications to be made to the Right Rev. George W. Doane, D.D., LL.D., President, Burlington, New Jersey.

FUNDAMENTAL RULES OF DISCIPLINE.

No Student ever leaves the College grounds, without a Teacher.

No tobacco or gunpowder permitted on the premises.

No books of any kind to be in the possession of the Students, except the Bible and Prayer Book; unless by the express permission of the President.

No newspapers received at the College, except for the Library; which is under the direction of the President.

No correspondence permitted, except under cover, to and from, parents and guardians.

No debts of any kind, to be contracted by, or for, the Students.

☞All money, for the use of the Students, to be under the direction of the President.

Burlington College:

M DCCC LII.

The Rt. Rev. GEORGE WASHINGTON DOANE, D.D., LL.D.,
PRESIDENT;
having charge of the English Department:

The Rev. M. P. STICKNEY, A. M.,
Rector;

The Rev. EDWARD PURDON WRIGHT, A. B.,
Vice-Rector, and Registrar.

The Rev. MARCUS F. HYDE, A. M.,
Professor of Ancient Languages.

JACOB ZEHNER, A. M.,
Professor of Mathematics.

Mrs. SARAH E. CLARKE,
Matron.

ELIZA ALLISON, Assistant Matron.
SARAH HARTSHORNE, " "

The Rev. ADOLPH FROST, A. M., Librarian.
FRANK WILLS, Lecturer on Architecture.
TIMOTHY G. MITCHELL, A. M., Classical Teacher.
JAMES B. BATCHELLER, A. M., Mathematical Teacher.
C. BAQUET, LL.D., Teacher of French and Book Keeping.
A. PALADINI, Teacher of Italian and Spanish.
Dr. E. R. SCHMIDT, Teacher of German.
GEORGE HOBART DOANE, A.B., M.D., Instructor in Chemistry and Physiology.
WILLIAM CROSWELL DOANE, A.B., Classical Teacher, and Instructor in Anglo-Saxon.
HOBART CHETWOOD, A.B., Teacher of Elocution.
JOSEPH S. MAYERS, A.B., Classical Teacher.
ROBERT F. CHASE, Assistant Teacher.

A. B. Engstrom, Drawing Master.
George W. Hewitt, Music Master.
Cadwalader La Maria, Assistant, in the charge of the Study.
Alvah C. Vail, Prefect.
William Gregory, "
B. Eakins, Writing Master.
Robert B. Aertsen, Curator.

SENIOR CLASS.

William C. Avery,	*Greensborough, Ala.*
Nathaniel B. Boyd,	*Philadelphia.*
J. H. Hobart Brientnall,	*Newark, N. J.*
Francis D. Canfield,	*Morristown, "*
George W. Garthwaite,	*Newark, "*
Richard S. Jenkins,	*Lancaster, Pa.*
Devereux Klapp,	*Philadelphia.*
C. Willing Littell,	*Germantown, Pa.*
Warren Livingston,	*New Brunswick, N. J.*
Lindley H. Miller,	*Morristown, "*
Walter A. Mitchell,	*St. Mary's Co., Md.*
George C. M. Mumford,	*New York.*
Dayton Ogden,	*Paterson, N. J.*
James A. Upjohn,	*Brooklyn, N. Y.*

MIDDLE CLASS.

Isaac P. Brewer,	*Haddonfield, N. J.*
Gideon T. Burton,	*Philadelphia.*
Brockholst Cutting,	*New York.*
Jeremiah C. Garthwaite,	*Newark, N. J.*

C. Gilbert Hannah,	*Salem, N. J.*
William Howell,	*Buffalo, N. Y.*
Arthur Johnes,	*London, Eng.*
John Lathrop,	*Boston, Mass.*
Watson Webb,	*New York.*

JUNIOR CLASS.

Henry O. Clagett,	*Leesburg, Va.*
Samuel D. Faitoute,	*New York.*
Peter V. Finch,	*Shrewsbury, N. J.*
A. Montgomerie King,	*Newark,* "
G. Hood McLaughlin,	*Augusta, Ga.*
John F. Mines,	*San Francisco, Cal.*
Arthur Newbold,*	*Philadelphia.*
John Potter,	*Princeton, N. J.*
Philip J. Ryall,	*Freehold,* "
Cyrus F. Smith,	*Brighton, Mass.*
Louis D. Tulane,	*Princeton, N. J.*
William Vanderpool,	*Newark, N. J.*
J. Watson Webb, jr.	*Troy, N. Y.*
Walter Webb,	" "

SIXTH FORM.

Henry Clay Beatty,	*Bristol, Pa.*
John L. Cadwalader,	*Trenton, N. J.*
William B. Clagett,	*Leesburg, Va.*
Hugh L. M. Clarke,	*Burlington, N. J.*
Henry G. Dulany,	*Upperville, Va.*
H. W. De Saussure Ford,	*Augusta, Ga.*

* Deceased.

William Hartshorne,	*Riceville, N. J.*
Edward L. Kerr,	*Talbot County, Md.*
George S. Lewis,	*Mobile, Ala.*
T. Gardiner Littell,	*Germantown, Pa.*
Frederic D. Poisson,	*Wilmington, N. C.*
Franklin Oliphant,	*Medford, N. J.*

FIFTH FORM.

Byron D. Ball,	*Grand Rapids, Mich.*
Francisco D. H. Baquet,	*Burlington, N. J.*
Edward J. Biddle,	*Detroit, Mich.*
Edward S. Brown,	*Brooklyn, N. Y.*
Antonio Del Calvo,	*Cuba, W. I.*
Luke D. Chadwick,	*Newark, N. J.*
Moses P. Clarke,	*Rahway,* "
John C. Craig,	*Andalusia, Pa.*
James Devereux, Jr.	*Philadelphia.*
W. Augustus Fisher,	*Hightstown, N. J.*
T. Bartow Ford,	*Augusta, Ga.*
Edward M. Hartshorne,	*Riceville, N. J.*
John Reynolds,	*Evansburg, Pa.*
George H. Sherman,	*Watertown, N. Y.*
William W. Sherman,	" "
William N. Watmough,	*Burlington, N. J.*

FOURTH FORM.

R. Welby Carter,	*Upperville, Va.*
Bradbury C. Chetwood,	*Elizabethtown, N. J.*
George E. Conklin,	*Watertown, N. Y.*
T. Francis Coryell,	*Burlington, N. J.*

William Fisher,	*Philadelphia.*
Charles Fisher,	"
T. Hamilton Glentworth,	*New York.*
William King,	*Newport, R. I.*
Joseph Livingston,	*Trenton, N. J.*
James S. Morris,	*Morrisania, N. Y.*
Henry W. Nelson,	*Boston, Mass.*
Frederic D. Sherman,	*Watertown, N. Y.*
Robert W. Ryon,	*Prince George's, Md.*
Beach Vanderpool, Jr.	*Newark, N. J.*

THIRD FORM.

Frederic Engle,	*Burlington, N. J.*
John W. Hallowell,	*Beverly, N. J.*
Robert H. Hawthorne,	*West Chester, N. Y.*
Archibald C. E. Hawthorne,	" "
George W. Hewitt,	*Burlington, N. J.*
Southard Hoffman,	*New York.*
Allen Huffnagle,	*Mount Holly, N. J.*
William H. Potter,	*Princeton, N. J.*
James Ten Eyck,	*Albany, N. Y.*
Johnson S. Walker,	*Charleston, S. C.*
George Doane Winslow,	*Burlington, N. J.*

SECOND FORM.

Henry Bleecker,	*Albany, N. Y.*
Eladio Caballero,	*Cuba, W. I.*
Joaquin Del Calvo,	" "
Edward B. Gunnell,	*Burlington, N. J.*
George W. B. Goodwin,	*New York.*

Charles Hewitt,	*Burlington, N. J.*
Samuel R. Kennedy,	*Philadelphia.*
Arthur Ogilby,	*New Brunswick, N. J.*
Robert L. Sherman,	*Watertown, N. Y.*
Rienzi A. Secor,	*New York.*
Francis M. Secor,	" "

FIRST FORM.

Camille Baquet,	*Burlington, N. J.*
Edward S. Burd,	*Pottsville, Pa.*
Doane Germain,	*Burlington, N. J.*
Edward B. Grubb,	" "
Edward L. Hewitt,	" "
Webster B. Lowman,	*Johnstown, Pa.*
Henry Sherman,	*Watertown, N. Y.*

Senior Class,	14
Middle "	9
Junior "	14
Sixth Form,	12
Fifth "	16
Fourth "	14
Third "	11
Second "	11
First "	7
Total,	108

Alumni of the College.

CLASS OF MDCCCL.

George Hobart Doane, A.B., M.D.,	Burlington, N. J.
William Croswell Doane, A.B.,	" "
George Macculloch Miller, A.B.,	Morristown, "
John Trimble, A.B.,	Dublin, Ireland.
Rev. Edward Purdon Wright, A.B.,	" "

CLASS OF MDCCCLI.

Hobart Chetwood, A.B.,	Elizabethtown, N. J.
Frederick Augustus Clarke, A.B.	" "
William Tilghman Johnson, A.B.,	Princess Anne, Md.
Joseph Shepherd Mayers, A.B.,	Barbadoes, W. I.
Christopher Wolfe Smith, A.B.,	Newark, N. J.
Sheldon Hanford Smith, A.B.,	" "

COURSE OF STUDIES, AT BURLINGTON COLLEGE.

PREPARATORY COURSE.

	Religious Instruction.	Ancient Languages.	Modern Languages.	Mathematics.	History, Geography, Antiquity.	Arts and Sciences.	Extraordinary Course, (as reward of merit.)
First Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar and Elements. [Arnold.]	Elements of French.	Arithmetic.	Geography of the American Continent.	Writing. Reading.	
Second Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar, Elements & Exercises. [Arnold.] Cornelius Nepos. Greek Grammar and Elements. [Arnold.] Xenophon, (Cyropædia.)	Grammar and Elements of French.	Arithmetic.	Geography of Europe.	Writing. Reading. Sacred Vocal Music.	
Third Form.	Catechism and Collects. Scriptural Lessons.	Cæsar. Virgil, (Eclogues.) Latin Exercises. Latin, by heart. Greek Grammar and Elements. [Arnold.] Xenophon, (Cyropædia.)	French Exercises and Translations. English Grammar, and Elements of Anglo Saxon. English Translations from French.	Arithmetic.	Geography of Asia and Africa. History of the United States.	Writing. Reading. Sacred Vocal Music. Writing English from Dictation.	
Fourth Form.	Written Abstracts of Sermons. Catechism, compared with Scripture. Old Testament History.	Virgil, (Æneid.) Latin Prosody and Versification. Latin, by heart. Double Translation, Latin and English. Homer, (Iliad.) Greek Grammar, Exercises and Prosody.	Double Translation, (French & English.) Sources of the English Language. [ed. Anglo Saxon, continu- English Poetry, by heart. Spanish Grammar and Prose.	Algebra.	Geography reviewed. History of Great Britain.	Writing. Elocution. Sacred Vocal Music. Writing English. Elements of Drawing.	Ovid, (Metamorphoses.) Lucian, (Dialogues.)
Fifth Form.	Written Abstracts of Sermons. Collects, compared with Scripture. Old Testament History.	Virgil, (Æneid.) Sallust, (Cataline.) Cicero, (in Catalinam.) Homer, (Iliad.) Greek and Latin Prosody and Versification. Latin & Greek, by heart. Double Translation, (Latin and English, Greek and English.)	Double Translation, (French & English.) Anglo Saxon, continued. English Poetry, by heart. Spanish Exercises and Translation.	Algebra. Geometry.	Use of Globes. History of Rome. Ancient Geography. Antiquities of Greece & Rome.	Writing. Sacred Vocal Music. Elocution. Writing English. Elements of Drawing.	Conchology. Virgil, (Georgics.) Homer, (Odyssey.) Instrumental Music.
Sixth Form.	Written Abstracts of Sermons. Daily Service, compared with Scripture. Narratives and Biography from Holy Scripture, in writing. New Testament History.	Cicero, (pro Archia et Marcello, and de Amicitia et Senectute.) Horace, (Odes.) Hesiod. Herodotus. Latin and Greek, by heart. Double Translation, (Greek & English, Latin & English, Latin & French.) Latin and Greek Versification.	Italian Grammar, and Prose. Double Translation, (Spanish & English.) French Composition. English Poetry, by heart.	Geometry.	History of Greece. Ancient Geography. Antiquities of Greece & Rome. Mythology.	Writing. Sacred Vocal Music. Drawing. Elocution. English Recitation. Composition. Comparative Grammar. Book Keeping, in French. Botany.	Livy. Theocritus, Bion, Moschus. Instrumental Music.

COLLEGE COURSE.

Junior Class.	Written Abstracts of Sermons. Baptismal and Communion Services, compared with Scripture. Church History, during the first three Centuries. Sacred Antiquities. History of the Prayer Book.	Terence. Cicero, (Letters.) Pliny, (Letters.) Demosthenes, (Select Orations.) Euripides. Greek Metres & Versif'n. Latin Composition and Versification. Double Transl'n., (Greek & Eng., Greek & Latin, Latin & Spanish, &c). Latin and Greek, by heart. Hebrew Grammar and Elements.	Italian, (Tasso.) Spanish Poetry. Translation of English into French, Spanish and Italian. Spanish Composition.	Geometry. Plane & Spherical Trigonometry.	Comparative History. (Ancient.) History of Greek and Latin Literature.	Writing. Sacred Vocal Music. Elocution. Latin and Greek Recitation. Composition. Extemporaneous Discussion. Rhetoric. Logic. Chemistry. Mineralogy. Physiology.	Select works of the Latin Fathers, of the first four Centuries. Isocrates, Lysias, Isæus. Cicero, (de Oratore.) Longinus. Instrumental Music. Drawing.
Middle Class.	Written Abstracts of Sermons. Creeds and Articles, compared with Scripture. Church History, to the 16th Century. Hebrew Scriptures, and Septuagint version. Cyprian, Unity of the Church. Butler's Analogy.	Tacitus, (Histories, Germany, Agricola.) Horace, (Satires & Epistles.) Sophocles. Æschylus. Latin and Greek Composition, and Versification.	Italian, (Danté.) German Grammar and Prose. Translation of English into French, Spanish and Italian. Italian Composition.	Surveying. Conic Sections.	Comparative History. (Modern.) History of English Literature.	Sacred Vocal Music. Original Elocution, in English. Latin and Greek Recitation. Composition and Criticism. Extemporaneous Discussion. Intellectual Philosophy. Natural Philosophy.	Select works of the Greek Fathers, of the first four Centuries. Thucydides. Instrumental Music. Drawing and Painting. Chemistry applied to Art. Philosophy of Natural History.
Senior Class.	Church History, during, and since, the 16th Century. Hebrew Scriptures. Gospels & Acts, in Greek. Apostolic Fathers. Christian Morals. Pearson on the Creed.	Juvenal. Persius. Cicero, (de Officiis.) Horace, (de Arte Poetica) Xenophon, (Memorabilia.) Plato. Pindar. Latin and Greek Composition and Versification.	Italian (Danté.) German, (Schiller.) Translation of English into French, Spanish, Italian and German. German Composition.	Differential & Integral Calculus. Engineering. Navigation.	Philosophy of History. History of Philosophy. Constitutional Law	Sacred Vocal Music. Original Elocution, in Latin, Greek and English. Extemporaneous Discussion. Principles of English Verse. Astronomy. Architecture. Analysis of Shakspeare.	St. Chrysostom. Cicero, (Tusculan Quæstions.) Aristotle. Instrumental Music. Drawing and Painting. Geology. Political Economy. Laws of Nations.

FUNDAMENTAL RULES OF STUDY.

1. Subjects to be studied, rather than authors.
2. To read entire works, and not fragments.
3. None of the studies to be optional, except those of the "Extraordinary Course."
4. No Student to be advanced to a higher Form or Class, until he has completed the studies of those below it.
5. At the end of every division of a work or subject, the whole portion finished to be rapidly revised, before proceeding further.
6. The previous lesson to be always briefly revised, before taking up that of the day.
7. Lessons in the languages, in the revise, to be translated, and not construed.
8. The editions of the Classics employed, to be without notes, *ordo*, or translations.

THEOLOGICAL COURSE, AT BURLINGTON COLLEGE.

The Course of Theological Study is in partial operation; and will gradually work itself, into completeness. There are, now, students in Theology, connected with the College; while, of the present under-graduates, there are not a few, whose hearts, the Lord hath touched, to desire the service of His altar.

It will be seen, at once, that this portion of the enterprise, throws itself, in simple faith, upon the Church. The Scholastic and Collegiate departments are self-supporting; and furnish the ability, through God's blessing, to support some, who must otherwise remain uneducated. But, of the Theological Students, no compensation can ever be expected. Two, and ultimately, three, Theological Professorships; an ample Library; and the means of living, to such students as may not support themselves as Teachers, or otherwise, in connection with the Church work, here, are just and necessary demands, upon the bounty of Churchmen. Miss Rachel B. Wallace, of Burlington, by her bequest of $2000, to this last named use, has set a noble example. For the rest, the work will be pursued, in the cheerful confidence, that GOD WILL PROVIDE.

It must be understood, from the beginning, that the course, here set down, is to be pursued. In the Theological Department, as in the Collegiate, there is to be no option of studies, and no partial course. In the one, as in the other, full allowance will always be made for equivalent attainments. Acquisition, and not time, will be the measure of advancement.

To such students, as shall complete the course, and, at the end of another year, sustain the prescribed examination, the degree of Bachelor in Divinity will be accessible.

Course of Theological Study.

SUBJECTS.

I. Dogmatic: to teach.
II. Critic: to confirm.
III. Historic: to illustrate and apply.
IV. Homiletic, Liturgic and Pastoral: to use.

i. *Dogmatic:* The Creeds. (Pearson.)
ii. *Critic:* The original text of both Testaments.
iii. *Historic:* Original Documents, with Syllabus, and Lectures.
iv. *Homiletic, Liturgic and Pastoral:* Lectures, with constant practical exercises.

DISTRIBUTION, AS TO TIME.

First Year—1. *Dogmatic:* the Creeds, to the Incarnation.
2. *Critic:* the Pentateuch; St. Matthew, St. Mark St. Luke.—LXX, in reference.
3. *Historic:* to the birth of Christ.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Second Year—1. *Dogmatic:* the Creeds, as far as the belief in the Holy Ghost, inclusive.
2. *Critic:* the Psalms, Isaiah; St. John, the Acts, Romans, Hebrews.—LXX, in reference.
3. *Historic:* the first four centuries.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Third Year—1. *Dogmatic:* the remainder of the Creeds.
2. *Critic:* Job, Daniel; Gospels in Harmony, remaining Epistles.—LXX, in reference.
3. *Historic:* to the Reformation, inclusive, with its results.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

The Infidel Controversy.
The Episcopal Controversy.
The Liturgical Controversy.
The Sacramental Controversy.
The Romish Controversy.

*** Incidental Controversies, as the Arian, the Pelagian, the Calvinistic, and the like, will be treated, as they occur in the course, dogmatically, critically, and historically.

APPENDIX.

A WORD, OR TWO, WITH PARENTS.

The care and nurture of more than a thousand children, through the course of more than half a life, would, of course, have much to do with parents; and throw much light upon their ways. The conclusion is, that, in most cases, they themselves need to be educated, in order to the education of their children. The fact is, that the difficulties, in the education of children, lie, commonly, with their parents. Not, from want of intention. Not, from want of generosity. Not, from any wilfulness, or waywardness, of purpose. But, for the most part, from the mere want of consideration. It is but kind to tell them of their faults. And, for their sake, whom they love better than themselves, they will be sure to take it kindly. A word or two, in plainness and in candour, but in perfect kindness, for their children's good, will be devoted to their case.

And, first, by way of preliminary. Let it be conceded, that, for parents to put their children, from them, for their education, is a very painful trial. It never should be done, but upon the clearest conviction of duty, for their good. When it is done, it should be done with utmost carefulness, not without prayer, in the selection of the place. But, when the selection has been made, and the determination fixed, it should be acted on, with an entire and perfect confidence. Where this cannot be done, the child should not be placed. Unless the school, you send your child to, is to be another home, the teachers in the place of parents, there can be no real service done. The teachers must feel, the child must know, that the delegation, while it lasts, is unreserving. Many things will occur, which seem not quite as you would wish. When lessons press, or discipline restrains, or playmates vex, or the dinner does not well digest, complaints of this, or that, will go. Distance itself will raise its doubts. The mother's heart will yearn. Weak people will suggest objections. A rival interest will draw comparisons. A thousand things will tend to doubtfulness. You must fall back upon the

confidence, with which you started. If that will not sustain you, you have started prematurely. The attempt to repair the error, so, and now, would but increase and multiply it. You must wait. And, ten to one, the event will prove that you were right, at first; and time, the wonder-worker, bring round all things, well. Of one thing, be assured. Whatever else be, or be not, an evil, change *is*. In education, scarcely any greater evil.

With such parents as these, there is no difficulty. They wisely judge, that those, whose mind and heart are given to this one thing, know best; and they have confidence in them, as Christian people, that, what they know, is best, they will not fail to do. Parents do not know how great a difference, in children, the change of atmosphere produces. They do not consider, that such an influence must operate gradually and slowly. For a year, for two years, a child makes but little apparent progress. An occasional or careless eye would say, not any. But, all the while, the work was going on, within. *Crevit in occulto arbor.* The coral insects were, an age, in working, to the water level. And, in the next year, the mind leaps forward, with a vigour and an energy, which makes it do, in one, the work of three. A year, in most cases, can do but very little, for a child. Half of it is taken up in self-adjustment to the locality, and self-adaptation to the circumstances. The other half, in getting well at work. Meanwhile, the moral process has been going on. The home feeling is well established. Places and faces are familiar. The daily intercourse of mutual kindnesses has bred and nurtured love. And, the next year, what was shrunk from, as a duty, is embraced, with delight. This is spoken of places, where the heart is not left out. This is said of Christian training. This is meant of Church Schools. We know no other. Our way to the head is, through the heart, by grace; the answer to our prayers. Our *Primum Mobile*[1] is PRAYER.

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[1] *Primum Mobile*, in the Ptolemaic astronomy, the ninth or highest sphere of the heavens; the centre of which is but a point. This is supposed to contain within it all other spheres, and to give them motion; turning them quite round, as well as revolving itself, in twenty-four hours.—*Encyclopædia Britannica.*

The *credulous ear of parents* is a fruitful source of evil, on all sides. When children are away, their faults of temper, and, the like, are forgotten. Absence gives weight to every word, from them; and helps its entrance, to the heart. A thousand difficulties will arise. At home, there would have been ten thousand. The lessons are too many or too long; or, the restraints of discipline are over strict; or, a teacher is severe, or partial; or, there are not pies enough; or, the bed is over-hard. If such things get attention, they are likely to make trouble. Before the hasty answer of the parent has been received, the trouble is forgotten by the child. But the way is open, for the next uneasiness; and the quieting influence of discipline, in the mean time, disturbed and weakened. Not, that complaints may not be just, or should not be attended to. But, that the presumption should be against their justice; that time should be allowed, for them to die away; and, that, when pursued, it should be directly, with the Teacher, and without the knowledge of the child. Let every parent call to mind the daily trials of his children; and he will see, at once, that there is room for great allowance; and, that the only safe way is, to fix a confidence, upon sufficient evidence, and then abide by it.

The *credulous ear of parents* is frequently invoked, in the matter of the studies, which a child should take. One would take too many. Another would take too few. A third would take those first, which should come second. A fourth would omit those which are most essential, to take some which are unimportant, or should be deferred. Who is to judge, in all these cases? Every child? Or, what is a little worse, every parent? The absurdity is obvious. It must be left to the sole discretion of the Teacher. Put him in possession of the case. Let him know the child's age, health, temper, talents, previous opportunities, habits of body and of mind, the time that can be given. Then, leave the rest to him. If he cannot be trusted, so much, he ought not to have the child. He must know what is best. He can have no other motive than the child's good, if he be fit to be a Teacher. At St. Mary's Hall and Burlington College, the fixing of one price, for every thing taught, be it less or more,

and leaving the less or more to the sole discretion of the Head, puts the matter just where it should be.

The credulous ear of parents is abused, unconsciously, in many ways. To that, we owe it, that children come loitering in, through the first month of every term; when all should be there, on the opening day. Excuses for delay are listened to, and the suggestion is credited, that scarcely any one will be there, yet; and Teachers are incommoded, and the class kept back, and the laggards discouraged, by the lee-way, which must be made up.

To that, we owe the frequent applications for permission for a child to go home, for a day or two; or to visit a friend; or to repair, on Saturday, to the city. All, positive evils. All, destructive of good order. All, weakeners of discipline. All, derangers of study. Why should it be so? The child goes to school, to study, and be trained. The training is by atmospheric pressure, moral and religious. To let it up is to lose its influence. It should never be, but on the sternest necessity. What would a parent say, if, every now and then, schools were disbanded, for a day or two? Yet, on each individual child, the effect is just the same. It is common to suppose, that absence, on Sunday, is unimportant. Quite the reverse. The soothing calmness of that sacred day does much, to harmonize and subdue the heart. And the order of religious training is a great part of the whole plan of education. Would that all this might be avoided!

To that, we owe the unnecessary indulgence in spending money; for the most part, to do nothing but evil. To that, we owe the boxes and baskets of indigestion, and the like, that come, in the shape of sweetmeats and nuts; to nourish selfishness, or to distribute headache. To that, we owe fine clothes; which are entirely out of place, in every school for children. To that, we owe a train of inconveniences and disadvantages, which it were long to enumerate; but, which these honest words may serve sufficiently to exemplify. To the wise, a word is sufficient.

BREAKING UP, AND VACATION.

It would be a great mistake, in any, to suppose, that our responsibility, for the children, committed to our care, closes with the term. So far from it, the breaking up, and vacation, are seasons of great anxiety. A child has been with us, five months. The discipline of the place has been between him and temptation; between him, it may be said, and himself. He has got through the term, well. He is to go home. His parent or guardian, instead of coming or sending for him, leaves him to his own course. His homeward way lies, through a city. He finds acquaintances there. He is tempted to stop, for a day or two. He falls into snares. He forms injurious associations, He contracts bad habits. He goes home; nominally, from us, with their evil savour upon him: and we seem to be accountable, for them. He comes back to us, and a term is taken up in restoring him to the point, from which he started. We are perfectly prepared to meet all the liabilities, which we assume. For children, *here*, we hold ourselves accountable. We cannot justly be so held, for any more than that. We ought not to be exposed to injuries, where we can have no safeguard.

And this brings us to the subject of vacation. On many accounts, we could often wish there was no such thing. The wish, we know, is vain. But vacations are for *recreation*, not for *dissipation*. Children should come back refreshed, for their work; not unfitted for it, and set against it: least of all, with evil tastes and vicious inclinations. Yet, what is the fact? Are not children, in vacation, left, for the most part, "to their own head?" In the case of boys, more especially, do they not keep company with whom they will? Are not they much upon the road? Are they not sometimes at taverns? Do they not smoke? Do they not drink? Do they not sometimes learn to swear? We ask plain questions. But we are prompted to them by sad experience. We have had the five months' care and pains marred, if not ruined, by the month's indulgence. We invite the attention of parents and guardians, to this matter. If they design to return their children to us, after the vacation, let them see that they govern themselves by the rules and usages of our

discipline. If smoking is forbidden, here, by law, it is, at home, by implication. It certainly is, by common prudence. And, as for drinking, *the boy that drinks at all*, has a hook in his throat, to lead him, he knows not whither.

It may seem, at first sight, that we are stretching our line, somewhat. But, no! We ask no man's children, and no woman's. We are ready to take, extraordinaries excepted, such as are brought to us. But, *only on our own terms.* What these terms are, every body knows. We must hold, that, among other just conclusions, they bind all parents and guardians to see, that children, who are to come back to us, go directly home; and are kept there, as near as may be, to the ways they walk in here. Otherwise, the vacation is at the cost of half a term. And so, a year and a half does scarcely the service of a year. We, by no means, desire, for our own sake, that children, generally, should spend their vacation with us: though we cheerfully consent to it. But, when left *with* us, they must be left *to* us. Visits to the city, visits here, and visits there, must be forborne. Children, in the vacation, at St. Mary's Hall, and Burlington College, are under the same care and keeping, as in the term. Work alone is intermitted. Our experience has been, that health has been promoted, and happiness subserved. Still, other things being equal, and the plain speaking above being regarded, we prefer their being at home.

CHRISTMAS HOLIDAYS.

Nothing could be easier, than to break up, for the Christmas week, at St. Mary's Hall, and Burlington College. Supposing that not more than two out of three, in these great families, were to take advantage of it, we should be relieved, for the whole period, of the care and nurture of nearly two hundred persons. With many, the week would be ten days; with some fourteen. The butcher and the baker would be very sure to feel it. But what would be the influence on the great work, *for which, we are?* What with the marring of December,

in the anticipation, and of January, in the recovery, it would cost well nigh two months. Nothing is mentioned here of the cost, to parents and children, in coming and going; or of the dull heads, sick stomachs, and sad hearts, mumps, and measles, and whooping-cough, which are sure to come back upon us.

But the stand we have heretofore taken has had its effect. "Breaking up" will scarcely find an advocate. The claim is individual. One begs for a son; another, for a daughter. It is an immemorial usage. It is an old promise. It is this, or it is that. We are parents, and respect their feelings; and, what is more, we *feel* them. But, we are honest, and bent on being faithful, men; and we are engaged in a great work, and charged with a momentous trust. And we must, therefore, say, to our dear friends, whoever they may be, your claim, to take your children home, at Christmas, though it be but for one day, and that, by one in ten, is a destructive claim, and cannot be conceded. It inevitably unsettles your own children, who go. It as inevitably unsettles the other children, who do not. It brings in grudgings, and repinings, and feelings of hardship, and suspicions of partiality. It puts us in a false position; and adds the half ounce, to our burden, which we cannot carry. We have no right, where, at the most, a feeling can be urged, to make a sacrifice of principle, and to be derelicts of duty. Therefore, the notice, that the duties of St. Mary's Hall and Burlington College will be intermitted only on Christmas Day, and on New Year's Day; and that no leave of absence, for either, can possibly be granted. And, therefore, the statement, that children, so withdrawn, terminate their connection here.

We, too, might urge, and, with as much of earnestness as truth, the plea of feeling. We take your children to our hearths, and to our hearts. We have prepared for them a Christian home. They come to us, as to a father and a mother. We know, and make no difference, between yours and ours. A Christian Bishop, with his Christian Priests, and Christian People, we have *our* Christmas, too; and we must have our children keep it with us. We have no notion to be theirs, for work, and not for play; for fasts, and not for feasts; for Lent,

and not for Christmas. They, that come to us, must winter it, as well as summer it. They must be ours for indulgence, as well as for restraint; for diversion, as for discipline; for holidays, and for holy days. Otherwise, we are of little use to them. We cannot serve them. We had rather be without them. The edict is "vermilion."

"SPENDING-MONEY."

This is a bad name, for a worse thing. It is extravagance, in embryo. The rule, at St. Mary's Hall, and at Burlington College, is express, that all money for the use of children, be left with the residing Heads. The uniform advice is, leave the least possible amount; except for clothing and other actual expenses. The practice is, that many parents disregard it. This makes wastefulness in their own children, and discontent in others: and, ten to one, these same people will turn round, and complain of our expensiveness. Follow our rules, in the spirit, and the letter, and there will be none. Children have, daily, all that they need, for health and reasonable enjoyment. There is but one table, for Heads, assistants, and pupils. It is sufficient in quantity, and in quality. The trick of buying cakes and candy, and the like, is, in the first place, vulgar, and, in the second, vicious. It costs more in head-ache, in one term, (to speak of no other aches,) than all things besides. It subordinates the intellectual to the animal. It keeps children, babies, that should be men and women. It deranges the house. It breeds discontent. It leads to selfish ways, and sensual feelings, and gluttonous propensities. It is all wrong. We must insist upon it, that all money, for the use of children, be left with the residing Heads; and, that their judgment be relied on mainly, as to the amount. We should be glad to have done with *spending-money*, so called: being, as we hold, the poorest possible mode of spending money. We invite the appropriation of the sums, that will thus be saved, to objects, which subserve the cause of Christian Education. Let the child devote, what

would otherwise be worse than wasted, to the good of men, and the glory of God. How many poor children are without instruction! To how many souls, for which Christ died, is His Gospel, in His Church, unknown! What moral darkness to be lighted! What hunger of the soul, to be fed! What spiritual thirst, that might be quenched! "Whosoever shall give to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

ADVANTAGES OF BURLINGTON COLLEGE.

Burlington College has peculiar advantages, in its plan, in its relations, and in its position.

Among the advantages of its *plan*, the first and foremost to be stated, is, that it is an actual family. It furnishes, to every boy, a home. The domestic feelings are fed and cherished. He is, as it were, with parents and brethren. He has a father and a mother. He has elder brothers and younger brothers. They live together, as one household. One roof. One hearth. One board. One holy altar. Their studies are together. Their meals are together. Their sports are together. Their devotions are together. In health, they have the sympathy of enjoyment. In sickness, the sympathy of interest. They are partners, at their work. They are partners, at their play. It comes from this, that there is neither occasion, nor inclination to interfere with that fundamental rule of discipline: "No student ever leaves the College grounds, without a Teacher." Why should he? He has every thing at home. In this way, discipline becomes domestic, rather than scholastic. The law of love has play, and sways the heart. Habits of order are established. Habits of courtesy prevail. There is a mutual respect, mutual consideration, mutual confidence, and mutual affection. This is not what might be; but what is, and will be. The strength of the conviction lies in this, that the domestic interest is imbued and identified with the religious. It is a house

of prayer. God's Word is daily read in it, according to the order of His Church. Every child takes an interest in the service, because there is a part of it for every child. And, what visiters continually observe, describes the case, while it accounts for it, "they seem so hearty in their worship!" Making every thing, in House and School, a matter of principle, and enforcing all with words and ways of love, there are no small things, whose disregard induces, first, disorder, then, disobedience, then, misrule. The religious influence, which pervades the house, is like the atmospheric pressure, to keep all things in their places; and all, without being felt. It is the habit of the house, to work, and to do right. The novice, or the ill-disposed, goes, as the current sets; and finds the best, the easiest, way. From morning to night, all works along upon a plan, which no one hears of, or can see, but in its issues. In the hours of work, there is a hum as of a bee-hive. And the merry laugh, that wakes the echoes, in the hours of recreation, is vocal with delight.

It is a great advantage, resulting from the *relations* of Burlington College, that it is a portion of a whole. It is not an isolated thing. It is a part and parcel of the Church. It opens its doors to receive children, from the Nursery, from the Sunday School, from the Primary School; and it proposes to retain them till their course of instruction, at School and College, is completed, and they are prepared to enter on the business of life: or, if their hearts are touched, to give themselves to God, in the work of the Ministry, to prepare them, with His grace, for holy orders, and set them at their sacred work. There will thus be here a large and various community: the Bishop and his family; the resident Head, and Teachers of the College, and their families; Priests and Deacons, in residence, and at work, in various ways; Candidates for Orders; the College Classes; the Preparatory Forms, embracing every age and circumstance of boyhood: and, while each maintains his several place, and does his several work, all will be kept together, at a common hearth, and by a common board, with common prayers. It is so, that God has set men, in the Church. It is so, that children can best

be kept, and trained, and fitted, for their several places, in the world. It is the way of nature, sanctified by grace. It will avoid, as far as may be, the disruption of natural relations. It will maintain, while it shall purify, the social principle. It will preserve the feelings and interests of home. It will keep the children of its sacred trust—so far as human efforts can secure this end—"by grace, through faith, unto salvation."

In the *position* of Burlington College, there are many singular advantages. *Nothing can be more beautiful.* In addition to the unrivalled charms of nature, which it combines, it is surrounded by the highest cultivation. The mind drinks beauty, through the eye, at every turn. *Nothing can be more healthful.* In three families, containing two hundred and fifty persons, there was actually no sickness, through the summer. And this is the habit of the locality. *Nothing can be more accessible.* Many times, in every day, there is access, by river and by railroad, to New York, and to Philadelphia; and, through them, to all the world. At the same time, *nothing can be more secluded.* It is the very picture of serene seclusion; and the atmosphere itself invites to thoughtfulness, and is instinct with peace. Plato might have chosen it for his Academy; and Milton would have borrowed something from it, for *Il Penseroso.*

COURSE OF STUDY AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, is of a marked character, and deserves a careful consideration. It has been drawn up advisedly, and well and duly weighed. It aims to furnish, to those who follow it throughout, a solid and complete foundation for the pursuits of after-life. A College course, for the most part, runs its round, in four years. Considering how few boys enter the Freshman year, it may be set down at three. Then, consider, in how many cases it is found necessary to revive, if not to obtain, the very elements of Greek, within that period; not to speak of deficiencies in English, in Latin, and in Mathematics, and you reduce the circuit to two years. How

small a circle, for a liberal education! How short a time, to form the habits of the scholar, and the man! Nothing has here been deducted for time lost, through diversities of elementary training, and in being acclimated. To secure to ourselves, for these great uses, "ample room, and verge enough," we sweep a circle of nine years. We would that every boy, that comes to us, might begin at the beginning. We trust that it will gradually come to that. We must do what we can, to meet the cases, where it is not so, by a rigid determination, to admit no boy, upon a step, on which he cannot stand, with firmness, and with confidence. It would be long, and hard, to say, what serious trouble this determination has already cost us. The deficiencies, in nearly all the boys that come to us, are most deplorable. To have been reading Homer, without the ability to conjugate one verb, throughout, is but the simpleton's sample —a brick, for the house. By taking in nine years, we get abundant sea-room. We can begin at the beginning; and go on, stage after stage, layer upon layer, until the whole is consummated. This is not all. Greek and Latin do not make up an education. Greek and Latin, with Mathematics, do not make up an education. It is a large word, that education. It is akin, as near as may be, with development. What would be thought of legs developed, with no arms? Or arms developed, and no legs? All ear? All eye? All nose? It is so with partial education. It makes one-sided minds. Or, no sided. When God meant they should be many-sided. Or, rather, that completest thing, a rounded orb. We hold, that the critical study of the Latin and Greek languages is indispensable to high intellectual discipline. We hold, not only, that the noblest models of the mind are in those languages: but that the fullest, the most thorough, the most accurate and polished, training of the taste, and judgment, of the reasoning faculties, and of the imagination, can only thus be had. We therefore make them leaders, in our course.

We do this, at no expense of the exactest sciences. We hold, that Mathematical studies, apart from the infinite varieties in their practical application, are indispensable to the true balance

of the mind; the just and constant equipoise and equilibrium of its faculties. We require the strictest course of training in Arithmetic, in Algebra, in Geometry; with their innumerable adaptations to Trigonometry, as applied to Surveying, to Navigation, to Engineering, to Conics, and to Spherics.

In these two departments, the body of our course consists: Without them, nothing is done for education. But education is far from being complete, when they are done. The whole exhaustless world, of what are called the Natural Sciences, remains untasted and untouched. There is still the taste for beauty, to be drawn out, and quickened. The adaptation of the great Christian law of love, to all the social and civil relations of the race must be regarded. The science of Government, and the deductions of experience, must be considered, in their application to national interests and national progress. And, as the world is wide; its living tongue, various in dialects; and every day draws more together the nations of the earth, in commerce, in letters, in science, in art—in one word, in whatever is, and makes, humanity—we give the leading languages of Europe, the French, the Italian, the German, the Spanish, their due place, side by side, with our own English. This will appear, to those who have not seen its working, as it did to learned and excellent Mr. Macculloch, too much of a good thing. But, when they take the course in hand, and see how it begins at the beginning; and how it goes on, by degrees; and how one thing falls in, after another; and how the snowball grows, in rolling; especially, when they have seen its admirable working, as, in the Junior Class, who—besides diligent attention to their Mathematical and English Studies, including Elocution, Composition, and Criticism—are, at this time, reading, and reading thoroughly, the Orestes of Euripides; the Letters of Cicero; the Jerusalem Delivered, of Tasso; L'Etourdi, of Moliere; and the Araucana, of Ercilla—they will admit, with him, that the thing is possible, not only; but is done, and well done.

Much of the secret of success, thus far, has been in the faithful application of the "Fundamental Rules of Study," which are appended to the Course. *Subjects are studied, rather than as-*

thors. Thus, the boy gets a practical hold of every branch; and feels that it belongs to a tree, with roots, as with a top. He gets the relations of every thing; and can locate it, as we say, (and have a right to say,) here, in America. *Entire works are read, and not fragments.* Thus, an author is domesticated, as it were, in a boy's mind. He is at home with him. He learns his ways. He drinks his spirit in. Knowing Cicero well, and Homer, he is sure to have much Latin, and more Greek. The Mosaic economy of Greek Readers, and Græca Minora, and Græca Majora, is but a poor economy. It makes smatterers, not scholars. We reject it altogether. *None of the studies are optional, except those of "the Extraordinary Course."* We do not believe that boys or girls know how to educate themselves. If they did, there would be no need of parents or of teachers; and, so, great saving of trouble and expense. For the children, who come to us, we must choose. They must study what we set down for them. With a single exception. Those who fill up the measure of the regular Course, to the full, are permitted, as "the reward of merit," to pursue, at their desire, the whole, or any part, of "the Extraordinary Course;" the contents of which are as attractive as they are important. *No Student is advanced to a higher Form or Class, until he has completed the studies of those below it.* This is as fair and honest, as it is expedient and wise. Without it, all professions, to educate, are a deception. The neglect of it is the burden of Teachers, the discouragement of Scholars, the destruction of Scholarship. It requires some firmness, to maintain it, at the first. But it soon commends itself to children, as *the truth;* and, to the truth, they always yield. Of course, it follows, that when a Student ceases to keep up with his Class or Form, he drops into the next below it; and so, down! *At the end of every division of a work or subject, the whole portion finished is rapidly revised, before proceeding further. The previous lesson is always briefly revised, before taking up that of the day.* This is of great importance. It keeps all fresh. And, if a portion has been left imperfect, in the advance, it is brought fully up, in the revise. What is called, "going over" a book, is crowded out by this good habit; and going *through* is substituted.

These last two are GOLDEN RULES. *Lessons in the languages, in the revise, are translated, and not construed.* The new lesson is construed. Word, by word, is analyzed. The relations of all, and the reason for every thing, clearly made out. It is a literal, and thoroughly grammatical, exercise. In the revise, on the following day, the lesson is translated, freely, and with as much of elegance as the boy can furnish. Idiomatic phrases are always rendered by the corresponding idioms. The construing ensures accuracy. The *translation* allows of ease and grace. The fair result of both is real, manageable, scholarship. Finally—among our fundamental rules of study; but though last, far from being least—*the editions of the Classics employed are without notes*, ordo, *or translations.* This speaks for itself. The student grasps the naked author; and must master him, or fall. Our swimmers use no corks. The editions of the Classics are those of Tauchnitz, at Leipsic.

A mere mention, of a few points, in the Course of Study which are eminently practical, must close this notice. English is kept ever foremost. We hold, that to write and speak English fluently, and well, is the highest aim of all instruction. Hence, in the Third Form, "English," begins; from "Writing from Dictation," at first: and goes on, from that point, to the end. In the Sixth Form, they go to the President; and are thoroughly drilled and examined by him, during the remaining four years of the Course, in a weekly exercise, in Elocution, Composition, and Criticism, and Extemporaneous Discussion. The shrewd observer will not fail to notice the bearing, on this great end, of items, in the Course, like those which follow: "English Grammar, and elements of Anglo Saxon;" "Sources of the English Language;" "Comparative Grammar;" "Principles of English Verse;" "Analysis of Shakspeare." The Histories of Ancient and Modern Literature, and of Philosophy; Comparative History; the Philosophy of History; Constitutional Law; Physiology and Architecture, are provisions in the Course, which will, on different accounts, strike different minds. They are essential, in our judgment, to the completeness of the circle. While provision, for beginning, at the very beginning, with

small boys, in Reading and Writing, has been made, the Course provides for Drawing, in all its branches; and, in "the Extraordinary Course," there is provision for Painting. Sacred Vocal Music, as the habit of the house, is taught to all; while, in the "Extraordinary Course," for those who win it, (and whom it, therefore, will not hinder in the more essential things,) there is a place for "Instrumental Music," also.

But, the crown of all our work, is, in the large infusion, into our whole Course, of Christian Instruction. It begins, with the First Form, in "the Catechism, and Collects, and Scriptural Lessons," and it runs through every year; until, in the Senior Class, it attains to the reading of the Hebrew and Greek Scriptures, and the Apostolic Fathers, with a fair knowledge of Church History, and of Christian Doctrine, as set forth in Bishop Pearson's great work, on the Creed. It is our purpose, as our prayer, that every graduate of Burlington College, who does not take a portion of the sacred ministry, shall go out, a well instructed Layman; "ready to give, to every one that asketh, a reason of the hope" that is in him: and qualified for that place in the Councils of the Church, to which, in due time, he may be called. The highest aim of Burlington College is, that it be, for Laymen, and, for Clergymen, A Nursery of the Church.

THE DISCIPLINE AT BURLINGTON COLLEGE.

What has been said, of the Course of Study at Burlington College, is not less true of the Discipline: it "is of a marked character, and deserves a careful consideration." It has been well weighed; and most deliberately and advisedly, adopted. It is the developement of one idea. *Burlington College is a Christian Family.* From this, all springs. To this, all is referred. It is a simple, obvious, natural, test. It is what God Himself has taught. It is what God Himself will bless. It is so, that He has provided for the perpetuation of the race. It is so, that He has constituted civil government. It is so, that He has given order

for the care of souls. What is good, as the model for the State; what is adopted, as the frame and order of the Church; cannot fail to be good, in that which partakes of both, and is to subserve both, the Christian School. What analogy suggests, experience most abundantly confirms. The trial has been made, for fifteen years, in a kindred institution, and with entire success. And, thus far, its working, at the College, equals every expectation. Adhering firmly to it, and acting constantly upon it, it keeps all in their several places. It appeals, in all, to the instincts of nature, and the charities of home. It approves itself to all, as natural and real; as of God, and for humanity. *In this way, artificial distinctions are done away with.* Some are older than others; some have made greater progress: but the difference between them, is but that of brothers, in the same house. A community of interest and feeling is kept up. It is a brotherhood, and all is brotherly. *It gets rid of dangerous immunities.* Places and things are common. The parental supervision can go every where. Evils are, so, prevented, which no skill could remedy, no force restrain. *It gives no place for the traditionary conflict, between the teachers and the taught.* A common home, a common board, common prayers, mutual interests, mutual trials, mutual enjoyments, break up the tendencies to separation; and blend all hearts, in cordial coalescence. And it is beautiful to see, now that the habit has been formed, how soon a new boy falls into the ways, and gets in time and tune. *The family feeling being established, the appeals, and agencies, and influences, of which a family admits, become available.* The boy feels, that he lives in the parental eye, and has a place in the parental heart. A word in season can be dropped. A playful hint has place. A look will tell. Thus, evils are forestalled. Prevention takes the place of punishment. An unanimous acquiescence has been yielded, and harmony becomes habitual. *A discipline, in this way, is secured, which would otherwise be quite impossible.* The constant presence of a Teacher becomes a thing of course, and is not felt: or is felt, as a protection and security. The conflict, between "town and gown," is thus avoided. The natural disposition, to charge all mischief and disorder,

upon students, is so thwarted. The stream of College life flows out, and on; but never mingles, and is so preserved in its integrity. And street brawls, and nightly irregularities, and drunkenness, and debauchery, in every form, become simple impossibilities. The nuisance of tobacco is abated. The peril of gunpowder is exploded. The use of books is regulated. The abuse of newspapers is prevented. The evils of promiscuous correspondence are avoided. The disaster of debt may be defied. And extravagant expenditure, if parents would only be frank and faithful, might become impracticable. What an exclusion of disturbing forces! What a seclusion from corrupting influences! What a concentration, upon a single point! What unity! What security! What opportunity!

It will be said, that it cannot be maintained. Then, the enterprize will certainly be abandoned. But, why not? Suppose that one in ten be found, after fair trial, and long patience, quite impracticable. The doors all open, to go out, as well as to come in. The parent is informed, that his child will not fall into our ways; and so cannot remain with us. There need be no fear, that a good School will want Scholars. Only let parents know, and children feel, that things are settled, and will yield to no one; and the point is gained. The only difficulty will be, to take all, that shall offer. The fear of man, in these respects, has become the snare of many a School. The great rule is, BE BOLD! When the practicability of the enterprize has been proved, *the objection will be, that boys, so treated, never will be manly.* The true word would be, *ruffianly.* And this is granted. But, it needs no argument, to show, that manliness is at no odds with gentleness. That bullies are never brave. That polish takes nothing from power. That the weapon, to be trusted most, for keenness, or for strength, is the Damascus blade.

RELIGIOUS TRAINING, AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, and the Discipline, have successively been treated. It remains, to speak of that, without which, all the rest were vain; its Religious influences and instructions: in one word, its Religious Training. When one taught, in fewest words, "Knowledge is Power;" he taught the truth, but not "the whole truth." There remains the question, to be asked, and answered, *power, to do what?* A wiser than Bacon has reminded us, that "knowledge puffeth up; it is love that edifieth."

It never was intended that any should mistake the complexion of Burlington College. The trumpet, there, gives no uncertain sound. By the terms of the Charter, the Trustees, forever, are to be members of the Church. The Bishop is, by his office, the Head of the Institution. The Seal presents that loveliest action of the Saviour's life, His blessing upon little children. The Motto is, in His own gracious words: "of such is the kingdom of heaven." The Morning and Evening Prayer is daily said; and, when the Chapel of the Child Jesus is completed, the Holy Communion, as in the Chapel of the Holy Innocents, at St. Mary's Hall, will be administered, on all Holy Days. In the fullest sense, in which the words can be employed, Burlington College is a Religious Institution. It is so, as, in its original conception and devotion, to the glory of God, in the salvation of souls; so, in the course of Religious Instruction, and in the provisions for Religious Influence. Of these, in their order.

The Course of Study, at Burlington College, is framed, on the conviction, that man has a religious nature. Christianity comes into it, as a part and parcel of it: an essence, not an accident; a constant, not an occasional, quantity; the leaven, by which all the lump is to be leavened. Hence, the first column, in the Course of Study, is headed, "Religious Instruction." And, from the day, the boy, of seven, or eight, or nine, or of whatsoever age, is admitted to the First Form, beginning with the "Catechism and Collects," and "Scriptural Lessons," adapted to his capacity, he goes steadily on, instructed, every week, as statedly and constantly, as in the other portions of the Course,

until he has compared the Catechism with Scripture, and proved it by it; compared the Collects and the Daily Service, and the Baptismal and Communion Services, and the Creeds, and the Articles, with Scripture, and proved them by it; been made familiar with the Old Testament History, and the New Testament History, and the History of the Church, from the Apostles' days, to these: made a Study of Sacred Antiquities, both Jewish and Christian; traced up the Prayer Book, to its sources; become familiar with the Old Scriptures, as well as the New, in their original languages, together with the Septuagint version of the former; read the Apostolic Fathers, with Cyprian, and others, of the first four ages of the Church; and weighed, and thoroughly digested, in the last two years of his Collegiate Course, those greatest trophies of the consecrated intellect of the Church of England, Bishop Butler's Analogy, and Bishop Pearson on the Creed. The Theory, on which Burlington College is established, is, that Laymen are to be instructed, in the faith, and know its grounds and reasons, as well as Clergymen; and, that every one, that calls himself a Christian, should be able "to give, to every one that asketh, a reason of the hope that is in him." Auxiliary to this, the higher Classes (the four highest, under the weekly supervision of the President,) are exercised, in making abstracts of the Morning Sermon, on the Lord's Day; in Sacred Narratives and Biographies, derived from Holy Scripture; and, in statements of the origin, the progress, and the bearing, of the more ancient portions of the Prayer Book. It may be said, without a question, that the graduates of Burlington College will all be well instructed lay divines. A result, which the Church has always contemplated, from the time that St. Luke addressed his Gospel, and his Apostolic History, to the "most excellent Theophilus." A result, which has been the glory of our mother Church of England; and her bulwark, under God, against the arts of Papal Rome, in men like Hale, and Farrar, and Evelyn, and Stevens, and Thornton, and Inglis, and Southey, and Wordsworth, and the Coleridges. A result, essential to the integrity of this Church; where the Laity come into all its councils, even the highest, to

consult with Bishops, and with Priests, about the Faith, the Worship, and the Discipline.

Nor is our sole, or chief, reliance on instruction, merely. Religious influences are constantly applied, with humble trust in God, to guide and bless them. The day begins with prayer, the Morning Service of the Church. The School is opened with the Word for the Day—a sentence, selected for daily meditation, in the house, throughout the day—the Lord's Prayer, and an appropriate Collect. The day is closed with prayer, the Evening Service of the Church. At rising, and at retiring, there is a special time for private devotions; when there is perfect silence, in all the dormitories. The resident Head of the Institution, a Priest of the Church, has constant intercourse with every boy, as the occasion serves. The boys are all instructed by him, in the Catechism; and are all considered as in training for Confirmation, or the Holy Communion, until admitted to that Sacrament. On Sunday, all attend the Parish Church, of which the President is Rector; and, on Sunday evenings, he himself delivers, in the Chapel, a course of Lectures on the Christian Morals, as the rule of daily life, being a development and application of the Church Catechism. In a word, Burlington College, and St. Mary's Hall, are Christian Homes: the Bishop is the father; the Rector, as residing head; *in loco parentis;* the Matron is a mother; the Teachers, all, as elder brothers; the boys, as sons. The simple rules, that govern all, these texts of Holy Scripture: "Train up a child, in the way he should go; and, when he is old, he will not depart from it;" and, again, "Bring them up in the nurture and admonition of the Lord;" and, again, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven;" and, again, "Feed My Lambs."

COUNSELS FOR TEACHERS.

I. The Catechism, in explaining the Commandments, classes "teachers," with "spiritual pastors and masters," and puts all under the protection of "the first commandment with promise." "Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." This is very significant. It shows, that the teacher is in the place of a parent; that the office of a teacher is pastoral; that it has "exceeding great and precious promises," for its encouragement: as, in Daniel, (xii. 3,) where the margin reads, "They that be *teachers* shall shine, as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever." Let every teacher think of these things; and ever strive to realize the weight and tenderness of a relation, which combines the parent with the pastor. Parental interest, parental tenderness, parental patience; pastoral watchfulness, pastoral diligence, pastoral faithfulness.

II. Children are tender in their nature. It is the petulance and impatience of parents, that hardens them: and teachers too often complete, by petulance, what parents have begun. A child is a tender thing.

III. It should always be presumed, with children, that they tell the truth. To suggest that they do not, is to help them to a lie. They think, that, if it were so bad a thing, you never would presume it.

IV. From want of sympathy with children, much power with them is lost. You traverse a different plane, from theirs, and never meet.

V. That is well, which is said of Agricola, by Tacitus, "Scire omnia, non noscere:" he saw every thing; but *did not let on.* This is great, in managing children.

VI. Teachers under-estimate their influence, with children. In this way, they commonly lose much of it. A child is instinc-

tively disposed to look up to a teacher, with great reverence. Inconsistencies weaken it. By unfaithfulness, it is lost.

VII. Every thing is great, where there are children; a word, a gesture, a look. All tell. As, in the homœopathic practice, to wash the hands with scented soap, they say, will counteract the medicine.

VIII. Nothing is more incumbent on teachers than perfect punctuality. To be late, one minute, is to lose five. To lose a lesson, is to unsettle a week. Children are ready enough to "run, for luck." They count upon a teacher's failures; and turn them into claims. At the same time, none are so severe, in their construction of uncertainty, in teachers, as those who take advantage of it. It is with children, as with servants; none are such tasking masters.

IX. Manner is much, with all; but, most, with teachers. Children *live* with them, several years. They catch their ways. Postures, changes of countenance, tones of voice, minutest matters, are taken and transmitted; and go down, through generations. Teachers should think of these things. Carelessness in dress, carelessness in language, carelessness in position, carelessness in carriage, are all noticed; often imitated; always ridiculed. Teachers should have no tricks.

X. There is great need of prayer, for teachers. Parents should pray for them. Their scholars should pray for them. They should pray for themselves, and for their scholars. That is well for them to do, which the son of Sirach says, of Physicians: "they shall also pray unto the Lord, that He would prosper that which they give for ease, and remedy, to prolong life." When teachers lament small progress with their children, may it not be, as St. James saith, "Ye have not, because ye ask not?" Pastors and teachers, beyond all others, should be "instant in prayer."

XI. Few things are so important, in life, as a just estimate of the value of time. Every thing, in a course of education, should promote its attainment. It will be learned or unlearned, *practi-*

cally, every day. If a teacher is in his place, at the minute; if he has every scholar in his place; if he has all instruments and apparatus ready, down to the chalk, the pointer, and the blackboard-wiper: if he begins at once; if he goes steadily on, without interval or hesitation; if he excludes all other topics, but the one before him; if he uses his time up, to the last drop: such an one is teaching the true value of time, as no sermon can teach it

XII. Gossip is the besetting sin of some good teachers. The thread of their association is *slack-twisted.* It is *apropos* to every thing. Gossipping should be banished from every recitation-room.

XIII. Nothing can be more radically wrong in education, than the attempt at false appearances. It rots the heart of children, and makes them chronic hypocrites. And it fails of its immediate end. The children know, and tell it. The teacher who has *crammed* his scholars, for an examination—assigning this proposition, to one, and that passage in an author, to another—is like the silly bird, that hides its head, and thinks it is not seen.

XIV. In all good teaching, "*multum, non multa,*" is the rule; *not many things, but much.*

XV. Teachers must not lose courage, at slow progress. The best things come, little by little. "*Gutta, non vi, sed sæpe cadendo.*"

XVI. Teachers that *are* teachers, cannot be paid. Alexander's conquests would have been no compensation for Aristotle's instruction. Their name is written in heaven.

Burlington College:

REGISTER;

M DCCC LIII.



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Third Baccalaureate Address.

"MANNERS MAKYTH MAN." There was a Bishop, that was filled and fired, with a desire to benefit his kind. He was of poor parentage. His opportunities of education had been small and few. But, he had faithfully improved his gifts. And he attained to great, and well-deserved, influence; the greatest, and the best deserved. He was not without its surest tokens, in a wicked world; malicious and vindictive enemies. But, he escaped their clutches. And he outlived most of them. He was not only Bishop of a large and powerful diocese; but Lord High Chancellor of England; and, for a long period, scarcely second to the King, in influence, with the State. Yet, his noblest memorials are the two Colleges, which he founded and endowed, at Winchester, and at Oxford; and the Cathedral, which he rebuilt at Winchester. It was not till he had earned it, that he used a coat of arms. And, when he did, the motto was, "*Manners makyth man.*" It was a teaching text. And his life was its best commentary. It is WILLIAM of WYKEHAM, Lord Bishop of Winchester, of whom I have been speaking.

I have taken his motto, for my theme, to day, "*Manners makyth man.*" A theme, in its whole extent, too wide for any one occasion. Especially, for this; which, into a few hours, crowds so much. Burke takes his pitch from it, and gives some notion of its volume, in these few sentences, from his first Letter, "on a Regicide

Peace." "Manners are of more importance than laws. Upon them, in a great measure, the laws depend. The law touches us, but, here and there; and, now and then. Manners are what vex or soothe, corrupt or purify, exalt or debase, barbarize or refine us, by a constant, steady, uniform, insensible, operation; like that of the air, we breathe in. They give their whole form and colour, to our lives. According to their quality, they aid morals, they supply them, or they totally destroy them." And in another place, with a still wider range. "Men are not tied, to one another, by papers and seals. They are led to associate, by resemblances, by conformities, by sympathies. It is with nations, as with individuals. Nothing is so strong a tie of amity, between nation and nation, as correspondence in laws, customs, manners and habits of life. They have more than the force of treaties, in themselves. They are obligations written in the heart. They approximate men to men, without their knowledge; and sometimes, without their intentions. The secret, unseen, but irrefragable, bond of habitual intercourse, holds them together; when their perverse and litigious nature, sets them to equivocate, scuffle and fight, even about the terms of their written obligations."

It needs but moderate acquaintance with mankind, to know, that this is so. But for the Spartan manners, three hundred men would not have held Thermopylæ. Not till the largesses and games of their designing tyrants could sway the manners of the people, that were once Republicans, was the old Roman heart entirely eaten out; till they became, what one, aptly, calls them, "Italians of Rome." And, to come nearer home, and see ourselves in

truth's unflattering mirror, how have the men of this republic changed, with their manners; until the Adamses, the Hancocks, the Franklins, and the Putnams are as rarely reproduced, as their stern virtues, their straight-forward speech, and all their old, rude, rough, and racy, ways. The question, once, was, "Is he honest, is he capable, is he faithful to the Constitution?" The question, now is, "Can he be elected?" The Constitution contemplates, for the President of these United States, the man, whom all the people, by their especial representatives, in their separate councils, held in every State—held, on the same day, through them all, that none may know the chosen of another, till its choice is made,—freely and spontaneously choose. The practice is, to elect one of the two, whom two Conventions, unknown to the Constitution, and altogether irresponsible, may succeed in beating, screwing, moulding, licking, into that shape, which they shall deem, the most available! Truly, the crucible, in all its ranges, through alchemy and chemistry, turns out no stranger transformations, than are wrought by manners. And, on what a scale! The morals of a people; the freedom of a nation; the wealth, the power, the grandeur, the existence, of a State!

But, I must circumscribe my range. I am to deal with individuals, now. This is the civil birth-day of fourteen young men. To-day, they leave the shade of academic groves, to bear and brave the heat of open day. They drop the College, to assume the manly, gown. We have all seen, how well and gracefully they wore the one; and we all know, how they came to wear it, so. It is of infinitely more moment, that they wear the other, gracefully and well: and, what is now said, as their Alma Mater's

parting words, must tend to that result. It may be, that, as before, so now, reluctant nature will recalcitrate. That, as they chafed and fretted, at the discipline, which, now, they bless, that brought them on, thus far, successfully; so, they may chafe and fret, at that, which is to curb them, now. But, it must, still be so. It is stern nature's unrelenting law.

"Qui cupit optatam cursu contingere metam
Multa tulit fecitque puer."

i. "MANNERS MAKYTH MAN." *He is not such, by birth.* Human, he is; and, so, potentially, a man. But, that is all. Look at it, this way; and then, that way; and, then, this way, again: as often as you please. It, still, is true. A wise man has been, oftentimes, the father of a fool. A good man, of a knave. A brave man, of a coward. The blood came down: but not the man, in it. He bore his father's name: but, that was all. Just as he took the name of man, by being born of human parents. I do not say, that it is often so. I do not think it is. That it is, ever, meets the whole case. It will be of little use, to know the exception, when too late to cure it. It is enough to know, birth does not make the man. It is of the first importance, that it be known, in time.

ii. "MANNERS MAKYTH MAN." *He is not such, by intellectual gifts.* Devils have these, in larger store, than men. Yet, they are devils, still. And men, with natural endowments, "but a little lower than the angels," have let them waste, and rust, and rot; or, even worse, have turned them to such awful uses, that they seemed to be incarnate devils. And, so, in their degree, through all the

lower ranges of worthlessness and wickedness. Nor does the improvement of his intellectual gifts, yet, make the man. When Bacon uttered that celebrated aphorism, "Knowledge is power," he obviously meant to leave it, as it were, in blank; that, so, the nature of the knowledge might decide the uses of the power. For, so, in fact, it is. There is a knowledge, which is a curse; as truly as a knowledge, which is a blessing. A "knowledge, which causeth to err;" and a knowledge, "which maketh wise unto salvation." The knowledge, of no account; but, in that to which it leads. And, yet, the medium, to us, through which, evil comes. As the fruit of "the tree of knowledge of good and evil" was that, "whose taste brought death into the world, and all our woe."

iii. "MANNERS MAKYTH MAN." *He is not such, by circumstances.* Tacitus finely says, "Res, stultorum magister." It is over fools, that circumstances get the mastery. A truth, too fine, for common minds to catch. Yet, if it be not so, there is an end of human freedom. For circumstances is but a longer word, for fate; and, one less invidious, for necessity. We are but atoms, in the atmosphere of space. And Plato, Dante, Shakspeare, have but to whirl, in vortices, forever. Who will believe it, that looks practically, upon life? Who will believe that Cæsar crossed the Rubicon, under the force of circumstances? Or Napoleon marshalled the field of Waterloo? Or Wellington won it without Blucher? Or Washington achieved that midnight ferry, through the freezing Delaware? Or Jackson piled the cotton bags, that saved New Orleans? Or Clay conceived the Compromise, that has secured the

Union? Men, that are men, make their own circumstances. In all, we reverently own an over-ruling God. A God, Who made us, and Who owns us, free. Whom we dethrone, when we imply, that circumstances make a man. They cannot even make a circumstance.

"MANNERS MAKYTH MAN." It might be freely rendered, *a man is, as he behaves.* It is not, who his father was. It is not, what his talents and attainments are. It is not what he is, in circumstances. These are all accidents: not, of the essence. It is the way he *has* himself. It is his behaviour. "MANNERS MAKYTH MAN."

1. *He is a man, that bears himself with gentleness.* The vulgar notion is not so. Noise is, with some, an argument for greatness. As when the English troops first landed, the Chinese thought to frighten them, by hideous roarings, as they rolled down hill. But greatest things are stillest. The sun illuminates the world, in silence. The planetary orbs revolve, in silence. The giant oak grows up, in silence. The thoughts, that kindle nations, glow in silence. The equipoise of real greatness holds itself, in perfect silence. The truest man will be the most a woman; in serenity, in gentleness, in tenderness, in lovingness. No violence. No roughness. No severity. So ready to forgive. So willing to forbear. So able to endure. As the Apostle, in that speaking picture of a man: "Let all bitterness and wrath and anger and clamour and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven you."

2. *He is a man, that bears himself with cordialness.* It is a world, in a word. And that word, the heart. As if it were heartliness, or heartfulness. A little more, even, than the good old, heartiness, which has come down to us from our whole-hearted forefathers. A man of reserves. A man of affectations. An artificial man. A superficial man. These have but to be heard of, to be hated. And, yet, in the world, they have a place. Nay, in the world, they have had their sway. The Chesterfields, the Buckinghams, the Richelieus, the Cromwells. But, not with men. With fanatics, perhaps. Certainly, with courtiers. Sycophants, in either case. But not with men. Men ask a heart. And they must feel it. And, when they do, their own beats, with it. And, when the heart-swell rises, in a nation, or a people, that are wronged, or that see wrong, or that forecast wrong; it were easier to stand against the deepest ground-swell, that was ever moved, in the blue deepness of the multitudinous sea. There is but one born ruler, whom all men love to own. It is the heart-man. And his sway is boundless as the atmosphere: for it is felt as little; and extends as far.

3. *He is a man, that bears himself with manliness.* There are words, that cannot be explained. As there are acts and ways, which speak to every heart. It is because the race sprung from one Hand; and took the imprint of its Prototype. And, so, there linger, in it instincts of the true and real and eternal, which are never false, and never fail. The rudest tribes quail, at the presence of a man; as no ferocious beast can stand the human eye. And they who have unmade themsvlves, in the unworthy tamperings of the political arena, or, in the heartless round of fashion-

able folly and frivolity, still recognize and feel and own a man.

"Is there, for honest poverty,
"That hangs his head, and a' that?
"The coward-slave, we pass him by;
"We dare be poor, for a' that."
"The rank is but the guinea-stamp:
"The man's the gowd, for a' that."

"A king can mak' a belted knight,
"A Marquis, Duke, and a' that;
"But an honest man's aboon his might:
"Guid faith, he mauna fa' that."
"The pith of sense and pride o' worth
"Are higher ranks, than a' that."

"Then, let us pray, that come it may,
"As come it will, for a' that;
"That sense and worth, o'er all the earth,
"May bear the 'gree, and a' that.
"For a' that, and a' that,
"It's coming yet, for a' that,
"That man to man, the world a' o'er,
"Shall brothers be, for a' that." *

Beloved children of my house and of my heart, I send you out, to-day, in God's name, to your parts and duties, in the world, with the inestimable patrimony of these indomitable principles. You have been nurtured in them, here. You have lived and grown, upon them. You are men, by them. "MANNERS MAKYTH MAN." Year after year, have I pursued you, with love's keenest eye. They know not love, who tell us, she is blind. A fond, false,

* Burns.

faithless love, that fawns and flatters, to deceive and to betray, may feign a blindness, which it does not feel. But, there is no vision like the heart's, that truly loves. None, that can see so far the very creeping shadows of a fault or failing, that, but, may be. And it is due to you to say, that on such scrutiny, as only love can institute,—in some of you, beginning, almost from your birth; in all of you, continued, through a period of three, four, five, six or seven years—I commit you, with a perfect confidence in you, God being your helper, to the changing chances of the world. Go on, from this day, in the gentleness, the cordialness, the manliness, which, to your Alma Mater's prayers, the God of grace has granted you; and the world shall take account of you, as men. You shall be felt, as men, in the resistless unction of sincerity and earnestness. You shall be owned, as men in your deep foot-prints on the adamant of immortality; and, better far than that, in the sympathy, the confidence, the affection, the devotion, of all true and loving hearts. That must needs be a saddened hearth, that sends, in one day, fourteen sons, into "the bivouac of life." But what a proud and happy father, to have fourteen such, to send. Go: and the Lord be with you!

Burlington College is complete, in all its parts and properties; with competent teachers, in every department, and a sufficient apparatus. Provision is made for the most thorough instruction, in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting and Music. Sacred Music receives especial attention. The boys, with their resident Instructors, constitute a Christian Household; enjoying, at once, the parental and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing, in it, is faithfully done, on Christian principles, and in dependence on Divine assistance. No Society, of any kind, is permitted to be formed, in the College; or connected with it. The President, himself, devotes Saturday morning to the improvement of the four upper classes, in Composition, Declamation and Extemporaneous Debating. Students, who are received from other Colleges, must declare, upon their honour, that they are connected with no Society, whose name, organization and objects are not known, and approved, by the President. The health, the manners, and the morals of the boys are constant objects of the most tender and scrupulous regard.

The charge, for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—is one hundred and fifty dollars; payable, always, in advance. Pupils will be received, at any time of the year; but not for a period less than one term. There is no additional charge; except for Books, Sheet Music, and Drawing Materials. Boys who remain, during the vacations, which are the months of April and October, are charged fifteen dollars, for each. No absence from the College, in term time, is permitted, *but on the strictest necessity;* and, then, permission to return is optional, with us.

Applications to be made to the Right Rev. George W. Doane, D.D., LL.D., President, Burlington, New Jersey.

FUNDAMENTAL RULES OF DISCIPLINE.

No Student ever leaves the College grounds, without a Teacher.

No tobacco or gunpowder permitted on the premises.

No books of any kind to be in the possession of the Students, except the Bible and Prayer Book; unless by the express permission of the President.

No newspapers received at the College, except for the Library; which is under the direction of the President.

No correspondence permitted, except under cover, to and from, parents and guardians.

No debts of any kind, to be contracted by, or for, the Students.

☞All money, for the use of the Students, to be under the direction of the President.

Burlington College:

M DCCC LIII.

The Rt. Rev. George Washington Doane, D.D., LL.D.,
President;
having charge of the English Department.

The Rev. Edward Purdon Wright, A. B.,
Acting Rector.

The Rev. Marcus F. Hyde, A. M.,
Professor of Ancient Languages.

Jacob Zehner, A. M.,
Professor of Mathematics.

Mrs. Sarah E. Clarke,
Matron.

Eliza Allison, Assistant Matron.

The Rev. Adolph Frost, A. M., Librarian.

Hobart Chetwood, A. B., Vice Rector and Teacher of Elocution.

The Rev. William Croswell Doane, A. B., Adjunct Professor of English Literature, and Instructor in Hebrew and Anglo-Saxon.

Timothy G. Mitchell, A. M., Adjunct Professor of Greek.

Frank Wills, Lecturer on Architecture.

Dorsey Cox, A. B., Teacher of Mathematics.

C. Baquet, LL.D., Teacher of French and Book Keeping.

A. Paladini, Teacher of Spanish and Italian.

Dr. E. R. Schmidt, Teacher of German.

George Hobart Doane, A. B., M. D., Instructor in Chemistry and Physiology.

Robert F. Chase, Assistant Teacher, and Registrar.

E. Franklin Wood, Assistant Mathematical Teacher.

Edwin B. Chase, Assistant Teacher.

Cadwalader La Maria, Assistant, in charge of the Study.

A. B. Engstrom, Drawing Master.

George W. Hewitt, Music Master.

W. W. Fife, Writing Master.

Robert B. Aertsen, Curator.

SENIOR CLASS.

Isaac P. Brewer,	*Haddonfield, N. J.*
Gideon J. Burton,	*Philadelphia, Pa.*
Brockholst Cutting,	*New York.*
Jeremiah C. Garthwaite,	*Newark, N. J.*
C. Gilbert Hannah,	*Salem, N. J.*
John Lathrop,	*Dedham, Mass.*
Thomas W. Ryall,	*Freehold, N. J.*
J. Watson Webb, Jr.	*New York.*

MIDDLE CLASS.

F. W. Alexander,	*Baltimore, Md.*
Henry O. Clagett,	*Leesburg, Va.*
Peter V. Fineh,	*Shrewsbury, N. J.*

A. Montgomerie King,	*Newark, N. J.*
G. Hood McLaughlin,	*Augusta, Ga.*
John F. Mines,	*San Francisco, Cal.*
Philip J. Ryall,	*Freehold, N. J.*
William Vanderpool.	*Newark, N. J.*
J. Watson Webb,	*New York,*
Walter W. Webb, Jr.	" "

JUNIOR CLASS.

Henry Clay Beatty,	*Bristol, Pa.*
John L. Cadwalader,	*Trenton, N. J.*
Hugh L. M. Clarke,	*Burlington, N. J.*
H. W. De Saussure Ford,	*Augusta, Ga.*
George S. Lewis,	*Mobile, Ala.*
T. Gardiner Littell,	*Germantown, Pa.*
Frederic D. Poisson,	*Wilmington, N. C.*

SIXTH FORM.

Edward J. Biddle,	*Detroit, Mich.*
Antonio Del Calvo,	*Cuba, W. I.*
Luke D. Chadwick,	*Newark, N. J.*
James Devereux, Jr.,	*Philadelphia, Pa.*
T. Bartow Ford,	*Augusta, Ga.*
Edward M. Hartshorn,	*Portland, N. J.*
Charles C. Jackson,	*Philadelphia, Pa.*
John Reynolds,	*Evansburg, Pa.*
William W. Sherman,	*Watertown, N. Y.*
John H. Waller,	*Shelbyville, Ky.*
William N. Watmough.	*Burlington, N. J.*

FIFTH FORM.

Francisco D. H. Baquet,	*Burlington, N. J.*
Bradbury C. Chetwood,	*Elizabethtown, N. J.*
T. Francis Coryell,	*Burlington, N. J.*
E. Llewellyn Ford,	*Augusta, Ga.*
Thomas Griffin,	*Greenville, Miss.*
Charles L. Harris,	*Bridgeton, N. J.*
Oswald Jackson,	*Philadelphia, Pa.*
William King,	*Newport, R. I.*
Joseph Livingston,	*Trenton, N. J.*
James S. Morris,	*Morrisania, N. Y.*
Henry W. Nelson,	*Boston, Mass.*
A. C. M. Pennington,	*Newark, N. J.*
Beach Vanderpool, Jr.,	" "
Julius W. Wright.	*Wilmington, N. C.*

FOURTH FORM.

Frederick Engle,	*Burlington, N. J.*
William G. Fay,	*Baltimore, Md.*
Philip H. W. Fontane',	*Key West, Fla.*
Robert H. Hawthorne,	*Westchester, N. Y.*
Archibald C. E. Hawthorne,	" "
William H. Hilliard,	*Cleveland, Ohio*
Southard Hoffman,	*New York.*
Walter S. Oliphant,	*Medford, N. J.*
Woodruff Sutton,	*New York.*
James Ten Eyck,	*Albany, N. Y.*
J. Potter Williamson,	*Savannah, Ga.*
George Doane Winslow.	*Kingston, Md.*

THIRD FORM.

Robert W. Bickley,	*Tacony, Pa.*
Henry Bleecker,	*Albany, N. Y.*
Frederick Brown, Jr.,	*Burlington, N. J.*
Edward Burton,	*Philadelphia, Pa.*
Eladio Caballero,	*Cuba, W. I.*
Joaquin Del Calvo,	" "
Edward B. Gunnell,	*Burlington, N. J.*
George W. B. Goodwin,	*New York.*
George W. Hewitt,	*Burlington, N. J.*
Richard L. Jones,	*Bethlehem, Pa.*
John B. C. Rousseau,	*Bristol, Pa.*

SECOND FORM.

Camille Baquet,	*Burlington, N. J.*
Doane Germain,	" "
Edward B. Grubb,	" "
Charles B. Hewitt,	" "
Napoleon Hickman,	*Lewes, Del.*
Webster B. Lowman,	*Johnstown, Pa.*
Henry Sherman,	*Watertown, N. Y.*
Edmund D. B. Wakeman,	*Jersey City, N. J.*

FIRST FORM.

Henry A. Brown,	*Burlington, N. J.*
Charles De Ro,	*Philadelphia, Pa.*
Leslie Haven,	*Burlington, N. J.*
Edward L. Hewitt,	" "
Custis P. Jones.	*Philadelphia, Pa.*
Flavel S. Mines,	*San Francisco, Cal.*

Senior Class,	8
Middle "	10
Junior "	7
Sixth Form,	11
Fifth "	14
Fourth "	12
Third "	11
Second "	8
First "	6
Total,	87

Alumni of the College.

CLASS OF M DCCC L.

George Hobart Doane, A.B., M.D.,	Burlington, N. J.
The Rev. William Croswell Doane, A.B.,	" "
George Macculloch Miller, A.B.,	Morristown, "
The Rev. John Trimble, A.B.,	Longford, Ireland.
The Rev. Edward Purdon Wright, A.B.,	T. C. D. Ireland.

CLASS OF M DCCC LI.

Hobart Chetwood, A.B.,	Elizabethtown, N. J.
Frederick Augustus Clarke, A.B.,	" "
*William Tilghman Johnston, A.B.,	Princess Anne, Md.
*Joseph Shepherd Mayers, A.B.,	Barbadoes, W. I.
Christopher Wolfe Smith, A.B.,	Newark, N. J.
Sheldon Hanford Smith, A.B.,	" "

CLASS OF M DCCC LII.

William Cushman Avery, A.B.,	Greensborough, Ala.
Nathaniel Bailey Boyd, A.B.,	Philadelphia, Pa.
John Henry Hobart Brientnall, A.B.,	Newark, N. J.
*Francis Dayton Canfield, A.B.,	Morristown, N. J.
George Whiting Garthwaite, A.B.,	Newark, N. J.
Richard Stockton Jenkins, A.B.,	Lancaster, Pa.
Devereux Klapp, A.B.,	Philadelphia, Pa.
Charles Willing Littell, A.B.,	Germantown, Pa.
Warren Livingston, A.B.,	New Brunswick, N. J.
Lindley Hoffman Miller, A.B.,	Morristown, "
Walter Alexander Mitchell, A.B.,	St. Mary's Co., Md.
George Champlin Mason Mumford, A.B.,	New York.
Dayton Ogden, A.B.	Paterson, N. J.
*James Atchison Upjohn, A.B.,	Brooklyn, N. Y.

* Candidates for Orders.

THEOLOGICAL COURSE, AT BURLINGTON COLLEGE.

The Course of Theological Study is in partial operation; and will gradually work itself, into completeness. There are, now, students in Theology, connected with the College; while, of the present under-graduates, there are not a few, whose hearts, the Lord hath touched, to desire the service of His altar.

It will be seen, at once, that this portion of the enterprise, throws itself, in simple faith, upon the Church. The Scholastic and Collegiate departments are self-supporting; and furnish the ability, through God's blessing, to support some, who must otherwise remain uneducated. But, of the Theological Students, no compensation can ever be expected. Two, and ultimately, three, Theological Professorships; an ample Library; and the means of living, to such students as may not support themselves as Teachers, or otherwise, in connection with the Church work, here, are just and necessary demands, upon the bounty of Churchmen. Miss Rachel B. Wallace, of Burlington, by her bequest of $2000, to this last named use, has set a noble example. For the rest, the work will be pursued, in the cheerful confidence, that GOD WILL PROVIDE.

It must be understood, from the beginning, that the course, here set down, is to be pursued. In the Theological Department, as in the Collegiate, there is to be no option of studies, and no partial course. In the one, as in the other, full allowance will always be made for equivalent attainments. Acquisition, and not time, will be the measure of advancement.

To such students, as shall complete the course, and, at the end of another year, sustain the prescribed examination, the degree of Bachelor in Divinity will be accessible.

Course of Theological Study.

SUBJECTS.

I. Dogmatic: to teach.
II. Critic: to confirm.
III. Historic: to illustrate and apply.
IV. Homiletic, Liturgic and Pastoral: to use.

i. *Dogmatic:* The Creeds. (Pearson.)
ii. *Critic:* The original text of both Testaments.
iii. *Historic:* Original Documents, with Syllabus, and Lectures.
iv. *Homiletic, Liturgic and Pastoral:* Lectures, with constant practical exercises.

DISTRIBUTION, AS TO TIME.

First Year—1. *Dogmatic:* the Creeds, to the Incarnation.
2. *Critic:* the Pentateuch; St. Matthew, St. Mark St. Luke.—LXX, in reference.
3. *Historic:* to the birth of Christ.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Second Year—1. *Dogmatic:* the Creeds, as far as the belief in the Holy Ghost, inclusive.
2. *Critic:* the Psalms, Isaiah; St. John, the Acts, Romans, Hebrews.—LXX, in reference.
3. *Historic:* the first four centuries.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Third Year—1. *Dogmatic:* the remainder of the Creeds.
2. *Critic:* Job, Daniel; Gospels in Harmony, remaining Epistles.—LXX, in reference.
3. *Historic:* to the Reformation, inclusive, with its results.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

The Infidel Controversy.
The Episcopal Controversy.
The Liturgical Controversy.
The Sacramental Controversy.
The Romish Controversy.

***Incidental Controversies, as the Arian, the Pelagian, the Calvinistic, and the like, will be treated, as they occur in the course, dogmatically, critically, and historically.

APPENDIX.

A WORD, OR TWO, WITH PARENTS.

The care and nurture of more than a thousand children, through the course of more than half a life, would, of course, have much to do with parents; and throw much light upon their ways. The conclusion is, that, in most cases, they themselves need to be educated, in order to the education of their children. The fact is, that the difficulties, in the education of children, lie, commonly, with their parents. Not, from want of intention. Not, from want of generosity. Not, from any wilfalness, or waywardness, of purpose. But, for the most part, from the mere want of consideration. It is but kind to tell them of their faults. And, for their sake, whom they love better than themselves, they will be sure to take it kindly. A word or two, in plainness and in candour, but in perfect kindness, for their children's good, will be devoted to their case.

And, first, by way of preliminary. Let it be conceded, that, for parents to put their children, from them, for their education, is a very painful trial. It never should be done, but upon the clearest conviction of duty, for their good. When it is done, it should be done with utmost carefulness, not without prayer, in the selection of the place. But, when the selection has been made, and the determination fixed, it should be acted on, with an entire and perfect confidence. Where this cannot be done, the child should not be placed. Unless the school, you send your child to, is to be another home, the teachers in the place of parents, there can be no real service done. The teachers must feel, the child must know, that the delegation, while it lasts, is unreserving. Many things will occur, which seem not quite as you would wish. When lessons press, or discipline restrains, or playmates vex, or the dinner does not well digest, complaints, of this, or that, will go. Distance itself will raise its doubts. The mother's heart will yearn. Weak people will suggest objections. A rival interest will draw comparisons. A thousand things will tend to doubtfulness. You must fall back upon the

confidence, with which you started. If that will not sustain you, you have started prematurely. The attempt to repair the error, so, and now, would but increase and multiply it. You must wait. And, ten to one, the event will prove that you were right, at first; and time, the wonder-worker, bring round all things, well. Of one thing, be assured. Whatever else be, or be not, an evil, change *is*. In education, scarcely any greater evil.

With such parents as these, there is no difficulty. They wisely judge, that those, whose mind and heart are given to this one thing, know best; and they have confidence in them, as Christian people, that, what they know, is best, they will not fail to do. Parents do not know how great a difference, in children, the change of atmosphere produces. They do not consider, that such an influence must operate gradually and slowly. For a year, for two years, a child makes but little apparent progress. An occasional or careless eye would say, not any. But, all the while, the work was going on, within. *Crescit in occulto arbor.* The coral insects were, an age, in working, to the water level. And, in the next year, the mind leaps forward, with a vigour and an energy, which makes it do, in one, the work of three. A year, in most cases, can do but very little, for a child. Half of it is taken up in self-adjustment to the locality, and self-adaptation to the circumstances. The other half, in getting well at work. Meanwhile, the moral process has been going on. The home feeling is well established. Places and faces are familiar. The daily intercourse of mutual kindnesses has bred and nurtured love. And, the next year, what was shrunk from, as a duty, is embraced, with delight. This is spoken of places, where the heart is not left out. This is said of Christian training. This is meant of Church Schools. We know no other. Our way to the head is, through the heart, by grace; the answer to our prayers. Our *Primum Mobile*[1] is PRAYER.

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[1] *Primum Mobile*, in the Ptolemaic astronomy, the ninth or highest sphere of the heavens; the centre of which is but a point. This is supposed to contain within it all other spheres, and to give them motion; turning them quite round, as well as revolving itself, in twenty-four hours.—*Encyclopædia Britannica.*

The *credulous ear of parents* is a fruitful source of evil, on all sides. When children are away, their faults of temper, and, the like, are forgotten. Absence gives weight to every word, from them; and helps its entrance, to the heart. A thousand difficulties will arise. At home, there would have been ten thousand. The lessons are too many or too long; or, the restraints of discipline are over strict; or, a teacher is severe, or partial; or, there are not pies enough; or, the bed is over-hard. If such things get attention, they are likely to make trouble. Before the hasty answer of the parent has been received, the trouble is forgotten by the child. But the way is open, for the next uneasiness; and the quieting influence of discipline, in the mean time, disturbed and weakened. Not, that complaints may not be just, or should not be attended to. But, that the presumption should be against their justice; that time should be allowed, for them to die away; and, that, when pursued, it should be directly, with the Teacher, and without the knowledge of the child. Let every parent call to mind the daily trials of his children; and he will see, at once, that there is room for great allowance; and, that the only safe way is, to fix a confidence, upon sufficient evidence, and then abide by it.

The *credulous ear of parents* is frequently invoked, in the matter of the studies, which a child should take. One would take too many. Another would take too few. A third would take those first, which should come second. A fourth would omit those which are most essential, to take some which are unimportant, or should be deferred. Who is to judge, in all these cases? Every child? Or, what is a little worse, every parent? The absurdity is obvious. It must be left to the sole discretion of the Teacher. Put him in possession of the case. Let him know the child's age, health, temper, talents, previous opportunities, habits of body and of mind, the time that can be given. Then, leave the rest to him. If he cannot be trusted, so much, he ought not to have the child. He must know what is best. He can have no other motive than the child's good, if he be fit to be a Teacher. At St. Mary's Hall and Burlington College, the fixing of one price, for every thing taught, be it less or more

and leaving the less or more to the sole discretion of the Head, puts the matter just where it should be.

The credulous ear of parents is abused, unconsciously, in many ways. To that, we owe it, that children come loitering in, through the first month of every term; when all should be there, on the opening day. Excuses for delay are listened to, and the suggestion is credited, that scarcely any one will be there, yet; and Teachers are incommoded, and the class kept back, and the laggards discouraged, by the lee-way, which must be made up.

To that, we owe the frequent applications for permission for a child to go home, for a day or two; or to visit a friend; or to repair, on Saturday, to the city. All, positive evils. All, destructive of good order. All, weakeners of discipline. All, derangers of study. Why should it be so? The child goes to school, to study, and be trained. The training is by atmospheric pressure, moral and religious. To let it up is to lose its influence. It should never be, but on the sternest necessity. What would a parent say, if, every now and then, schools were disbanded, for a day or two? Yet, on each individual child, the effect is just the same. It is common to suppose, that absence, on Sunday, is unimportant. Quite the reverse. The soothing calmness of that sacred day does much, to harmonize and subdue the heart. And the order of religious training is a great part of the whole plan of education. Would that all this might be avoided!

To that, we owe the unnecessary indulgence in spending money; for the most part, to do nothing but evil. To that, we owe the boxes and baskets of indigestion, and the like, that come, in the shape of sweetmeats and nuts; to nourish selfishness, or to distribute headache. To that, we owe fine clothes; which are entirely out of place, in every school for children. To that, we owe a train of inconveniences and disadvantages, which it were long to enumerate; but, which these honest words may serve sufficiently to exemplify. To the wise, a word is sufficient.

BREAKING UP, AND VACATION.

It would be a great mistake, in any, to suppose, that our responsibility, for the children, committed to our care, closes with the term. So far from it, the breaking up, and vacation, are seasons of great anxiety. A child has been with us, five months. The discipline of the place has been between him and temptation; between him, it may be said, and himself. He has got through the term, well. He is to go home. His parent or guardian, instead of coming or sending for him, leaves him to his own course. His homeward way lies, through a city. He finds acquaintances there. He is tempted to stop, for a day or two. He falls into snares. He forms injurious associations, He contracts bad habits. He goes home; nominally, from us, with their evil savour upon him: and we seem to be accountable, for them. He comes back to us, and a term is taken up in restoring him to the point, from which he started. We are perfectly prepared to meet all the liabilities, which we assume. For children, *here*, we hold ourselves accountable. We cannot justly be so held, for any more than that. We ought not to be exposed to injuries, where we can have no safeguard.

And this brings us to the subject of vacation. On many accounts, we could often wish there was no such thing. The wish, we know, is vain. But vacations are for *recreation*, not for *dissipation*. Children should come back refreshed, for their work; not unfitted for it, and set against it: least of all, with evil tastes and vicious inclinations. Yet, what is the fact? Are not children, in vacation, left, for the most part, "to their own head?" In the case of boys, more especially, do they not keep company with whom they will? Are not they much upon the road? Are they not sometimes at taverns? Do they not smoke? Do they not drink? Do they not sometimes learn to swear? We ask plain questions. But we are prompted to them by sad experience. We have had the five months' care and pains marred, if not ruined, by the month's indulgence. We invite the attention of parents and guardians, to this matter. If they design to return their children to us, after the vacation, let them see that they govern themselves by the rules and usages of our

discipline. If smoking is forbidden, here, by law, it is, at home, by implication. It certainly is, by common prudence. And, as for drinking, *the boy that drinks at all*, has a hook in his throat, to lead him, he knows not whither.

It may seem, at first sight, that we are stretching our line, somewhat. But, no! We ask no man's children, and no woman's. We are ready to take, extraordinaries excepted, such as are brought to us. But, *only on our own terms.* What these terms are, every body knows. We must hold, that, among other just conclusions, they bind all parents and guardians to see, that children, who are to come back to us, go directly home; and are kept there, as near as may be, to the ways they walk in here. Otherwise, the vacation is at the cost of half a term. And so, a year and a half does scarcely the service of a year. We, by no means, desire, for our own sake, that children, generally, should spend their vacation with us: though we cheerfully consent to it. But, when left *with* us, they must be left *to* us. Visits to the city, visits here, and visits there, must be forborne. Children, in the vacation, at St. Mary's Hall, and Burlington College, are under the same care and keeping, as in the term. Work alone is intermitted. Our experience has been, that health has been promoted, and happiness subserved. Still, other things being equal, and the plain speaking above being regarded, we prefer their being at home.

CHRISTMAS HOLIDAYS.

Nothing could be easier, than to break up, for the Christmas week, at St. Mary's Hall, and Burlington College. Supposing that not more than two out of three, in these great families, were to take advantage of it, we should be relieved, for the whole period, of the care and nurture of nearly two hundred persons. With many, the week would be ten days; with some fourteen. The butcher and the baker would be very sure to feel it. But what would be the influence on the great work, *for which, we are?* What with the marring of December,

in the anticipation, and of January, in the recovery, it would cost well nigh two months. Nothing is mentioned here of the cost, to parents and children, in coming and going; or of the dull heads, sick stomachs, and sad hearts, mumps, and measles, and whooping-cough, which are sure to come back upon us.

But the stand we have heretofore taken has had its effect. "Breaking up" will scarcely find an advocate. The claim is individual. One begs for a son; another, for a daughter. It is an immemorial usage. It is an old promise. It is this, or it is that. We are parents, and respect their feelings; and, what is more, we *feel* them. But, we are honest, and bent on being faithful, men; and we are engaged in a great work, and charged with a momentous trust. And we must, therefore, say, to our dear friends, whoever they may be, your claim, to take your children home, at Christmas, though it be but for one day, and that, by one in ten, is a destructive claim, and cannot be conceded. It inevitably unsettles your own children, who go. It as inevitably unsettles the other children, who do not. It brings in grudgings, and repinings, and feelings of hardship, and suspicions of partiality. It puts us in a false position; and adds the half ounce, to our burden, which we cannot carry. We have no right, where, at the most, a feeling can be urged, to make a sacrifice of principle, and to be derelicts of duty. Therefore, the notice, that the duties of St. Mary's Hall and Burlington College will be intermitted only on Christmas Day, and on New Year's Day; and that no leave of absence, for either, can possibly be granted. And, therefore, the statement, that children, so withdrawn, terminate their connection here.

We, too, might urge, and, with as much of earnestness as truth, the plea of feeling. We take your children to our hearths, and to our hearts. We have prepared for them a Christian home. They come to us, as to a father and a mother. We know, and make no difference, between yours and ours. A Christian Bishop, with his Christian Priests, and Christian People, we have *our* Christmas, too; and we must have our children keep it with us. We have no notion to be theirs, for work, and not for play; for fasts, and not for feasts; for Lent, and not for Christmas. They, that come to us, must winter it,

as well as summer it. They must be ours for indulgence, as well as for restraint; for diversion, as for discipline; for holidays, and for holy days. Otherwise, we are of little use to them. We cannot serve them. We had rather be without them. The edict is "vermilion."

"SPENDING-MONEY."

This is a bad name, for a worse thing. It is extravagance, in embryo. The rule, at St. Mary's Hall, and at Burlington College, is express, that all money for the use of children, be left with the residing Heads. The uniform advice is, leave the least possible amount; except for clothing and other actual expenses. The practice is, that many parents disregard it. This makes wastefulness in their own children, and discontent in others: and, ten to one, these same people will turn round, and complain of our expensiveness. Follow our rules, in the spirit, and the letter, and there will be none. Children have, daily, all that they need, for health and reasonable enjoyment. There is but one table, for Heads, assistants, and pupils. It is sufficient in quantity, and in quality. The trick of buying cakes and candy, and the like, is, in the first place, vulgar, and, in the second, vicious. It costs more in head-ache, in one term, (to speak of no other aches,) than all things besides. It subordinates the intellectual to the animal. It keeps children, babies, that should be men and women. It deranges the house. It breeds discontent. It leads to selfish ways, and sensual feelings, and gluttonous propensities. It is all wrong. We must insist upon it, that all money, for the use of children, be left with the residing Heads; and, that their judgment be relied on mainly, as to the amount. We should be glad to have done with *spending-money*, so called: being, as we hold, the poorest possible mode of spending money. We invite the appropriation of the sums, that will thus be saved, to objects, which subserve the cause of Christian Education. Let the child devote, what

would otherwise be worse than wasted, to the good of men, and the glory of God. How many poor children are without instruction! To how many souls, for which Christ died, is His Gospel, in His Church, unknown! What moral darkness to be lighted! What hunger of the soul, to be fed! What spiritual thirst, that might be quenched! "Whosoever shall give to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

ADVANTAGES OF BURLINGTON COLLEGE.

Burlington College has peculiar advantages, in its plan, in its relations, and in its position.

Among the advantages of its *plan*, the first and foremost to be stated, is, that it is an actual family. It furnishes, to every boy, a home. The domestic feelings are fed and cherished. He is, as it were, with parents and brethren. He has a father and a mother. He has elder brothers and younger brothers. They live together, as one household. One roof. One hearth. One board. One holy altar. Their studies are together. Their meals are together. Their sports are together. Their devotions are together. In health, they have the sympathy of enjoyment. In sickness, the sympathy of interest. They are partners, at their work. They are partners, at their play. It comes, from this, that there is neither occasion, nor inclination to interfere with that fundamental rule of discipline: "No student ever leaves the College grounds, without a Teacher." Why should he? He has every thing at home. In this way, discipline becomes domestic, rather than scholastic. The law of love has play, and sways the heart. Habits of order are established. Habits of courtesy prevail. There is a mutual respect, mutual consideration, mutual confidence, and mutual affection. This is not what might be; but what is, and will be. The strength of the conviction lies in this, that the domestic interest is imbued and identified with the religious. It is a house

of prayer. Gods Word is daily read in it, according to the order of His Church. Every child takes an interest in the service, because there is a part of it for every child. And, what visiters continually observe, describes the case, while it accounts for it, "they seem so hearty in their worship!" Making every thing, in House and School, a matter of principle, and enforcing all with words and ways of love, there are no small things, whose disregard induces, first, disorder, then, disobedience, then, misrule. The religious influence, which pervades the house, is like the atmospheric pressure, to keep all things in their places; and all, without being felt. It is the habit of the house, to work, and to do right. The novice, or the ill-disposed, goes, as the current sets; and finds the best, the easiest, way. From morning to night, all works along upon a plan, which no one hears of, or can see, but in its issues. In the hours of work, there is a hum as of a bee-hive. And the merry laugh, that wakes the echoes, in the hours of recreation, is vocal with delight.

It is a great advantage, resulting from the *relations* of Burlington College, that it is a portion of a whole. It is not an isolated thing. It is a part and parcel of the Church. It opens its doors to receive children, from the Nursery, from the Sunday School, from the Primary School; and it proposes to retain them till their course of instruction, at School and College, is completed, and they are prepared to enter on the business of life: or, if their hearts are touched, to give themselves to God, in the work of the Ministry, to prepare them, with His grace, for holy orders, and set them at their sacred work. There will thus be here a large and various community: the Bishop and his family; the resident Head, and Teachers of the College, and their families; Priests and Deacons, in residence, and at work, in various ways; Candidates for Orders; the College Classes; the Preparatory Forms, embracing every age and circumstance of boyhood: and, while each maintains his several place, and does his several work, all will be kept together, at a common hearth, and by a common board, with common prayers. It is so, that God has set men, in the Church. It is so, that children can best

be kept, and trained, and fitted, for their several places, in the world. It is the way of nature, sanctified by grace. It will avoid, as far as may be, the disruption of natural relations. It will maintain, while it shall purify, the social principle. It will preserve the feelings and interests of home. It will keep the children of its sacred trust—so far as human efforts can secure this end—"by grace, through faith, unto salvation."

In the *position* of Burlington College, there are many singular advantages. *Nothing can be more beautiful.* In addition to the unrivalled charms of nature, which it combines, it is surrounded by the highest cultivation. The mind drinks beauty, through the eye, at every turn. *Nothing can be more healthful.* In three families, containing two hundred and fifty persons, there was actually no sickness, through the summer. And this is the habit of the locality. *Nothing can be more accessible.* Many times, in every day, there is access, by river and by railroad, to New York, and to Philadelphia; and, through them, to all the world. At the same time, *nothing can be more secluded.* It is the very picture of serene seclusion; and the atmosphere itself invites to thoughtfulness, and is instinct with peace. Plato might have chosen it for his Academy; and Milton would have borrowed something from it, for *Il Penseroso.*

COURSE OF STUDY AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, is of a marked character, and deserves a careful consideration. It has been drawn up advisedly, and well and duly weighed. It aims to furnish, to those who follow it throughout, a solid and complete foundation for the pursuits of after-life. A College course, for the most part, runs its round, in four years. Considering how few boys enter the Freshman year, it may be set down at three. Then, consider, in how many cases it is found necessary to revive, if not to obtain, the very elements of Greek, within that period; not to speak of deficiencies in English, in Latin, and in Mathematics, and you reduce the circuit to two years. How

small a circle, for a liberal education! How short a time, to form the habits of the scholar, and the man! Nothing has here been deducted for time lost, through diversities of elementary training, and in being acclimated. To secure to ourselves, for these great uses, "ample room, and verge enough," we sweep a circle of nine years. We would that every boy, that comes to us, might begin at the beginning. We trust that it will gradually come to that. We must do what we can, to meet the cases, where it is not so, by a rigid determination, to admit no boy, upon a step, on which he cannot stand, with firmness, and with confidence. It would be long, and hard, to say what serious trouble this determination has already cost us. The deficiencies, in nearly all the boys that come to us, are most deplorable. To have been reading Homer, without the ability to conjugate one verb, throughout, is but the simpleton's sample —a brick, for the house. By taking in nine years, we get abundant sea-room. We can begin at the beginning; and go on, stage after stage, layer upon layer, until the whole is consummated. This is not all. Greek and Latin do not make up an education. Greek and Latin, with Mathematics, do not make up an education. It is a large word, that education. It is akin, as near as may be, with development. What would be thought of legs developed, with no arms? Or arms developed, and no legs? All ear? All eye? All nose? It is so with partial education. It makes one-sided minds. Or, no sided. When God meant they should be many-sided. Or, rather, that completest thing, a rounded orb. We hold, that the critical study of the Latin and Greek languages is indispensable to high intellectual discipline. We hold, not only, that the noblest models of the mind are in those languages: but that the fullest, the most thorough, the most accurate and polished, training of the taste, and judgment, of the reasoning faculties, and of the imagination, can only thus be had. We therefore make them leaders, in our course.

We do this, at no expense of the exactest sciences. We hold, that Mathematical studies, apart from the infinite varieties in their practical application, are indispensable to the true balance

of the mind; the just and constant equipoise and equilibrium of its faculties. We require the strictest course of training in Arithmetic, in Algebra, in Geometry; with their innumerable adaptations to Trigonometry, as applied to Surveying, to Navigation, to Engineering, to Conics, and to Spherics.

In these two departments, the body of our course consists: Without them, nothing is done for education. But education is far from being complete, when they are done. The whole exhaustless world, of what are called the Natural Sciences, remains untasted and untouched. There is still the taste for beauty, to be drawn out, and quickened. The adaptation of the great Christian law of love, to all the social and civil relations of the race must be regarded. The science of Government, and the deductions of experience, must be considered, in their application to national interests and national progress. And, as the world is wide; its living tongue, various in dialects; and every day draws more together the nations of the earth, in commerce, in letters, in science, in art—in one word, in whatever is, and makes, humanity—we give the leading languages of Europe, the French, the Italian, the German, the Spanish, their due place, side by side, with our own English. This will appear, to those who have not seen its working, as it did to learned and excellent Mr. Macculloch, too much of a good thing. But, when they take the course in hand, and see how it begins at the beginning; and how it goes on, by degrees; and how one thing falls in, after another; and how the snowball grows, in rolling; especially, when they have seen its admirable working, as, in the Junior Class, who—besides diligent attention to their Mathematical and English Studies, including Elocution, Composition, and Criticism—are, at this time, reading, and reading thoroughly, the Orestes of Euripides; the Letters of Cicero; the Jerusalem Delivered, of Tasso; L'Etourdi, of Moliere; and the Araucana, of Ercilla—they will admit, with him, that the thing is possible, not only; but is done, and well done.

Much of the secret of success, thus far, has been in the faithful application of the "Fundamental Rules of Study," which are appended to the Course. *Subjects are studied, rather than au-*

thors. Thus, the boy gets a practical hold of every branch; and feels that it belongs to a tree, with roots, as with a top. He gets the relations of every thing; and can locate it, as we say, (and have a right to say,) here, in America. *Entire works are read, and not fragments.* Thus, an author is domesticated, as it were, in a boy's mind. He is at home with him. He learns his ways. He drinks his spirit in. Knowing Cicero well, and Homer, he is sure to have much Latin, and more Greek. The Mosaic economy of Greek Readers, and Græca Minora, and Græca Majora, is but a poor economy. It makes smatterers, not scholars. We reject it altogether. *None of the studies are optional, except those of "the Extraordinary Course."* We do not believe that boys or girls know how to educate themselves. If they did, there would be no need of parents or of teachers; and, so, great saving of trouble and expense. For the children, who come to us, we must choose. They must study what we set down for them. With a single exception. Those who fill up the measure of the regular Course, to the full, are permitted, as "the reward of merit," to pursue, at their desire, the whole, or any part, of "the Extraordinary Course;" the contents of which are as attractive as they are important. *No Student is advanced to a higher Form or Class, until he has completed the studies of those below it.* This is as fair and honest, as it is expedient and wise. Without it, all professions, to educate, are a deception. The neglect of it is the burden of Teachers, the discouragement of Scholars, the destruction of Scholarship. It requires some firmness, to maintain it, at the first. But it soon commends itself to children, as *the truth;* and, to the truth, they always yield. Of course, it follows, that when a Student ceases to keep up with his Class or Form, he drops into the next below it; and so, down! *At the end of every division of a work or subject, the whole portion finished is rapidly revised, before proceeding further. The previous lesson is always briefly revised, before taking up that of the day.* This is of great importance. It keeps all fresh. And, if a portion has been left imperfect, in the advance, it is brought fully up, in the revise. What is called, "going over" a book, is crowded out by this good habit; and going *through* is substituted.

These last two are GOLDEN RULES. *Lessons in the languages, in the revise, are translated, and not construed.* The new lesson is construed. Word, by word, is analyzed. The relations of all, and the reason for every thing, clearly made out. It is a literal, and thoroughly grammatical, exercise. In the revise, on the following day, the lesson is translated, freely, and with as much of elegance as the boy can furnish. Idiomatic phrases are always rendered by the corresponding idioms. The construing ensures accuracy. The *translation* allows of ease and grace. The fair result of both is real, manageable, scholarship. Finally—among our fundamental rules of study; but though last, far from being least—*the editions of the Classics employed are without notes*, ordo, *or translations.* This speaks for itself. The student grasps the naked author; and must master him, or fall. Our swimmers use no corks. The editions of the Classics are those of Tauchnitz, at Leipsic.

A mere mention, of a few points, in the Course of Study, which are eminently practical, must close this notice. English is kept ever foremost. We hold, that to write and speak English fluently, and well, is the highest aim of all instruction. Hence, in the Third Form, "English," begins; from "Writing from Dictation," at first: and goes on, from that point, to the end. In the Sixth Form, they go to the President; and are thoroughly drilled and examined by him, during the remaining four years of the Course, in a weekly exercise, in Elocution, Composition, and Criticism, and Extemporaneous Discussion. The shrewd observer will not fail to notice the bearing, on this great end, of items, in the Course, like those which follow: "English Grammar, and elements of Anglo Saxon;" "Sources of the English Language;" "Comparative Grammar;" "Principles of English Verse;" "Analysis of Shakspeare." The Histories of Ancient and Modern Literature, and of Philosophy; Comparative History; the Philosophy of History; Constitutional Law; Physiology and Architecture, are provisions in the Course, which will, on different accounts, strike different minds. They are essential, in our judgment, to the completeness of the circle. While provision, for beginning, at the very beginning, with

small boys, in Reading and Writing, has been made, the Course provides for Drawing, in all its branches; and, in "the Extraordinary Course," there is provision for Painting. Sacred Vocal Music, as the habit of the house, is taught to all; while, in the "Extraordinary Course," for those who win it, (and whom it, therefore, will not hinder in the more essential things,) there is a place for "Instrumental Music," also.

But, the crown of all our work, is, in the large infusion, into our whole Course, of Christian Instruction. It begins, with the First Form, in "the Catechism, and Collects, and Scriptural Lessons," and it runs through every year; until, in the Senior Class, it attains to the reading of the Hebrew and Greek Scriptures, and the Apostolic Fathers, with a fair knowledge of Church History, and of Christian Doctrine, as set forth in Bishop Pearson's great work, on the Creed. It is our purpose, as our prayer, that every graduate of Burlington College, who does not take a portion of the sacred ministry, shall go out, a well instructed Layman; "ready to give, to every one that asketh, a reason of the hope" that is in him: and qualified for that place in the Councils of the Church, to which, in due time, he may be called. The highest aim of Burlington College is, that it be, for Laymen, and, for Clergymen, A NURSERY OF THE CHURCH.

THE DISCIPLINE AT BURLINGTON COLLEGE.

What has been said, of the Course of Study at Burlington College, is not less true of the Discipline: it "is of a marked character, and deserves a careful consideration." It has been well weighed; and most deliberately and advisedly, adopted. It is the developement of one idea. *Burlington College is a Christian Family.* From this, all springs. To this, all is referred. It is a simple, obvious, natural, test. It is what God Himself has taught. It is what God Himself will bless. It is so, that He has provided for the perpetuation of the race. It is so, that He has constituted civil government. It is so, that He has given order

for the care of souls. What is good, as the model for the State; what is adopted, as the frame and order of the Church; cannot fail to be good, in that which partakes of both, and is to subserve both, the Christian School. What analogy suggests, experience most abundantly confirms. The trial has been made, for fifteen years, in a kindred institution, and with entire success. And, thus far, its working, at the College, equals every expectation. Adhering firmly to it, and acting constantly upon it, it keeps all in their several places. It appeals, in all, to the instincts of nature, and the charities of home. It approves itself to all, as natural and real; as of God, and for humanity. *In this way, artificial distinctions are done away with.* Some are older than others; some have made greater progress: but the difference between them, is but that of brothers, in the same house. A community of interest and feeling is kept up. It is a brotherhood, and all is brotherly. *It gets rid of dangerous immunities.* Places and things are common. The parental supervision can go every where. Evils are, so, prevented, which no skill could remedy, no force restrain. *It gives no place for the traditionary conflict, between the teachers and the taught.* A common home, a common board, common prayers, mutual interests, mutual trials, mutual enjoyments, break up the tendencies to separation; and blend all hearts, in cordial coalescence. And it is beautiful to see, now that the habit has been formed, how soon a new boy falls into the ways, and gets in time and tune. *The family feeling being established, the appeals, and agencies, and influences, of which a family admits, become available.* The boy feels, that he lives in the parental eye, and has a place in the parental heart. A word in season can be dropped. A playful hint has place. A look will tell. Thus, evils are forestalled. Prevention takes the place of punishment. An unanimous acquiescence has been yielded, and harmony becomes habitual. *A discipline, in this way, is secured, which would otherwise be quite impossible.* The constant presence of a Teacher becomes a thing of course, and is not felt: or is felt, as a protection and security. The conflict, between "town and gown," is thus avoided. The natural disposition, to charge all mischief and disorder,

upon students, is so thwarted. The stream of College life flows out, and on; but never mingles, and is so preserved in its integrity. And street brawls, and nightly irregularities, and drunkenness, and debauchery, in every form, become simple impossibilities. The nuisance of tobacco is abated. The peril of gunpowder is exploded. The use of books is regulated. The abuse of newspapers is prevented. The evils of promiscuous correspondence are avoided. The disaster of debt may be defied. And extravagant expenditure, if parents would only be frank and faithful, might become impracticable. What an exclusion of disturbing forces! What a seclusion from corrupting influences! What a concentration, upon a single point! What unity! What security! What opportunity!

It will be said, that it cannot be maintained. Then, the enterprize will certainly be abandoned. But, why not? Suppose that one in ten be found, after fair trial, and long patience, quite impracticable. The doors all open, to go out, as well as to come in. The parent is informed, that his child will not fall into our ways; and so cannot remain with us. There need be no fear, that a good School will want Scholars. Only let parents know, and children feel, that things are settled, and will yield to no one; and the point is gained. The only difficulty will be, to take all, that shall offer. The fear of man, in these respects, has become the snare of many a School. The great rule is, BE BOLD! When the practicability of the enterprize has been proved, *the objection will be, that boys, so treated, never will be manly.* The true word would be, *ruffianly.* And this is granted. But, it needs no argument, to show, that manliness is at no odds with gentleness. That bullies are never brave. That polish takes nothing from power. That the weapon, to be trusted most, for keenness, or for strength, is the Damascus blade.

RELIGIOUS TRAINING, AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, and the Discipline, have successively been treated. It remains, to speak of that, without which, all the rest were vain; its Religious influences and instructions: in one word, its Religious Training. When one taught, in fewest words, "Knowledge is Power;" he taught the truth, but not "the whole truth." There remains the question, to be asked, and answered. *power, to do what?* A wiser than Bacon has reminded us, that "knowledge puffeth up; it is love that edifieth."

It never was intended that any should mistake the complexion of Burlington College. The trumpet, there, gives no uncertain sound. By the terms of the Charter, the Trustees, forever, are to be members of the Church. The Bishop is, by his office, the Head of the Institution. The Seal presents that loveliest action of the Saviour's life, His blessing upon little children. The Motto is, in His own gracious words: "of such is the kingdom of heaven." The Morning and Evening Prayer is daily said; and, when the Chapel of the Child Jesus is completed, the Holy Communion, as in the Chapel of the Holy Innocents, at St. Mary's Hall, will be administered, on all Holy Days. In the fullest sense, in which the words can be employed, Burlington College is a Religious Institution. It is so, as, in its original conception and devotion, to the glory of God, in the salvation of souls; so, in the course of Religious Instruction, and in the provisions for Religious Influence. Of these, in their order.

The Course of Study, at Burlington College, is framed, on the conviction, that man has a religious nature. Christianity comes into it, as a part and parcel of it: an essence, not an accident: a constant, not an occasional, quantity; the leaven, by which all the lump is to be leavened. Hence, the first column, in the Course of Study, is headed, "Religious Instruction." And, from the day, the boy, of seven, or eight, or nine, or of whatsoever age, is admitted to the First Form, beginning with the "Catechism and Collects," and "Scriptural Lessons," adapted to his capacity, he goes steadily on, instructed, every week, as statedly and constantly, as in the other portions of the Course.

until he has compared the Catechism with Scripture, and proved it by it; compared the Collects and the Daily Service, and the Baptismal and Communion Services, and the Creeds, and the Articles, with Scripture, and proved them by it; been made familiar with the Old Testament History, and the New Testament History, and the History of the Church, from the Apostles' days, to these: made a Study of Sacred Antiquities, both Jewish and Christian; traced up the Prayer Book, to its sources; become familiar with the Old Scriptures, as well as the New, in their original languages, together with the Septuagint version of the former; read the Apostolic Fathers, with Cyprian, and others, of the first four ages of the Church; and weighed, and thoroughly digested, in the last two years of his Collegiate Course, those greatest trophies of the consecrated intellect of the Church of England, Bishop Butler's Analogy, and Bishop Pearson on the Creed. The Theory, on which Burlington College is established, is, that Laymen are to be instructed, in the faith, and know its grounds and reasons, as well as Clergymen; and, that every one, that calls himself a Christian, should be able "to give, to every one that asketh, a reason of the hope that is in him." Auxiliary to this, the higher Classes (the four highest, under the weekly supervision of the President,) are exercised, in making abstracts of the Morning Sermon, on the Lord's Day; in Sacred Narratives and Biographies, derived from Holy Scripture; and, in statements of the origin, the progress, and the bearing, of the more ancient portions of the Prayer Book. It may be said, without a question, that the graduates of Burlington College will all be well instructed lay divines. A result, which the Church has always contemplated, from the time that St. Luke addressed his Gospel, and his Apostolic History, to the "most excellent Theophilus." A result, which has been the glory of our mother Church of England; and her bulwark, under God, against the arts of Papal Rome, in men like Hale, and Farrar, and Evelyn, and Stevens, and Thornton, and Inglis, and Southey, and Wordsworth, and the Coleridges. A result, essential to the integrity of this Church; where the Laity come into all its councils, even the highest, to

consult with Bishops, and with Priests, about the Faith, the Worship, and the Discipline.

Nor is our sole, or chief, reliance on instruction, merely. Religious influences are constantly applied, with humble trust in God, to guide and bless them. The day begins with prayer, the Morning Service of the Church. The School is opened with the Word for the Day—a sentence, selected for daily meditation, in the house, throughout the day—the Lord's Prayer, and an appropriate Collect. The day is closed with prayer, the Evening Service of the Church. At rising, and at retiring, there is a special time for private devotions; when there is perfect silence, in all the dormitories. The resident Head of the Institution, a Priest of the Church, has constant intercourse with every boy, as the occasion serves. The boys are all instructed by him, in the Catechism; and are all considered as in training for Confirmation, or the Holy Communion, until admitted to that Sacrament. On Sunday, all attend the Parish Church, of which the President is Rector; and, on Sunday evenings, he himself delivers, in the Chapel, a course of Lectures on the Christian Morals, as the rule of daily life, being a development and application of the Church Catechism. In a word, Burlington College, and St. Mary's Hall, are Christian Homes: the Bishop is the father; the Rector, as residing head; *in loco parentis;* the Matron is a mother; the Teachers, all, as elder brothers; the boys, as sons. The simple rules, that govern all, these texts of Holy Scripture: "Train up a child, in the way he should go; and, when he is old, he will not depart from it;" and, again, "Bring them up in the nurture and admonition of the Lord;" and, again, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven;" and, again, "Feed My Lambs."

COUNSELS FOR TEACHERS.

I. The Catechism, in explaining the Commandments, classes 'teachers," with "spiritual pastors and masters," and puts all under the protection of "the first commandment with promise." "Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." This is very significant. It shows, that the teacher is in the place of a parent; that the office of a teacher is pastoral; that it has "exceeding great and precious promises," for its encouragement: as, in Daniel, (xii. 3,) where the margin reads, "They that be *teachers* shall shine, as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever." Let every teacher think of these things; and ever strive to realize the weight and tenderness of a relation, which combines the parent with the pastor. Parental interest, parental tenderness, parental patience; pastoral watchfulness, pastoral diligence, pastoral faithfulness.

II. Children are tender in their nature. It is the petulance and impatience of parents, that hardens them: and teachers too often complete, by petulance, what parents have begun. A child is a tender thing.

III. It should always be presumed, with children, that they tell the truth. To suggest that they do not, is to help them to a lie. They think, that, if it were so bad a thing, you never would presume it.

IV. From want of sympathy with children, much power with them is lost. You traverse a different plane, from theirs, and never meet.

V. That is well, which is said of Agricola, by Tacitus, "Scire omnia, non noscere:" he saw every thing; but *did not let on.* This is great, in managing children.

VI. Teachers under-estimate their influence, with children. In this way, they commonly lose much of it. A child is instinc-

tively disposed to look up to a teacher, with great reverence. Inconsistencies weaken it. By unfaithfulness, it is lost.

VII. Every thing is great, where there are children; a word, a gesture, a look. All tell. As, in the homœopathic practice, to wash the hands with scented soap, they say, will counteract the medicine.

VIII. Nothing is more incumbent on teachers than perfect punctuality. To be late, one minute, is to lose five. To lose a lesson, is to unsettle a week. Children are ready enough to "run, for luck." They count upon a teacher's failures; and turn them into claims. At the same time, none are so severe, in their construction of uncertainty, in teachers, as those who take advantage of it. It is with children, as with servants; none are such tasking masters.

IX. Manner is much, with all; but, most, with teachers. Children *live* with them, several years. They catch their ways. Postures, changes of countenance, tones of voice, minutest matters, are taken and transmitted; and go down, through generations. Teachers should think of these things. Carelessness in dress, carelessness in language, carelessness in position, carelessness in carriage, are all noticed; often imitated; always ridiculed. Teachers should have no tricks.

X. There is great need of prayer, for teachers. Parents should pray for them. Their scholars should pray for them. They should pray for themselves, and for their scholars. That is well for them to do, which the son of Sirach says, of Physicians: "they shall also pray unto the Lord, that He would prosper that which they give for ease, and remedy, to prolong life." When teachers lament small progress with their children, may it not be, as St. James saith, "Ye have not, because ye ask not!" Pastors and teachers, beyond all others, should be "instant in prayer."

XI. Few things are so important, in life, as a just estimate of the value of time. Every thing, in a course of education, should promote its attainment. It will be learned or unlearned, *practi-*

ally, every day. If a teacher is in his place, at the minute; if he has every scholar in his place; if he has all instruments and apparatus ready, down to the chalk, the pointer, and the black-board-wiper: if he begins at once; if he goes steadily on, without interval or hesitation; if he excludes all other topics, but the one before him; if he uses his time up, to the last drop: such an one is teaching the true value of time, as no sermon can teach it

XII. Gossip is the besetting sin of some good teachers. The thread of their association is *slack-twisted*. It is *apropos* to every thing. Gossipping should be banished from every recitation-room.

XIII. Nothing can be more radically wrong in education, than the attempt at false appearances. It rots the heart of children, and makes them chronic hypocrites. And it fails of its immediate end. The children know, and tell it. The teacher who has *crammed* his scholars, for an examination—assigning this proposition, to one, and that passage in an author, to another—is like the silly bird, that hides its head, and thinks it is not seen.

XIV. In all good teaching, "*multum, non multa*," is the rule; *not many things, but much.*

XV. Teachers must not lose courage, at slow progress. The best things come, little by little. "*Gutta, non vi, sed sæpe cadendo.*"

XVI. Teachers that *are* teachers, cannot be paid. Alexander's conquests would have been no compensation for Aristotle's instruction. Their name is written in heaven.

Burlington College:

REGISTER;

M DCCC LIV.



FIFTEENTH AND SIXTEENTH TERMS.

Burlington:
PRINTED BY JOHN RODGERS, AT THE MISSIONARY PRESS.

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Fourth Baccalaureate Address.

"He was a scholar, and a ripe, and good one." I never heard or read these words, without a strong sensation of approval and delight. Next to the spiritual graces, on which Heaven depends; and the domestic blessings, by which life seems cheated of the curse, to win, what they describe, was my first thought, for years. But that is personal and past. And, now, "the sere and yellow leaf," on which my life has fallen, finds its best compensation in the attempt to realize, in others, what I might not be, myself.

"He was a scholar, and a ripe, and good, one." They are a part of that inimitable summing up of Cardinal Wolsey's character, which Shakspeare puts into the mouth of Griffith, gentleman Usher to Queen Catharine. They suggest the theme of what I mean to say, to-day.

THE RIPE SCHOLAR:

WHAT IT IS;

HOW IT COMES;

WHAT COMES OF IT.

What it is to be a ripe scholar, we shall readily perceive, if we pursue, and trust, the figure. We fail to get the use of language, by our unwillingness to follow it. Who has not school-day memories of his father's orchard? How, when the flower-bud had opened, and the blossom set, and the small green bullet grown, and flushed, and mellowed, in the sun, till all its juices were concocted into

nectar, and all the air was fragrant with its smell, the full ripe apple fixed his truant eye, and melted, in his eager mouth. It was the joy of moments: but the memory of years. What a contrast, with the acrid hardness of the unripe fruit! And how unlike the tastelessness of the poor lingerer, upon the boughs! In the fruit, alike, and in the scholar, "time and the hour" have done their work. It was a noble nature. It was subjected to all kindly influences. It was developed. It matured. It mellowed. The rough in it was softened. The hard in it grew genial. The harsh was mild. The Virgilian epithet is *mitia*: "mitia poma" And the whole essence was subdued and sweetened, till it melted, in the mouth; or, on the heart.

A ripe scholar! What an aroma, in the phrase! How it suggests the honeyed cluster! How it breathes of the rare-ripe peach! And how its flavour lingers, when all theirs is gone! And how it lives in the memory! And, how, when it has delighted its own generation, it goes down, to after ages, to be the sandal-wood of immortality. The multitude of men confound a pedant, with a scholar. As well expect a pear, in a persimmon. The one, rough, rugged, repulsive. The other, sweet, liquid, luscious. There is a vulgar prejudice against much learning. Festus had a touch of it, when he charged madness, as its consequence, upon St. Paul. But, your half-learned are in far more danger. The men of balanced minds, the men of equable discourse, the men whose faculties and functions are in tune, are they, in whom a full and accurate scholarship has set its harmonies. How the ripe scholarship of Shakspeare breathes through all the wondrous world of his creation! How it paints the pictured page of Spen-

ser! And how it weaves its cloth of gold, from Milton's magic web. And, yet, it is not magnitude, so much as mastery, of learning, that marks the ripeness of the scholar. The ripe scholar is sure of what he has. Sure, that he has it; and sure, that he can use it. And it grows, by use. And, as it grows, is more available, for use. The men that have most widely ruled, in human hearts, have oftentimes been such, by their mere skilful use of but a stop, or two, in the great instrument of human speech. As Addison, and Goldsmith, and our ripest, mellowest, Irving, whose simple flute-notes thrill the heart-strings, through; and have made hearts and hearthstones vocal with delight, which more ambitious strains could never find.

How does it come, then, this ripe scholarship? Not as a natural gift. Genius may. Eloquence may. "The vision and the faculty divine" of the true Poet may. A great mechanical development, or a great military. But, not ripe scholarship. There must be time. There must be opportuntiy, found or made. There must be interest. There must be earnestness. There must be care. There must be culture. There must be thought. There must be study.

"Exemplaria Græca,
"Nocturna versate manu, versate diurna."

Above all, and before all, must be the love of it. And the love of it will find, or make, the rest. But it must be young love, first love, heart love. It was the first spring shower, that left the snow-wreath of the cherry bloom, behind it, on the trees. And the coy blush of the peach blossom was but started by the dalliance of the earliest zephyr. A cold and sullen spring is fatal to the

fruit. And the mind, that is not early wooed to the pursuits of scholarship, will find small favour with the Nine. And, oh, what overpayment, in their early, ardent, love! What rescue from the slavery of sense! What reservation of the powers of mind, for their best uses! What redemption of the time, from loss, and waste, and worse! What communion, with the wise and good, of every age, and every land! What high pursuits! What pure delights! What rich attainments! And what treasured recollections! Happiest of boys, is he, who, earliest, yields himself to these serene attractions of the mind: and, in the love of letters, finds his earliest love. And happiest, they, of parents, who are wise enough to know, that, far before all wealth, all station, all that men regard as getting forward in the world, is such a taste, and its indulgence, for their child.

And what comes of this ripe scholarship? In its possessor, an intense delight, that deepens every day. To him, the world of language opens all its stores, with Californian prodigality. Not a dust, that has not gold in it. And diamonds, more than words. To him, no language can be dead. He multiplies himself, in them. In every new one, that he masters, he is a man, the more. And the more numerous the tributaries, that he makes, all the more music, to his ear, all the more magic, to his heart, the native tongue, in which his mother taught him how to pray. The ripe scholar may not be a teacher, by profession. And, yet, he teaches, every where, and every one. And no one dreams, the while, that he is teaching. They seem only thinking, with him. He may not be an author. But his trifles will be treasures. And his letters, such as might have dropped from Cicero's, or Eve-

perfectly exemplified in the
letters of Gardiner Lothrop
Class of '34

lyn's, or Arnold's. And, as to what the world calls working men, and has relied on most implicitly, to do her work, and not been disappointed in it; when the chiefest of them, in their several departments and vocation, have been summoned, how many of them betray the flavour of the ripest, mellowest, scholarship! A Wolfe and a Wellesley, in arms. A Davy and a Humboldt, in science. A Reynolds and an Alston, in art. A Lyndhurst and a Coleridge, at the bar. A Pitt and a Peel, in the Senate House. Not second, to the very first of all of them, our Choate, our our Everett, our Webster!

Beloved children, the hour, that comes to every loving heart, has come, at last, to ours. Before its sands are all run out, a few brief words become our parting, and should crown our love. The sacred bond, of teacher and of pupil, which so long has held us, has been made more sacred, by the Providential orderings, which our relation has involved. It is as much my pleasure, as it is dutiful to you, to say, that never, for one moment, have you failed me, in what loving fathers count upon, from loving children. Nor, in the contemplation of your progress, in all liberal arts, and every manly virtue, has the first shadow of regret, for all the past, fallen on my heart. These are strong words, to say. But, I have weighed them well. And, here, deliberately pronounce them, in the face of God and man.

Beloved children, you have well and faithfully fulfilled the expectations of your Alma Mater. She sends you from her, with a full and fervent blessing. Go, to be comforts to your homes; the servants of your country; the benefactors of your kind. Be men. Be free men. Be free men of the Union. If you fail here, you must disown her lineage. You must disavow her womb. To be

a slave, to be a traitor, to be the agent, or the lover, of disunion, you must forget that you were nurtured at her bosom; and deny that you were folded in her arms.

Beloved children, you go out, to-day, from the serene and sacred shadow of the Altar of the Cross. Go, from it, in its confidence, and with its consecration. It is the single hope of sinners. It is the only stay of men. Bow your young hearts, before it, as you stand upon the threshold of a world, which is to try your inmost souls. Plead, for the sins and follies of your youth, the pardon of its blood. Plead, for the infirmity and inexperience of your youth, the succours of its grace. Then, rise, and go upon your way. Go, to be conquerors, of the world, and of yourselves. The young men of the Cross of Jesus Christ.

Burlington College is compiete, in all its parts and properties; with competent teachers, in every department, and a sufficient apparatus. Provision is made for the most thorough instruction, in all the branches of English and Classical learning, in Mathematics and the Natural Sciences, in the living languages of Europe, and in Drawing, Painting and Music. Sacred Music receives especial attention. The boys, with their resident Instructors, constitute a Christian Household; enjoying, at once, the parental and the pastoral relations. The domestic and religious influences are relied on for its administration; and every thing, in it, is faithfully done, on Christian principles, and in dependence on Divine assistance. *No Society, of any kind, is permitted to be formed, in the College; or connected with it.* The President, himself, devotes Saturday morning to the improvement of the four upper classes, in Composition, Declamation and Extemporaneous Debating. *Students, who are received from other Colleges, must declare, upon their honor, that they are connected with no Society, whose name, organization and objects are not known, and approved, by the President.* The health, the manners, and the morals of the boys are constant objects of the most tender and scrupulous regard.

The charge, for each term, of five months—beginning on the feast of All Saints, (1 November,) and on the feast of St. Philip and St. James, (1 May,) in each year—is one hundred and fifty dollars; payable, always, in advance. Pupils will be received, at any time of the year; but not for a period less than one term. There is no additional charge; except for Books, Sheet Music, and Drawing Materials. Boys who remain, during the vacations, which are the months of April and October, are charged fifteen dollars, for each. No absence from the College, in term time, is permitted, *but on the strictest necessity;* and, then, permission to return is optional, with us.

THERE IS NO PARTIAL COURSE; and NO STUDIES ARE OPTIONAL. All Students are admitted on examination; *and must pursue all the Studies.*

Applications to be made to the Right Rev. George W. Doane, D.D., LL.D., President, Burlington, New Jersey.

FUNDAMENTAL RULES OF DISCIPLINE.

No Student ever leaves the College grounds, without a Teacher.

No tobacco or gunpowder permitted on the premises.

No books of any kind to be in the possession of the Students, except the Bible and Prayer Book; unless by the express permission of the Rector.

No newspapers received at the College, except for the Library; which is under the direction of the Rector.

No correspondence permitted, except under cover, to and from, parents and guardians.

No debts of any kind, to be contracted by, or for, the Students.

☞All money, for the use of the Students, to be under the direction of the Rector.

Burlington College;

M DCCC LIV.

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Charles de Ro,	*San Francisco, Cal.*
George Engle,	*Burlington, N. J.*
Ira Y. Germain,	" "
James Glentworth,	*New York.*
Leslie Haven,	*Burlington, N. J.*
Edward Hewitt,	" "
Alonzo Johnson,	" "
Nicoll Ludlow,	*Sayville, L. I. N. Y.*
William Ludlow,	" " "
Flavel S. Mines,	*San Francisco, Cal.*
Samuel Russell,	*Pottsville, Pa.*
Halsey Rogers,	*Ausable Forks, N. Y.*
John Henry Watson.	*Burlington, N. J.*

Senior Class,	8
Middle "	4
Junior "	6
Sixth Form,	9
Fifth "	9
Fourth "	14
Third "	19
Second "	20
First "	13
Total,	102

Alumni of the College.

CLASS OF M DCCC L.

*George Hobart Doane, A. M., M.D.,	Burlington, N. J.
The Rev. William Croswell Doane, A.M.	" "
George Macculloch Miller, A. M.,	Morristown, "
The Rev. John Trimble, A. M.,	Longford, Ireland.
The Rev. Edward Purdon Wright, A.M.,	Dublin, Ireland.

CLASS OF M DCCC LI.

*Hobart Chetwood, A. B.,	Elizabethtown, N. J.
Frederick Augustus Clarke, A. B.,	" "
The Rev. Wm. Tilghman Johnston, A. B.,	Princess Anne, Md.
The Rev. Joseph Shepherd Mayers, A. B.,	Barbadoes, W. I.
Christopher Wolfe Smith, A. B.,	Newark, N. J.
Sheldon Hanford Smith, A. B.,	" "

CLASS OF M DCCC LII.

William Cushman Avery, A. B.,	Greensborough, Ala.
Nathaniel Bailey Boyd, A. B.,	Philadelphia, Pa.
John Henry Hobart Brientnall, A. B.,	Newark, N. J.
*Francis Dayton Canfield, A. B.,	Morristown, N. J.
George Whiting Garthwaite, A. B.,	Newark, N. J.
Richard Stockton Jenkins, A. B.,	Lancaster, Pa.
Devereux Klapp, A. B.,	Philadelphia, Pa.
Charles Willing Littell, A. B.,	Germantown, Pa.
Warren Livingston A. B.,	New Brunswick, N.J.
Lindley Hoffman Miller, A. B.,	Morristown, "
*Walter Alexander Mitchell, A. B.,	St. Mary's Co., Md.
George Champlin Mason Mumford, A. B.,	New York.
Dayton Ogden, A. B.,	Paterson, N. J.
*James Atchison Upjohn, A. B.,	Brooklyn, N. Y.

CLASS OF M DCCC LIII.

Isaac P. Brown, A. B.,	Haddonfield, N. J.
*Gideon J. Burton, A.B.,	Philadelphia, Pa.
Jeremiah C. Garthwaite, Jr., A.B.	Newark, N. J.
C. Gilbert Hannah, A.B.,	Salem, N. J.
John Lathrop, A.B.,	Dedham, Mass.
Thomas W. Ryall, A.B.,	Freehold, N. J.
J. Watson Webb, Jr., A.B.,	New York.

* Candidates for Holy Orders.

32 grads

THEOLOGICAL COURSE, AT BURLINGTON COLLEGE.

The Course of Theological Study is in partial operation; and will gradually work itself, into completeness. There are, now, students in Theology, connected with the College; while, of the present under-graduates, there are not a few, whose hearts, the Lord hath touched, to desire the service of His altar.

It will be seen, at once, that this portion of the enterprise, throws itself, in simple faith, upon the Church. The Scholastic and Collegiate departments are self-supporting; and furnish the ability, through God's blessing, to support some, who must otherwise remain uneducated. But, of the Theological Students, no compensation can ever be expected. Two, and ultimately, three, Theological Professorships; an ample Library; and the means of living, to such students as may not support themselves as Teachers, or otherwise, in connection with the Church work, here, are just and necessary demands, upon the bounty of Churchmen. Miss Rachel B. Wallace, of Burlington, by her bequest of $2000, to this last named use, has set a noble example. For the rest, the work will be pursued, in the cheerful confidence, that GOD WILL PROVIDE.

It must be understood, from the beginning, that the course, here set down, is to be pursued. In the Theological Department, as in the Collegiate, there is to be no option of studies, and no partial course. In the one, as in the other, full allowance will always be made for equivalent attainments. Acquisition, and not time, will be the measure of advancement.

To such students, as shall complete the course, and, at the end of another year, sustain the prescribed examination, the degree of Bachelor in Divinity will be accessible.

Course of Theological Study.

SUBJECTS.

I. Dogmatic: to teach.
II. Critic: to confirm.
III. Historic: to illustrate and apply.
IV. Homiletic, Liturgic and Pastoral: to use.

i. *Dogmatic:* The Creeds. (Pearson.)
ii. *Critic:* The original text of both Testaments.
iii. *Historic:* Original Documents, with Syllabus, and Lectures.
iv. *Homiletic, Liturgic and Pastoral:* Lectures, with constant practical exercises.

First Year—1. *Dogmatic:* the Creeds, to the Incarnation.
2. *Critic:* the Pentateuch; St. Matthew, St. Mark St. Luke.—LXX, in reference.
3. *Historic:* to the birth of Christ.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Second Year—1. *Dogmatic:* the Creeds, as far as the belief in the Holy Ghost, inclusive.
2. *Critic:* the Psalms, Isaiah; St. John, the Acts, Romans, Hebrews.—LXX, in reference.
3. *Historic:* the first four centuries.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

Third Year—1. *Dogmatic:* the remainder of the Creeds.
2. *Critic:* Job, Daniel; Gospels in Harmony, remaining Epistles.—LXX, in reference.
3. *Historic:* to the Reformation, inclusive, with its results.
4. *Homiletic, Liturgic and Pastoral.*
Patristic Reading, as indicated.

The Infidel Controversy.
The Episcopal Controversy.
The Liturgical Controversy.
The Sacramental Controversy.
The Romish Controversy.

***Incidental Controversies, as the Arian, the Pelagian, the Calvinistic, and the like, will be treated, as they occur in the course, dogmatically, critically, and historically.



COURSE OF STUDIES, AT BURLINGTON COLLEGE.

PREPARATORY COURSE.

	Religious Instruction.	Ancient Languages.	Modern Languages.	Mathematics.	History, Geography, Antiquity.	Arts and Sciences.	Extraordinary Course, (as reward of merit.)
First Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar and Elements. [Arnold.]	Elements of French.	Arithmetic.	Geography of the American Continent.	Writing. Reading.	
Second Form.	Catechism and Collects. Scriptural Lessons.	Latin Grammar, Elements & Exercises. [Arnold.] Cornelius Nepos. Greek Grammar and Elements. [Arnold.] Xenophon, (Cyropædia.)	Grammar and Elements of French.	Arithmetic.	Geography of Europe.	Writing. Reading. Sacred Vocal Music.	
Third Form.	Catechism and Collects. Scriptural Lessons.	Cæsar. Virgil, (Eclogues.) Latin Exercises. Latin, by heart. Greek Grammar and Elements. [Arnold.] Xenophon, (Cyropædia.)	French Exercises and Translations. English Grammar, and Elements of Anglo Saxon. English Translations from French.	Arithmetic.	Geography of Asia and Africa. History of the United States.	Writing. Reading. Sacred Vocal Music. Writing English from Dictation.	
Fourth Form.	Written Abstracts of Sermons. Catechism, compared with Scripture. Old Testament History.	Virgil, (Æneid.) Latin Prosody and Versification. Latin, by heart. Double Translation, Latin and English. Homer, (Iliad.) Greek Grammar, Exercises and Prosody.	Double Translation, (French & English.) Sources of the English Language. [ed. Anglo Saxon, continu- English Poetry, by heart. Spanish Grammar and Prose.	Algebra.	Geography reviewed. History of Great Britain.	Writing. Elocution. Sacred Vocal Music. Writing English. Elements of Drawing.	Ovid, (Metamorphoses.) Lucian, (Dialogues.)
Fifth Form.	Written Abstracts of Sermons. Collects, compared with Scripture. Old Testament History.	Virgil, (Æneid.) Sallust, (Catalinc.) Cicero, (in Catalinam.) Homer, (Iliad.) Greek and Latin Prosody and Versification. Latin & Greek, by heart. Double Translation, (Latin and English, Greek and English.)	Double Translation, (French & English.) Anglo Saxon, continued. English Poetry, by heart. Spanish Exercises and Translation.	Algebra. Geometry.	Use of Globes. History of Rome. Ancient Geography. Antiquities of Greece & Rome.	Writing. Sacred Vocal Music. Elocution. Writing English. Elements of Drawing.	Conchology. Virgil, (Georgics.) Homer, (Odyssey.) Instrumental Music.
Sixth Form.	Written Abstracts of Sermons. Daily Service, compared with Scripture. Narratives and Biography from Holy Scripture, in writing. New Testament History.	Cicero, (pro Archia et Marcello, and de Amicitia et Senectute.) Horace, (Odes.) Hesiod. Herodotus. Latin and Greek, by heart. Double Translation, (Greek & English, Latin & English, Latin & French.) Latin and Greek Versification.	Italian Grammar, and Prose. Double Translation, (Spanish & English.) French Composition. English Poetry, by heart.	Geometry.	History of Greece. Ancient Geography. Antiquities of Greece & Rome. Mythology.	Writing. Sacred Vocal Music. Drawing. Elocution. English Recitation. Composition. Comparative Grammar. Book Keeping, in French. Botany.	Livy. Theocritus, Bion, Moschus. Instrumental Music.

COLLEGE COURSE.

Junior Class.	Written Abstracts of Sermons. Baptismal and Communion Services, compared with Scripture. Church History, during the first three Centuries. Sacred Antiquities. History of the Prayer Book.	Terence. Cicero, (Letters.) Pliny, (Letters.) Demosthenes, (Select Orations.) Euripides. Greek Metres & Versif'n. Latin Composition and Versification. Double Transl'n., (Greek & Eng., Greek & Latin, Latin & Spanish, &c). Latin and Greek, by heart. Hebrew Grammar and Elements.	Italian, (Tasso.) Spanish Poetry. Translation of English into French, Spanish and Italian. Spanish Composition.	Geometry. Plane & Spherical Trigonometry.	Comparative History. (Ancient.) History of Greek and Latin Literature.	Writing. Sacred Vocal Music. Elocution. Latin and Greek Recitation. Composition. Extemporaneous Discussion. Rhetoric. Logic. Chemistry. Mineralogy. Physiology.	Select works of the Latin Fathers, of the first four Centuries. Isocrates, Lysias, Isæus. Cicero, (de Oratore.) Longinus. Instrumental Music. Drawing.
Middle Class	Written Abstracts of Sermons. Creeds and Articles, compared with Scripture. Church History, to the 16th Century. Hebrew Scriptures, and Septuagint version. Cyprian, Unity of the Church. Butler's Analogy.	Tacitus, (Histories, Germany, Agricola.) Horace, (Satires & Epistles.) Sophocles. Æschylus. Latin and Greek Composition, and Versification.	Italian, (Danté.) German Grammar and Prose. Translation of English into French, Spanish and Italian. Italian Composition.	Surveying. Conic Sections.	Comparative History. (Modern.) History of English Literature.	Sacred Vocal Music. Original Elocution, in English. Latin and Greek Recitation. Composition and Criticism. Extemporaneous Discussion. Intellectual Philosophy. Natural Philosophy.	Select works of the Greek Fathers, of the first four Centuries. Thucydides. Instrumental Music. Drawing and Painting. Chemistry applied to Art. Philosophy of Natural History.
Senior Class.	Church History, during, and since, the 16th Century. Hebrew Scriptures. Gospels & Acts, in Greek. Apostolic Fathers. Christian Morals. Pearson on the Creed.	Juvenal. Persius. Cicero, (de Officiis.) Horace, (de Arte Poetica) Xenophon, (Memorabilia.) Plato. Pindar. Latin and Greek Composition and Versification.	Italian (Danté.) German, (Schiller.) Translation of English into French, Spanish, Italian and German. German Composition.	Differential & Integral Calculus. Engineering. Navigation.	Philosophy of History. History of Philosophy. Constitutional Law	Sacred Vocal Music. Original Elocution, in Latin, Greek and English. Extemporaneous Discussion. Principles of English Verse. Astronomy. Architecture; Analysis of Shakspeare.	St. Chrysostom. Cicero, (Tusculan Questions.) Aristotle. Instrumental Music. Drawing and Painting. Geology. Political Economy. Laws of Nations.

FUNDAMENTAL RULES OF STUDY.

1. Subjects to be studied, rather than authors;
2. To read entire works, and not fragments.
3. None of the studies to be optional, except those of the "Extraordinary Course."
4. No Student to be advanced to a higher Form or Class, until he has completed the studies of those below it.
5. At the end of every division of a work or subject, the whole portion finished to be rapidly revised, before proceeding further.
6. The previous lesson to be always briefly revised, before taking up that of the day.
7. Lessons in the languages, in the revise, to be translated, and not construed.
8. The editions of the Classics employed, to be without notes, *orde*, or translations.

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II. Cr
III. Hi
IV. Ho

i.
ii
iii

iv

First Y

Second Y

Third

Calvi
cours

APPENDIX.

A WORD, OR TWO, WITH PARENTS.

The care and nurture of more than two thousand children, through the course of more than half a life would, of course, have much to do with parents; and throw much light upon their ways. The conclusion is, that, in most cases, they themselves need to be educated, in order to the education of their children. The fact is, that the difficulties, in the education of children, lie, commonly, with their parents. Not, from want of intention. Not, from want of generosity. Not, from any wilfulness, or waywardness, of purpose. But, for the most part, from the mere want of consideration. It is but kind to tell them of their faults. And, for their sake, whom they love better than themselves, they will be sure to take it kindly. A word or two, in plainness and in candour, but in perfect kindness, for their children's good, will be devoted to their case.

And, first, by way of preliminary. Let it be conceded, that, for parents to put their children, from them, for their education, is a very painful trial. It never should be done, but upon the clearest conviction of duty, for their good. When it is done, it should be done with utmost carefulness, not without prayer, in the selection of the place. But, when the selection has been made, and the determination fixed, it should be acted on, with an entire and perfect confidence. Where this cannot be done, the child should not be placed. Unless the school, you send your child to, is to be another home, the teachers in the place of parents, there can be no real service done. The teachers must feel, the child must know, that the delegation, while it lasts, is unreserving. Many things will occur, which seem not quite as you would wish. When lessons press, or discipline restrains, or playmates vex, or the dinner does not well digest, complaints, of this, or that, will go. Distance itself will raise its doubts. The mother's heart will yearn. Weak people will suggest objections. A rival interest will draw comparisons. A thousand things will tend to doubtfulness. You must fall back upon the

confidence, with which you started. If that will not sustain you, you have started prematurely. The attempt to repair the error, so, and now, would but increase and multiply it. You must wait. And, ten to one, the event will prove that you were right, at first; and time, the wonder-worker, bring round all things, well. Of one thing, be assured. Whatever else be, or be not, an evil, change *is*. In education, scarcely any greater evil.

With such parents as these, there is no difficulty. They wisely judge, that those, whose mind and heart are given to this one thing, know best; and they have confidence in them, as Christian people, that, what they know, is best, they will not fail to do. Parents do not know how great a difference, in children, the change of atmosphere produces. They do not consider, that such an influence must operate gradually and slowly. For a year, for two years, a child makes but little apparent progress. An occasional or careless eye would say, not any. But, all the while, the work was going on, within. *Crevit in occulto arbor.* The coral insects were, an age, in working, to the water level. And, in the next year, the mind leaps forward, with a vigour and an energy, which makes it do, in one, the work of three. A year, in most cases, can do but very little, for a child. Half of it is taken up in self-adjustment to the locality, and self-adaptation to the circumstances. The other half, in getting well at work. Meanwhile, the moral process has been going on. The home feeling is well established. Places and faces are familiar. The daily intercourse of mutual kindnesses has bred and nurtured love. And, the next year, what was shrunk from, as a duty, is embraced, with delight. This is spoken of places, where the heart is not left out. This is said of Christian training. This is meant of Church Schools. We know no other. Our way to the head is, through the heart, by grace; the answer to our prayers. Our *Primum Mobile*[1] is PRAYER.

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[1] *Primum Mobile*, in the Ptolemaic astronomy, the ninth or highest sphere of the heavens; the centre of which is but a point. This is supposed to contain within it all other spheres, and to give them motion; turning them quite round, as well as revolving itself, in twenty-four hours.—*Encyclopædia Britannica.*

The *credulous ear of parents* is a fruitful source of evil, on all sides. When children are away, their faults of temper, and, the like, are forgotten. Absence gives weight to every word, from them; and helps its entrance, to the heart. A thousand difficulties will arise. At home, there would have been ten thousand. The lessons are too many or too long; or, the restraints of discipline are over strict; or, a teacher is severe, or partial; or, there are not pies enough; or, the bed is over-hard. If such things get attention, they are likely to make trouble. Before the hasty answer of the parent has been received, the trouble is forgotten by the child. But the way is open, for the next uneasiness; and the quieting influence of discipline, in the mean time, disturbed and weakened. Not, that complaints may not be just, or should not be attended to. But, that the presumption should be against their justice; that time should be allowed, for them to die away; and, that, when pursued, it should be directly, with the Teacher, and without the knowledge of the child. Let every parent call to mind the daily trials of his children; and he will see, at once, that there is room for great allowance: and, that the only safe way is, to fix a confidence, upon sufficient evidence, and, then, abide by it.

The *credulous ear of parents* is frequently invoked, in the matter of the studies, which a child should take. One would take too many. Another would take too few. A third would take those first, which should come second. A fourth would omit those which are most essential, to take some which are unimportant, or should be deferred. Who is to judge, in all these cases? Every child? Or, what is a little worse, every parent? The absurdity is obvious. It must be left to the sole discretion of the Teacher. Put him in possession of the case. Let him know the child's age, health, temper, talents, previous opportunities, habits of body and of mind, the time that can be given. Then, leave the rest to him. If he cannot be trusted, so much, he ought not to have the child. He must know what is best. He can have no other motive than the child's good, if he be fit to be a Teacher. At St. Mary's Hall and Burlington College, the fixing of one price, for every thing taught, be it less or more,

and leaving the less or more to the sole discretion of the Head, puts the matter just where it should be.

The credulous ear of parents is abused, unconsciously, in many ways. To that, we owe it, that children come loitering in, through the first month of every term; when all should be there, on the opening day. Excuses for delay are listened to, and the suggestion is credited, that scarcely any one will be there, yet; and Teachers are incommoded, and the class kept back, and the laggards discouraged, by the lee-way, which must be made up.

To that, we owe the frequent applications for permission for a child to go home, for a day or two; or to visit a friend; or to repair, on Saturday, to the city. All, positive evils. All, destructive of good order. All, weakeners of discipline. All, derangers of study. Why should it be so? The child goes to school, to study, and be trained. The training is by atmospheric pressure, moral and religious. To let it up is to lose its influence. It should never be, but on the sternest necessity. What would a parent say, if, every now and then, schools were disbanded, for a day or two? Yet, on each individual child, the effect is just the same. It is common to suppose, that absence, on Sunday, is unimportant. Quite the reverse. The soothing calmness of that sacred day does much, to harmonize and subdue the heart. And the order of religious training is a great part of the whole plan of education. Would that all this might be avoided!

To that, we owe the unnecessary indulgence in spending money; for the most part, to do nothing but evil. To that, we owe the boxes and baskets of indigestion, and the like, that come, in the shape of sweetmeats and nuts; to nourish selfishness, or to distribute headache. To that, we owe fine clothes; which are entirely out of place, in every school for children. To that, we owe a train of inconveniences and disadvantages, which it were long to enumerate; but, which these honest words may serve sufficiently to exemplify. To the wise, a word is sufficient

BREAKING UP, AND VACATION.

It would be a great mistake, in any, to suppose, that our responsibility, for the children, committed to our care, closes with the term. So far from it, the breaking up, and vacation, are seasons of great anxiety. A child has been with us, five months. The discipline of the place has been between him and temptation; between him, it may be said, and himself. He has got through the term, well. He is to go home. His parent or guardian, instead of coming or sending for him, leaves him to his own course. His homeward way lies, through a city. He finds acquaintances there. He is tempted to stop, for a day or two. He falls into snares. He forms injurious associations, He contracts bad habits. He goes home; nominally, from us, with their evil savour upon him: and we seem to be accountable, for them. He comes back to us, and a term is taken up in restoring him to the point, from which he started. We are perfectly prepared to meet all the liabilities, which we assume. For children, *here*, we hold ourselves accountable. We cannot justly be so held, for any more than that. We ought not to be exposed to injuries, where we can have no safeguard.

And this brings us to the subject of vacation. On many accounts, we could often wish there was no such thing. The wish, we know, is vain. But vacations are for *recreation*, not for *dissipation*. Children should come back refreshed, for their work; not unfitted for it, and set against it: least of all, with evil tastes and vicious inclinations. Yet, what is the fact? Are not children, in vacation, left, for the most part, "to their own head?" In the case of boys, more especially, do they not keep company with whom they will? Are not they much upon the road? Are they not sometimes at taverns? Do they not smoke? Do they not drink? Do they not sometimes learn to swear? We ask plain questions. But we are prompted to them by sad experience. We have had the five months' care and pains marred, if not ruined, by the month's indulgence. We invite the attention of parents and guardians, to this matter. If they design to return their children to us, after the vacation, let them see that they govern themselves by the rules and usages of our

discipline. If smoking is forbidden, here, by law, it is, at home, by implication. It certainly is, by common prudence. And, as for drinking, *the boy that drinks at all*, has a hook in his throat, to lead him, he knows not whither.

It may seem, at first sight, that we are stretching our line, somewhat. But, no! We ask no man's children, and no woman's. We are ready to take, extraordinaries excepted, such as are brought to us. But, *only on our own terms*. What these terms are, every body knows. We must hold, that, among other just conclusions, they bind all parents and guardians to see, that children, who are to come back to us, go directly home; and are kept there, as near as may be, to the ways they walk in here. Otherwise, the vacation is at the cost of half a term. And so, a year and a half does scarcely the service of a year. We, by no means, desire, for our own sake, that children, generally, should spend their vacation with us: though we cheerfully consent to it. But, when left *with* us, they must be left *to* us. Visits to the city, visits here, and visits there, must be forborne. Children, in the vacation, at St. Mary's Hall, and Burlington College, are under the same care and keeping, as in the term. Work alone is intermitted. Our experience has been, that health has been promoted, and happiness subserved. Still, other things being equal, and the plain speaking above being regarded, we prefer their being at home.

CHRISTMAS HOLIDAYS.

Nothing could be easier, than to break up, for the Christmas week, at St. Mary's Hall, and Burlington College. Supposing that not more than two out of three, in these great families, were to take advantage of it, we should be relieved, for the whole period, of the care and nurture of nearly two hundred persons. With many, the week would be ten days; with some fourteen. The butcher and the baker would be very sure to feel it. But what would be the influence on the great work, *for which, we are?* What with the marring of December,

in the anticipation, and of January, in the recovery, it would cost well nigh two months. Nothing is mentioned here of the cost, to parents and children, in coming and going; or of the dull heads, sick stomachs, and sad hearts, mumps, and measles, and whooping-cough, which are sure to come back upon us.

But the stand we have heretofore taken has had its effect. "Breaking up" will scarcely find an advocate. The claim is individual. One begs for a son; another, for a daughter. It is an immemorial usage. It is an old promise. It is this, or it is that. We are parents, and respect their feelings; and, what is more, we *feel* them. But, we are honest, and bent on being faithful, men; and we are engaged in a great work, and charged with a momentous trust. And we must, therefore, say, to our dear friends, whoever they may be, your claim, to take your children home, at Christmas, though it be but for one day, and that, by one in ten, is a destructive claim, and cannot be conceded. It inevitably unsettles your own children, who go. It as inevitably unsettles the other children, who do not. It brings in grudgings, and repinings, and feelings of hardship, and suspicions of partiality. It puts us in a false position; and adds the half ounce, to our burden, which we cannot carry. We have no right, where, at the most, a feeling can be urged, to make a sacrifice of principle, and to be derelicts of duty. *Therefore, the notice, that the duties of St. Mary's Hall and Burlington College will be intermitted only on Christmas Day, and on New Year's Day; and that no leave of absence, for either, can possibly be granted.* And, therefore, the statement, that children, so withdrawn, terminate their connection here.

We, too, might urge, and, with as much of earnestness as truth, the plea of feeling. We take your children to our hearths, and to our hearts. We have prepared for them a Christian home. They come to us, as to a father and a mother. We know, and make no difference, between yours and ours. A Christian Bishop, with his Christian Priests, and Christian People, we have *our* Christmas, too; and we must have our children keep it with us. We have no notion to be theirs, for work, and not for play; for fasts, and not for feasts; for Lent, and not for Christmas. They, that come to us, must winter it,

as well as summer it. They must be ours for indulgence, as well as for restraint; for diversion, as for discipline; for holidays, and for holy days. Otherwise, we are of little use to them. We cannot serve them. We had rather be without them. The edict is "vermilion."

"SPENDING-MONEY."

This is a bad name, for a worse thing. It is extravagance, in embryo. The rule, at St. Mary's Hall, and at Burlington College, is express, that all money for the use of children, be left with the residing Heads. The uniform advice is, leave the least possible amount; except for clothing and other actual expenses. The practice is, that many parents disregard it. This makes wastefulness in their own children, and discontent in others: and, ten to one, these same people will turn round, and complain of our expensiveness. Follow our rules, in the spirit, and the letter, and there will be none. Children have, daily, all that they need, for health and reasonable enjoyment. There is but one table, for Heads, assistants, and pupils. It is sufficient in quantity, and in quality. The trick of buying cakes and candy, and the like, is, in the first place, vulgar, and, in the second, vicious. It costs more in head-ache, in one term, (to speak of no other aches,) than all things besides. It subordinates the intellectual to the animal. It keeps children, babies, that should be men and women. It deranges the house. It breeds discontent. It leads to selfish ways, and sensual feelings, and gluttonous propensities. It is all wrong. We must insist upon it, that all money, for the use of children, be left with the residing Heads; and, that their judgment be relied on mainly, as to the amount. We should be glad to have done with *spending-money*, so called: being, as we hold, the poorest possible mode of spending money. We invite the appropriation of the sums, that will thus be saved, to objects, which subserve the cause of Christian Education. Let the child devote, what

would otherwise be worse than wasted, to the good of men, and the glory of God. How many poor children are without instruction! To how many souls, for which Christ died, is His Gospel, in His Church, unknown! What moral darkness to be lighted! What hunger of the soul, to be fed! What spiritual thirst, that might be quenched! "Whosoever shall give to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

ADVANTAGES OF BURLINGTON COLLEGE.

Burlington College has peculiar advantages, in its plan, in its relations, and in its position.

Among the advantages of its *plan*, the first and foremost to be stated, is, that it is an actual family. It furnishes, to every boy, a home. The domestic feelings are fed and cherished. He is, as it were, with parents and brethren. He has a father and a mother. He has elder brothers and younger brothers. They live together, as one household. One roof. One hearth. One board. One holy altar. Their studies are together. Their meals are together. Their sports are together. Their devotions are together. In health, they have the sympathy of enjoyment. In sickness, the sympathy of interest. In this way, discipline becomes domestic, rather than scholastic. The law of love has play, and sways the heart. Habits of order are established. Habits of courtesy prevail. There is a mutual respect, mutual consideration, mutual confidence, and mutual affection. This is not what might be; but what is, and will be. The strength of the conviction lies in this, that the domestic interest is imbued and identified with the religious. It is a house of prayer. Gods Word is daily read in it, according to the order of His Church. Every child takes an interest in the service, because there is a part of it for every child. And, what

visitors continually observe, describes the case, while it accounts for it, "they seem so hearty in their worship!" Making every thing, in House and School, a matter of principle, and enforcing all with words and ways of love, there are no small things, whose disregard induces, first, disorder, then, disobedience, then, misrule. The religious influence, which pervades the house, is like the atmospheric pressure, to keep all things in their places; and all, without being felt. It is the habit of the house, to work, and to do right. The novice, or the ill-disposed, goes, as the current sets; and finds the best, the easiest, way. From morning to night, all works along upon a plan, which no one hears of, or can see, but in its issues. In the hours of work, there is a hum as of a bee-hive. And the merry laugh, that wakes the echoes, in the hours of recreation, is vocal with delight.

It is a great advantage, resulting from the *relations* of Burlington College, that it is a portion of a whole. It is not an isolated thing. It is a part and parcel of the Church. It opens its doors to receive children, from the Nursery, from the Sunday School, from the Primary School; and it proposes to retain them till their course of instruction, at School and College, is completed, and they are prepared to enter on the business of life: or, if their hearts are touched, to give themselves to God, in the work of the Ministry, to prepare them, with His grace, for holy orders, and set them at their sacred work. There will thus be here a large and various community: the Bishop and his family; the resident Head, and Teachers of the College, and their families; Priests and Deacons, in residence, and at work, in various ways; Candidates for Orders; the College Classes; the Preparatory Forms, embracing every age and circumstance of boyhood: and, while each maintains his several place, and does his several work, all will be kept together, at a common hearth, and by a common board, with common prayers. It is so, that God has set men, in the Church. It is so, that children can best be kept, and trained, and fitted, for their several places, in the world. It is the way of nature, sanctified by grace. It will

avoid, as far as may be, the disruption of natural relations. It will maintain, while it shall purify, the social principle. It will preserve the feelings and interests of home. It will keep the children of its sacred trust—so far as human efforts can secure this end—"by grace, through faith, unto salvation."

In the *position* of Burlington College, there are many singular advantages. *Nothing can be more beautiful.* In addition to the unrivalled charms of nature, which it combines, it is surrounded by the highest cultivation. The mind drinks beauty, through the eye, at every turn. *Nothing can be more healthful.* In three families, containing two hundred and fifty persons, there was actually no sickness, through the summer. And this is the habit of the locality. *Nothing can be more accessible.* Many times, in every day, there is access, by river and by railroad, to New York, and to Philadelphia; and, through them, to all the world. At the same time, *nothing can be more secluded.* It is the very picture of serene seclusion; and the atmosphere itself invites to thoughtfulness, and is instinct with peace. Plato might have chosen it for his Academy; and Milton would have borrowed something from it, for *Il Penseroso.*

COURSE OF STUDY AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, is of a marked character, and deserves a careful consideration. It has been drawn up advisedly, and well and duly weighed. It aims to furnish, to those who follow it throughout, a solid and complete foundation for the pursuits of after-life. A College course, for the most part, runs its round, in four years. Considering how few boys enter the Freshman year, it may be set down at three. Then, consider, in how many cases it is found necessary to revive, if not to obtain, the very elements of Greek, within that period; not to speak of deficiencies in English, in Latin, and in Mathematics, and you reduce the circuit to two years. How

small a circle, for a liberal education! How short a time, to form the habits of the scholar, and the man! Nothing has here been deducted for time lost, through diversities of elementary training, and in being acclimated. To secure to ourselves, for these great uses, "ample room, and verge enough," we sweep a circle of nine years. We would that every boy, that comes to us, might begin at the beginning. We trust that it will gradually come to that. We must do what we can, to meet the cases, where it is not so, by a rigid determination, to admit no boy, upon a step, on which he cannot stand, with firmness, and with confidence. It would be long, and hard, to say, what serious trouble this determination has already cost us. The deficiencies, in nearly all the boys that come to us, are most deplorable. To have been reading Homer, without the ability to conjugate one verb, throughout, is but the simpleton's sample —a brick, for the house. By taking in nine years, we get abundant sea-room. We can begin at the beginning; and go on, stage after stage, layer upon layer, until the whole is consummated. This is not all. Greek and Latin do not make up an education. Greek and Latin, with Mathematics, do not make up an education. It is a large word, that education. It is akin, as near as may be, with development. What would be thought of legs developed, with no arms? Or arms developed, and no legs? All ear? All eye? All nose? It is so with partial education. It makes one-sided minds. Or, no sided. When God meant they should be many-sided. Or, rather, that completest thing, a rounded orb. We hold, that the critical study of the Latin and Greek languages is indispensable to high intellectual discipline. We hold, not only, that the noblest models of the mind are in those languages: but that the fullest, the most thorough, the most accurate and polished, training of the taste, and judgment, of the reasoning faculties, and of the imagination, can only thus be had. We therefore make them leaders, in our course.

We do this, at no expense of the exactest sciences. We hold, that Mathematical studies, apart from the infinite varieties in

their practical application, are indispensable to the true balance of the mind; the just and constant equipoise and equilibrium of its faculties. We require the strictest course of training in Arithmetic, in Algebra, in Geometry; with their innumerable adaptations to Trigonometry, as applied to Surveying, to Navigation, to Engineering, to Conics, and to Spherics.

In these two departments, the body of our course consists. Without them, nothing is done for education. But education is far from being complete, when they are done. The whole exhaustless world, of what are called the Natural Sciences, remains untasted and untouched. There is still the taste for beauty, to be drawn out, and quickened. The adaptation of the great Christian law of love, to all the social and civil relations of the race must be regarded. The science of Government, and the deductions of experience, must be considered, in their application to national interests and national progress. And, as the world is wide; its living tongue, various in dialects; and every day draws more together the nations of the earth, in commerce, in letters, in science, in art—in one word, in whatever is, and makes, humanity—we give the leading languages of Europe, the French, the Italian, the German, the Spanish, their due place, side by side, with our own English. This will appear, to those who have not seen its working, as it did to learned and excellent Mr. Macculloch, too much of a good thing. But, when they take the course in hand, and see how it begins at the beginning; and how it goes on, by degrees; and how one thing falls in, after another; and how the snowball grows, in rolling; especially, when they have seen its admirable working, as, in the Junior Class, who—besides diligent attention to their Mathematical and English Studies, including Elocution, Composition, and Criticism—are, at this time, reading, and reading thoroughly, the Orestes of Euripides; the Letters of Cicero; the Jerusalem Delivered, of Tasso; L'Etourdi, of Moliere; and the Araucana, of Ercilla—they will admit, with him, that the thing is possible, not only; but is done, and well done.

Much of the secret of success, thus far, has been in the faith-

ful application of the "Fundamental Rules of Study," which are appended to the Course. *Subjects are studied, rather than authors.* Thus, the boy gets a practical hold of every branch; and feels that it belongs to a tree, with roots, as with a top. He gets the relations of every thing; and can locate it, as we say, (and have a right to say,) here, in America. *Entire works are read, and not fragments.* Thus, an author is domesticated, as it were, in a boy's mind. He is at home with him. He learns his ways. He drinks his spirit in. Knowing Cicero well, and Homer, he is sure to have much Latin, and more Greek. The Mosaic economy of Greek Readers, and Græca Minora, and Græca Majora, is but a poor economy. It makes smatterers, not scholars. We reject it altogether. *None of the studies are optional, except those of "the Extraordinary Course."* We do not believe that boys or girls know how to educate themselves. If they did, there would be no need of parents or of teachers; and, so, great saving of trouble and expense. For the children, who come to us, we must choose. They must study what we set down for them. With a single exception. Those who fill up the measure of the regular Course, to the full, are permitted, as "the reward of merit," to pursue, at their desire, the whole, or any part, of "the Extraordinary Course;" the contents of which are as attractive as they are important. *No Student is advanced to a higher Form or Class, until he has completed the studies of those below it.* This is as fair and honest, as it is expedient and wise. Without it, all professions, to educate, are a deception. The neglect of it is the burden of Teachers, the discouragement of Scholars, the destruction of Scholarship. It requires some firmness, to maintain it, at the first. But it soon commends itself to children, as *the truth;* and, to the truth, they always yield. Of course, it follows, that when a Student ceases to keep up with his Class or Form, he drops into the next below it; and so, down! *At the end of every division of a work or subject, the whole portion finished is rapidly revised, before proceeding further. The previous lesson is always briefly revised, before taking up that of the day.* This is of great importance. It keeps all fresh. And, if a por-

tion has been left imperfect, in the advance, it is brought fully up, in the revise. What is called, "going over" a book, is crowded out by this good habit; and going *through* is substituted. These last two are GOLDEN RULES. *Lessons in the languages, in the revise, are translated, and not construed.* The new lesson is construed. Word, by word, is analyzed. The relations of all, and the reason for every thing, clearly made out. It is a literal, and thoroughly grammatical, exercise. In the revise, on the following day, the lesson is translated, freely, and with as much of elegance as the boy can furnish. Idiomatic phrases are always rendered by the corresponding idioms. The construing ensures accuracy. The *translation* allows of ease and grace. The fair result of both is real, manageable, scholarship. Finally—among our fundamental rules of study; but though last, far from being least—*the editions of the Classics employed are without notes*, ordo, *or translations.* This speaks for itself. The student grasps the naked author; and must master him, or fall. Our swimmers use no corks. The editions of the Classics are those of Tauchnitz, at Leipsic.

A mere mention, of a few points, in the Course of Study, which are eminently practical, must close this notice. English is kept ever foremost. We hold, that to write and speak English fluently, and well, is the highest aim of all instruction. Hence, in the Third Form, "English," begins; from "Writing from Dictation," at first: and goes on, from that point, to the end. In the Sixth Form, they go to the President; and are thoroughly drilled and examined by him, during the remaining four years of the Course, in a weekly exercise, in Elocution, Composition, and Criticism, and Extemporaneous Discussion. The shrewd observer will not fail to notice the bearing, on this great end, of items, in the Course, like those which follow: "English Grammar, and elements of Anglo Saxon;" "Sources of the English Language;" "Comparative Grammar;" "Principles of English Verse;" "Analysis of Shakspeare." The Histories of Ancient and Modern Literature, and of Philosophy; Comparative History; the Philosophy of History; Constitutional Law; Physi-

ology and Architecture, are provisions in the Course, which will, on different accounts, strike different minds. They are essential, in our judgment, to the completeness of the circle. While provision, for beginning, at the very beginning, with small boys, in Reading and Writing, has been made, the Course provides for Drawing, in all its branches; and, in "the Extraordinary Course," there is provision for Painting. Sacred Vocal Music, as the habit of the house, is taught to all; while, in the "Extraordinary Course," for those who win it, (and whom it, therefore, will not hinder in the more essential things,) there is a place for "Instrumental Music," also.

But, the crown of all our work, is, in the large infusion, into our whole Course, of Christian Instruction. It begins, with the First Form, in "the Catechism, and Collects, and Scriptural Lessons," and it runs through every year; until, in the Senior Class, it attains to the reading of the Hebrew and Greek Scriptures, and the Apostolic Fathers, with a fair knowledge of Church History, and of Christian Doctrine, as set forth in Bishop Pearson's great work, on the Creed. It is our purpose, as our prayer, that every graduate of Burlington College, who does not take a portion of the sacred ministry, shall go out, a well instructed Layman; "ready to give, to every one that asketh, a reason of the hope" that is in him: and qualified for that place in the Councils of the Church, to which, in due time, he may be called. The highest aim of Burlington College is, that it be, for Laymen, and, for Clergymen, A Nursery of the Church.

THE DISCIPLINE AT BURLINGTON COLLEGE.

What has been said, of the Course of Study at Burlington College, is not less true of the Discipline: it "is of a marked character, and deserves a careful consideration." It has been well weighed; and most deliberately and advisedly, adopted. It is the developement of one idea. *Burlington College is a Christian Family.* From this, all springs. To this, all is referred. It is

a simple, obvious, natural, test. It is what God Himself has taught. It is what God Himself will bless. It is so, that He has provided for the perpetuation of the race. It is so, that He has constituted civil government. It is so, that He has given order for the care of souls. What is good, as the model for the State; what is adopted, as the frame and order of the Church; cannot fail to be good, in that which partakes of both, and is to subserve both, the Christian School. What analogy suggests, experience most abundantly confirms. The trial has been made, for fifteen years, in a kindred institution, and with entire success. And, thus far, its working, at the College, equals every expectation. Adhering firmly to it, and acting constantly upon it, it keeps all in their several places. It appeals, in all, to the instincts of nature, and the charities of home. It approves itself to all, as natural and real; as of God, and for humanity. *In this way, artificial distinctions are done away with.* Some are older than others; some have made greater progress: but the difference between them, is but that of brothers, in the same house. A community of interest and feeling is kept up. It is a brotherhood, and all is brotherly. *It gets rid of dangerous immunities.* Places and things are common. The parental supervision can go every where. Evils are, so, prevented, which no skill could remedy, no force restrain. *It gives no place for the traditionary conflict, between the teachers and the taught.* A common home, a common board, common prayers, mutual interests, mutual trials, mutual enjoyments, break up the tendencies to separation; and blend all hearts, in cordial coalescence. And it is beautiful to see, now that the habit has been formed, how soon a new boy falls into the ways, and gets in time and tune. *The family feeling being established, the appeals, and agencies, and influences, of which a family admits, become available.* The boy feels, that he lives in the parental eye, and has a place in the parental heart. A word in season can be dropped. A playful hint has place. A look will tell. Thus, evils are forestalled. Prevention takes the place of punishment. An unanimous acquiescence has been yielded, and harmony becomes habitual. A

discipline, in this way, is secured, which would otherwise be quite impossible. The constant presence of a Teacher becomes a thing of course, and is not felt: or is felt, as a protection and security. The conflict, between "town and gown," is thus avoided. The natural disposition, to charge all mischief and disorder, upon students, is so thwarted. The stream of College life flows out, and on; but never mingles, and is so preserved in its integrity. And street brawls, and nightly irregularities, and drunkenness, and debauchery, in every form, become simple impossibilities. The nuisance of tobacco is abated. The peril of gunpowder is exploded. The use of books is regulated. The abuse of newspapers is prevented. The evils of promiscuous correspondence are avoided. The disaster of debt may be defied. And extravagant expenditure, if parents would only be frank and faithful, might become impracticable. What an exclusion of disturbing forces! What a seclusion from corrupting influences! What a concentration, upon a single point! What unity! What security! What opportunity!

It will be said, that it cannot be maintained. Then, the enterprize will certainly be abandoned. But, why not? Suppose that one in ten be found, after fair trial, and long patience, quite impracticable. The doors all open, to go out, as well as to come in. The parent is informed, that his child will not fall into our ways; and so cannot remain with us. There need be no fear, that a good School will want Scholars. Only let parents know, and children feel, that things are settled, and will yield to no one; and the point is gained. The only difficulty will be, to take all, that shall offer. The fear of man, in these respects, has become the snare of many a School. The great rule is, BE BOLD! When the practicability of the enterprize has been proved, *the objection will be, that boys, so treated, never will be manly.* The true word would be, *ruffianly.* And this is granted. But, it needs no argument, to show, that manliness is at no odds with gentleness. That bullies are never brave. That polish takes nothing from power. That the weapon, to be trusted most, for keenness, or for strength, is the Damascus blade.

RELIGIOUS TRAINING, AT BURLINGTON COLLEGE.

The Course of Study, at Burlington College, and the Discipline, have successively been treated. It remains, to speak of that, without which, all the rest were vain; its Religious influences and instructions: in one word, its Religious Training. When one taught, in fewest words, "Knowledge is Power;" he taught the truth, but not "the whole truth." There remains the question, to be asked, and answered. *power, to do what?* A wiser than Bacon has reminded us, that "knowledge puffeth up; it is love that edifieth."

It never was intended that any should mistake the complexion of Burlington College. The trumpet, there, gives no uncertain sound. By the terms of the Charter, the Trustees, forever, are to be members of the Church. The Bishop is, by his office, the Head of the Institution. The Seal presents that loveliest action of the Saviour's life, His blessing upon little children. The Motto is, in His own gracious words: "of such is the kingdom of heaven." The Morning and Evening Prayer is daily said; and, when the Chapel of the Child Jesus is completed, the Holy Communion, as in the Chapel of the Holy Innocents, at St. Mary's Hall, will be administered, on all Holy Days. In the fullest sense, in which the words can be employed, Burlington College is a Religious Institution. It is so, as, in its original conception and devotion, to the glory of God, in the salvation of souls; so, in the course of Religious Instruction, and in the provisions for Religious Influence. Of these, in their order.

The Course of Study, at Burlington College, is framed, on the conviction, that man has a religious nature. Christianity comes into it, as a part and parcel of it: an essence, not an accident; a constant, not an occasional, quantity; the leaven, by which all the lump is to be leavened. Hence, the first column, in the Course of Study, is headed, "Religious Instruction." And, from the day, the boy, of seven, or eight, or nine, or of whatsoever age, is admitted to the First Form, beginning with the "Catechism and Collects," and "Scriptural Lessons," adapted to his capacity, he goes steadily on, instructed, every week, as statedly and constantly, as in the other portions of the Course,

until he has compared the Catechism with Scripture, and proved it by it; compared the Collects and the Daily Service, and the Baptismal and Communion Services, and the Creeds, and the Articles, with Scripture, and proved them by it; been made familiar with the Old Testament History, and the New Testament History, and the History of the Church, from the Apostles' days, to these: made a Study of Sacred Antiquities, both Jewish and Christian; traced up the Prayer Book, to its sources; become familiar with the Old Scriptures, as well as the New, in their original languages, together with the Septuagint version of the former; read the Apostolic Fathers, with Cyprian, and others, of the first four ages of the Church; and weighed, and thoroughly digested, in the last two years of his Collegiate Course, those greatest trophies of the consecrated intellect of the Church of England, Bishop Butler's Analogy, and Bishop Pearson on the Creed. The Theory, on which Burlington College is established, is, that Laymen are to be instructed, in the faith, and know its grounds and reasons, as well as Clergymen; and, that every one, that calls himself a Christian, should be able "to give, to every one that asketh, a reason of the hope that is in him." Auxiliary to this, the higher Classes (the four highest, under the weekly supervision of the President,) are exercised, in making abstracts of the Morning Sermon, on the Lord's Day; in Sacred Narratives and Biographies, derived from Holy Scripture; and, in statements of the origin, the progress, and the bearing, of the more ancient portions of the Prayer Book. It may be said, without a question, that the graduates of Burlington College will all be well instructed lay divines. A result, which the Church has always contemplated, from the time that St. Luke addressed his Gospel, and his Apostolic History, to the "most excellent Theophilus." A result, which has been the glory of our mother Church of England; and her bulwark, under God, against the arts of Papal Rome, in men like Hale, and Farrar, and Evelyn, and Stevens, and Thornton, and Inglis, and Southey, and Wordsworth, and the Coleridges. A result, essential to the integrity of this Church;

where the Laity come into all its councils, even the highest, to consult with Bishops, and with Priests, about the Faith, the Worship, and the Discipline.

Nor is our sole, or chief, reliance on instruction, merely. Religious influences are constantly applied, with humble trust in God, to guide and bless them. The day begins with prayer, the Morning Service of the Church. The School is opened with the Word for the Day—a sentence, selected for daily meditation, in the house, throughout the day—the Lord's Prayer, and an appropriate Collect. The day is closed with prayer, the Evening Service of the Church. At rising, and at retiring, there is a special time for private devotions; when there is perfect silence, in all the dormitories. The resident Head of the Institution, a Priest of the Church, has constant intercourse with every boy, as the occasion serves. The boys are all instructed by him, in the Catechism; and are all considered as in training for Confirmation, or the Holy Communion, until admitted to that Sacrament. On Sunday, all attend the Parish Church, of which the President is Rector. In a word, Burlington College, and St. Mary's Hall, are Christian Homes: the Bishop is the father; the Rector, as residing head; *in loco parentis;* the Matron is a mother; the Teachers, all, as elder brothers; the boys, as sons. The simple rules, that govern all, these texts of Holy Scripture: "Train up a child, in the way he should go; and, when he is old, he will not depart from it;" and, again, "Bring them up in the nurture and admonition of the Lord;" and, again, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven;" and, again, "Feed My Lambs."

COUNSELS FOR TEACHERS.

I. The Catechism, in explaining the Commandments, classes "teachers," with "spiritual pastors and masters," and puts all under the protection of "the first commandment with promise." "Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee." This is very significant. It shows, that the teacher is in the place of a parent; that the office of a teacher is pastoral; that it has "exceeding great and precious promises," for its encouragement: as, in Daniel, (xii. 3,) where the margin reads, "They that be *teachers* shall shine, as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever." Let every teacher think of these things; and ever strive to realize the weight and tenderness of a relation, which combines the parent with the pastor. Parental interest, parental tenderness, parental patience; pastoral watchfulness, pastoral diligence, pastoral faithfulness.

II. Children are tender in their nature. It is the petulance and impatience of parents, that hardens them: and teachers too often complete, by petulance, what parents have begun. A child is a tender thing.

III. It should always be presumed, with children, that they tell the truth. To suggest that they do not, is to help them to a lie. They think, that, if it were so bad a thing, you never would presume it.

IV. From want of sympathy with children, much power with them is lost. You traverse a different plane, from theirs, and never meet.

V. That is well, which is said of Agricola, by Tacitus, "Scire omnia, non noscere:" he saw every thing; but *did not let on.* This is great, in managing children.

VI. Teachers under-estimate their influence, with children. In this way, they commonly lose much of it. A child is instinc-

tively disposed to look up to a teacher, with great reverence. Inconsistencies weaken it. By unfaithfulness, it is lost.

VII. Every thing is great, where there are children; a word, a gesture, a look. All tell. As, in the homœopathic practice, to wash the hands with scented soap, they say, will counteract the medicine.

VIII. Nothing is more incumbent on teachers than perfect punctuality. To be late, one minute, is to lose five. To lose a lesson, is to unsettle a week. Children are ready enough to "run, for luck." They count upon a teacher's failures; and turn them into claims. At the same time, none are so severe, in their construction of uncertainty, in teachers, as those who take advantage of it. It is with children, as with servants; none are such tasking masters.

IX. Manner is much, with all; but, most, with teachers. Children *live* with them, several years. They catch their ways. Postures, changes of countenance, tones of voice, minutest matters, are taken and transmitted; and go down, through generations. Teachers should think of these things. Carelessness in dress, carelessness in language, carelessness in position, carelessness in carriage, are all noticed; often imitated; always ridiculed. Teachers should have no tricks.

X. There is great need of prayer, for teachers. Parents should pray for them. Their scholars should pray for them. They should pray for themselves, and for their scholars. That is well for them to do, which the son of Sirach says, of Physicians: "they shall also pray unto the Lord, that He would prosper that which they give for ease, and remedy, to prolong life." When teachers lament small progress with their children, may it not be, as St. James saith, "Ye have not, because ye ask not?" Pastors and teachers, beyond all others, should be "instant in prayer."

XI. Few things are so important, in life, as a just estimate of the value of time. Every thing, in a course of education, should promote its attainment. It will be learned or unlearned, *practi-*

cally, every day. If a teacher is in his place, at the minute; if he has every scholar in his place; if he has all instruments and apparatus ready, down to the chalk, the pointer, and the black-board-wiper: if he begins at once; if he goes steadily on, without interval or hesitation; if he excludes all other topics, but the one before him; if he uses his time up, to the last drop: such an one is teaching the true value of time, as no sermon can teach it

XII. Gossip is the besetting sin of some good teachers. The thread of their association is *slack-twisted*. It is *apropos* to every thing. Gossipping should be banished from every recitation-room.

XIII. Nothing can be more radically wrong in education, than the attempt at false appearances. It rots the heart of children, and makes them chronic hypocrites. And it fails of its immediate end. The children know, and tell it. The teacher who has *crammed* his scholars, for an examination—assigning this proposition, to one, and that passage in an author, to another—is like the silly bird, that hides its head, and thinks it is not seen.

XIV. In all good teaching, "*multum, non multa*," is the rule; *not many things, but much.*

XV. Teachers must not lose courage, at slow progress. The best things come, little by little. "*Gutta, non vi, sed sæpe cadendo.*"

XVI. Teachers that *are* teachers, cannot be paid. Alexander's conquests would have been no compensation for Aristotle's instruction. Their name is written in heaven.

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