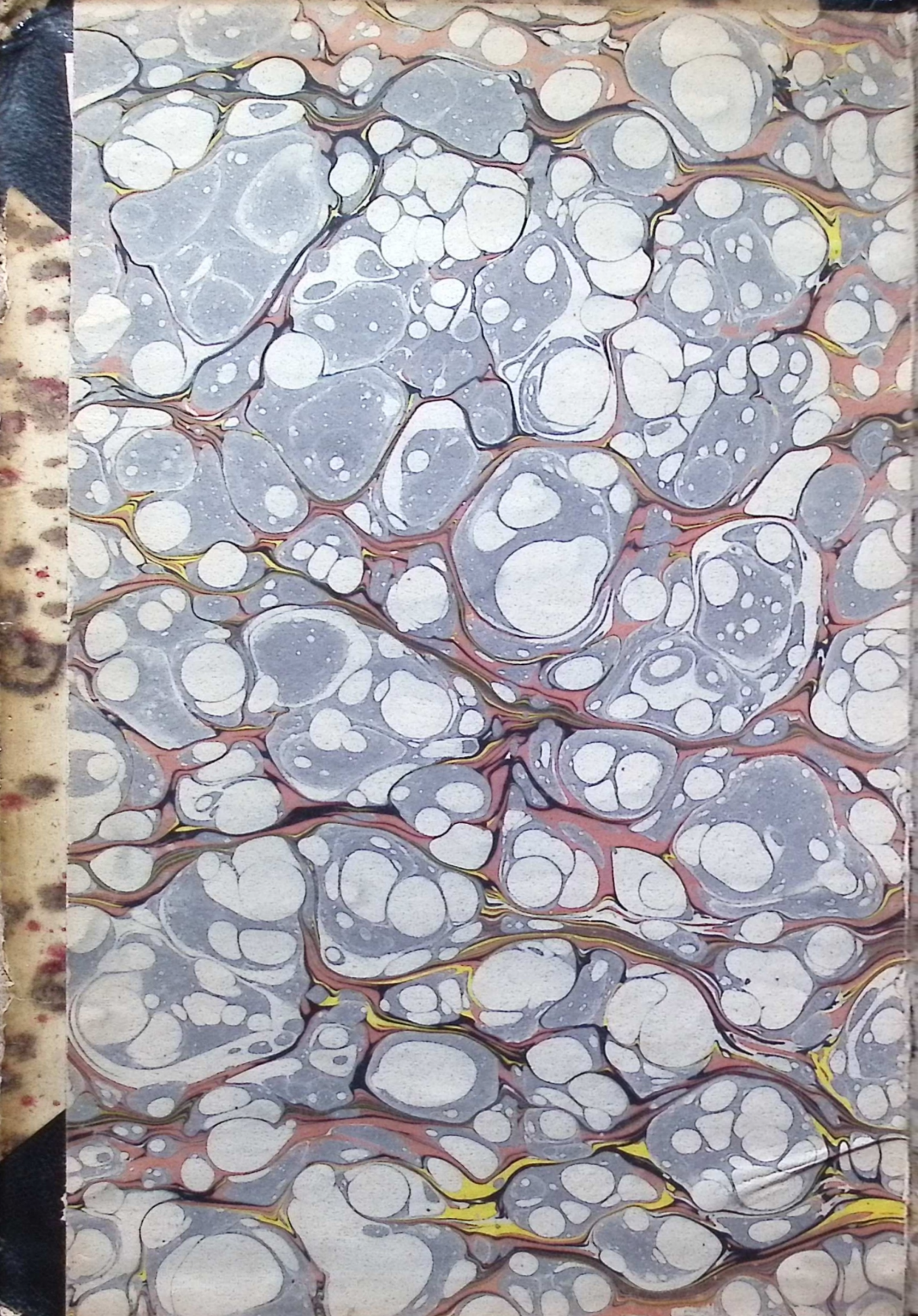
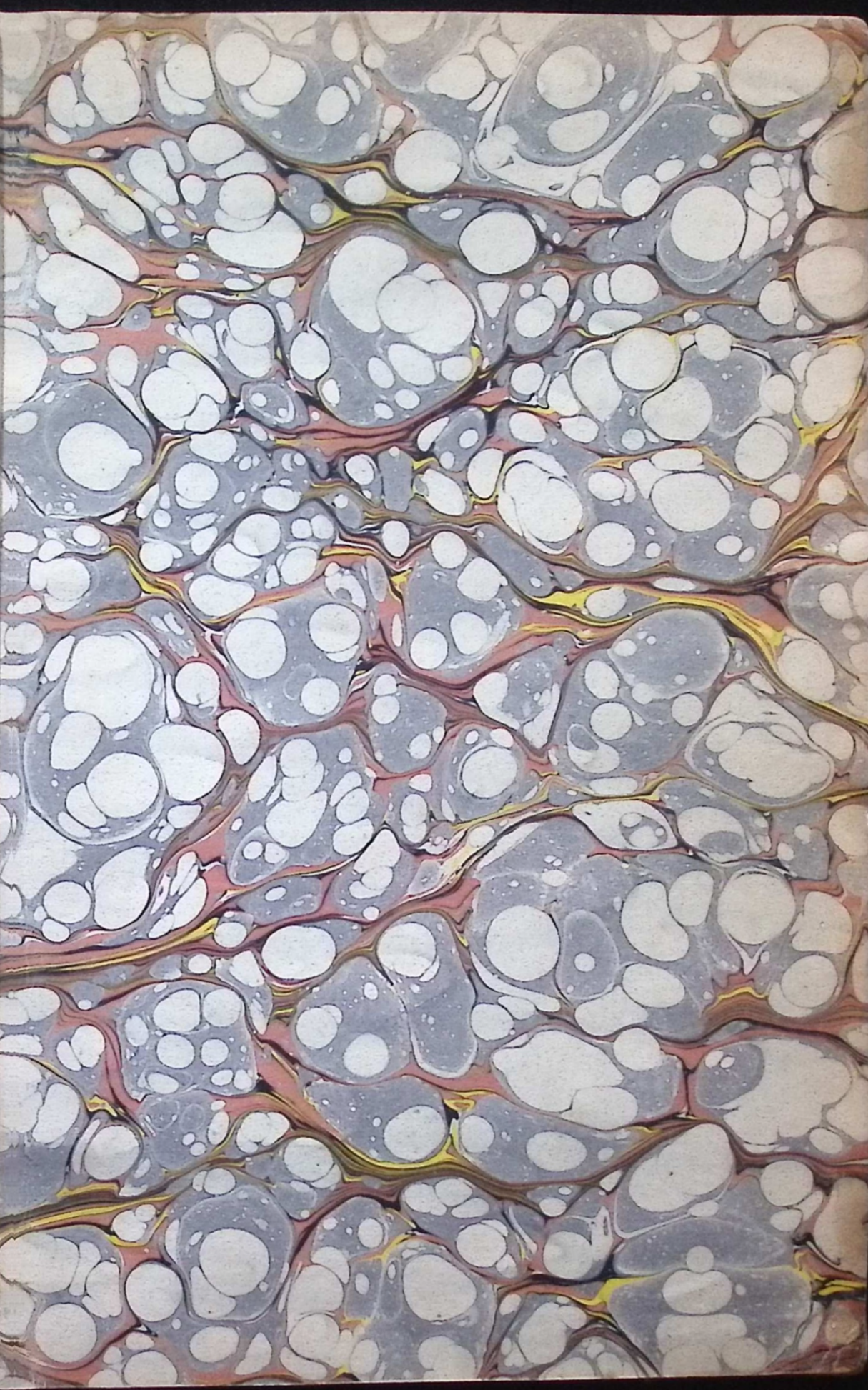
THE GIFT OF
MISS NANCY M. STANLEY
TO THE LIBRARY OF ST. MARY'S HALL





St. Mary's Hall.

ST MARY'S HALL, BATTERSEA, FROM THE BACK BUILDINGS.



St MARY'S HALL, GREEN BANK, BURLINGTON,

UNDER THE SUPERVISION OF THE BISHOP OF NEW JERSEY.

St. Mary's Hall,

GREEN BANK, BURLINGTON, NEW JERSEY,

FOR FEMALE EDUCATION, ON CHRISTIAN PRINCIPLES:

UNDER THE PATRONAGE AND IMMEDIATE SUPERINTENDENCE OF THE BISHOP OF THE DIOCESE.

FIRST ANNUAL CATALOGUE.

That our daughters may be as the polished corners of the temple.

BURLINGTON, N. J.

J. L. POWELL: MISSIONARY PRESS.

M DCCC XXXVIII.

FAMILY OF ST. MARY'S HALL:

WINTER TERM, MDCCCXXXVII.

The Rev. Asa Eaton, D.D., *Chaplain, and Head of the Family;*
The Rev. John P. Lathrop, A.M., *Principal Teacher;*
Mrs. Susan Eaton, *Matron;*
Miss Almira Homer, *Assistant Teacher;*
A. Cardon de Sandran, *Instructor in French, Spanish and Italian;*
Adolph Frost, *Instructor in German;*
Miss Elizabeth Prosser, *Instructor in Drawing and Fancy Work;*
Edward R. Hansen, *Instructor in Vocal and Instrumental Music;*
Samuel R. Gummere, *Lecturer in Chemistry, Natural Philosophy and Botany.*

Badger, Lucretia Ann	*Philadelphia,*
Batten, Mary Ann	*Burlington, N. J.*
Budd, Martha Ann	*Pemberton, N. J.*
Bunting, Mary Williams	*New York,*
Cannon, Mary Warren	*Troy, N. Y.*
Clap, Mary Meach	*Gardiner, Me.*
Curtis, Mary Beers	*New York,*
Davis, Alice Wood	*Tom's River, N. J.*
Dougrey, Julia	*Lansingburgh, N. Y.*
Duval, Catherine Sarah	*Philadelphia,*
Eaton, Augusta Maria	*Burlington, N. J.*
Eaton, Harriet Otis	" "
Eldredge, Emeline	*Boston, Mass.*
Elmendorf, Margaret	*Somerville, N. J.*
Griffith, Arabella Wharton,	*Burlington, N. J.*
*Hancock, Elizabeth W.	*Salem, N. J.*
Hansen, Isidora Esprit	*Philadelphia,*
*Hayward, Elizabeth	*Snow Hill, Md.*
Hoyt, Eliza Augusta	*Brooklyn, N. Y.*

* Not now in the Institution.

Hulme, Ann	*Burlington, N. J.*
Hulme, Ellen	" "
Ingraham, Charlotte Maria	" "
Kelley, Mary Ann	*Charleston, S. C.*
Kelley, Jane Martha	" "
Kensett, Sarah	*New York,*
Lane, Melicent	*Wilkesbarre, Pa.*
Lathrop, Frances Anna	*Burlington, N. J.*
Lathrop, Maria Margaretta	" "
Lee, Mary Boyce	*Philadelphia,*
Lippincott, Sarah	*Burlington, N. J.*
Lippincott, Adeline William	" "
McKinney, Ann B.	*Philadelphia,*
Purdy, Mary Eliza	*North Salem, N. Y.*
Read, Mary Blakie	*Mount Holly, N. J.*
Rice, Anna Maria	*Boston, Mass.*
Rice, Louisa	" "
Richards, Sarah E.	*Batsto, N. J.*
Rogers, Sarah Allen	*Burlington, N. J.*
Rogers, Margaret Berrien	*Philadelphia,*
Shiras, Ellen Constantia	*Mount Holly, N. J.*
Stacker, Ann Eliza	*Radnor, Pa.*
Stacker, Catherine Ellenora,	*Cumberland Iron Works, Ten.*
Stacker, Mary Clementine	" " "
Streater, Elizabeth	*Wilkesbarre, Pa.*
Tschudy, Mary Eliza	*Philadelphia,*
Thompson, Ann Emily	*New York,*
Throckmorton, Harriet H.	"
Whipple, Augusta Ann	*Lansingburgh, N. Y.*
Wilcox, Caroline Walsh	*Philadelphia,*
Wilcox, Harriet Henrietta	*Charleston, S. C.*
Woodward, Mary Elizabeth	*Burlington, N. J.*
Woodward, Rebecca Wilmer	" "

ST. MARY'S HALL is organized as a Christian Family; and is under the pastoral care of the Rector of St. Mary's Church, who is the Bishop of the diocese.

Full courses of Lectures are delivered annually, in the Lecture-room of the Institution, to the pupils alone, in Botany, Natural Philosophy, and Chemistry, with a complete apparatus.

The year is divided into two terms, of twenty two weeks each; and two vacations, of four weeks each. The Summer term commences on the first Wednesday in May, and the Winter term on the first Wednesday in November.

The ordinary expenses of each term, including boarding, with fuel and lights, and instruction in all the English branches, the ancient languages, psalmody, plain sewing, and the domestic economy, will be one hundred dollars, payable always in advance. There will also be a charge of six dollars, for each term, for the use of bed, bedstead, bedding and towels. Washing, at fifty cents a dozen. Pupils, who remain, pay $12,50 for each of the two vacations.

Provision is made for remitting *the ordinary expenses* to one pupil in every ten, being the daughter of a clergyman deceased, or in necessitous circumstances. The other charges are all made, as in usual cases; and this remission is, in each instance, for one year only, unless peculiar circumstances warrant its continuance. To clergymen of the Church, who ask the deduction, *the ordinary expenses* for each term will be reduced to seventy-five dollars. Additional and extra charges as in other cases.

Instruction, for the quarter of 11 weeks, in French, $7 50; German, Italian or Spanish, $10; Drawing and Painting, $8; Fancy work, $6; Piano, with use of instrument, $15; Guitar, $15; Harp, $25; Organ, $20.

All money for the use of the pupils must be entrusted to the Head of the Family, under whose direction expenditures are to be made.

Address the Rev. Asa Eaton, D.D., Chaplain, and Head of the Family of St. Mary's Hall, Burlington, New Jersey.

BISHOP DOANE'S LETTER

TO THE YOUNG LADIES

OF

St. Mary's Hall:

READ TO THEM AT THE CLOSE OF THE SECOND WINTER TERM;

WEDNESDAY EVENING, OCT. 3, 1838.

BURLINGTON, N. J.

J. L. POWELL: MISSIONARY PRESS.

M DCCC XXXVIII.

That our daughters may be as the polished corners of the temple.

LETTER.

—

My dear young Ladies,

It was my purpose, as it was strongly my desire, to be with you on Wednesday evening, that I might take leave of you, for your vacation, and commend you to the care and blessing of the Keeper of Israel, who slumbers not nor sleeps. Official duty,* however, requires me to be absent; and the pleasure which I should otherwise have had in person, I now aim to enjoy, through the excellent persons in whose care I leave you, with implicit confidence.

I would not cast a cloud, dear children, by word or look of mine, on the green, sunny spot, to which you have so long looked forward, as the respite to all of you from study and comparative restraint, and, to most of you, as the re-union with dear parents, relatives, and friends. Yet, who, that thinks at all, can think of separation, even for a month, and not feel, that, in that brief interval, the line may be passed over which divides eternity from time; and

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* An Episcopal Visitation.

no more meeting be permitted, till we all have passed "the grave and gate of death." Now the thing which at any time may be, it is wise to be at all times well provided for: and, I am, therefore, not contented that you should leave us, after all the happy hours and days and weeks and months that we have passed together, without a few such parting words as we should wish to interchange, if we were certain we should never meet again on earth.

You will perhaps be tempted, some of you, to think, that I have already forgotten, that I promised not to cast a cloud upon your cheerful holiday. But I have not forgotten it. Because the frightened child shuts both her ears against the storm, is there then no thunder and no lightning? And if we, my children, should agree that we would never speak or even think of death, would there be no more graves and no more coffins upon earth? And is it not far wiser, and far better, and far happier, since storms will fall, and death must come, that we should so learn to meet them, that they bring no terror, and can do no harm? And on them that are so strengthened and established, even against the thought of fear, can tempest or can tomb cast even the shadow of a cloud? No, my dear children, the soul that rests on God, through faith in his dear Son, and strives to walk forever in the light, as he is in the

light, is so completely shielded with the brightness of the divine presence, that the thought of darkness cannot enter it. Like some adventurous travellers that we read of, who have climbed the Peak of Teneriffe or loftier Chimborazo, the Christian, so established in the Lord, sees the dark clouds break far beneath him, and just hears the distant thunder as it rolls below; but his feet stand unmoved upon "the Rock of ages," and, upon his serene and tranquil brow, eternal sunshine plays.

Be persuaded, then, dear children, to look at all things as they are, in the clear shining of God's truth—to think of life as your probation for the favour of a just and holy God—to regard death as the benignant summons of the heavenly Parent, to bring his children home to him—and so to live, and so to act, that, call when He may, He shall be sure to find you ready, willing, longing to depart, and be with Him. Life, my dear daughters, is your school-time. You are scholars for immortality, training for Heaven. Which of you would willingly postpone the invitation of a dear father or fond mother, to return to her sweet home? Why should any of you be unwilling to be called home to Heaven? Why should any of you, by disobedience or unfaithfulness, preclude the possibility of such a call; nay, so pervert her tastes, debase her nature, and defile her soul,

that home's pure pleasures should be felt to be insipid, and its innocent delights delight no more?

My children, if you receive what I have written, with open and ingenuous hearts, I need write no more. May the divine Spirit, the Sanctifier of the faithful, work in you all, the things which are well-pleasing in his sight! Walking in the blessed footsteps of the holy Jesus, may you increase "in wisdom and in stature, and in favour with God and man"! May you fulfil the hope of parents, and realize the expectations of the Church! Through faith in the atoning blood of Jesus, may you find pardon and acceptance before God; and grow up, after the likeness of Him who created you, in righteousness and true holiness!

Accept, dear children, my best wishes for a happy vacation! May you enhance, as dutiful and loving daughters, the pleasure of your pleasant homes! May we meet again in health and hope! And may our final meeting be, to part no more, in Heaven!

Your affectionate friend, and father in Christ,

GEORGE W. DOANE.

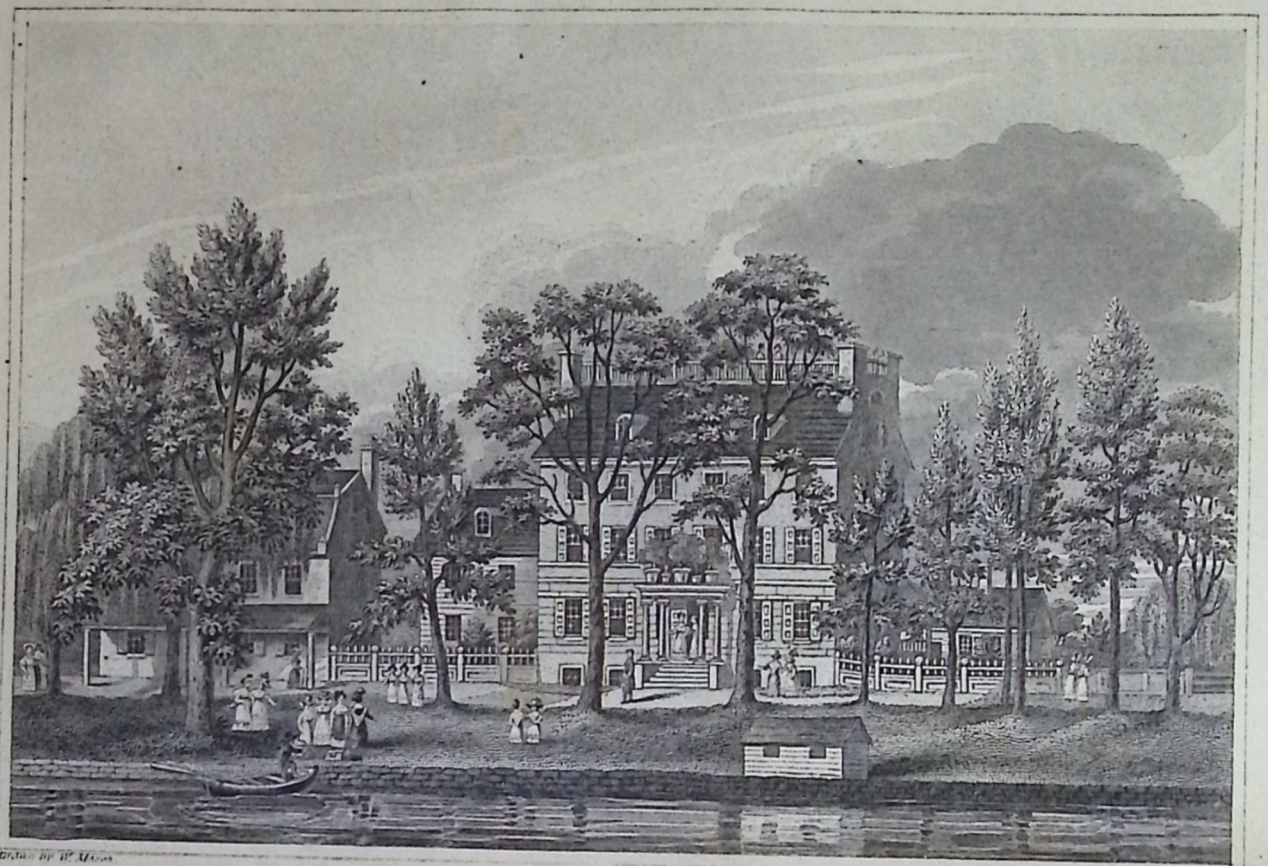
New Brunswick, St. Michael and all Angels, 1838.

Mere human energy shall faint
And youthful vigour cease;
But those who wait upon the Lord
In strength shall still increase.

They with unwearied step shall tread
The path of life divine;
With growing ardour onward move,
With growing brightness shine.

On eagles' wings they mount, they soar
On wings of faith and love;
Till past the sphere of earth and sin,
They rise to heaven above.

Favour is deceitful,
and beauty is vain;
but a woman that feareth the Lord,
she shall be praised.



ST MARY'S HALL, GREEN BANK, BURLINGTON.

UNDER THE SUPERVISION OF THE BISHOP OF NEW JERSEY.

AN APPEAL TO PARENTS

FOR

FEMALE EDUCATION ON CHRISTIAN PRINCIPLES;

WITH A PROSPECTUS OF

St. Mary's Hall,

GREEN BANK, BURLINGTON, NEW JERSEY.

That our daughters may be as the polished corners of the temple.

Burlington:
J. L. POWELL, MISSIONARY PRESS.

M DCCC XXXVII.

There is no reason why women should not become ornaments of our common nature "in all virtue and godliness of living." But *in order to this, they must be well and religiously educated.* We must begin early. We must endeavour to make our daughters and other female dependents good children; and so, in due time, and by natural consequence, we may expect them to become good wives, good mothers, good servants or mistresses of families; in a word, good members of society in this world, that so they may be fitted for a spiritual society in a better.

Bishop Mant.

TO ALL WHO BEAR THE SACRED NAME

OF DAUGHTER, SISTER, WIFE OR MOTHER,

AND TO ALL WHO LOVE AND HONOUR IT,

THIS APPEAL TO PARENTS ALSO ADDRESSES ITSELF;

AND

TO THEIR PRAYERS AND PATRONAGE

THE INSTITUTION NOW PROPOSED IS ENTRUSTED AND COMMENDED.

Religion, in order that it may become lasting and effectual, is ordained, by the divine appointment, to be hereditary and transmissive.—The religious institution of one generation is intended to become *the seed-plot of religion*, in future generations, and in all ages to come.—Bishop Jebb.

AN APPEAL TO PARENTS.

It is impossible not to perceive that Christianity has not produced, and is not producing, in the world, the effects which might reasonably be expected from it. "Of that vast company of people that are called Christians, in this kingdom," says a distinguished Bishop* of the Church of England, "how few are there that live as becometh the Gospel of Christ—that finish the work that God hath given them to do, even glorify Him in the world! How many that refuse or neglect to worship and serve Him upon His own day! How few that do it upon any other day, when they have any thing else to do! How many that never received the Sacrament of the Lord's Supper in their whole lives! How many are the proud, the passionate, the covetous, the intemperate, the incontinent, the unjust, the profane and impious, in comparison of the humble, and meek, and liberal, and sober, and modest, and righteous, and holy among us! The disproportion is so vastly great that none but God himself can make the comparison; so little of Christianity is now to be found amongst Christians themselves: to our shame be it spoken!" Compare with this humiliating statement of the truth, as our own ears hear it, and our own eyes see it, the fair picture, from the same faithful hand, of what the religion of the Gospel might do, and ought to do, for man. "If the principles of the Christian religion were well rooted in the hearts of all mankind, what excellent fruits would they produce! The earth would put on another face, bearing some resemblance to heaven itself. Idolatry with all sorts of wickedness and vice, would be every where discountenanced and suppressed; for all would worship the one living and true God, and Him only. There would be

* Bishop Beveridge, *Private Thoughts.*

no wars, nor rumours of wars; kingdom would not rise against kingdom, nor nation against nation, but all princes would be at peace with their neighbours, and their subjects at unity among themselves, striving about nothing but which should serve God best, and do most good in the world. Then piety, and justice, and charity would revive and flourish again all the world over, and particularly in the Church and kingdom to which we belong. Then the prayers would be read twice a day in every parish, as the law requires,* and all people would heartily join together in offering them up to the Almighty Creator of the world. Then all that are of riper years, would, at least, every Lord's day,† celebrate the memory of the death of Christ, by which their sins are expiated, and the Most High God reconciled to them, and become their God and Father; and as all sorts of people would thus continually worship God in His own house, so wheresoever they are, they would do all they could to serve and honour Him: 'whether they eat or drink, or whatsoever they do, they would do all to His glory.' In short, all would then, 'deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world,' *and so walk hand in hand together, in 'the narrow way that leads to everlasting life.'* This would be the happy state of all mankind, if they were but well grounded in that religion which the eternal Son of God hath planted upon earth."

And now, it becomes a serious and most urgent question, why are these things so? Why is it that the infidel, who can find no flaw or failure in the perfect system of eternal truth, is enabled to set up his strong hold of offensive warfare in the utter failure of its due results? Why is it that the heathen, to whom Christ is preached, crucified for their transgression, are emboldened to turn back the

* So in the Church of England, and distinctly contemplated, as to the practice, in our branch of the Catholic Church, for which there is provided "the order for *daily* morning prayer," and "the order for *daily* evening prayer." God grant that it may one day be so!

† So it was in the primitive Church, and so it would be with us, if we heartily appreciated the privilege of being "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

bleeding argument of the Saviour's dying love, with the keen and merited reproof, "Go first, and be at peace among yourselves!" It is not from any famine of the word that this is so. For the sacred Scriptures are sown broad-cast through the land. It is not accounted for by the want of public religious instruction. For the house of God throws open every where its peaceful portals, and sacred knowledge, like the waters from a mountain spring, flows freely through our streets. These, unquestionably, are great, inestimable blessings. Were it not for these, the light, which now shines "in a dark place," would leave us in unmitigated gloom. But these are not enough. The seed of God's word may indeed be sown; but to what purpose, if it fall "by the way side," or "upon a rock," or "among thorns?" The fountains of salvation may be freely opened; but to whose advantage, if men thirst not, neither turn aside to drink? There needs a previous preparation. The soil of the young heart must first be fitted to receive "the good seed," and "keep it, and bring forth fruit unto perfection." The new-born babe must, from the birth, be nurtured with "the sincere milk of the word," that he may learn to love it, and his "appetite may grow by what it feeds on." In a word, to have Christian men, we must bring our children up "in the nurture and admonition of the Lord." It is of the child who is trained up "in the way he should go," that we have God's assurance, "when he is old, he will not depart from it." "I do verily believe"—we make our own the earnest words of honest Richard Baxter, "that if parents did their duty as they ought, the word publicly preached would not be the ordinary means of regeneration in the Church, but only without the Church, among infidels." "It is my firm belief," says Bishop Jebb,* "that, if full justice were done by Christian parents to their children, and if surrounding circumstances could be so ordered as to aid, instead of counteracting, the procedure, the *spiritual* relation between pious

* Sermon on Transmissive Religion, *Practical Theology*, I. 231.

parents and a pious offspring, would then be as regular, as certain, and as necessary, as the *natural* relation. This, it would seem, both from Scripture and from the reason of the case, is the object of Providence, however it is marred and frustrated by the weakness and perversity of man."

It is to *the want of early religious training*, then, that we distinctly refer the comparative failure of the Christian religion, to accomplish in us the purpose for which, it is, not only given, but perfectly adapted. It is to *parents*, that our appeal is made for the education of their children upon Christian principles. "If children were piously, faithfully, and reverentially ranged under the banner of Christ, at the baptismal font; if, from the first dawnings of sensation, their appetites and passions, and affections were placed under a strict control; if, when reason shall have begun to act, religious instruction were imparted to them in a cheerful, interesting and judicious manner; if the entire of their education were suitably accommodated to their several spheres of life; and if, to crown the whole, they were brought to see and feel the influence of Christianity, from its daily and hourly influence on those, whom, of all human beings they are most bound to love and to revere; if the child be thus trained up 'in the way he should go, when he is old, he will not depart from it.'"* "This culture, this training"—we still borrow from him† who, living, was loved, and, dying, was lamented, by all who knew him, as "the good Bishop of Limerick"—this training of the youthful heir of immortality "ought to commence at a far earlier period, than people are commonly aware of. In husbandry, our care begins long before the process of vegetation is at all apparent. We water the ground, before the first shoot appears, and from the moment it does appear, our carefulness knows not intermission. *And so it ought to be in 'God's husbandry.'* The infant mind puts

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* Bishop Jebb, Sermon on Religious Training, *Practical Theology*, II, 116.
† Bishop Jebb, *Practical Theology*, II, 107.

forth its shoots, with the first dawnings of sensation; and at this period it is that the most lasting and invaluable impressions may be made. The animal and sensitive parts of our nature are then in full vigour; and, as these are then treated, the future happiness, or future misery of the human being, will, to an incalculable extent, be determined. For it may be safely affirmed, on the authority, and from the experience of those who are best qualified to speak on such subjects, that, even before reason is perceptibly unfolded, the appetites, the passions, the affections, take their bias, towards evil, or towards good. But in this stage of mental culture, as in every stage that follows, much prudence, much firmness, much affection,—many thoughts, many prayers, many sorrows, are indispensable on the part of Christian parents, and especially of Christian mothers, which, in after years, will be richly compensated by the object of their affections, through an innocent childhood, an obedient youthfulness, a virtuous manhood, and a good old age."

It is upon these and kindred considerations—expressed, for the most part, since we have no words so fitting of our own, in the language of departed piety and wisdom—that we found the present APPEAL. An appeal for FEMALE EDUCATION ON CHRISTIAN PRINCIPLES, ought not, indeed, to be necessary. An argument cannot be needed. The bare suggestion of the subject must bring conviction with it; or, if there were needed further demonstration, the practical concessions of the age should certainly supply it. An age which has adorned itself, and blessed the world, with the *Sunday School enterprise*,* and the *Infant School system* *—an age which has established and multiplied its *Schools for Teachers*, has but

* We have nothing to do, in this place, with the abuses of these excellent institutions. Our reference is merely to *the principles* involved in them—the conviction, felt and owned, that education cannot be begun too early; and that, for an immortal nature, there can be no proper education, which is not founded in, imbued with, and sanctified by, religion. We rejoice to record these as "*practical concessions of the age.*" Shall they not be carried out to their full and glorious completion?

another step to take, that it may reach the first fountains of our nature, and open its SCHOOLS FOR MOTHERS. The mother is the earliest teacher, and the best.* Long before the Sunday School, or even the Infant School is reached, she has given her imprint to the character—an imprint, which deepens with our years, and, more than all human influences, makes our present life what it is, and gives direction to the life which is to come. Regarding the sex in this, its highest and holiest relation; regarding the delicacy, the difficulty, and the responsibility which it involves; regarding the great end and aim of life, the divine image formed in the soul, qualifying it for the divine acceptance, through faith which is in Christ Jesus; regarding the sole means by which this end may be successfully pursued, religious instruction, religious example, religious influence—is it unreasonable to speak of *an Institution, for female education, on Christian principles*, as A SCHOOL FOR MOTHERS? Is it extravagant to believe, that an enterprise, which, by such means, aims at such an end, cannot in vain appeal to Christians, to patriots, to philanthropists, to men—can, least of all appeal in vain to the parental heart?

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* "The religion," says Bishop Jebb, in language inimitable for beauty, as it is instinct with truth, "the religion which is taken up after the character is formed, is commonly attained with pain and difficulty; it has more in it of the task-master, than of the companion and the friend. Hence it is, that the Christianity, the sincere Christianity of many worthy and valuable persons, is too often, gloomy and repulsive. But when the infant spirit is gently and insensibly drawn to delight itself in God; when the endearments of parental kindness are associated with daily lessons of religious truth; when the child has been habituated to look to its parents, in the place of God, and drawn to look through its parents up to God; when it has learned to extend the notion of natural parents, friends, protectors and benefactors, and to apply this extended notion, in a higher sense to the great and good God,—then, provision is made for uniting the sense of happiness with all religious exercises. And, in after life, to go to the place of public worship, to join in family prayer, to engage in the secret devotions of the closet, all these things, instead of being irksome, will be delightful; it will be going to a Father's house; taking sweet counsel with those whom we love; and feeding on thoughts which spontaneously transport us, from a world of vanity and vexation to the calm delightfulness of heavenly enjoyment."—Sermon on Transmissive Religion, *Practical Theology*, I. 224, 5.

Short as the time is, since the project first was entertained, there remains no doubt of its reception with those whose approbation antedates the verdict of the public. So far as its purposes and plan are known, the enterprise has the cordial sanction and warm interest of some of the highest minds and largest hearts in the land. "I consider female Seminaries," says the Right Rev. Dr. Brownell, Bishop of Connecticut, "under the auspices of the Church, hardly less important than chartered Colleges, and I am glad to learn that such an Institution is to be established, under your patronage, at Burlington." "It gives me great pleasure," says the Secretary of the "American Association for the supply of Teachers," of which the Hon. Horace Binney is President, "that a person holding the station which you occupy is willing to give a part of his attention to the interests of education. If our Bishops would so far imitate those of Rome, as to have Seminaries under their care, how much greater would be their influence! And, such is the confidence felt in our Bishops, that any schools under their supervision will be filled to overflowing." "What you said as to our dependence on the rising generation,"* says the Bishop of North of Carolina, the Right Rev. Dr. Ives, "must not be lost sight of. *We must appeal to parents.* We must give them no rest till they are made sensible of their responsibility† in the matter—till they see how intimately the solemn vows

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* He refers to the following remarks, in "The Missionary," on the distressing want of Clergymen. "It is in vain to hope for effectual relief from the generation of which we are a part. *We* must sow the seed. *We* must prepare the ground. Our children are the Church's hope. Schools for Christian education are the nurseries which will prepare them for the Lord." And again, "to have children brought up 'in the nurture and admonition of the Lord,' we must first have CHRISTIAN MOTHERS. To have Christian Mothers, we must educate the daughters, in the truths, and under the auspices, of the Gospel of Christ."

† Excellent, as an exhibition of this immense responsibility, so little felt and acted on, even by Christian parents, is the following passage, from the third volume of Mr. Newman's admirable Parochial Sermons. "I fear indeed that most men, though they profess and have a regard to religion, yet have very low and contracted notions of the dignity of their station as *Christians*. To be a

taken at the baptism of their infants are concerned in the future supply of labourers for the Church. We must teach them, 'line upon line and precept upon precept,' till they understand that every system of education is either directly or indirectly at war with the Saviour, that is not based upon his blessed Gospel. And we must ourselves give countenance to no other system, but assiduously and faithfully, through evil report and through good report, persevere in our endea-

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Christian is one of the most wondrous and awful gifts in the world. It is, (in one sense) to be higher than Angel or Archangel. If we have any portion of an enlightened faith, we shall understand that our state, as members of Christ's Church, is full of mystery. What so mysterious as to be born, (as we are) under God's wrath? What so mysterious as to be redeemed by the death of the Son of God made flesh? What so mysterious as to receive the virtue of that death, one by one, through Sacraments? What so mysterious as to be able to teach and train each other in good and evil? When a man at all enters into such thoughts, how is his view changed about the birth of children! In what a different light do his duties, as a parent, break upon him! The notion entertained by most men seems to be, that it is a pleasant thing to have a home;—that is what would be called an innocent and praiseworthy reason for marrying; that a wife and family are comforts. And the highest view a number of persons take is, that it is decent and respectable to be a married man; that it gives a man a station in society, and settles him. All this is true. Doubtless, wife and children *are* blessings from God; and it *is* praiseworthy and right to be domestic, and to live in orderly and honourable habits. But a man who limits his views to these thoughts, who does not look at marriage and at the birth of children, as something of a much higher and more heavenly nature than any thing we see, who does not discern in holy matrimony a divine ordinance of their new birth, such a one, I can only say, has very worldly views It is well to go on labouring, year after year, for the bread that perisheth; and, if we are well off in the world, to take interest and pleasure in our families rather than to seek amusements out of doors: it is very well, but it is not religion; and let us endeavour to make our feelings towards them more and more religious. Let us beware of aiming at nothing higher than their being educated well for this world, their forming respectable connexions, succeeding in their callings, and settling well. Let us never think we have absolved ourselves from the responsibility of being their parents, till we have brought them to Christ. Let us bear in mind ever to pray for their eternal salvation; let us 'watch for their souls as those who must give account.' Let us remember that salvation does not come as a matter of course; that baptism, though administered to them once, and long since, is never past, always lives in them as a blessing or as a burden; and that though we may cherish a joyful confidence that 'he who hath begun a good work in them will perform it,' yet let us recollect also that then only have we a right to cherish it, when we are doing our part towards fulfilling it."—*Sermon on Infant Baptism*, p. 325—7.

vours, till every child in our flocks shall be brought up 'in the nurture and admonition of the Lord.'" And again, in a more recent letter, "Your plan of a female school meets my views exactly, and has my earnest prayers for its success. Go on, my brother! God will bless such efforts, if made in reliance on his good Spirit." "I most heartily approve," says the Rev. Reuben Sherwood, "of your arduous and responsible, but most excellent undertaking; and wish you all success in the great and interesting work of *educating a race of Christian Mothers.*"*

But it is time that we approach our statement of the PLAN, immediate objects, and important advantages of the proposed Institution. Reflecting much and often on the subject, it has seemed always of the first propriety,—may we not say necessity?—that *the education of females should be*, as nearly as possible, *domestic*. If it were possible to avoid it, no daughter should be educated out of the shadow of the parental roof. Whatever may be said of the other sex, home is the congenial atmosphere of woman; and, better than all teachers, for female children, is the gentle, prudent, pious mother. But it may not always be so. For various reasons, many girls will always be sent abroad to receive their education. The next best thing to their own native fireside, is to prepare a home for them—to supply to them, as nearly as may be, the dear, domestic influences —to institute anew, so far as nature will permit, the parental relation—to give them, in a word, another father and another mother. To this end, the first consideration has been *the formation of the domestic establishment* of the Institution. And, if there needed

*"We give below," says the Newark Daily Advertiser, "with much pleasure, the prospectus of a new Seminary for the Education of Young Ladies, to be established under the patronage and immediate supervision of the Bishop of the diocese of New Jersey, at Green Bank, Burlington. It is an enterprise, altogether worthy of the best talents of the Church; and which deserves, and will doubtless receive, the attention of all 'who desire to subserve by the powerful agency of female education, the best hopes of the country, and the dearest interests of man."

ever, in a Christian cause, an omen of success, God has granted it to the present Institution, in enabling us to secure, as Chaplain and Head of the Family, and as Matron—in a word, as the adopted parents of the daughters of St. Mary's Hall—the Rev. Dr. EATON, and Mrs. EATON, his wife. For many years, the loved and honoured Rector of Christ Church, Boston, and, since his resignation of it, (by reason of an affection of the throat,) the Missionary of the Episcopal City Mission Society, reference is expressly made to the whole of that intelligent community, for the entire trust-worthiness of himself and her, who is, literally, "an help-meet for him," and for their singular adaptation to the important charge for which, in the course of divine Providence, they have been selected.

Of the HOUSEHOLD which is thus constituted, teachers and scholars will alike be members. They will dwell under the same roof. They will gather round the same table. They will kneel at the same altar. The age, the sacred office, the venerable aspect, the exalted character of the reverend head of the family, will not only entile him to the respect due to a father, but will win for him also the confidence and the affection; while, in the gentler nature of the excellent Christian lady, who will discharge the offices of Matron, there are eminently combined the gifts, and graces and charities, which make up and endear the mother. All will thus be daughters. All will be sisters. So far as may be, all will be, not only, but feel that they are, at home. The domestic nurture will be restored to them. They will revive the domestic interests. They will enjoy the domestic influences. And the great end desired for each of them will be, her fitness to adorn and bless, as daughter, sister, wife or mother, that one sweet, sheltered spot, the native nestling place of woman, and her own peculiar empire, her home.

For such a purpose, celestial influences must be combined with what is best of earth, and our newly constituted family must form A CHRISTIAN HOUSEHOLD. Last of all places to be left without

"the care of souls," is a seat of female education. Fullest of promise, in its present influence, and in future, permanent results, will be the exercise, in such a fold, of the pastoral relation. The father of the family will, therefore, also be the shepherd of the lambs. The priestly and the patriarchal office will be again combined. Every morning will be consecrated, and every evening blessed, with prayer. The word of God will be daily read, and its sacred truths enforced, in the hearing of all. The careful study of the sacred text will be furthered by encouragement and assistance, in every proper form. The habit of private devotion will be promoted and cherished, to the utmost. And pastoral care, knit with parental love, will wait, and pray, and watch, to "warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all."

Upon our Christian household, for its growth in grace, and in the knowledge and love of God, it is our purpose to bring to bear, to the fullest extent, the institutions, the ordinances, and the influences of THE CHURCH. It will enjoy the benefit of constant and immediate *Episcopal* supervision. Its worship, whether in the Chapel, or in the parish Church,* will be of kindred character; and divine service will be attended, not only on the Lord's day, but on all the festivals and fasts of the Christian year. "The doctrines, constitution, and liturgy of the Church" will be subjects of constant and diligent instruction. Preparation for the apostolic ordinance of confirmation, as indeed for the due reception of both the sacraments, will be kept constantly in view; and, in short, nothing will be left undone to imbue evey mind with the principles, and every heart with the piety, of the primitive ages of the Church; and to render St. Mary's Hall, a nursery of pure and undefiled religion. It is thought best to state distinctly this characteristic of the Institution, that there

*The pupils of St. Mary's Hall will all be parishioners of St. Mary's Church, of which the Bishop of the diocese is Rector.

may be no disappointment and no dissatisfaction. The doors will be open for all. All who desire instruction will be welcome, whatever be their religious birthright, or the profession of their parents. But all who come will be instructed in the same principles, accustomed to the same worship, and trained to the same discipline. There will thus be no division of interest, and no collision of feeling. Serious interruptions will be avoided. Unprofitable comparisons will be prevented. Important influences will be secured. There *is*, as Paul assures us, but "one Lord, one faith, one baptism;" and it will be our constant prayer and effort, "to keep the unity of the Spirit, in the bond of peace."

For the daughters of this Christian household, securing *first*, so far as lies in us, that they shall be brought up "in the nurture and admonition of the Lord," THE BEST TEACHERS IN every department of SCIENCE, LITERATURE, and THE FINE ARTS, proper to such an institution, shall be procured, and every possible facility shall be afforded, that its pupils, duly improving their opportunities, may become well-instructed and accomplished Christian ladies. As soon as may be, after the organization is complete, a plan of study, suited to this end, to occupy at least three years, after the necessary elements are acquired, will be marked out and adopted, as the regular course of the Institution; and though scholars will be received for shorter periods, not less than a year, and entered according to their proficiency, the preference will always be given to such as will comply with its full requirements. In directing the education of young ladies, it is a nice matter to distribute in their just proportion, the *useful* and the *ornamental*. It will be our aim to make the useful, ornamental, and the ornamental, useful. The hardest woods receive the highest polish. The elegant accomplishment of the sex are never seen to such advantage, as when they crown and grace a well cultivated, a well stored, and a well balanced mind. It is not the time to state, in full detail, the system of instruction. However easy such a sketch

might be, and however attractive, it will be far safer and more useful in the retrospect, than it could be in prospective. Suffice it to say, for the general subject, that *development, rather than mere acquirement*, is regarded as the end—that to be *thorough and accurate*, will always be required in every undertaking—and that, in all departments, the chief reference will always be to *the practical purposes of life*. The administration of the business of instruction, will be committed to A PRINCIPAL TEACHER, a well-educated, experienced and accomplished Christian lady, with assistant teachers in the several branches. All the teachers and officers, will be constantly responsible to the Bishop of the diocese as Patron, and Principal of of the establishment.

As important details, the following may be mentioned here. All expenditures for the use of the pupils, must be made under the direction of the Head of the family; with whom all moneys must be lodged. A proper economy will be strictly enjoined on all. Constant attention will be paid to the health, and physical vigour of the pupils; in furtherance of which a suitable course of exercise will be systematically pursued. In each of the dormitories, an assistant teacher will be constantly present with the scholars, who will all occupy single beds. Every scholar will be expected to attend to all the varieties of plain sewing, and to the various branches of domestic economy, under the direction of the Matron, or other suitable person. The cultivation of sacred music, both vocal and instrumental, will be rendered, as nearly as may be, universal. A choir for the Chapel will be selected, of those most competent; and it will be an object to qualify as many of the pupils as possible, to preside at the organ, and to take part in the psalmody of the Church. As an important means of improving the literary taste, and confirming the moral and religious principles, of the scholars, a library of suitable books, in the various departments, will be formed; to which, additions will, from time to time, be made, under the direction of the

Bishop; and, no other books, besides the school books, and books of devotion, will be allowed within the walls of the Institution.

As a proper recognition of the Christian duty of benevolence, and as a grateful acknowledgment to Him who put it into the hearts of men to project and to establish this Institution, for the Christian education of females, provision is made, and will be continued, for *the entirely gratuitous support and instruction of one scholar in every ten*, making application as *the daughter of a clergyman* of the Church, deceased; or, if living, in necessitous circumstances. Such application to be made known only to the Head of the family, and to the Bishop; on whose approval it shall be granted.

Of the situation, edifices, and grounds, selected for the Institution, which is the subject of this Circular, it would be difficult to speak in terms which would do justice to them, without the appearance of exaggeration. The position, on the Delaware, a little more than an hour's journey, by steamboat or railroad, from Philadelphia, and from five to six hours from New York, is unsurpassed for healthfulness, convenience and beauty. The buildings, nearly new, and built expressly for a female Seminary, are extensive, and perfectly commodious, with spacious grounds, a well cultivated garden, and a Green-House. The school-rooms are of the best construction, light, airy and agreeable; and the whole establishment is fitted up and furnished in the best manner, and will be supplied with fixtures and apparatus of every kind, adapted to the most extended course of female education. We cannot better conclude the present notice, than with an extract from the Gospel Messenger, published at Utica, under the editorial direction of the Rev. Dr. Rudd. "The active and persevering Bishop of New Jersey is adding to the good things which engross his attention the plan of a female Seminary, to be located in one of the pleasantest spots of our land—'the green bank of Burlington,'—and we pray that it may long continue as fresh and fair as in those days of rich enjoyment, when, in prosecution of our duty

to the Church, we were often welcomed there by friends long since removed, but not to be forgotten. Much as the subject of education is attended to, there is much yet to be accomplished before the system of female instruction is brought to the point it ought to hold. Bishop Doane's experience in the business of teaching, and the vigilance of his mind, we are sure, will give to an institution under his supervision very important advantages."

It remains only that we state the mode in which the patronage of the Church is invited, for the establishment and promotion of the plan we have sketched above. A stock has been created, to the amount of twenty-five thousand dollars, in one hundred shares, of two hundred and fifty dollars each. This is to be appropriated to the purchase of the property, to the supply of furniture and apparatus, and to such enlargements and improvements as may hereafter become necessary. The sums subscribed are to be called for in instalments, not exceeding twenty per cent, nor at intervals less than a month. The Stockholders own the property; which is held for them by three persons, in trust. The Stock is to bear interest, at six *per cent*, on the amount paid in, from May 1st, 1837. The Stockholders are not to be liable for the debts and responsibilities of the institution, nor entitled to its profits; and are bound to receive the repayment of the capital invested by them whenever tendered. Upon the repayment of the whole, or any part of the principal, the ownership of the shares paid off vests in the Right Reverend George W. Doane. The entire control and management of the Institution are committed to a Board of seven Trustees, nominated by the Bishop of the diocese of New Jersey, for the time being, and appointed by the Stockholders; the said Bishop to be, *ex officio*, President of the Board.

In commending the enterprize to public patronage, by subscriptions to the capital stock formed for its accomplishment, it is respectfully suggested,—that nothing is asked, or will be received, as

a gift, but only as a loan—that the sums advanced, and interest at six *per cent*, are abundantly secured by the property, held in trust for their payment—that the objects to be promoted by the Institution are closely connected with the best hopes of the country, and the dearest interests of man—that the success of the enterprise will doubtless encourage other undertakings for education on Christian principles—and that, so far as *one-tenth* part of the scholars is concerned, there will be a direct, and most effectual exercise of Christian benevolence, towards a most interesting class of persons, the daughters of deceased, or destitute clergymen.* At the time of the printing of this Circular, more than half the shares have been subscribed for.

And now, to the protecting love of HIM, from whom alone the increase in all good works must proceed, the present enterprise, begun in His faith, and to be conducted in His fear, is devoutly and trustfully commended; that, directing all our counsels by His wisdom, and sanctifying all our doings with His grace, He may conciliate for it the favour of the wise and good, make it effectual in training many daughters in the ways of peace and holiness, and cause its issues to redound, generation after generation, to His glory, and to the edifying of the Church, through Jesus Christ our Lord.

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* There is a feature in the plan of the Green Bank Seminary which must recommend it to the approbation of those who know the exposure and frequent destitution of the daughters of the clergy. Left, as they are in many instances, without provision for their worldly support and comfort, and often at an age of the deepest interest, it must be delightful to all who have known and loved a departed pastor, to know that these lambs of his care have found a shelter, a friend, and a spiritual guide, in such a refuge from the cold winds of this world's frowns and neglect."—REV. DR. RUDD.

St. Mary's Hall,

GREEN BANK, BURLINGTON, NEW JERSEY,

FOR FEMALE EDUCATION ON CHRISTIAN PRINCIPLES:

under the patronage and immediate superintendence of the Bishop of the Diocese.

The Rev. Asa Eaton, D.D., Chaplain and Head of the Family;
The Rev. John P. Lathrop, Principal Teacher;
Mrs. Susan Eaton, Matron;
Miss Almira Homer, Assistant Teacher;
A. Cardon de Sandran, Instructor in French, Spanish and Italian;
Adolph Frost, Instructor in Latin and German;
Miss Elizabeth Prosser, Instructor in Drawing and Fancy work;
Edward R. Hansen, Instructor in Vocal and Instrumental Music;
Sam'l R. Gummere, Lecturer in Chemistry, Natural Philosophy and Botany.

The Institution is organized on the plan of a Christian family, under the pastoral care of the Rector of St. Mary's Church, who is the Bishop of the diocese.

Full courses of Lectures are delivered annually in the Lecture-room of the Institution, to the pupils alone, in Botany, Natural Philosophy, and Chemistry, with a complete apparatus.

The year is divided into two terms of twenty two weeks each; and two vacations of four weeks each. The Summer term commences on the first Wednesday in May, and the Winter term on the first Wednesday in November.

The regular expenses of each term, including boarding and lodging, with fuel and lights, and instruction in all the English branches, the ancient languages, psalmody, plain sewing, and the domestic economy, will be one hundred dollars, payable always in advance. There will be a charge of six dollars for

each term for the use of bed, bedstead, bedding and towels. Washing will be charged at fifty cents a dozen. Pupils who remain will be charged $12,50 for each of the two vacations.

Instruction, for the quarter of 11 weeks, in	French,	$7 50
	German, Italian or Spanish,	10
	Drawing and Painting,	8
	Fancy work,	6
	Piano, with use of instrument,	15
	Guitar,	15
	Harp,	25
	Organ,	20

All money for the use of the pupils must be entrusted to the Head of the Family, under whose directions expenditures and purchases are to be made.

Communications addressed to the Rev. Asa Eaton, D.D., Chaplain and Head of the Family of St. Mary's Hall, Burlington, New Jersey.

NOTICES OF ST. MARY'S HALL.

FROM BISHOP DOANE'S CONVENTIONAL ADDRESS.

You will rejoice with me in the public favour which has thus far attended the new enterprize in behalf of education in our Church, on Christian principles, St. Mary's Hall. In some of my late addresses, I have urged the importance of the subject, in more especial reference to the education of boys. A providential circumstance threw in my way an opportunity to promote that most important interest in relation to the sex to which we owe our mothers. I acknowledge the reproof which it conveyed; and have sought to be instructed by it, and to carry it out in practice. We should have begun there. It is upon the character of the mother that the character of the race depends. If our daughters be as "polished corners," it will not be difficult to secure, with God to bless us in our building, that "the whole temple be fitly framed together." The subject has been so fully brought to your notice in other forms, that I dwell on it now no farther, than to say, that the Institution is completely organized, and ready for the reception of pupils; that the persons charged with their care, enjoy, as they deserve, my highest confidence; and that the plan thus far succeeds to my perfect satisfaction. It is commended to your pious prayers.

BY THE CONVENTION OF THE DIOCESE OF NEW JERSEY.

Resolved, That this Committee, deeply impressed with the importance of securing to the rising generation, an education founded upon the principles of the Gospel, view, with great interest, the success of the enterprize connected with the Institution of St. Mary's Hall, at Burlington.

Resolved, That the plan of instruction there proposed to be pursued, recommends itself to the entire approbation of this Committee, as eminently calculated to secure the happy results of a religious education, and to promote the best interests of the Church.

Resolved, That while the establishment of this valuable Institution is a subject of congratulation to the whole Christian community, its location within our own diocese awakens the liveliest interest in its success, and claims for it the kindest consideration of this Convention.

BY THE REV. DR. TAYLOR, OF NEW YORK.

I have just had the pleasure of receiving your note in relation to St. Mary's Hall. The pamphlet, I had read with unmixed gratification. So far as my hearty approval of the principles you have advanced, my deep conviction of their importance to the great cause of Christian truth, and my humble prayers that you may be sustained and blessed in your noble efforts, may entitle me to a place among the patrons of your institution, I shall rejoice to be so ranked. You must look for support in such an undertaking as this to the great Christian capitalists of our country, and to the men who are engaged in the lucrative callings of life. To them you have a right to look: and to them no man has ever yet looked in vain, who, in reliance on the divine guidance and blessing, has sought to enrich and embellish our land with wholesome institutions.

BY THE REV DR. JOHNS, OF BALTIMORE.

I thank you for the pamphlet, and rejoice that you have in hand an undertaking so much needed, and *so full*—I will not say of promise, but, conducted on the principles which you propose,—*of certain good.* It cannot fail to gather round it the prayers, and to secure the patronage of the pious. It must succeed: and, I trust, will prove a model for similar establishments elsewhere; until one at least shall adorn and bless each of the dioceses of our Church.

FROM THE PENNSYLVANIA INQUIRER.

Since we have occupied our editorial chair, many plans for the education of young ladies on Christian principles, and with every attention to the sound cultivation and accomplishments of the mind, have been laid before us; but none of these have approached so near perfection, as the proposed establishment of St. Mary's Hall, Burlington. Of its success we do not entertain the smallest doubt, and we trust the excellent example afforded by its originators will be followed in other parts of the Union—"that our daughters may be as the polished corners of the temple." We believe, with Bishop Mant, that "there is no reason why women should not become ornaments of our common nature in all virtue and godliness of living. But in order to this, they must be well and religiously educated. We must begin early. We must endeavour to make our daughters and other female dependants good children; and so, in due time, and by natural consequence, we may expect them to become good wives, good mothers, good servants or mistresses of families; in a word, good members of society in this world, that so they may be fitted for a spiritual society in a better."

How much do the beauty and purity of Christian faith and practice depend upon early religious training, and what benign and moral influences do a religious education exert in after life! How important is the example of a Christian parent; and how frequently do we find the high moral qualities and pious virtues of a mother, handed down through her own children to succeeding generations! She gives the earliest impress to the infant character, and that imprint is generally indelible through all the changing scenes of after life. But why need we urge an appeal in favour of female education on Christian principles? An argument cannot be needed. Its advantages, both here and hereafter, must be obvious to all.

We now proceed to the plan which has been submitted, and must observe that it appears to us to have been the result of much sound and mature deliberation. A leading trait in the tuition and discipline of St. Mary's Hall, will be that of a domestic education, as far as is consistent and possible, in connexion with necessary, useful and moral studies and elegant accomplishments. In no instance will the finer and more gentle virtues and affections of the heart be neglected. In these particulars, the young ladies will enjoy great advantages, as the Chaplain and head of the family will be the Rev. Dr. Eaton; than whom no minister of the Episcopal Church is more esteemed, both in his public and private character. Mrs. Eaton, the wife of this respected clergyman, will be the Matron. And when we say that these exemplary individuals are to be the adopted parents of St. Mary's Hall, we are sure that not another word need be

added in favour of the domestic character of the institution. The young ladies, who will all dwell under the same roof, gather round the same table, and kneel at the same altar, will in every case be considered as daughters to the Rev. Mr. E. and his wife; while in regard, affection and friendship, they will be sisters to each other. Again we revert to religious instruction. Last of all places to be left without the care of souls, is a seat of female education. The father of this family will be the shepherd of the lambs. "The priestly and the patriarchal office will be combined;" and every morning will be consecrated, and every evening blessed with prayer. The word of God will be daily read, and its truths enforced, in the hearing of all. The careful study of the sacred text will be furthered by encouragement and assistance in every proper form. The habit of private devotion will be promoted and cherished; while pastoral care, knit with parental love, will wait, pray and watch, to "warn them that are unruly, comfort the feeble-minded, support the weak, and be patient toward all." And here it may be as well for us to remark, that the worship and religious discipline of St. Mary's Hall, will be of the Episcopal persuasion, *though the doors will be open to every one.* All who desire instruction will be welcome, whatever be their religious birthright, or the profession of their parents. This is tolerant and liberal.

While the daughters of this Christian household are to be brought up in the "fear and nurture of the Lord," the best teachers will be provided for them in every branch of Science, Literature, and the Fine Arts, proper to such an Institution. It would be a work of supererogation on our part to go through the list of studies. Suffice it to remark, that St. Mary's Hall ensures the most refined education of a Christian lady.

Besides the parental oversight of the Rev. Mr. Eaton and his wife, St. Mary's Hall will be under the supervision of the Right Rev. Bishop Doane, Bishop of the diocese of New Jersey. The situation of the premises is on the Green Bank, Burlington; one of the most beautiful and salubrious spots in this part of the Union.

The expenses of education in the establishment, are extremely moderate, especially when all its great advantages are considered. But for these particulars, we refer to the published prospectus, where it will be seen that some of the proceeds of the Institution will be devoted to pious and charitable uses. In the meantime, we wish every prosperity and success to St. Mary's Hall.

FROM THE SOUTHERN CHURCHMAN, RICHMOND.

We have received a pamplet, entitled "An appeal to Parents for Female Education on Christian Principles," with a prospectus of St. Mary's Hall, Green Bank, Burlington, N. J. The appeal is a very interesting one, and is addressed to all who bear the sacred name of daughter, sister, wife, or mother, and commends the proposed institution to their prayers and patronage. The institution will be located at Burlington, on the Delaware river, and will be under the immediate supervision of the Bishop of New Jersey. We earnestly recommend it to the patronage of all parents who desire for their daughters, a substantial education, based upon the most solid of all foundations, true piety, and productive of a most happy result, domestic usefulness.

FROM THE FREEMAN'S BANNER, SALEM.

It is a favourable sign of the times, that the importance of female education is becoming, if not better understood, at least more strongly enforced; and we hail, as auspicious to the best interests of men, the growth and progress of institutions designed to promote those of women. Within a few weeks, the public attention hath been called to such an institution, in our own State, under auspices which could scarcely be more brilliant, and on principles than which none could be more stable. In the Appeal to Parents, which announces the establishment of St. Mary's Hall—and which, from its mingled dignity and grace we cannot be mistaken in attributing to Bishop Doane—we are flattered with no new born discoveries for ripening knowledge to an instantaneous perfection; for doing with magic and in a moment, that which can only be done with labour and with time. In this Appeal, are to be found no Utopian schemes of female education. Its sentiments are candid, manly, Christian. There is indeed held forth the expectation—guaranteed on more than ordinary security—of those accomplishments which embellish, and of those attainments which give value to society; but in every page, and in every line, we are admonished, that even these are to be considered as nothing worth, except as adjuncts to those graces which are not of time—to that building of the soul, which shall abide, eternal, in the heavens. In the development of this scheme of education, religion is declared to be all in all; and in all, dependant, under God, for its progress and success, upon its irradiation from the female heart—upon the proper nurture of those who have so large an influence over the destinies of men, because they have it so completely over their childhood. A nobler project, and a fairer prospect, for the best interests of the daughters of the present and future generations—it is not too much to say—hath never risen in our land. The call of Dr. Eaton—of whom fame hath so often and so truly spoken such honourable things—more immediately to take charge of this college for female education, is itself an omen of success; and we are justified to look for that which is great and good, in an institution, which has been founded, is patronized, and under the control, of the present Bishop of New Jersey—of whom it would be a subject of surprise that he is able to do so much, if not more so, that he is able to do it so well.

FROM THE NATIONAL REPUBLICAN, CAMDEN.

The friends of good and useful education are referred to the article relating to Saint Mary's Hall, in Burlington city. Its importance, its novelty, and its merits, strongly commend it not only to the approbation, but the patronage of those who wish to lay a solid foundation for the future respectability, virtue and happiness of society.

FROM THE COLONIAL CHURCHMAN, NOVA SCOTIA.

ST. MARY'S HALL.—This is the name of an institution for the education of young ladies, lately opened at Burlington, under the auspices of Bishop Doane, which promises to be eminently useful to the individuals who may be admitted within its walls, as well as of great importance to the interests of the Church and of religion at large, which must so much depend on the character given to

the future mothers and daughters in Israel. We most cordially wish success to this new plan for the good of his people, devised by this accomplished and zealous prelate in the sister Church; and if daughters *must* leave the parental roof for education, we know of no other under which they can be more confidently placed, than that of St. Mary's Hall.

FROM THE GOSPEL MESSENGER, UTICA.

The active and persevering Bishop of New Jersey is adding to the good things which engross his attention, the plan of a female seminary, to be located in one of the pleasantest spots of our land—'the green bank of Burlington,'—and we pray that it may long continue as fresh and fair as in those days of rich enjoyment, when, in prosecution of our duty to the Church, we were often welcomed there by friends long since removed, but not to be forgotten. Much as the subject of education is attended to, there is much yet to be accomplished before the system of female instruction is brought to the point it ought to hold. Bishop Doane's experience in the business of teaching, and the vigilance of his mind, we are sure will give to an institution under his supervision very important advantages. Though the diocese of New Jersey is small, it may in this way furnish a noble share of useful culture in knowledge and spiritual understanding. After all the discouragements with which those who labour in the field of education meet, and all that comes to embitter their days—the smallness of their reward, and the amount of their vexations and exposures—we know no reflection more rich and sweet to a generous soul than that which tells of having regulated the wayward temper, elevated the grovelling mind, and guided the erring heart to industry, to amiableness, to virtue, knowledge, holiness and God.

FROM THE SAME PAPER.

We had intended a further notice of this Seminary, when we received the quarto prospectus a few weeks since—but the pamphlet having been in the hands of several friends, we have not been able to use it. We now refer our readers to the advertisement in another column. Among the interesting particulars connected with the Green Bank School, is that of the place assigned in it to an old and highly valued friend and brother. It is truly soothing to the minister of the Church, in his own declining years, to see one like Dr. Eaton provided with a situation admirably suited to his character, where the evening of his days may be usefully filled and comfortably sustained. We have seen no plan of a female seminary so entirely to our mind as this. May God give it his blessing!

FROM THE BURLINGTON GAZETTE.

If we should seem to have been guilty of neglect in not noticing before the zealous and praiseworthy efforts of Bishop Doane to establish an Institution for female education on Christian principles in our city, it must not be placed to the account of indifference to this important subject, or to an inadequate appreciation of the great advantages that may result from it. To neither of these charges will we plead guilty. To education, in its broadest sense, we are fa-

vourable; to education, in a moral and religious sense, we are more than favorable; but to *female education on Christian principles*, we are most especially favorable. It is vastly important so far as it regards merely our national safety and prosperity; for the mothers of the country are the first and most influential tutors of those to whom the nation must look to uphold its interests, to maintain its honour, and to support its institutions. Let the mothers be universally virtuous and intelligent, and we had almost said that the country would be safe, when their offspring grow up, let the fathers be what they may. We do not mean that the mothers would or ought to teach their children politics—but sound moral principles will almost invariably lead to good politics, and vice versa; and as the lessons of maternal love are easiest learnt and longest retained, even so is the mother's influence most important and most effective, to fix in the youthful mind correct views of truth and duty. We can call to mind instances, which have fallen under our own observation, in which children have risen, through the influence of the mother's character and teaching—even against the evil example of the father—from obscurity and poverty, to wealth and influence, urged on by her wise guidance, and animated by her approving smile. And why is it not always so? Even because mothers are not always—alas that we are almost compelled to say not *often*—so prepared both by knowledge and Christian principle, as to be able to develope, to the utmost, their wonderful power to benefit and bless mankind.

But *female education*, in a religious point of view, assumes a tenfold more important aspect. In the bustling and distracting scene of the world, in which most men are engaged, how few fathers are there who find time—even if they have the ability and disposition—to sit down in the domestic circle, and with the care of a faithful husbandman, watching in the spring-time of youthful hope, for the most fitting seed time of the youthful heart, to deposite there those seeds of eternal truth, which are to spring up,—even in this world germs of blessing and usefulness—and in another, plants of immortal glory. How few! But the mother—in the stillness of her own quiet home—with the images of her love constantly before her eyes—entwining their strong and mysterious ties continually about her heart—if she be educated to a proper sense of her responsibility, and to a correct appreciation of her own strength—what will she not do—what *can* she not do—in the strength of God, and in her own deep devotedness to her offspring? The things that are impossible with men—we speak it not irreverently, but with a most solemn sense of what we say—are, through God's grace, possible with her; and those who, with man's influence only in their favour, might be lost to themselves, to their country, to their God, are, by the wonderful power of a mother's faith, and the mighty efforts of a mother's love, rescued and preserved to all.

It was from considerations like these, we may presume, that Bishop Doane—ever active in devising plans to promote the welfare of his "country and his kind,"—was led to establish the Institution of St. Mary's Hall; and having some acquaintance with the arrangements, both in regard to the Chaplain and Head of the Family, and to the Teachers, which have been made for opening it on the first of May next, we must be permitted to say that they have not only

been judicious, but eminently successful. We anticipate for the Institution a character, in a religious and literary point of view, certainly not second to any in the country.

That which might have been urged a few years ago, as an objection to the Institution,—viz. its distinctive character, being decidedly Episcopal—we presume will now be considered by sensible men rather a recommendation. If distinctive principles are entertained—and we should be sorry to see the day when they are not—consistency and evident propriety require that they should be carried out. None, however, are excluded from the School, of whatever name—compliance with its regulations only being required.

We may remark, in conclusion, that a more pleasant location than Burlington, and in Burlington a pleasanter site than Green Bank, it would have been difficult, if not impossible to find.

FROM THE EPISCOPAL RECORDER, PHILADELPHIA.

Female Education on Christian principles.—We have received a copy of an "appeal to parents" on this subject, which has been published in a handsome quarto pamphlet, with a prospectus and engraving of St. Mary's Hall, Burlington, N. J., an institution for the education of young ladies, under the supervision of Bishop Doane. The address eloquently sets forth the importance of the subject, and delineates the plans by which it is proposed to pursue in the proposed institution. The Rev. Dr. Eaton, formerly Rector of Christ Church, Boston, and afterwards Missionary of the Episcopal City Mission Society, is to reside with his lady in the establishment, as Chaplain and Head of the Family. The buildings provided, and the arrangements made, appear to be in anticipation of a school on the largest scale, as this will doubtless be, a feature which is objectionable in our view, if it could be avoided. "If it were possible to avoid it," as the appeal justly remarks, "no daughter should be educated out of the shadow of the domestic roof. Whatever may be said of the other sex, home is the congenial atmosphere of woman; and better than all teachers, for female children, is the gentle, prudent, pious mother." Where such an education is impracticable, the next best thing is the association of a small number of individuals under proper auspices, and after that the larger institution, under such superintendence as has been secured for St. Mary's Hall. Dr. Eaton and his lady are highly commended, and will, we doubt not, do all in their power to promote the improvement and happiness of the important charge which they are to receive.

FROM THE CHRISTIAN WITNESS, BOSTON.

An Appeal to Parents for female Education on Christian Principles; with a Prospectus of St. Mary's Hall, Green Bank, Burlington, N. J. Burlington: Missionary Press, 1837. An interesting appeal in behalf of a female Institution, about being commenced at Burlington, N. J., under the general supervision of the Bishop of that diocese. We are happy to learn that it is to be placed under the immediate care of the Rev. Dr. Eaton and his lady, of this city. It will doubtless be of a character greatly to elevate female education in that portion of our country.

FROM THE UNITED STATES GAZETTE, PHILADELPHIA.

We have before us, in a pamphlet form, "An Appeal to Parents for Female Education on Christian Principles," with a Prospectus of St. Mary's Hall, Green Bank, Burlington, New Jersey. Since Bishop Doane has been at the head of the diocese of New Jersey, he appears to have set himself to the work of doing good with a devotion that has rarely been exceeded. We have from time to time noticed his plans of improvement and of extending usefulness, all of them marked so decidedly with the evidences of practicability as to commend them to the adoption of the clergy and laity. We have now, we believe, to notice another scheme (we use the every day word) to do good, viz. the establishment of a female academy in Burlington, on the Banks of the Delaware. In this school, the standard of *education*—not merely of *learning*, but of education, is to be elevated—principles are to be imparted, as well as words. The great work of instruction is to be carried on by accomplished masters—men as remarkable for the profession and exercise of Christian principles, as for their attainments in their respective favourite branches of science—men also apt to teach—men capable of developing the faculties as well as teaching words. The various *ornamental* as well as useful branches, will of course find a place in the seminary. We have scarcely had time to do more than read the prospectus which is an eloquent exposition of what a female school should be, and what is the intention of Bishop Doane with reference to St. Mary's Hall. We have mentioned Bishop Doane—we ought to say, however, that the book does not bear his name, and he is only spoken of in the appeal as the patron of the institute. The Rev. Asa Eaton, formerly of Boston, is the principal. We know the character and worth of that distinguished man—distinguished for his rich attainments, and for the humble uses to which he has applied himself, when the cause of religion required his exertions.

FROM THE CHURCHMAN, NEW YORK.

We rejoice to think that the mind of the Church is awakening to the importance of educating its youth: we say *awakening*, for we believe that the subject is as yet but imperfectly apprehended, and that the laudable efforts hitherto made are but essays towards a better state of things than has yet been realized. The Institute at Flushing has done much for one sex, and St. Mary's Hall will, we trust, do as much for the other. The importance of female education is so well and eloquently enforced in the prospectus of St. Mary's Hall, the greater part of which will be found on our first page, that we have only to refer our readers to it for a better expression of our sentiments than any thing which we could indite. In all that relates to the solid and ornamental branches of education, the institution promises to rank among the first in our country. The best provision is made for securing a healthful, moral and religious influence. The character of the principal stands deservedly high; and in a pecuniary point of view, the institution is placed on a liberal basis. We trust that the projectors will be sustained in their enterprise, and that St. Mary's Hall will receive a liberal share of the patronage of the Church.

FROM THE BALTIMORE AMERICAN.

The attention of parents will doubtless be attracted to the advertisement in reference to the admirable institution for the education of young ladies at Green Bank, near Burlington, New Jersey, under the immediate superintendance of the Rt. Rev. Bishop Doane. The exalted standing of the estimable prelate, under whose direction St. Mary's Hall is to be conducted, induces a confident belief that the establishment will be all that the most affectionate and fastidious parent could desire.

FROM THE NEW YORK EVENING POST.

This institution for the education of young ladies, is to be opened on the 3d of May next. The location, favourable terms, and the high reputation of its head and assistants, will doubtless ensure the future prosperity of the establishment. The recommendations are from the best sources.

FROM THE CHARLESTON GOSPEL MESSENGER.

St. Mary's Hall.—This is a very sensible, interesting, beautiful quarto publication, adorned with a frontispiece which speaks to the heart, prepared with taste, and printed with fair type, and on the best paper, worthy in every respect, (from its subject, *Christian* female education; its purpose, to invite patronage for such an object; its arguments; its sentiments; its elegant style; and its appearance;) to have a place on, and if need be, to exclude other books from, the centre-table of the drawing-room; and more—to be reflected on often and seriously. Our Church has done too little for education. For many years, she seems to have overlooked the great subject, and directed her counsels, and efforts, and resources, to objects important indeed, but not more so than the care of the young. And yet, she had before her, the example of our mother Church in Great Britain to instruct and animate her, and the early proceedings, the constant vigilance, the persevering efforts, the princely munificence of other denominations in our own land, on this subject, to shame her into imitation. But we hope a better day is dawning upon us. Something has been done, though much remains to be done. The success of our Theological Seminary will, we trust, invite liberality in favour of seminaries for the education of our youth, in general. The decisive and repeated exhortations of our Bishops, on this point, will, we trust, lead to proper action. The colleges, Washington, Kenyon, and Geneva, the Episcopal School in North Carolina, and last, though by no means least, the admirable Christian Institute at Flushing, will, we hope, be liberally patronized, and similar institutions, adequate to the wants of our young males, will rise up and flourish in every diocese. Coevally, or subsequently, or primarily, for we think the order of time unimportant, we hope to see also, seminaries for the young *females* of our Church, and of other denominations who choose to avail themselves of the great advantages of uniting sacred with secular studies. To recommend the founding of such seminaries, and to induce parents to give them a decided preference, not only to the fashionable female schools, in which manners and accomplishments are cultivated at the expense of solid acquirements, but also to those unexceptionable as to intellectual training, but proscriptive or negligent as it respects the care of the soul, it

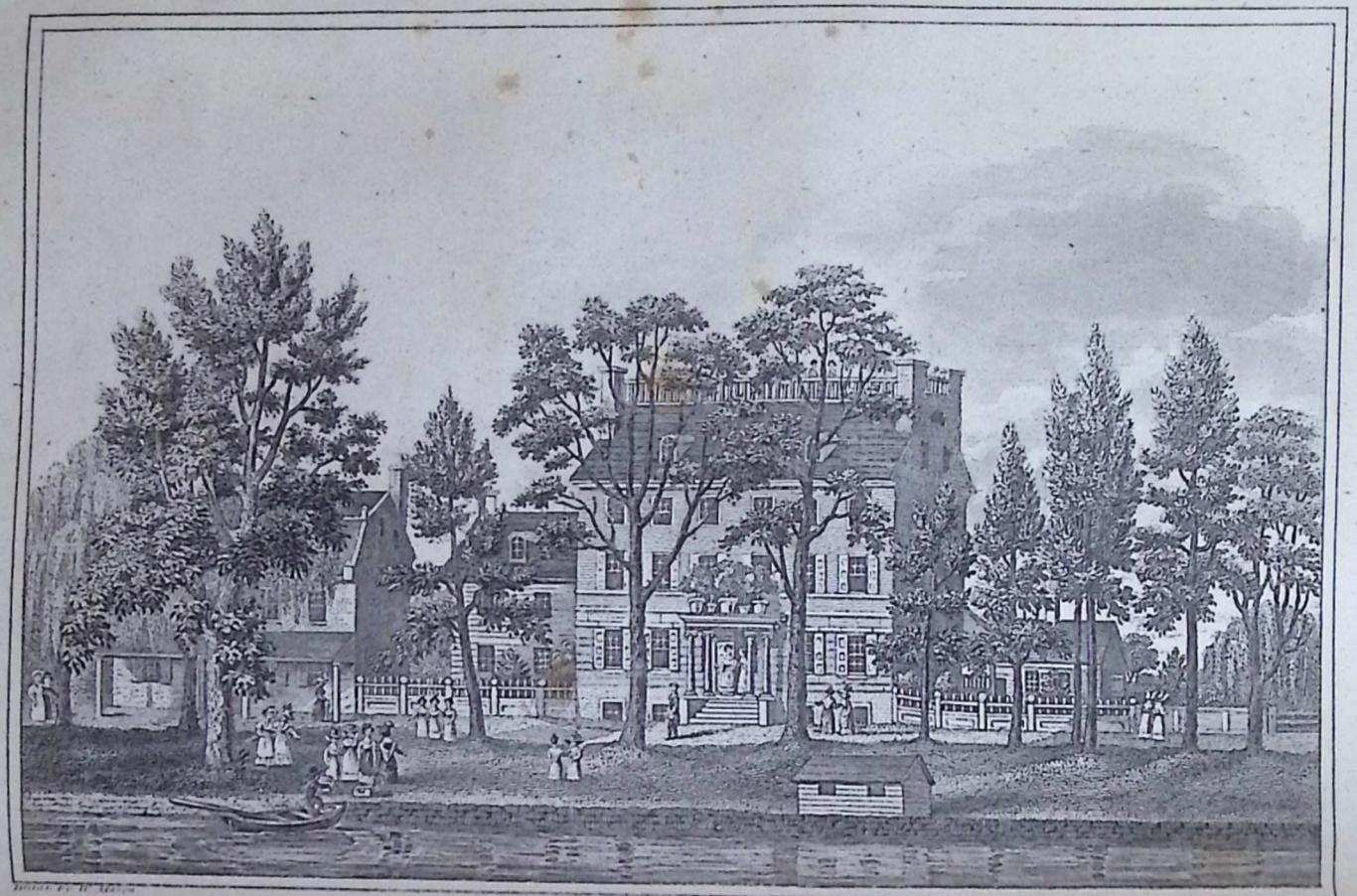
will be only necessary to read attentively the work before us. Christian teaching in our colleges, academies and schools, or the union of sacred and secular teaching, its vast importance, is *here* ably treated; as it is in reference to males more particularly, in the prospectus of the Rev. Dr. Muhlenburgh's Institute of the North Carolina Episcopal School, and in much earlier addresses to the Convention of South Carolina, by their diocesan. As it respects a Christian *female* seminary, we are glad to find our Church *in advance* of other denominations in our land, except the Romanists and the Moravians. Their sagacity and prompt action have long since been up and doing, and with effect on this subject. They who prefer, or cannot have, any other than public education for their daughters, will, we trust, look out for such as are Christian in instruction and discipline, and their regulations generally. But home is the sphere of woman, and we hesitate not to declare a decided preference for education *there* for females, if it can be had; next, for a day school rather than a boarding one; and for this latter, in the neighborhood of the parents or guardians, rather than one at a distance from them. The reasons are obvious. No one can, or ought to be, so interested in the soul's health of a child, as the parent, and next to him the sponsor. And the divine wisdom has specially committed to the parent the training of his children for virtue and heaven. But if daughters will, or from peculiar circumstances must, be sent abroad, to a boarding-school, we hesitate not to say, they will look in vain for one under so good auspices, as it respects its well digested plan, its patron, its very worthy head and chaplain, and all essential particulars, as "St. Mary's Hall, Green Bank, Burlington." Long may it "stand dressed in living green," and have a green old age.

We embrace the opportunity to enrich our pages with the following extracts: "It is to *the want of early religious training*, then, that we distinctly refer the comparative failure of the Christian religion to accomplish in us the purpose for which it is not only given, but perfectly adapted." We go farther, the existence of heathenism, or false religion, in general may be distinctly traced to negligence of the souls of children; for if the first men had carefully imparted religious knowledge to the next generation, and that to the succeeding, and so on, it would never have been lost, but be now universal.

"The religion," says Bishop Jebb, "which is taken up after the character is formed, is commonly attained with pain and difficulty: it has more in it of the task-master, than of the companion and friend. Hence it is that the Christianity, the sincere Christianity of many worthy and valuable persons is, too often gloomy and repulsive." * * "If our Bishops would so far imitate those of the Church of Rome, as to have Seminaries under their care, how much greater would be their influence! And, such is the confidence felt in our Bishops, that any schools under their supervision will be filled to overflowing." * * "Let us remember, that salvation does not come as a matter of course; that baptism, though administered to them once, and long since, is never past, always lives in them as a blessing, or as a burden." * * "*The education of females should be*, as nearly as possible, *domestic*. If it were possible to avoid it, no daughter should be educated out of the shadow of the parental roof. Whatever may be said of the other sex, home is the congenial atmosphere of woman; and better than all teachers for female children, is the gentle, prudent,

pious mother. But it may not always be so. For various reasons, many girls will always be sent abroad to receive their education. The next best thing to their own native fireside, is to prepare a home for them—to supply to them, as nearly as may be, the dear, domestic influences—to institute anew, so far as nature will permit, the perental relation—to give them, in a word, another father and another mother. To this end, the first consideration has been *the formation of the domestic establishment* of the Institution." * * "And the great end desired for each of them will be, her fitness to adorn and bless, as daughter, sister, wife, or mother, that one sweet, sheltered spot, the native nestling-place of woman, and her own peculiar empire, her home." * * "It will enjoy the benefit of constant and immediate *Episcopal* supervision. Its worship, whether in the Chapel or in the parish Church, will be of kindred character; and divine service will be attended, not only on the Lord's day, but on all the festivals and fasts of the Christian year. 'The doctrines, constitution, and liturgy of the Church,' will be subjects of constant and diligent instruction. Preparation for the apostolic ordinance of confirmation, as indeed for the due reception of both the sacraments, will be kept constantly in view." * * "Provision is made, and will be continued, for *the entirely gratuitous support and instruction of one scholar in every ten*, making application as *the daughter of a Clergyman* of the Church, deceased; or, if living, in necessitous circumstances."

We regret that we have been compelled to make our quotations fewer and more brief than we wished. The "Prospectus" will be left at the office, for the inspection of the public; and that this very important undertaking may be encouraged by the very moderate pecuniary assistance it asks, and by the preference of the guardians of those among us, who are to seek their education abroad, is our sincere wish. We know that some similar attempts have failed, because the projected school was to be wholly dependent for its maintenance on the tuition money, and because the teachers doubted the interest of Episcopalians on the subject, and feared the loss of non-episcopal pupils. But St. Mary's will, we hope, have pecuniary help if necessary; and we know its founders will have patience and courage to carry out their principles, and to make a Protestant Episcopal Female Seminary of high character the subject of a fair experiment.



ST MARY'S HALL, CREEK BANK, BURLINGTON

AN APPEAL TO PARENTS

FOR

FEMALE EDUCATION ON CHRISTIAN PRINCIPLES;

WITH A PROSPECTUS OF

St. Mary's Hall,

GREEN BANK, BURLINGTON, NEW JERSEY.

FIFTH EDITION.

That our daughters may be as the polished corners of the temple.

Burlington:
J. L. POWELL, MISSIONARY PRESS.

M DCCC XLI.

TO ALL WHO BEAR THE SACRED NAME

OF DAUGHTER, SISTER, WIFE OR MOTHER,

AND TO ALL WHO LOVE AND HONOUR IT,

THIS APPEAL TO PARENTS ALSO ADDRESSES ITSELF;

AND

TO THEIR PRAYERS AND PATRONAGE

THIS INSTITUTION IS ENTRUSTED AND COMMENDED

AN APPEAL TO PARENTS.

It is impossible not to perceive that Christianity has not produced, and is not producing, in the world, the effects which might reasonably be expected from it. "Of that vast company of people that are called Christians, in this kingdom," says a distinguished Bishop[1] of the Church of England, "how few are there that live as becometh the Gospel of Christ—that finish the work that God hath given them to do, even glorify Him in the world! How many that refuse or neglect to worship and serve Him upon His own day! How few that do it upon any other day, when they have any thing else to do! How many that never received the Sacrament of the Lord's Supper in their whole lives! How many are the proud, the passionate, the covetous, the intemperate, the incontinent, the unjust, the profane and impious, in comparison of the humble, and meek, and liberal, and sober, and modest, and righteous, and holy among us! The disproportion is so vastly great that none but God himself can make the comparison; so little of Christianity is now to be found amongst Christians themselves: to our shame be it spoken!" Compare with this humiliating statement of the truth, as our own ears hear it, and our own eyes see it, the fair picture, from the same faithful hand, of what the religion of the Gospel might do, and ought to do, for man. "If the principles of the Christian religion were well rooted in the hearts of all mankind, what excellent fruits would they produce! The earth would put on another face, bearing some resemblance to heaven itself. Idolatry with all sorts of wickedness and vice, would be every where discountenanced and suppressed; for all would worship the one living and true God, and Him only. There would be no wars, nor rumours of wars; kingdom would not rise against kingdom, nor nation against nation, but all princes would be at peace with their neighbours, and their subjects at unity among themselves,

[1] Bishop Beveridge, *Private Thoughts.*

striving about nothing but which should serve God best, and do most good in the world. Then piety, and justice, and charity would revive and flourish again all the world over, and particularly in the Church and kingdom to which we belong. Then the prayers would be read twice a day in every parish, as the law requires,[1] and all people would heartily join together in offering them up to the Almighty Creator of the world. Then all that are of riper years, would, at least, every Lord's day,[2] celebrate the memory of the death of Christ, by which their sins are expiated, and the Most High God reconciled to them, and become their God and Father; and as all sorts of people would thus continually worship God in His own house, so wheresoever they are, they would do all they could to serve and honour Him: 'whether they eat or drink, or whatsoever they do, they would do all to His glory.' In short, all would then, 'deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world,' *and so walk hand in hand together, in 'the narrow way that leads to everlasting life.'* This would be the happy state of all mankind, if they were but well grounded in that religion which the eternal Son of God hath planted upon earth."

And now, it becomes a serious and most urgent question, why are these things so? Why is it that the infidel, who can find no flaw or failure in the perfect system of eternal truth, is enabled to set up his strong hold of offensive warfare in the utter failure of its due results? Why is it that the heathen, to whom Christ is preached, crucified for their transgressions, are emboldened to turn back the bleeding argument of the Saviour's dying love, with the keen and merited reproof, "Go, first, and be at peace among yourselves!" It is not from any famine of the word that this is so. For the sacred Scriptures are sown broad-cast through the land. It is not accounted for by the want of public religious instruction. For the house of God throws open every where its peaceful portals; and sacred knowledge, like the waters from the mountain spring, flows freely through

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1 So in the Church of England; and distinctly contemplated, as to the practice, in our branch of the Catholic Church, for which there is provided "the order for *daily* morning prayer," and "the order for *daily* evening prayer." God grant that it may one day universally be so! It is so at St. Mary's Hall.

2 So it was in the primitive Church; and so it would be with us, if we heartily appreciated the privilege of being "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

our streets. These, unquestionably, are great, inestimable blessings. Were it not for these, the light, which now shines "in a dark place," would leave us in unmitigated gloom. But these are not enough. The seed of God's word may indeed be sown; but to what purpose, if it fall "by the way side," or "upon a rock," or "among thorns?" The fountains of salvation may be freely opened; but to whose advantage, if men thirst not, neither turn aside to drink? There needs a previous preparation. The soul of the young heart must first be fitted to receive "the good seed," and "keep it, and bring forth fruit unto perfection." The new-born babe must, from the birth, be nurtured with "the sincere milk of the word," that he may learn to love it, and his "appetite may grow by what it feeds on." In a word, to have Christian men, we must bring our children up "in the nurture and admonition of the Lord." It is of the child who is trained up "in the way he should go," that we have God's assurance, "when he is old, he will not depart from it." "I do verily believe"—we make our own the earnest words of honest Richard Baxter, "that if parents did their duty as they ought, the word publicly preached would not be the ordinary means of regeneration in the Church, but only without the Church, among infidels." "It is my firm belief," says Bishop Jebb[1] "that, if full justice were done by Christian parents to their children, and if surrounding circumstances could be so ordered as to aid, instead of counteracting, the procedure, the *spiritual* relation between pious parents and a pious offspring, would then be as regular, as certain, and as necessary, as the *natural* relation. This, it would seem, both from Scripture and from the reason of the case, is the object of Providence, however it is marred and frustrated by the weakness and perversity of man."

It is to *the want of early religious training*, then, that we distinctly refer the comparative failure of the Christian religion, to accomplish in us the purpose for which, it is, not only given, but perfectly adapted. It is to *parents*, that our appeal is made for the education of their children upon Christian principles. "If children were piously, faithfully, and reverentially ranged under the banner of Christ, at the baptismal font; if, from the first dawnings of sensation, their appetites and passions, and affections were placed under

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[1] Sermon on Transmissive Religion, *Practical Theology*, I. 231.

a strict control; if, when reason shall have begun to act, religious instruction were imparted to them in a cheerful, interesting and judicious manner; if the entire of their education were suitably accommodated to their several spheres of life; and if, to crown the whole, they were brought to see and feel the influence of Christianity, from its daily and hourly influence on those, whom, of all human beings they are most bound to love and to revere; if the child be thus trained 'in the way he should go, when he is old, he will not depart from it.'"[1] "This culture, this training"—we still borrow from him[2] who, living, was loved, and, dying, was lamented, by all who knew him, as "the good Bishop of Limerick"—this training of the youthful heir of immortality "ought to commence at a far earlier period, than people are commonly aware of. In husbandry, our care begins long before the process of vegetation is at all apparent. We water the ground, before the first shoot appears, and from the moment it does appear, our carefulness knows not intermission. *And so it ought to be in 'God's husbandry.'* The infant mind puts forth its shoots, with the first dawnings of sensation; and at this period it is that the most lasting and invaluable impressions may be made. The animal and sensitive parts of our nature are then in full vigour; and, as these are then treated, the future happiness, or future misery of the human being, will, to an incalculable extent, be determined. For it may be safely affirmed, on the authority, and from the experience of those who are best qualified to speak on such subjects, that, even before reason is perceptably unfolded, the appetites, the passions, the affections, take their bias, towards evil, or towards good. But in this stage of mental culture, as in every stage that follows, much prudence, much firmness, much affection,—many thoughts, many prayers, many sorrows, are indispensable on the part of Christian parents, and especially of Christian mothers, which, in after years, will be richly compensated by the object of their affections, through an innocent childhood, an obedient youthfulness, a virtuous manhood, and a good old age."

It is upon these and kindred considerations—expressed, for the most part, since we have no words so fitting of our own, in the language of departed piety and wisdom—that we found the present

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[1] Bishop Jebb, Sermon on Religious Training, *Practical Theology*, II, 116.
[2] Bishop Jebb, *Practical Theology*, II., 107.

APPEAL. An appeal for FEMALE EDUCATION ON CHRISTIAN PRINCIPLES, ought not, indeed, to be necessary. An argument cannot be needed. The bare suggestion of the subject must bring conviction with it; or, if there were needed further demonstration, the practical concessions of the age should certainly supply it. An age which has adorned itself, and blessed the world, with the *Sunday School enterprise*,—an age which has established and multiplied its *School for Teachers*, has but another step to take, that it may reach the first fountains of our nature, and opon its SCHOOLS FOR MOTHERS. The mother is the earliest teacher, and the best.[1] Long before the Sunday School, is reached, she has given her imprint to the character—an imprint, which deepens with our years, and, more than all human influences, makes our present life what it is, and gives direction to the life which is to come. Regarding the sex in this, its highest and holiest relation; regarding the delicacy, the difficulty, and the responsibility which it involves; regarding the great end and aim of life, the divine image formed in the soul, qualifying it for the divine acceptance, through faith which is in Christ Jesus; regarding the sole means by which this end may be successfully pursued, religious instruction, religious example, religious influence—is it un-

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[1] "The religion," says Bishop Jebb, in language inimitable for beauty, as it is instinct with truth, "the religion which is taken up after the character is formed, is commonly attained with pain and difficulty; it has more in it of the task-master, than of the companion and the friend. Hence it is, that the Christianity, the sincere Christianity of many worthy and valuable persons, is too often, gloomy and repulsive. But when the infant spirit is gently and insensibly drawn to delight itself in God; when the endearments of parental kindness are associated with daily lessons of religious truth; when the child has been habituated to look to its parents, in the place of God, and drawn to look through its parents up to God; when it has learned to extend the notion of natural parents, friends, protectors and benefactors, and to apply this extended notion, in a higher sense to the great and good God,—then, provision is made for uniting the sense of happiness with all religious exercises. And, in after life, to go to the place of public worship, to join in family prayer, to engage in the secret devotion of the closet, all these things, instead of being irksome, will be delightful; it will be going to a father's house; taking sweet counsel with those whom we love; and feeding on thoughts which spontaneously transport us, from a world of vanity and vexation to the calm delightfulness of heavenly enjoyment."—Sermon on Transmissive Religion, *Practical Theology*, I. 224, 5.

reasonable to speak of *an Institution, for female education, on Christian principles* as A SCHOOL FOR MOTHERS? Is it extravagant to believe, that an enterprise, which, by such means, aims at such an end, cannot in vain appeal to Christians, to patriots, to philanthropists, to men—can, least of all appeal in vain to the parental heart?

Short as the time is, since the project first was entertained,[1] there remains no doubt of its reception with those whose approbation antedates the verdict of the public. The enterprise has the cordial sanction and warm interest of some of the highest minds and largest hearts in the land. "I consider female Seminaries," says the Right Rev. Dr. Brownell, Bishop of Connecticut, "under the auspices of the Church, hardly less important than chartered Colleges, and I am glad to learn that such an Institution is to be established, under your patronage, at Burlington." "It gives me great pleasure," says the Secretary of the "American Association for the supply of Teachers," of which the Hon. Horace Binney is President, "that a person holding the station which you occupy is willing to give a part of his attention to the interests of education. If our Bishops would so far imitate those of Rome, as to have Seminaries under their care, how much greater would be their influence! And, such is the confidence felt in our Bishops, that any schools under their supervision will be filled to overflowing." "What you said as to our dependence on the rising generation,"[2] says the Bishop of North Carolina, the Right Rev. Dr. Ives, "must not be lost sight of. *We must appeal to parents.* We must give them no rest till they are made sensible of their responsibility[3] in the matter—till they see how intimately the

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[1] The appeal to the public was made, and the Institution opened, in 1837.

[2] He refers to the following remarks, in "The Missionary," on the distressing want of Clergymen. "It is in vain to hope for effectual relief from the generation of which we are a part. *We* must sow the seed. *We* must prepare the ground. Our children are the Church's hope. Schools for Christian education are the nurseries which will prepare them for the Lord." And again, "to have children brought up 'in the nurture and admonition of the Lord,' we must first have CHRISTIAN MOTHERS. To have Christian Mothers, we must educate the daughters, in the truths, and under the auspices, of the Gospel of Christ."

[3] Excellent, as an exhibition of this immense responsibility, so little felt and acted on, even by Christian parents, is the following passage, from the third volume of Mr. Newman's admirable Parochial Sermons. "I fear indeed that

solemn vows taken at the baptism of their infants are concerned in the future supply of labourers for the Church. We must teach them, 'line upon line and precept upon precept,' till they understand that every system of education is either directly or indirectly at war with the Saviour, that is not based upon his blessed Gospel. And we must ourselves give countenance to no other system, but assiduously and faithfully, through evil report and through good report, persevere in our endeavours, till every child in our flocks shall be brought up 'in the nurture and admonition of the Lord.'" And again, in a more recent letter, "Your plan for a female school meets my views exactly, and has my earnest prayers for its success. Go

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most men, though they profess to have a regard to religion, yet have very low and contracted notions of the dignity of their station as *Christians*. To be a Christian is one of the most wondrous and awful gifts in the world. It is, (in one sense) to be higher than Angel or Archangel. If we have any portion of an enlightened faith, we shall understand that our state, as members of Christ's Church, is full of mystery. What so mysterious as to be born, (as we are) under God's wrath? What so mysterious as to be redeemed by the death of the Son of God made flesh? What so mysterious as to receive the virtue of that death, one by one, through Sacraments? What so mysterious as to be able to teach and train each other in good and evil? When a man at all enters into such thoughts, how is his view changed about the birth of children! In what a different light do his duties, as a parent, break upon him? The notion entertained by most men seems to be, that it is a pleasant thing to have a home;—that is what would be called an innocent and praiseworthy reason for marrying; that a wife and family are comforts. And the highest view a number of persons take is, that it is decent and respectable to be a married man; that it gives a man a station in society, and settles him. All this is true. Doubtless, wife and children *are* blessings from God; and it *is* praiseworthy and right to be domestic, and to live in orderly and honourable habits. But a man who limits his views to these thoughts, who does not look at marriage and at the birth of children, as something of a much higher and more heavenly nature than any thing we see, who does not discern in holy matrimony a divine ordinance of their new birth, such a one, I can only say, has very worldly views. It is well to go on labouring, year after year, for the bread that perisheth; and, if we are well off in the world, to take interest and pleasure in our families rather than to seek amusements out of doors: it is very well, but it is not religious. Let us endeavour to make our feelings towards them more and more religious. Let us beware of aiming at nothing higher than their being educated well for this world, their forming respectable connections, succeeding in their callings, and settling well. Let us never think we have absolved ourselves from the respon-

on, my brother! God will bless such efforts, if made in reliance on his good Spirit."

But it is time that we approach our statement of the PLAN, immediate objects, and important advantages of the Institution. Reflecting much and often on the subject, it has seemed always of the first propriety,—may we not say necessity?—that *the education of females should be*, as nearly as possible, *domestic*. If it were possible to avoid it, no daughter should be educated out of the shadow of her parental roof. Whatever may be said of the other sex, home is the congenial atmosphere of woman; and, better than all teachers, for female children, is the gentle, prudent, pious mother. But it may not always be so. For various reasons, many girls will always be sent abroad to receive their education. The next best thing to their own native fireside, is to prepare a home for them—to supply to them, as nearly as may be, the dear, domestic influences—to institute anew, so far as nature will permit, the parental relation—to give them, in a word, another father and another mother. To this end, the first consideration has been *the formation of the domestic establishment* of the Institution.

Of the HOUSEHOLD which is thus constituted, teachers and scholars are alike members. They dwell under the same roof. They gather round the same table. They kneel at the same altar. All are thus daughters. All are sisters. So far as may be, all are not only, but feel that they are, at home. The domestic nurture is restored to them. They revive the domestic interests. They enjoy the domestic influences. And the great end desired for each of them is, her fitness to adorn and bless—as daughter, sister, wife or mother—that one sweet, sheltered spot, the native nestling place of woman, and her own peculiar empire, her home.

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sibility of being their parents, till we have brought them to Christ. Let us bear in mind ever to pray for their eternal salvation; let us 'watch for their souls as those who must give account.' Let us remember that salvation does not come as a matter of course; that baptism, though administered to them once, and long since, is never past, always lives in them as a blessing or as a burden; and that though we may cherish a joyful confidence that 'he who hath begun a good work in them will perform it,' yet let us recollect also that then only have we a right to cherish it, when we are doing our part towards fulfilling it."—*Sermon on Infant Baptism*, p. 325—7.

For such a purpose, celestial influences must be combined with what is best of earth, and our newly-constituted family forms A CHRISTIAN HOUSEHOLD. Last of all places to be left without "the care of souls," is a seat of female education. Fullest of promise, in its present influence, and in future, permanent results, will be the exercise, in such a fold, of the pastoral relation. The father of the family is, therefore, also the shepherd of the lambs. The priestly and the patriarchal office are again combined. Every morning is consecrated, and every evening blessed, with prayer. The word of God is daily read, and its sacred truths enforced, in the hearing of all. The careful study of the sacred text is furthered by encouragement and assistance, in every proper form. The habit of private devotion is promoted and cherished, to the utmost. And pastoral care, knit with parental love, still waits, and prays, and watches, to "warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all."

Upon our Christian household, for its growth in grace, and in the knowledge and love of God, it is our purpose to bring to bear, to the fullest extent, the institutions, the ordinances, and the influences of THE CHURCH. It enjoys the benefit of constant and immediate *Episcopal* supervision. Its worship, whether in the Chapel, or in the parish Church,[1] is of kindred character; and divine service is attended in the latter, not only on the Lord's day, but on all the festivals and fasts of the Christian year. "The doctrines, constitution, and liturgy of the Church" are subjects of constant and diligent instruction. Preparation for the apostolic ordinance of confirmation, as indeed for the the due reception of both the sacraments, is kept constantly in view: and, in short, nothing will be left undone to imbue every mind with the principles, and every heart with the piety, of the primitive ages of the Church; and to render St. Mary's Hall, a nursery of pure and undefiled religion. It is thought best to state distinctly this characteristic of the Institution, that there may be no disappointment and no dissatisfaction. The doors are open for all. All who desire instruction are welcome, whatever be their religious birthright, or the profession of their parents. But all who come will

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[1] The pupils of St. Mary's Hall are all parishioners of St. Mary's Church, of which the Bishop of the diocese is Rector.

be instructed in the same principles, accustomed to the same worship, and trained to the same discipline. There will thus be no division of interest, and no collision of feeling. Serious interruptions will be avoided. Unprofitable comparisons will be prevented. Important influences will be secured. There *is*, as Paul assures us, but "one Lord, one faith, one baptism;" and it will be our constant prayer and effort, "to keep the unity of the Spirit, in the bond of peace."

For the daughters of this Christian household, securing *first*, so far as lies in us, that they shall be brought up "in the nurture and admonition of the Lord," THE BEST TEACHERS IN every department of SCIENCE, LITERATURE, and THE FINE ARTS, proper to such an institution, are procured, and every possible facility is afforded, that its pupils, duly improving their opportunities, may become well-instructed and accomplished Christian ladies. In directing the education of young ladies, it is a nice matter to distribute in their just proportion, the *useful* and the *ornamental*. It is our aim to make the useful, ornamental, and the ornamental, useful. The hardest woods receive the highest polish. The elegant accomplishments of the sex are never seen to such advantage, as when they crown and grace a well cultivated, a well stored, and a well balanced mind. It is not our purpose to state, in full detail, the system of instruction. Suffice it to say, that *development, rather than mere acquirement*, is regarded as the end—that to be *thorough and accurate*, will always be required in every undertaking—and that, in all departments, the chief reference will always be to *the practical purposes of life*. All teachers and officers, will be constantly responsible to the Bishop of the diocese as Patron, and Principal of the establishment.

As important details, the following may be mentioned here. All expenditures for the use of the pupils, must be made under the direction of the Head of the family; with whom all moneys must be lodged. A proper economy will be strictly enjoined on all. Constant attention will be paid to the health, and physical vigour of the pupils. In each of the dormitories, an assistant teacher will be constantly present with the scholars, who will all occupy single beds. Every scholar will be expected to attend to all the varieties of plain sewing. The cultivation of sacred music, both vocal and instrumental, will be rendered, as nearly as may be, universal. It will be an object to qualify as many of the pupils as possible, to preside at the organ,

and to take part in the psalmody of the Church. As an important means of improving the literary taste, and confirming the moral and religious principles, of the scholars, a library of suitable books, in the various departments, has been formed; to which, additions will, from time to time, be made, under the direction of the Bishop; and, no other books, beside the school books, and books of devotion, will be allowed within the walls of the Institution.

As a proper recognition of the Christian duty of benevolence, and as a grateful acknowledgment to Him who put it into the hearts of men to project and to establish this Institution, for the Christian education of females, provision is made, and will be continued, for *the entirely gratuitous support and instruction of one scholar in every ten*, making application as *the daughter of a clergyman* of the Church, deceased;[1] or, if living, in necessitous circumstances.

Of the situation, edifices, and grounds, selected for the Institution, which is the subject of this Circular, it would be difficult to speak in terms which would do justice to them, without the appearance of exaggeration. The position, on the Delaware, a little more than an hour's journey, by steamboat or railroad, from Philadelphia, and from five to six hours from New York, is unsurpassed for healthfulness, convenience, and beauty. The buildings, nearly new, and built expressly for a female Seminary, are extensive, and perfectly commodious, with spacious grounds, a well cultivated garden, and a Green-House. The school-rooms are of the best construction, light, airy, and agreeable; and the whole establishment is fitted up and furnished in the best manner, and will be supplied with fixtures and apparatus of every kind, adapted to the most extended course of female education. We cannot better conclude the present notice, than with an extract from the Gospel Messenger, published at Utica, under the editorial direction of the Rev. Dr. Rudd. "The active and

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[1] "There is a feature in the plan of the Green Bank Seminary which must recommend it to the approbation of those who know the exposure and frequent destitution of the daughters of the clergy. Left, as they are in many instances, without provision for their worldly support and comfort, and often at an age of the deepest interest, it must be delightful to all who have known and loved a departed pastor, to know that these lambs of his care have found a shelter, a friend, and a spiritual guide, in such a refuge from the cold winds of this world's frowns and neglect."—Rev. Dr. Rudd.

persevering Bishop of New Jersey is adding to the good things which engross his attention the plan of a female Seminary, to be located in one of the pleasantest spots of our land—'the Green Bank of Burlington,'—and we pray that it may long continue as fresh and fair, as in those days of rich enjoyment, when, in prosecution of our duty to the Church, we were often welcomed there by friends long since removed, but not to be forgotten. Much as the subject of education is attended to, there is much yet to be accomplished before the system of female education is brought to the point it ought to hold. Bishop Doane's experience in the business of teaching, and the vigilance of his mind, we are sure, will give to an institution under his supervision very important advantages."

And now, to the protecting love of HIM, from whom alone the increase of all good works must proceed, the present enterprise, begun in his faith, and to be conducted in His fear, is devoutly and trustfully commended; that, directing all our counsels by His wisdom, and sanctifying all our doings with His grace, He may conciliate for it the favour of the wise and good, make it effectual in training many daughters in the ways of peace and holiness, and cause its issues to redound, generation after generation, to His glory, and to the edifying of the Church, through Jesus Christ our Lord.

TO THE FRIENDS OF CHRISTIAN EDUCATION IN THE CHURCH.

St. Mary's Hall is just completing its fourth year. The undersigned, having originated the enterprise and taken a constant share in its prosecution, has thus far borne no public testimony to the working of the plan, which, in 1837, he announced, in his "Appeal to Parents, for Female Education on Christian Principles." It was then his expectation that at least four years would be required for the development of the principles of the institution, and maturing and settling its plans. He considers that this is now fully done; and he therefore feels that it is his duty to declare, to all whom it may concern, his entire satisfaction with the principles, plan, and administration of St. Mary's Hall; and his conviction that it deserves the full confidence and the liberal patronage of the friends of Christian Education in the Church. It is to such that the appeal has always been made, and is now; St. Mary's Hall having been founded and uniformly conducted as a Church institution. No pupils indeed are rejected on account of their religious profession. All are welcome. And a large number of its inmates have always been of such as did not profess and call themselves Churchmen. But its training and its tendencies have always been, and will always be, in accordance with the doctrine, discipline, and worship of the Protestant Episcopal Church: and it is a matter of devout thankfulness to Almighty God, that from within its walls many have gone out, to carry with them the principles which were here imbibed or confirmed; and, "adorning in all things the doctrine of God our Saviour," to promote, we trust, in the stations in which Providence shall place them, the same sacred influences in others.

In conclusion, the undersigned, with the very best possible opportunities of knowledge, earnestly, and without any qualification, recommends St. Mary's Hall to all who desire a place for the education of their daughters:

i. As a healthy and delightful residence, and a safe asylum;

ii. As a domestic institution, another home, in which pupils and teachers live together as one family;

iii. As a Seminary of sound and thorough instruction in all the usual branches of useful and elegant learning;

iv. As a Christian institution, under pastoral and episcopal supervision, in which there are daily worship, and instruction in sacred things; and in which the knowledge of salvation, through faith which is in Christ Jesus, is held, and taught to be, the most desirable knowledge, and growth in grace, through sanctification of the Spirit, the great end of human life.

GEORGE W. DOANE,
Bishop of New Jersey.

Riverside, March 1, 1841.

AN APPEAL TO PARENTS

FOR

FEMALE EDUCATION ON CHRISTIAN PRINCIPLES;

WITH A PROSPECTUS OF

St. Mary's Hall,

GREEN BANK, BURLINGTON, NEW JERSEY.

FOURTH EDITION.

That our daughters may be as the polished corners of the temple.

Burlington:

J. L. POWELL, MISSIONARY PRESS.

M DCCC XL.

TO ALL WHO BEAR THE SACRED NAME

OF DAUGHTER, SISTER, WIFE OR MOTHER,

AND TO ALL WHO LOVE AND HONOUR IT,

THIS APPEAL TO PARENTS ALSO ADDRESSES ITSELF;

AND

TO THEIR PRAYERS AND PATRONAGE

THIS INSTITUTION IS ENTRUSTED AND COMMENDED.

AN APPEAL TO PARENTS.

It is impossible not to perceive that Christianity has not produced, and is not producing, in the world, the effects which might reasonably be expected from it. "Of that vast company of people that are called Christians, in this kingdom," says a distinguished Bishop[1] of the Church of England, "how few are there that live as becometh the Gospel of Christ—that finish the work that God hath given them to do, even glorify Him in the world! How many that refuse or neglect to worship and serve Him upon His own day! How few that do it upon any other day, when they have any thing else to do! How many that never received the Sacrament of the Lord's Supper in their whole lives! How many are the proud, the passionate, the covetous, the intemperate, the incontinent, the unjust, the profane and impious, in comparison of the humble, and meek, and liberal, and sober, and modest, and righteous, and holy among us! The disproportion is so vastly great that none but God himself can make the comparison; so little of Christianity is now to be found amongst Christians themselves: to our shame be it spoken!" Compare with this humiliating statement of the truth, as our own ears hear it, and our own eyes see it, the fair picture, from the same faithful hand, of what the religion of the Gospel might do, and ought to do, for man. "If the principles of the Christian religion were well rooted in the hearts of all mankind, what excellent fruits would they produce! The earth would put on another face, bearing some resemblance to heaven itself. Idolatry with all sorts of wickedness and vice, would be every where discountenanced and suppressed; for all would worship the one living and true God, and Him only. There would be

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[1] Bishop Beveridge, *Private Thoughts.*

no wars, nor rumours of wars; kingdom would not rise against kingdom, nor nation against nation, but all princes would be at peace with their neighbours, and their subjects at unity among themselves, striving about nothing but which should serve God best, and do most good in the world. Then piety, and justice, and charity would revive and flourish again all the world over, and particularly in the Church and kingdom to which we belong. Then the prayers would be read twice a day in every parish, as the law requires,[1] and all people would heartily join together in offering them up to the Almighty Creator of the world. Then all that are of riper years, would, at least, every Lord's day,[2] celebrate the memory of the death of Christ, by which their sins are expiated, and the Most High God reconciled to them, and become their God and Father; and as all sorts of people would thus continually worship God in His own house, so wheresoever they are, they would do all they could to serve and honour Him: 'whether they eat or drink, or whatsoever they do, they would do all to His glory.' In short, all would then, 'deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world,' *and so walk hand in hand together, in 'the narrow way that leads to everlasting life.'* This would be the happy state of all mankind, if they were but well grounded in that religion which the eternal Son of God hath planted upon earth."

And now, it becomes a serious and most urgent question, why are these things so? Why is it that the infidel, who can find no flaw or failure in the perfect system of eternal truth, is enabled to set up his strong hold of offensive warfare in the utter failure of its due results? Why is it that the heathen, to whom Christ is preached, crucified for their transgressions, are emboldened to turn back the

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[1] So in the Church of England; and distinctly contemplated, as to the practice, in our branch of the Catholic Church, for which there is provided "the order for *daily* morning prayer," and "the order for *daily* evening prayer." God grant that it may one day universally be so! It is so at St. Mary's Hall.

[2] So it was in the primitive Church; and so it would be with us, if we heartily appreciated the privilege of being "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone."

bleeding argument of the Saviour's dying love, with the keen and merited reproof, "Go, first, and be at peace among yourselves!" It is not from any famine of the word that this is so. For the sacred Scriptures are sown broad-cast through the land. It is not accounted for by the want of public religious instruction. For the house of God throws open every where its peaceful portals; and sacred knowledge, like the waters from the mountain spring, flows freely through our streets. These, unquestionably, are great, inestimable blessings. Were it not for these, the light, which now shines "in a dark place," would leave us in unmitigated gloom. But these are not enough. The seed of God's word may indeed be sown; but to what purpose, if it fall "by the way side," or "upon a rock," or "among thorns?" The fountains of salvation may be freely opened; but to whose advantage, if men thirst not, neither turn aside to drink? There needs a previous preparation. The soil of the young heart must first be fitted to receive "the good seed," and "keep it, and bring forth fruit unto perfection." The new-born babe must, from the birth, be nurtured with "the sincere milk of the word," that he may learn to love it, and his "appetite may grow by what it feeds on." In a word, to have Christian men, we must bring our children up "in the nurture and admonition of the Lord." It is of the child who is trained up "in the way he should go," that we have God's assurance, "when he is old, he will not depart from it." "I do verily believe"—we make our own the earnest words of honest Richard Baxter, "that if parents did their duty as they ought, the word publicly preached would not be the ordinary means of regeneration in the Church, but only without the Church, among infidels." "It is my firm belief," says Bishop Jebb,[1] "that, if full justice were done by Christian parents to their children, and if surrounding circumstances could be so ordered as to aid, instead of counteracting, the procedure, the *spiritual* relation between pious

[1] Sermon on Transmissive Religion, *Practical Theology*, I. 231.

parents and a pious offspring, would then be as regular, as certain, and as necessary, as the *natural* relation. This, it would seem, both from Scripture and from the reason of the case, is the object of Providence, however it is marred and frustrated by the weakness and perversity of man."

It is to *the want of early religious training*, then, that we distinctly refer the comparative failure of the Christian religion, to accomplish in us the purpose for which, it is, not only given, but perfectly adapted. It is to *parents*, that our appeal is made for the education of their children upon Christian principles. "If children were piously, faithfully, and reverentially ranged under the banner of Christ, at the baptismal font; if, from the first dawnings of sensation, their appetites and passions, and affections were placed under a strict control; if, when reason shall have begun to act, religious instruction were imparted to them in a cheerful, interesting and judicious manner; if the entire of their education were suitably accommodated to their several spheres of life; and if, to crown the whole, they were brought to see and feel the influence of Christianity, from its daily and hourly influence on those, whom, of all human beings they are most bound to love and to revere; if the child be thus trained up 'in the way he should go, when he is old, he will not depart from it.'"[1] "This culture, this training"—we still borrow from him[2] who, living, was loved, and, dying, was lamented, by all who knew him, as "the good Bishop of Limerick"—this training of the youthful heir of immortality "ought to commence at a far earlier period, than people are commonly aware of. In husbandry, our care begins long before the process of vegetation is at all apparent. We water the ground, before the first shoot appears, and from the moment it does appear, our carefulness knows not intermission. *And so it ought to be in 'God's husbandry.'* The infant mind puts

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[1] Bishop Jebb, Sermon on Religious Training, *Practical Theology*, II., 116.
[2] Bishop Jebb, *Practical Theology*, II., 107.

forth its shoots, with the first dawnings of sensation; and at this period it is that the most lasting and invaluable impressions may be made. The animal and sensitive parts of our nature are then in full vigour; and, as these are then treated, the future happiness, or future misery of the human being, will, to an incalculable extent, be determined. For it may be safely affirmed, on the authority, and from the experience of those who are best qualified to speak on such subjects, that, even before reason is perceptibly unfolded, the appetites, the passions, the affections, take their bias, towards evil, or towards good. But in this stage of mental culture, as in every stage that follows, much prudence, much firmness, much affection,—many thoughts, many prayers, many sorrows, are indispensable on the part of Christian parents, and especially of Christian mothers, which, in after years, will be richly compensated by the object of their affections, through an innocent childhood, an obedient youthfulness, a virtuous manhood, and a good old age."

It is upon these and kindred considerations—expressed, for the most part, since we have no words so fitting of our own, in the language of departed piety and wisdom—that we found the present APPEAL. An appeal for FEMALE EDUCATION ON CHRISTIAN PRINCIPLES, ought not, indeed, to be necessary. An argument cannot be needed. The bare suggestion of the subject must bring conviction with it; or, if there were needed further demonstration, the practical concessions of the age should certainly supply it. An age which has adorned itself, and blessed the world, with the *Sunday School enterprise*,—an age which has established and multiplied its *Schools for Teachers*, has but another step to take, that it may reach the first fountains of our nature, and open its SCHOOLS FOR MOTHERS. The mother is the earliest teacher, and the best.[1] Long

[1] "The religion," says Bishop Jebb, in language inimitable for beauty, as it is instinct with truth, "the religion which is taken up after the character is formed, is commonly attained with pain and difficulty; it has more in it of the task-master, than of the companion and the friend. Hence it is, that the

before the Sunday School, is reached, she has given her imprint to the character—an imprint, which deepens with our years, and, more than all human influences, makes our present life what it is, and gives direction to the life which is to come. Regarding the sex in this, its highest and holiest relation; regarding the delicacy, the difficulty, and the responsibility which it involves; regarding the great end and aim of life, the divine image formed in the soul, qualifying it for the divine acceptance, through faith which is in Christ Jesus; regarding the sole means by which this end may be successfully pursued, religious instruction, religious example, religious influence—is it unreasonable to speak of *an Institution, for female education, on Christian principles* as A SCHOOL FOR MOTHERS? Is it extravagant to believe, that an enterprise, which, by such means, aims at such an end, cannot in vain appeal to Christians, to patriots, to philanthropists, to men—can, least of all appeal in vain to the parental heart?

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Christianity, the sincere Christianity of many worthy and valuable persons, is too often, gloomy and repulsive. But when the infant spirit is gently and insensibly drawn to delight itself in God; when the endearments of parental kindness are associated with daily lessons of religious truth; when the child has been habituated to look to its parents, in the place of God, and drawn to look through its parents up to God; when it has learned to extend the notion of natural parents, friends, protectors and benefactors, and to apply this extended notion, in a higher sense to the great and good God,—then, provision is made for uniting the sense of happiness with all religious exercises. And, in after life, to go to the place of public worship, to join in family prayer, to engage in the secret devotion of the closet, all these things, instead of being irksome, will be delightful; it will be going to a father's house; taking sweet counsel with those whom we love; and feeding on thoughts which spontaneously transport us, from a world of vanity and vexation to the calm delightfulness of heavenly enjoyment."—Sermon on Transmissive Religion, *Practical Theology*, I. 224, 5.

[1] The appeal to the public was made, and the Institution opened, in 1837.

hearts in the land. "I consider female Seminaries," says the Right Rev. Dr. Brownell, Bishop of Connecticut, "under the auspices of the Church, hardly less important than chartered Colleges, and I am glad to learn that such an Institution is to be established, under your patronage, at Burlington." "It gives me great pleasure," says the Secretary of the "American Association for the supply of Teachers," of which the Hon. Horace Binney is President, "that a person holding the station which you occupy is willing to give a part of his attention to the interests of education. If our Bishops would so far imitate those of Rome, as to have Seminaries under their care, how much greater would be their influence! And, such is the confidence felt in our Bishops, that any schools under their supervision will be filled to overflowing." "What you said as to our dependence on the rising generation,"[1] says the Bishop of North Carolina, the Right Rev. Dr. Ives, "must not be lost sight of. *We must appeal to parents.* We must give them no rest till they are made sensible of their responsibility[2] in the matter—till they see how intimately the

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[1] He refers to the following remarks, in "The Missionary," on the distressing want of Clergymen. "It is in vain to hope for effectual relief from the generation of which we are a part. *We* must sow the seed. *We* must prepare the ground. Our children are the Church's hope. Schools for Christian education are the nurseries which will prepare them for the Lord." And again, "to have children brought up 'in the nurture and admonition of the Lord,' we must first have CHRISTIAN MOTHERS. To have Christian Mothers, we must educate the daughters, in the truths, and under the auspices, of the Gospel of Christ."

[2] Excellent, as an exhibition of this immense responsibility, so little felt and acted on, even by Christian parents, is the following passage, from the third volume of Mr. Newman's admirable Parochial Sermons. "I fear indeed that most men, though they profess to have a regard to religion, yet have very low and contracted notions of the dignity of their station as *Christians.* To be a Christian is one of the most wondrous and awful gifts in the world. It is, (in one sense) to be higher than Angel or Archangel. If we have any portion of an enlightened faith, we shall understand that our state, as members of Christ's Church, is full of mystery. What so mysterious as to be born, (as we are) under God's wrath? What so mysterious as to be redeemed by the death of the Son of God made flesh? What so mysterious as to receive the virtue of that death, one by one, through Sacraments? What so mysterious as to be able to teach and train each other in good and evil? When a man at all en-

solemn vows taken at the baptism of their infants are concerned in the future supply of labourers for the Church. We must teach them, 'line upon line and precept upon precept,' till they understand that every system of education is either directly or indirectly at war with the Saviour, that is not based upon his blessed Gospel. And we must ourselves give countenance to no other system, but assiduously and faithfully, through evil report and through good report, persevere in our endeavours, till every child in our flocks shall be brought up 'in the nurture and admonition of the Lord.'" And again, in a more recent letter, "Your plan of a female school meets my views exactly, and has my earnest prayers for its success. Go

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ters into such thoughts, how is his view changed about the birth of children! In what a different light do his duties, as a parent, break upon him? The notion entertained by most men seems to be, that it is a pleasant thing to have a home;—that is what would be called an innocent and praiseworthy reason for marrying; that a wife and family are comforts. And the highest view a number of persons take is, that it is decent and respectable to be a married man; that it gives a man a station in society, and settles him. All this is true. Doubtless, wife and children *are* blessings from God; and it *is* praiseworthy and right to be domestic, and to live in orderly and honourable habits. But a man who limits his views to these thoughts, who does not look at marriage and at the birth of children, as something of a much higher and more heavenly nature than any thing we see, who does not discern in holy matrimony a divine ordinance of their new birth, such a one, I can only say, has very worldly views. It is well to go on labouring, year after year, for the bread that perisheth; and, if we are well off in the world, to take interest and pleasure in our families rather than to seek amusements out of doors: it is very well, but it is not religion; and let us endeavour to make our feelings towards them more and more religious. Let us beware of aiming at nothing higher than their being educated well for this world, their forming respectable connexions, succeeding in their callings, and settling well. Let us never think we have absolved ourselves from the responsibility of being their parents, till we have brought them to Christ. Let us bear in mind ever to pray for their eternal salvation; let us 'watch for their souls as those who must give account.' Let us remember that salvation does not come as a matter of course; that baptism, though administered to them once, and long since, is never past, always lives in them as a blessing or as a burden; and that though we may cherish a joyful confidence that 'he who hath begun a good work in them will perform it,' yet let us recollect also that then only have we a right to cherish it, when we are doing our part towards fulfilling it."—*Sermon on Infant Baptism*, p. 325—7.

on, my brother! God will bless such efforts, if made in reliance on his good Spirit."

But it is time that we approach our statement of the PLAN, immediate objects, and important advantages of the Institution. Reflecting much and often on the subject, it has seemed always of the first propriety,—may we not say necessity?—that *the education of females should be*, as nearly as possible, *domestic*. If it were possible to avoid it, no daughter should be educated out of the shadow of the parental roof. Whatever may be said of the other sex, home is the congenial atmosphere of woman; and, better than all teachers, for female children, is the gentle, prudent, pious mother. But it may not always be so. For various reasons, many girls will always be sent abroad to receive their education. The next best thing to their own native fireside, is to prepare a home for them—to supply to them, as nearly as may be, the dear, domestic influences—to institute anew, so far as nature will permit, the parental relation—to give them, in a word, another father and another mother. To this end, the first consideration has been *the formation of the domestic establishment* of the Institution.

Of the HOUSEHOLD which is thus constituted, teachers and scholars are alike members. They dwell under the same roof. They gather round the same table. They kneel at the same altar. All are thus daughters. All are sisters. So far as may be, all are not only, but feel that they are, at home. The domestic nurture is restored to them. They revive the domestic interests. They enjoy the domestic influences. And the great end desired for each of them is, her fitness to adorn and bless—as daughter, sister, wife or mother—that one sweet, sheltered spot, the native nestling place of woman, and her own peculiar empire, her home.

For such a purpose, celestial influences must be combined with what is best of earth, and our newly constituted family forms A CHRISTIAN HOUSEHOLD. Last of all places to be left without "the care of souls," is a seat of female education. Fullest of promise, in

its present influence, and in future, permanent results, will be the exercise, in such a fold, of the pastoral relation. The father of the family is, therefore, also the shepherd of the lambs. The priestly and the patriarchal office are again combined. Every morning is consecrated, and every evening blessed, with prayer. The word of God is daily read, and its sacred truths enforced, in the hearing of all. The careful study of the sacred text is furthered by encouragement and assistance, in every proper form. The habit of private devotion is promoted and cherished, to the utmost. And pastoral care, knit with parental love, still waits, and prays, and watches, to "warn them that are unruly, comfort the feeble minded, support the week, be patient toward all."

Upon our Christian household, for its growth in grace, and in the knowledge and love of God, it is our purpose to bring to bear, to the fullest extent, the institutions, the ordinances, and the influences of THE CHURCH. It enjoys the benefit of constant and immediate *Episcopal* supervision. Its worship, whether in the Chapel, or in the parish Church,[1] is of kindred character; and divine service is attended in the latter, not only on the Lord's day, but on all the festivals and fasts of the Christian year. "The doctrines, constitution, and liturgy of the Church" are subjects of constant and diligent instruction. Preparation for the apostolic ordinance of confirmation, as indeed for the due reception of both the sacraments, is kept constantly in view: and, in short, nothing will be left undone to imbue every mind with the principles, and every heart with the piety, of the primitive ages of the Church; and to render St. Mary's Hall, a nursery of pure and undefiled religion. It is thought best to state distinctly this characteristic of the Institution, that there may be no disappointment and no dissatisfaction. The doors are open for all. All who desire instruction are welcome, whatever be their religious

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[1] The pupils of St. Mary's Hall, are all parishioners of St. Mary's Church, of which the Bishop of the diocese is Rector.

birthright, or the profession of their parents. But all who come will be instructed in the same principles, accustomed to the same worship, and trained to the same discipline. There will thus be no division of interest, and no collision of feeling. Serious interruptions will be avoided. Unprofitable comparisons will be prevented. Important influences will be secured. There *is*, as Paul assures us, but "one Lord, one faith, one baptism;" and it will be our constant prayer and effort, "to keep the unity of the Spirit, in the bond of peace."

For the daughters of this Christian household, securing *first*, so far as lies in us, that they shall be brought up "in the nurture and admonition of the Lord," THE BEST TEACHERS IN every department of SCIENCE, LITERATURE, and THE FINE ARTS, proper to such an institution, are procured, and every possible facility is afforded, that its pupils, duly improving their opportunities, may become well-instructed and accomplished Christian ladies. In directing the education of young ladies, it is a nice matter to distribute in their just proportion, the *useful* and the *ornamental*. It is our aim to make the useful, ornamental, and the ornamental, useful. The hardest woods receive the highest polish. The elegant accomplishments of the sex are never seen to such advantage, as when they crown and grace a well cultivated, a well stored, and a well balanced mind. It is not our purpose to state, in full detail, the system of instruction. Suffice it to say, that *development, rather than mere acquirement*, is regarded as the end—that to be *thorough and accurate*, will always be required in every undertaking—and that, in all departments, the chief reference will always be to *the practical purposes of life*. All teachers and officers, will be constantly responsible to the Bishop of the diocese as Patron, and Principal of the establishment.

As important details, the following may be mentioned here. All expenditures for the use of the pupils, must be made under the direction of the Head of the family; with whom all moneys must be lodged. A proper economy will be strictly enjoined on all. Constant attention will be paid to the health, and physical vigour of the

pupils. In each of the dormitories, an assistant teacher will be con-constantly present with the scholars, who will all occupy single beds. Every scholar will be expected to attend to all the varieties of plain sewing. The cultivation of sacred music, both vocal and instrumental, will be rendered, as nearly as may be, universal. It will be an object to qualify as many of the pupils as possible, to preside at the organ, and to take part in the psalmody of the Church. As an important means of improving the literary taste, and confirming the moral and religious principles, of the scholars, a library of suitable books, in the various departments, has been formed; to which, additions will, from time to time, be made, under the direction of the Bishop; and, no other books, besides the school books, and books of devotion, will be allowed within the walls of the Institution.

As a proper recognition of the Christian duty of benevolence, and as a grateful acknowledgment to Him who put it into the hearts of men to project and to establish this Institution, for the Christian education of females, provision is made, and will be continued, for *the entirely gratuitous support and instruction of one scholar in every ten*, making application as *the daughter of a clergyman* of the Church, deceased;[1] or, if living, in necessitous circumstances.

Of the situation, edifices, and grounds, selected for the Institution, which is the subject of this Circular, it would be difficult to speak in terms which would do justice to them, without the appearance of exaggeration. The position, on the Delaware, a little more than an hour's journey, by steamboat or railroad, from Philadelphia, and from five to six hours from New York, is unsurpassed for healthful-

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[1] "There is a feature in the plan of the Green Bank Seminary which must recommend it to the approbation of those who know the exposure and frequent destitution of the daughters of the clergy. Left, as they are in many instances, without provision for their worldly support and comfort, and often at an age of the deepest interest, it must be delightful to all who have known and loved a departed pastor, to know that these lambs of his care have found a shelter, a friend, and a spiritual guide, in such a refuge from the cold winds of this world's frowns and neglect."—Rev. Dr. Rudd.

ness, convenience, and beauty. The buildings, nearly new, and built expressly for a female Seminary, are extensive, and perfectly commodious, with spacious grounds, a well cultivated garden, and a Green-House. The school-rooms are of the best construction, light, airy and agreeable; and the whole establishment is fitted up and furnished in the best manner, and will be supplied with fixtures and apparatus of every kind, adapted to the most extended course of female education. We cannot better conclude the present notice, than with an extract from the Gospel Messenger, published at Utica, under the editorial direction of the Rev. Dr. Rudd. "The active and persevering Bishop of New Jersey is adding to the good things which engross his attention the plan of a female Seminary, to be located in one of the pleasantest spots of our land—'the green Bank of Burlington,'—and we pray that it may long continue as fresh and fair, as in those days of rich enjoyment, when, in prosecution of our duty to the Church, we were often welcomed there by friends long since removed, but not to be forgotten. Much as the subject of education is attended to, there is much yet to be accomplished before the system of female instruction is brought to the point it ought to hold. Bishop Doane's experience in the business of teaching, and the vigilance of his mind, we are sure, will give to an institution under his supervision very important advantages."

And now, to the protecting love of HIM, from whom alone the increase of all good works must proceed, the present enterprise, begun in his faith, and to be conducted in His fear, is devoutly and trustfully commended; that, directing all our connsels by His wisdom, and sanctifying all our doings with His grace, He may conciliate for it the favour of the wise and good, make it effectual in training many daughters in the ways of peace and holiness, and cause its issues to redound, generation after generation, to His glory, and to the edifying of the Church, through Jesus Christ our Lord.

St. Mary's Hall,

GREEN BANK, BURLINGTON, NEW JERSEY;

THE BISHOP OF NEW JERSEY, PATRON.

The Summer Term of this Institution will commence on the first day of May next. The charges per term of five months for boarding, lodging, fuel, bedding, and towels, all English branches, Ancient Languages, and Psalmody, are $106.

Washing is charged at 50 cents per dozen. Music with use of piano, $15; French $7 50; Drawing $8, per quarter.

At the suggestion of several friends of the Institution, and in consequence of the pecuniary depression of the country, the following propositions are made:

1. A deduction of ten per cent will be made on all bills of the second year; of fifteen on the third year; of twenty per cent on the subsequent years.

2. To those who send pupils for three or more years, leaving the time of their attendance to the several ornamental branches, to the discretion of the Principal, the whole charge for the term, including washing, (amounting as the several items do, to about $180,) will be $150.

3. When more than three daughters of one family are educated at the Hall, a deduction of twenty per cent will be made on all their bills.

4. When more than five and less than ten pupils come from the same neighborhood, a deduction of fifteen per cent on all charges will be made; and when the number is more than ten, a deduction of twenty per cent.

One hundred dollars must be paid at the beginning of every term; and all money for the use of pupils must be left with the Principal. No bills to be contracted by or for the pupils. When the term bills are not paid within ten days after the close of any term, a draft will be drawn, and the expenses charged.

Address the Rev. R. J. Germain, Chaplain, Principal Teacher, and Head of the family, St. Mary's Hall, Burlington, New Jersey.

COURSE OF STUDY.

PRIMARY DEPARTMENT.

Spelling, Reading, Geography, Arithmetic, Linear Drawing and Composition.

JUNIOR CLASS.

Geography, Arithmetic, Grammar, Elocution, Philology, Composition, American History, and Botany.

MIDDLE CLASS.

Natural Philosophy, Chemistry, Belles Lettres, Geography, Arithmetic, Grammar, Elocution, Philology, Composition and Botany continued, Physiology, Universal and Ecclesiastical History, and Astronomy.

SENIOR CLASS.

Logic, Mineralogy, Geology, Belles Lettres, Chemistry, Composition, Algebra and Geometry continued, History, Universal and Ecclesiastical continued, Mental Philosophy, and Archæology.

CLASSICAL COURSE.

Adam's Latin Grammar, abridged, Goodrich's First Lessons in Latin, Dana's Liber Primus, Gould's Adam's Grammar, Anthon's Ainsworth, or any other approved Dictionary, Anthon's Cæsar, Gould's Virgil, Anthon's Sallust, Cicero's Select Orations, Anthon's Edition, Fiske's Manual of Classical Literature, Leverett's Latin Tutor.

TO THE FRIENDS OF CHRISTIAN EDUCATION IN THE CHURCH.

St. Mary's Hall is just completing its fourth year. The undersigned, having originated the enterprise and taken a constant share in its prosecution, has thus far borne no public testimony to the working of the plan, which, in 1837, he announced, in his "Appeal to Parents, for Female Education on Christian Principles." It was then his expectation that at least four years would be required for the developement of the principles of the institution, and maturing and settling its plans. He considers that this is now fully done; and he therefore feels that it is his duty to declare, to all whom it may concern, his entire satisfaction with the principles, plan, and administration of St. Mary's Hall; and his conviction that it deserves the full confidence and the liberal patronage of the friends of Christian Education in the Church. It is to such that the appeal has always been made, and is now; St. Mary's Hall having been founded and uniformly conducted as a Church institution. No pupils indeed are rejected on account of their religious profession. All are welcome. And a large number of its inmates have always been of such as did not profess and call themselves Churchmen. But its training and its tendencies have always been, and will always be, in accordance with the doctrine, discipline, and worship of the Protestant Episcopal Church: and it is matter of devout thankfulness to Almighty God, that from within its walls many have gone out, to carry with them the principles which were here imbibed or confirmed; and, "adorning in all things the doctrine of God our Saviour," to promote, we trust, in the stations in which Providence shall place them, the same sacred influences in others.

In conclusion, the undersigned, with the very best possible opportunities of knowledge, earnestly, and without any qualification, recommends St. Mary's Hall to all who desire a place for the education of their daughters:

i. As a healthy and delightful residence, and a safe asylum;

ii. As a domestic institution, another home, in which pupils and teachers live together as one family;

iii. As a Seminary of sound and thorough instruction in all the usual branches of useful and elegant learning;

iv. As a Christian institution, under pastoral and episcopal supervision, in which there are daily worship, and instruction in sacred things; and in which the knowledge of salvation, through faith which is in Christ Jesus, is held and taught to be the most desirable knowledge, and growth in grace, through sanctification of the Spirit, the great end of human life.

GEORGE W. DOANE,
Bishop of New Jersey.

Riverside, February 8, 1841.



ST MARY'S HALL, GREEN BANK, BURLINGTON.

UNDER THE SUPERVISION OF THE BISHOP OF NEW JERSEY.

The Family of St. Mary's Hall.

WINTER TERM, 1842–3.

The Rev. REUBEN J. GERMAIN, Chaplain, Principal Teacher, and Head of the Family.

The Rev. SAMUEL W. HALLOWELL, in charge of the English branches, assisted by

LEWIS J. GERMAIN.

J. F. GIRARD, Teacher of French, Spanish and Italian.

G. W. HEWETT, Music Master.

A. B. ENGSTROM, Drawing Master.

Mrs. MARY R. BISHOP, Matron.

MELLICENT LANE, Teacher of Music.

MAGDALEN E. WILLISTON, Teacher of Writing.

LOVINA CHAMBERLAIN, Assistant Teacher.

CHARLOTTE CRONYN, " "

EMILY THOMPSON, " "

REBECCA PRICE, " "

NAMES.	RESIDENCE.
Miss Catharine M. Alter,	*Philadelphia, Penn.*
" Caroline A. Alter,	" "
" Ann M. Burgess,	*New York.*
" Julia A. Bayard,	" "
" Phebe L. Babbitt,	*Orange, N. J.*
" Matilda M. Beebee,	*New York.*
" Henrietta L. Beebee,	" "
" Julia Buttles,	*Columbus, Ohio.*
" Frances C. Bradford,	*Boston, Mass.*
" Ellen L. Bowman,	*Lancaster, Penn.*
" Agnes Boyd,	*Philadelphia, Penn.*
" Charlotte M. Condit,	*Newark, N. J.*
" Matilda Cronyn,	*Burlington, N. J.*

Names.	Residence.
Miss Ann W. Cummins,	*Smyrna, Del.*
" Martha Cummins,	" "
" Rachel Calvert,	*Burlington, N. J.*
" Mary A. Dickerson,	*Snow Hill, Md.*
" Ann C. Drummond,	*Shrewsbury, N. J.*
" Cecilia Elton,	*Philadelphia, Penn.*
" Charlotte A. Finch,	*Shrewsbury, N. J.*
" Sarah H. Finlay,	*Santa Cruz, W. I.*
" Ellen B. Gunnell,	*Burlington, N. J.*
" Sarah S. Gibson,	*Boston, Mass.*
" Sarah W. Germain,	*Burlington, N. J.*
" Mary A. Hayes,	*Newark, N. J.*
" Julianna Henderson,	*Baltimore, Md.*
" Mary E. Howard,	*Elkton, Md.*
" Elizabeth W. Howland,	*Eaton Town, N. J.*
" Catharine M. Janney,	*Philadelphia, Penn.*
" Deborah A. Kelley,	*Burlington, N. J.*
" Sally S. Kennard,	*Eastville, Va.*
" Anna W. Kennard,	" "
" Mary E. Lovell,	*Morristown, N. J.*
" Mary J. Lucas,	*Auburn, N. Y.*
" Jane E. Lewis,	*Binghampton, N. Y.*
" Adeline W. Lippincott,	*Burlington, N. J.*
" Susan B. McDonald,	*New York,*
" Elizabeth C. Mish,	*Lebanon, Penn.*
" Elizabeth Morris,	*Philadelphia, Penn.*
" Ann M. Morris,	*Burlington, N. J.*
" Elizabeth J. Niven,	*Montrose, Penn.*
" Marcia Parker,	*Burlington, N. J.*
" Virginia R. Parker,	" "
" Mary A. Peers,	*Louisville, Ky.*
" Arabella S. Peers,	" "
" Julia M. Robertson,	*Constantinople, Turkey.*
" Margaret S. Robertson,	" "
" Mary A. Randolph,	*Key West, Fa.*
" Rebecca A. Shreve,	*Mount Holly, N. J.*

Names.	Residence.
Miss Rebecca L. Shreve,	*Medford, N. J.*
" Caroline H. Stuart,	*King George County, Va.*
" Susanna Taunton,	*Burlington, N. J.*
" Sidney M. Treadway,	*Oswego, N. Y.*
" Jane Waddington,	*Salem, N. J.*
" Lucia L. Williston,	*New York.*
" Elizabeth M. Wall,	*Key West, Fa.*
" Caroline E. Woolman,	*Burlington, N. J.*
" Anastasia L. Waddill,	*Hertford, N. C.*
" Alice W. Whitfield,	*Spring Hill, N. C.*
" Elizabeth A. West,	*Accomac, Va.*
" Mary N. West,	" "

St. Mary's Hall.

The year is divided into two terms and two vacations. The Summer term commences on the first day of May, and the Winter term on the first day of November. The months of April and October are the vacations. Whole expense, for the term of five months—including Boarding, Lodging, Washing, Lights, Fuel, use of Books, and Stationery, and all the branches of English and Classical Instruction, and Psalmody—$125. Whole expense, for the same term, for those who add instruction in Music, Drawing and Painting, French, Spanish or Italian, $175. The last named branches, when taken separately, will be charged as follows, per term: French, $15; German, Italian or Spanish, $20; Drawing and Painting, $16; Music—Piano with use of instrument, $30; Guitar, $30; Harp, $40; Organ, $20. Board for each vacation, $12.50.

One hundred dollars (where the whole is not paid in advance) must be paid at the beginning of every term; and the residue at or before the close of the term. No bills to be contracted by or for the pupils.

Address the Rev. R. J. Germain, Chaplain, Principal, Teacher, and Head of the Family, St. Mary's Hall, Burlington, New Jersey.

NOTE.

DEDUCTION.—When the entire payment is made in advance, there will be a deduction upon the above charges of ten per cent.

AN APPEAL TO PARENTS,

FOR FEMALE EDUCATION ON CHRISTIAN PRINCIPLES.

SEVENTH EDITION.

It is impossible not to perceive that Christianity has not produced, and is not producing, in the world, the effects which might reasonably be expected from it. "Of that vast company of people that are called Christians, in this kingdom," says a distinguished Bishop[1] of the Church of England, "how few are there that live as becometh the Gospel of Christ—that finish the work that God hath given them to do, even glorify Him in the world! How many that refuse or neglect to worship and serve Him upon His own day! How few that do it upon any other day, when they have any thing else to do! How many that never received the Sacrament of the Lord's Supper, in their whole lives! How many are the proud, the passionate, the covetous, the intemperate, the incontinent, the unjust, the profane and impious, in comparison of the humble, and meek, and liberal, and sober, and modest, and righteous, and holy among us? The disproportion is so vastly great that none but God himself can make the comparison; so little of Christianity is now to be found amongst Christians themselves: to our shame be it spoken!" Compare with this humiliating statement of the truth, as our own ears hear it, and our own eyes see it, the fair picture, from the same faithful hand, of what the religion of the Gospel might do, and ought to do, for man. "If the principles of the Christian religion were well rooted in the hearts of all mankind, what excellent fruits would they produce! The earth would put on another face, bearing some resemblance to heaven itself. Idolatry, with all sorts of wickedness and vice, would be every where discountenanced and suppressed; for all would worship the one living and true God, and Him only. There would be no wars, nor rumours of wars; kingdom would not rise against kingdom, nor nation against nation, but all princes would be at peace with their neighbours, and their sub-

[1] Bishop Beveridge, *Private Thoughts*.

jects at unity among themselves, striving about nothing but which should serve God best, and do most good in the world. Then piety, and justice, and charity would revive and flourish again all the world over, and particularly in the Church and kingdom to which we belong. Then the prayers would be read twice a day in every parish, as the law requires,[1] and all people would heartily join together in offering them up to the Almighty Creator of the world. Then all that are of riper years, would, at least, every Lord's day,[2] celebrate the memory of the death of Christ, by which their sins are expiated, and the Most High God reconciled to them, and become their God and Father; and as all sorts of people would thus continually worship God in His own house, so wheresoever they are, they would do all they could to serve and honour Him: 'whether they eat or drink, or whatsoever they do, they would do all to His glory.' In short, all would then, 'deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world,' *and so walk hand in hand together, in 'the narrow way that leads to everlasting life.'* This would be the happy state of all mankind, if they were but well grounded in that religion, which the eternal Son of God hath planted upon earth."

And now, it becomes a serious and most urgent question, why are these things so? Why is it that the infidel, who can find no flaw or failure in the perfect system of eternal truth, is enabled to set up his strong hold of offensive warfare, in the utter failure of its due results? Why is it that the heathen, to whom Christ is preached, crucified for their transgressions, are emboldened to turn back the bleeding argument of the Saviour's dying love, with the keen and merited reproof, "Go, first, and be at peace among yourselves!" It is not from any famine of the word that this is so. For the sacred Scriptures are sown broad-cast through the land. It is not accounted for by the want of public religious instruction. For the house of God throws open every where its peaceful portals; and sacred knowledge, like the waters from the mountain spring, flows freely through our streets. These, unquestionably, are great, inestimable blessings. Were it not for these, the light, which now shines "in a dark place," would leave us in unmitigated gloom. But these are not enough. The seed of God's word may indeed be sown; but to what purpose, if it fall "by the way side," or "upon a rock," or "among thorns?" The fountains of salvation may be freely opened; but to whose advantage, if men thirst not,

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[1] So in the Church of England; and distinctly contemplated, as to the practice, in our branch of the Catholic Church, for which there is provided "the order for *daily* morning prayer," and "the order for *daily* evening prayer." God grant that it may one day universally be so! It is so at St. Mary's Hall.

[2] So it was in the primitive Church; and so it would be with us, if we heartily appreciated the privilege of being "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone."

neither turn aside to drink? There needs a previous preparation. The soul of the young heart must be fitted to receive "the good seed," and "keep it, and bring forth fruit unto perfection." The new-born babe must, from the birth, be nurtured with "the sincere milk of the word," that he may learn to love it, and his "appetite may grow by what it feeds on." In a word, to have Christian men, we must bring our children up "in the nurture and admonition of the Lord." It is of the child who is trained up "in the way he should go," that we have God's assurance, "when he is old, he will not depart from it." "I do verily believe"—we make our own the earnest words of honest Richard Baxter, "that if parents did their duty as they ought, the word publicly preached would not be the ordinary means of regeneration in the Church, but only without the Church, among infidels." "It is my firm belief," says Bishop Jebb,[1] "that, if full justice were done by Christian parents to their children, and if surrounding circumstances could be so ordered as to aid, instead of counteracting, the procedure, the *spiritual* relation between pious parents and a pious offspring, would then be as regular, as certain, and as necessary, as the *natural* relation. This, it would seem, both from Scripture and from the reason of the case, is the object of Providence, however it is marred and frustrated by the weakness and perversity of man."

It is to *the want of early religious training*, then, that we distinctly refer the comparative failure of the Christian religion, to accomplish in us the purpose for which, it is, not only given, but perfectly adapted. It is to *parents*, that our appeal is made for the education of their children upon Christian principles. "If children were piously, faithfully, and reverentially ranged under the banner of Christ, at the baptismal font; if, from the first dawnings of sensation, their appetites and passions and affections were placed under a strict control; if, when reason shall have begun to act, religious instruction were imparted to them in a cheerful, interesting and judicious manner; if the entire of their education were suitably accommodated to their several spheres of life; and, if to crown the whole, they were brought to see and feel the influence of Christianity, from its daily and hourly influence on those, whom, of all human beings they are most bound to love and to revere; if the child be thus trained 'in the way he should go, when he is old, he will not depart from it.'"[2] "This culture, this training"—we still borrow from him[3] who, living, was loved, and, dying, was lamented, by all who knew him, as "the good Bishop of Limerick"—this training of the youthful heir of immortality "ought to commence at a far earlier period, than people are commonly aware of. In husbandry, our care

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[1] Sermon on Transmissive Religion, *Practical Theology*, I. 231.
[2] Bishop Jebb, Sermon on Religious Training, *Practical Theology*, II. 116.
[3] Bishop Jebb, *Practical Theology*, II. 107.

begins long before the process of vegetation is at all apparent. We water the ground before the first shoot appears, and from the moment it does appear, our carefulness knows not intermission. *And so it ought to be in 'God's husbandry.'* The infant mind puts forth its shoots, with the first dawnings of sensation; and at this period it is that the most lasting and invaluable impressions may be made. The animal and sensitive parts of our nature are then in full vigour; and, as these are then treated, the future happiness, or future misery of the human being, will, to an incalculable extent, be determined. For it may be safely affirmed, on the authority, and from the experience of those who are best qualified to speak on such subjects, that, even before reason is perceptibly unfolded, the appetites, the passions, the affections, take their bias, towards evil, or towards good. But in this stage of mental culture, as in every stage that follows, much prudence, much firmness, much affection,—many thoughts, many prayers, many sorrows, are indispensable on the part of Christian parents, and especially of Christian mothers, which, in after years, will be richly compensated by the object of their affections, through an innocent childhood, an obedient youthfulness, a virtuous manhood, and a good old age."

It is upon these and kindred considerations—expressed, for the most part, since we have no words so fitting of our own, in the language of departed piety and wisdom—that we found the present APPEAL. An appeal for FEMALE EDUCATION ON CHRISTIAN PRINCIPLES, ought not, indeed, to be necessary. An argument cannot be needed. The bare suggestion of the subject must bring conviction with it: or, if there were needed further demonstration, the practical concessions of the age should certainly supply it. An age which has adorned itself, and blessed the world, with the *Sunday School enterprise*,—an age which has established and multiplied its *Schools for Teachers*,—has but another step to take, that it may reach the first fountain of our nature, and open its SCHOOLS FOR MOTHERS. The mother is the earliest teacher, and the best. Long before the sunday School is reached, she has given her imprint to the character—an imprint, which deepens with our years, and, more than all human influences, makes our present life what it is, and gives direction to the life which is to come. Regarding the sex in this, its highest and holiest relation; regarding the delicacy, the difficulty, and the responsibility which it involves; regarding the great end and aim of life, the divine image formed in the soul, qualifying it for the divine acceptance, through faith which is in Christ Jesus; regarding the sole means by which this end may be successfully pursued, religious instruction, religious example, religious influence—is it unreasonable to speak of *an Institution, for female education, on Christian principles*, as A SCHOOL FOR MOTHERS! Is it extravagant to believe, that an enterprise, which, by such means, aims at such an end, cannot in vain appeal to Christians, to patriots, to philanthropists, to men—can, least of all, appeal in vain to the parental heart?

Short as the time is, since the project was first entertained,[1] there remains no doubt of its reception with those whose approbation antedates the verdict of the public. The enterprise has the cordial sanction and warm interest of some of the highest minds and largest hearts in the land. "I consider female Seminaries," says the Right Rev. Dr. Brownell, Bishop of Connecticut, "under the auspices of the Church, hardly less important than chartered Colleges, and I am glad to learn that an Institution is to be established, under your patronage, at Burlington." "It gives me great pleasure," says the Secretary of the "American Association for the supply of Teachers," "that a person holding the station which you occupy is willing to give a part of his attention to the interests of education. If our Bishops would so far imitate those of Rome, as to have Seminaries under their care, how much greater would be their influence! And, such is the confidence felt in our Bishops, that any schools under their supervision will be filled to overflowing." "What you said, as to our dependence on the rising generation," says the Bishop of North Carolina, the Right Rev. Dr. Ives, "must not be lost sight of. *We must appeal to parents.* We must give them no rest till they are made sensible of their responsibility in the matter—till they see how intimately the solemn vows taken at the baptism of their infants are concerned in the future supply of labourers for the church. We must teach them, 'line upon line and precept upon precept,' till they understand that every system of education is either directly or indirectly at war with the Saviour, that is not based upon his blessed Gospel. And we must ourselves give countenance to no other system, but assiduously and faithfully, through evil report and through good report, persevere in our endeavours, till every child in our flocks shall be brought up 'in the nurture and admonition of the Lord.'" And again, in a more recent letter, "Your plan for a female school meets my views exactly, and has my earnest prayers for its success. Go on, my brother! God will bless such efforts, if made in reliance on His good Spirit."

But it is time that we approach our statement of the PLAN, immediate objects, and important advantages of the Institution. Reflecting much and often on the subject, it has seemed always of the first propriety,—may we not say necessity?—that *the education of females should be*, as nearly as possible *domestic*. If it were possible to avoid it, no daughter should be educated out of the shadow of the parental roof. Whatever may be said of the other sex, home is the congenial atmosphere of woman; and, better than all teachers, for female children, is the gentle, prudent, pious mother. But it may not always be so. For various reasons, many girls will always be sent abroad to receive their education. The next best thing to their own native fireside, is to prepare a home for them—to supply to them, as nearly as may be, the dear, domestic influences—to institute

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[1] The appeal to the public was made, and the Institution opened, in 1837.

anew, so far as nature will permit, the parental relation—to give them, in a word, another father and another mother. To this end, the first consideration has been the *formation of the domestic establishment* of the Institution.

Of the HOUSEHOLD which is thus constituted, teachers and scholars are alike members. They dwell under the same roof. They gather round the same table. All are thus daughters. All are sisters. So far as may be, all are not only, but feel that they are, at home. The domestic nurture is restored to them. They revive the domestic interests. They enjoy the domestic influences. And the great end desired for each of them is, her fitness to adorn and bless—as daughter, sister, wife or mother—that one sweet, sheltered spot, the native nestling place of woman, and her own peculiar empire, her home.

For such a purpose, celestial influences must be combined with what is best of earth, and our newly-constituted family forms A CHRISTIAN HOUSEHOLD. Last of all places to be left without "the care of souls," is a seat of female education. Fullest of promise, in its present influence, and in future, permanent results, will be the exercise, in such a fold, of the pastoral relation. The father of the family is therefore, also the shepherd of the lambs. The priestly and the patriarchal office are again combined. Every morning is consecrated, and every evening blessed, with prayer. The word of God is daily read, and its sacred truths enforced, in the hearing of all. The careful study of the sacred text is furthered by encouragement and assistance, in every proper form. The habit of private devotion is promoted and cherished, to the utmost. And pastoral care, knit with parental love, still waits, and prays, and watches, to "warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all."

Upon our Christian household, for its growth in grace, and in the knowledge and love of God, it is our purpose to bring to bear, to the fullest extent, the institutions, the ordinances, and the influences of THE CHURCH. It enjoys the benefit of constant and immediate *Episcopal* supervision. Its worship, whether in the Chapel or in the parish Church,[1] is of kindred character. "The doctrines, constitution, and liturgy of the Church" are subjects of constant and diligent instruction. Preparation for the apostolic ordinance of confirmation, as indeed for the reception of both the sacraments, is kept constantly in view: and, in short, nothing will be left undone to imbue every mind with the principles, and every heart with the piety, of the primitive ages of the Church; and to render St. Mary's Hall, a nursery of pure and undefiled religion. It is thought best to state distinctly this characteristic of the Institution, that there may be no disappointment and dissatisfaction. The doors are open for all. All who desire instruction are welcome, whatever be their religious birthright, or the profession

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[1] The pupils of St. Mary's Hall are all parishioners of St. Mary's Church, of which the Bishop of the diocese is Rector.

of their parents. But all who come will be instructed in the same principles, accustomed to the same worship, and trained to the same discipline. There will thus be no division of interest, and no collision of feeling. Serious interruptions will be avoided. Unprofitable compromises will be prevented. Important influences will be secured. There *is*, St. Paul assures us, but "one Lord, one faith, one baptism;" and it will be our constant prayer and effort, "to keep the unity of the Spirit, in the bond of peace."

For the daughters of this Christian household, securing *first*, so far as lies in us, that they shall be brought up "in the nurture and admonition of the Lord," THE BEST TEACHERS IN every department of SCIENCE, LITERATURE, and THE FINE ARTS, proper to such an institution, are procured, and every possible facility is afforded, that its pupils, duly improving their opportunities, may become well-instructed and accomplished Christian ladies. In directing the education of young ladies, it is a nice matter to distribute in their just proportion, the *useful* and the *ornamental*. It is our aim to make the useful, ornamental, and the ornamental useful. The hardest woods receive the highest polish. The elegant accomplishments of the sex are never seen to such advantage, as when they cr own and grace a well cultivated, a well stored, and a well balanced mind. It is not our purpose to state, in full detail, the system of instruction. Suffice it to say, that *development, rather than mere acquirement*, is regarded as the end—that to be *thorough and accurate*, will always be required in every undertaking—and that, in all departments, the chief reference will always be to *the practical purposes of life*. All the teachers and officers, will be constantly responsible to the Bishop of the diocese, as Patron of the establishment.

As important details, the following may be mentioned here. All expenditures for the use of the pupils must be made under the direction of the Head of the Family; with whom all moneys must be lodged. A proper economy will be strictly enjoined on all. Constant attention will be paid to the health, and physical vigour of the pupils. In each of the dormitories, an assistant teacher will be constantly present with the scholars, who will all occupy single beds. Every scholar will be expected to attend to all the varieties of plain sewing. The cultivation of sacred music, both vocal and instrumental, will be rendered, as nearly as may be, universal. It will be an object to qualify as many of the pupils as possible, to preside at the organ, and to take part in the psalmody of the Church. As an important means of improving the literary taste, and confirming the moral and religious principles, of the scholars, a library of suitable books, in the various departments, has been formed; to which additions will from time to time, be made, under the direction of the Bishop; and, no other books, beside the school books, and books of devotion, will be allowed within the walls of the Institution.

As a proper recognition of the Christian duty of benevolence, and as a grateful acknowledgment to Him who put it into the hearts of men to project and to establish this Institution, for the Christian education of females, provision is

made, and will be continued, for *the entire gratuitous support and instruction of one scholar in every ten*, making application as *the daughter of a Clergyman* of the Church, deceased;[1] or, if living, in necessitous circumstances.

Of the situation, edifices, and grounds, selected for the Institution, which is the subject of this Circular, it would be difficult to speak in terms which would do justice to them, without the appearance of exaggeration. The position, on the Delaware, a little more than an hour's journey, by steamboat or railroad, from Philadelphia, and from five to six hours from New York, is unsurpassed for healthfulness, convenience, and beauty. The buildings, nearly new, and built expressly for a female Seminary, are extensive, and perfectly commodious, with spacious grounds, a well cultivated garden, and a Green-House. The school-rooms are of the best construction, light, airy, and agreeable; and the whole establishment is fitted up and furnished in the best manner, and will be supplied with fixtures and apparatus of every kind, adapted to the most extended course of female education. We cannot better conclude the present notice, than with an extract from the Gospel Messenger, published at Utica, under the editorial direction of the Rev. Dr. Rudd. "The active and persevering Bishop of New Jersey is adding to the good things which engross his attention the plan of a female Seminary, to be located in one of the pleasantest spots of our land, the Green Bank of Burlington: and we pray that it may long continue as fresh and fair, as in those days of rich enjoyment, when, in prosecution of our duty to the Church, we were often welcomed there by friends, long since removed, but not to be forgotten. Much as the subject of education is attended to, there is much yet to be accomplished before the system of female education is brought to the point it ought to hold. Bishop Doane's experience in the business of teaching, and the vigilance of his mind, we are sure, will give to an institution under his supervision very important advantages."

And now, to the protecting love of HIM, from whom alone the increase of all good works must proceed, the present enterprise, begun in His faith, and to be conducted in His fear, is devoutly and trustfully commended; that, directing all our counsels by His wisdom, and sanctifying all our doings with His grace, He may conciliate for it the favor of the wise and good, make it effectual in training many daughters in the ways of peace and holiness, and cause its issues to redound, generation after generation, to His glory, and to the edifying of the Church, through Jesus Christ our Lord. Amen.

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[1] "There is a feature in the plan of the Green Bank Seminary which must recommend it to the approbation of those who know the exposure and frequent destitution of the daughters of the clergy. Left, as they are in many instances, without provision for their worldly support and comfort, and often at an age of the deepest interest, it must be delightful to all who have known and loved a departed pastor, to know that these lambs of his care have found a shelter, a friend, and a spiritual guide, in such a refuge from the cold winds of this world's frowns and neglect."—THE REV. DR. RUDD.

St. Mary's Hall.

Why should the advantage of systematic arrangement, and progression in instruction be confined to one of the sexes? Why should a course of education for girls be less definite, less thorough, less complete, in its relation to their place in life, than a course of education for boys? What hinders, that a plan of study for our daughters be marked out on a graduated scale, pursued, persisted in, accomplished, with the same accuracy, certainty, and completeness, as for our sons? Not that, in either case, the *education* of immortal natures can be completed in five, seven, twelve, fifteen years: a thing begun in time, and to go on forever. But that a starting point may be fixed, a foundation laid, a line entered upon, principles settled, elements acquired, habits established, for future, constant and continual progress.—These thoughts have ever been in our minds, since the first projection of St. Mary's Hall. To their developement, our attention has been earnestly directed. The experience of seven years emboldens us to present them now, in outline. With the combination—in position, in buildings, in grounds, in teachers, in apparatus, in influences of every kind—of all needful advantages, we offer for consideration the plan which follows. In adopting it, and carrying it into execution, we must rely, it will at once be seen, on the allowance of a longer residence to our pupils, and of a large indulgence as to the time at which the studies, set down as discretionary, shall be pursued. The course of female education is disturbed and hindered, in its substantial elements, by the priority which has been arbitrarily allowed to what are called the ornamental branches: as if the very notion of ornamental did not imply a substratum to be ornamented. It will be seen that none of them will be neglected; but each secured, in just proportion, in due subordination to solid and essential studies. As an inducement to co-operate with us, in this attempt to systematize the education of the gentler portion of our kind, and rescue it from the frivolous control of fashionable caprice; and to fit them, through the grace assured to faithful prayers, to be Christian daughters, Christian sisters, Christian wives, and Christian mothers—in one word, Christian women—we offer two

subordinate advantages. There will be a very considerable reduction of expense. There will be no extra charges.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle, and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department, without examination, and at any age. Admission into any of the Classes will be granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course, satisfactorily to the direction of the Institution, will receive, at its close, a testimonial to that effect, signed by the Reverend the Principal, and the Right Reverend the Patron, of the Institution. The order of the studies will be as follows:

PRIMARY DEPARTMENT.

Spelling; Reading; Writing; the four elementary rules, and the tables in Arithmetic; the Map of the United States; leading events in History, in their chronological order; first lessons in Composition; Linear Drawing; Sacred Music. *Elementary instruction on the Piano, and French pronunciation*, at the discretion of the Principal.

JUNIOR CLASS.

Spelling; Reading; Writing; Arithmetic, including fractions; Elements of Grammar; Geography of America and Europe; History of the United States; Botany; Exercises in Composition; Sacred Music. *Instruction, in Latin, French, and Drawing, and on the Piano*, at the discretion of the Principal.

MIDDLE CLASS.

Spelling; Reading; Writing; Arithmetic; Grammar, including Parsing; Geography; History of England; Geometry; Botany; Chemistry; Mineralogy; Conchology; Book Keeping; Exercises in Composition; Sacred Music. *Instruction, in Latin, Greek, French, Spanish, Drawing, Painting, on the Piano, and in Singing*, at the discretion of the Principal.

SENIOR CLASS.

Elocution; Grammar, including analysis of English Poetry; Rhetoric; Logic; Algebra; Trigonometry; Astronomy, and Astronom-

ical Geography, with the use of the Globes; Chemistry; Geology; Natural Philosophy; Physiology; General History; Exercises in Composition; Sacred Music. *Instruction, in Latin, Greek, Spanish, Italian, Drawing, Painting, on the Harp, Piano or Guitar, and in Singing*, at the discretion of the Principal.

Such as shall have completed the course above stated, or shall sustain an examination on the studies which it includes, and may desire to reside in St. Mary's Hall, and be subject to its discipline, whether to qualify themselves as Teachers, or for other cause, may be admitted to do so, on the same terms as the members of the Classes; and may pursue, in addition to any of the branches named above, any of the following departments of learning, at the discretion of the Principal: Hebrew; the Greek and Latin Classics; the higher Mathematics; Natural and Intellectual Philosophy; Criticism of English Literature; the Natural Sciences; Ecclesiastical Antiquity and History; the doctrine, discipline and worship of the Church.

Bishop Doane, whose residence the Hall adjoins, and who exercises, as Patron, a constant supervision of the Institution in all the departments, will add, hereafter, to the Sunday evening services which he has always held in the Chapel, a Summer Course of Lectures, on English Literature, and a Winter Course, on Christian Ethics, in more immediate relation to the Female character.

There are constant Lectures on the various branches of Natural Science, as well as on Natural Philosophy and Chemistry, illustrated by experiments, with a complete apparatus.

The year is divided into two terms and two vacations. The Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense, for the term of five months, including every charge, except for Sheet Music, and Drawing Materials, $135, payable ALWAYS in advance. The charge for each Vacation, to those who remain at the Hall, will be $10. No bill of any kind, to be contracted by, or for, the pupils.

Address the Rev. R. J. Germain, Chaplain, Principal Teacher and Head of the Family, St. Mary's Hall, Burlington, New Jersey.

The Family of St. Mary's Hall.

WINTER TERM, 1843–'4.

The Rev. REUBEN J. GERMAIN, Chaplain, Principal Teacher, and Head of the Family;
Rev. S. W. HALLOWELL, in charge of the English branches; aided by LEWIS J. GERMAIN;
J. F. GIRARD, Teacher of French, Spanish and Italian;
G. W. HEWITT, Music Master;
A. B. ENGSTROM, Drawing Master;
Mrs. MARY B. BISHOP, Matron;
MELICENT LANE, Teacher of Music;
MAGDALEN E. WILLISTON, Teacher of Writing;
LOVINA CHAMBERLAIN, Assistant Teacher;
CHARLOTTE CRONYN, " "
EMILY THOMPSON, " "
REBECCA PRICE, " "

NAMES.	RESIDENCE.
Mary E. Addoms,	*Brooklyn, L. I.*
Louisa P. Babbitt,	*Orange, N. J.*
Ellen Barrington,	*Burlington, N. J.*
Ellen L. Bowman,	*Lancaster, Pa.*
Agnes Boyd,	*Philadelphia, Pa.*
Fanny C. Bradford,	*Boston, Mass.*
Mary P. Brown,	*Rye, N. Y.*
Anna C. Brown,	" "
Anna M. Burgess,	*New York.*
Rachel Calvert,	*Burlington, N. J.*
Frances H. Carter,	*Brooklyn, L. I.*
Almy W. Casey,	*Philadelphia, Pa.*
Agnes M. Clark,	*New York.*
Matilda Cronyn,	*Burlington, N. J.*
Catharine Crookshank,	*St. Johns, New Brunswick.*
Ellen M. Dyer,	*White Hall, N. Y.*
Lydia Erwin,	*Burlington, N. J.*
Charlotte A. Finch,	*Shrewsbury, N. J.*

NAMES.	RESIDENCE.
Sarah H. Finlay,	*Santa Cruz, W. I.*
Indiana Fletcher,	*Richmond, Va.*
Esther Foster,	*Burlington, N. J.*
Louisa Gauntt,	*Burlington, N. J.*
Sarah W. Germain,	" "
Sarah S. Gibson,	*New York.*
Ellen Gunnell,	*Burlington, N. J.*
Margaret P. Harris,	*Portsmouth, N. H.*
Martha Hancock,	*Burlington, N. J.*
Mary A. Hayes,	*Newark, N. J.*
Julia Henderson,	*Baltimore, Md.*
Mary E. Howard,	*Elkton, Md.*
Cornelia Holbrook,	*Michigan City, Ind.*
Deborah A. Kelley,	*Burlington, N. J.*
Sally S. Kennard,	*Eastville, Va.*
Anna W. Kennard,	" "
Sally Ker,	" "
Eliza R. Laurens,	*Charleston, S. C.*
Addie W. Lippincott,	*Burlington, N. J.*
Mary E. Lovell,	*Morristown, N. J.*
Susan B. McDonald,	*New York.*
Anna Milnor,	*Burlington, N. J.*
Caroline L. Mitchell,	" "
Elizabeth Morris,	*Philadelphia, Pa.*
Emma D. Mulford,	" "
Catharine Musgrave,	*Hamilton Village, Pa.*
Hetty Newell,	*Allentown, N. J.*
Susan W. Nichols,	*Greenfield Hill, Conn.*
Marcia R. Parker,	*Burlington, N. J.*
Virginia R. Parker,	" "
Mary G. Patterson,	*Philadelphia, Pa.*
Mary A. Peers,	*Louisville, Ky.*
Arabella S. Peers,	" "
Eliza S. Penman,	*Burlington, N. J.*
Louisa S. Ryall,	*Freehold, N. J.*
Charlotte H. Seymour,	*Peekskill, N. Y.*

NAMES.	RESIDENCE.
Caroline A. Sheetz,	*Frankfort, Pa.*
Anna M. Smith,	*Kent County, Md.*
Julia R. Southall,	*Murfreesborough, N. C.*
Susanna Taunton,	*Burlington, N. J.*
Elizabeth B. Thompson,	*New York.*
Ellen G. Todd,	*Washington, D. C.*
Anastasia L. Waddill,	*Selby, N. C.*
Margaret J. Waddill,	" "
Elizabeth M. Wall,	*Key West, Fa.*
Alice W. Whitfield,	*Spring Hill, N. C.*
Lucy Whitney,	*Binghamton, N. Y.*
Lucia L. Williston,	*New York.*
Caroline E. Woolman,	*Burlington, N. J.*

NOTICES OF ST. MARY'S HALL.

A LETTER FROM THE REV. PAUL TRAPIER,

RECTOR OF ST. MICHAEL'S CHURCH, CHARLESTON, SOUTH CAROLINA.

My Dear Friend,—I comply cheerfully with your request, that I would give you my impressions of the Female School, at St. Mary's Hall, Burlington, New Jersey, from a visit to which I have just returned. And a pleasant visit it was; not only from the courteous attentions of the Bishop, who gave us every facility for inspection of the Institution, but from the result of such inspection. For I can say with entire confidence, that so far as I could judge, from all that I saw and heard, the Christian parent, who has daughters to entrust to the care of others, can scarce do better than place them under the protection and instruction of the excellent Managers and teachers of St. Mary's Hall. Our visit was entirely unexpected by them, so that we certainly saw things as they usually are. We were taken over the whole establishment, the sleeping rooms, the refectory, the school rooms, the Chapel, and the play grounds—and every where we discovered the same tokens of neatness and order. The pupils were evidently in their every day costume, both of exterior and moral conduct, and I was struck with their unaffected and quiet cheerfulness. Their teachers were always in their company. In fact, it is a rule of the school, that to each set of girls a teacher is assigned who shall have an eye to them in their hours of recreation, as well as of study, and who shall sleep in the same apartment with them. Yet the girls in the presence of these teachers did not seem to be under any restraint: it being the endeavor (and apparently with success) to induce them to regard the teachers rather as friends than spies. Indeed the aspect of the whole establishment is parental rather than scholastic, and Christian throughout, in its influence. Not without discipline: but I was assured that punishment was seldom extended beyond a reprimand from the Principal; or a word from the Bishop. He has the heart of the pupils. They look up to him with a filial reverence; and a word or a look from him has more effect than much harsher remedies, under different circumstances. I have good reason to know that the influence for good has reached the hearts of many, who have at various times enjoyed the benefits of the institution; not only in that numbers of them have been confirmed, but that they show by their lives the genuineness of their renewal: as I was assured on the testimony of persons not in any way connected with the school.

I was present during their worship, (which, both morning and evening, is the Daily service,) and I do not know that I have ever witnessed a congrega-

tion with more of the outward indications of true devotion: for though the service was long, in comparison with the time usually assigned for family devotion, the behaviour of even the youngest was unexceptionably proper, their looks and postures denoting sincerity and earnestness. I noticed them also in their hours of recreation; and should judge both by their buoyancy then, and by their general appearance of healthfulness, that due care is taken not to confine them too much, to the injury of their physical constitutions. Of their proficiency in their studies, I was not enabled to judge, the shortness of the time I could afford to be with them, precluding me from attendance on their recitations; but the report I heard of them in this respect is also pleasing.

I may add that the accounts I have heard of the loveliness of the locality are not at all exaggerated. There is a quietness and seclusion, yet a cheerfulness and life about the very scenery itself, that must have a salutary influence upon the youthful mind. While the vicinity to two large cities, and the facilities of intercommunication, afford advantages not often combined with so rural a retreat. Besides, that in the beautiful grounds of the Bishop, which adjoin and are open to them, the pupils may enjoy freedom without exposure.

Altogether I have seldom been so much pleased with the natural advantages of any place, and never so favorably impressed with the moral and Christian privileges of any institution for female education. And if this expression of my views respecting St. Mary's Hall, shall be the means of inducing any of your friends to avail themselves of its advantages, for the right training of those precious ones, who should be "as the polished corners of the temple," I shall feel glad that your request has led me to write this.

June 20, 1842.

Very affectionately,

PAUL TRAPIER.

EXTRACTS FROM A LETTER FROM THE REV. B. C. C. PARKER,

OF THE DIOCESE OF MASSACHUSETTS.

In conformity with my promise of writing after my visit to this institution, and of communicating my candid opinion of its merits and influence, I address to you this letter, having just spent four days under its roof, and minutely examined the operation of its details. I bless God that the Church to which we belong can claim this institution. The plan seems admirably carried out. The government is altogether paternal. There is no need of a scale of merits and delinquencies, of restraints, penalties, or punishments, and there exists none. Moral persuasion and a principal of love seemed to command and actuate obedience. I never saw so many happy faces; so many apparently contented minds; so many industrious and interested scholars, in one establishment, pursuing with such stillness and alacrity their appropriate duties. There is not, that I

can hear, a breath of complaint or a sigh of discontent among them all, with respect to their teachers or their circumstances. Their duties are regular, constant, agreeable.

The location of the institution, retired in the extreme, at the near termination of a long avenue on the banks of the river, half a mile from the centre of the town, with a prospect of surpassing loveliness and interest, (the steamboats, vessels and lighter barks from Philadelphia, incessantly gliding by on its placid waters, within one eighth of a mile from the front door of the Hall, which is intercepted from the edge only by the carriage path,) separated from the town by an intermediate range of summer cottages, of gentlemen of wealth belonging to Philadelphia; you find there all the beauty and loveliness of one of the finest landscapes in the world, and the interest of a busy scene, with none of the exposure of a public location. The city of Burlington, on the Delaware river, is about 18 miles from Philadelphia, and communicates with the city four times a day, each way. I arrived here after the recitations in the afternoon were over, (the study hours and recitation duties occupy from half past eight A. M., to 5 o'clock P. M., with 2½ hours for dinner and recess,) and was invited to join the circle at tea. Sixty one persons, including nine instructresses, instructors, and members of the household, sat down with us. All seemed to reach their place with the decorum of the drawing-room, without the least monition, or other warning than three strokes of the bell. A solemn silence then prevailed. Grace was said by the excellent Principal. No boisterous mirth or even loud talking was heard. The deportment of every young lady seemed that of the gentleness and sweetness of her sex, tempered by the affability of good breeding, and the buoyancy of the spirit of her age. I was indeed most charmed with this scene, for there is not the least restriction in the matter. It is a conventional habit, and the decorum of polished young ladies that dictate it. I have known institutions, in which a smile or a laugh, by a most unhappy system of espionage, has been made the subject of severe reprehension. Here was none of that misjudged and deleterious restraint; you saw rather the ease of good manners, with the affability they dictate. The instructresses, I thought I could perceive, were without exception regarded and treated as beloved elder sisters. The meal being ended, after thanks were returned, in which I could hear almost every one respond softly, Amen; all dispersed, without noise, without indecorous haste, without seeming like persons just set at liberty. There was now to be another recess until half-past eight o'clock in the evening. Some, I observed soon after in front of the Hall, or walking on the prescribed promenade on the banks, in the bend of this beautiful river, commanding a view both up and down; three houses beyond the Hall in one direction, and the boundaries of the Bishop's house and lawn on the other.

At half past 8 o'clock, all again assembled as in the morning, in their places in the chapel, for prayers. The whole daily evening service of our Church was now performed by the Principal, in the surplice. It was truly a religious service. In the most decorous congregations of our cities, I have never seen more solemnity and apparent devotion. Every young lady was on her knees, at her desk, during the prayers. The two chapters of the Bible for the day were read, the chants were sung most delightfully, accompanied or rather led by one of the instructresses, an accomplished female, educated in England, on the organ, and every gentle voice was distinctly heard in the responses: there seemed no fatigue, no listlessness, no weariness. After the benediction, all came up to the Principal, and bade him good night: as they passed, each one kissed the female teachers, and instantly with them retired to their dormitories. One quarter of an hour, I was told, is allowed at this time for private religious exercises, and then the lights in the building, where all have now retired, are extinguished. After this moment, I perceived that the silence of midnight prevailed in the whole dwelling, until five the next morning. The morning bell then rang. An hour is allowed for dressing and devotion, and at 6 o'clock precisely, at three strokes of the bell, every member of the household, in three minutes, were seen in their appropriate places, in the chapel; assembling without noise, without haste, without the unbecoming confusion of a hurried step. On Sunday evenings, I am told, the Bishop comes in, and lectures familiarly on the duties of the Christian and domestic life. His object is, to rear these females up for Christian mothers, and Christian daughters, who may be as the polished corners of the temple. The Rev. Mr. Germain, who has the entire control of the institution, I consider as most admirably adapted to his station. All love, respect, and esteem him. His disapprobation is the greatest punishment that is known within these walls. An unruly, or disobedient, or ill bred child, seems soon overawed or influenced by the prevailing atmosphere which she breathes. The young ladies never go into the town without being in the company of one of the female instructors, whose society seems quite as desirable as that of their companions. No clannish spirit, no separate interest, no jarring passion, seems here to prevail; all that I observed, was harmony, happiness, peace, and love. There is a certain something which pervades the whole community, and binds them together in affection and interest. I cannot explain it; I cannot understand it unless it is the hallowed influence of those religious services which so often unite them together on their knees, around the throne of God. It is truly a house of devotion and prayer, as well as a seminary for intellectual improvement. I do not think, the Churches in general, and the members of our communion have ever seen more exemplified the hallowed power of a Christian seminary over the heart. The government, that

of love; the instruction, that of the soundest wisdom and philosophy; and the intercourse of all the young ladies, that of refinement and affection. Indeed, my dear Madam, I can hardly express to you my admiration of the working of the whole machinery of the institution.

July 1842.

EXTRACT FROM A LETTER FROM THE REV. M. H. HENDERSON,

RECTOR OF TRINITY CHURCH, NEWARK, TO A PARISHIONER. 1844

The impression left upon my mind by my recent visit to that Institution (St. Mary's Hall) it is not easy to describe. I was there during the course of the ordinary exercises, and was present at their common daily recitations. I had full opportunity therefore of seeing and testing the remarkable efficiency of the system of education which is there pursued. St. Mary's Hall, I can assure you, is no "sham." It is solid reality. It does what it professes to do. It makes finished scholars. It instils Christian principles; and if the pupils there educated do not exert a strong and salutary influence in their after life, whatever the situation in which they may be placed, it will be no fault of the Institution. But let me tell you what I saw, and what I heard. I saw more than fifty girls, of all ages, from ten to twenty, united together under the care of the Matron, (Mrs. Bishop, a mother indeed to all,) and their teachers; as a single family, all happy, all at home: and I was present at recitations in Geometry, Algebra, and the Ancient Languages, and heard girls, pupils of that Institution, recite and solve problems and questions, and read and parse the Latin Language (Livy) with a promptness and clearness of apprehension that would have done credit to the higher classes of any of our Colleges. Their proficiency in the mathematical department, was rendered the more striking, from a brief examination, which, at the request of the accomplished Instructor in that branch of science, (Mr. Germain, brother of the Principal of the Institution,) I made myself, on such parts and problems, as I thought proper to select. And so with the Languages. Whether it be true or not, that the female sex hath the greater facility, in the matter of "tongues," most true it is, that the same proficiency, is not always found within the walls of the far-famed College. I should be reluctant to mention, the large portion, (Virgil, for instance,) which some of the girls have prepared for a single Recitation, lest I might seem to speak extravagantly. The Rev. Mr. Dowdney, of New York, who had visited the School previously, and heard recitations in the Greek Language, bears the same strong testimony to the excellence of the instruction, and the proficiency of the pupils in that department. No one indeed can visit the School, and become at all acquainted with its workings and details, and not carry away with them the strong conviction that St. Mary's Hall is among the first institutions of our country.

It would of course be unnecessary to say that the same thorough instruction is given in the minor and ordinary Branches of an English Education; as also in the Modern Languages. The Lecture on Chemistry, by the Rev. Mr. Hallowell, one of a course to be delivered during the season, attended with several experiments, was full of interest and instruction. But this is perhaps the least of its recommendations, that it reaches a high grade of scholarship. It teaches the heart. It schools the life. It regulates the temper. It instils Christian principles. And while it treats children as children, making the very youngest feel at home and happy in their childish sports, so does it fit them all, by the best of training, for the sober duties, and solid realities of life. I can indeed hardly find language to express my deep convictions as to the effect of its moral culture upon the pupils of this Institution. Suffice it to say, that St. Mary's Hall, to all that are within its walls, is a Christian Home, where every child is watched and cherished as with a mother's love, and all are taught, as with a father's pious care, the great principles of the Gospel of Jesus Christ. I had known much of this Institution before; I had been with them in their seasons of recreation, and in their hour of prayer, in their beautiful garden and sweet little Chapel, on the week day, and on the Lord's day. I had been in their Lecture room and in their parlour; had heard their music and their recitations; and I felt, that for a parent, to have his daughter at such an Institution, was a privilege of no common order. Yet I confess I had no idea of the perfection, and thorough efficiency of the system, till my recent visit. You will not be surprised, therefore, that I do most earnestly recommend it, to any parent who may wish to place his daughter, where she may receive all the advantages of a Christian Education.

February, 1844.

FROM THE CHURCHMAN.

Mr. Editor.—It was my privilege a short time since, to spend the greater part of three days at St. Mary's Hall, Burlington. For this institution, the Church is mainly indebted, as your readers are generally aware, to the Bishop of New Jersey. In his zeal for the cause of education, he was led, soon after his removal to the diocese, to form and execute a plan for the instruction of females upon Christian and Church principles. The excellence of that plan may be seen in the character and results which distinguish this Seminary. Having myself had some experience in teaching, I am able to judge as to the practical working of the system there pursued. As my visit was entirely unexpected, I saw the institution under the best circumstances for forming a correct opinion. I was present at most of the recitations; and I must here record my strong belief, that there is no school throughout our land, which more truly deserves the patronage that it begins, I am glad to say, to receive. Allow me to give, in a

few words my reasons for being so favorably impressed with the superiority of St. Mary's Hall. It is not in the beauty and healthiness of the situation, scarcely equalled as it is, that its advantage consists; but in the thorough instruction, in the mild but efficient discipline, in the care with which sound morals are inculcated, and in that religious influence which seems to pervade St. Mary's Hall. It is a Christian home—a home such as every judicious parent is anxious to secure for his child, sent away to be trained for usefulness and honour in the Church and in the world.

The proficiency of the scholars not only in their elementary studies, but also in Mathematics and in the ancient languages, surprised me. There was a clearness and promptitude in analysis on the part of a class in the seventh book of the Æneid, which showed that great pains had been taken to ground them in the syntax. Their lessons were the usual ones, prepared for the day, without any expectation of being questioned by a stranger. The same readiness and diligent study were evident in the Greek Reader. There was also a large class in Day's Algebra and in Euclid; in which there were some who had commenced these abstruse sciences only at the beginning of the term, but who were quite expert in Simple and Quadratic Equations, and in solving difficult problems. With such improvement, in so short a time, I was indeed surprised. During my visit, I saw the pupils at their recitations, at study, at table, and at their recreations; and I had the privilege on two occasions of conducting their worship, in the prescribed service of the Church for Evening Prayer. "Daily Morning and Evening Prayer" is said in the chapel, throughout the year. The present is the fifth year in which the present Principal and Chaplain has observed this "order" of the Church. The hours of service are such that no other duty is interfered with. The chants were sweetly sung to an organ accompaniment, and the responses were audibly and devoutly made by every worshipper. To the solemn and chastening influence of the Daily Service may be attributed, I doubt not, the freedom from levity and noise which was at all times manifest. Of the thorough qualifications of the Principal, of the ability of the Teachers, and of the kindness and refinement of the Matron, I need not speak, for their works praise them. There was a unity of purpose and of action, producing a pleasing harmony throughout, which soon fixed my attention. All were as one family, united in sacred and endearing bonds; and I could not but think that if peace and joy reigned any where, they reigned within those walls. Many a wife and mother will have cause to be thankful for the instruction both in science and religion, of St. Mary's Hall. A large number of the former pupils have, during their connection with it, been confirmed by the Bishop—another proof of the value and efficacy of their means of improvement.

For one I rejoice that we have such an institution, and am grateful to the Bishop of New Jersey for his labours and sacrifices in the accomplishment of his fondly cherished object. Schools like this are the chief want of the Church.

Their influence reaches into eternity. If we wish our sons and daughters to be trained aright, we must educate them within the Church, and not place them, as some do, under influences alien to her spirit and teaching. Let it be our endeavour then to found and sustain them.

Yours affectionately,

A Presbyter of New York.

January 15, 1844.



ST MARY'S HALL, GREEN BANK, BURLINGTON.

CATALOGUE AND PROSPECTUS

OF

ST. MARY'S HALL,

FOR

M DCCC XLIV.

SUMMER TERM.

Burlington:
J. L. POWELL, PRINTER.

1844.

St. Mary's Hall.

Why should the advantage of systematic arrangement, and progression in instruction be confined to one of the sexes? Why should a course of education for girls be less definite, less thorough, less complete, in its relation to their place in life, than a course of education for boys? What hinders, that a plan of study for our daughters be marked out on a graduated scale, pursued, persisted in, accomplished, with the same accuaracy, certainty, and completeness, as for our sons? Not that, in either case, the *education* of immortal natures can be completed in five, seven, twelve, fifteen years: a thing begun in time, and to go on forever. But that a starting point may be fixed, a foundation laid, a line entered upon, principles settled, elements acquired, habits established, for future, constant and continual progress.—These thoughts have ever been in our minds, since the first projection of St. Mary's Hall. To their developement, our attention has been earnestly directed. The experience of seven years emboldens us to present them now, in outline. With the combination—in position, in buildings, in grounds, in teachers, in apparatus, in influences of every kind—of all needful advantages, we offer for consideration the plan which follows. In adopting it, and carrying it into execution, we must rely, it will at once be seen, on the allowance of a longer residence to our pupils, and of a large indulgence as to the time at which the studies, set down as discretionary, shall be pursued. The course of female education is disturbed and hindered, in its substantial elements, by the priority which has been arbitrarily allowed to what are called the ornamental branches: as if the very notion of ornamental did not imply a substratum to be ornamented. It will be seen that none of these will be neglected; but each secured, in just proportion, in due subordination to solid and essential studies. As an inducement to co-operate with us, in this attempt to systematize the education of the gentler portion of our kind, and rescue it from the frivolous control of fashionable caprice; and to fit them, through the grace assured to faithful prayers, to be Christian daughters, Christian sisters, Christian wives, and

Christian mothers—in one word, Christian women—we offer two subordinate advantages. There will be a very considerable reduction of expense. There will be no extra charges.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle, and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department, without examination, and at any age. Admission into any of the Classes will be granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course, satisfactorily to the direction of the Institution, will receive, at its close, a testimonial to that effect, signed by the Reverend the Principal, and the Right Reverend the Patron, of the Institution. The order of the studies will be as follows:

PRIMARY DEPARTMENT.

Spelling; Reading; Writing; the four elementary rules, and the tables, in Arithmetic; the Map of the United States; leading events in History, in their chronological order; first lessons in Composition; Linear Drawing; Sacred Music. *Elementary instruction on the Piano, and French Pronunciation*, at the discretion of the Principal.

JUNIOR CLASS.

Spelling; Reading; Writing; Arithmetic, including fractions; Elements of Grammar; Geography of America and Europe; History of the United States; Botany; Exercises in Composition; Sacred Music. *Instruction, in Latin, French, and Drawing, and on the Piano*, at the discretion of the Principal.

MIDDLE CLASS.

Spelling; Reading; Writing; Arithmetic; Grammar, including Parsing; Geography; History of England; Geometry; Botany; Chemistry; Mineralogy; Conchology; Book Keeping; Exercises in Composition; Sacred Music. *Instruction, in Latin, Greek, French, Spanish, Drawing, Painting, on the Piano, and in singing*, at the discretion of the Principal.

SENIOR CLASS.

Elocution; Grammar, including analysis of English Poetry; Rhetoric; Logic; Algebra; Trigonometry; Astronomy, and Astronom-

ical Geography, with the use of the Globes; Chemistry; Geology; Natural Philosophy; Physiology; General History; Exercises in Composition; Sacred Music. *Instruction, in Latin, Greek, Spanish, Italian, German, Drawing, Painting, on the Harp, Piano or Guitar, and in Singing*, at the discretion of the Principal.

Such as shall have completed the course above stated, or shall sustain an examination on the studies which it includes, and may desire to reside in St. Mary's Hall, and be subject to its discipline, whether to qualify themselves as Teachers, or for other cause, may be admitted to do so, on the same terms as the members of the Classes; and may pursue, in addition to any of the branches named above, any of the following departments of learning, at the discretion of the Principal: Hebrew; the Greek and Latin Classics; the higher Mathematics; Natural and Intellectual Philosophy; Criticism of English Literature; the Natural Sciences; Ecclesiastical Antiquity and History; the Doctrine, discipline and worship of the Church.

Bishop Doane, whose residence the Hall adjoins, and who exercises, as Patron, a constant supervision of the Institution in all the departments, will add, hereafter, to the Sunday evening services which he has always held in the Chapel, a Summer Course of Lectures, on English Literature, and a Winter Course, on Christian Ethics, in more immediate relation to the Female character.

There are constant Lectures on the various branches of Natural Science, as well as on Natural Philosophy and Chemistry, illustrated by experiments, with a complete apparatus.

The year is divided into two terms and two vacations. The summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense, for the term of five months, including every charge, except for Sheet Music, and drawing and painting Materials, $135, payable ALWAYS in advance. The charge for each Vacation, to those who remain at the Hall, will be $10. No bill of any kind, to be contracted by, or for, the pupils.

Address the Rev. R. J. Germain, Chaplain, Principal Teacher and Head of the Family, St. Mary's Hall, Burlington, New Jersey.

The Family of St. Mary's Hall.

SUMMER TERM, 1844.

The Rev. Reuben J. Germain, Chaplain, Principal Teacher, and Head of the Family;
The Rev. S. W. Hallowell, in charge of the English branches; assisted by
Lewis J. Germain;
J. L. H. Ver Mehr, Ph. & LL.D., Teacher of Ancient Languages, French and German;
Sig. A. Paladini, Teacher of Italian and Spanish;
G. W. Hewitt, Music Master;
H. J. Trust, Teacher on the Harp;
A. B. Engstrom, Drawing Master;
Melicent Lane, Teacher of Music;
Magdalen E. Williston, Teacher of Writing;
Lovina Chamberlain, Assistant Teacher;
Charlotte H. Cronyn, " "
Emily Thompson, " "
Rebecca S. Price, " "

Sarah A. Arrington,	*Hilliardston, N. C.*
Elizabeth F. Arrington,	" "
Mary E. Addoms,	*Brooklyn, L. I.*
Sarah H. Addoms,	" "
Phebe L. Babbitt,	*Orange, N. J.*
Ellen L. Bowman,	*Lancaster, Pa.*
Agnes Boyd,	*Philadelphia, Pa.*
Anna E. Brown,	*Rye, N. Y.*
Anna M. Burgess,	*New York.*
Ellen Barrington,	*Burlington, N. J.*
Isabella S. Borden,	*Toms River, N. J.*
Lavinia Bucknor,	*Philadelphia, Pa.*

NAME.	RESIDENCE.
Frances H. Carter,	*Brooklyn, L. I.*
Agnes M. Clark,	*New York.*
Catharine Crookshank,	*St. John's, New Brunswick.*
Charlotte M. Condit,	*Newark, N. J.*
Elizabeth D. Coward,	*Toms River, N. J.*
Rachel Calvert,	*Burlington, N. J.*
Matilda Cronyn,	" "
Elizabeth W. Davis,	*Bangor, Me.*
Martha J. Davis,	" "
A. Frances Davis,	" "
Ellen M. Dyer,	*White Hall, N. Y.*
Mary V. Davis,	*Kent County, Md.*
Katherine DeKay,	*New York.*
Martha A. Exum,	*Northampton County, N. C.*
Sarah H. Finlay,	*Santa Cruz, W. I.*
Indiana Fletcher,	*Lynchburg, Va.*
Mary Fennell,	*Philadelphia, Pa.*
Charlotte A. Finch,	*Shrewsbury, N. J.*
Sarah J. French,	*Moorestown, N. J.*
Esther Foster,	*Burlington, N. J.*
Sarah S. Gibson,	*New York.*
Marian A. Greenough,	*Sunbury, Pa.*
Sarah W. Germain,	*Burlington, N. J.*
Louisa Gauntt,	" "
Ellen B. Gunnell,	" "
Margaret P. Harris,	*Portsmouth, N. H.*
Cornelia Holbrook,	*Michigan City, Ind.*
Anna Hanford,	*St. John's, New Brunswick.*
Elmira Hays,	*Burlington, N. J.*
Margaret J. Hays,	" "
Harriet J. Hays,	" "
Sally S. Kennard,	*Eastville, Va.*
Anna W. Kennard,	" "
Sally Ker,	" "
Eliza R. Laurens,	*Charleston, S. C.*
Addie W. Lippincott,	*Burlington, N. J.*
Mary E. Lovell,	*Morristown, N. J.*

NAMES.	RESIDENCE.
Anna H. Langstaff,	*Mount Holly, N. J.*
Maria M. Lathrop,	*Boston, Mass.*
Susan B. McDonald,	*New York.*
Emma D. Mulford,	*Philadelphia, Pa.*
Caroline L. Mitchell,	*Burlington, N. J.*
Anna W. Milnor,	*Burlington, N. J.*
Catharine Marsh,	*Rahway, N. J.*
Antonette S. Magruder,	*Bardstown, Ky.*
Hetty Newell,	*Allentown, N. J.*
Amelia Nisbet,	*Burlington, N. J.*
Anna L. Ogilby,	*Bloomingdale, N. Y.*
Mary A. Peers,	*Louisville, Ky.*
Arabella S. Peers,	" "
Marcia R. Parker,	*Burlington, N. J.*
Virginia R. Parker,	" "
Joanna R. Powell,	" "
Louisa S. Ryall,	*Freehold, N. J.*
Elizabeth J. Rhodes,	*Sumpter County, Ala.*
Ellen M. Reynolds,	*Burlington, N. J.*
Caroline A. Sheetz,	*Frankford, Pa.*
Anna M. Smith,	*Kent County, Md.*
Julia R. Southall,	*Murfeesborough, N. C.*
Mary C. Smith,	*Philadelphia, Pa.*
Sarah A. Sprague,	*Hudson, N. Y.*
Columbia A. Simonds,	*Shoreham, Vt.*
Mary S. Sands,	*Brooklyn, L. I.*
Mary H. Sharp,	*Sandy Ridge, N. J.*
Mary Simonson,	*Burlington, N. J.*
Elizabeth B. Thompson,	*New York.*
Ellen G. Todd,	*Washington, D. C.*
Lois Ticknor,	*Salisbury, Conn.*
Harriet Tage,	*Burlington, N. J.*
Margaret J. Waddill,	*Selby, N. C.*
Alice W. Whitfield,	*Spring Hill, N. C.*
Elizabeth M. Wall,	*Key West, Fa.*
Anna Eliza Wetherill,	*Burlington, N. J.*
Sarah B. Woolman,	" "

NOTICES OF ST. MARY'S HALL.

A LETTER FROM THE REV. PAUL TRAPIER,

RECTOR OF ST. MICHAEL'S CHURCH, CHARLESTON, SOUTH CAROLINA.

My Dear Friend,—I comply cheerfully with your request, that I would give you my impressions of the Female School at St. Mary's Hall, Burlington, New Jersey, from a visit to which I have just returned. And a pleasant visit it was; not only from the courteous attentions of the Bishop, who gave us every facility for inspection of the Institution, but from the result of such inspection. For I can say with entire confidence, that so far as I could judge, from all that I saw and heard, the Christian parent who has daughters to entrust to the care of others, can scarce do better than place them under the protection and instruction of the excellent Managers and teachers of St. Mary's Hall. Our visit was entirely unexpected by them, so that we certainly saw things as they usually are. We were taken over the whole establishment, the sleeping rooms, the refectory, the school rooms, the Chapel, and the play grounds—and every where we discovered the same tokens of neatness and order. The pupils were evidently in their every day costume, both of exterior and moral conduct, and I was struck with their unaffected and quiet cheerfulness. Their teachers were always in their company. It fact, it is a rule of the school, that to each set of girls a teacher is assigned who shall have an eye to them in their hours of recreation, as well as of study, and who shall sleep in the same apartment with them. Yet the girls in the presence of these teachers did not seem to be under any restraint: it being the endeavour (and apparently with success) to induce them to regard the teachers rather as friends than spies. Indeed the aspect of the whole establishment is parental rather than scholastic, and Christian throughout, in its influence. Not without discipline: but I was assured that punishment was seldom extended beyond a reprimand from the Principal; or a word from the Bishop. He has the heart of the pupils. They look up to him with a filial reverence; and a word or a look from him has more effect than much harsher remedies under different circumstances. I have good reason to know that the influence for good has reached the hearts of many, who have at various times enjoyed the benefits of the institution; not only in that numbers of them have been confirmed, but that they show by their lives the genuineness of their renewal: as I was assured on the testimony of persons not in any way connected with the school.

I was present during their worship, (which, both morning and evening, is the Daily service,) and I do not know that I have ever witnessed a congregation with more of the outward indications of true devotion: for though the service was long, in comparison with the time usually assigned for family devotion, the behaviour of even the youngest was unexceptionably proper, their looks and postures denoting sincerity and earnestness. I noticed them also in their

hours of recreation; and should judge both by their buoyancy then, and by their general appearance of healthfulness, that due care is taken not to confine them too much, to the injury of their physical constitutions. Of their proficiency in their studies, I was not enabled to judge, the shortness of the time I could afford to be with them, precluding me from attendance on their recitations; but the report I heard of them in this respect is also pleasing.

I may add that the accounts I have heard of the loveliness of the locality are not at all exaggerated. There is a quietness and seclusion, yet a cheerfulness and life about the very scenery itself, that must have a salutary influence upon the youthful mind. While the vicinity to two large cities, and the facilities of intercommunication, afford advantages not often combined with so rural a retreat. Besides, that in the beautiful grounds of the Bishop, which adjoin and are open to them, the pupils may enjoy freedom without exposure.

Altogether I have seldom been so much pleased with the natural advantages of any place, and never so favourably impressed with the moral and Christian privileges of any institution for female education. And if this expression of my views respecting St. Mary's Hall, shall be the means of inducing any of your friends to avail themselves of its advantages, for the right training of those precious ones, who should be "as the polished corners of the temple," I shall feel glad that your request has led me to write this.

Very affectionately,

June 20, 1842. PAUL TRAPIER.

EXTRACTS FROM A LETTER FROM THE REV. B. C. C. PARKER,

OF THE DIOCESE OF MASSACHUSETTS.

In conformity with my promise of writing after my visit to this institution, and of communicating my candid opinion of its merits and influence, I address to you this letter, having just spent four days under its roof, and minutely examined the operation of its details. I bless God that the Church to which we belong can claim this institution. The plan seems admirably carried out. The government is altogether paternal. There is no need of a scale of merits and delinquencies, of restraints, penalties, or punishments, and there exists none. Moral persuasion and a principle of love seemed to command and actuate obedience. I never saw so many happy faces; so many apparently contented minds; so many industrious and interested scholars, in one establishment, pursuing with such stillness and alacrity their appropriate duties. There is not, that I can hear, a breath of complaint or a sigh of discontent among them all, with respect to their teachers or their circumstances. Their duties are regular, constant, agreeable.

The location of the institution, retired in the extreme, at the near termination of a long avenue on the banks of the river, half a mile from the centre of the town, with a prospect of surpassing loveliness and interest, (the steamboats, vessels and lighter barks from Philadelphia, incessantly gliding by on its pla-

cid waters, within one eighth of a mile from the front door of the Hall, which is intercepted from the edge only by the carriage path,) separated from the town by an intermediate range of summer cottages, of gentlemen of wealth belonging to Philadelphia; you find there all the beauty and loveliness of one of the finest landscapes in the world, and the interest of a busy scene, with none of the exposure of a public location. The city of Burlington, on the Delaware river, is about 18 miles from Philadelphia, and communicates with the city four times a day, each way. I arrived here after the recitations in the afternoon were over, (the study hours and recitation duties occupy from half past eight A. M., to 5 o'clock P. M., with 2½ hours for dinner and recess,) and was invited to join the circle at tea. Sixty one persons, including nine instructresses, instructors, and members of the household, sat down with us. All seemed to reach their place with the decorum of the drawing-room, without the least monition, or other warning than three strokes of the bell. A solemn silence then prevailed. Grace was said by the excellent Principal. No boisterous mirth or even loud talking was heard. The deportment of every young lady seemed that of the gentleness and sweetness of her sex, tempered by the affability of good breeding, and the buoyancy of the spirit of her age. I was indeed most charmed with this scene, for there is not the least restriction in the matter. It is a conventional habit, and the decorum of polished young ladies that dictate it. I have known institutions, in which a smile or a laugh, by a most unhappy system of espionage, has been made the subject of severe reprehension. Here was none of that misjudged and deleterious restraint; you saw rather the ease of good manners, with the affability they dictate. The instructresses, I thought I could perceive, were without exception regarded and treated as beloved elder sisters. The meal being ended, after thanks were returned, in which I could hear almost every one respond softly, Amen; all dispersed without noise, without indecorous haste, without seeming like persons just set at liberty. There was now to be another recess until half-past eight o'clock in the evening. Some, I observed soon after in front of the Hall, or walking on the prescribed promenade on the banks, in the bend of this beautiful river, commanding a view both up and down; three houses beyond the Hall in one direction, and the boundaries of the Bishop's house and lawn on the other.

At half past 8 o'clock, all again assembled as in the morning, in their places in the chapel, for prayers. The whole daily evening service of our Church was now performed by the Principal, in the surplice. It was truly a religious service. In the most decorous congregations of our cities, I have never seen more solemnity and apparent devotion. Every young lady was on her knees, at her desk, during the prayers. The two chapters of the Bible for the day were read, the chants were sung most delightfully, accompanied or rather led by one of the instructresses, an accomplished female, educated in England, on the organ, and every gentle voice was distinctly heard in the responses: there seemed no fatigue, no listlessness, no weariness. After the benediction, all came up to the Principal, and bade him good night: as they passed, each one kissed the female teachers, and instantly with them retired to their dormitories. One

quarter of an hour, I was told, is allowed at this time for private religious exercises, and then the lights in the building, where all have now retired, are extinguished. After this moment, I perceived that the silence of midnight prevailed in the whole dwelling, until five the next morning. The morning bell then rang. An hour is allowed for dressing and devotion, and at 6 o'clock precisely, at three strokes of the bell, every member of the household, in three minutes, were seen at their appropriate places, in the chapel; assembling without noise, without haste, without the unbecoming confusion of a hurried step. On Sunday evenings, I am told, the Bishop comes in, and lectures familiarly on the duties of the Christian and domestic life. His object is to rear these females up for Christian mothers, and Christian daughters, who may be as the polished corners of the temple. The Rev. Mr. Germain, who has the entire control of the institution, I consider as most admirably adapted to his station. All love, respect, and esteem him. His disapprobation is the greatest punishment that is known within these walls. An unruly, or disobedient, or ill bred child, seems soon overawed or influenced by the prevailing atmosphere which she breathes. The young ladies never go into the town without being in the company of one of the female instructors, whose society seems quite as desirable as that of their companions. No clannish spirit, no separate interest, no jarring passion, seems here to prevail; all that I observed, was harmony, happiness, peace, and love. There is a certain something which pervades the whole community, and binds them together in affection and interest. I cannot explain it; I cannot understand it, unless it is the hallowed influence of those religious services which so often unite them together on their knees, around the throne of God. It is truly a house of devotion and prayer, as well as a seminary for intellectual improvement. I do not think the Churches in general, and the members of our communion have ever seen more exemplified the hallowed power of a Christian seminary over the heart. The government, that of love; the instruction, that of the soundest wisdom and philosophy; and the intercourse of all the young ladies, that of refinement and affection. Indeed, my dear Madam, I can hardly express to you my admiration of the working of the whole machinery of the institution.

July 1842.

EXTRACT FROM A LETTER FROM THE REV. M. H. HENDERSON, RECTOR OF TRINITY CHURCH, NEWARK, TO A PARISHIONER.

The impression left upon my mind by my recent visit to that Institution (St. Mary's Hall) it is not easy to describe. I was there during the course of the ordinary exercises, and was present at their common daily recitations. I had full opportunity therefore of seeing and testing the remarkable efficiency of the system of education which is there pursued. St. Mary's Hall, I can assure you, is no "sham." It is solid reality. It does what it professes to do. It makes finished scholars. It instils Christian principles; and if the pupils there educated do not exert a strong and salutary influence in their after life, what-

ever the situation in which they may be placed, it will be no fault of the Institution. But let me tell you what I saw, and what I heard. I saw more than fifty girls, of all ages, from ten to twenty, united together under the care of the Matron, (Mrs. Bishop, a mother indeed to all,) and their teachers; as a single family, all happy, all at home: and I was present at recitations in Geometry, Algebra, and the Ancient Languages, and heard girls, pupils of that Institution, recite and solve problems and questions, and read and parse the Latin Language (Livy) with a promptness and clearness of apprehension that would have done credit to the higher classes of any of our Colleges. Their proficiency in the mathematical department, was rendered the more striking, from a brief examination, which, at the request of the accomplished Instructor in that branch of science, (Mr. Germain, brother of the Principal of the Institution,) I made myself, on such parts and problems, as I thought proper to select. And so with the Languages. Whether it be true or not, that the female sex hath the greater facility, in the matter of "tongues," most true it is, that the same proficiency, is not always found within the walls of the far-famed College. I should be reluctant to mention, the large portion, (Virgil, for instasce) which some of the girls have prepared for a single Recitation, lest I might seem to speak extravagantly. The Rev. Mr. Dowdney, of New York, who had visited the School previously, and heard recitations in the Greek Language, bears the same strong testimony to the excellence of the instruction, and the proficiency of the pupils in that department. No one indeed can visit the School,and become at all acquainted with its workings and details, and not carry away with them the strong conviction that St. Mary's Hall is among the first institutions of our country. It would of course be unnecessary to say that the same thorough instruction is given in the minor and ordinary Branches of an English Education; as also in the Modern Languages. The Lecture on Chemistry, by the Rev. Mr. Hallowell, one of a course to be delivered during the season, attended with several experiments, was full of interest and instruction. But this is perhaps the least of its recommendations, that it reaches a high grade of scholarship. It teaches the heart. It schools the life. It regulates the temper. It instils Christian principles. And while it treats children as children, making the very youngest feel at home and happy in their childish sports, so does it fit them all, by the best of training, for the sober duties, and solid realities of life. I can indeed hardly find language to express my deep convictions as to the effect of its moral culture upon the pupils of this Institution. Suffice it to say, that St. Mary's Hall, to all that are within its walls, is a Christian Home, where every child is watched and cherished as with a mother's love, and all are taught, as with a father's pious care, the great principles of the Gospel of Jesus Christ. I had known much of this institution before; I had been with them in their seasons of recreation, and in their hour of prayer, in their beautiful garden and sweet little Chapel, on the week day, and on the Lord's day. I had been in their Lecture room and in their parlour; had heard their music and their recitations; and I felt, that for a parent, to have his daughter at such an Institution, was a privilege of no common order. Yet I confess I had no idea of the

perfection, and thorough efficiency of the system, till my recent visit. You will not be surprised, therefore, that I do most earnestly recommend it, to any parent who may wish to place his daughter, where she may receive all the advantages of a Christian Education.—*N. Y. Express.*

February, 1844.

FROM THE CHURCHMAN.

Mr. Editor:—It was my privilege a short time since, to spend the greater part of three days at St. Mary's Hall, Burlington. For this institution, the Church is mainly indebted, as your readers are generally aware, to the Bishop of New Jersey. In his zeal for the cause of education, he was led, soon after his removal to the diocese, to form and execute a plan for the instruction of females upon Christian and Church principles. The excellence of the plan may be seen in the character and results which distinguish this Seminary. Having myself had some experience in teaching, I am able to judge as to the practical working of the system there pursued. As my visit was entirely unexpected, I saw the institution under the best circumstances for forming a correct opinion. I was present at most of the recitations; and I must here record my strong belief, that there is no school throughout our land, which more truly deserves the patronage that it begins, I am glad to say, to receive. Allow me to give, in a few words, my reasons for being so favorably impressed with the superiority of St. Mary's Hall. It is not in the beauty and healthiness of the situation, scarcely equalled as it is, that its advantage consists; but in the thorough instruction, in the mild but efficient discipline, in the care with which sound morals are inculcated, and in that religious influence which seems to pervade St. Mary's Hall. It is a Christian home—a home such as every judicious parent is anxious to secure for his child, sent away to be trained for usefulness and honor in the Church and in the world.

The proficiency of the scholars not only in their elementary studies, but also in Mathematics and in the ancient languages, surprised me. There was a clearness and promptitude in analysis, on the part of a class in the seventh book of the Æneid, which showed that great pains had been taken to ground them in the syntax. Their lessons were the usual ones, prepared for the day, without any expectation of being questioned by a stranger. The same readiness and diligent study were evident in the Greek Reader. There was also a large class in Day's Algebra and in Euclid; in which there were some who had commenced these abstruse sciences only at the beginning of the term, but who were quite expert in Simple and Quadratic Equations, and in solving difficult problems. With such improvement, in so short a time, I was indeed surprised. During my visit, I saw the pupils at their recitations, at study, at table, and at their recreations; and I had the privilege on two occasions of conducting their worship, in the prescribed service of the Church for Evening Prayer. "Daily Morning and Evening Prayer" is said in the chapel, throughout the year. The present is the fifth year in which the present Principal and Chaplain has observed this

"order" of the Church. The hours of service are such that no other duty is interfered with. The chants were sweetly sung to an organ accompaniment, and the responses were audibly and devoutly made by every worshiper. To the solemn and chastening influence of the Daily Service may be attributed, I doubt not, the freedom from levity and noise which was at all times manifest. Of the thorough qualifications of the Principal, of the ability of the Teachers, and of the kindness and refinement of the Matron, I need not speak, for their works praise them. There was a unity of purpose and of action, producing a pleasing harmony throughout, which soon fixed my attention. All were as one family, united in sacred and endearing bonds; and I could not but think that if peace and joy reigned any where, they reigned within these walls. Many a wife and mother will have cause to be thankful for the instruction both in science and religion, of St. Mary's Hall. A large number of the former pupils have, during their connection with it, been confirmed by the Bishop—another proof of the value and efficacy of their means of improvement.

For one I rejoice that we have such an institution, and am grateful to the Bishop of New Jersey for his labours and sacrifices, in the accomplishment of his fondly cherished object. Schools like this are the chief want of the Church. Their influence reaches into eternity. If we wish our sons and daughters to be trained aright, we must educate them within the Church, and not place them, as some do, under influences alien to her spirit and teaching. Let it be our endeavor then to found and sustain them.

Yours affectionately,

A Presbyter of New York.

January 15, 1844.

LETTER FROM THE REV. PALMER DYER,

OF THE DIOCESE OF NEW YORK.

My Dear Sir,—I came here a few days since, to visit my dear daughter, who has, for a year past, been prosecuting her studies in St. Mary's Hall. The examination of the pupils at the close of the Term, occupied three days. I arrived only in season to be present on the last day, when I attended the examinations in Chemistry, Geology, and Book-keeping. About a dozen from among the best original compositions of the young ladies were read, exhibiting a clearness and depth of thought, in connexion with a well cultivated imagination and a refined taste, surpassing my anticipations. Their language and style were felicitous, and their sentiments such as evinced affectionate hearts, as well as disciplined minds.

I was much pleased with the examinations which I witnessed. They were exceedingly interesting, and were creditable alike to the pupils and to their various teachers. But what delighted me most of all, was the unaffected, uniform cheerfulness, kindness and affection, which characterized the whole family of St. Mary's. There is no disagreeable stiffness of formality about them. Their manners are artless, frank, social, bland, and winning, with the same freedom

from constraint that they would exhibit in their mother's drawing-rooms. This happy ease of manners is produced by the constant friendly and familiar intercourse between the excellent teachers and the pupils, and by the very extensive influence upon their hearts of that holy religion which teaches courtesy, kindness, cheerfulness and love.

After the examinations, the teachers and pupils sang, accompanied by the organ, an affectionate parting hymn, composed for the occasion by one of the female teachers. It was a deeply interesiing scene. My own eyes, and many others, were suffused with tears.

About 9 o'clock in the evening, the family of St. Mary's Hall again assembled in the chapel of the Seminary, and the Reverend Principal performed the regular Evening Service; at the close of which, as he stood in his robes by the side of the Desk, the pupils all passed him, one by one, taking his hand and bidding him good night.

I cannot, my dear sir, conceive of a better institution than this for the training up of girls. To their health, to their physical, social, moral and religious culture, every attention is given that the fondest parents could desire. The education afforded to them is a sound and thorough one; at the same time, all the ornamental branches, and all womanly accomplishments, are duly attended to. In respect to religious advantages, few if any of the girls could enjoy as great in the most favoured homes. I will only state one fact in reference to this matter, and that will be sufficient:—On the last Sunday of the Term, Bishop Doane, who is not only the Patron of the School, but also the Pastor of the pupils, confirmed thirteen of them, and admitted sixteen of them to their first Communion; and there are now among them about forty Communicants of the Church.

To conclude: I shall consider myself instrumental in conferring the highest blessings upon all young ladies whom I can be the means of introducing into this Christian School. If you would give your daughters a sound education—if you would render them accomplished women—if you would place them in a school where they will, in every respect, be as perfectly safe, and as well cared for in sickness and in health, as they would be under your own roof—if you would have them trained up in the way they should go, and become well instructed and established members of the One Holy Catholic and Apostolic Church, devout and consistent, cheerful and happy Christians—send them to be educated at St. Mary's Hall.

Bishop Doane, the Rev. Mr. Germain, and the teachers in this institution cannot fail, by God's blessing, to confer upon the Church throughout the land, incalculable and lasting benefits, by means of the multitudes of young ladies who are here educated in sound principles, and then dispersed through the length and breadth of the country, to exercise, in their respective spheres of life, the happy influence, for which, such an education qualifies and disposes them.

Most truly and affectionately yours,

Burlington, March 29, 1844. PALMER DYER.

St. Mary's Hall:

CATALOGUE AND PROSPECTUS

FOR

M DCCC XLV;

SUMMER TERM.

Burlington:
EDMUND MORRIS, PRINTER.

1845.

COURSE OF INSTRUCTION.

The course of instruction includes a Primary Department, and a Junior, a Middle, and a Senior Class. The studies of each of the three classes occupy one year. Applicants are admitted into the Primary Department, without examination, at any age. Admission into any of the Classes is granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course, satisfactorily to the direction of the Institution, receive, at its close, a testimonial to that effect.

PRIMARY DEPARTMENT.

Spelling; Reading; Writing; the four elementary rules, and the tables, in Arithmetic; the Map of the United States; leading events in History, in their chronological order; first lessons in Composition; Linear Drawing; Sacred Music. *Elementary instruction on the Piano, and French Pronunciation,* at the discretion of the Rector.

JUNIOR CLASS.

Spelling; Reading; Writing; Arithmetic, including fractions; Elements of Grammar; Geography of America and Europe; History of the United States; Botany; Exercises in Composition; Sacred Music. *Instruction in Latin, French, and Drawing, and on the Piano,* at the discretion of the Rector.

MIDDLE CLASS.

Spelling; Reading; Writing; Arithmetic; Grammar, including Parsing; Geography; History of England; Geometry; Botany; Chemistry; Mineralogy; Conchology; Book Keeping; Exercises in Composition; Sacred Music. *Instruction in Latin, Greek, French, Spanish, Drawing, Painting, on the Piano, and in Singing,* at the discretion of the Rector.

SENIOR CLASS.

Elocution; Grammar, including analysis of English Poetry; Rhetoric; Logic; Algebra; Trigonometry; Astronomy, and Astronomical Geography, with the use of the Globes; Chemistry; Natural Philosophy; Christian Ethics; General History; Exercises in Composition; Sacred Music. *Instruction in Latin, Greek, Spanish, Italian, German, Drawing, Painting, on the Harp, Piano or Guitar, and in Singing,* at the discretion of the Rector.

Bishop Doane, whose residence the Hall adjoins, exercises, as Rector, a constant supervision of its studies and affairs. He

also takes charge of the highest English branches, in more especial reference to Criticism and Composition; and gives Lectures on Christian Morals, and on English Literature, with examinations in both. He continues his Chapel services, on Sunday evenings, as always heretofore.

Such of the pupils as have completed the course above stated, and may desire to reside in St. Mary's Hall, and be subject to its discipline, whether to qualify themselves as Teachers, or for other cause, are admitted to do so, on the same terms as the members of the Classes. The studies of such as remain as Past Seniors, are as follows, for the first two years; or otherwise, in the discretion of the Rector.

FIRST YEAR.	SECOND YEAR.
Latin—Sacra Latina, Virgil, Æneid, Cicero, de Amicitia.	*Latin*—Selectæ e Patribus, Horace, Odes, Art of Poetry, Tacitus, Histories.
Greek—The New Testament, The Apostolic Fathers, Homer, Iliad.	*Greek*—The Septuagint, St. Chrysostom, the Priesthood, Euripides, Medea.
Hebrew—The Psalms.	*Hebrew*—Isaiah.
Italian—Tasso.	*Italian*—Dante.
Spanish—Jovellanos.	*Spanish*—Lope de Vega.
German—Klopstock.	*German*—Schiller.
Mathematics—Spherical Trigonometry, Conic Sections.	*Mathematics*—Integral and Differential Calculus.
Philosophy—Olmstead's full course.	*Philosophy*—Demonstrative Astronomy.
Intellectual Philosophy.	*Philosophy of Natural History.*
Geology.	*Political Science.*
English Criticism and Composition.	*English Criticism and Composition.*
Christian Antiquities.	*Constitution of the Church.*
History of the Church—The first three Centuries.	*History of the Church*—The Papacy and the Reformation.
Doctrine of the Church—Pearson on the Creed.	*Worship of the Church*—Wheatley and Palmer.

There are constant Lectures on the various branches of Natural Science, as well as on Natural Philosophy and Chemistry, illustrated by experiments, with a complete apparatus.

The year is divided into two terms and two vacations. The

Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense, for the term of five months, including every charge, except for Sheet Music, and drawing and painting Materials, $140, payable ALWAYS in advance. The charge for each Vacation, to those who remain at the Hall, is $10. No bill of any kind, contracted by, or for, the pupils.

Address the Rev. R. J. Germain, Chaplain, and Head of the Family, St. Mary's Hall, Burlington, New Jersey.

St. Mary's Hall:

SUMMER TERM, 1845.

The Right Rev. George W. Doane, D.D., LL.D., Rector; having charge of the departments of Christian Morals, and English Literature, Criticism and Composition;
The Rev. Reuben J. Germain, Chaplain, and Head of the Family;
The Rev. S. W. Hallowell, English and Philosophical Teacher, and Lecturer in Chemistry and the Natural Sciences;
Lewis J. Germain, Mathematical Teacher;
J. L. H. Ver Mehr, Ph. & LL.D., Teacher of Ancient Languages, and of French and German;
Sig. A. Paladini, Teacher of Italian and Spanish;
G. W. Hewitt, Music Master;
A. B. Engstrom, Drawing Master;
Mrs. Mary R. Bishop, Matron;
Melicent Lane, Teacher of Music;
Faustina Hodges, " "
Magdalen E. Williston, Teacher of Writing;
Lovina Chamberlain, Assistant Teacher;
Charlotte H. Cronyn, " "
Emily Thompson, " "
Rebecca S. Price, " "
Lydia Ann Germain, " "

Mary E. Addoms,	*Brooklyn, L. I.*
Sarah H. Addoms,	" "
Sarah E. Armstrong,	*Williamsport, Pa.*
Harriet J. Allen,	*Shrewsbury, N. J.*
Mary Anderson,	*Charleston, S. C.*
Ellen L. Bowman,	*Lancaster, Pa.*
Mary C. Beardslee,	*New Berlin, N. Y.*
Alice C. Bourke,	*Queen Ann's County, Md.*

NAME.	RESIDENCE.
Mary Bourke,	*Queen Ann's County, Md.*
Virginia P. Boyd,	*Warren County, N. C.*
Emily Bucknor,	*New York.*
Adelaide S. Bucknor,	" "
Catharine Briscoe,	*St. Mary's County, Md.*
Margaret A. Briscoe,	*Charles County, Md.*
Sarah A. Briscoe,	" " "
Agnes M. Clark,	*New York.*
Charlotte M. Condit,	*Newark, N. J.*
Jeannette R. Conover,	*Philadelphia, Pa.*
Hannah M. Clay,	*Pottstown, Pa.*
Clara A. Cooper,	*Trenton, N. J.*
Elizabeth W. Davis,	*Bangor, Me.*
Martha J. Davis,	" "
A. Frances Davis,	" "
Ellen M. Dyer,	*White Hall, N. Y.*
Martha A. Exum,	*Northampton County, N. C.*
Mary T. Exum,	" " "
Sarah C. Earle,	*Centreville, Md.*
Frances M. Engle,	*Burlington, N. J.*
Anna M. Fay,	*Savannah, Ga.*
Harriet E. Fay,	" "
Sarah J. French,	*Moorestown, N. J.*
Charlotte A. Finch,	*Shrewsbury, N. J.*
Mary Fennell,	*Philadelphia, Pa.*
Rebecca Z. Fennimore,	*Jacksonville, N. J.*
Martha W. Grant,	*Enfield, N. C.*
Marian A. Greenough,	*Sunbury, Pa.*
Sarah S. Gibson,	*New York.*
Ellen B. Gunnell,	*Burlington, N. J.*
Sarah W. Germain,	" "
Mary E. Germain,	" "
Florence Hazard,	*Philadelphia, Pa.*
Cornelia Hollister,	*Circleville, Ohio.*
Eliza W. Hollingshead,	*Philadelphia, Pa.*
Martha Hollingshead,	" "

NAME.	RESIDENCE.
Sarah L. Humphries,	*Greensboro', N. C.*
Nancy Holbrook,	*Michigan City, Ind.*
Eliza V. Harris,	*Leonard Town, Md.*
Hannah L. Hancock,	*Burlington, N. J.*
Sarah D. Hughlett,	*Easton, Md.*
Susan B. Johnson,	*LaFayette, Ind.*
Sally Ker,	*Eastville, Va.*
Sidney P. Kleinhans,	*Belvidere, N. J.*
Mary G. Knapp,	*New Berlin, N. Y.*
Mary A. Lamb,	*Wilkesbarre, Pa.*
Anna H. Langstaff,	*Mount Holly, N. J.*
Anna W. Lawrence,	*Hagerstown, Md.*
Maria M. Lathrop,	*Boston, Mass.*
Antoinette S. Magruder,	*Bardstown, Ky.*
Catharine Marsh,	*Rahway, N. J.*
Cordelia E. Marsh,	" "
Lavinia Matthews,	*New York.*
Mary C. Metcalf,	*Pittsburg, Pa.*
Emma D. Mulford,	*Philadelphia, Pa.*
Catharine Magennis,	*Paterson, N. J.*
Anna W. Milnor,	*Burlington, N. J.*
Susan W. Nichols,	*Greenfield Hill, Ct.*
Hetty Newell,	*Allentown, N. J.*
Amelia Nisbet,	*Burlington, N. J.*
Anna L. Ogilby,	*Bloomingdale, N. J.*
Caroline E. Owen,	*Turner's Creek, Md.*
Mary A. Peers,	*Louisville, Ky.*
Arabella S. Peers,	" "
Marcia R. Parker,	*Burlington, N. J.*
Virginia R. Parker,	" "
Anna M. Prior,	*Manayunk, Pa.*
Louisa S. Ryall,	*Freehold, N. J.*
Eliza Y. Robertson,	*Matteawan, N. Y.*
Margaret S. H. Robertson,	" "
Elizabeth J. Rhodes,	*Livingston, Ala.*
Ellen M. Reynolds,	*Burlington, N. J.*

NAME.	RESIDENCE.
Virginia Rees,	*Snow Hill, Md.*
Marietta J. Simonds,	*Shoreham, Vt.*
Columbia A. Simonds,	" "
Julia R. Southall,	*Murfreesboro', N. C.*
Maria L. Sprague,	*Rochester, N. Y.*
Sarah A. Smith,	*Livingston, Ala.*
Amanda Smith,	" "
Virginia A. Smith,	" "
Wilhelmina J. Smith,	*Birmingham, Ct.*
Maria L. Stonestreet,	*Port Tobacco, Md.*
Anna M. B. Shippen,	*Pottsville, Pa.*
Mary S. Sands,	*Brooklyn, L. I.*
Isidore A. Sills,	*Franklin County, N. C.*
Caroline A. Sheetz,	*Frankford, Pa.*
Lucy M. Swayze,	*Hope, N. J.*
Mary A. Simonson,	*Burlington, N. J.*
Mary C. Stratton,	*Philadelphia, Pa.*
Emily H. Smith,	*Delaware County, Pa.*
Clementina M. Thomas,	*Wilkesbarre, Pa.*
Elizabeth Q. Thompson,	*Keeseville, N. Y.*
Valeria E. Wright,	*Queen Ann's County, Md.*
Sarah E. Williams,	*New Berlin, N. Y.*
Laura G. Watts,	*Carlisle, Pa.*
Elizabeth M. Wall,	*Key West, Fa.*
Sarah B. Woolman,	*Burlington, N. J.*
Ann E. Wetherill,	" "
Margaret J. Waddill,	*Selby, N. C.*

NOTICES OF ST. MARY'S HALL.

A LETTER FROM THE REV. PAUL TRAPIER,

RECTOR OF ST. MICHAEL'S CHURCH, CHARLESTON, SOUTH CAROLINA.

My Dear Friend,—I comply cheerfully with your request, that I would give you my impressions of the Female School at St. Mary's Hall, Burlington, New Jersey, from a visit to which I have just returned. And a pleasant visit it was; not only from the courteous attentions of the Bishop, who gave us every facility for inspection of the Institution, but from the result of such inspection. For I can say with entire confidence, that so far as I could judge, from all that I saw and heard, the Christian parent who has daughters to entrust to the care of others, can scarce do better than place them under the protection and instruction of the excellent Managers and Teachers of St. Mary's Hall. Our visit was entirely unexpected by them, so that we certainly saw things as they usually are. We were taken over the whole establishment, the sleeping rooms, the refectory, the school rooms, the Chapel, and the play grounds—and every where we discovered the same tokens of neatness and order. The pupils were evidently in their every-day costume, both of exterior and moral conduct, and I was struck with their unaffected and quiet cheerfulness. Their teachers were always in their company. In fact, it is a rule of the school, that to each set of girls a teacher is assigned, who shall have an eye to them in their hours of recreation, as well as of study, and who shall sleep in the same apartment with them. Yet the girls in the presence of these teachers did not seem to be under any restraint; it being the endeavour (and apparently with success) to induce them to regard the teachers rather as friends than spies. Indeed the aspect of the whole establishment is parental rather than scholastic, and Christian throughout, in its influence. Not without discipline: but I was assured that punishment was seldom extended beyond a reprimand from the Principal; or a word from the Bishop. He has the heart of the pupils. They look up to him with a filial reverence; and a word or a look from him has more effect than much harsher remedies under different circumstances. I have good reason to know that the influence for good has reached the hearts of many, who have at various times enjoyed the benefits of the institution; not only in that numbers of them have been confirmed, but that they show by their lives the genuineness of their renewal: as I was assured on the testimony of persons not in any way connected with the school.

I was present during their worship, (which, both morning and evening, is the Daily service,) and I do not know that I have ever witnessed a congregation with more of the outward indications of true devotion: for though the service was long, in comparison with the time usually assigned for family devotion, the behaviour of even the youngest was unexceptionably proper, their looks and postures denoting sincerity and earnestness. I noticed them also in their

hours of recreation; and should judge both by their buoyancy then, and by their general appearance of healthfulness, that due care is taken not to confine them too much, to the injury of their physical constitutions. Of their proficiency in their studies, I was not enabled to judge, the shortness of the time I could afford to be with them, precluding me from attendance on their recitations; but the report I heard of them in this respect is also pleasing.

I may add that the accounts I have heard of the loveliness of the locality are not at all exaggerated. There is a quietness and seclusion, yet a cheerfulness and life, about the very scenery itself, that must have a salutary influence upon the youthful mind. While the vicinity to two large cities, and the facilities of intercommunication, afford advantages not often combined with so rural a retreat. Besides, that in the beautiful grounds of the Bishop, which adjoin and are open to them, the pupils may enjoy freedom without exposure.

Altogether I have seldom been so much pleased with the natural advantages of any place, and never so favourably impressed with the moral and Christian privileges of any institution for female education. And if this expression of my views respecting St. Mary's Hall, shall be the means of inducing any of your friends to avail themselves of its advantages, for the right training of those precious ones, who should be "as the polished corners of the temple," I shall feel glad that your request has led me to write this.

Very affectionately,

June 20, 1842. PAUL TRAPIER.

EXTRACT FROM A LETTER FROM THE REV. B. C. C. PARKER,

OF THE DIOCESE OF MASSACHUSETTS.

In conformity with my promise of writing after my visit to this institution, and of communicating my candid opinion of its merits and influence, I address to you this letter, having just spent four days under its roof, and minutely examined, the operation of its details. I bless God that the Church to which we belong, can claim this institution. The plan seems admirably carried out. The government is altogether paternal. There is no need of a scale of merits and delinquencies, of restraints, penalties, or punishments; and there exists none. Moral persuasion and a principle of love seemed to command and actuate obedience. I never saw so many happy faces, so many apparently contented minds, so many industrious and interested scholars, in one establishment, pursuing with such stillness and alacrity their appropriate duties. There is not, that I can hear, a breath of complaint or a sigh of discontent among them all, with respect to their teachers or their circumstances. Their duties are regular, constant, agreeable.

The location of the institution, retired in the extreme, at the near termination of a long avenue on the banks of the river, half a mile from the centre of the town, with a prospect of surpassing loveliness and interest, (the steamboats, vessels and lighter barks from Philadelphia, incessantly gliding by on its pla-

cid waters, within one eighth of a mile from the front door of the Hall, which is intercepted from the edge only by the carriage path,) separated from the town by an intermediate range of summer cottages, of gentlemen of wealth belonging to Philadelphia; you find there all the beauty and loveliness of one of the finest landscapes in the world, and the interest of a busy scene, with none of the exposure of a public location. The city of Burlington, on the Delaware river, is about 18 miles from Philadelphia, and communicates with the city four times a day, each way. I arrived here after the recitations in the afternoon were over, (the study hours and recitation duties occupy from half past eight A. M., to 5 o'clock P. M., with 2½ hours for dinner and recess,) and was invited to join the circle at tea. Sixty-one persons, including nine instructresses, instructors, and members of the household, sat down with us. All seemed to reach their place with the decorum of the drawing-room, without the least monition, or other warning than three strokes of the bell. A solemn silence then prevailed. Grace was said by the excellent Principal. No boisterous mirth or even loud talking was heard. The deportment of every young lady seemed that of the gentleness and sweetness of her sex, tempered by the affability of good breeding, and the buoyancy of the spirit of her age. I was indeed most charmed with this scene, for there is not the least restriction in the matter. It is a conventional habit, and the decorum of polished young ladies that dictate it. I have known institutions, in which a smile or a laugh, by a most unhappy system of espionage, has been made the subject of severe reprehension. Here was none of that misjudged and deleterious restraint; you saw rather the ease of good manners, with the affability they dictate. The instructresses, I thought I could perceive, were without exception regarded and treated as beloved elder sisters. The meal being ended, after thanks were returned, in which I could hear almost every one respond softly, Amen; all dispersed without noise, without indecorous haste, without seeming like persons just set at liberty. There was now to be another recess until half-past eight o'clock in the evening. Some, I observed soon after in front of the Hall, or walking on the prescribed promenade on the banks, in the bend of this beautiful river, commanding a view both up and down; three houses beyond the Hall in one direction, and the boundaries of the Bishop's house and lawn on the other.

At half-past 8 o'clock, all again assembled, as in the morning, in their places in the chapel, for prayers. The whole daily evening service of our Church was now performed by the Principal, in the surplice. It was truly a religious service. In the most decorous congregations of our cities, I have never seen more solemnity and apparent devotion. Every young lady was on her knees, at her desk, during the prayers. The two chapters of the Bible for the day were read, the chants were sung most delightfully, accompanied or rather led by one of the instructresses, an accomplished female, educated in England, on the organ, and every gentle voice was distinctly heard in the responses: there seemed no fatigue, no listlessness, no weariness. After the benediction, all came up to the Principal, and bade him good night: as they passed, each one kissed the female teachers, and instantly with them retired to their dormitories. One

quarter of an hour, I was told, is allowed at this time for private religious exercises, and then the lights in the building, where all have now retired, are extinguished. After this moment, I perceived that the silence of midnight prevailed in the whole dwelling, until five the next morning. The morning bell then rang. An hour is allowed for dressing and devotion, and at six o'clock precisely, at three strokes of the bell, every member of the household, in three minutes, were seen at their appropriate places, in the chapel; assembling without noise, without haste, without the unbecoming confusion of a hurried step. On Sunday evenings, I am told, the Bishop comes in, and lectures familiarly on the duties of the Christian and domestic life. His object is to rear these females up for Christian mothers, and Christian daughters, who may be as the polished corners of the temple. The Rev. Mr. Germain, who has the entire control of the institution, I consider as most admirably adapted to his station. All love, respect, and esteem him. His disapprobation is the greatest punishment that is known within these walls. An unruly, or disobedient, or ill bred child, seems soon overawed or influenced by the prevailing atmosphere which she breathes. The young ladies never go into the town without being in the company of one of the female instructors, whose society seems quite as desirable as that of their companions. No clannish spirit, no separate interest, no jarring passion, seems here to prevail; all that I observed, was harmony, happiness, peace and love. There is a certain something which pervades the whole community, and binds them together in affection and interest. I cannot explain it; I cannot understand it, unless it is the hallowed influence of those religious services which so often unite them together on their knees, around the throne of God. It is truly a house of devotion and prayer, as well as a seminary for intellectual improvement. I do not think the Churches in general, and the members of our communion, have ever seen more exemplified the hallowed power of a Christian seminary over the heart. The government, that of love; the instruction, that of the soundest wisdom and philosophy; and the intercourse of all the young ladies, that of refinement and affection. Indeed, my dear Madam, I can hardly express to you my admiration of the working of the whole machinery of the institution.

July, 1842.

EXTRACT FROM A LETTER FROM THE REV. M. H. HENDERSON,

RECTOR OF TRINITY CHURCH, NEWARK, TO A PARISHIONER.

The impression left upon my mind by my recent visit to that Institution (St. Mary's Hall) it is not easy to describe. I was there during the course of the ordinary exercises, and was present at their common daily recitations. I had full opportunity therefore of seeing and testing the remarkable efficiency of the system of education which is there pursued. St. Mary's Hall, I can assure you, is no "sham." It is solid reality. It does what it professes to do. It makes finished scholars. It instils Christian principles; and if the pupils there educated do not exert a strong and salutary influence in their after life, what-

ever the situation in which they may be placed, it will be no fault of the Institution. But let me tell you what I saw, and what I heard. I saw more than fifty girls, of all ages, from ten to twenty, united together under the care of the Matron, (Mrs. Bishop, a mother indeed to all,) and their teachers; as a single family, all happy, all at home: and I was present at recitations in Geometry, Algebra, and the Ancient Languages; and heard girls, pupils of that Institution, recite and solve problems and questions, and read and parse the Latin Language, (Livy) with a promptness and clearness of apprehension that would have done credit to the higher classes of any of our Colleges. Their proficiency in the mathematical department, was rendered the more striking, from a brief examination, which, at the request of the accomplished Instructor in that branch of science, (Mr. Germain, brother of the Principal of the Institution,) I made myself, on such parts and problems, as I thought proper to select. And so with the Languages. Whether it be true or not, that the female sex hath the greater facility, in the matter of "tongues," most true it is that the same proficiency, is not always found within the walls of the far-famed College. I should be reluctant to mention, the large portion, (Virgil, for instance) which some of the girls have prepared for a single Recitation, lest I might seem to speak extravagantly. The Rev. Mr. Dowdney, of New York, who had visited the School previously, and heard recitations in the Greek Language, bears the same strong testimony to the excellence of the Institution, and the proficiency of the pupils in that department. No one indeed can visit the School, and become at all acquainted with its workings and details, and not carry away with him the strong conviction that St. Mary's Hall is among the first institutions of our country. It would of course be unnecessary to say that the same thorough instruction is given in the minor and ordinary Branches of an English Education; as also in the Modern Languages. The Lecture on Chemistry, by the Rev. Mr. Hallowell, one of a course to be delivered during the season, attended with several experiments, was full of interest and instruction. But this is perhaps the least of its recommendations, that it reaches a high grade of scholarship. It teaches the heart. It schools the life. It regulates the temper. It instils Christian principles. And while it treats children as children, making the very youngest feel at home and happy in their childish sports; so does it fit them all, by the best training, for the sober duties, and solid realities of life. I can indeed hardly find language to express my deep convictions as to the effect of its moral culture upon the pupils of this Institution. Suffice it to say, that St. Mary's Hall, to all that are within its walls, is a Christian Home, where every child is watched and cherished as with a mother's love, and all are taught, as with a father's pious care, the great principles of the Gospel of Jesus Christ. I had known much of this Institution before; I had been with them in their seasons of recreation, and in their hour of prayer, in their beautiful garden and sweet little Chapel, on the week day, and on the Lord's day. I had been in their Lecture room and in their parlour; had heard their music and their recitations; and I felt, that for a parent, to have his daughter at such an Institution, was a privilege of no common order. Yet I confess I had no idea of the

perfection, and thorough efficiency of the system, till my recent visit. You will not be surprised, therefore, that I do most earnestly recommend it, to any parent who may wish to place his daughter, where she may receive all the advantages of a Christian Education.—*N. Y. Express.*

February, 1844.

FROM THE CHURCHMAN.

Mr. Editor:—It was my privilege a short time since, to spend the greater part of three days at St. Mary's Hall, Burlington. For this Institution, the Church is mainly indebted, as your readers are generally aware, to the Bishop of New Jersey. In his zeal for the cause of education, he was led, soon after his removal to the diocese, to form and execute a plan for the instruction of females upon Christian and Church principles. The excellence of the plan may be seen in the character and results which distinguish this Seminary. Having myself had some experience in teaching, I am able to judge as to the practical working of the system there pursued. As my visit was entirely unexpected, I saw the institution under the best circumstances for forming a correct opinion. I was present at most of the recitations; and I must here record my strong belief, that there is no school throughout our land, which more truly deserves the patronage that it begins, I am glad to say, to receive. Allow me to give, in a few words, my reasons for being so favorably impressed with the superiority of St. Mary's Hall. It is not in the beauty and healthiness of the situation, scarcely equalled as it is, that its advantage consists; but in the thorough instruction, in the mild but efficient discipline, in the care with which sound morals are inculcated, and in that religious influence which seems to pervade St. Mary's Hall. It is a Christian home—a home such as every judicious parent is anxious to secure for his child, sent away to be trained for usefulness and honor in the Church and in the world.

The proficiency of the scholars not only in their elementary studies, but also in Mathematics and in the ancient languages, surprised me. There was a clearness and promptitude in analysis, on the part of a class in the seventh book of the Æneid, which showed that great pains had been taken to ground them in the syntax. Their lessons were the usual ones, prepared for the day, without any expectation of being questioned by a stranger. The same readiness and diligent study were evident in the Greek Reader. There was also a large class in Day's Algebra and in Euclid; in which there were some who had commenced these abstruse sciences only at the beginning of the term, but who were quite expert in Simple and Quadratic Equations, and in solving difficult problems. With such improvement, in so short a time, I was indeed surprised. During my visit, I saw the pupils at their recitations, at study, at table, and at their recreations; and I had the privilege on two occasions of conducting their worship, in the prescribed service of the Church for Evening Prayer. "Daily Morning and Evening Prayer" is said in the chapel, throughout the year. The present is the fifth year in which the present Principal and Chaplain has observed this

"order" of the Church. The hours of service are such that no other duty is interfered with. The chants were sweetly sung to an organ accompaniment, and the responses were audibly and devoutly made by every worshipper. To the solemn and chastening influence of the Daily Service may be attributed, I doubt not, the freedom from levity and noise which was at all times manifest. Of the thorough qualifications of the Principal, of the ability of the Teachers, and of the kindness and refinement of the Matron, I need not speak, for their works praise them. There was a unity of purpose and of action, producing a pleasing harmony throughout, which soon fixed my attention. All were as one family, united in sacred and endearing bonds; and I could not but think that if peace and joy reigned any where, they reigned within these walls. Many a wife and mother will have cause to be thankful for the instruction both in science and religion, of St. Mary's Hall. A large number of the former pupils have, during their connection with it, been confirmed by the Bishop—another proof of the value and efficacy of their means of improvement.

For one I rejoice that we have such an institution, and am grateful to the Bishop of New Jersey for his labours and sacrifices, in the accomplishment of his fondly cherished object. Schools like this are the chief want of the Church. Their influence reaches into eternity. If we wish our sons and daughters to be trained aright, we must educate them within the Church, and not place them, as some do, under influences alien to her spirit and teaching. Let it be our endeavour then to found and sustain them.

Yours affectionately,

A Presbyter of New York.

January 15, 1844.

LETTER FROM THE REV. PALMER DYER,

OF THE DIOCESE OF NEW YORK.

My Dear Sir,—I came here a few days since, to visit my dear daughter, who has, for a year past, been prosecuting her studies in St. Mary's Hall. The examination of the pupils at the close of the Term, occupied three days. I arrived only in season to be present on the last day, when I attended the examinations in Chemistry, Geology, and Book-keeping. About a dozen from among the best original compositions of the young ladies were read, exhibiting a clearness and depth of thought, in connexion with a well cultivated imagination and a refined taste, surpassing my anticipations. Their language and style were felicitous, and their sentiments such as evinced affectionate hearts, as well as disciplined minds.

I was much pleased with the examinations which I witnessed. They were exceedingly interesting, and were creditable alike to the pupils and to their various teachers. But what delighted me most of all, was the unaffected, uniform cheerfulness, kindness and affection, which characterized the whole family of St. Mary's. There is no disagreeable stiffness of formality about them. Their manners are artless, frank, social, bland, and winning, with the same freedom

from constraint that they would exhibit in their mothers' drawing rooms. This happy ease of manners is produced by the constant friendly and familiar intercourse between the excellent teachers and the pupils; and by the very extensive influence upon their hearts of that holy religion which teaches courtesy, kindness, cheerfulness and love.

After the examinations, the teachers and pupils sang, accompanied by the organ, an affectionate parting hymn, composed for the occasion by one of the female teachers. It was a deeply interesting scene. My own eyes, and those of many others were suffused with tears.

About 9 o'clock in the evening, the family of St. Mary's Hall again assembled in the chapel of the Seminary, and the Reverend Principal performed the regular Evening Service; at the close of which, as he stood in his robes by the side of the Desk, the pupils all passed him, one by one, taking his hand, and bidding him good night.

I cannot, my dear sir, conceive of a better institution than this for the training up of girls. To their health, to their physical, social, moral and religious culture, every attention is given that the fondest parents could desire. The education afforded to them is a sound and thorough one; at the same time, all the ornamental branches, and all womanly accomplishments, are duly attended to. In respect to religious advantages, few if any of the girls could enjoy as great in the most favored homes. I will only state one fact in reference to this matter, and that will be sufficient. On the last Sunday of the Term, Bishop Doane, who is not only the Patron of the School, but also the Pastor of the pupils, confirmed thirteen of them, and admitted sixteen of them to their first Communion; and there are now among them about forty Communicants of the Church.

To conclude. I shall consider myself instrumental in conferring the highest blessings upon all young ladies whom I can be the means of introducing into this Christian School. If you would give your daughters a sound education—if you would render them accomplished women—if you would place them in a school where they will, in every respect, be as perfectly safe, and as well cared for in sickness and in health, as they would be under your own roof—if you would have them trained up in the way they should go, and become well instructed and established members of the One, Holy, Catholic and Apostolic Church, devout and consistent, cheerful and happy Christians—send them to be educated at St. Mary's Hall.

Bishop Doane, the Rev. Mr. Germain, and the teachers in this Institution cannot fail, by God's blessing, to confer upon the Church throughout the land, incalculable and lasting benefits, by means of the multitudes of young ladies who are here educated in sound principles, and then dispersed through the length and breadth of the country, to exercise, in their respective spheres of *life*, the happy influence, for which, such an education qualifies and disposes them.

Most truly and affectionately yours,

Burlington, March 29, 1844. PALMER DYER.

THE BISHOP'S ADDRESS

TO THE MEMBERS OF THE SENIOR CLASS,

AT

St. Mary's Hall;

AT THE CLOSING EXERCISES OF THE SUMMER TERM,

SEPTEMBER 24, 1845.

Burlington:
PRINTED BY EDMUND MORRIS.

1845.

THAT OUR DAUGHTERS MAY BE

AS THE POLISHED CORNERS OF THE TEMPLE.

happy influence, for which, such an education qualifies and disposes them.

Most truly and affectionately yours,

Burlington, March 29, 1844. PALMER DYER.

St. Mary's Hall, September 25, 1845.

We, the undersigned, were appointed by the Past Seniors, and the Graduating Class, of the Summer Term of 1845, to request of you, for publication, a copy of your Address to the Graduating Class, delivered on the occasion of the presentation of the Testimonials, last evening. A compliance with this request will confer another obligation upon your attached pupils,

Caroline Ash Sheetz,
Agnes Matilda Clark,
Emma Donaldson Mulford.

To the Right Reverend Dr. Doane.

Riverside, 25 September, 1845.

Yes, my dear children, certainly; with all my heart. God bless you! Your loving, faithful friend,

George W. Doane.

To
Caroline Ash Sheetz,
Agnes Matilda Clark, and
Emma Donaldson Mulford;
for themselves, and their Classmates, at St. Mary's Hall.

GRADUATING CLASS.

Agnes Matilda Clark,	*New York.*
Charlotte Matilda Condit,	*Newark, N. J.*
Elizabeth Webster Davis,	*Bangor, Me.*
Martha Jane Davis,	" "
Ellen Maria Dyer,	*White Hall, N. Y.*
Sarah Josephine French,	*Moorestown, N. J.*
Marian Alice Greenough,	*Sunbury, Pa.*
Cornelia Hollister,	*Circleville, O.*
Sallie Ker,	*Eastville, Va.*
Emma Donaldson Mulford,	*Philadelphia.*
Hetty Newell,	*Allentown, N. J.*
Sarah Warner Nichols,	*Greenfield Hill, Ct.*
Marcia Ross Golden Parker,	*Burlington, N. J.*
Mary Ann Peers,	*Louisville, Ky.*
Elizabeth Juliet Rhodes,	*Livingston, Ala.*
Margaret Stanley Henshaw Robertson,	*Matteawan, N. Y.*
Marietta Washington Simonds.	*Shoreham, Vt.*
Mary Allen Simonson,	*Burlington, N. J.*

[illegible] breadth of the country, to [illegible]
happy influence, for which, such an education qualifies and disposes them.

Most truly and affectionately yours,

Burlington, March 29, 1844. Palmer Dyer.

ADDRESS.

My children, you can never know, your friends and parents do not know, only God knows, the mingled feelings which crowd in upon my heart, to-night.—It is much to be the parent of a child. To receive from God a soul, to be trained up, and nurtured, and accounted for to Him. To know, that as that trust shall be discharged, one shall be added to the throng, that evermore surround the Throne, with songs of joy and praise; or else, go howling through eternity, in hopeless and unutterable woe. Oh, it is very much to be the parent of a child! But there are compensations, too. The sense of being toward it, as God. The power which lies in undivided, undisputed right. The more than magnetism of nature's sacred spell. The daily avenues that open, heart to heart. The hourly opportunities, that knit and mould them into one. The confidence, that cannot know a doubt. The sympathy, which none beside can share. And, more than all, God's unconditioned pledge, that due parental care shall never fail

of its reward: "train up a child, in the way he should go; and when he is old, he will not depart from it." These are the compensations, which relieve, and crown, and bless, the parent's awful charge; and justify the Psalmist, when he says, that "children" "are a heritage and gift," that comes to us, direct from God.

But, now, there come to us twenty, or fifty, or an hundred children; to sit about our feet, to be gathered round our knees, to grow up to our hand, to have us in the place to them of parents. They are far from home. They are of tender age. They are to be cared for in their bodies. They are to be cared for as to their minds. Their hearts are to be cared for. Above all, they have immortal souls, which must be cared for, with our utmost care. Daily, they gather at our board. Daily, they sport about our paths. Daily, we aid them in their intellectual development. Daily, we minister the varied store of knowledge to their minds. Daily, with dawning and declining day, they kneel with us in prayers. We occupy, towards them, whatever in the social nature with which God has framed us, is most responsible and most endearing, in

happy influence, for which, such an education qualifies and disposes them.

Most truly and affectionately yours,

Burlington, March 29, 1844. PALMER DYER.

office and relation. We are their nurses. We are their teachers. We are their next friends. We exercise, in their behalf, at once, the PASTORAL and the PARENTAL duties. As, in that sweetest sacred picture, "the one *little ewe-lamb*," which the poor man "nourished up," "grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and *was unto him as a daughter*." Can we be human, and not feel these things? Can we have hearts, and all the tendrils of these living plants not find them out, and fill them with their love? And when they have thus grown to us, as ivy to the wall, and wound themselves all in with our "most dear heart-strings," how could we be so much as human, and not feel, at such an hour, when they come up here, for the last time, to receive our counsels and our blessing, that we are parting with a portion of our life?—No, my dear children, you can never know, your friends and parents do not know, only God knows, the mingled feelings which crowd in upon our hearts, to-night.

But we too have our compensations. We have looked upon these children, week by

week, as they have grown in stature and in wisdom. We have watched the opening bud, as it gave out new fragrance and new beauty. We have felt—what language cannot utter—the responsive pulse of their young hearts, in all the fullness of its unreserving and undoubted confidence. We have marked the tottering step, as it grew more elastic, and more firm. We have marked the stammering tongue, as it grew more distinct and full. We have beheld the expanding mind. We have beheld the improving taste. We have beheld the ripening judgment. We have beheld the increasing store of knowledge. We have beheld the advancing work of grace. We have gone with them to the house of God. We have received their youthful vows. We have signed them with the sacred Cross. We have laid our hands upon their trembling heads. We have broken for them the bread of life, and given them drink from the cup of salvation. And, if we are now to part with them, it is to send them, in the purity and freshness of their youth; improved in health, improved in manners, and improved in mind; grown, as we trust, in grace, even more than they have grown in stature, to be the pride of pa-

happy influence, for which, such an education qualifies and disposes them.

Most truly and affectionately yours,

Burlington, March 29, 1844. PALMER DYER.

rents, and the joy of friends, and the delight of home: to repay, a thousand fold, in gifts of learning, and in graces of deportment, and in the riches of all virtue, the care and cost, the longings and the yearnings, of their absence. To be, to younger brothers, and to younger sisters, kind protectors, patient teachers, exemplary guides; to be, to father, and to mother, stays of their age, lights of their hearth, the charmers of their hearts; to adorn and dignify society; and to be "polished corners" in the house of God. These are the compensations of our lot, which reconcile us to the pangs of parting, and the pains of loss. And, for these, we feel that we can smile now through our tears; and say, to these youn daughters of our heart, Go, and the Lord b with you!

Beloved ones, as the best parting words that I can utter—the memory, which I would have you bear from me, and bear about with you, through life—accept, to-night, as from the hand of one whom I may call my friend, the solace and the glory of our dry and dusty age, the Poet WORDSWORTH,[1] this breathing portraiture of what a woman ought to be,

[1] Moxon's London edition, 1840, ii. 88.

what I would have you be, what each of you, through grace, may be.

"She was a Phantom of delight
When first she gleamed upon my sight;
A lovely Apparition, sent
To be a moment's ornament;
Her eyes as stars of Twilight fair;
Like Twilight's, too, her dusky hair;
But all things else about her drawn
From May-time and the cheerful Dawn;
A dancing shape, an Image gay,
To haunt, to startle, and way-lay.

I saw her, upon nearer view,
A Spirit, yet a Woman too!
Her household motions light and free,
And steps of virgin-liberty;
A countenance in which did meet
Sweet records, promises as sweet;
A Creature not too bright or good
For human nature's daily food;
For transient sorrows, simple wiles,
Praise, blame, love, kisses, tears, and smiles.

And now I see with eye serene
The very pulse of the machine;
A Being breathing thoughtful breath,
A Traveller between life and death;
The reason firm, the temperate will,
Endurance, foresight, strength, and skill;
A perfect Woman, nobly planned,
To warn, to comfort, and command;
And yet a Spirit, still, and bright
With something of an angel-light."

Hang this sweet picture, from your necks,

happy influence, for which, such an education qualifies and disposes them.

Most truly and affectionately yours,

Burlington, March 29, 1844. PALMER DYER.

my daughters. Imprint it on your hearts. Live yourselves into it. Be not the butterflies of fashion. Be not that lowest reach of our humanity, mere women of the world. Let home content you, as your empire. Home duties occupy your minds. Home pleasures satisfy your hearts. Study the Marys of the Scripture. With the one, find yourselves often at the feet of Jesus. With the other, keep His sayings ever in your heart. So shall you realize, to all who love you, and who live upon your love, the breathing picture of the Poet, as perfect women, nobly planned. So shall you earn, through the abounding grace of Christ, that record, above every record, that was ever traced on earth: "Mary hath chosen that good part, which shall not be taken away from her."

CLOSING EXERCISES OF THE TERM.

Music.—*Overture, Piano Forte. Rossini.* Misses Mulford and Clark.

READING OF COMPOSITIONS BY THE GRADUATING CLASS.

Charlotte A. Condit.—*Washington contrasted with Alexander.*
Mary A. Simonson.—*The beneficent wisdom of the Creator.*
Marcia R. Parker.—*The Spells of Home.*
Elizabeth W. Davis.—*The Treasures of the Deep.*

Music.—*Hark, Apollo!* Misses Ker, Hollister, Southall and Parker.

Elizabeth J. Rhodes.—*Passing away.*
Ellen M. Dyer.—*A Reverie.*
Sallie Ker.—*The dying Girl in the Forest.*
Mary A. Peers.—*Ridley and Latimer.*
Marietta W. Simonds.—"*Beauty's boat sails only on a summer sea.*"

Music.—*Quartett. Psalm lxxxvi.* Misses Ker, Hollister, Southall and Parker.

Hetty Newell.—*Cortez in Mexico.*
Martha J. Davis.—*Our daily paths.*
Cornelia Hollister.—*Parting Thoughts.*
Marian A. Greenough.—*Pocahontas.*
Sarah J. French.—*The Thought of Home.*

Music.—*Duett. Thought of Home.* Misses E. W. and A. F. Davis.

Agnes M. Clark.—*Smiles and Tears.*
Susan W. Nichols.—*The Suliote Mother.*
Emma D. Mulford.—*The Coronation of Inez de Castro.*
Margaret S. H. Robertson.—*The Soldier of the Cross.*

Music.—*Strike the Harp.* Misses Anderson and Newell.

READING OF COMPOSITIONS BY THE PAST SENIORS.

Caroline A. Sheetz.—*Tecumseh.*
Louisa S. Ryall.—*Mary at the feet of Jesus.*
Ellen L. Bowman.—*The Return of the Jews to the Holy Land.*

Music.—*Jerusalem, my happy Home.* Misses Sills and Newell.

DIPLOMAS CONFERRED.

ADDRESS TO THE GRADUATES, by the Bishop.

BENEDICTION.

Music.—*Farewell.* Misses Ker, Hollister, Southall, Newell and Ogilby.

happy influence, for which, such an education qualifies and disposes them.

Most truly and affectionately yours,

Burlington, March 29, 1844. PALMER DYER.

THE BISHOP'S ADDRESS,

AT THE LAYING OF THE CORNER STONE

OF

THE CHAPEL OF THE HOLY INNOCENTS;

FOR THE RELIGIOUS USES

OF

St. Mary's Hall:

THURSDAY, 25 SEPTEMBER, 1845.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify Thee by their deaths: mortify and kill all vices in us, and so strengthen us by Thy grace, that by the innocency of our lives, and constancy of our faith, even unto death, we may glorify Thy holy name, through Jesus Christ our Lord. *Amen.*

happy influence, for which, such an education qualifies and disposes them.

Most truly and affectionately yours,

Burlington, March 29, 1844. PALMER DYER.

ADDRESS.

Reverend brethren, Christian friends, beloved children,

I have laid, in your presence, through the good hand of God upon me, the corner stone of THE CHAPEL OF THE HOLY INNOCENTS, for the religious uses of the Christian household of ST. MARY'S HALL. Though, as a private undertaking, the address, which has been customary upon such occasions, is not strictly called for, I recognize, in the friendly interest manifested by your presence, who are here by invitation, a claim, to which I cheerfully respond, to feel the beatings of my heart, on an occasion which so deeply moves it. While to you, my children, it will be a fitting opportunity to speak, in brief and simple words, of your relation to this place, and its devout and holy uses. May He be with us, to whose Name alone we look for strength, and for salvation; and, from the songs of children, in this temple, may His Spirit perfect praise!

St. Mary's Hall is an Institution for Female Education, on Christian Principles. From the time it was first opened, in 1837, I have looked forward to the erection of a proper Chapel, as the crowning glory—I will add, the stay and consolation—of the enterprize. This simple statement will suggest the topics of my short Address.

St. Mary's Hall *is for Education.* It is the watch-word of the day. Men worship it, as some at Athens did "the unknown God." It must be feared, almost as "ignorantly." It fills their mouths, as loudly, and as long, as that old cry, which the Apostle heard at Ephesus, "Great is Diana!" But, let us ask, before we join in it, what is it? What is education? Is it to read, and write, and cypher? Is it geography and history? Is it political economy, and moral philosophy, and metaphysics? These, doubtless, are all well; each in its place, and in its due degree. The world, which God has placed us in, He meant that we should be acquainted with. The powers of mind, which He endowed us with, He meant that we should cultivate. But, are these all? Are these the chief? Will all that ever was attained, of these, and such as

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Most truly and affectionately yours,

Burlington, March 29, 1844. Palmer Dyer.

these, restore in man that god-like image, which the fall defaced? Does learning, merely, make a man like God? No: these are not education. They are not, by necessity, a part of education. They do not, of necessity, minister to education. Who doubts that devils are of higher intellect than men, and with more varied and extensive acquisitions? And is theirs education? How different the lesson of the Holy Scripture! "Train up a child, in the way he should go; and when he is old, he will not depart from it." Behold, in these few simple words, the art and mystery of education: defined, with truth and fullness, by an authority in lexicography,[1] to be, "*the exercise and training of the powers of the mind*"—not only, though these also must be exercised and trained, but—"*the passions, affections, dispositions, habits, manners.*" It comes before instruction. It accompanies instruction. It outlasts instruction. It is never done: but still goes on, and will go on, in infinite progression, through eternity; its pattern and its mark, as perfect men, being no other, and no less, than this, "the measure of the stature of the fullness of Christ." Education is the

[1] Richardson.

forming of the character. It is its rescue, first, from ignorance and sin. It is its advancement, then, in knowledge, and in virtue. It is its transformation, and its conformation. Its transformation, from its native guilt, the issue of the Fall. Its conformation, to its original brightness, in God's image, the purchase of the Cross.

St. Mary's Hall *is for Education, on Christian Principles.* To what has now been said, need this be added? The instruments must always be adapted to the work. What other principles are adequate to this? Indeed, no other system fairly owns the need. Much less, supplies the want. They know not God. They know not man. They know no Saviour. They know no Sanctifier. They are of the earth, and perish with the earth. Sin is too much for them. Death gets the better of them. They have no balm for wounded spirits. They have no laver for polluted hearts. Their teachers are all "miserable comforters." Their lessons, but a mockery of wretchedness. Their occupation is mere restlessness. Their end is death. Our Teacher is the Eternal and Incarnate Word. Our Text Book is the Gospel of His grace. Our

nce, for which, such an education qualifies and disposes them.

Most truly and affectionately yours,

n, March 29, 1844. Palmer Dyer.

School, His "Holy Catholic and Apostolic Church." Our sole reliance, for improvement and advancement, in those "Means of Grace," which he imparts, through His life-giving Spirit; and the end and aim of all our teaching, and of all our toil, that "Hope of Glory," which He offers to the ransomed, through His blood: our whole philosophy, as Christian Teachers, in those words of holy Paul, with whom, we trust, we have "learned Christ," and "been taught by Him, as the truth is in Jesus; that ye put off, concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on THE NEW MAN, which after God, is created in righteousness and true holiness."

ST. MARY'S HALL *is for Female Education*, on Christian Principles. It is to take the daughters of our race, and train them up to be its mothers. Not by the arts of flattery and vain deceit, appealing to that weakness in them, through which our primal mother fell. Not by the useless toil, to polish, where there is no substance to be polished. Not by what is technically, and but too appropriately, spoken of, as "finishing." But, by the sim-

ple, honest, wholesome dealing of a loving parent, with the daughters of his love: grounding them in humility, refining them in purity, warming them in piety, ennobling them in charity, building them up in holiness, elevating them to heavenly mindedness; and striving, as humanity can strive, with constant, humble reference, in all things, to the Holy Spirit, that they may be such women as St. Peter pictured on the sacred page: their "adorning," not "that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but 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." In all the elements of useful knowledge; in polite and elegant letters; in the exact sciences; in whatever is called, worthily, by that much prostituted name, philosophy; in the fine arts; and in all truly woman-like accomplishments; we resolve to spare no pains, or cost, for the improvement, or adornment of the girls committed to our care. With what success, thus far, with great and serious disadvantages to contend with, we appeal with confidence, to the late closing exercises; se-

such an education qualifies and disposes them.

truly and affectionately yours,

9, 1844. PALMER DYER.

cond, in their results, as competent, impartial men[1] have said, to no one institution in the land, for either sex. But we admit, with all sincerity, that we do prize the training of the heart, more than the storing of the head. We frankly own, that we desire, before all graces, for these beloved children of our house, the graces of the Holy Spirit. We honestly declare that our first wish for them, our midst, our last is, that they be "holy women:" our heart's desire and prayer to God, by day and night, that He will graciously vouchsafe to bless St. Mary's Hall, to be a nursery of Christian mothers.

Hence the erection of this CHAPEL. We know that art is vain. We know that skill must fail. We know that it is not in human nature, or in human influence, to realize these prayers. "Not by might, nor by power, but by my Spirit, saith the Lord." Therefore, would we betake ourselves to God. Therefore, would we "cry mightily" to Him. Therefore, that we may plead His promise,

[1] Reference is here made, with others, to the Rev. Dr. Bowman, the Rev. Messrs. Finch, Ogilby, Mitchell and Prior, to Judge Laurens, General Lamb, the Hon. Messrs. Clark and Ryall, Messrs. Davis, Metcalf, Addoms, Beardslee and Sprague, who were in attendance, more or less.

for the answer to our prayers, and so prevail with Him by His own truth and holiness, we would set up His altar here, and make His dwelling by our hearths, that He may say, and we rejoice in the divine and holy consolation, "Here will I dwell, for I have a delight herein:" that we may know, that here, where His memorial is set, He will be sure to meet with us, and bless us; so that if two of us agree in any thing that we shall ask, it shall be granted to us by our Father which is in heaven. Nor is this all. We are the creatures of association. We are assailed, through every sense, for good or ill. The eye is caught. The ear is held. The mind is reached. The heart is won. Therefore, the very atmosphere of holy places tends to holiness. Therefore, the instinct of the religious nature, with which God has made us, will cry out with pious Jacob, "how dreadful is this place: this is none other but the house of God, and this is the gate of heaven!" If this be true of men and women grown, how much more of children, and of youth. If, at the threshold of the solemn temple, the very savage bows his head, or bares his feet, what may not awe and majesty effect with young and

ch, such an education qualifies and disposes them.
st truly and affectionately yours,
29, 1844. PALMER DYER.

tender spirits. To this end, we design to rear a simple, yet a solemn, temple. We design to invest it, so far as in us lies, with the circumstances, which catholic piety, in every age, has found impressive with the hearts of men. We remember, however humble our approach to it may be, the house which God ordained that Solomon should build. We will therefore, beautify, as He shall give us means to do so, the house of His sanctuary, and make the place of His feet glorious. We feel, with that old poet-Puritan, and we believe it is humanity to feel:

"—— let my due feet never fail
"To walk the studious cloisters' pale,
"And love the high, embowed roof,
"With antique pillars massy proof,
"And storied windows, richly dight,
"Casting a dim, religious light.
"There, let the pealing organ blow
"To the full-voiced quire below,
"In service high, and anthems clear,
"As may, with sweetness, through mine ear,
"Dissolve me into extasies,
"And bring all heaven before mine eyes."[1]

Therefore, while we set up, as the sole source of pardon and of life, the blessed, bleeding Cross of Jesus Christ; therefore,

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[1] *Il Penseroso.*

while we appeal to the most holy word of God, as pointing out the single way of peace and hope, for penitent believers; therefore, while we renounce all confidence in human merit, or in human means, and simply seek the indwelling and inworking of the gracious Spirit, to renew our natures, and to sanctify our lives; we bring in aid—not of Almighty God, the Father, Son, and Holy Ghost; but of weak, erring, sinful man—all holy helps, all sacred influences, all heavenly associations; and draw the human soul, by human cords, to God. To that end, we design to blend, with the divine word, faithfully proclaimed, and with our holy prayers, duly presented before God, the comfort and the charm of sacred music, in its best and most impressive forms: reviving here the worship of the elder ages; anticipating here the chorus of the heavenly hosts; seeking to win His ear with children's voices, as of old, crying, "Hosanna to the Son of David;" tuning our voices, and our hearts together, for the high worship of the heavens, while we cry one to another, and say, "Holy, holy, holy, Lord God Almighty."

Beloved children, it is for you, that I have given to the holy place, which is to be erected

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hich, such an education qualifies and disposes them.
ost truly and affectionately yours,
29, 1844. PALMER DYER.

here, for you, the name it is to bear, "THE CHAPEL OF THE HOLY INNOCENTS." You have been told of those, who, in their infant years, were victims to the blind rage of the tyrant Herod, when he sought the life of the dear Saviour, then, for us, a child, like them; and you have joined in the impressive service, in which the Church, year after year, commemorates their unconscious martyrdom. To keep before you the pattern of their purity; to remind you of the incarnate helplessness and sufferings of that MOST HOLY ONE, who was their Saviour, and our own; to fix your faith, and warm your hope, and fire your love, that you may give your hearts to Him, and lay your lives out for His service, and attain, through the most precious purchase of His Cross, the bliss of His eternal presence; I would have you ever mindful of that blessed infant band,

"Teaching so well and silently,
"How, at the Shepherd's call, the lamb should die:
"How happier far than life, the end
"Of souls, that, infant-like, beneath their burden bend."[1]

Dear children, may you live to pour your prayers and praises out, to God and to the

[1] Keble.

Lamb, within these sacred walls! May they rise up acceptably for His sake, who has said, your angels always do behold His Father's face! And, in His time, may you ascend, where He has gone, and be with Him forever, where He is, who "took the little children in His arms, and laid His hands on them, and blessed them."

"To Him shall endless prayer be made,
"And praises throng to crown His head;
"His name like sweet perfume shall rise,
"With every morning sacrifice.

"People and realms, of every tongue,
"Dwell on His love with sweetest song;
"And infant voices shall proclaim
"Their early blessings on His name,"

To whom, one with the Father, and the Holy Ghost, be ever more ascribed all glory and all praise.

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nd affectionately yours,

PALMER DYER.

APPENDIX.

TEACHERS.

The Right Rev. GEORGE W. DOANE, D.D., LL.D., Rector; having charge of the departments of Christian Morals, and English Literature, Criticism and Composition;

The Rev. REUBEN J. GERMAIN, Chaplain, and Head of the Family;

The Rev. S. W. HALLOWELL, English and Philosophical Teacher, and Lecturer in Chemistry and the Natural Sciences;

LEWIS J. GERMAIN, Mathematical Teacher;

J. L. H. VER MEHR, Ph. & LL.D., Teacher of Ancient Languages, and of French and German;

Sig. A. PALADINI, Teacher of Italian and Spanish;

G. W. HEWITT, Music Master;

A. B. ENGSTROM, Drawing Master;

Mrs. MARY R. BISHOP, Matron;

MELICENT LANE, Teacher of Music;

FAUSTINA HODGES, " "

MAGDALEN E. WILLISTON, Teacher of Writing;

LOVINA CHAMBERLAIN, Assistant Teacher;

CHARLOTTE H. CRONYN, " "

EMILY THOMPSON, " "

REBECCA S. PRICE, " "

LYDIA ANN GERMAIN, " "

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tionately yours,

PALMER DYER.

PUPILS OF ST. MARY'S HALL.

M DCCC XXXVII.

NAME.	RESIDENCE.
Mary C. Beach,	*Newark, N. J.*
Mary C. Purdy,	*West Chester, N. Y.*
Julia Dougrey,	*Lansingburg, N. Y.*
Augusta Ann Whipple,	" "
Ellen C. Shiras,	*Mount Holly, N. J.*
Mary B. Read,	" "
Louisa R. Blake,	*New York.*
Sarah Kensitt,	"
Arabella Griffith,	*Burlington, N. J.*
Ann Hulme,	" "
Ellen Hulme,	" "
Sarah Lippincott,	" "
Adeline Lippincott,	" "
Frances Kinsey,	" "
Mary Ann Batten,	" "
Mary M. Clapp,	*Gardiner, Me.*
Elizabeth Streeter,	*Wilkesbarre, Penn.*
Mary Spearing,	*New Orleans.*
Frances Elizabeth Spearing,	" "
Elizabeth W. Hancock,	*Salem, N. J.*
Louisa Rice,	*Boston, Mass.*
Ann Caroline Kinsey,	*Burlington, N. J.*
Mary Beers Curtis,	*New York.*
Letitia G. Jones,	*Savannah, Geo.*
Harriet Hewlett Throckmorton,	*New York.*
Mary Warren Cannon,	*Troy, N. Y.*

NAME.	RESIDENCE.
Mary Husband,	*Trenton, N. J.*
Ann Emily Thompson,	*New York.*
Caroline Welch Wilcox,	*Philadelphia.*
Ann Eliza Stacker,	*Radnor, Pa.*
Catharine Stacker,	*Cumberland, Tenn.*
Mary Clementine Stacker,	" "
Ann McKinney,	*Pennsylvania.*
Mary Ann Kelly,	*Charleston, S. C.*
Sarah Allen Rogers,	*Burlington, N. J.*
Jane Martha Kelly,	" "
Margaret Elmendorf,	*Somerville, N. J.*
Eliza Augusta Hoyt,	*Brooklyn, N. Y.*
Martha Ann Budd,	*Pemberton, N. J.*
Catharine Duval,	*Burlington, N. J.*
Elizabeth M. Hayward,	*Snow Hill, Md.*
Sarah E. Richards,	*Batsto, N. J.*
Anna Maria Rice,	*Boston, Mass.*
Emeline Eldredge,	" "
Mary W. Bunting,	*New York.*
Isidora Esprit Hanson,	*Philadelphia.*
Elizabeth Streeter,	*Wilkesbarre, Penn.*
Harriet Henrietta Wilcox,	*Charleston, S. C.*
Mary Boyce Lee,	*Philadelphia.*
Mary Eliza Tschudy,	"
Melicent Lane,	*Wilkesbarre, Pa.*
Alice W. Davis,	*Toms River, N. J.*

M DCCC XXXVIII.

Mary A. Causse,	*Orangeburg, S. C.*
Aimee S. Causse,	" "
Susan B. McDonald,	*New York.*

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nd affectionately yours,

PALMER DYER.

NAME.	RESIDENCE.
Lucretia W. Starr,	*New London, Ct.*
Martha Ann Maddox,	*Baltimore, Md.*
Ellen M. Baltzell,	*Fredericktон, Md.*
Elizabeth Baltzell,	" "
Mary M. Casey,	*Philadelphia.*
Almy W. Casey,	"
Ellen P. L. Whipple,	*Lansingburg, N. Y.*
Harriet L. Hallet,	*Fairfield, N. Y.*
Elizabeth Jackson,	*Wilkesbarre, Penn.*
Elizabeth Kinsey,	*Mount Holly, N. J.*
Phebe Louisa Babbit,	*Orange, N. J.*
Elizabeth Guthrie,	*New Castle, Del.*
M. Louisa G. Carlile,	*Brooklyn, N. Y.*
Elizabeth H. Bullus,	*Long Island,* "
Louisa Deming,	*Brooklyn,* "
Christiana H. Hewlings,	*Burlington, N. J.*
Charlotte M. Ingraham,	" "
Margaretta B. Rogers,	*Philadelphia.*
Sarah F. Wilson,	*Burlington, N. J.*
Mary Elizabeth Woodward,	" "
Rebecca Wilmer Woodward	" "
Julia C. Webster,	*Brooklyn, N. Y.*
Ann Elizabeth Buck,	*Philadelphia.*
Mary Ellen Montgomery,	*Rochester, N. Y.*
Elizabeth R. Johnson,	*Jamaica, L. I.*
Louisa A. Douglass,	*St. Augustine, Fa.*
Harriet N. Douglass,	" "
Anne C. Warren,	*Troy, N. Y.*
Elizabeth S. Hunter,	*Savannah, Ga.*
Martha McAlpin,	*Mobile, Ala.*

NAME.	RESIDENCE.
Susan T. Pratt,	*Philadelphia.*
Ann Mitchell,	*Baltimore, Md.*
Maria D. Woodruff,	*Niagara Falls, N. Y.*
Elizabeth M. Antoinette Jarvis,	*Middletown, Con.*
Jane Easby,	*Philadelphia.*
Elizabeth B. C. Cottman,	*Snow Hill, Md.*
Catharine B. Thomas,	*Baltimore,* "
Mary Morehouse,	*Mount Holly, N. J.*
Susan Julie Mayer,	*Reading, Pa.*
Jane LeBreton,	*Flushing, L. I.*
Mary LeBreton,	" "
Charlotte C. Prince,	" "
C. R. Cunningham,	*Trenton, N. J.*

M DCCC XXXIX.

Adeline E. Lefacheur,	*Philadelphia.*
Ellen Louisa Wiltbank,	"
Mary Collins,	*Boonville, Mo.*
Ann E. Kirby,	*Suffolk, Va.*
Amanda Pratt,	*Philadelphia.*
Angeline Seyfert,	*Reading, Pa.*
Jane French Ellis,	*Jersey City, N. J.*
Hellen Hamilton Patterson,	*Philadelphia.*
Mary Gray Patterson,	"
Catharine B. Rutgers,	*Belleville, N. J.*
Mary Stratton,	*Newtown, Ct.*
Sarah M. Ennis,	*Berlin, Md.*
Henrietta Long,	*Princess Ann, Md.*
Angelina E. Smith,	*Reading, Pa.*
Mary Austin,	*Tallahassee, Fa.*

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education qualifies and disposes them.

ffectionately yours,

PALMER DYER.

NAME.	RESIDENCE.
Martha Schenck,	*Trenton, N. J.*
Cecilia Elton,	*Philadelphia.*
Mary Ann Gillespie,	"
Wilhelmina McClurg,	*Trenton, N. J.*
Louisa H. Patterson,	*Philadelphia.*
Mary Ann Smith,	*Reading, Pa.*
Mary Wickes,	*Chestertown, Md.*
Mary A. Secunda Grimke,	*South Carolina.*
Georgiana Augusta Hipkins,	*Norfolk, Va.*
Harriet Neilson,	*Bristol, Pa.*
Mary M. Hanahan,	*Edisto, S. C.*
Elizabeth A. Hanahan,	" "
Mary Anna Keech,	*Bladensburg, Pa.*
Julia Morton,	*Baltimore, Md.*
Sally Ker,	*Eastville, Va.*
Augusta M. Eaton,	*Burlington, N. J.*
Harriet O. Eaton,	" "
Frances A. Lathrop,	" "
Maria M. Lathrop,	" "
Annie H. Price,	" "
Tremeleh Sylvania Neal,	*Suffolk, Va.*
Anna Maria Hayward,	*Tallahassee, Fa.*
Ann Eliza Kirby,	*Suffolk, Va.*
Ellen H. Leaming,	*Cape May, N. J.*
Jane Pound,	*New York.*
Julia Ann Morton,	*Jersey City, N. J.*
Susan E. Stephens,	*Newark,* "
Araminta Ross,	*Tennessee.*
Elizabeth Chase,	*Baltimore, Md.*
Susan Paff,	*Bucks Co. Pa.*

NAME.	RESIDENCE.
Hannah Hoyle,	*Oldham, Eng.*
Betsy Hill Berry,	*Wilmington, N. C.*
Mary Jane Horton,	*Skaneateles, N. Y.*
Eliza Ann Richardson,	*Philadelphia.*
Mary E. Cheney,	*Burlington, N. J.*
Elizabeth Jackson,	" "
Elizabeth Wilson,	*Norfolk, Va.*
Augusta Tibbits,	*New York.*
Mary Jane Ross,	*Tennessee.*

M DCCC XL.

Mary H. Clymer,	*Reading, Pa.*
Anne C. Greenough,	*Sunbury,* "
Deborah Kelly,	*Burlington, N. J.*
Caroline Padelford,	" "
Rebecca Launy,	*New York.*
Mary Dennis,	*Snow Hill, Md.*
Elizabeth Dennis,	" "
Addie M. Wood,	*Salem, N. J.*
Lovina Chamberlain,	*Waterloo, N. Y.*
Sarah Ann Hammond,	*Berlin, Md.*
Mary Richards,	*Philadelphia.*
Emma D. Mulford,	"
Mary Emily Carnal,	*Alexandria, La.*
Martha Carnal,	" "
Mary J. Clark.	*Halifax, N. C.*
Sally S. Kennard.	*Eastville, Va.*
Alexine Chase,	*Portsmouth, N. H.*
Mary Anna Canfield,	*Morristown, N. J.*
Mary Jane Lucas,	*Auburn, N. Y.*
Caroline Augusta Adams,	*Flemington, N. J,*

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e, for which, such an education qualifies and disposes them.

Most truly and affectionately yours,

n, March 29, 1844. PALMER DYER.

NAME.	RESIDENCE.
Lucia L. Garvin,	*Aurora, N. Y.*
Julia Kellogg,	*Clarkesville, Ga.*
M DCCC XLI.	
Elizabeth West,	*Accomac, Va.*
Mary West,	" "
Charlotte Joynes,	*Accomac, Co., Va.*
Sarah Joynes,	" "
Mary Warner,	" "
Anna M. Burges,	*New York.*
Mary Ann Greble,	*Philadelphia.*
Frances E. Clarke,	*Waterloo, N. Y.*
Mary H. Condit,	*Newark, N. J.*
Matilda Cronyn,	*Burlington, N. J.*
Julia Bayard,	*New York.*
Margaret Case,	" "
Mary E. Howard,	*Elkton, Md.*
Phebe Kniffin,	*New York.*
Mary A. Dickerson,	*Snow Hill, Md.*
Amelia Lauton,	*Pottsville, Pa.*
Adelaide Bartlett,	*Newburyport, Mass.*
Matilda Eyre,	*Burlington, N. J.*
Ellen B. Gunnell,	" "
Esther Foster,	" "
Rachel Calvert,	" "
Anna W. Kennard,	*Eastville, Va.*
Lucy Whitney,	*Binghamton, N. Y.*
Amelia Merrill,	" "
Maria Luff,	*Sacket's Harbour, N. Y*
Sarah A. Hadden,	*Shrewsbury, N. J.*
Mary Shinn,	*Salem,* "

NAME.	RESIDENCE.
Ann W. Cummins,	*Smyrna, Del.*
Martha Cummins,	" "
Tabitha Dix,	*Accomac Co., Va.*
Lucia Williston,	*New York.*
Anastasia Waddill,	*Selby, N. C.*
Caroline Fennimore,	*Camden, N. J.*
Sarah Allen,	*Shrewsbury, N. J.*
Marcia R. Parker,	*Burlington,* "
Virginia R. Parker,	" "
Mary Elizabeth Wall,	*Key West, Fa.*

M DCCC XLII.

Mary Lovell,	*Morristown, N. J.*
Hester Wetmore,	" "
Caroline Hicks,	*Brooklyn, L. I.*
Charlotte Seymour,	*Peekskill, N. Y.*
Charlotte M. Condit,	*Newark, N. J.*
Martha Johnson,	*Shrewsbury, N. J.*
Charlotte A. Finch,	" "
Sidney Ann Treadway,	*Oswego, N. Y.*
Mary Clarke,	*Waterloo,* "
Ellen L. Bowman,	*Lancaster, Pa.*
Frances Fenn,	*Rye, N. Y.*
Isabella Thompson,	*Salem, N. J.*
Elizabeth Mish,	*Lebanon, Pa.*
Sarah S. Gibson,	*Boston, Mass.*
Emily Spear,	*Philadelphia.*
Mary A. Randolph,	*Key West, Fa.*
Matilda Beebee,	*New York.*
Henrietta Beebee,	" "
Sarah H. Finley,	*Santa Cruz.*

which, such an education qualifies and disposes them.

Most truly and affectionately yours,

, March 29, 1844. PALMER DYER.

NAME.	RESIDENCE.
Jane Boudinot,	*Burlington, N. J.*
Agnes Boyd,	*Philadelphia.*
Alice W. Whitfield,	*Spring Hill, N. C.*
Fanny C. Bradford,	*Boston, Mass.*
Mary A. Peers,	*Louisville, Ky.*
Arabella S. Peers,	" "
Julia Buttles,	*Columbus, Ohio.*
Mary A. Hays,	*Newark, N. J.*
Elizabeth Morris,	*Philadelphia.*
Ann C. Drummond,	*Shrewsbury, N. J.*
Elizabeth W. Howland,	" "
Rebecca Ann Shreve,	*Mount Holly,* "
Rebecca L. Shreve,	*Medford,* "
Julia M. Robertson,	*Constantinople, Turkey.*
Margaret S. H. Robertson,	" "
Juliana Henderson,	*Baltimore, Md.*
Jane E. Lewis,	*Binghampton, N. Y.*
Jane Waddington,,	*Salem, N. J.*
Catharine M. Janney,	*Philadelphia.*
Catharine M. Alter,	"
Caroline A. Alter,	"
Homoiselle C. Stewart,	*King George Co., Va.*
Anna M. Morris,	*Burlington, N. J.*
Susannah Taunton,	" "
Elizabeth J. Niven,	*Montrose, Pa.*
Caroline Woolman,	*Burlington, N. J.*
Julia M. Randall,	*Manlius, N. Y.*
M DCCC XLIII.	
Ellen M. Dyer,	*White Hall, N. Y.*
Ellen G. Todd,	*Washington, D. C.*

NAME.	RESIDENCE.
Martha Hancock,	*Burlington Co., N. J.*
Anna M. M. Smith,	*Kent Co., Md.*
Louisa S. Ryall,	*Freehold, N. J.*
Agnes M. Clark,	*New York.*
Mary P. Brown,	*Rye, N. Y.*
Anna E. Brown,	" "
Susan W. Nichols,	*Greenfield, Conn.*
Margaret J. Waddill,	*Selby, N. C.*
Julia R. Southall,	*Murfreesboro', N. C.*
Eliza R. Laurens,	*Charleston, S. C.*
Elizabeth Lamb,	*Wilkesbarre, Pa.*
Harriet Steel,	" "
Sally Lewis,	*Philadelphia.*
Sarah Ridgway,	*Burlington, N. J.*
Edith Ridgway,	" "
Cornelia Sturdevant,	*Bristol, Pa.*
Sarah W. Germain,	*Burlington, N. J.*
Ellen Morris,	" "
Eliza Penman,	" "
Cornelia Holbrook,	*Syracuse, N. Y.*
Margaret P. Harris,	*Portsmouth, N. H.*
Catharine Crookshank,	*St. John's, N. B.*
Hetty Newell,	*Allentown, N. J.*
Catharine Musgrave,	*Philadelphia.*
Caroline A. Sheetz,	*Frankford, Pa.*
Frances H. Carter,	*Brooklyn, L. I.*
Elizabeth B. Thompson,	*New York.*
* Indiana Fletcher,	*Lynchburg, Va.*
Caroline L. Mitchell,	*Burlington, N. J.*
Lydia W. Irwin,	" "

n an education qualifies and disposes them.

y and affectionately yours,

, 1844. PALMER DYER.

NAME.	RESIDENCE.
Louisa Gauntt,	*Burlington, N. J.*
Margaret H. Eyre,	" "
Sarah B. Woolman,	" "

M DCCC XLIV.

Catharine De Kay,	*New York.*
Lavinia Bucknor,	*Philadelphia.*
Sarah H. Addoms,	*Brooklyn, L. I.*
Anna W. Milnor,	*Burlington, N. J.*
Mary E. Addoms,	*Brooklyn, N. Y.*
Amelia Nesbit,	*Burlington, N. J.*
Harriet J. Hays,	" "
Mary Fennell,	*Philadelphia.*
Antoinette S. Magruder,	*Bardstown, Ky.*
Anna H. Langstaff,	*Mount Holly, N. J.*
Elizabeth Coward,	*Toms River, N. J.*
Isabella Borden,	" "
Ann E. Wetherill,	*Burlington, N. J.*
Ellen Barrington,	*Philadelphia.*
Harriet Tage,	*Burlington, N. J.*
Margaret Hays,	"
Elmira Hays,	"
Mary Mallory,	*Philadelphia.*
Ellen Mallory,	"
Sarah L. Humphreys,	*Greensboro', N. C.*
Mary Sharpe,	*Sandy Ridge, N. J.*
Mary Virginia Davis,	*Maryland.*
Mary Catharine Smith,	*Philadelphia.*
Ann Frances Davis,	*Bangor, Me.*
Anna Louisa Ogilby,	*Bloomingdale, N. Y.*
Anne Hanford,	*St. John's, N. B.*

NAME.	RESIDENCE.
Sarah Amelia Sprague,	*Hudson, N. Y.*
Mary S. Sands,	*Brooklyn, L. I.*
S. Catharine Marsh,	*Rahway, N. J.*
Columbia A. Simonds,	*Shorcham, Vt.*
Mary Anderson,	*New York,*
Joanna R. Powell,	*Burlington, N. J.*
Ellen M. Reynolds,	" "
Elizabeth W. Davis,	*Bangor, Me.*
Martha J. Davis,	" "
Martha A. Exum,	*Northampton Co, N.C.*
Sarah J. French,	*Moorestown, N. J.*
Marian A. Greenough,	*Sunbury, Pa.*
Cornelia Hollister,	*Circleville, Ohio.*
Elizabeth J. Rhodes,	*Livingston, Ala.*
Mary A. Simonson,	*Burlington, N. J.*
Lois C. Ticknor,	*Salisbury, Ct.*
Phebe Louisa Babbitt,	*Orange, N. J.*
Elizabeth Arrington,	*Hilliardston, N. C.*
Sarah A. Arrington,	" "
Lavinia Mathews,	*New York.*
Nancy Holbrook,	*Michigan City, Ind.*
Amanda Smith,	*Livingston, Ala.*
Harriet J. Allen,	*Shrewsbury, N. J.*
Jennette R. Conover,	*Philadelphia.*
Eliza W. Hollingshead,	"
Martha Hollingshead,	"
Lucy M. Swayze,	*Hope, N. J.*
Sidney P. Kleinhans.	*Belvidere, N. J.*
Deborah A. S. Hart,	*Philadelphia.*
Emily Bucknor,	*New York,*

r which, such an education qualifies and disposes them.

Most truly and affectionately yours,

March 29, 1844. PALMER DYER.

NAME.	RESIDENCE.
Adelaide S. Bucknor,	*New York.*
Louisa Birdsall,	*Toms River, N. J.*
Josephine T. Roach,	*New York.*
Emily H. Smith,	*Delaware Co. Pa.*
Sarah D. Hughlett,	*Easton, Md.*
Anna M. B. Shippen,	*Pottsville, Pa.*
Martha W. Grant,	*Enfield, N. C.*
Ann S. Smith,	*Livingston, Ala.*
Sarah A. Sprague,	*Hudson, N. Y.*
Eliza Y. Robertson,	*Binghampton, N. Y.*

M DCCC XLV.—FIRST HALF OF THE YEAR.

Frances McIlvaine Engle,	*Burlington, N. J.*
Caroline Elizabeth Owen,	*Turner's Creek, Md.*
Mary Elizabeth Germain,	*Burlington, N. J.*
Clara Abby Cooper,	*Trenton, N. J.*
Mary Thomas Exum,	*Northampton Co. N. C.*
Anna Michler Prior,	*Manayunk, Pa.*
Florence Mary Hazard,	*Philadelphia.*
Maria Louisa Stonestreet,	*Port Tobacco, Md.*
Eliza Violetta Harris,	*Leonards Town, Md.*
Sarah Ann Briscoe,	*Charles Co. Md,*
Catharine Briscoe,	" "
Margaret Ann Briscoe,	*St. Mary's Co. Md.*
Clementina Maria Thomas,	*Wilkesbarre, Pa.*
Mary Adams Lamb,	" "
Cordelia Elizabeth Marsh,	*Rahway, N. J.*
Anna Warfield Lawrence,	*Hagerstown, Md.*
Catharine Magennis,	*Paterson, N. J.*
Virginia Augusta Smith,	*Livingston, Ala.*
Eliza Virginia Rees,	*Snow Hill, Md.*

NAMES.	RESIDENCE.
Hannah Maria Clay,	*Pottstown, Pa.*
Hannah Louisa Hancock,	*Burlington Co. N. J.*
Rebecca Zelley Fennimore,	" "
Mary Catharine Stratton,	*Philadelphia.*
Mary Georgiana Knapp,	*New Berlin, N. Y.*
Susan Bard Johnson,	*La Fayette, Ind.*
Sarah Emily Armstrong,	*Williamsport, Pa.*
Mary Cornelia Beardslee,	*New Berlin, N. Y.*
Mary Curtis Metcalf,	*Pittsburgh, Pa,*
Maria Louisa Sprague,	*Rochester, N. Y.*
Elizabeth Quintard Thompson,	*Keesville, N. Y.*
Alice Cox Bourke,	*Queen Ann's Co. Md.*
Mary Bourke,	" "
Valeria Emory Wright,	" "
Sarah Catharine Earle,	*Centreville, Md.*
Sarah Eliza Williams,	*New Berlin, N. Y.*
Isidore Ann Sills,	*Franklin Co. N. C.*
Virginia Pryor Boyd,	*Warren Co. N. C.*
Laura Gold Watts,	*Carlisle, Pa.*
Anna Maria Fay,	*Savannah, Geo.*
Harriet E. Fay,	" "

or which, such an education qualifies and disposes them.

Most truly and affectionately yours,

on, March 29, 1844. PALMER DYER.

COURSE OF INSTRUCTION.

PRIMARY DEPARTMENT.

Spelling; Reading; Writing; the four elementary rules, and the tables, in Arithmetic; the Map of the United States; leading events in History, in their chronological order; first lessons in Composition; Linear Drawing; Sacred Music. *Elementary instruction on the Piano, and French Pronunciation*, at the discretion of the Rector.

JUNIOR CLASS.

Spelling; Reading; Writing; Arithmetic, including fractions; Elements of Grammar; Geography of America and Europe; History of the United States; Botany; Exercises in Composition; Sacred Music. *Instruction in Latin, French, and Drawing, and on the Piano*, at the discretion of the Rector.

MIDDLE CLASS.

Spelling; Reading; Writing; Arithmetic; Grammar, including Parsing; Geography; History of England; Geometry; Botany; Chemistry; Mineralogy; Conchology; Book Keeping; Exercises in Composition; Sacred Music. *Instruction in Latin, Greek, French, Spanish, Drawing, Painting, on the Piano, and in Singing*, at the discretion of the Rector.

SENIOR CLASS.

Elocution; Grammar, including analysis of English Poetry; Rhetoric; Logic; Algebra; Trigonometry; Astronomy, and Astronomical Geography, with the use of the Globes; Chemistry;

Natural Philosophy; Christian Ethics; General History; Exercises in Composition; Sacred Music. *Instruction in Latin, Greek, Spanish, Italian, German, Drawing, Painting, on the Harp, Piano or Guitar, and in Singing,* at the discretion of the Rector.

FIRST PAST SENIOR.

Latin—Sacra Latina,
Virgil, Æneid,
Cicero, de Amicitia.
Greek—The New Testament,
The Apostolic Fathers,
Homer, Iliad.
Hebrew—The Psalms.
Italian—Tasso.
Spanish—Jovellanos.
German—Klopstock.
Mathematics—Spherical Trigonometry, Conic Sections.
Philosophy—Olmstead's Course.
Intellectual Philosophy.
Geology.
English Criticism and Composition.
Christian Antiquities.
History of the Church—The first three Centuries.
Doctrine of the Church—Pearson on the Creed.

SECOND PAST SENIOR.

Latin—Selectæ e Patribus,
Horace, Odes, Art of Poetry,
Tacitus, Histories.
Greek—The Septuagint,
St. Chrysostom, the Priesthood,
Euripides, Medea.
Hebrew—Isaiah.
Italian—Dante.
Spanish—Lope de Vega.
German—Schiller.
Mathematics—Integral and Differential Calculus.
Philosophy—Demonstrative Astronomy.
Philosophy of Natural History.
Political Science.
English Criticism and Composition
Constitution of the Church.
History of the Church—The Papacy and the Reformation.
Worship of the Church—Wheatley and Palmer.

happy influence, for which, such an education qualifies and disposes them.

Most truly and affectionately yours,

Burlington, March 29, 1844. PALMER DYER.

St. Mary's Hall:

CATALOGUE AND PROSPECTUS

FOR

M DCCC XLV—VI.

WINTER TERM.

Burlington:
EDMUND MORRIS, PRINTER.
1846.

COURSE OF INSTRUCTION.

The course of instruction includes a Primary Department, and a Junior, a Middle, and a Senior Class. The studies of each of the three classes occupy one year. Applicants are admitted into the Primary Department, without examination, at any age. Admission into any of the Classes is granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course, satisfactorily to the direction of the Institution, receive, at its close, a testimonial to that effect.

PRIMARY DEPARTMENT.

Spelling; Reading; Writing; the four elementary rules, and the tables, in Arithmetic; the Map of the United States; leading events in History, in their chronological order; first lessons in Composition; Linear Drawing; Sacred Music. *Elementary instruction on the Piano, and French Pronunciation*, at the discretion of the Rector.

JUNIOR CLASS.

Spelling; Reading; Writing; Arithmetic, including fractions; Elements of Grammar; Geography of America and Europe; History of the United States; Botany; Exercises in Composition; Sacred Music. *Instruction in Latin, French, and Drawing, and on the Piano*, at the discretion of the Rector.

MIDDLE CLASS.

Spelling; Reading; Writing; Arithmetic; Grammar, including Parsing; Geography; History of England; Geometry; Botany; Chemistry; Mineralogy; Conchology; Book Keeping; Exercises in Composition; Sacred Music. *Instruction in Latin, Greek, French, Spanish, Drawing, Painting, on the Piano, and in Singing*, at the discretion of the Rector.

SENIOR CLASS.

Elocution; Grammar, including analysis of English Poetry; Rhetoric; Logic; Algebra; Trigonometry; Astronomy, and Astronomical Geography, with the use of the Globes; Chemistry; Natural Philosophy; Christian Morals; General History; Exercises in Composition; Sacred Music. *Instruction in Latin, Greek, Spanish, Italian, German, Drawing, Painting, on the Harp, Piano or Guitar, and in Singing*, at the discretion of the Rector.

Bishop Doane, whose residence the Hall adjoins, exercises, as Rector, a constant supervision of its studies and affairs. He also

takes charge of the highest English branches, in more especial reference to Criticism and Composition; and gives Lectures on Christian Morals, and on English Literature, with examinations in both. He continues his Chapel services, on Sunday evenings, as always heretofore.

Such of the pupils as have completed the course above stated, and may desire to reside in St. Mary's Hall, and be subject to its discipline, whether to qualify themselves as Teachers, or for other cause, are admitted to do so, on the same terms as the members of the Classes. The studies of such as remain as Past Seniors, are as follows, for the first two years; or otherwise, in the discretion of the Rector.

FIRST YEAR.	SECOND YEAR.
Latin—Sacra Latina, Virgil, Æneid, Cicero, de Amicitia.	*Latin*—Selecta e Patribus, Horace, Odes, Art of Poetry, Tacitus, Histories.
Greek—The New Testament, The Apostolic Fathers, Homer, Iliad.	*Greek*—The Septuagint, St. Chrysostom, the Priesthood, Euripides, Medea.
Hebrew—The Psalms.	*Hebrew*—Isaiah.
Italian—Tasso.	*Italian*—Dante.
Spanish—Jovellanos.	*Spanish*—Lope de Vega.
German—Klopstock.	*German*—Schiller.
Mathematics—Spherical Trigonometry, Conic Sections.	*Mathematics*—Integral and Differential Calculus.
Philosophy—Olmstead's full course.	*Philosophy*—Demonstrative Astronomy.
Intellectual Philosophy.	*Philosophy of Natural History.*
Geology.	*Political Science.*
English Criticism and Composition.	*English Criticism and Composition.*
Christian Antiquities.	*Constitution of the Church.*
History of the Church—The first three Centuries.	*History of the Church*—The Papacy and the Reformation.
Doctrine of the Church—Pearson on the Creed.	*Worship of the Church*—Wheatley and Palmer.

There are constant Lectures on the various branches of Natural Science, as well as on Natural Philosophy and Chemistry, illustrated by experiments, with a complete apparatus.

The year is divided into two terms and two vacations. The

Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense for the term of five months, including every charge, except for Sheet Music, and Drawing and Painting materials, $140; payable ALWAYS in advance. The charge for each Vacation, to those who remain at the Hall, is $10. No bill of any kind, contracted by, or for, the pupils.

Address the Rev. R. J. Germain, Chaplain, and Head of the Family, St. Mary's Hall, Burlington, New Jersey.

St. Mary's Hall:

WINTER TERM, 1845—6.

The Right Rev. George W. Doane, D.D., LL.D., Rector; having charge of the departments of Christian Morals, and English Literature, Criticism and Composition;
The Rev. Reuben J. Germain, Chaplain, and Head of the Family;
The Rev. S. W. Hallowell, English and Philosophical Teacher, and Lecturer in Chemistry and the Natural Sciences;
Lewis J. Germain, Mathematical Teacher;
J. L. H. Ver Mehr, Ph. & LL.D., Teacher of Ancient Languages, and of French and German;
Sig. A. Paladini, Teacher of Italian and Spanish;
G. W. Hewitt, Professor of Music;
A. B. Engstrom, Drawing Master;
Mrs. Mary R. Bishop, Matron;
Melicent Lane, Teacher of Music;
Caroline Carr, " "
Harriet E. Hubbard, Teacher of Writing;
Lovina Chamberlain, Assistant Teacher;
Charlotte H. Cronyn, " "
Emily Thompson, " "
Rebecca S. Price, " "
Lydia Ann Germain, " "
Sarah Matthews, " "

Mary Anderson,	*Charleston, S. C.*
Harriet J. Allen,	*Shrewsbury, N. J.*
Mary Ayrault,	*Buffalo, N. Y.*
Mary E. Addoms,	*New York.*
Sarah H. Addoms,	" "
Virginia P. Boyd,	*Warren County, N. C.*
Anna E. Brown,	*Rye, N. Y.*
Alice C. Bourke,	*Queen Ann's County, Md.*
Mary Bourke,	" " " "

NAME.	RESIDENCE.
Mary A. Brown,	*New York.*
Margaret A. Briscoe,	*St. Mary's County, Md.*
Catharine Briscoe,	*St. Charles County, Md.*
Sarah A. Briscoe,	" " "
Pocahontas Bartram,	*Chester, Pa.*
Julia Boudinot,	*Burlington, N. J.*
Jeannette R. Conover,	*Philadelphia, Pa.*
Hannah M. Clay,	*Pottstown, Pa.*
M. Adelia Chamberlain,	*Waterloo, N. Y.*
Clara A. Cooper,	*Trenton, N. J.*
C. Louise Colton,	*Buffalo, N. Y.*
Frances H. Carter,	*Brooklyn, L. I.*
Sarah L. Carter,	" "
Elizabeth W. Davis,	*Bangor, Me.*
Martha J. Davis,	" "
A. Frances Davis,	" "
A. Elizabeth Dorsheimer,	*Buffalo, N. Y.*
Martha A. Exum,	*Northampton County, N. C.*
Mary T. Exum,	" " "
Sarah C. Earle,	*Centreville, Md.*
Frances M. Engle,	*Burlington, N. J.*
Anna M. Fay,	*Savannah, Ga.*
Harriet E. Fay,	" "
Charlotte A. Finch,	*Shrewsbury, N. J.*
Mary Fennell,	*Philadelphia, Pa.*
Elizabeth R. Guion,	*New York.*
Matilda Graff,	*Philadelphia, Pa.*
Louisa Gauntt,	*Burlington, N. J.*
Ellen B. Gunnell,	" "
Sarah W. Germain,	" "
Mary E. Germain,	" "
Eliza W. Hollingshead,	*Philadelphia, Pa.*
Martha Hollingshead,	" "
Sarah L. Humphreys,	*Greensboro', N. C.*
Nancy Holbrook,	*Michigan City, Ind.*
Eliza V. Harris,	*Leonard Town, Md.*
Hannah L. Hancock,	*Burlington, N. J.*

NAME.	RESIDENCE.
Sarah D. Hughlett,	*Easton, Md.*
Mary A. Hayes,	*Newark, N. J.*
Cordelia Hill,	*New York.*
Susan B. Johnson,	*La Fayette, Ind.*
Alice J. Jones,	*White Haven, Md.*
Mary E. Johnston,	*Paterson, N. J.*
Sidney P. Kleinhans,	*Belvidere, N. J.*
Mary G. Knapp,	*New Berlin, N. Y.*
Anna W. Kennard,	*Eastville, Va.*
Anna H. Langstaff,	*Mount Holly, N. J.*
Anna W. Lawrence,	*Hagerstown, Md.*
Alice G. Lawrence,	" "
Maria M. Lathrop,	*Boston, Mass.*
Virginia S. Lee,	*Philadelphia, Pa.*
Rebecca K. Launy,	*New York.*
Catharine Marsh,	*Rahway, N. J.*
Cordelia E. Marsh,	" "
Lavinia Matthews,	*New York.*
Mary C. Metcalf,	*Pittsburgh, Pa.*
Emma D. Mulford,	*Philadelphia, Pa.*
Catharine Magennis,	*Paterson, N. J.*
Lucinda C. Mitchell,	*Bordentown, N. J.*
Anna W. Milnor,	*Burlington, N. J.*
Hetty Newell,	*Allentown, N. J.*
Amelia Nisbet,	*Burlington, N. J.*
Henrietta Nelson,	*Kingston, N. Y.*
Anna L. Ogilby,	*Bloomingdale, N. Y.*
Susan D. Ogden,	*Paterson, N. J.*
Caroline E. Owen,	*Turner's Creek, Md.*
Arabella S. Peers,	*Louisville, Ky.*
Anna M. Prior,	*Manayunk, Pa.*
Ann W. Peirce,	*Greenland, N. H.*
Ann M. Parsons,	*Paterson, N. J.*
Mary M. Perry,	*Beaufort, S. C.*
Virginia R. Parker,	*Burlington, N. J.*
Ellen M. Reynolds,	" "
Catharine C. Rench,	*Washington County, Md.*

NAME.	RESIDENCE.
Columbia A. Simonds,	*Shoreham, Vt.*
Julia R. Southall,	*Murfreesboro', N. C.*
Maria L. Sprague,	*Rochester, N. Y.*
Virginia A. Smith,	*Livingston, Ala.*
Wilhelmina J. Smith,	*Birmingham, Ct.*
Emily H. Smith,	*Delaware Co. Pa.*
Ann E. Smith,	*Orange, N. J.*
Maria L. Stonestreet,	*Port Tobacco, Md.*
Mary S. Sands,	*Brooklyn, L. I.*
Isadore A. Sills,	*Franklin County, N. C.*
Lucy M. Swayze,	*Hope, N. J.*
Sarah A. Sprague,	*Hudson, N. Y.*
Martha A. Scott,	*Savannah, Ga.*
Martha A. Shafer,	*Washington County, Md.*
Phebe A. Shreve,	*Medford, N. J.*
Elizabeth P. Servoss,	*New Rockelle, N. Y.*
Anna P. Sanford,	*New York.*
Elizabeth Q. Thompson,	*Keeseville, N. Y.*
Helen C. Tuttle,	*Gilboa, N. Y.*
Elizabeth S. Vandegrift,	*Trenton, N. J.*
Sarah E. Williams,	*New Berlin, N. Y.*
Laura G. Watts,	*Carlisle, Pa.*
Margaret J. Waddill,	*Selby, N. C.*
Caroline E. Wolbert,	*Philadelphia, Pa.*
Elizabeth Whittelsey,	*Leeds, N. Y.*
Elizabeth M. Wall,	*Key West, Fa.*
Sarah B. Woolman,	*Burlington, N. J.*
Clara A. Withers,	*Lancaster, Pa.*
Elizabeth H. Weaver,	*Pottsville, Pa.*
Delia S. White,	*New Berlin, N. Y.*

