

THE
APPLICATION

OF

J. H. Cocke

CHRISTIANITY TO EDUCATION:

BEING

THE PRINCIPLES AND PLAN OF EDUCATION TO BE ADOPTED

IN THE INSTITUTE AT FLUSHING, L. I.

"I call Education, not that which is made up of the shreds and patches of useless arts, but that which inculcates principles, polishes taste, regulates temper, cultivates reason, subdues the passions, directs the feelings, habituates to reflection, trains to self denial, and more especially, that which refers all actions, feelings, sentiments, tastes and passions, to the love and fear of God."—HANNAH MORE.

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THE following pages are circulated in order that those to whom the subscriber looks for patronage in his undertaking, may understand his particular object therein, and his sentiments generally on the subject of Education.

WM. AUGUSTUS MUHLENBERG.

FLUSHING, L. I. January, 1828.

PRINCIPLES, &c.

THE progress of Education which distinguishes the present age, is confined chiefly to its intellectual and physical departments. Improvement in moral respects is not unknown; but it is slow, and to the mind of Christianity far from being radical. The system of our schools needs to be materially reformed before it will answer the Apostle's definition of Moral Education—"the nurture and admonition of the Lord." It is *the nurture and admonition of the world*. To say nothing of infidelity sitting in the chairs of colleges, nor of the increasing popularity of schools, modelled after the discipline of the army; the truth of the charge may be tested by a single question—what is the Christian influence of public Education? Doubtless it varies in different institutions; but where is the cherishing of holy principle, the main endeavour? Where is the spirit of the gospel, the presiding genius of the place? Let the fact that pious parents regard the academic term of their children, as a period full of danger, be the answer to the question.

"We must make men of letters"—this in effect is the avowal of almost all our higher seminaries.—"Our halls are devoted to literature and science. The cultivation of Christian principle should not be neglected; but that we acknowledge is not our main concern."—Here is conceived to be the error; the giving to literary or scientific education, a rank and a consequence which are denied to Moral Education. The liberal arts are not to be undervalued. "*Ingenuas didicisse, &c.*" is allowed without any deduction. But since the interests of virtue are everlasting and essential to human happiness, they demand the first care

in whatever affects the character of the rising generation. The distinguishing feature of the system here presented to the public is this precedence of

MORAL EDUCATION,

the leading principles of which are supposed to be the following:—

Moral Education must be based on Christianity.—Since the will of God is the source of moral obligation, and the Gospel the only revelation of that will, the gospel is evidently the single foundation for the superstructure of genuine virtue. In raising this superstructure let that foundation be fairly laid. Let the authority of the Creator's word be brought distinctly into view. Let it be urged immediately upon the conscience, if in connexion with other motives to rectitude, yet as having a weight paramount to them all. The pupil must be made to perceive that the law of God is the law of the school. That the grand reason for every requirement is thus saith the Lord of Hosts. With this view

The Bible must be the subject of systematic instruction.—With all our reverence for the sacred volume as the charter of our faith, the study of it makes no part of ordinary Education,* while, to aggravate the anomaly, the follies of ancient paganism are an indispensable branch of knowledge. Ignorance of a heathen fable might be fatal to a candidate for the Baccalaureate: but he shall wear all the honours of the college, and yet, hardly know the story of the Redeemer. Classical Mythology undoubtedly has claims on the scholar: the complaint is not that they are admitted, but that those of true religion are forgotten—that the courtesan of pagan error seems to supplant the virgin of heavenly truth.—One reason of the neglect of scriptural instruction in our schools is the obvious difficulty of adapt-

* There are exceptions in individual schools. The remark as a general one is true.

ing it to the conflicting creeds of their patrons. This however will not exist in an establishment professedly episcopalian; in which the religious instruction will of course conform to what the principal esteems to be the sentiments of the church in which he ministers.*

Moral discipline should as far as possible be preventive.—Too much pains cannot be taken to place the young community of a school in circumstances propitious to virtue. By a constant supervision of the pupils†—by affording them a sufficiency of innocent recreation—by removing as much as may be the occasions of temptation and opportunities for plotting mischief—by placing their duty and interest in obvious connexion, much may be done to anticipate evil.

Proper Physical Education is a powerful auxiliary to moral discipline.—Let a boy have his due share of exercise, let his diet be simple and wholesome, let certain hours be appropriated to manly sport—he will return contented to his books; and when he retires to his chamber, it will be to sleep, not to concert mischief or corrupt his companions. College rebellions are nothing wonderful. Young persons require more recreation than the economy of Alma Mater generally allows. Except by the exemplary few, the hours allotted to study will never be wholly

* In applying Christianity thoroughly to Education, it must be viewed in some one of its existing forms. We cannot take it in the abstract. We cannot deal only in those few general principles which are acknowledged by all denominations. To make the proposed experiment fairly, Christianity must be taught as it is professed by some particular church. Such a course will be perfectly understood by the public; and is certainly less liable to objection than the contrary one (the only alternative if religious instruction is to be a main object) of latitudinarianism in profession, but sectarianism in practice. On this subject the Roman catholics are consistent. Their faith is sedulously interwoven with their Education—hence the secret of their constancy in its profession. As this is a point on which the author is particularly anxious to be understood, he refers the reader for a farther discussion of it near the end of the pamphlet.

† Not a supervision however that amounts to a constant watching of them and prevents their appearing in their own character. There can be but little exercise of a boy's principles while he is under continual restraint.

given, to it. Hence a large proportion of idle time, naturally generating occasional riot. The redundancy of animal spirits common to early years will vent itself. Let it be worked off in the gymnasium and it will not explode in a rebellion.

Reproof and admonition should for the most part be administered in private.—Sometimes the nature of the offence may demand the exposure of the offender, but in the majority of cases privacy is to be preferred. Before his equals he will put on airs to which there is no motive in solitude. Pride will thrust aside his penitence, and manliness, as he fancies it, smother his confessions. Admonished alone he is another youth. It is the retirement of the chamber which the reflecting teacher will choose for dealing with the transgressor; and then, if good natured arguments, affectionate entreaty, appeals to his own ideas of propriety, and the various means of speaking to the conscience and to the heart which the occasion would suggest, have no wholesome operation, there must be unusual obduracy in the pupil, or a deficiency in the preceptor which unfits him for his duty.

Corrective discipline should be chosen and regulated with a view to the implanting of principle.—This position, if admitted, settles the question of corporal punishment. For what principle, except that of fear, can be implanted in the heart by dint of stripes on the back. Silence profound reigns in the school room—the task is committed to the last iota—the pupils are all obedience—but there it ends. In a moral point of view nothing is gained; nay, much may be lost in a training which can only make eye servants. If discipline were but an auxiliary to instruction, much might be said in favour of the rod; for undoubtedly, the surest means of compelling most boys to the study of a lesson, is to make them dread a flagellation in the case of their neglecting it. But discipline has its own ends to answer. Besides advancing its subjects in knowledge, it has to train them to virtue. Whether this will be best accomplished by the ordinary instruments of pedagogue tyranny, or by those correctives which leave time

for reflection—such as confinement, denial of amusement, &c., seems to be no problem.

To the objection that Solomon teaches contrary doctrine, the answer is threefold. 1. His directions on this subject naturally partook of the servile character of the dispensation under which he lived. It is reasonable that the discipline of Education under the Gospel, should be modified by its persuasive and benignant spirit. St. Paul indeed says, “What son is he whom his father chasteneth not”—but he may be understood as alluding to the existing practice rather than as giving any instructions on the subject. Besides (and this constitutes a second answer to the objection) chastening may be of various kinds. The language of the wise man, “the rod, stripes, &c.” may be interpreted figuratively of corrective discipline in general. 3. It is not contended that corporal punishment should be wholly abolished. Sparingly it may be employed with good effect. The doctrine maintained, is, that the subjects of Moral Education should be governed by the dread of it, as little as possible.

Rewards like punishments should have reference to the cherishing of principle.—The offer of a prize that rouses a boy to industry does him the double benefit of saving him from the evils of idleness, and of invigorating his mental powers. But if he can be stimulated to equal exertion by higher motives, unquestionably more good is accomplished; for, besides that in the former case, there is here the cultivation of elevated principle. The latter may be a degree of perfection not always attainable; yet it will be the *aim* of the Christian instructor. He will teach his pupils to value, above any temporary distinction, the approbation of the wise and good around him—the capability of future usefulness and respectability—and more than all, the satisfaction of an approving conscience. When it is necessary to propose specific rewards, instead of arbitrary premiums, the giving of which too often serves but to excite the envy of the disappointed multitude towards the distinguished few, he will choose such as may seem to be only the natural fruits of excellence.—As to

the wonder working power of emulation, he views it with a suspicious eye. Since, among the miracles of good which it is said to perform, he recognises jealousies, contentions and abundance of mischief, also among the works of its hands. In Education for the world, the principle is consistently cherished—but there may be some difficulty in finding its place in the school of Jesus. At any rate the plant will grow. It is indigenous to the soil of our fallen nature. However highly we may value it as a stimulant necessary to our moral constitution, we need be at no pains to raise it. If it is not a weed, it is at least so far one, that it flourishes without culture.

Moral government should be mild and affectionate, yet steady and uniform.—In order to be efficient it is not necessary that discipline should be a fury brandishing her lash, and frowning her subjects into trembling obedience. Rather let it be conceived of as a benignant matron, wearing at once the dignity of resolution and the smile of condescension. Firm in the execution of her purposes, there is little occasion for severity. Her statute book is the law of God, and her sceptre, the wand of love. Hence her pupils if they have less of the obsequiousness of slaves, have more of the affection of children. They appear before her undisguised, and are as mindful of her laws abroad as under the vigilance of her eye. Thus she leads them around the walks of duty—and, though self-denial is often required and punishment by no means unknown, they are willing to confess that “her ways are ways of pleasantness and all her paths are peace.”

Of the regimen which has been described, it is evident that the vital principle must be the spirit of religion, the sanctions of which are to be enforced and its lessons taught, not only in tasks and lectures, but in the frequent opportunities of daily intercourse. As to the mind of the good man every thing discourses of the Deity and leads his thoughts to a better state of being, so to him who would nurture the heirs of immortality, the most ordinary matters become themes of instruction. Philosophy,

History, or Mathematics supply the text for his admonitions. The table, the walk, and the play ground, as well as the duties of the chapel, shall refer to an all seeing eye. All things shall talk of God, and grace, and heaven.

Such are believed to be the prominent principles of correct Moral Education, which have been detailed not as any thing new in theory, but as what will be attempted to be carried more thoroughly into practice than is generally done.

On the subject of

INTELLECTUAL EDUCATION,

but one or two observations are offered, since there are here less pretensions to reformation.

The ancient languages are the best ground work of liberal learning.—Enriching the memory when most retentive, and affording a gentle exercise for the judgment when incapable of higher efforts, they may still claim their ancient priority. In conjunction with them, however, perhaps from their commencement, attention may be given to natural science, which of late years has been so much simplified as to be rather a recreation than a study for the juvenile mind.

With respect to the Greek language, since it is the depository of our faith, the study of it will be peculiarly proper in a Christian Institute. That the mind of the young student may arrive at it, without the intervention of another tongue but half understood, it should be pursued by means of English Lexicons and Grammars; and, why not *previously* to the Latin? The character of the establishment will also require that in the case of some of the classical authors, *extracts* should be used instead of their whole works. He must forget his boyhood who believes that young persons may read all of even the ordinary school books, without detriment to their purity. Not that the use of extracts generally, especially when compiled from various sources, is the most favourable to the progress of a learner. The

style and the subject continually changing, the former of course is more difficult, and the latter less interesting, than they would be with the same author and a continued narrative.* The old rule, to master a few books, is the golden one in the acquisition of a language.

The art of study should be taught.—The main object of Intellectual Education, as every one knows, is not so much to instruct the pupil in certain branches of knowledge, as, to discipline his mind—to lead him to think and acquire knowledge for himself. Comparatively little to this end can be done, when the preceptor meets his class only in the recitation room; but when they are inmates of the same house, he may direct them during the hours of study, occasionally work with them, and thus enable them to understand what application is.

With respect also to

PHYSICAL EDUCATION,

little need be said, since its importance is beginning to be duly estimated. What is the “*sana mens*” apart from the “*sano corpore*?” Exercise, diet, and habits conducive to health, are legitimate objects of Education, and may easily be regulated when the school constitutes the household.

ONE observation more, not properly belonging to any of the preceding heads. Education must accommodate itself, more or less, to the diversities of natural genius. While the majority of

* Hence the various *Collectanea* of recent date, may not prove as valuable, as the opinion anticipates which renders them so popular. In the abolition of Latin translations, however, they have wrought a very desirable change. Why does a boy need the Latin of his Greek any more than he does the English of his Latin? The latter would be denounced as ruinous of his industry, but the former until lately has been universally allowed—an instance of the caprice of custom.

youth give no decisive symptoms of what they are designed for in the world, a large proportion do. Their readiness in particular branches of knowledge and their total inaptitude for others, seem to point to the station which nature has fitted them to fill. For the former class (supposing them to be liberally educated) the usual course of Language, Mathematics and Philosophy, is the best. But in favour of the latter may there not be deviations from that course, to follow the evident leadings of genius? Why should a boy grow double over the declensions of nouns and the conjugations of verbs, to which neither argument nor punishment can compel his attention, and then be dismissed as a blockhead; when, had he been directed to some department of natural science, to the arts, or even to practical mechanics, he might have won the distinction of a lad of talent. Because another stumbles at the "pons asinorum" of Euclid, it does not follow that he cannot cross the bridge on some other road to merit. He is indeed hopeless whose dulness is universal; but let him not be branded until he has been fairly tried. On the other hand, it is granted that under the pretence of consulting a boy's genius the teacher may be only humouring his caprice or indulging his indolence. Discernment will avoid such an abuse of the doctrine, which only contends that Education will consult the various abilities of her pupils and not like a mere taskmaster prescribe alike for them all. Whenever their destination in life can be foreseen the main effort should be to fit them for it. There is too much aim at present to make mere intellectual men. Our seminaries look more than they ought to the learned professions as the future spheres of their alumni. Almost every parent whose circumstances allow him to indulge the idea, looks forward to his son figuring at the Bar, lecturing among the Faculty, or holding forth in the Pulpit; and the prevalent notions of Education tend to encourage the absurdity. Besides the adage, "Non ex quovis ligno," we want practical men. Men of information and principle in all the ranks of society. We want intelligent merchants and manufacturers as well as lawyers and doctors. Sensible and pious laymen, as well as

learned and orthodox clergymen. To furnish these, Education must be loosed from the trammels of the monastery, and be girded as a handmaid to the practical spirit of the age.

THE PLAN

on which it is proposed to carry the foregoing principles into practice, is to form a household,* (as is now usual in the most respectable seminaries) consisting of the Principal, the Govern-ess, the Teachers, the Tutors, and the Pupils; by stating the different duties of whom, an idea will best be given of the manner in which things will be conducted.

THE PRINCIPAL

will devote himself to the management and immediate inspection of the whole concern; to which he will endeavour to give, not so much the ordinary aspect of a school, as that of a friendly community associated for the mutual improvement of its members. Hence it will be his aim to carry on the work of Education, in the various occupations and amusements of the pupils, hardly less than in their stated studies, and by a frank and affectionate demeanour, to convince them that he is mindful of their present innocent enjoyment, as well as studious of their permanent welfare. Since he embarks in the undertaking with little expectation of personal emolument, with considerable pecuniary risk, and as success must be the purchase of his own exertions, the public have every reasonable security for his faith-

* The building is 111 feet in front, and 48 in depth; three stories high, besides the basement; having a Recitation Hall, Dormitories, Lecture Rooms, Dining Room, &c., all on an extensive scale. As it has been erected for the purpose, every desirable accommodation is provided. Attached to it are upwards of six acres of land, so that the pupils will have every advantage in the way of exercise, gardening, &c., without leaving the bounds.

ful discharge of a trust, which the prospect of usefulness alone has induced him to assume.

THE GOVERNESS

will have a motherly care over the juvenile family, and superintend the domestic arrangements.*

THE TEACHERS

will act as assistants to the principal in the duties of discipline and instruction. As the cultivation of religious principle will be constantly kept in view, no one will be employed in the capacity of a teacher whose example would at all interfere with the furtherance of that object. There will be one teacher for the Latin and Greek, another for the Spanish and French languages, a third for mathematics, natural science, &c. Belle Lettres studies being the department of the principal.

THE TUTORS.

These will be lads not under seventeen years of age; considerably advanced in the various studies to be pursued. For their services as Tutors or Monitors in the modified system of Mutual Instruction which will be carried on, they will receive their support and the completion of their Education, *gratuitously*. One of these will be appointed over every nine pupils, as their instructor in certain studies, under the eye of a Teacher; and to act as a guardian or elderly companion to them at all times—reference being had in this connexion of the Tutors with their classes to the respective ages, tempers, and acquirements of both parties. As only the most exemplary youth will be thus distinguished—as it will be their immediate interest to discharge

* This station will be filled by a lady every way qualified for it, from whom the pupils will meet with as much maternal kindness and attention; as they would be likely to find any where abroad.

their duties faithfully (for no longer than they do so will they be retained)—as they will be greatly in advance of those over whom they are placed, both in years and in learning—and as they will be in the confidence of the principal, as well as of the scholars, it is easy to perceive how, with such assistants, a Monitorial System can be conducted with great efficiency. If the Lancasterian method as practised in the High Schools succeeds, this certainly must, where the Monitors will be of a higher description and have stronger inducements to attend properly to their business. Especially in communicating a right tone of feeling to the young community, in nipping disorder in the bud, and in applying those maxims of Moral Education which have been detailed, great advantages will be derived from a body of Tutors having their interests identified with those of the establishment, and acting conscientiously from pious principle—for this latter, as will appear from the sequel, is supposed. The business of the Institute will be so arranged as to give them sufficient time for the prosecution of their own studies. They will have an apartment for themselves and will recite only to the Principal or the Teachers. Of course they will be allowed no discretionary authority over their classes; and to give instruction only as far as they are perfectly qualified to do so.*

* The Lancasterian system as generally conducted is defective in the character of its Monitors, who, from their frequent equality in age with those they teach, and their trifling advance beyond them in learning, are always more or less incapable of their duty. This conviction is the result of experience. In 1822 the author succeeded in getting a public school, on the Monitorial System, established by law, in the city of Lancaster, Penn. Naturally anxious for its success he gave it a large portion of his time and attention. With the co-operation of the intelligent Teacher of the male department, Mr. Alexander Varian, various modifications of the Lancasterian system were devised and adopted. None however proved satisfactory, the evil of inefficient Monitors remaining, until the course was adopted of forming a company of select Monitors, to whom the name of Tutors was given to avoid confounding their office with the old one. From the former Monitors and elsewhere, a number of deserving lads were sought out. A contract was made with their parents that for their services as assistants in the school, they should receive instruction from the Teacher, in such higher branches of English Education as they were fit for. The contract

THE PUPILS

will be divided into classes of nine or a less number, in order that by so minute a subdivision, each individual may find his proper rank. Although they will receive their instruction chiefly through the medium of the Tutors, yet it will be under the constant superintendence of the higher Teachers, who, frequently, perhaps daily, will examine the classes themselves. Besides, they will attend lectures on those branches of knowledge which can be best communicated in that way, and be questioned by the lecturer.

They will wear a plain uniform, to prevent vain competition in dress.

They will board at commons and lodge in single beds, in spacious and airy dormitories, together with the Tutors. The whole of the afternoon, from dinner to supper, they will be obliged to spend in healthful exercise. By means of early rising this much leisure can be afforded.

They will be always within the bounds of the Institute, and, as far as is deemed proper, under the eye of their instructors.

Their religious studies besides the Bible, will be in such works as *Porteus' Evidences of Christianity*, *Hornes' Abridgement of his Introduction*, *Archbishop Secker's Lectures on the Church Catechism*, *Gastrell's Christian Institutes*, *Jones on the Trinity*, &c. ; and, as practical books for those of a proper age, *Dod-*

was entered into for one year, in the course of which the experiment was found to succeed perfectly. Each of the Tutors kept his own class, allowing none of the others to interfere with it. Thus he had a definite responsibility, and, as the result of his labour could be seen, an honourable stimulus to industry. By means of assistant Monitors and other contrivances, they had sufficient time for their own learning, which by common consent was allowed to be greater than it had been in previous schools, where they had no other duties than their studies. As to the improvement of the scholars generally, it was incomparably beyond that under the old arrangement. The plan is still pursued with the same success in Lancaster, and at the suggestion of *ROBERTS VAUX, Esq.*, whose opinion on subjects of public usefulness is entitled to more than ordinary weight, it has been introduced into some of the principal Monitorial schools of Philadelphia.

dridge's Rise and Progress, Mason on Self Knowledge, Scougal's Life of God in the Soul of Man, &c. Besides a course of familiar lectures adapted especially to the years of the juvenile hearers.

Their secular studies will comprise all the branches of a thorough English Education, including Mathematics, Natural History, and Philosophy, as far as they can be advantageously pursued, Vocal Music; Instrumental Music and Drawing, when for either of them there is decided talent. The Latin and Greek, or Spanish and French languages, according as the pupil is destined for the counting room, or the college. The classical course may be continued until it is an equivalent for a collegiate one; as it will be in the case of the Tutors, with whom the pupils, after they are sufficiently advanced, may study and recite only to the Principal and higher Teachers. No pains will be spared to make well grounded scholars in the dead languages. When a boy is likely to be no more than a smatterer, with his parents' consent, his attention will be directed to something else.

In a word, the pupils will be the children of a family regulated solely with a view to their improvement, in religion, learning, and manners.

The author anticipates but one objection to his system—that which will be styled its *sectarianism*. If by this is meant, that it will promote among its subjects an attachment to the principles of the Protestant Episcopal Church, the charge is admitted. As an episcopal clergyman, having a course of religious instruction under his control, he naturally expects, that such more or less will be the effect. It cannot be otherwise. His duty in this respect will be the same in the school, as it is in the pulpit. In interweaving Christianity with Education, of course the former will be exhibited, as it appears in those institutions which he believes to be entirely scriptural, and which he is solemnly bound to support. But, if by *sectarianism* be meant any approach to that spirit

which identifies the pale of salvation with the boundary of a certain church; or to that, which does not distinguish between essentials and nonessentials, as the objects of zeal, in a particular form of Christianity; or to that which does not recognize in the principles of truth and virtue, a bond of union superior to that of any visible forms; in a word, if it be bigotry, he disclaims it. It is not the spirit of his church. It is not the spirit of the brightest ornaments of that church. It is not the spirit of the Gospel. He adopts the trite maxim of a father, "In rebus necessariis, unitas; in non necessariis, libertas; in omnibus, charitas."

With these views, the main effort of such Education as is here proposed, will be to impress upon its pupils the leading truths of Revelation. To remind them constantly of their accountability to an omniscient Judge—to show them their natural estrangement from God, and consequently, the necessity of "being renewed in the spirit of their mind"—to lead them to the cross of Jesus, and bid them look there for "wisdom and righteousness, and sanctification and redemption"—to represent the faith which justifies as the grand moral principle of Christianity, elevating the affections, controlling the passions, regulating the temper, exciting to "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue, if there be any praise, to think on these things." Such doctrines primarily; and then, as a necessary consequence rather than a separate duty, to love the church which teaches them *because* she teaches them; because her articles exhibit them with scriptural fidelity—her homilies preach them with apostolical eloquence—her liturgy breathes them in seraphic devotion. Because her ministry, apostolical in its origin, and valid in the acknowledgment of the whole protestant world—is so circumstanced that the essentials of gospel truth cannot be withheld. Because her order is calculated "to keep the unity of the spirit in the bond of peace;" her ceremonies decent and edifying, all her requirements conducive to

the spiritual welfare of her members. Preference for a church on such grounds is not bigotry. It may be cherished by charity itself.

While then, to the Christian public generally, there can be nothing obnoxious in the proposed scheme, it recommends itself particularly to the friends of the Episcopal Church. In it they will find a school, in which their children may be trained in the "nurture and admonition of the Lord"—and in those good old ways in which they have found "rest unto their souls."

On another account, it is supposed, that churchmen particularly will be inclined to favour the undertaking. It will afford the means of Education to indigent young men who have an eye to the ministry. As such, it is expected, for the most part, will be the Tutors. Thus the seminary will answer the additional purpose of an Education Society, possessing the following advantages.

The Tutors will support themselves.—A young man with a proper spirit of independence, would prefer earning his instruction to receiving it as a gratuity.

Their character and qualifications for the sacred office would be tested.—It will soon be discovered whether they are disposed to industry, and how far their inclination for the ministry is a single desire to do good. Their teaching, their care of their classes, their standing forward as examples of propriety, will be in some measure, a wholesome anticipation of future duty, and certainly the best training to which they can be subjected. When they enter a Theological Seminary they will have acquired habits favourable to the prosecution of their studies.—Dare it be said, that the path to the ministry is becoming almost too easy? A youth in humble circumstances, imagines he is called to the work. His friends thinking him fitted for it, procure him the aid of benevolence. Thus supported, rather at his ease, liable to no inspection, he studies at his pleasure. When the time is up, he presents himself for orders, but half

prepared, depending for admission chiefly upon the clemency of his examiners, or the exigencies of the neighbourhood which he expects to serve. Education Societies are most praiseworthy. They would be perfectly unobjectionable if they possessed more means of knowing the character of their beneficiaries. The desideratum is supplied in the plan of the Institute. As soon as a Tutor fails to be industrious and exemplary in every respect, he loses his station, and with it his support and all the attendant benefits. A young man could not be placed in circumstances, more completely testing his character and at the same time operating upon it advantageously.

They will be in a situation favourable to piety and proper views of the ministry.—The *protégés* of Education Societies often find themselves in opposite circumstances, their fellow students and teachers being indifferent, perhaps hostile to religion. Here their devotion will be cherished, and an opportunity will be afforded of inspiring them with that missionary zeal which while it seems to exhaust, is really the riches of the church.

Disappointment in a Beneficiary would be no loss of money.—If at the end of the term engaged for he prefers a secular profession, nothing will hinder. His services will have been an equivalent for his support. His independence is not destroyed, as it generally is, when Education is given as a mere gratuity. Intended devotion to the ministry should not be made a requisite for the Tutorship. It would secure a preference for a candidate.

From the Tutors might be expected, if not a succession of clergymen, yet of enlightened Christian Teachers—an order of men hardly less useful than clergymen, and especially needed at the present crisis. When infidelity is disguising itself with the mask of rational Christianity, when the rankest weeds of heresy are covering the soil where truth once flourished, when to sneer at religion is the sign of manliness in a youth, when the

fulfilment of baptismal vows is no more thought of than if they were never made; where are the hopes of the Church? In the Sunday sermon? in the occasional catechizing?—what can these do against the counteracting influence of the week?—No, the hopes of the Church are in her schools—but schools alas! she has none.* Her offspring are not nurtured in her bosom. They are exposed. The world adopts the foundlings and brings them up as her own. No wonder that as grateful children, generation after generation are her devoted followers. Let the Church arise and assert her ancient prerogative. Let her begin to educate her own children. Let seminaries of learning be her nurseries. Let every parish have its school as part of the pastoral care. Let the ancient catechists be revived in the character of intelligent Christian Teachers. Let the clergy begin to act on the idea that as long as Christian Education is neglected, nothing is done. Then, and not until then, will the church appear in her primitive glory—will her pastors really be the shepherds of their flocks “gathering the lambs in their arms and carrying them in their bosoms.”—Then, and not until then, may she say to the floods of licentiousness and infidelity, “thus far shall ye go and no farther.”—That the plan which has been exhibited, may, through the divine blessing, do something towards so desirable an end is the highest wish of its projector.

* Sunday schools hardly form an exception as their influence is limited, and they contemplate principally the children of the poor. Still as they are, they constitute the most powerful lever with which the church has yet plied the world.

PARENTS AND GUARDIANS.

wishing to place boys at the Institute, are informed that the charge for a year, including the vacation, is \$250, one half of which, in every case is to be paid in advance, the other half at the end of six months. This charge will include all expenses except those incurred by clothing, books and stationary. The Spanish and French languages, Instrumental Music and Drawing, will also constitute extra charges—not, however, to exceed \$7 per quarter. But as soon as the patronage of the establishment will admit, every item of instruction will be included in the \$250.

The outfit of each pupil, on entering the Institution, will consist of bedstead, bed and bedding, a silver cup, tea and table spoon, toilet appendages, &c. If these articles are furnished by the parents, they must be agreeable to prescribed patterns, for the sake of uniformity. If not, a charge of \$50 or less will be made for them. The latter course is preferred, not with the intention of making money by it, for the articles shall be afforded at the lowest prices at which they can be purchased, but simply that the furniture of all the pupils may be alike. The inconvenience which must result from allowing every boy to bring an outfit of whatever articles taste and convenience, or economy might dictate, may easily be imagined.

The wardrobes of the boys must include a sufficient quantity of linen, &c. to enable them to appear at all times respectable, together with half a dozen of towels, and the same number of napkins. It would be well not to provide them with new outer garments, as they will be required to wear while at the Institute, a plain and cheap uniform dress.

The use of money among the pupils will be strictly prohibited. Neither will they be allowed to receive presents of any sort from home. The success of the system will in some degree depend upon their all being on a perfect equality. If parents are at liberty to disturb it at pleasure, it is obvious that no effectual

discipline can be maintained. Besides presents from home are frequently very ill timed. They may arrive when least deserved, and thus counteract perhaps an important endeavour for the improvement of the pupil. There will be no lack of rewards in the Institute.

The Principal expects that parents who place their sons under his roof will resign them entirely to his care; and, as their letters to and from home will not be subject to the inspection to which they are sometimes liable in public schools, the former may always understand how the latter are treated. As soon as a parent is dissatisfied with the system of the Institute, or has any doubts of the faithfulness with which its duties are discharged, it is particularly desired that his son may be immediately removed. He will be cheerfully sent home—or to some other seminary which may better suit his disposition.

It is also very desirable that boys, on entering the establishment, should be accompanied by relatives or friends, from whom their tempers, abilities, &c. may be learned.

There will be but one vacation in the year, from the middle of August to the middle of October.

Enough has been said in the foregoing plan of the course of study. It may be repeated here that it will be regulated with a view to the business of active life, or any of the learned professions. The object will be to make thorough scholars as far as they go.

The profits of the Establishment will be conscientiously devoted to the cause of Christian Education and the support of Missions.

The village of Flushing is about nine miles from the city of New-York—there being a constant intercourse between the places by means of a steamboat and daily stages.

A few boys will be received on the first of May next, but the Institution will not be in full operation until after the first vacation—about the 15th of October.

Letters must be addressed to WM. AUGUSTUS MUHLENBERG, New-York.