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ART. I.—*Suggestions on the Religious Instruction of the Negroes in the Southern States; together with an appendix, containing forms of Church Registers, form of a constitution and plans of different denominations.* By Charles Colcock Jones, D.D. Philadelphia. Presbyterian Board of Publication. 1847.

MANY centuries ago, a holy seer said, "Ethiopia shall soon stretch out her hand unto God." In view of the fulfilment of this prophecy, the royal bard called for a song of universal praise. The words next succeeding this prediction are, "Sing unto God, ye kingdoms of the earth: O sing praises unto the Lord." The writings of Jeremiah inform us who the 'Ethiopians were, when he speaks of them as contra-distinguished from the rest of the race by their colour, as the leopard is from the rest of the feline tribe by his spots.

The first step in the providence of God towards an amelioration of the spiritual condition of the negro race, was their dispersion among other races of mankind. This work, both cruel and bloody, had not been completed, when Christian philanthropy, ever vigilant, sought them out in bondage, and bore to

their communion. She often intimates that she felt herself entitled to a gospel liberty which the bonds of her sect refused. But this is all over, and she is now, we trust, in that full and eternal communion of saints of which she had an exciting foretaste in the circle of Bible Society friends when she could not refrain from praying in the presence of the representatives of many persuasions, that their common endeavours to spread the knowledge of God might be blessed, and that "through the assistance of His grace we might so follow Him, and our blessed Lord, in time, that we might eventually enter into a glorious eternity, where the wicked cease from troubling and the weary are at rest."

ART. III.—*Teaching a Science: the Teacher an Artist.* By Rev. Baynard R. Hall, A. M., Principal of the Classical and Mathematical Institute, Newburgh, New York. Baker & Scribner. 1847. 12mo. pp. 305.

THE title of this book is the worst thing about it, and will, we fear, deter some persons from procuring a volume which discusses one of the most important topics of our age. Education connects itself with every thing great, patriotic and holy; and, in a country like ours, cannot be treated at all without bringing up matters which involve the highest problems in ethics, politics and religion. The work of instruction employs, however, so large a number of persons, and is carried on among us with so little of that reverence for established precedent which prevails in older countries, that we have hundreds of inventors and scores of books. Every common school becomes a laboratory for trial of skill, and forgetful of the sound maxim, *Experimentum in corpore vili*, our poor children are subjected to every variety of whimsical training, all which, in due time, is laid before the public in magazine, treatise, or school-report. It is therefore with fear and trembling that we take up a book on pædagogics; expecting always some unheard-of scheme for making teachers without trouble, or regenerating scholars without religion. The author of the work before us appears to be an experienced

teacher. He is certainly in earnest. So far from making the business of education an easy or an irresponsible affair, he plainly regards it as a high solemnity. The seeming lightness of some passages reveals itself on further inspection to be the bitterness of a sarcasm which labours to find things severe enough for the charlatanry of ignorance. Though we observe here and there some tokens of undeniable hobby-riding, we rejoice to agree with the author in all that relates to the new-fangled ways of teaching. He values some things indeed which we regard as indifferent; he is enthusiastic about some things which, with deference, we esteem no better than crotchets; and he is valiant against some things which we hold to be (like some other things we all wot of) *tolerabiles ineptias*; nevertheless he is a good soldier, in a good cause, a veteran, and an enthusiast, and has not given us a dull page in his book. When a man is in earnest, he uses a style which, whether right or wrong, keeps one awake; we wish the canon might be remembered by all afternoon preachers. Here and there we have fancied that our author had slipped through all the ancient rules, and gone full tilt into neologisms of diction; but he always has something to say, and he says it often with power.

Most heartily do we assent to all that is here uttered, with a just indignation, against the cupidity and ignorance which patronize cheap teaching, as it is called. It is this which tends to debase the character of the school master, and which keeps instructors from ranking among liberal professions. It stirs one's bile to see the meanest limb of law or medicine, or the veriest *miles thrasonicus* from the wars, set above even the gray-haired teacher, who might have made each of them worthy of his calling. Such depreciation of merit puts us in mind of the hard lot of old-time tutors in noble families, and particularly of one of the raciest of Bishop Hall's Satires.

“ A gentle squire would gladly entertain
 Into his house some trencher-chappelain;
 Some willing man that might instruct his sons,
 And that would stand to good conditions.
 First, that he lie upon the truckle-bed
 Whilst his young master lieth o'er his head.
 Second, that he do, on no default,
 Ever presume to sit above the salt.
 Third, that he never change his trencher twice.

Fourth, that he use all common courtesies ;
 All these observ'd, he could contented be,
 To give five marks and winter livery."

In the statutes of Corpus Christi College, Oxford, of date 1516, the scholars are ordered to sleep under the beds of the Worshipful Fellows, which may throw light on the verses above. In 1459, the statutes of Magdalen College say: "Sint duo lecti principales, et duo lecti rotales *trookyl-beddys* vulgariter nuncupati." The truckle-bed tutors of the sixteenth century were the predecessors of the poor cheap schoolmasters of the nineteenth. "Were it the fashion," says our author, "for the men of schools and the men of theology, to come down from their lofty pinnacles of pure atmosphere, into the dirty arena of political strife, and if such *dared* to fight with a demagogue's weapons, many a brainless coxcomb would slink away like a discomfited cur with a drooping and trailing tail. But 'strive for masteries,' this way, they may not—they cannot. The moral qualities of a teacher must be such as to cause eternal war with the unholy means of most political contests. Place, however, teachers, in the halls of legislation, on the bench of justice, or in the chair of the executive—where their disciples and pupils often are—and, place them, without unworthy means, by which cunning unscrupulousness works and worms through filth and slime up to defiled and dishonored office and station; and an order of excellence should be visible, worthy all praise and imitation."

We frankly avow our dissatisfaction with the mode of arranging his materials which our author adopts. There is to our apprehension something fantastical as well as useless in the titles of the chapters—the Artist—the Science, or the End of Teaching—The Tools and Instruments, &c. Every great end of the work, we are persuaded, would have been better secured, if he had simplified his matter, and given heads to his sections which more clearly betokened their contents. The contents themselves have greatly interested and occupied our minds. Proceeding from one who is a citizen and a professor, in the great state whose school-questions are becoming controversies like those of empires, he draws our attention to what he writes concerning that school-system. In what we shall now give, with occasional abridgment, our readers will at once perceive that they have to do with a man who means to speak his mind.

“ 1. From a careful reading and consideration of the foregoing chapters, among other convictions, there must have been left an impression on the mind, that the management of a school, and the application of any system of education, belongs to one class of men, and to that class exclusively—practical teachers, of many years' experience. Dictation to such, from any quarter, but specially from the unskilled, is an impertinence, at best—often an insolence; and interference from such, if allowed or forced, can only distract, harass, and finally ruin.

“ But in schools controlled as public schools (that is, legislative and similar schools) are sometimes, and may be constantly, it comes to pass, that the interference will be perpetually, not a benevolent and skillful overseeing, but an officious and pragmatic meddling. The books—the studies—the mode of teaching—the discipline—the whole system—the very teachers themselves—shall all be watched, criticised, scolded, ordered, a thousand ways! If all this were by persons long experienced, and profoundly versed in learning and teaching, the control would be endurable; but this interference is often by truly ignorant persons, and almost always by men who know no more of teaching than they do of type-cutting. How often the meddling person is a second or a third rate local politician, in search of popularity and office, who in this way seeks to ingratiate himself with parents! Many small gentlemen, elected superintendents or visitors of some sort, think they must *do* something; and that they will do, whether anything is to be done or not. For what were they elected or appointed? The legislature awaits their report! The world is impatient to have the journal of their proceedings! Shall they seem ignorant or careless? They must, therefore, find fault and amend. And of course, if we make a business of anything, we can find or make—especially, if honoured and paid for it! Hence, more unmitigated and atrocious twattle never was penned, than the profoundly pompous reports of nothingness, in the shape of official statements of school visitations! And what paltry jealousies and envyings, about the distribution of *patronage*! And how teachers are often reproached, as if rioting on the spoils and plunder of the people!”

A second objection to legislative education is, that it becomes arbitrary and anti-republican. A third objection is, that in most

places, it must keep down the standard of education. A fourth objection is to the very principle of subjecting the teacher to the control of subordinate functionaries. On all these points the writer exhibits much observation and great warmth; but our purpose is simply to indicate his grounds of opposition. His fifth objection concerns us more; it is on the score of religion. We are so desirous to give Mr. Hall's views on this delicate matter with accuracy and justice, that we shall for the most part use his own words; premising, that he holds it to be wrong for the state to enjoin religious observances in schools.

“The State, or a combination of political parties for the purpose of general education, may not be blame-worthy, if they order no special form of religion in schools; yet, not a few pretending a fear of union between the Church and the State, wish, nay, are possibly endeavouring, by means of the present rising generation, to banish religion, first, from education, and then, from the State. The disastrous consequences of a school system without religion cannot be felt immediately. The enemy does not wish them to be felt. A community not yet wholly irreligious, if alarmed, would take measures to prevent the evils. Long is it before the influence of original impulse ceases. If a person be within what moves less and less swiftly by an equable decrease, he is not sensible that the motive power is withdrawn, or ceases to act, till there is a stop. Indeed, in case the man is asleep, he will not know he has stopped till he be awaked. The author has been in a car, from which the locomotive, in full flight, became accidentally detached; but, engaged in conversation, it was long before the thing was noticed: all seemed tending onward happily as before. In this community, in most places, the mass of society is under the propulsion of an hereditary religion, whose force was inherent in by-gone institutions and practices. But men not asleep or wilfully blind, who choose to look at external objects, discern plainly enough that the great machine of our civil society is slacking speed; or if it moves rapidly, it is off the track! Some are destined to wake up with a shock! Others will find, like Horace and his comrades in the Brundusian journey, that the villainous muleteer has tied the mule; and that, during the night of ease and security, they have advanced not a jot!

“Is there not a visible, confessed, and sad deterioration in the

morals and manners of the young? Is there not a woful and wide-spread disregard of parental, and, by consequence, of all other rightful authority? And is not resistance to authority usually continued, in one form or another, till an unhappy victory is obtained? The school-book itself is expurgated, not of licentiousness, but of religion; not of falsehood, but of historical fact! History, that tells all, may not speak in some public schools; and morals rest, not on the will of God, but on utility and honour! Herod and Pilate come together, shake hands, and embrace even now! A narrow inspection of some public school libraries would discover licentiousness and infidelity! Many will cease their mutual 'bitings and devourings,' if they can all employ their teeth on the common foe!"

Some pages in this sixth chapter, on Common Schools, are devoted to the New York Academies under the supervision of the Regents of the University. Mr. Hall admits the philanthropy of the scheme and the honourable administration of the Regents; but, as might be expected from his high opinions on the independence of the Teacher, he exclaims against the interference which takes place in the studies, whenever an academy seeks the aid of the State. Teachers, for example, are compelled to shape the whole system of education so as to comprise certain studies recommended by law; no room is left for the teacher's experience. While many boys are forced into higher studies, unprepared, a larger number is compelled to study what might safely be omitted. "Mere children, about the age of ten years, are made to study infant physiologies—infant histories—infant chemistry—and twenty babyish higher branches, all for the same purpose." Not only, according to our author, has the English education been injured, in some of the reporting academies, but classical learning has been almost destroyed, so that young men come forth yearly, from these institutions, with the merest smattering of the languages.

A very serious objection is made to the oath exacted of the teachers. The best moralists lament the multiplication of oaths. The teacher's oath is badly worded, so that one requires counsel to know what he swears. And then he swears to get mency!

"Some, we well know, do consider this whole matter a temptation and a snare: conscientious men always feel alarmed and humbled, when called to take that oath.

But not rarely is the oath deemed a mere form. Except as to the age of the pupil, teachers do not, they cannot swear according to the letter of the directions; for books, systems, modes of education, all are changed. As there is no literal obedience to these requirements, there can be nothing but a form in swearing the words of the oath. If an oath is insisted upon, a new and very general form should be prepared.

It is said advisedly that teachers, in some cases, and also trustees, go wholly by tradition, as to the meaning of the Legislature and Regents. These persons, when pointed to the letter of the requirements, have uniformly said, if we follow literally, we can report none; and that, certainly, is not what the Legislature wish—we have followed, and will yet follow what seems to be the meaning. Directions given with great minuteness some half a century ago, are unmeaning now; and hence every teacher in this sea of uncertainty, being left to his own latitude and longitude, contrives to thrust into his report as many as possible, and as unconcernedly as if no restriction were intended, or oath on the matter were to be taken! Why not swear to the truth of every quarter-bill presented to a parent? If we swear to obtain one part of our price, why not the other? “How near to a prison,” says Cicero, “is one who judges himself fit to be watched!”—and how near are we deemed to falsehood, if we cannot be believed but on oath? If teachers cannot be trusted without a most solemn oath, in matters so plain and of daily occurrence, of what value is their swearing? It is hard enough to judge of the intention of the law-maker, and to earn the money, without endangering one’s soul by a possible perjury—and to be bribed to it!

We are not without a belief that some of the evils complained of, by our author, are inseparable from all schemes of state education, and that to discuss them would bring us back to that great and higher question, whether the education of the people be a function of the State. The work before us will attract attention to this point, and so will do good. It will serve, with other similar productions, to awaken the minds of Christian statesmen and scholars to what is really one of the great questions of the age, not only in our view but that of other nations; a question second only to that of the Church, and intermingling itself with this, every day more and more. The effects of mis-

management in childhood are gradual, but terrible. It is true of the individual infant, and of the millions who are this day in schools. The waters gather silently for years in the basins of the Alps, trickling drop by drop; but at length they rend the mountains. Thus another generation must arise before we shall be able to discern the fruits of the present system of common education. What will be the character of hundreds of thousands, let loose on society, or rather constituting that society, whose childhood and youth shall have been passed in schools and libraries, from which every particle of evangelical doctrine has been filtrated, and who shall have grown up to a ferocious acquaintance with the surface of all sciences, yet without the inculcation of one purely saving doctrine of the New Testament; our children will know! Meanwhile, the Church of Christ has a duty to perform, to her own children, and to all within her reach; a duty which demands the concentrated energies of the highest minds, and which is second in its imperative claims to nothing but the preaching of the gospel by our authorized ministry. But from this exceedingly grave topic, we return to some lesser matters in the lively volume before us.

It was impossible to write of schools without something on school-books; and we fully accord with the author, while he alternately mocks and scourges the wretched literature of this kind which is invading the land. We have long believed that one of the greatest hinderances to sound education is the irrational rage for frequent change in children's books. It may often be better to adhere to a worse class-book, than to endure all the ills of change to a better. Some subjects there are indeed, such as Geography and Chemistry, in which an occasional and prudent change is necessary; but even here the danger is on the side of excessive fickleness; and in a number of branches, the perpetual re-modelling of the course is worse than childish. We could name large publishing houses, whose very plan of circulation it is, to send their agents from school to school, to remove the worn manuals, and replace them by others from a new hand. We never expect to see better classical scholars than those of the English schools; yet the grammar used in many of them is almost three hundred years old, having proceeded from the pens of John Colet, William Lily, and Desiderius Erasmus. We have open before us, a copy of "King Edward the Sixth's Latin Grammar," recently from

the press of John Murray, of Albemarle street; with the "As in præsentî," the "Qui Genus," and the "Prosodia," words which cause the ears of a British scholar to tingle. Let those laugh who will, we agree with Mr. Hall in believing that even Pitt, Canning, Peel, and Russell, have been none the less happy in literature, because they learned the same grammar which their grandfathers had learned, and which their grandsons will learn; or because they could sing over at night the barbarous but useful jingle, which we venture to say is fresh in the remembrance of the old-fashioned author:

"Um, crux, dux, nux, Thrax, fax, et grex,
Gryps, Phryx, vox, lynx, et rex, et lex,
Far, ren, et splen, fraus, laus, et mos,
Crus, grus, et sus; præes, pes, et flos."

"Far from us to say, school-books admit no improvement. Improvements have been made. Unnecessary dryness has been relieved by sprightly illustration; the forbidding frown has been relaxed into a smile; the knotty points have, in a measure, been disentangled; needless difficulties removed; roughness and barbarism of style have been smoothed and civilized; and many judicious helps have been furnished, for which laborious and pains-taking teachers should be thankful. And yet we would gladly have retained in Latin grammar, the barbarous verses! They jingle yet in our ears! The noble linguists of by-gone days owed them much! We would welcome back this exploded method of fixing the rules and exceptions in the mind!—yes! fixing it was! as if all were graved with the point of a diamond on adamantine rock! If boys learned not to write and speak Latin in three months, before they understood the language itself; they did, at last, come to translate Greek into Latin, to parse in Latin, to recite grammar in Latin, to read annotations in Latin, to translate any English author into Latin! and to commit Latin poets to memory as if they were a native tongue!

"For some twenty years past, school-books have been accompanied with questions; but it does not appear that the plan has been productive of any great advantages, even where the questions have referred to the subject, and not to the paragraph and page. No hesitation, surely, can be felt in pronouncing many questions, and for many books a nuisance. When answers are furnished, the folly is eminently preposterous. Of course, from

such censure must be excepted all subjects necessarily studied by questions, and all books composed in the form of dialogues. Questions, too, that become topics or themes for essays, or discussions, on different parts of a subject, are not only excepted, but they are praiseworthy.

“But, generally, questions in grammars, histories, botanies, rhetorics, philosophies, and the like, are evils—and that, even if the questions refer to the subject; for while ingenuity and diligence are, possibly, employed to find answers, yet the mind is diverted from studying the subject as a system,—and when well understood as a system, any questions can be answered. The questions are to spare the memory by sharing the labour with the judgment, and are part of the perpetually repeated plan to shorten roads and smooth roughness. Let the pupil master rules and principles; and let not his mind be prevented its proper exercise, by hints furnished from the questions.”

It is not our intention to give any thing like a syllabus of our author's opinions. The reader will find him both copious and plain-spoken, on almost every subject which belongs to teaching. Though evidently a man of uncommon professional enthusiasm and unusual vivacity, he is most boldly a conservative. New methods, new books, and new morals, find no quarter with him. Sometimes his lash smites one whom we regard as a friend, and sometimes ourselves; but it is with so honest, and in our day, so rare a heartiness that we forgive him. What the book needs is correction. The license which the author allows himself in sportive diction is scarcely in analogy with his avowed zeal for ancient models. True, he secures attention, and sometimes makes us hold our sides; but we doubt the wisdom of so complete an *abandon* in style as marks certain pages. Yet we are bound to declare, of most of the opinions expressed on this important subject, that they are ably defended, and that they are our own. As a whole, we believe the work will excite much opposition and do much good. It will cause some fluttering among the nests of school-quaekery, and revive the canting of infidel malignants; but we regard the agitation as a blessed one, and hope it may go on till the whole Christian population of America shall be awake to the danger of leaving so precious a thing as the mental and moral culture of their sons and daughters to the tender mercies of pretending knaves and irreligious dunces.