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ART. I.—*Remarks on the Studies and Discipline of the Preacher.*

THE habits of a young minister, in respect to mental culture, are very early formed, and hence no one can begin too soon to regulate his closet-practice by maxims derived from the true philosophy of mind, and the experience of successful scholars. Early introduction to active labour, in an extended field, partaking of a missionary and itinerant character, may, amidst much usefulness, spoil a man for life, in all that regards progress of erudition, and productiveness of the reasoning powers. Such a person may accomplish much in the way of direct and proximate good; but his fruit often dies with him, and he does little in stimulating, forming, and enriching the minds of others. On the other hand, a zealous young scholar, captivated with the intellectual or literary side of ministerial work, may addict himself to books in such a manner as to sink the preacher in the man of learning, and spend his days without any real sympathy with the affectionate duties of the working clergy. The due admixture of the contemplative with the active, of learning with labour, of private cultivation with public spirit, is a *juste milieu* which few attain, but which cannot be too earnestly recommended.

ART. IV.—*The World in the Middle Ages*: an Historical Geography, with accounts of the origin and development, the institutions and literature, the manners and customs of the nations in Europe, Western Asia, and Northern Africa, from the close of the fourth to the middle of the fifteenth century. By Adolphus Louis Kœppen, Professor of History and German Literature in Franklin and Marshall College, Pennsylvania. With coloured maps, from Spruner. New York: folio, pp. 232.

THE most familiar fact to every one at all acquainted with contemporary writings and opinions in relation to the Middle Ages, is, that they run very much into extremes, alternately describing that mysterious period as one of unbroken darkness or unclouded light, perceptibly higher or immeasurably lower, as to some particulars at least of intellectual and moral condition, than the times immediately before and after.

The primary cause of this extravagance is no doubt to be sought in the excitement of controversy between Protestants and Papists, both in the age of the Reformation, and at every later period, when that warfare has been renewed or carried on with more than wonted vigour; so that neither party has been able or willing for the time to admit any truth whatever in the statements of the other, lest the yielding of an outpost should involve the capture or surrender of the citadel.

The lapse of time, instead of weakening the tendency to these extremes, has served to strengthen them, by changing temporary movements into habits, and by causing violent reaction to intensify the impulses themselves.

The extreme of partiality or favour to the medieval church—for it is only in this ecclesiastical aspect that we now present the subject—may be more particularly represented as arising partly from a self-defensive movement on the part of Rome and her admirers, but also from causes of more recent origin, connected with extensive changes in prevailing modes of thought and standards of comparison.

One of these later causes is the powerful propensity, especially among the Germans, to unsettle everything established, and to

give the benefit of every doubt to what is new and paradoxical; a disposition nurtured, if it is not generated, by the national methods of instruction, and especially by that excessive rivalry of teachers in the same institutions, which is one of the most characteristic features of the German universities, and which, by creating a perpetual demand for something new, as an attraction to the student, for whose patronage the teachers are competing, often leads men who know better to violate their own convictions, both of truth and duty, with as little scruple or compunction as a school-boy feels, in taking what he knows to be the wrong side of a question, in a juvenile debating club.

To this morbid appetite for novelty and paradox, a daintier bait could not have been presented than the hope of revolutionizing old opinions, even among Protestants, in reference to what have long been known as the "Dark Ages," but which these reckless demonstrators, by their *novum organum* of antiquarian and critical research, have not the slightest difficulty in evincing to have been light ages in comparison with ours, to their own satisfaction, or at least to that of many readers. For we have a shrewd suspicion that some of the most popular discoveries of this kind, and the most unquestionable in the estimation of the younger Germans and the weaker Germanolaters, are not believed at all by those who broach them, but propounded as mere tests and triumphs of inventive genius, or of logical and dialectic skill—first in the *auditorium* or lecture-room, and then, by a transition almost certain and invariable, through the press.

As another cause of the effect in question—whether really involved in that already named, or wholly distinct from it, is a matter of no moment in relation to our present purpose—we may mention the insensible erection of a standard of comparison and judgment, altogether different from that applied in former times, as a test of moral and religious condition. We mean the esthetic and artistic standard, which confounds the *summum bonum* with the beautiful in art or nature, and by the capacity to appreciate and enjoy this, measures the whole intellectual and spiritual state of individuals, communities and ages. According to this principle or rule of judgment; the invention of organs, the erection of cathedrals, the delineation

of madonnas, holy families and martyred saints, in oil or marble, are enough not only to outweigh the grossest superstitions and absurdities of faith and practice, but to prove directly that the men who exercised these gifts in what is called the service of the Church, must needs have been distinguished by their soundness of belief and eminent holiness of heart and life. This view of the matter is so wholly foreign from all English and American habits of thought, except so far as they are under German influence, that it might seem incredible, if not too clearly proved by the habitual glorification of the medieval builders, artists, and hymnologists, by modern writers of no small celebrity, as having some sort of religious sanctity, for which no cause whatever is suggested but their skill or genius. But in this way, Greece, when at its lowest depth of moral degradation, might be glorified as eminently pure and holy; or the seed of Cain, including Tubal-cain and Jubal, might be shown to have been morally superior to the puritanical and tasteless sons of Seth.

The fourth and last source of this overweening fondness for the Middle Ages which we mean to specify, is the unfortunate but settled practice of surveying this division of Church history apart from the civil, or rather from the general history of the period; a segregation into which the German writers do not seem to have insensibly or gradually lapsed, but which they have deliberately chosen, and in which they are disposed to pride themselves, as something highly philosophical in theory and practically useful; while to us it seems extremely inconvenient, and the source of many errors and perversions, not the least of which is the absurd exaggeration of the good and evil of the Middle Ages, which must necessarily arise from looking at them by themselves, without connecting and adjusting them by reference to the whole series and system, of which they are but a part.

Without attempting to prescribe a remedy or antidote for all these evils, we may venture to suggest that the obvious corrective of the last is an impartial and comprehensive view of medieval history in general, as an introduction or accompaniment to the study of its religious or church history in more detail. For such a process we have no lack of materials or apparatus, both exotic and indigenious, both old and new.

The great work of Gibbon, instead of losing its authority, appears to rise in reputation as its age increases, and is one of the few modern English books which even learned Germans recognize as standards. Its merit is not in its style, as boys, and even children of a larger growth too frequently imagine to their cost, but in its noble, comprehensive plan; its luminous arrangement, which contrasts so favourably with the puerile and endless subdivisions of most German histories; its learned and direct use of original authorities; its soundness and impartiality of judgment, when exempt from the bias of religious unbelief, an exception lamentably so extensive as almost to be the rule. The first and last peculiarities of Gibbon make him utterly unfit to be a boy's own book, or to be read by any one whose taste in composition is not formed already upon better models, and his principles already fixed beyond the reach of sarcasm and insinuation, for there is not probably a single sentence in the whole work which is chargeable with open and direct hostility to Christian truth. But Gibbon, unhappily, was more than a mere speculative infidel. He was undoubtedly a wicked man, grossly corrupt, if not in practice, in affection, as abundantly appears from his revolting fondness for prurient and scandalous details, often gratuitously introduced at an expense of labour, space and decency, which cannot be accounted for on any supposition, except one that must constrain every good man to lament that such an author should be still among the highest and most indispensable authorities in mediæval history. Greatly superior in purity of style, as well as faith and principle, though not over free from moral and rhetorical defects, is Robertson, whose *History of Charles V.* is an elaborate and skilful exhibition of the Middle Age, in its historical results and influence on that by which it was immediately succeeded; his subject having been avowedly selected for this very purpose, on account of the extraordinary concentration of hereditary interests and national relations in the person and the reign of Charles, as well as his marked chronological position in the turning point between the old and new world, or to use a more exact form of expression, between the middle and the modern age. We observe that Alison, in his somewhat assuming and dogmatical, but on the whole judicious

estimate of modern writers,* assigns Robertson a place along with Montesquieu and Guizot, in the first rank of philosophical historians, though he finds fault with his "cold academic style;" a style which, we suspect, will, for many generations, be preferred to the awkward but ambitious declamation and the numberless Scotch idioms of Sir Archibald himself.

A service similar to that which Robertson has rendered to the cause of medieval history, but more in the direction of Mahometan and Spanish than of general European history, has been performed by two of our most eminent American historians, Washington Irving in his *Conquest of Granada*, and Prescott in his *Ferdinand and Isabella*. More directly devoted to this subject, but less strictly historical in form and method, is the well known work of Hallam, which may now be regarded as a standard authority in English, and as furnishing a valuable supplement or accompaniment to the medieval portion of church history, comprised in a series of dissertations on the progress and condition of the leading states of Europe in the Middle Ages, with separate discourses on the Feudal System, the Increase of Ecclesiastical Power, the Constitutional History of England, and the State of Society in Europe. All the foreign works which we have named are now within the reach of every student, in cheap but accurate American editions.

Different from all these in specific purpose, though coincident in general design, is the work immediately before us, a *Historical Geography of the Middle Ages*, the production of a Danish scholar, who, besides the usual advantages of European education, has enjoyed the opportunity of travel, and perhaps of residence, in eastern countries, and has recently accepted a professorship in one of our American colleges. If not in form, he is in feeling an American citizen, and seldom mentions his adopted country without some complimentary and even flattering historical allusion or comparison, which cannot fail to win the hearts of many cis-atlantic readers. The work lays claim to no originality of form or substance, being avowedly a compilation from a rich variety of sources, most of which, as given

* *History of Europe from the Fall of Napoleon in 1815, to the Accession of Louis Napoleon in 1852.* Vol. i. p. 462, vol. iii. p. 607.

by the author near the close of the volume, are probably familiar to but few even of our native scholars. In one sense, however, it is really original; we mean in the pervading life and spirit which the author's intimate acquaintance with his subject, and his real enthusiasm for it, have imparted to details that must otherwise have been peculiarly uninteresting and unattractive to the general reader. The book appears in two distinct forms, very much unlike in appearance, the one being that of a distinguished looking folio, the other of two modest duodecimos. The first of these forms was selected to accommodate the maps, which constitute the basis of the work, the text on which it comments. The absence of these maps makes the other form decidedly inferior in value, but by no means destitute of it, as the book is intelligible even without maps, or with maps of an ordinary character, especially the lively introductory sketches, with which the principal divisions are prefaced, and which may be read together, with pleasure and advantage, even by some who do not choose to wade through the intervening masses of minute detail.

The author's plan is to describe the civilized world, with its prominent features and its main divisions, as it was at eight successive epochs in the course of the Middle Ages, giving to that phrase, however, a liberal latitude of meaning. The selected epochs are, the close of the fourth century (A. D. 395), after the final division of the empire into Eastern and Western, and just before the first great inundation of barbarians; the early part of the sixth century, before the accession of Justinian (A. D. 527), and after the first great migration; the close of the same century, after the second inundation of the same kind; the beginning of the ninth century, during the reign of Charlemagne, and the culminating period of the Saracenic empire, both at Bagdad and Cordova; the consolidation of the great modern states, at the death of Otho the Great (A. D. 973); the period of the Crusades; that of the feudal wars of France and England, and the conquests of the Turks and Tartars, towards the close of the fourteenth century; and the corresponding part of the fifteenth century, after the fall of the Byzantine Empire, the re-organization of the German Empire, the conquest of Granada, and the discovery of Ame-

rica. To these well-chosen epochs correspond six maps, purporting to be drawn from the latest and best sources, and certainly upon the whole very clear and satisfactory, though here and there exhibiting a singular confusion of languages in the national and other geographical designations.

The life and animation, which have been already mentioned as characteristic of the work, sometimes find vent in appropriate poetical quotation, or in vivid topographical description, not unfrequently derived from personal experience and recollection. There is also something pleasing in the author's patriotic warmth and kindness of feeling in relation to his Scandinavian fatherland, of which he seems to be a worthy representative, in moral qualities as well as in the almost proverbial talent of the Northmen for the ready acquisition of languages and foreign learning. The English of the work before us, even if it has undergone correction by a native hand, is creditably free from grammatical solecisms, and from those almost insensible but also irresistible breaches of conventional usage, which impart so ludicrous a character to many very praiseworthy attempts to write a foreign language. The only literary blemish, which is likely to arrest the eye of English readers, is one that may be reckoned absolutely unavoidable to some extent, in the manipulation of so many proper names, by one to whom the current English forms cannot always be familiar. We refer to the occasional substitution of a foreign or an ancient name for one which has long since become stereotyped or petrified in English usage, such as that of *Mount Appenine* for *the Appenines*, and other cases still more insignificant. Sometimes, indeed, a little inconvenience may arise to many readers from such changes, as for instance in the uncouth combination *Dshingiskhan*, which some will no doubt have to read aloud, before they recognize an old acquaintance.* As inadvertencies or accidents, these trifles are unworthy of attention; but there are writers of our own who affect such correctness, as they call it, and would probably be pleased to vary every foreign name

* An English reader is apt to be especially impatient of such foreign combinations as express the simple sounds of his own alphabet, such as *dj*, *dj*, *dsh*, *dsch*, all which are used in other languages to represent our *j*, and faithfully copied by English and American translators.

as often as the name of the Arabian impostor, who, besides the antiquated forms *Mahoma* and *Mahound*, has within a few years figured as Mahomet, Mahomed, Mohammed, Muhammed, Mehemet (in Egypt), and Muhummud (in India), without attaining perfect accuracy after all, which indeed is no more necessary in the case of the false prophet than in that of James, John, and Jerome, which no English writer in his senses ever dreams of writing Jacobus, Joannes, or Hieronymus. We return from this digression only to express our fears that this work, with all its excellences, is not calculated for the latitude or longitude of this utilitarian republic, that it presupposes the existence of a class of readers, and a previous training, which are hardly yet on hand, but which it may be the ultimate effect of such works to produce; as Sir Walter Scott says that the minds of children are improved, not by books expressly written for them, but by those immediately intended for their elders. That Professor Kœppen may exert this pedagogic influence upon us, by his present and his future publications, we sincerely wish, as well for his sake as our own.

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- ART. V.—1. *The Elements of Intellectual Philosophy.* By Francis Wayland, President of Brown University, and Professor of Moral and Intellectual Philosophy. Boston: Phillips, Sampson & Co. 1854.
2. *A System of Intellectual Philosophy.* By Rev. Asa Mahan, First President of Cleveland University. Revised and enlarged from the second edition. New York: A. S. Barnes & Co. 1854.
3. *Empirical Psychology; or, the Human Mind as given in Consciousness.* By Laurens P. Hickok, D. D., Union College, Schenectady. Published by G. Y. Van Debogert. 1854.

THE almost simultaneous appearance of these treatises is in itself significant. That three of the most devoted and experienced teachers of mental philosophy in our American colleges should, within a few weeks of each other, have issued