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ART. I.—*Davies's State of Religion among the Dissenters  
in Virginia.*

AMONG the papers communicated to the Rev. Dr Green, as chairman of the committee appointed many years ago to prepare a history of the Presbyterian church, there are several relating to the settlement and difficulties of the Rev. Mr. Davies in Virginia. They consist principally of a correspondence between Mr. Davies and the bishop of London, and Drs. Doddridge and Avery in England. Some of these letters are so much injured by having long since been exposed to moisture, as to be in a great measure illegible. Others of them however are in good preservation. The most important is a long communication from Mr. Davies to the bishop of London, which we propose to print entire. In order however to understand it, it is necessary to recollect that the Episcopal church was by law established in Virginia, and non-attendance upon its services made a penal offence. To make provision however for dissenters, the legislature had adopted the English Act of Toleration, and given it the force of law in that colony. It was on this ground that Mr. Davies recognized that act, and appealed to it for protection. This he states distinctly in a letter dated May 21st, 1752, and addressed to Dr. Avery. He there says, "I am fully satisfied,

of Chierys. As the defects just mentioned existed, to no common degree, in the mind of this prelate, in union with a verbosity which was peculiar to him, he was eminently successful in writing much upon the questions in debate, without approaching to any resolution of the discordant formulas into corresponding conceptions; and, as might have been expected, this diversity was propagated in the following centuries.

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ART. IV.—*Report on Education in Europe, to the Trustees of the Girard College for Orphans.* By Alexander Dallas Bache, LL.D. President of the College. Philadelphia. 1839. pp. 666.

WHETHER the great bequest of Mr. Girard, for the endowment of a College for orphan boys, shall prove to be a blessing or the contrary, is a question of much doubt with those who understand the will as discouraging the practical religious instruction of the beneficiaries of the institution. However this may be (and it would be premature to discuss the question before we know what interpretation the trustees of the legacy have adopted,) this report of President Bache convinces us that the organization and progress of the college will be of no small importance to the general interests of education. This document furnishes abundant proof that the critical task of laying the foundation of a system of instruction and discipline, by which thousands of youth are to be in constant training, has been committed to a sagacious, comprehensive, judicious and practical mind. The station which the president holds, with such qualifications, must give great authority and influence to his views, and every thing in the circumstances under which he enters upon his office, is favourable to a successful *début* for himself and the school. A fund of millions, years of preparation and experiment, and the opportunity of profiting through actual observation by all the experience and knowledge of Europe—are advantages which no literary establishment with us has heretofore enjoyed to such an extent. Our schools of every grade and name, and most of our colleges, have been formed and conducted on the great American principle of accomplishing in the speediest and cheapest me-

thod, a certain nominal result. Our boys must learn Greek and Latin, mathematics and natural philosophy, and have a diploma to certify their erudition. But we cannot afford much time for these rudiments. At twenty-one the lads must be ready for the bar, or to enter into copartnership with their fathers, or be otherwise 'doing for themselves.' Half a dozen years at the grammar school, and three or four at college are as much as can be spared for study, even with a learned profession in view. To meet these demands the course must be superficial and hurried; the duties of a teacher or professor become little more than mechanical operations, scarcely furnishing the necessary stimulus to self-improvement, or exciting an honourable ambition, and the whole process of learning and teaching suffers degradation. It is high time that we were doing better. We ought now to be aiming at a more thorough scholarship at least for those who are destined to the liberal professions, and this is to be effected only by a reform in the whole series of departments through which the pupil has to pass. We naturally look to Europe for our excitement, if not for our models, in such an improvement; to their seats of learning, whose date is lost in antiquity; to their literature moulded from the good old ore; to their men under the shade of whose names so many ages have been proud to lie. It is for its contribution to this object that we chiefly value Dr. Bache's tour in Europe, and though this report of his observations is not regularly *published*, we trust that the impressions of it will be so multiplied and diffused, that every part of our country will have the benefit of its communications. How wide is the scope of the contemplated college, and consequently how extensively its plans may be studied in their application to other institutions of education, may be judged of by the closing paragraph of the report.

"According to the will of Mr. Girard, orphan boys are to be educated in his College from the age of six years to fourteen, sixteen, and even eighteen years of age. The materials of their instruction must be 'things rather than words.' and the degree is to be such 'as the capacities of the several scholars may merit or warrant.' The first provision, from the early age of admission which it enjoins, enables us to train as well as to instruct; the second indicates that the tendency of our training should be towards practical life. The age of our pupils embraces the period from elementary to superior instruction, and we are expressly called upon to devel-

ope talent. Our college must, therefore, combine the primary, secondary, and special schools. The means furnished by our munificent benefactor to execute his intentions are vast, and if the benefits thence accruing are not in proportion, the responsibility must rest with those to whom they have been entrusted. The trustees of the college have appealed to the experience of Europe to furnish data necessarily wanting in a new country, and it remains for them to apply the experimental deductions thus obtained from the old world with the vigour characteristic of the new. If their spirit be proportionate to the work to be accomplished, there can be little doubt of the result. Our founder has furnished them the means of establishing a series of model schools, for moral, intellectual, and physical education, embracing the period of life from early youth almost to manhood, the importance of which to our city, and even to the country at large, can hardly be estimated."

Dr. Bache was appointed to the head of the college in anticipation of the period at which it could be opened for pupils, in order that he might have leisure to prepare a system of government and instruction to meet the various and peculiar requisitions of the founder. To assist him in this service, he was authorized, without restriction of time, to visit all the establishments of Europe which were likely to furnish any suggestions towards the plan, and to purchase such books, models, drawings, and philosophical instruments, as might be immediately required for the use of the trustees or the college. Two years were passed on this mission, in which time Dr. Bache visited two hundred and seventy-eight schools in England, Scotland, Ireland, France, Switzerland, Holland, Belgium, Italy, and the principal States and free towns of Germany. Particular descriptions are given only of such of these as are distinctive in their design or system, and they are classified as follows:—Part I. Institutions for the education of orphans and other destitute children. Part II. Institutions for education in general. The first part includes an account of the institutions in Great Britain, Germany, and Holland, for the gratuitous education and care of poor children. The second and larger division comprises the fulfilment of the following programme in the introduction:

"After brief notices of certain infant schools, elementary instruction is considered under two heads: the first, embracing the schools for general purposes; the second, those in-



tended for special training, as for the education of a rural or industrious population, and of teachers for the elementary schools. Under the former head will be given a notice of the provisions for elementary instruction in Great Britain; a notice of the primary public instruction in France; a more particular description of the primary system of Holland, and of some schools which illustrate its application; a history and general sketch of the Prussian system, with detailed descriptions and notices of several prominent schools; a notice of the system of primary instruction in Saxony, and of some of the schools, and an account of the method applied in the schools of Bayreuth, in Bavaria. The second division of primary instruction will comprehend descriptions of certain rural schools of Switzerland and Great Britain, an industrial primary school of France, and of some of the schools for primary teachers in Prussia, France, Holland, and Switzerland.

“Passing to the head of secondary instruction, the report will include descriptions and notices of schools in Great Britain, France, Prussia, and Saxony; each chapter being devoted to a separate country, and preceded by general introductory remarks. I have ventured to propose a subdivision of this head, which appears to me borne out by reason, and by the present state of facts in regard to education; the argument in reference to it will be found among the matter introductory to that division of the report.

“Under the division of superior instruction will be given descriptions of some special schools for the arts, manufactures, and commerce of France, Prussia, and Austria, and the higher agricultural school of Wirtemburgh, besides brief notices of a few other similar institutions.”

The subdivision of the head of secondary instruction referred to in this extract is: “First, secondary instruction as preparatory to the professions usually designated as learned; second, as preparing for the higher practical occupations which are rising rapidly with, or have taken their place in the same rank with the professions.”

Dr. Bache found that the elementary schools of Great Britain are in general inferior to those of the continent, and that a greater advance in this department of education has been made in Holland and Prussia, in practice as well as theory, than in any other countries of Europe.

“The system of primary instruction in Holland is particularly interesting to an American, from its organization in

an ascending series; beginning with the local school authorities, and terminating, after progressive degrees of representation, as it were, in the highest authority; instead of emanating, as in the centralized systems, from that authority. A fair trial has been given to a system of inspection which is almost entirely applicable to our country, and which has succeeded with them. They have tried an important experiment, in communicating religious without sectarian instruction; another, which has resulted in demonstrating the necessity of special schools for teachers; and another, entirely unfavourable to the system of mutual instruction."

We hope this assurance of the practicability of a course of religious instruction, without sectarianism, will meet with credence from those extreme parties in our country who hold, on the one hand, that the Bible had better not be taught at all than with the least reservation of mooted points, and on the other hand, that it cannot be used in schools without the spirit of proselytism. But how is this accomplished in Holland, and what are the results? The Report states:

"There is unbounded toleration of religious creed in Holland, and while the necessity of religious instruction in the schools has been strongly felt, it has been made to stop short of the point at which, becoming doctrinal, the subjects taught could interfere with the views of any sect. Bible stories are made the means of moral and religious teaching in the school, and the doctrinal instruction is given by the pastors of the different churches on days appointed for the purpose, and usually not in the school-room."

And, on another page:

"The results of the moral and religious instruction communicated in and out of school, are fully shown in the character of the people of Holland; and these must be deemed satisfactory. Sectarian instruction is carefully kept out of the schools, while the historical parts of the Bible, and its moral lessons are fully dwelt upon. There are various collections of Bible stories for this purpose, which are commented on by the teacher, and all the incidental instruction, so important in a school, has the same tendency. Doctrinal instruction is given, according to an arrangement made with the churches of the various denominations when the school law was promulgated; this instruction is imparted out of the school, on the half-holidays and Sundays. Sometimes, when, as at the Hague, the pupils nearly all belong to one communion, a catechist attends at the school; but even then, only

those children whose parents wish it are present at the exercises.”

But why do we continue to theorize on this point, in its relation to the public schools established by our laws, when our experience, older than the existence of the republic, shows us that the use of religious instruction is feasible, without injustice or partiality? We refer to the history of our colleges, and of a multitude of academies, in which the practice of daily prayer, and of the reading and study of the scriptures, has been coeval with their establishment. And who has found them nurseries of sectarianism? Who has discovered that religious impressions cannot be made on the mind of a youth without their assuming the stamp of a special formulary? Our colleges have not been without the blessings of revivals of religion, their officers and chaplains have been members of particular denominations, but has it ever been the subject of charge or suspicion that those denominations have secured or designed the proselytism of the converts?

It may be alleged with truth that the experience of such countries as Holland and Prussia is not so complete as is necessary to establish the theory, inasmuch as in the former the Protestant church does not exist in so many branches as it does in the United States, and in Prussia the only ecclesiastical division is into the Evangelical and the Roman Catholic bodies. But no one will be staggered by this exception, who will examine the points upon which the vast majority of Christians in our country are united, and compare them in vital importance with the points on which they dissent. And if our democratic principle is to have its legitimate influence in this, as in all other matters of legislation, we see not, unless we discard the Bible by acts of Assembly, but that the views of the majority must establish religious instruction in the public schools to the extent of their unanimity. We are speaking exclusively of the legal toleration that may be demanded for the practical use of the scriptures in the public schools of our States; how closely evangelical churches can unite in diffusing the fundamental doctrines and precepts of the Bible, has been triumphantly manifested in the publications of the American Sunday School Union, and of the American Tract Society, or we might as well also say, in the works of Baxter, Bunyan, Doddridge, Richmond and a host of others of all the sections of the Christian family, whose productions are believed and loved by all.

We have looked to Dr. Bache's Report with special interest to learn what returns it would furnish to that item of his instructions which directed him to inquire, as to "the precise extent to which moral and religious instruction is purposed to be given, and is actually given, and also by whom and in what form that instruction is conveyed." His answers on this point are incorporated with the details of each school, and are partly contained in the tables of their studies, and text-books which he furnishes. From our examination of them in this dispersed form, we gather many interesting particulars. In the large charity-schools of England, the bible is taught in common with the formularies of the national church, or we should more correctly say, (if we do not misunderstand the report), the doctrines of that church are the subjects of stated instruction, and the reading of the bible is appended. One of the excellent characteristics of Dr. Bache's volume is his scrupulous adherence to the purpose of making it a descriptive, and not a critical or argumentative performance. And we have greatly admired the modest and unpretending form in which he presents the results of his investigation, so different from the course taken by the superficial and self-important. We irresistibly attach value to the casual opinions and deductions of such an observer, and have therefore attributed great weight to the remarks which are dropped in reference to the results of this inverted method of teaching religion. In the description of the Liverpool Blue-Coat school, where three hundred and fifty children are taught and maintained, the Report speaks thus:

"One of the things which struck me most on my first visit to this school, was the extensive acquaintance with doctrinal religion which the boys of the eldest class manifested. My surprise was removed, however, on learning the method by which this result was obtained, and which consisted in devoting the morning hours of winter, and at other seasons when the weather did not invite to a walk, between rising and breakfast, to learning commentaries on the doctrines of the church of England, commencing in the fourth class with the catechism of the church of England,\* the collects, prayers, &c ; continuing in the third class with the explanation of the catechism; in the second, with committing to memory the

\* "There is no qualification as to the religious sect to which the parent or pupil belongs, in regard to admission ; but he is required to conform, when admitted, to the forms of the church of England."



chief doctrines of the church; in the first, with committing the references by which the doctrines are supported. I felt bound to examine faithfully the question whether this was a mere intellectual effort, or whether the Christian truths thus inculcated, made an impression upon the hearts of these children; and I regret to state that I was forced to the conclusion that, in the greater number of cases, the heart was little affected by what the tongue repeated, and the intellect assented to, and this conclusion was in accordance with the result of my inquiries. It is true that the seed thus planted may lie hid to germinate in after life, and this, no doubt, sometimes occurs; but, as a general rule, the measure is found to be unproductive as far as its immediate effects have been observed."

So must it ever be where ecclesiastical conformity is put on the same level with loyalty, and where the church and the throne are combined as joint and equal claimants of the homage of every subject. It is not to be wondered at that in the public schools of such a government, the privilege of reading the liturgy in public worship is one of the prizes of good behaviour; as in the Rugby grammar-school, according to the report, "the attendance of the elder pupils on the communion, is not made a matter of rule, but in general the sixth form, and many of the fifth, are communicants of the church. The younger pupils are not encouraged to come forward." In the great grammar-schools, however, both of Rugby and Harrow, it should be remarked that the Scriptures constitute a regular portion of the studies of each class; in the former, (according to the syllabus in the report), the several books of the Bible in course, and at Harrow the same, combined with such works as Doddridge and Paley on the Evidences, Newton on the Prophecies, Watts's Scripture History, with the Church Catechism and the thirty-nine Articles.

We believe we are influenced by no prejudice in drawing from the report a far more favourable estimate of the system of religious training in the principal schools of Scotland. In Edinburgh there are seven institutions of charity, or education-hospitals as most of them are called, and both in that city and in Glasgow, there are many schools of the highest reputation, extending in their series from the infant-school to the High-School, and University. Some of the general statements of the report respecting the legal provision for elementary education may be acceptably quoted.

“The system of parochial schools in Scotland was established a century and a half ago, by an act of the Scottish Parliament. This act provided for the existence of a school in each parish, for the manner of election of the schoolmaster, and for his compensation, no mention being made of the branches required to be taught. The masters have been, in general, selected either from among candidates for the ecclesiastical profession, or such persons as could not pursue the requisite studies far enough to reach the ministry, and from persons of the humble classes who were physically incompetent for trades, and endeavoured to secure the patronage and instruction necessary to obtain places as teachers.

“The General Assembly of the church of Scotland has the right of inspecting these schools, but not that of displacing their teachers, and hence the system is wanting in the means of improvement. It has, in fact, not kept pace with the general progress of the country, the schools being deficient both in number and quality. To remedy this, efforts have been made by the General Assembly and by benevolent individuals, by the erection of new schools, and of model schools, by endeavouring to improve the condition of the teachers, and by furnishing those who aspire to this profession the means of proper training in their art. The sessional school\* of Edinburgh has opened its doors to persons wishing to procure practical knowledge in teaching, and more lately the Normal Seminary of Glasgow for training Teachers has been established and taken under the patronage of the Education Committee of the General Assembly.†

“The instruction in the parochial schools is generally confined to reading, writing, and cyphering. Occasionally, in the higher schools, a little Latin is taught. The Bible and Catechism frequently constitute the text-books for reading. In some schools there are spelling-books, with selections of stories for children. The former collection of reading-lessons was absurd in the extreme as a book for children, con-

\* “Schools under the charge of the ministers and elders, or church-session of a parish, are so called.”

† “The petition of the Education Committee of the General Assembly of the Scottish Church to Parliament for aid, states, that in the Highlands alone there were, in 1833, eighty-three thousand three hundred and ninety-seven persons above six years of age who could neither read nor write, and twenty-eight thousand between six and twenty years of age in this predicament. One-sixth of the population was thus without instruction, and means were wanting to provide them with schools.”

sisting of extracts for the most part above their comprehension; it has been, however, more recently replaced by a judicious selection. Most of the children who go to these schools are between the ages of six and twelve.

“Besides the parochial schools, there are, especially in the large towns, endowed schools, the state of instruction in which, at any given time, depends much upon the trustees into whose hands the endowment has fallen. The subscription and private schools have, in general, not been in advance of the others, and in many of the Highland schools, neither writing nor arithmetic are taught.

“It seems to be generally conceded that a great change is necessary in the character of popular instruction, but the nature of the change is the subject of much keen controversy, in regard to which I should be going out of my way to speak.”

The author gives a statement of his impressions of the beneficial results of the course pursued in one of the large institutions at Edinburgh, which we trust might be applied to most of the schools under similar training. In the notice of Heriot's Hospital, he says:

“The positive religious instruction is given by the study of the Bible, the evidences of Christianity, and the catechism of the Church of Scotland. Family worship also is held morning and evening. On Sunday, in addition, the pupils are occupied one hour in the morning in the study of the church catechism, or of a Bible lesson or hymn, which they recite in the evening, and they attend church twice during the day. Besides this, the discipline of the school, repressing what is amiss, and encouraging virtue, acts of course powerfully; the example of the elder boys, and the good order which prevails, tend to produce regular habits. The results of this combined moral education are to be found in the records of the character of the pupils, when they are no longer under the fostering care of the institution; and the answers to the queries before referred to, in regard to the conduct of the young men, given by the masters to whom they are apprenticed, and by those with whom they lodge, exhibit these results in a highly satisfactory point of view. Of forty-seven sets of answers, forty were entirely to the credit of the young men, on the part of the masters, and forty-six on the part of the persons with whom they lodged. Of the seven falling under censure, three had not made satisfactory progress in their business; two were, in addition, absent sometimes; one was complained of as not doing his er-

rands punctually, and only one was of the class considered decidedly vicious."

We think our own church ought before this day to have imitated the example of our Scottish parent, in providing for the gratuitous education of the children of our poor members. The excellent sessional school of Edinburgh, to which Dr. Bache attributes the greatest efficiency in improving the condition of elementary instruction in Scotland, was formed by the sessions of the churches in that city, in consequence of the evidence furnished by the applicants for admission to the Sunday-schools, of their miserable deficiency in common knowledge. Wishing to confine the Sunday-school instruction to Biblical knowledge, the sessions established a day-school, "in which a certain number of pupils sent by the different sessions, were instructed gratuitously, and a still larger number from the quarter of the town where the school was placed, at merely a nominal fee." Sheriff Wood, having made some valuable improvements in Dr. Bell's methods of teaching, introduced them with great success into this school, and made it famous for its discipline, and the intellectual advancement of its scholars. We know of no duty more imperative than that of giving every means of religious instruction to the children of the church, nor of any right more clear than that of communicating the whole of what we believe to be scriptural truth, in the course of every-day instruction. It seems to be an evident duty of our churches not only to provide alms for the support of their poor members, but to furnish the children the means of a good education, gratuitous if necessary, cheap (to them) at least. The churches of our cities by combining for this purpose, could give the means of education to all the families who need such aid, and retain within the influence and voice of the church many youth who now feel but a feeble bond of connexion with it. Such a provision seems to be especially called for in those districts of our country where the children, who are obliged to resort to the public schools for education, are excluded by law from the hearing of prayer, the singing of hymns, and scriptural exhortation.

So little encouragement is given to us to hope much for Ireland under its present political, civil, and religious enthrallment, that we are glad to find such a gleam as the following page of the Report reveals:

"The society for the promotion of the education of the poor in Ireland, established in 1811, has been of essential



service in that country. At first, they acted as a private body, but subsequently received a grant of money from the British parliament. They have a model school in Dublin, and during the continuance of the government grant, educated a considerable number of teachers, published many cheap school-books, and works for lending-libraries. With them also originated, in its application to Ireland, the admirable system of regular school inspectors. This grant was withdrawn in 1831, which has reduced very essentially the scale of their operations.

“The board of national education for Ireland was appointed in 1831, and is intended as the head of a government system of elementary instruction for the population of the whole island. This board has not only greatly increased the number of elementary schools, and supplied new text-books, but has established, on a considerable scale, a seminary where the future teacher is first instructed in the elementary branches in which he may be deficient, and then is furnished with the principles of education, and an opportunity to reduce them to practice, under superintendence, in model schools. At the time of my visit to Dublin, these schools were in the course of organization in a new building, erected specially for them. The appointment of school inspectors, a practice followed up by this board, is no doubt one of its most important measures, affording as it does, in connexion with the control of pecuniary supplies, the means of continual improvement in the individual schools.”

This country, however, furnished only one institution for particular description—an agricultural school, near Londonderry—and we refer to this for the purpose of introducing a marginal note, in which Dr. Bache says:

“I am indebted for a most favourable introduction to this school to Sir R. Ferguson, of Derry, one of its most active managers, and had the good fortune to meet there Captain Kennedy, of Lough Ash, the manager of a large estate, in a wild district, where he is pursuing plans for the elevation of the peasantry, which must produce the happiest results. The improvement of his tenants is in an increasing ratio with the time of their residence on his estate. His school, saving fund, and bazaar, where articles of use are sold at cost; his arrangements for leases, loans, agricultural instruction, and moral and religious culture, are all admirably conceived, and executed with a zeal beyond my praise. I do not know that I have been ever more impressed with a

sense of philanthropic exertion, than by a visit to Lough Ash."

In Holland, Germany, and Prussia, we find religion prominent in the tables of studies. The Bible, and Luther's Catechism, are the text books in the Protestant schools. Great use is made of the sacred narratives, biographical and historical, conveying moral lessons. The geography, antiquities, and natural history of the sacred text, are used for illustration and excitement in the study. Church history, also, is a usual topic of examination.

Dr. Bache is no friend of the mechanical mode of teaching, and he was particularly pleased with the methods pursued in the primary schools of Holland, in which the understanding is developed as well as the mind filled. From his sketch of a school at the Hague, we must take a few paragraphs, as furnishing a specimen of what Dutch children are taught from the age of six to twelve or fourteen:

"This school, I should remark, though ranking with the best of those which I saw in Holland, is not distinguished above several others of its class, and in its intellectual character seemed to me decidedly below many of the intermediate schools where the pupils are less numerous. It is, therefore, no exaggerated statement of what is obtained between the ages of six and twelve and fourteen. The subjects of instruction, including intellectual and moral, are: Exercise of the perceptive and reflective faculties. Learning to read according to Prinsen's method, including the spelling of words and the analysis of words and simple sentences. The composition of simple sentences, with printed letters. A knowledge of the different kinds of printed and written letters. Writing from dictation, for orthography. Correct reading of prose and poetry. Grammar of the Dutch language. Geography of Holland. History of Holland, including its chronology. Writing, beginning and ending with writing on the black-board. Linear drawing. Arithmetic by induction. Mental and written arithmetic, with a knowledge of the Roman numerals. Practical arithmetic, to decimal fractions inclusive. The theory of numbers. Moral and religious instruction. Vocal music.

"As natural history does not appear either in this programme or in others of primary schools, I was at the pains to ascertain if any thing was taught in relation to a branch so eminently calculated to promote early religious impressions, and found that incidentally information was given on

the habits of animals, and some of the phenomena of the physical world.

“The exercises of perception and reflection in frequent use, are those recommended by Ewald, and consist of a selection from various authors, as well as of many subjects on which the teacher is expected to be informed. The instruction is given orally, according to the following outline: The child is taught to observe and to speak correctly, by referring to objects which are about him. Knowledge of colours. Of some varieties of form, as round, square, &c. Naming of words of similar and contrary significations. Meaning of verbs in common use. Numerating by cubes. Knowledge of coins of the country, and their relative values. Division of time. To tell the time by a watch. To distinguish the true from the false. Questions on nature and art. Qualities of resemblance and distinction. Compound expressions, as ‘good day,’ ‘besides,’ &c. Witty sayings. Points of the compass. Lessons on weights and measures. On different metals. Articles of furniture in common use. Different daily occupations. The four ages of man. Different ranks of society. Proverbs and phrases. Riddles and charades. Fables. Honourable and dubious actions. Explanations of words.”

Much more attention than with us, but not more than is due, is given to natural history, singing, and drawing, in the continental institutions, but without neglecting the claims of ancient and modern languages, geography, and the usual branches of a full elementary course. It is impossible for us to mention all the peculiarities which distinguish the different countries in these respects, but the work before us is full of details, which must convince every American reader that there is much that can be introduced into our prevailing systems that is far above the visionary and empirical level of the noisy pseudo-reformers who sometimes figure among us, as “professors of common school education!”

The attention of Dr. Bache was of course strongly attracted by every thing connected with the practical operation of the famous education laws of Prussia. His impressions, particularly in regard to the primary schools, were very favourable, but we cannot enter upon this field. There is a statement, however, in reference to the honour of establishing the present system which is curious, and deserves to be circulated in this country, where it is commonly sup-

posed that education has become a subject of interest in Prussia only within a few years.

“It is a very general impression, that the present primary school system of Prussia is of comparatively recent date, or that it has been, within twenty years, recast and moulded into its present form. The fact however is, that it is a system composed of fragments of very different dates, beginning in the Mark of Brandenburg, before the kingdom of Prussia existed, and variously modified from that time to the present. It is one of the peculiar merits of the system, that its provisions have, for the most part, been tried on a small scale before they have been applied to the whole country, and that when a provision has, on trial, proved ill devised, it has been promptly modified or annulled. Prussia seems, for a series of years, to have possessed patriotic and enlightened citizens, who devoted themselves to the cause of public instruction, and monarchs who have duly estimated and encouraged their exertions in this cause.”

The contrary supposition, Dr. Bache refers to the authority attached to the assertion of M. Cousin, of France, in his celebrated report on the Prussian system, in which a “legislative project of 1819” is constantly quoted as the foundation of the system. We understand Dr Bache, in a note to the above paragraph, to deny that there is any such law, or any regulations on the subject, excepting such ordinances as have been enacted from time to time, according to exigencies, since the electorate of Joachim II. in 1540.

The Report has an interesting chapter on schools of agriculture and industry, and another on seminaries for the education of teachers for the primary schools. But we have already been detained too long by the portions of the report which relate to the primary period of education. Under the head of the institutions for secondary instruction, are classed the academies, and grammar schools, (including those of Eton, Winchester, &c.), in England; the colleges; royal and communal institutions and *pensions* (boarding schools) of France; and the gymnasia of Switzerland and the German States. In these, the pupils are prepared for the universities, and they are various in their systems of discipline, mode of teaching, and the relative proportion of different studies. In England, Dr. Bache, though furnished



with the fullest account of these particulars, found that the law of custom debarred him from the advantage of a personal inspection of the system in actual operation, and of putting its results to a test. The head master of Rugby assured him "that he had never heard of such a thing as the presence of a visitor during the recitation of an English grammar-school." One item of the description of Rugby will be a novelty to some of our readers—the custom known by the term of "fagging" at other English schools:

"The most striking peculiarity of the discipline of the institution, is to be found out of school hours, when the main body of the pupils are freed from the direct control of the masters. The whole of the pupils residing in one house are then under the charge of the boys of the sixth form, or highest class, living with them, and are subject to their control during both play and study hours. These members of the sixth form, called at Rugby *prepostors* (*praepositi viri*), are required to regulate the rising, attendance on prayers, meals, and recitations of those under them; to preserve order, and to prevent absence or visiting during study hours; to aid the younger members in their studies, and to afford them good counsel and example. To enable the prepostors to preserve their authority, they are invested with the right to punish, by setting tasks, by confining to the study room, and otherwise cutting off privileges. Besides this, they assume the right to chastise corporally, and have, by usage, many privileges not conferred by the regulations of the school, and which give them great power over the comfort and welfare of the junior pupils."\*

An extract from the report, in which the author contrasts the two systems of Rugby and Harrow, discloses his views of the expediency of confining the studies of youth to classical literature, to the neglect of more practical and modern science:

"If no literature existed beyond that of Greece and Rome; if no discoveries in mathematics or physics, in art or nature; if no nations had, by the advance of civilization, come into

\* "Among these usurped rights, the consequence of the law of the strongest, are the sending of their juniors upon errands, and imposing certain disagreeable duties upon them in their games. One of these latter, of which there are many, was found so injurious, that it was stopped by authority: it was obliging the lesser boys to leap the line at leap-frog, instead of the preposter. I mention it to show the character which this tyranny assumes."

greater relative importance than in the days of Rome's prosperity, the course of Harrow might be well adapted to train up British youths of the provinces in the learning of the capital. As it is, the exclusion of all, or nearly all, that characterizes modern civilization, brings discredit upon the system, and the worst foes of the legitimate use of classical culture are those who profess to be its best friends. The success which the pupils of Rugby have had in the universities, the standard by which all the public schools in England are tried, proves conclusively that it has lost nothing on the score of classical instruction by introducing some modern improvements into its course. The success, in the same field, of the Edinburgh Academy, which has also adopted, and actually gone further in these improvements, shows that an efficient arrangement may carry out the modern courses, without interrupting the progress of the ancient languages. When we come to consider the gymnasia of Germany, we shall have additional examples of the same kind, embracing a still further extension of modern branches, without injury to the classical departments. This grade of progress in England, and even in Scotland, has yet been too recent to afford the desired experience as to its results."

As a specimen of some of these practical improvements, which American schools might well consider, we quote a paragraph from the description of Mr. Voelcker's establishment, near Liverpool:

"The instruction, in regard to the articles of trade and commerce, is accompanied by a kind of practical exercise in the system of banking, in the different operations of trade, in the mode of keeping books, &c., the members of the class being converted into an imaginary community, carrying on supposed operations of this kind under the direction of the teacher. To conduct these exercises properly, requires considerable skill, as well as knowledge, but I was much pleased to see that sound instruction was actually communicated, and the details of business, with their general theory, were thus impressed in a way not easily to be forgotten."

We make another extract for the same end, from the notice of a school near London:

"A course of *private reading* is marked out for the pupils, which they are encouraged to follow. The time required for an attentive perusal of each work is estimated, and a number of marks proportionate to this time may be obtained, provided the pupil passes a satisfactory examina-

tion upon its contents. These books are duly arranged in the school library, to which the pupils have access under certain regulations. The course consists of works calculated 'gradually to impart a strong taste for private reading—to lead boy, by easy steps, from the familiar story-books of children to the standard works of science and literature—to store the mind of the pupil with the historical facts before exposing him to the risk of false impressions from the mixture of history and fiction—to connect the study of biography with that of the corresponding portions of history—and where authorities disagree in their views of important events, to place the works of the different authors as nearly as convenient in juxtaposition.' This arrangement has been attended with the best effects."

And for the sake of comparison with the examinations to which we are accustomed, of candidates for matriculation at college, we copy a passage that details the character and subjects of examination employed in determining the fitness of a pupil of a Prussian gymnasium to be transferred to the university:

"The subjects of the written examination are chosen by the royal commissary present, from a list furnished by the director of the gymnasium. These subjects must be such as have never been treated specially in the class-room, but not beyond the sphere of instruction of the pupils. All the candidates receive the same subjects for composition, which are given out at the beginning of the examination. The candidates are assembled in one of the halls of the gymnasium, and remain there during the period allotted for their exercises under the charge of one or other of the examining teachers, who relieve each other. The only books allowed them are dictionaries and mathematical tables. The written exercises consist, first, in a German prose composition, the object of which is to discern the degree of intellectual developement, and the style of composition of the candidate. Second: of a Latin extempore\* and a Latin composition on some subject which has been treated in the course, the special reference in this exercise being to the correctness of the style. Third: a translation from a Greek author, which has not been read in the course, and from Latin into Greek. Fourth: a translation from the German into the French.

\* "An exercise in which the master speaks in German to the pupil, who must render the German into Latin, in writing."

Fifth: the solution of two questions in geometry, and of two in analysis, taken from the courses in those subjects. Candidates who desire it, may be examined further than is required for passing.

“Those who intend to study theology or philology translate a portion of one of the historical books of the Old Testament, or a psalm, into Latin, adding a grammatical analysis. The time allowed for the several written exercises is as follows: for the German, five hours; Latin composition, five hours; Latin extempore, one hour; Greek translation, three hours; translation from Latin into Greek, two hours; French composition, four hours; mathematical exercises, five hours; Hebrew exercises, when required, two hours. Four days are allowed for the examination in these subjects, and they must not immediately follow each other. The viva voce examination is conducted by the masters who have given instruction in the first class on the subjects of examination, unless the royal commissary directs otherwise. The subjects are, first, the general grammar and prosody of the German language, the chief epochs of national history and literature, and the national classics. Second: the translation and analysis of extracts from Cicero, Sallust, Livy, Virgil, and Horace; the ability of the candidates to render the author with judgment and taste being put to the test, as well as their grammatical and archaeological acquirements; parts of the examination are conducted in the Latin language. Third: the translation and analysis of Greek prose and of portions of Homer, with questions upon Greek grammar, Grecian history, arts, and mythology. Fourth: translations from the French classics, during which an opportunity is given to the pupil to show how far he can speak the language. Fifth: questions upon the Christian doctrines, dogmas and morals, the principal epochs in the history of the Christian church, and the Bible. Sixth: arithmetic, the elements of algebra and geometry, the binomial theorem, simple and quadratic equations, logarithms and plane trigonometry. Seventh: in history and geography, on ancient history, especially that of Greece and Rome, and modern history, especially that of the country, on physical, mathematical, and political geography. Eighth: in natural history, on the general classification of its subjects. Ninth: in such portions of physics as can be treated by elementary mathematics, and on the laws of heat, light, magnetism, and electricity. Tenth: on the elements of moral philosophy, psy-



chology, and logic. The future theological student must, besides, translate and analyse a portion of one of the historical books of the Old Testament."

In his chapter on the Prussian gymnasia, Dr. Bache quotes, with entire coincidence of opinion, the following expressions from the book of Cousin:

"There is no class in the Prussian gymnasium which has not a course of religious instruction, as it has of classical or of mathematical instruction. I have before said, and now repeat, that worship, with its ceremonies, can never be sufficient for young men who reflect, and who are imbued with the spirit of the times. A true religious instruction is indispensable, and no subject is better adapted to a regular, full, and varied instruction than Christianity, with a history which goes back to the beginning of the world, and is connected with all the great events in that of the human race, with its dogmas, which breathe a sublime metaphysics, its morality, which combines severity with indulgence, with its general literary monuments, from Genesis to the universal history."\*

In this respect, all the institutions of France are in painful contrast. In the programmes of many, the Bible or religious books of any kind, have no place, and where religious instruction is at all provided for, the range of inquiry, and the time allotted for it are exceedingly meager. Other points of comparison between the British, French and German institutions of the secondary period of education, are presented in a very valuable series of remarks, in the twelfth chapter of the second part of the Report, but we can only give space to a few paragraphs:

"In regard to the methods of the British and Prussian schools in general, the recitation upon a lesson which has been studied from the text-book out of the school, used in the former, tends to foster habits of self-reliance, while that of mingling much oral instruction with the recitations used in the latter, renders the instruction more interesting to the pupils. When the latter method is employed, much less artificial stimulus from hope of reward or fear of punishment is necessary, and, if I may be permitted to judge from the examples which came under my notice in both countries, there is, on the average, more exertion on the part of a class in Prussia than in Great Britain. The prizes held out at

\* Cousin. *Memoire sur l'instruction secondaire dans le royaume de Prusse.* Paris, 1837, p. 143.

the English grammar schools, in the way of scholarships at the universities, to those who distinguish themselves especially, insure a great amount of exertion on the part of young men of talent, whose subsequent success is appealed to as an evidence of the soundness of the system of instruction, with which it has little or nothing to do. The students find a similar stimulus at the university; a scholarship may, if the time be duly improved, lead to a fellowship, and thus to an honourable provision for life. With such strong motives to great individual exertion, a youth of talent might succeed in educating himself even without aid, or were the school system ever so bad.

“The manner in which the same materials of instruction are combined in the programme of a French college and of a German gymnasium is so different, that it appears like attempting to compare things not homogeneous with each other, to bring them together for such a purpose. A glance at the arrangements of any one class in the two cases will show better what I mean than any description of this peculiarity. The German programme appears to have been carefully studied, the proportion of its parts to have been carefully elaborated, the arrangements as to the order of study and time of study to have been carefully considered, and the whole presents a better matured and more finished system than that of the French college. It does not appear in the recent annals of this kind of instruction in Prussia, to have been doubtful whether letters and science shall be taught simultaneously or successively, or whether natural history shall be taught in the beginning, middle, or end of the course. The entire arrangement appears to me to be more compact and better ordered.

“The government of the French colleges differs essentially from that of the boarding-gymnasias of Prussia. The question, whether it is advantageous to establish a boarding system in the midst of the residences of the parents of pupils, as in France, or to establish day-schools, as the Prussian gymnasias, is one that depends much upon national manners. My own convictions are, in the general, in favour of the Prussian system in this respect, and of encouraging the means of strengthening domestic ties, by leaving youth under parental control. The chief officer of the Prussian gymnasium, boarding as well as others, the director, or rector, is a teacher as well as a governor, while the provisor of the French college does not teach. The former arrangement

has the advantage of bringing the director into contact with the pupils more closely; the latter allows a more thorough superintendence of instruction, discipline, and police."

One accomplishment is included in the Prussian system which we must quote for curiosity's sake: "At Pforta, dancing is taught as the means of giving an easy carriage, and with gymnastics and swimming in their appropriate seasons, as a means of health. So different are the ideas which prevail in Germany from those which have the ascendancy among us, that in this institution, directed by a clergyman, and under clerical authority in its minuter regulations, occasional balls are given, in which the first class are allowed to take a part."

We trust that in the future publications which Dr. Bache may make (and we are sure that his readers will hold him pledged by his intimations to give more selections from his journals), he will furnish those descriptions of foreign universities which he has omitted, as not so intimately connected with the primary object of his inquiries. Our desire for such a detail is rather whetted than discouraged by such remarks as the following:

"The field is, however, vast; the varieties in Great Britain alone would require much space for due description, as a few words will suffice to show. The Scotch and English universities differ very much in their organization, discipline, and instruction, and even the several Scotch universities are not alike. At Glasgow, and the academical institution at Belfast, founded upon its model, the pupils enter, in general, in very early youth. The lectures are, therefore, mixed with recitations held by the professors, which, however, the large classes at Glasgow prevent from being efficacious. The students do not reside in either of these institutions. At Edinburgh, the average age of the student is greater, and the medical department assumes, relatively to that of letters, an importance which modifies the character of the school. The lesser universities of St. Andrews and Aberdeen differ more from the others in the arrangement of discipline, resulting from the residence of a part of the students in the colleges composing them, than in the character of the instruction. In the larger English universities of Cambridge and Oxford, composed of colleges and halls, in the buildings of which the students generally reside, the discipline of each college may be said to be its own, with a general conformity

to that of the university.\* The same is true in regard to the instruction, with this difference, that as all the courses tend towards the preparation for university degrees and university honours, there is a general conformity in the several colleges in the subjects taught and methods of teaching. The instruction given by the tutors in the colleges is upon the same general plan, a mixture of lecture and recitation; and as the attendance upon the lectures of the university professors is not obligatory, forms the real basis of the intellectual part of the university education. The inducements held out to exertion in these schools by the rewards which the fellowships and the stations to which they may lead hold forth, and which bring into them the greater part of the best talent of England, produce results which are of the highest order, but which cannot fairly be considered as depending mainly upon the system of instruction and discipline. It must require a very accurate knowledge of facts, with an entire absence of prejudice, to reason as to the general results of the various parts of the complex system, which has grown with the growth of these institutions themselves, and is, therefore, now very deeply rooted."

From this point, the Report takes up the superior period, or final stage of education, comprising the Polytechnic School of France, with its adjuncts—the School of Mines, and the School of Roads and Bridges, the School of Arts and Manufactures, at Paris; the School of Arts, of Prussia; Institute of Arts, at Berlin; Polytechnic Institute, of Vienna; School of Mines, of Saxony; Institute of Agriculture and Forestry, in Wurtemberg; and the Naval School of Austria, at Venice. In these institutions thorough instruction and practice are given in all the arts and manufactures which have any connexion with chemistry, geometry, technology, architecture, geology, &c. This portion of the work introduces the American to a new sphere of education. Our artisans are in general mere mechanics; they make wheels, and dye, and bleach, and work mines, and fell trees, and if it is not done by steam, the manual power is directed by little more of intelligence. What would our "operatives" think of such an elevation of their pursuits as could be effected by an institution with requisitions like these:

\* A very accurate account of the Universities of Cambridge and Oxford is to be found in the report of the Select Committee of the University of Pennsylvania by Philip H. Mordan, 1853, now printed in French.



“For tradesmen, the two years of the real school, and one year of the commercial school; or for a more complete education, an additional year, embracing the courses of chemistry, physics, and technology of the technical school. For dyers, printers in stuffs, bleachers, manufacturers of chemical products, of salt, of saltpetre, for miners, metallurgists, brewers, &c.—special chemistry, physics, and technology, with some of the courses of the commercial school. For machinists, hydraulic engineers, mill-wrights, foremen in manufactories, and mining engineers—a course of two years was recommended, the first to embrace mathematics, physics, and drawing, and the second, mechanics, machine-drawing, and technology. As a preparation for agriculturists and foresters—courses of mathematics, physics, practical geometry, chemistry, and book-keeping. For miners—mathematics, physics, practical geometry, mechanics, drawing, and book-keeping. For surveyors—mathematics, physics, practical geometry, drawing, and book-keeping.”

Or take another institute for the benefit of stone-cutters, carvers, brass-founders, &c.:

“The general course of studies lasts two years, and the pupils are divided into two corresponding classes. The first class is, besides, subdivided into two sections. The lower or second class is taught first; mechanical drawing, subdivided into decorative drawing, including designs for architectural ornaments, utensils, vases, patterns for weaving, &c., and linear drawing, applied to civil works, to handicrafts, and to machines. Second, modelling in clay, plaster, and wax. Third, practical arithmetic. Fourth, geometry. Fifth, natural philosophy. Sixth, chemistry. Seventh, technology, or a knowledge of the materials, processes, and products of the arts. The studies of the lower section of the first class are general, while those of the first section turn more particularly upon the applications of science to the arts. In the lower section, the drawing, modelling, natural philosophy, and chemistry, of the first year, are continued; and, in addition, descriptive geometry, trigonometry, stereometry, mixed mathematics, mineralogy, and the art of construction, are studied. In the upper or first section, perspective, stone-cutting, carpentry, and mechanics applied to the arts, are taught, and the making of plans and estimates for buildings, work-shops, manufactories, machines, &c. These courses are common to all pupils, whatever may be their future destination; but beside them, the machinists study, during the

latter part of their stay at the institution, a continuation of the course of mechanics and mathematical analysis. The examples accompanying the instruction in regard to plans and estimates are adapted to the intended pursuits of the pupils."

But we must turn to other subjects; only taking space to assure our readers that we have done feeble justice to this most interesting and valuable document, and to its indefatigable and accomplished author.

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ART. V.—*A Treatise on Justification.* By George Junkin, D. D. Philadelphia. J. Whetham. 1839: pp. 328.

It is gratifying to find that some of our orthodox American theologians are disposed to become authors, and to present to the Christian public their own views of important doctrines. Dr. Junkin undoubtedly deserves to be characterized as an energetic and indefatigable man. It could scarcely have been expected, that one who was burdened with the weighty and perplexing cares of a new and rising college, should have found leisure to compose an elaborate work on doctrinal subjects; but it would seem as though it was ordered in providence, that a man's capabilities should increase with his exertions.

Our first remark on this treatise, relates to the title. It is entitled, "A Treatise on Justification." This title does not fairly designate the character and contents of the volume. It should have been much more comprehensive; for the book treats of most of the cardinal doctrines of Christianity. It is in fact a concise system of theology. It might have been called "A Treatise on the Covenants;" or, "A View of the Fall and Recovery of Man, by Jesus Christ." The title prefixed is not only inappropriate because too restricted for the contents of the volume, but because the subject of justification is not so prominent as several other subjects. Indeed, we were surprised to find how small a portion of the treatise is devoted to this cardinal doctrine. It is true, justification is a kind of central point in the system of Christian theology, from which all other doctrines radiate, and from which they take their complexion; and as some modern theologians in our