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ARTICLE I.

PROFESSOR W. ROBERTSON SMITH.

The Old Testament in the Jewish Church. Twelve Lectures on Biblical Criticism. By W. ROBERTSON SMITH, M. A., New York, D. Appleton & Co. 1 Vol., 12mo., pp. 300.

Four years ago the author, an Assembly's Professor in the Free Church Theological College at Aberdeen, startled us by contributing to the *Encyclopædia Britannica* an article on the "The Bible," which attacked the validity of the Old Testament canon, as held by the standards of his own Church. Discipline was attempted; but legal quibbles delayed it for three years; until, in May, 1880, the charges against him came to be issued by his General Assembly, through reference from his Presbytery and Synod. Instead of trying the charges judicially, the Assembly, in its forbearance, patched up a compromise with him and his numerous supporters, in which it condoned his past offence, continuing him in his professorship over its candidates for the ministry, and in its honors and emoluments; and he accepted a public admonition and gave a pledge not again to disturb the faith and peace of the Church by such speculations. It is true that his pledge was given in very diplomatic terms, and was meant in a very "Pickwickian" sense. But it was accepted. The members of the Assembly had,

ARTICLE V.

"OUR BROTHER IN BLACK."

Our Brother in Black: His Freedom and His Future. By ATTICUS G. HAYGOOD, D. D., President of Emory College, Oxford, Ga. New York: Phillips and Hunt. Nashville, Tenn.: Southern Methodist Publishing House. 1881.

The above is the title of one of the most timely contributions to our literature. In some eighteen chapters, brief for the most part, and simple in style, Dr. Haygood clearly states, and candidly discusses, the question of our relations to the vast negro population in the midst of us. At times the Southern reader is tempted to think the author *too* candid; yet this is possibly because he has been able to overcome prejudice and personal feelings more than most of us, and to overlook the many faults and sins of those (doubtless in many instances sincerely pious) Northern people who came down amongst us after the war to teach the negro.

At the outset Dr. Haygood would impress us with the vastness of the subject he is approaching by calling attention, in the opening chapter, to the fact that this negro population numbers more than six millions. At the close of the Revolutionary War they numbered only some seven hundred thousand. Hence in a little less than a century they have multiplied more than eight times; and a corresponding multiplication during a century more, as is shown in the September number of the *Popular Science Monthly*, would give us the astonishing number of fifty millions.

But not only are these six millions here amongst us; "they are here to stay," as our author aptly expresses it. He well says, "There is much reason to believe that the problem" (of their future) "can be better solved without a change of locality. The South is the best place for these emancipated negroes, and the people of the South will yet prove themselves to be, of all people in the world, the fittest to deal with this very difficult and delicate race-problem. What we want is not a change of blackboards, but

a thorough study and a clear understanding of the problem itself; also, the right spirit all around." Pp. 17-18.

He then discusses the three proposed schemes for the removal of this race from our midst; either, (1) by the so-called "exodus;" or, (2) by setting them apart in a separate State, as Arizona; or, (3) by transportation to Africa. The first is shown to be improbable from the experience the negroes already have of the "exodus" movement; the second is shown to be equally improbable by calling attention to the failure of our Indian policy; and the third would seem a physical impossibility, for the negroes multiply as fast as they could be transported, allowing the transportation of one hundred thousand a year. During the last decade their rate of increase has been nearly thirty-five per cent., while that of the whites has been but little over twenty-nine.

But to the Christian reader probably the most interesting chapters in the whole book are those in which the providential feature in the negro's location and emancipation are considered. "If it should be asked," says Dr. Haygood, "How came these poor Africans to this country? I answer, without hesitation, *God brought them here, 'to save much people alive.'*" "The secular historian," he continues, "will say truly that the negroes did a wonderful work in helping to subdue this Western wilderness. But the historian of the Church of Christ, and the recorder of the great deeds in true human progress, will say that the most wonderful of all facts connected with the strange history of the children of Africa in America is this: that there are now, 1881, nearly one million of them in the communion of the various Christian Churches in the United States, and that the six millions of them have been brought largely under the influence of the Christian religion." Half this number were brought into the Church in the days of slavery; and though many so-called philanthropists saw in that institution only the hand of Satan, the old plantations were nevertheless to thousands God's chosen places for their regeneration; it was doubtless his will that they should remain in slavery, that they might become possessors of a higher and nobler freedom—freedom from the dominion of sin.

The author continues, p. 30: "Seeing that the greatest fact in

African slavery in the United States is the Christianising of hundreds of thousands of them, I conclude that Christianising them was the grand providential design in their coming to this country." And again: "We must never forget that the Christianising of these multitudes of Africans here looks, and must look, to the salvation of the vaster multitudes in Africa itself." This is undoubtedly the true view to take of this whole matter.

The author then proceeds to ask why the South, and our system of slavery, should have been the chosen field and the fittest means for the working out of the great designs of Providence with respect to the negro race. He answers, (1), that no climate in the world was so favorable to the physical needs of the race; (2), that it needed the protection and tutorship of just such a superior people as was ours of the South—a people of one blood and without rival industries; (3), that it needed as a religion Protestantism pure and simple—found in the South as it is found nowhere else in America; and (4), the race needed, for its highest development, just such a protection as was insured to it either by the self-interest of the master on the one hand, or, which was far better, by his Christianity on the other.

Not less interesting are the two chapters on "Providence in Emancipation." They are, indeed, *the* feature of the book, giving the question it discusses that preëminent importance which it deserves, and leading us to view it in that light which beams forth from the evident purpose of God himself. Amongst all the aspects of this interesting question this providential one is the most striking, and well does the author say that it is "a matter of vast moment to both races, that the hand of God should be recognised in this whole history—one of the most remarkable that belongs to the annals of any nation. It is important to the emancipated negro to see God in his freedom, that there may be in his heart and life a right conscience in the use of his freedom. . . . It is equally important, so far as their duties to the negroes are concerned, that the people of the North and of the South recognise God's hand in his providential dealings both with slavery and its termination."

This portion of the book cannot be too highly commended.

God's providence is the true light in which to read all history, and it is our duty as a Christian people to read thoughtfully in this light the history our African neighbor. Again and again, almost to undue repetition, does Dr. Haygood strive to impress upon his reader this, the great theme of his book. Would that all our people might have their hearts and minds so filled with this great theme! Then would they see their responsibilities as many have not seen them, and be prompted to exertions such as they have never yet made.

The second chapter on "Emancipation" is designed further to remind us of the hand of God in this matter by giving a detailed history of the Emancipation Proclamation itself, in which history it is clearly shown that the negro himself, and his interests, were not in any sense the object contemplated in that famous document, but that the sole design and object of it was, to use Mr. Lincoln's own words, "the saving of the Union;" in short, that it was a state, not a philanthropic, measure; and that if Mr. Lincoln himself were living to-day, no man would more stoutly deny that the so-called philanthropic motives or ends had anything whatever to do with his official action. Recent articles in the *North American Review*, from unquestionable sources, are quoted to establish this view, and indeed they give Mr. Lincoln's own emphatic testimony to this effect. Hence, in a human point of view, Emancipation was a pure accident; in the Divine, a part of the all-wise, all-comprehensive purpose.

Therefore, since the negro's present condition is, humanly speaking, accidental, both races should the more entirely divest their minds of all thought of the human instrumentalities—instrumentalities viewed with dislike by the one race and almost adored by the other—and see this changed condition as a providenti alone.

Some philanthropist would do a good service to publish in tract form Chapter IX. on "The Time Element in the Problem," and circulate it throughout the Northern section of our land. It is written so candidly, with such evident charity and sincerity, that no reasonable man can be offended, either by its statements or its tone; and its careful perusal would doubtless lead some thoughtful Christians North to think differently of us, and to understand

why we did not see "missionaries, saints, and martyrs," in not a few of the Northern teachers who came South after the war.

The succeeding chapter, on "Canterbury Green in 1831—1834," is mainly a reproduction of a remarkable article that appeared in *Scribner's Monthly* for December, 1880, showing that a respectable young Quakeress, who attempted to teach a negro school, was subjected to far worse treatment, and to a more unreasonable ostracism, in Connecticut, than even the most radical and injudicious "missionaries" from the North, either male or female, were ever subjected to amongst us only thirty years later.

But still there looms up before us, in threatening aspect, what, in Chapter XI., the author styles the "National Problem." These multitudes—millions—are here, here for coming ages, and they are voters, citizens; yet not fitted to be either. As they stand, in their strangely anomalous condition, thinking men justly feel gravest apprehensions respecting them. Their condition is unsatisfactory to the whites, and equally unsatisfactory to the negroes themselves. What is to be done? Plainly *something*; but *what*? It is indeed a "problem"—one more difficult of solution than any ever found in Euclid. Our author endeavors to show how all parties have failed to deal with this "problem" as its importance demanded: the North freely giving men and money, but often doing it offensively, thereby creating in the mind of the South a positive aversion from the whole question of the negro's improvement; the South yielding too readily to these natural impulses and allowing them to dim her vision of her duty; whilst the negroes themselves aggravate the "problem" by lives of idleness, distrust of their old friends, and affiliation with political cormorants who have been all the while their worst foes.

The jealousies between North and South are dying out, a better class of Northern workers have for the most part appeared amongst the negroes, better views are naturally beginning to prevail amongst our own people, and the negro himself is learning wisdom—is slowly but surely finding out that his best interests do not centre in politics, and that the Northern stranger is not always his best friend.

Notwithstanding this more hopeful outlook, the "problem" still

lies in a great measure unsolved, and to this solution Dr. Haygood addresses himself in Chapter XII. He maintains that repression will never meet the question, pointing in proof to Hungary, Russia, and Ireland, and contends that we must elevate and improve our African neighbor. "This new citizen," says he, "is a voter, and, unhappily for all, he is not ready for his responsibilities. Voting means choosing, and wise choosing means intelligence. Woe to the land where those who hold the balance of power are in ignorance. . . . This voter *must be educated.*" Setting out with this as a fundamental principle, the author suggests four methods in its application: (1) By clearing the way, involving the removal of prejudice and indifference; (2) By the encouragement and cultivation of the negro's better motives; (3) By teaching him to help himself—to be self-supporting, self-educating; but, (4) He must also have outside help, from the State school system, from National appropriation, and from individuals, societies, and churches, both North and South.

The two chapters on "Schools for Negroes" we approach with interest, and in the main they are well written and present wholesome truths—truths we should look squarely in the face, however unwelcome. The author contends, and rightly, that we white people of the South should give more encouragement and countenance than we do to negro schools, and lays down this somewhat bold proposition: "If the work of educating the negroes of the South is ever to be carried on satisfactorily, if ever the best results are to be accomplished, then *Southern white people must take part in the work of teaching negro schools.*" P. 148. To maintain this position Dr. Haygood points to the many forms of industry in which we instruct negroes, and the various business relationships that exist between the two races. He also holds that to many of the Northern teachers who have come amongst us to instruct the negro we owe a heavy debt of gratitude, using the strangely unguarded and extravagant expression—a sad blemish to the page on which it stands—that without their efforts "the South would have been uninhabitable by this time." It is painful to utter emphatic protest against anything in a book in most respects so admirable—to differ *in toto* from an author who

is worthy of all praise for the lasting service he has rendered in giving us by far the best contribution yet offered towards the solution of this great national problem; yet his estimate of the influence of these Northern teachers must be pronounced rash in the extreme. It is probably a higher estimate than some of the more radical of these teachers themselves would make. Surely the author made it inconsiderately. Where is the yet lingering influence of that mighty and untold factor, the *cultus* of the Southern household and of the old plantation? Where is the influence, since emancipation, of daily contact with a superior, cultivated, and Christian race? And above all, where is the influence of the half-million of Christians that emancipation found amongst them? It is earnestly to be hoped that the author will, in future editions, cancel this wholly erroneous and hurtful estimate of Northern influence.

But Dr. Haygood is undoubtedly right when he expresses the belief that Southern teachers can do more for the advancement of negro students than Northern ones; and that in view of the interdependence of the two races and their providentially associated interests, it becomes us in every sense to be ourselves the instructors of our negro neighbor, and not to commit him to those who are ignorant of his real character, whose methods are unsuited to him, and who almost inevitably impart to him foreign ideas that are more or less prejudicial to the best interests of the two races destined in the providence of God to live side by side. But, after all, our author expresses the true view when he says (p. 153), that "a large part of this work of educating the black race must be done by the negroes themselves. It would be, in many respects, better for them if they could furnish thoroughly trained and competent teachers for all their schools."

Our General Assembly has seen the importance of this view of the matter in its religious aspects, and has adopted the right course in establishing a training school for colored men, in which they may be fitted to go forth as pastors and evangelists to their own people.

The feeling is a natural one, and therefore to a certain extent a divinely implanted one, which prompts each race to prefer a

ministry of its own. Race instincts are gifts of the all-wise Creator; therefore let us regard them. For many reasons we cannot give to these six millions of negroes a white ministry; one of these reasons ought to be patent to us all, *viz.*, we fall far short of an adequate supply for our own people. This fact alone, aside from all argument from race instincts, would suggest that our only course, if we would really give the gospel to these millions at our doors, is to establish, and generously, cordially maintain, training schools in which to prepare approved colored men for the great work of ministering to their own people.

Almost every conceivable consideration points to a like course with reference to their general education. We cannot furnish a sufficiency of competent teachers for our own race, and, aside from race instincts, we cannot therefore accomplish much in the secular education of the negro, except through channels similar to those now happily employed by the Church, *viz.*, by training schools for teachers. Let white men, in a few centres, prepare colored teachers, and let these latter go forth, and in the countless school houses of the land instruct the children of their own race. Such a solution of the educational part of the problem certainly has much to commend it.

In the succeeding chapter, on "Some Work Good People are Doing," Dr. Haygood gives a detailed and interesting account of the various educational enterprises set on foot for the instruction of the negro, both by Northern and Southern effort.

It is gratifying to read the utterances of Gov. Brown, as reproduced from his speech on this subject in the United States Senate; and the statistics and views of Dr. Orr, School Commissioner for Georgia, as given before the National Educational Association, at Chautauqua, showing how much the South herself is doing in this great matter. It is shown, also, what vast sums various bodies North are annually expending in this good work, sums aggregating millions, and in their effects reaching hundreds of thousands of pupils.

It is to be regretted, however, that Dr. Haygood seems to have known nothing of our own enterprise at Tuskaloosa. It is true it appears insignificant, with its handful of students and few hun-

dreds of dollars annually contributed; and yet, in coming time, it will no doubt be viewed in a different light—indeed, will be looked upon as the most interesting feature in all this great work, if Dr. Haygood and the great body of Southern people are right in maintaining that we of the South are the people to do this work best, and to be the real friends and helpers of the negro race. For our Tuskealoosa Institute—the growth of five years of patient toil and consecrated labor, as it were, the life-blood and last labors of one of our most devoted and scholarly men—must through all coming time be looked upon as the pioneer effort of Southern Christians in this vast field. Some day its proportions will doubtless assume their proper aspect, and what now seems insignificant may yet loom up into an importance and interest overshadowing even the gigantic enterprises of our Northern friends, sustained though they are by millions of money and hosts of well-trained men.

This brings us (passing over the two chapters on the negro as a member of the community and as a land-owner), to the two closing chapters of the book, on “African Churches in America,” and “Africo-Americans in relation to Africa.” Setting out with the principle that the religion of the negro, with all its defects, is genuine, Dr. Haygood utters the sentiment of every thoughtful Christian when he says, “The hope of the African race in this country is largely in its pulpit. The school-house and the newspaper have not substituted the pulpit . . . in any Christian nation. . . . But for this race the pulpit is preëminently its teacher. Here they must receive their best counsels and their divinest inspirations. I say *its* pulpit; I mean this. White preachers have done much and ought to have done more, . . . but the great work must be done by preachers of the negro race. . . . In every mission field the ‘native ministry’ does a work that no other can do.” Again, he says, “There is somewhere, in their secret thoughts and aspirations, a mighty under-current of sentiment that tends to bring them into race-affiliations in their religious development. It is an instinct that does not recognise itself, that does not argue, that cannot express itself in words, but that moves straight on to its ends, steady, resistless, and, in the end, trium-

phant." P. 227. Again, "This instinct will never rest satisfied till it realises itself in total race-separations. Whether we of the white race approve or disapprove matters little. The movements that grow out of race-instincts do not wait upon the conclusions of philosophy." In the course of this chapter the author takes occasion to express the earnest hope that the next General Conference of the M. E. Church, South, will establish a theological school for colored men. May his ardent wish be fulfilled, and may the great Church he represents, which already has such a hold upon the negro race, rise to a hearty grasp of the same momentous truths which he sets forth! No doubt he is correct when he affirms that beyond all question we as Churches ought to help these colored communions more earnestly than we do. "It is a sad thing," he reminds us, "in the life of even one man when he fails to see and embrace an opportunity to do a good deed, or to forward a great movement toward the triumph of our Lord's kingdom. It is a sadder thing when a whole Church, or a whole people, misses its opportunity. We of the South have come to such a place and such a time in our history that we have again offered to us a great opportunity to help a whole race in two continents. May we be wise and faithful to make the most of it, in the love of God and man!" Again, "Our obligation to help the negro in his social and religious development . . . does not grow out of his relation to 'our party' or to 'our Church,' but out of our common relation to Jesus Christ, our Elder Brother, and to God our Father."

But in view of the recent action of our General Assembly relative to the establishment of a mission in Africa, probably in the valley of the mighty Congo, the reader will peruse with peculiar interest and pleasure the closing chapter of the book, which discusses the relation between the two branches of the one race, the African and the Africo-American. "It is simply unthinkable," the author writes, "that in the plans of Providence for the thousands of Africans in America, the millions of Africans in Africa should have no place. To my view, nothing solves the problem of their providential coming to this country, of their providential maintenance as a race in process of civilisation and Christianisation,

of their providential emancipation . . . that leaves Africa out."

In casually alluding to representative men amongst us who in other days toiled heroically to bring these millions to Christ, Dr. Haygood should include in succeeding editions of his work mention of the Joneses, the Adgers, the Girardeaus, the Wilsons, the Dicksons, and multitudes of others in our own fold; and the many good and great bishops and pastors amongst the Episcopalians, the Baptists, and the Lutherans, who have faithfully labored for the salvation of this race. But these are only minor faults of a book destined to do a great work, and which should be in the hands of all our people. It discusses a mighty problem—one with which we all have to deal whether we will or not, and involving the gravest questions of duty. It is one, contact with which we cannot avoid, and every such contact inevitably gives rise to duties of transcendent moment.

In conclusion, the providential aspects of this question are its all-absorbing ones to the child of God. And to Southern Christians, beyond all others, are these providential aspects impressive in the extreme. We of the South were not a sea-faring people; we had no ships to bring these sons of Africa here, had we wished to engage in the traffic. They were brought to us—immediately, by the hands of men, but really and over all, by the hand of God, committing them to us as a solemn trust. With us they sojourned under benign influences for many decades, when again a great transition came. In a day these millions that had been ours, committed to our guardianship and care, were ours no longer. It is true the deed was done by a human decree; but over and above the hands of men was still the hand of Him who had, across the trackless deep, guided these children of Africa to our shores.

Some things that we could do for them in other days we can now do for them no more. Other things that we could not do then we now have an opportunity to do on a scale of usefulness unexampled in the history of nations. To the six millions here we can give a pure gospel through a trained ministry of their own; and through them the Church of the South, irrespective of denominations, has opportunity such as no other Church on earth

has to send the Word of Life to the two hundred millions in the land whence our millions came.

No Church, in all the annals of missions, ever had an opportunity so glorious, so inspiring. Will she embrace it and do her duty to the negro here, and to his heathen kinsmen in his native land?

D. C. RANKIN.

ARTICLE VI.

PRELATIC ASSUMPTIONS.

Truth is stranger than fiction, history is more mendacious than fable, and opinion is louder and more effectual than logic. Such reflections naturally and unavoidably present themselves whenever we hear or read the repetition of errors a thousand times exploded, and as often revived.

Every blow at the barriers that interrupt the harmony of Christian intercourse is struck in behalf of love and peace. There is no bitterness in the intent of the present article. If deemed offensive in form, it shall be defensive in spirit. It is not designed to reopen controversy now closed, but to meet the issues of a controversy *always pending*. A new generation is ever present, exposed to the influence of old errors and extravagant claims, and needing some defence at the hands of its living instructors. The High Church bubble was pricked into collapse many years ago by the pens of the Rev. Dr. Samuel Miller, in New York, and the Rev. John H. Rice, in Virginia. But the young laity of our Churches, of all denominations, know almost nothing of those discussions; and to-day it is with them, as with their fathers, an open question whether the claim of the exclusive party in the Episcopal Church is true or false.

The character of this claim is familiar to all. It forbids the recognition of other orthodox Churches, and warrants exertion to entice their members from their communion. A pretension so incompatible with Christian courtesy and so productive of bitter