

the Rev. Drs. Alexander, Kerr, and Duffield, Messrs. Ide, Van Norden, McWilliams, and Underwood; for 1894-7, the Rev. Drs. Booth, Richards, Davies, and Fox, Messrs. Wells, Coe, and James. The officers of the Board are: The Rev. John D. Wells, D.D., President; Mr. William A. Booth, Vice-President; the Rev. F. F. Ellinwood, D.D., the Rev. John Gillespie, D.D., and Mr. Robert E. Speer, Secretaries; the Rev. Benjamin Labaree, D.D., Recording Secretary; Mr. William Dulles, Jr., Treasurer; the Rev. John C. Lowrie, D.D., Secretary Emeritus; and the Rev. Thomas Marshall, D.D., Field Secretary. As in the Home Board, so here the Secretaries and the Treasurer of the Foreign Board constitute its executive officers, and have in charge its active management and directorship.

The periodical literature of both Boards consists of a consolidated magazine entitled "The Church at Home and Abroad." The Woman's Committee of one Board has maintained the "Home Mission Monthly," and the Woman's Board of Foreign Missions has established "Over Sea and Land," a mission monthly for young folks.



Religious Services at Sea

By the Rev. A. H. Bradford, D.D.

On almost if not quite all ocean steamers Sunday has a distinct observance. On all English steamers services are held according to a prescribed form, and the games always in progress at other times in "the smoke-room" cease. The only formal recognition of the day that I recall on German steamers is the playing of some beautiful hymn in the saloon at seven o'clock in the morning. It is surely a very beautiful way of beginning the day. But, so far as I was able to see, that was the only recognition which the day had. Everything else went on as usual. But on the English steamers in the morning at half-past ten there is always divine service, whether there is a sermon or not, and how the service is rendered usually depends on the Captain, who usually conducts it. Now and then that duty is taken by the Purser instead. If the one who leads is evidently reverent and earnest, few services surpass in interest those at sea. But when they are conducted by men whose characters are known to be bad, nothing can be more repellent. No one can have heard Captain Parsell, of the *Majestic*, read the lessons and prayers without a consciousness that there was in progress real and not merely formal worship. The same is true of Captain Murray, of the *Alaska*, and Captain Smith, of the *Britannic*. Now and then ministers traveling are invited to take part. I remember one service on the *Majestic* at which Captain Parsell presided, and in which the lessons were read by the Rev. Dr. Arthur Brooks, of New York, the prayers by a rector from Philadelphia, and the sermon preached by Dr. Alexander McKenzie, of Cambridge. On the Cunard Line I have never known any large part to be taken by ministers, but am assured that they often do. On a recent voyage, Bishop Leonard, of Ohio, and several other Episcopalians, besides ministers of other denominations, were present, but the Captain kept all the service in his own hands, when it would have been rendered vastly better by some of the many ministers on board. But probably the most significant and enjoyable meetings are usually the impromptu song-services in the evenings, when almost all on board in some way show their interest and their religious training.

We hear much about the gambling and drinking on ocean steamers, and there is reason for the condemnation. But there is another side to life at sea. The church services are always, on the English steamers, well attended, and even anticipated with pleasure, and both the way in which they are conducted and the way in which they are participated in shows that they are more than formal. Some of the best sermons the writer has ever heard have been at sea, from such men as Dr. J. W. Brown, of St. Thomas's, New York; Dr. McVicar, of Philadelphia; Dr. N. G. Clark, of Boston, and Dr. McKenzie, of Cambridge. The English-speaking people are deeply religious; and wherever English-speaking people go they carry with them their reverence for God and for his holy day.

The only part of the observance of Sunday on English steamers that I am disposed to criticise is the apparent neglect to provide any service for either second-class passengers or for the steerage. They often hunger for it quite as much as the first-class passengers, but I believe that they seldom have provision made for them, except by volunteers from among ministers who happen to be on board.

Gleanings

—It is reported as probable that the Rev. Dr. Talmage will preach in this city in Madison Square Garden after his return from abroad.

—The Rev. J. C. Long, D.D., Professor of Church History in Crozer (Baptist) Theological Seminary, died at Charlottesville, Va., on August 6.

—The church doors in England have been opened to bicyclists. The Anglican rector at Hatfield has provided special seats for their use, with the proper equipment of prayer and hymn books. Ample arrangements are to be made for the machines, which are to be kept under lock and key, so that the riders may not be disturbed in their devotions. This invitation is posted at all the neighboring inns.

—To the list of colleges which support missionaries should be added the names of Wesleyan University (Delaware, O.), which for the past six years supported the Rev. Mr. Mansell, an alumnus of the institution, now President of the Methodist Episcopal College at Lucknow, India; and De Pauw University of Greensville, Ind., the students of which support a graduate who is now Vice-President of the Lucknow College.

—The Rev. George T. Rider, a well-known clergyman and writer, died August 4 at his home in Brooklyn. He was educated at Trinity College and at the General Theological Seminary in New York. For a number of years he was Principal of the College Hill Seminary for girls at Poughkeepsie, N. Y., after he resigned his charge at Canandaigua, N. Y., where he was rector. Of late years he had been devoted to literary work.

—The Rev. E. P. Blodgett, of Greenwich, Mass., said to be the oldest pastor in point of service in the United States, with one exception, preached his farewell sermon to his congregation two or three Sundays ago. He has been pastor of the Greenwich Church for fifty-one years. During forty-three years of his pastorate he was absent from his pulpit only once. He has officiated at the funerals of 650 persons—over 100 more than the present population of the town.

—James Strong, LL.D., S.T.D., one of the ablest Hebrew and Biblical students in the country, died at Round Lake, N. Y., on August 7, at the age of seventy-two. Dr. Strong was a member of the Anglo-American Commission to revise the English version of the Bible in 1881, and had recently completed a Biblical concordance which is believed to be the most exhaustive ever attempted, and which engaged him for thirty-six years. He published also "Harmony and Exposition of the Gospels," and a similar work in Greek, a Hebrew and a Greek grammar, and was joint editor with Dr. McClintock of the massive "Cyclopædia of Biblical, Theological, and Ecclesiastical Literature." He had traveled extensively in Bible lands, and had been Chairman of the Archaeological Council of the Oriental Society.

—The late John Crerar, of Chicago, left a million dollars for religious and charitable organizations, as follows: Second Presbyterian Church, \$108,750; Second Presbyterian Mission Schools, \$108,750; Abraham Lincoln Monument Fund, \$108,750; Presbyterian League of Chicago, \$50,000; Young Men's Christian Association, \$50,000; Old People's Home, \$50,000; Chicago Nursery and Half-Orphan Asylum, \$50,000; Illinois Training-School for Nurses, \$50,000; Chicago Relief and Aid Society, \$50,000; American Sunday-School Union, \$50,000; Chicago Orphan Asylum, \$50,000; Chicago Home for the Friendless, \$50,000; Chicago Manual-Training School, \$50,000; Chicago Bible Society, \$50,000; Scotch Presbyterian Church of New York, \$25,000; Presbyterian Hospital, \$25,000; St. Luke's Hospital, \$25,000; Chicago Historical Society, \$25,000; St. Andrew's Society of New York State, \$10,000. The residue of the estate is held in trust by the executors to be expended in erecting a building for the Crerar Public Library.

—The old West Church on Lynde Street, Boston, which for the greater part of a century has been a local landmark, passed, says the New York "Evening Post," by purchase recently into the possession of the city authorities, who intend to convert it into a branch of the Public Library. The church was built in 1806 on the site occupied by a wooden meeting-house built in 1736, the spire of which was torn down by the British in 1775 to prevent its use as a signal-tower during the Revolutionary War. The Rev. Cyrus A. Bartol, a friend and fellow-worker of Wendell Phillips and William Lloyd Garrison, was for many years the pastor of the old West Church, and his eloquence drew large audiences to it until his retirement on account of old age. The church stands on Lynde Street, back of Lowell Square. Under the original deeds the city was estopped from making use of Lowell Square while the church was in private hands, but the municipality, being now in possession of both pieces of property, can build on Lowell Square if it should elect to. On account of its historical interest, however, the old church will be preserved as it stands.

Books and Authors

The Public Schools of the United States¹

This book is the record of a tour of inspection made in the spring of 1892. Undoubtedly Dr. Rice had a special theory of education in mind when he visited the schools; and undoubtedly he pronounced a particular school excellent or unexcellent in strict accordance to the exactness with which the method of teaching adopted in the school accorded with or differed from the special method favored by himself. Dr. Rice says as much as this in the introduction. "As my judgment," he says, "concerning the degree of excellence of a school system is governed by the extent to which the teachers strive to abandon unscientific methods and to regulate their work according to the requirements of the new education, it may be well, before entering on the discussion of the schools of individual cities, to describe what is generally understood by 'scientific' and 'unscientific' schools—by the old and the new education—as well as to point out wherein they differ." He goes on to set down his view of an "unscientific or mechanical" school as distinguished from a "scientific" school; and he does it with great distinctness and with much illumination by the employment of the adjectives "antiquated," "cut and dried," "cold," "unsympathetic," "damp," "chilly," "cruel," and "barbarous" in speaking of the one, and by the employment of the terms "progressive spirit," "enthusiasm," "life," "warmth," "incredibly good," "sympathetic," "aesthetic," and the like, in speaking of the other. An unscientific school is one "that exists primarily for the purpose of giving the child a certain amount of information," in which the aim of the instructor is "limited mainly to drilling facts into the minds of the children and to hearing them recite lessons that they have learned from text-books." A scientific school is one in which the aim is to "lead the child to observe, to reason, and to acquire manual dexterity as well as to memorize facts." Dr. Rice started out to observe the schools of the United States and to divide them into the three classes of scientific, partly scientific, and unscientific; and he gives us his results in this readable and useful volume, pronouncing his judgments with a certainty and an absence of shadow of turning which make us wonder sometimes what excuse one who disagrees can have for living.

Yet, though Dr. Rice thus seems to us to have been a prejudiced observer, he has made an intelligent and useful book. We are certain that its basis is sympathy with those methods of education which are really the best methods. Moreover, Dr. Rice was a conscientious observer. He traveled five months; visited the schools of thirty-six cities, including all the large cities of the United States; visited twenty institutions for the training of teachers, and observed, at one time and another, more than twelve hundred teachers at their work. He was, besides, well equipped, having visited and studied the schools of various European countries during a stay abroad of nearly two years. He seems to have had good opportunities and to have used them honestly.

The book consists of two parts: the first part containing a record of observations made in visiting the schools; the second containing samples of work done in the most liberally conducted schools, presented here in support of the proposition that the curricula of the public schools should be broadened. In the first part we have nine chapters, containing reports upon thirteen school systems. The order in which these reports are set down in the book—New York, Baltimore, Buffalo, Cincinnati, St. Louis, Indianapolis, Boston, Philadelphia, Chicago, St. Paul, Minneapolis, La Porte (Indiana), Cook County Normal School at Englewood, Illinois—indicates in general, in a rising scale, the order of excellence as Dr. Rice would rate the schools. The schools unhesitatingly commended are those of Indianapolis, St. Paul, Minneapolis, La Porte,

and the Cook County Normal; though certain of the grammar-schools of Boston are hesitatingly praised, the primary schools of that city meet with little favor; certain favorable symptoms are noted, though rather hopelessly, in Philadelphia; and the New York schools would appear to belong about at the bottom of a list of public schools graded as to excellence.

In studying this list one notes that the good school system seems to be at the West rather than at the East. One might set this down, at first thought, as due in part to sectional prejudice on the part of the observer. But one becomes less willing to make this charge after reading the book carefully. Dr. Rice is a partisan for a theory, but not a partisan for a section. He calls the schools of St. Louis "barbarous;" and he finds some words of commendation for the schools of Springfield, Quincy, and Brookline, Mass., of Washington, D. C., and of Yonkers, N. Y. A more reasonable explanation of this Western excellence is suggested in the consideration that the Western schools are newer. They are less likely to be hampered by vested interests, established officials, and ancient statutes. New methods can be tested with less disarrangement of relations than in the older cities. Whatever the explanation, the fact is clear, so far as this book is an authority. The schools of the largest Eastern cities, the schools longest established and most rigidly systematized, teach badly. Their methods are mechanical; they constrain the child to accept unrelated scraps of information, dogmatically given; they educate no faculty of the child but the memory; they starve the imagination; they kill the germ of desire for literary or scientific opportunities; their teaching is ununified, each study being separate and without the slightest relation to any other discipline; they harden all within and petrify the feeling.

Now, in considering the details of the presentation in this book, it is easy to cavil; and, indeed, it is not difficult to point out flaws and weaknesses in both the destructive and the constructive work of Dr. Rice. The test against the mechanical or unscientific schools seems, in the first place, to be made up on the test of a single particular of method. A broad generalization of condemnation seems sometimes to be founded on a very narrow, though accurate, basis of observation. Sometimes in reading we are led to suspect that the stiff and formal manner of a single teacher served as a type or symbol to suggest to Dr. Rice the complete notion of a stiff and formal school. In the second place, the case against the mechanical schools is overproved in these pages. It does not seem probable that school systems so extensive as those in the Eastern cities could maintain existence at all if so fundamentally and radically ill-constructed. The demonstration is too quick, light, flippant, triumphant. On the other hand, also, the book is disappointing in its constructive work. Many of the remedies suggested and commended seem ludicrously inadequate. Sometimes we get the impression that in the model schools the children are being taught to play instead of being taught to work; that dexterity, manual and mental, is overcommended; that the gratification of the inclination of the child is too singly the aim of the teacher; that lax geniality has taken the place in these model schools of strenuous discipline.

Nevertheless, this book points out the one weakness, the one defect, of the public-school system in the large cities. We say the one weakness and defect because we believe that the other weaknesses and defects are made incurable by the chronic persistence of this one. The evil is the tendency of the system to become a mere mechanism. The problem is how to gain and keep organization without formalization. This is an age of organization. Systems rule. In military affairs the day of the small force, the day of the inventive talent and daring of the single colonel, seems to have passed. We have large forces, maneuvered like so much mechanism by a single director; we have masses of soldiers, mechanically submissive, protected by machine-guns. In the schools, especially in the large cities, the tendency is very strong toward the setting up of a mechanism. There is much to be said for it. It is effective; it makes law-obeying, if not law-

¹ *The Public School System of the United States.* By Dr. J. M. Rice. The Century Company, New York.