

mobile, become rightly liable to seizure. They are not less noxious than arms; but except in a particular juncture of circumstances their noxiousness cannot be proved."

This is an admirably clear-cut statement of the American view of the subject, from a British source. It explicitly condemns the English practice during the French Revolution as an indefensible extension of the doctrine. The same condemnation would hold good were provisions carried from New York to a Transvaal port, did any exist, at the present juncture. How much less defensible is the English action when we reflect that these provisions are bound to a neutral port, with no military use inferable, with no hostile destination except on the theory of a continuous voyage, thus lacking both of the characteristics of contraband, hostile character and hostile destination, and depending upon the absolutely novel combination of two exceptional doctrines, that of occasional contraband and that of continuous voyages, applied to the same cargo. If our weak government of 1794 refused to admit the principle that provisions were contraband if sent to belligerent France, is it likely that now, grown strong, it will permit the revival of the doctrine after generations of disuse, and its extension to cover provisions sent to neutral Delagoa? Truly, if it does so, it will be false to its birthright, its right to feed a hungry world.

And more than this. Great Britain can no better afford to have such a precedent laid down than can the neutral grain-exporting State. She depends upon waterborne grain for daily bread. Suppose a future war in which France and Russia in alliance are her enemies. While their allied fleets, though less strong perhaps

than hers, engage its attention, their volunteer cruisers scour the seas and capture a fraction of the grain fleet from America. Provisions are contraband, because the allies are trying to starve England out. Timidly the grain-shippers forsake the direct trade and clear for Hamburg or Rotterdam or Antwerp to put their cargoes through by stealth or darkness or transshipment. It is of no avail. A fatal precedent prevents. It is one continuous voyage from New York to a British port. Our grain trade is ruined, Great Britain is starved, and the law permitting is of her own making.

A few words more in regard to the German searches. Although to all appearance unnecessary, impolitic, and aggravating, if the doctrine of continuous voyages for which I have contended be accepted I do not see that these searches are illegal if conducted in British waters or on the high seas. They are made on suspicion of carrying contraband. There can be no question of contraband without a hostile destination. There can be no hostile destination except as furnished by the theory of a continuous voyage, part of which is overland. But if this is conceded, arms on German ships bound for Lorenzo Marques *may* be contraband, although not if they are for genuine sale in open market there. If contraband, they may be searched for and seized anywhere except in neutral waters, even just off their port of origin. But where no reasonable suspicion of carrying contraband exists, and no proof is found upon search, the practice must be carefully exercised, or it may become a scandal. And mail steamers are entitled to special consideration, which is sometimes a subject of treaty.

A Manual-Training Exhibit

By Lillian W. Betts

THE recent exhibition of the work done in the Play Schools of the Boroughs of Manhattan and the Bronx, in New York, under the Board of Education during the last summer's vacation, was a most valuable contribution to education and sociology, and to the student of psychology it was invaluable. The several branches of work were planned

and supervised by the supervisors of the branches introduced, under the direction of Mr. Seth T. Stewart, one of the Assistant Superintendents of the Department of Education.

The scheme of work devised by the Supervisor of Kindergartens, for the term of five weeks, resulted in producing a unique exhibition. To each of the five

weeks was assigned a subject—"The Country," "The Seashore," "The City Street," "The Home," "Central Park." On every day of each week the subject of that week was expressed in paper-folding, stick-laying, clay, sand, blocks, and color-work. For sand-work each child had a box in which he worked with his materials, expressing his idea of the day's subject. The seashore and country in some of this work were most artistically expressed. Coney Island had made its impression. The carrousel, little booths, board walk, and sailboats with advertisements, were all there. One child had used green and purple and white paper to express waves. One out of fifty children had a sandy beach, two paper dolls hand in hand, and sand dunes with bits of hay for dead grass on the top of the dunes.

The country had in every exhibit chickens and a cow. One child had constructed a windmill and a pump.

The home, as the New York kindergarten child saw it, would move the heart of the most indifferent. Some had used boxes which they furnished with paper-and-stick furniture. All but two of these had one living-room and two bedrooms—the latter without windows, or with a small square hole near the ceiling. Every home, whatever the material used, had a cradle. In one was a grandmother, with a ruffled cap, cleverly done in clay.

Some of these children had in the home exhibit put in a half-dozen sewing-machines of paper standing close together—the tenement-house sweat-shop.

The city street was in every case a tangled mass of street-cars, trucks, hucksters' wagons, and little hand-carts. Central Park was made conspicuous by small signs on which was printed by feeble and by clumsy fingers, "Keep off the Grass."

The influence of environment on a child's mind was clearly shown in this exhibit of children of the kindergarten. Another effect of environment was expressed. This exhibit was held in one of the oldest of the school buildings in the Borough of Manhattan, near the Brooklyn Bridge. It was open for the entire week to everybody. There was not enough money to pay for the requisite number of caretakers. The kindergarten exhibit in two separate rooms was almost wrecked

the second day by some children of the neighborhood. It was reconstructed in part, but its first value was lost. The industrial work done by the children who attended these play schools gave the best possible argument in favor of industrial training in the public schools. Sewing was taught. The making of dolls' clothes was the theme chosen. Whole wardrobes were shown, each the work of one girl, accomplished in the five weeks' session. The advanced work was in waist-making, in which the pupils measured and fitted each other. Millinery was taught, and also paper-flower making. Several of the exhibits showed the result of instruction in both branches. Cooking exhibits were given by classes; and the refreshment served was the work of different cooking-classes. For the boys there were bent-iron work, cabinet-work and carving, and fine carpenter-work. The drawing and color-work, especially the latter, were astonishing. This exhibit of these schools epitomized the hand work of the school year. The 100,000 children who attended these play schools are the pupils of the day schools where hand work is part of the week's work in the class-room. In the play school the pupil had every latitude in making his choice of occupation. He naturally chose that which appealed most to him and showed his mastery of his materials.

Art classes were taken to the city and suburban parks for the day. The walls of the audience-room were covered with the results in black and white and in color—results remarkable when the opportunity for work was considered. An extra week was added to the term of these play schools, which was used in excursions on barges. Trips were made down the harbor and up the North and East Rivers and the Sound, where hundreds of these children realized for the first time what the words harbor, bay, cape, strait, and river really meant.

At least a week was lost in organizing the schools. Some of the schools were without materials for the better part of two weeks. This waste (for waste it was; the teachers, janitors, and caretakers were under pay) was due to red tape—one more proof of the need of reconstruction in the school administration of New York.

The whole country would be benefited

if there were a permanent school museum in New York. Millions of dollars are spent by the Department of Education. The value of this expenditure is often questioned. Part of the result cannot be made visible to the eye; part of it can justify to its severest critics and opponents this expenditure; but the wealthiest city in

the country, that spending the greatest amount of money in education, cannot spare the money to support a permanent educational exhibit to mark its own advance in educational methods and achievements, an advance which would establish standards for the schools of the State, if not the country!

Christ's Laws of Life: Righteousness

By Lyman Abbott

IN the seventeenth century a famous chronicler said of a celebrated ecclesiastical politician of that age that he was far from truthful and naturally deceitful and covetous, but full of religion. This did not seem a contradiction in that age; certainly it did not seem a contradiction in the first century, for the conception which the great mass of mankind entertained regarding religion is that its office is to appease the wrath of God or the gods or to secure their favor. There was no notion on the part of the Phœnicians, the Babylonians, the Greeks, or the Romans that religion had anything to do with the relation of man to his fellow-man. A man might be cruel, deceitful, licentious, and yet full of religion. The priests of pagan Greece and pagan Rome made no attempt to make men and women better. That was not what they trying to do; they were trying to appease the wrath of angry gods or to win the favor of corruptible gods. Indeed, in these pagan religions it was not unusual to put men to death merely to please the gods.

At this time there was one people whose conception of religion in this respect was peculiar, though it has now come to be accepted as axiomatic. This people were the Jews. They held that God was a righteous God; that he demanded righteousness of his children, and that he demanded nothing else; that the one thing that aroused his anger was man's inhumanity to man; that the one way to please him was for man to serve his fellow-man. It is true that there had grown up in Judaism an elaborate sacrificial system, a great temple, and a great priesthood; but

this sacrificial system, with its priesthood and its temple, was not essential to Judaism. That it was not is evident from two facts: first, that, as modern scholars have abundantly shown, this system did not exist in anything like the form in which we now find it in the Old Testament until the fifth or sixth century before Christ; second, that with the destruction of Jerusalem, seventy years after the birth of Christ, the temple, the sacrificial system, and the priesthood disappeared. No Jew now offers sacrifices, no Jew now recognizes a priesthood, and yet Judaism remains to-day what it was fifteen hundred years before Christ in this fundamental assumption, that God is a righteous God, that he demands righteousness of his children and that he demands nothing else, that the one sin which arouses his anger is man's inhumanity to man, that the one way for man to please him is by helping his fellow-man. What the prophets of Judaism taught on this subject I could make clear by quotation after quotation, if time allowed; I shall read but one from Isaiah:

To what purpose is the multitude of your sacrifices unto me? saith Jehovah: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil: learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

This is religion as it is defined by one of the greatest of the prophets of this great people.

Jesus Christ, coming to this people accustomed to this faith, emphasized it. To Jesus, as to the prophets who had preceded him, religion assumed that God is a

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