

ment, will aid this traffic in the near future.

The iron industry is steadily growing. Steamships no longer need to return to Europe for repair. They find in Japan docks and wharves where all the needed work is done at a cheap rate. Japanese iron is taking the place of the imported article.

But Japan has not only iron but coal. In 1890, 100,000 tons were exported from Moji alone, and three years later the export had reached 400,000 tons. At the same time Japanese ships consumed 500,000 tons. Japanese coal has found its way as far as Aden on the Red sea, as well as Australia and other parts of the world. At Bombay Japanese coal found a market during the great strike of British miners, when English coal did not arrive, and it has kept its own ever since. The Japanese article is said to be about eight per cent inferior to the Cardiff coal, but as it can be sold at Bombay about fifty per cent cheaper, it cannot be driven out of the market.

It is the same in almost every field of industry. Hats and caps were formerly supplied by England; now they are made in the country. Japanese umbrellas are exported to all parts of eastern Asia and can be sold at about 25 cents a piece. Watches are made by Japanese and matches are exported to Asia, America and even Europe. They are of an inferior quality, but cheap. In this way the European importation is gradually being checked on every field of industry and European markets slowly invaded with extraordinary success.

Japan is furnishing the world with an object lesson as to what energy, industry and unity of purpose may accomplish. Were it not for the strife and contention rife everywhere in the Old World, raising every man's hand against his fellowmen, its civilization would tell no danger of crumbling before the marching hosts of Asia. Were truth and justice and righteousness the bulwarks of society, it would remain stable on its foundation as the eternal hills.

#### WHITE RIBBON MOVEMENT.

In reply to letters received at the headquarters of the White Ribbon movement, asking for information as to its origin, history and methods of work, Frances E. Willard, the president, has issued a statement to the public, requesting the press to give it publicity.

The movement is said to be a liberal descendant of the woman's temperance crusade of 1873-4. A meeting from which the call for permanent organization went forth was held at Chautauque in August, 1874, and the National Woman's Christian Temperance union of the United States was organized November 18, 19 and 20, 1874, in Cleveland, Ohio. The society was incorporated March 1, 1883, in Washington, D. C. It has forty-nine auxiliary state and four territorial unions, beside that of the District of Columbia, and is the largest society ever composed exclusively of women and conducted entirely by them. It has been organized in every state and territory of the nation, and locally in

about 10,000 towns and cities. At the last national convention the paid up membership was reported as 147,658, but this by no means represents the full number enrolled. There are 250,000 white-ribboners in the United States, with a direct following of as many more, besides as many children and thousands of "brothers-in-law" and "brother helpers."

Each member is required to sign the pledge and pay the annual membership dues, which vary in different states, but are usually about fifty cents. Of this amount a certain percentage is paid into the state treasury, and from the state treasury ten cents per member is paid into the treasury of the national organization, and a penny apiece into that of the World's Woman's Christian Temperance Union, now introduced into fifty countries. The national motto is, "For God and Home and Native Land." The badge is a knot of white ribbon, and was adopted in the convention of 1877. The trying hour is the noon-tide hour of prayer, when each white-ribboner, the world over, is expected to lift her heart to God in prayer for His blessing on the work and workers, and for the overthrow of the liquor system and its allies, the gambling system and the house of shame.

One great object of the appeal to the public is to secure contributions. On this subject the presiding lady says:

Nothing is more needed in our work than a missionary fund to carry the gospel of temperance to the more remote sections of our country, for although the W. C. T. U. organizations have been formed in all the territories, yet there are large sections of the country which must for some time to come be wholly missionary ground. What is true of the territories and foreigners is equally true of the colored people. The national W. C. T. U. has not neglected these fields, though until the current year not a penny of missionary money, as such, has ever been received. The needs are not only imperative but immediate.

Prominent in the creed of the White Ribbon association is an article about the equality of the sexes, their equal rights and one standard of purity for both—principles which good men and women in civilized society recognize as true, even those who consider it strange that the advocates of those principles do not add a declaration as to equal responsibility before the law, which would seem to be a necessary corollary. Or, are equal "rights" possible without equal responsibility?

It is a sad reflection upon the Christianity of the world that societies of this kind and many others similar to it should be called into existence for the sake of saving mankind from sin, oppression and error. Were popular Christianity genuine there would be no need in the Christian world of those auxiliary supports. As Christ in Himself contains the divine fullness, so His Gospel comprises a pleroma or fullness of all that which is needed for the temporal and eternal well-being of men and women. To speak of the immediate need of some other expediency is to admit the absence of that divine remedy of all evil, which alone is effective. At present we are living in an age of societies and unions, experimenting on the suggestions of human wisdom. Perhaps when everything has been tried and found

useless the world will tremblingly stretch forth its hand to touch the seam of the garment of the great Physician. If so, it will be healed. Not till then.

#### WHO TO GRUMBLE AT.

The complaints that business does not pay are so common now-a-days that nobody anticipates hearing his neighbor speak of being in profitable employment. Whether a man is a carpenter, a blacksmith, an agriculturist, or anything else, business is bad. The mechanic finds that his avocation is not remunerative, the farmer says his operations are not profitable; and there is grumbling everywhere, and probably not without good occasion.

Where is the remedy? That might be found, if the fault is discovered; though this is not a certainty, for people will not admit an error in themselves, no matter how strong the proof, hence cannot recognize a cure for ills that afflict. It is a very popular thing to say the fault for the present condition lies with the administration of the general government—that the country is going to the dogs because of the mismanagement of those who hold political office. But if the masses of people who do not hold office were right, could the others mismanage them long? Hardly. Therefore there must be something wrong outside of the officeholders, whatever there is within their ranks.

There are some people, and it must be admitted that in many respects they display sound sense, who do not hesitate to say that the fault is with the people themselves; that the trouble with business and industry lies wholly in the excesses of which the masses of business people and workers are guilty. The people go beyond their income—they buy "on tick"—they spend more than they earn, when their earnings would keep them, and therefore they are ruined by their extravagance. Among those who believe that the burden of present difficulties is due to this cause is the Denver Field and Farm, and in response to the claim that farming does not pay as well as it did a number of years ago, it points out that before the war prices were not a bit better than now, and claims that the trouble lies in a departure from former conditions as thus described by it:

Farmers forty or fifty years ago bought and sold for cash. Their wants were not nearly as numerous as the wants of the average farmers today. They bought what they really needed, and what they did not need and could do without they did not buy. The furniture in their homes was good and comfortable; but it was not gaudy or expensive; their victuals sweet and wholesome. The wearing apparel in those days was chiefly of home manufacture, and was clean and warm. There was none of this modern splash and empty style about anything. They did not purchase a \$150 carriage simply because their neighbor had one, or because the old one was out of fashion, but they made the old one do; they kept down expenses, they lived within their income, and at the end of the year they came out right side up.

The condition suggested, with few changes in detail, fits the me-