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comes a dangerous nuisance when things more real are sacrificed to it; and, further, that if we have been fighting for any good reason at all we have been fighting for things more real, for the men, women, and children of the future, not for the nations.

Sentimental nationalists try to frighten us always with the bogey of an inspid, spiritless, cosmopolitan world like the Roman Empire. They forget that the Roman Empire was not free. They forget also that it was the result of an incessant conflict of nations, and of the belief that no great nation could possibly be safe unless it had destroyed all its strong neighbours. One nation succeeded, and fatally enervated the whole ancient world in the process. There followed a peace in which the world had lost hope; and we may expect the same end to our civilisation, the same spiritless cosmopolitanism under a supreme Germany, or Russia, or United States, or British Empire, or even a westernised China. We may expect an end of nations if we do not make an end of nationalism. Already all the first-class Powers, as they are called, are too large for good government, for character and civilisation. The happy, clear-sighted States are the small ones. But they live precariously among monsters; their safety, even while they are safe, is artificial; and sooner or later they will be absorbed, unless we can unthink the rivalry of the Great Powers. But if we can do that, then nations once again will be real; for national units will tend to become small and manageable. It will not be a spiritless, cosmopolitan world; but a world of men and women not sacrificed to abstractions, and forming national units by choice and no longer from fear.

We say "if we unthink the rivalry of the Great Powers," because that rivalry is a matter of thought, an idea, and an obsolete idea. That we know now in this war. We are

fighting not as a number of Great Powers leagued together against rival Powers, but as the will and conscience of the world; and must that will and conscience cease to act as soon as peace is declared? Law and order came about among primitive peoples because men did not combine merely against some one man whose strength and greed made him dangerous to all, because the combination lasted after they had abated the nuisance, and the mass of men gave their continuing consent to it. So we can rise above our present savage anarchy among nations to a state of law and order only if our combination, having come about under pressure of danger and to abate a nuisance, continues when the nuisance is abated, if it grows from an alliance into a world league of peace. But that it cannot do if after peace it remains a combination against Germany, if no hope is offered to Germany of entering it except at the price of utter humiliation. For one thing, our latest Ally would never remain in an alliance against Germany; for another, Germany would intrigue incessantly to detach members from the alliance; and some day she would succeed.

And that is why the entry of America into the war gives us a hope we have never had before. She has made the character of the alliance clear to all; she has given it the prestige of a world union; and she, more than all the rest of us, can aim at a peace in which it will keep that prestige. Not that she is necessarily wiser or better than we are, but that she has not suffered the wrongs of France or Belgium, or even of ourselves. A French nationalist newspaper lately said that hatred for the whole of Germany was a necessary and legitimate feeling. "Granted a German Revolution, granted a German Republic," will that undo their crimes, avenge our dead, rebuild our villages? You would fraternise with

their Republic? You are mad." So the Germans said when Napoleon was conquered. And now they are the criminals, and vengeance is to be taken on them. But will vengeance undo their crime or bring the dead to life again? It is not for us, still less is it for the Americans, to preach to the French. But, in gratitude to them, we must think of the future of the world rather than of their vengeance. What we need now is a world in which the genius of France will be able to flower again after all her sufferings, and as it has never flowered before, in which even her enemies will learn to see that genius, how beautiful it is; and that they would never do if their eyes were blinded by her revenge. But we do not believe that she desires revenge, for all her sorrow and her wrongs. Rather, her spirit is the spirit of those words which William Morris spoke over the grave of a boy who had been killed in the riots of Bloody Sunday:—

"Our friend who lies here has had a hard life, and met with a hard death; and, if society had been differently constituted, his life might have been a delightful, a beautiful, and a happy one. It is our business to begin to organise for the purpose of seeing that such things shall not happen; to try to make this earth a beautiful and happy place."

That is the spirit in which we must end the war and begin the peace.

BE FAITHFUL.

Is there a woman of some isolated local Union who sometimes feels discouraged and disheartened, and wonders if it is best to belong? If so, let me say to her that, to some extent, success of the world-wide temperance cause depends upon her courage, her patience, her perseverance; for the World's W.C.T.U. is, after all, made up of the members of local Unions. Let us be faithful in small things, and so hasten the coming of large victories for the temperance cause.—Lillian M. N. Stevens.