

**WOMEN'S  
Christian Temperance Union  
Of New Zealand.**

Organised 1885.

"For God and Home and Humanity."

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"The White Ribbon."

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Associate Editor: Mrs Evans, M.A.  
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DEATH.

EVANS.—On 9th July, at Dunedin,  
Ethel Mair, youngest beloved daughter  
of Richard and Fanny Evans, of  
"Ty-Coed," Kaiapoi; in her 30th  
year.

**The White Ribbon.**  
For God and Home and Humanity.

WELLINGTON, AUGUST 18, 1917.

AMERICA AND THE FUTURE.

(From "The Times," London,  
April 26, 1917.)

We have celebrated the entry of America into the war, not merely because it means a new and powerful ally, but because it confirms our faith in the rational order of the universe, that faith which the power and the very virtues of Germany challenged. There were times when she seemed to have the nature of things with her, to have discovered it with her cold science, while we lived in a fool's paradise, and to be prevailing with the certainty of a national force. We had believed the spirit of man was slowly

winning some mastery over the struggle for life; that mankind and not merely individual men could will to have a conscience above it, could supersede it more and more by friendliness and wisdom. But they said it was folly to be wise beyond the nature of things, or to aim at friendliness in a world where men are born enemies. As things were in the days of Assurbanipal and Attila, so they are now, and always must be. There is nothing but the struggle for life, and all that we call good comes from victory in it. Men must be slaves to that struggle whether they conquer or are conquered. The Germans are the best and wisest of nations, because they are slaves to conquer; the rest of us say we will not be slaves, and therefore we shall be conquered slaves.

That was their doctrine, though they may never have put in in these words; and they were such strong slaves that they came very near conquering. Now we know that their doctrine is not true, that the world will not consent to fall back into the age of iron, that the Assyrianism of Germany does not pay. The will of man asserts itself, and the nations are in league not for revenge, or in a blood feud against one who has threatened them all, but to thrust the German doctrine back into the past, to prove to Germany herself that it is not scientific, but obsolete. Certainly in war it has had many advantages, and even in peace as Germany waged peace; but now we know they were but advantages in detail, outweighed by this disadvantage that the world will not endure her doctrine, that it has a will of its own, not against Germany, but against the tyranny of the struggle for life; that it is at last a society which can combine against the strongest outlaw. We were not sure of this so long as America remained at peace with the outlaw. She, in her power and in her distance from the struggle, represented a neutral world, made a neutral world, looking on, perhaps, with some disdain at a conflict between two parties of Europe, a conflict not different from former ones on the same blood-soaked soil. But now we know that our alliance is not merely one combination against another, not Outer Europe against Central Europe; but the instrument of

the will, the conscience, the hope of mankind against a criminal. *Securus judicat orbis terrarum* at last.

In saying this, we do not mean to flatter the United States. The impartial spectator of a quarrel is not necessarily superior to those engaged in it. Both sides appeal to him because he is outside the battle, not above it; and it may be mere good fortune that has set him outside it. But still he remains impartial; he can judge of rights and wrongs better than those who are struggling, better even than those who are wronged. So the whole neutral world has had for all of us, even for the Germans, a certain right of judgment between us, and appeals have been made to it as representing the conscience of mankind. So long as there was a neutral world the conscience of mankind had not finally passed judgment; and often it seemed merely to condemn particular acts of both belligerents, and to be defending itself against the encroachments of both. We could not quite rid ourselves of the thought that to the world this war was a mere nuisance, like a street brawl to peaceful passers-by when there is no policeman in sight. But now there is no longer a neutral world, though there remain still some neutrals from necessity. In the absence of a policeman, the passers-by have taken sides. Society itself is determined to put down anarchy; it acknowledges the fact that we have been performing the function of the policeman all the time, that this war from the beginning has been unlike all the wars of the past; unlike even the war against Napoleon, for that began in wrongs done to France more than in wrongs done by her. The nations were fighting at last for freedom against Napoleon; but men did not fight for freedom against him, and did not win it by victory.

But this war, from the very beginning, was for the freedom of men, not for the freedom of nations; it was against the very conception of nationalism, which sets the rights of the nation against the rights of men. Leipsic was called the battle of the Nations; but if there is to be a final and decisive battle in this war, it will be the battle of mankind against a nation; and after it the very conception of nationality will be changed. When Mr Bonar Law said that the en-