

through every form of nature, and he who does not consider man's dual nature—his social individualism — does not understand even the half he sees, and cannot, therefore, prescribe the proper remedy for his ills.—Farmers' Voice, of Chicago.

JAPAN IS WORKING UP A LAND QUESTION.

In one respect I have great fear for the future of Japan; a very undesirable change has come over the life of her working people. The factory chimney, ominous harbinger of the industrial revolution, rises gaunt and bare from the hideous brick building which seems to be the necessary accompaniment of wealth-production on a large scale. Truly the orient is being occidentalized. The worst evils of the factory system are creeping in everywhere; the rush for wealth is taking possession of the people; the Limited Liability company is already in the field; fortunes are being made by a few, but pauperism is on the increase. A native writer says: "Land is being rapidly changed from the ownership of small proprietors to the hands of richer men." The number of those who possess the franchise, paying 15 yen in taxes, is decreasing; wages, it is true, have gone up 44 per cent., but the cost of living has increased 64 per cent. Langland's dream of a "field full of folk," was once a reality in Japan; but the peasant is leaving the country for the town, in the hope of bettering his position, which is at all times somewhat hard. When there, he can at the most earn only a bare subsistence, with no prospect in time of old age or sickness. The small tenant farmer, who pays his rent in rice, pays the same number of koku whatever be the season. The system of land valuation, on the contrary, is of great benefit to his rich landlord, whose taxes were originally fixed by the price of rice. Rice, of course, is now five times higher than the ratio upon which that valuation was based. Under the heavy strain of these great changes the temper of the people is gradually deteriorating. Courtesy and gentle manners are yielding to hard and stereotyped western ways; intense competition is developing selfishness and cruelty.—Percy Alden, in *The Outlook*.

IMPROVING OUR CITIZENSHIP.

The greatest good we are to find through municipal ownership will be found in the improved quality of our citizenship. Not, however, because, as it is popularly proclaimed, a man's value to the state is measured by his property possessions, but because of the family feeling and truly patriotic

sentiment, the love of country, which is love of our fellow-men, that will be awakened in the man's breast by the contemplation of the fact that he is a member of a family who own their own streets, who own their own bridges, who own their own water-works, who own their own electric lighting plant, who own their own telephone and express and messenger service; a member of a family who owns and does everything for the family that can, by any possibility, be better done by collective than by private effort. And whenever the feeling is once awakened that this is our city, that this is our country, then a man becomes, in the best sense of the word, a citizen who loves his country. This feeling will be wonderfully enhanced as the city goes forward in the work of municipal ownership. The people will learn that they can serve themselves better without profit than a corporation can serve them with profit as an incentive for their effort.

In the parks and public playgrounds in Glasgow I saw neat porcelain signs with the inscription: "Citizens, protect your property," and when my eyes first fell upon that inscription I confess to such a feeling of delight as I never before experienced through looking at a dumb signboard. It was in such striking contrast to the boss idea expressed in the order: "Keep Off the Grass," a thing that never should be used except by the man who hangs upon his premises that other iniquity: "Beware of the Dog." The policeman's "Move on" is another atrocity I would like to see linked to the two I have just mentioned and the hideous trio consigned to eternal oblivion.—Hon. S. M. Jones, Mayor of Toledo, O.

THE BETTER WAY.

For the Public.

Rev. Christian Method went as a missionary to the Malays, and to such an extent were his efforts blessed that, no ships having come near his island home for over a year, he succeeded in making the chief promise to abandon piracy in general and wrecking in particular. So complete was the transformation wrought upon these savages by the Gospel, that the theory of moral sentiments became the staple of conversation, and every child on the island attended the annual Sunday school picnic.

One afternoon, however, a fine brig was driven in toward the coast by a storm, and the islanders watched her with great and natural interest. As

night drew on, it became evident that she was sinking fast, and that, although the wind had subsided, if she did not shortly make the harbor, she would be lost.

It was, therefore, with feelings of keen distress that the reverend man observed his parishioners preparing to kindle false lights, according to the ancient custom of that land. When he remonstrated with the chief, that economist explained that the unaided vessel would sink in any case, and that the lights were intended only to run her on the rocks, so that, as in civilized countries, the people might profit by the misfortune of other men. The islanders were poor, and the winter coming on, and "men must live."

In vain the reverend father pointed out the wrongfulness of such a course; the chief replied that it was their country, and that they were entitled to shape its policy for their own benefit, though this involved distress to foreigners. At the word "our country," a thought flashed on the clergyman. He said:

"This is indeed your island, is it not?"

"Of course," replied the chief.

"Then," said the holy man, "let me advise: Pollute it not with murder or with robbery. If you sink the ship, not only will much of the goods be lost, but the lives of the sailors, too. Kindle true lights, give aid to the ship, show them how to beach her safely on the sand inside the bar, and then—"

"What?" cried the chief.

"Why," replied the saint, "charge them all they have as rent for living on your land."

BOLTON HALL.

Istlp, N. Y.

THE ARRESTED DEVELOPMENT OF CHINA.

The vera causa of Chinese mental and moral stagnation is ancestor-worship, the most completely organized system of Animism the world has ever known. As all wisdom and knowledge attained, according to the Chinese theory, their perfection in the remote ages of the past, one must look back to that past for intellectual and moral guidance. Under the influence of such a belief, a really moral life is all but impossible, for morality degenerates into slavish submission to a rule imposed from without rather than a free acceptance of a law of conduct within. The "arrested development" of China means, in fact,