

THE FOUNTAINS OF YOUTH.

There's a cure for all things in the well at
 Ballykeele,
 Where the scarlet cressets o'erhang from the
 rowan trees;
 There's a joy-breath blowing from the Land
 of Youth I feel,
 And earth with its heart at ease.

Many and many a sun-bright maiden saw the
 enchanted land
 With star-faces glimmer up from the druid
 wave:
 Many and many a pain of love was soothed by
 a fairy hand
 Or lost in the love it gave.

When the quiet with a ring of pearl shall wed
 the earth
 And the scarlet berries burn dark by the stars
 in the pool,
 Oh, it's lost and deep I'll be in the joy-breath
 and the mirth,
 My heart in the star-heart cool.

—F.

WAR.

"When I tell you that war is the foundation of all the arts, I mean also that it is the foundation of all the high virtues and faculties of men. It was very strange to me to discover this; and very dreadful—but I saw it to be quite an undeniable fact."

If all the men and women in Christendom could be persuaded to read the lecture on "War," in John Ruskin's *Crown of Wild Olive*, from which these words are taken, they would receive and perhaps come under the influence of one of the noblest messages this age has heard, and one whose necessity becomes every day more urgent. There has been a crying of Peace, peace, where no peace exists on the one hand, and on the other a tendency to glorify the undoubtedly brutalising influences of thoughtless and ignoble strife. Those who consider the world as a whole and the race as a unity have a duty to perform in trying to understand and in explaining to those who are willing to hear what must be the consequences should the attempt be successful which many are making to divorce the cosmic forces which issue in battle and war from the control of the spiritual man.

There is need for great moderation in

considering the question at all. Some are ready to denounce at once as blood-thirsty cut-throats any who raise a protest against the wholesale condemnation of the art of war. There may be differences of opinion about Cæsar and Napoleon, but can any reasonable people see only evil in Washington and Wellington? It must at least be evident that these men saw the necessity for war, even though they might have preferred to dwell at peace. There is a certain narrow-mindedness which allows nothing for the point of view, and to this estimation Cæsar and Napoleon, Washington and Wellington, Gordon and Vicars, Cromwell and Kitchener—all alike are but a parcel of sorry and sanguinary butchers.

Much of this appears to be the result of a belief that Jesus Christ has by precept and example once and forever condemned all war and the practice of it. Strangely enough there is not one word in the Gospels which could be construed into such a condemnation. The repetition of the command not to kill must be considered in the light of the Old Testament and certainly did not apply to war, any more than it did to animals. The modern extension of the command into these wider provinces need not be based on the weak authority of an alleged utterance when the principles of humanity remain to sustain it. There are several references to war in the discourses of Jesus, and He appears to have been on good terms with one military officer at least, but He never shrinks from the facts of government and human organization, and the omission, if it be one, to characterize war as many modern Christians believe it should be characterized, is but another testimony to the transcendent common sense of the Master. "Ye shall hear of wars and rumours of wars: see that ye be not troubled: for these things *must needs* come to pass."

In living our lives we have to face things as they are, not as we may wish them to be. By overcoming present conditions and holding our ideals as we strive, the world will take on a mode of being under which no man will involve himself in the death penalty. But so