

most arrogant, the most ambitious, the most loyal, so called

Ruskin may glory over art as the highest expression of civilization, and correlate it with the practice of war as an effect ; but if true it is time for mankind to be in search of something higher than art ; something better even than civilization. Rather allow that other Englishman, John Bright, to define the character of war. He says : "War is the combination and concentration of all the horrors, atrocities, crimes and sufferings of which human nature, on this globe, is capable."

Let Roman Catholics listen with reverence, if they will, and the rest of the world with thankfulness and respect, to the words of Pope Leo XIII. when he says, "There is nothing more urgent, nothing more necessary than to work against the continuance of war."

M. Jassens, in the Parliament at Brussels, lately said, "We see rising before us the spectre of militarism which is in truth the scourge of the world. This it is that by its vast armament ruins the nation and drives the people into the arms of Socialism."

Dr. George Dana Boardman says, "Future wars are absolutely wrong, because the doctrines of Christian Sociology have come to the front. War is brutal, war is degrading, war is infamous, war is animal. The time has come when Christian nations will discountenance the use of force."

It may be assumed that these references are statements of fact.

But what is the substitute of war in the arbitrament of nations? It is "arguments instead of arms," in outward form, peaceful arbitration. Arbitration is the key to the solution. Those already held are a standing argument for the methods of peace and against the necessity and absurdity of war; and when something like permanent establishment is made, the shadow even of war's necessity will disappear. Surely a system of international jurisprudence may be developed, having a capacity equal to every occasion that may arise.

Let Britain and the United States, of America enter into a compact for twenty years to settle all differences by arbitration and there will result a practical permanent peace-union of the Anglo-Saxon race which will bless mankind and introduce to the world beyond its capacity to withstand, the *larger* brotherhood.

While much progress has been made, it is still necessary to employ all the educational forces it is possible to command to promote a healthy, voluntary moral support to peaceful arbitration. We must still look to those great agencies, the home, the school, the press, the pulpit, the International Conventions, Peace Unions, the various associations of men and women, the consular system, travel, intermarriage, and the great modern civilizing agencies of commerce to promote the essential subjective conditions of peace, for after all the outward relations of peace cannot be well-maintained without the peace-inspiring, peace-governing principle within.

"In time of peace, prepare for war," it is said. It is being done, and in some places where one would scarcely expect so great an inconsistency to be tolerated. Surely peace is not such a bad condition in the life of ordinary industrious people that preparations should be made for war, rather than for a *continuance of peace*.

A value has been attached to *athletics* of which advantage is being taken, in the absence of standing armies, to introduce militarism into the school and even the church, as a means of physical culture. The insidious sophistry of this age has sought to introduce the dram shop as a moral force into the work of the church with as good pretence of reason. This spirit looks like something, the culture of the age may well endeavor in the interests of peace to eradicate. The home, the school, the press, the church, must be insistent upon higher ideals, the higher and definite aims of a truer citizenship. The youth should be more imbued with the importance of self-control,