

change being in the weapons used—the “pike and broadsword” being, from time to time laid aside for the less deadly “tooth and nail.” Thus, with the same bitterness of spirit, in either case, the conflict dwindles from the more chivalrous appeal to arms to the no less mischievous resource to abuse—in the first instance life is assailed, in the last character, and often those whom war does not give us the quasi right to kill in this world we avail ourselves of the blessings of peace to destroy in the next.

A goodly share of the bitterness and opposition that destroys the natural tranquillity of communities and peoples, and denominations and sects, comes down to us in the name and support of opinions and doctrines and schisms which were propagated centuries ago, and which, under a variety of forms and circumstances, have been debated and wrangled, and quibbled over ever since. In the chameleon-like category of *pros* and *cons* that have heaped alternate eulogy and obloquy on dicta coming down to us from extinct ages, and that have run the gantlet of so many hard knocks, and undergone so much mutilating, patching, and restoring, it is not surprising they should present themselves blackened, begrimed, distorted. If, then, we would try to think of them as they were in the fresh vitality of their living day, it is of the first importance to consider the characteristics of the times that gave rise to them; but in the effort to familiarize ourselves with the nature of exigencies in the past, that had so much to do with the moulding of