

leave the least evidence of struggle. The feelings inspired in the writer by the scene just represented led up to a few serious thoughts on the ethics of war, which have since been crystalized into the following brief paper on this subject:

Comparatively recent data have been afforded to the civilized world to justify the conclusion that crime and disorderly conduct are scarcely known in the armies of the old world, while in active service, which not only marks a great advance in the moral and intellectual training of the classes from which European soldiers are now taken, but suggests doubts whether war itself has, necessarily, those brutalizing tendencies which are popularly attributed to its process, even by those who by no means coincide in the extreme doctrine that it is never justifiable except as a measure of immediate defense. Such doubts have at times been considerably strengthened by a perusal of letters written by soldiers from the seat of war to their homes, in which it would be difficult to say whether a brave endurance of discomfort, an heroic exultation in danger faced and overcome, or a kindly flow of home affections, were the most striking characteristics. That which calls forth in those engaged it—endurance, sagacity, promptness in resource, presence of mind, self-control, and contempt of death—which knits together officers and men by the strongest ties of mutual respect and admiration, by the sense of danger shared and services rendered, by the tenderness and sympathy elicited towards the sick and wounded—can hardly be in itself the wholly evil thing popular opinion is accustomed in our day to regard it—unless we are prepared to adopt the epicurean sentiment which would make comfort the chief good, and pain—

“The something in this world amiss,
To be unriddled by-and-bye.”

True, these facts do not prove that war is not in itself an evil; and, unquestionably, if men were perfect, war would cease. But the question really is, whether men being what they are, wars are not among the modes of human activity by which man's spirit is trained to perfection and the ancient throne of wrong and sensuality, of weakness and cowardice, even of mere brute worship made to totter to its fall. Unlike the conflict man wages with nature, in war he stands opposed to his fellow-man, and its immediate object is the destruction of human life and the works of human industry. But if the operations of Providence