

"Well," continued the general, "if man must fight his fellow-man to obtain this good, and the science of his country has brought this means of success within his reach, is he not wise and patriotic to secure it, by giving science and practice every advantage possible?"

"Certainly," said the marquis; "science and mechanical art, laborious experiments, and constant practice of newly-invented means of defence, are due to the love of country. We may lament the necessity of war; but if war be inevitable, we are bound to be grateful for every fresh aid to success. Still, no gun is a moral and a durable good, and therefore all the pomp and glitter of the army is not to be compared to the meek influence of diplomacy, which, by no other weapon than the tongue or the pen, calms all these exaggerations, these national jealousies, these pugnacious propensities, or rather their furious development; and, at length, leads the wolf to lie down with the lamb."

"Sir Henry observed, smiling, "that with many an honest man the term 'deceit' and the term 'diplomacy' were synonymous."

"There is something certainly more straightforward in the blow of a cannon-ball," said the marquis, "but observe and acknowledge this—that if in reconciling friends in private life you are justified in concealing all that could keep alive or cause fresh irritation, and you charitably dwell on the good qualities, and still more on the high opinion each has of the other, how much more when whole nations are involved in the questions of war and peace. We diplomatists have high authority on our side: 'Blessed are the peace-makers.'"

"The first battle, however, that we hear of," said Sir Henry, "was in heaven; and if the angels had not fought bravely, their diplomacy would have availed them little."

"Well," returned the marquis, "we are agreed that fighting must take place so long as there is evil. War is a sad necessity, because of the imperfections of all things here below. The test that war is an evil is, that in heaven there will be no more fighting, but an eternal reign of peace."

"And no more diplomacy," persisted the general: "where there is an eternal peace, no peace-makers are required."

"They are eternally and gloriously rewarded," said the marquis.

"And so is the heroic soldier," continued Sir Henry, "greater love hath no man than that he lay down his life for his friends. So highly do the army chaplains abroad think of the sacrifice of life that a soldier makes from duty, that if he be otherwise in a fit state to die, that is, in a state of grace, they consider it a martyrdom by which he immediately enters heaven. Now they do not pronounce in this way on the diplomatist. I think they consider rather that the great man has probably to wait some time in the ante-rooms above before gaining admittance: 'faire l'ante chambre,' as our neighbors say."

"Come, my dear decorated general," said the marquis, "if you made the diplomatist remain in the ante-chambers of the heavenly court, because of the dress of wordly honors, what do you intend for a soldier who does not die on the battle-field?"

"He has died for his country by desire, and by exposure and risk," said Sir Henry, "and the sin which causes fighting to be a necessary evil no more takes from the merit of the sacrifice, than in the case of actual martyrdom, when idolatrous and wicked judges condemned the early Christians."

"That is a very good argument," observed Lady Clara.

"It is," said her brother. "This soldier of yours, Olara, is worth grappling with. You do not think, however, that we have finished the argument, do you? because I have further to observe, that as mind is

superior to matter, and soul to body, the diplomatist, that is, the peaceful statesman, who loves his country more than his party, and yet sees that his party is, when united, of the greatest service to his country; when that statesman cannot conscientiously vote with his party, and foresees, nevertheless, that his not doing so will break up the most generally upright and useful cabinet that has ever been formed—this crisis of self-sacrifice, of desertion of friends, of mental agony—this is martyrdom. We know from history and biography," continued Lord Seaham, "that when several of these conflicts occur in the career of a statesman, and that he is gifted or cursed with a delicate sense of honor, strong affections, and feeling too acute, we know that in the end the seat of reason has lost its equilibrium, and suicide has ended all."

"Alas! not ended!" said Lady Clara, "his eternity but then begins."

"I understand and feel all you say," observed Sir Henry, "in which you mean, doubtless, to include the being misjudged and misrepresented, not only by the public at large, but also by the statesman's own personal friends?"

"Yes, indeed," continued the marquis, "this last hidden blow has, perhaps, been the one to strike fatally both heart and brain."

"And are there no culminating hours for the soldier?" said Sir Henry.

"Is there not an awful responsibility in giving a word of command that shall decide the slaughter of thousands—send the souls of thousands into the presence of their Maker? Then, again, is it nothing to lose a battle; to sound a retreat; to know that stupidity, or cowardice, or treachery has ruined the best tactics and the finest army in the world? To know that, in her first disappointment, the mother country may utter words that will become historical, and all against you? That the triumphant welcome home is to be exchanged for a private return in small numbers at a time; and that at headquarters some polite and well-meant words will alone greet you, such as, 'Well, general, these are the chances of war. Cannot expect all to be all Marlboroughs and Wellingtons. Et!—Did your best. No more can be asked of any man,' &c."

"Yours was a very different reception, Moorland," observed the marquis. "I saw the actual emotion in the royal personages who bestowed, or witnessed the bestowal of your decorations, and I heard the gracious words. There were many there that day who would gladly, for such historical words, have compromised for your privation; who would literally 'have given their eyes' for their monarch's and their country's thanks and praise."  
(TO BE CONTINUED.)

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