

when such separation is sudden and violent. May such abhorrence never be less; may such awe never cease to regard with its mysterious sanctity the sacred life of man! But if man is sent into the world not to eat, sleep, and enjoy the banquet of the senses, but to vanquish the evil that is in himself, and in the world; if no effort, no sacrifice of comfort and happiness, is too great to only accomplish the end of his existence; if we honor by universal acclaim the man who for right and truth exposes his own life; by what logic does that become evil in a nation, which in the individual is honor and virtue? We must meet and conquer evil in the form it happens to take, and if one of these forms be an armed host working wrong, either by its own spontaneous impulse, or at the bidding of a master, what new law comes into operation whereby we are prevented from exposing our lives in this conflict as righteously as we expose them in conflict with the winds and waters in our search after scientific truth or for the produce of distant lands to minister to our needs and luxuries? It seems to us to come to this—that war is among the various agencies by which man's will has to meet and conquer evil; and, that like all those agencies it may be either a noble discipline or a degrading and brutalizing excitement of the passions. Which it will be, in any case, depends much upon the motives of the nation which urges it, and on the general tone of morality among its people. If a nation holds national power as a trust, and if the duties towards its own people have not been miserably neglected, war becomes in the hands of such a nation a divine instrument of justice, and the men who carry it on are sublimed into the conscious ministers of eternal right. Only a thoroughly materialistic misinterpretation of Christianity, a general epicureanism of habit, and confused notions about what determines the eternal well being of man, could ever have led to such monstrous doctrines as those propounded by Peace fanatics in reference to recent wars. We turn from such theories to the facts, and find war looking all that is noblest and most manly in a nation, making heroes of peasants and of idlers, hushing the mean jar of faction, except among the basest of mankind, and stirring in the universal heart of a people a strange delightful sense of brotherhood and unity. And if, startled by such result from what we are taught to consider an unmixed evil,—we begin anew to examine the Peace theories promulgated to this day in Europe and America, they resolve themselves into principles which, if