

hand, I boldly declare, that the talents and energies employed in such wars as these are worse than wasted, and that the leaders in them deserve execration instead of imitation. I speak not of the blood and pecuniary treasure expended in such wars. These may be, and have been, calculated; and they form a frightful aggregate. But to sacrifice upon the altar of hate and unhallowed ambition a vast and incalculable amount of immortal mind—to offer up there the intellectual hopes and glory of a nation—should receive the name of sacrilege rather than waste. And yet, what myriads of her noblest minds did Greece and Rome cast into the insatiable maw of the Moloch of war! If we can forgive it in a heathen nation, how ought it to be execrated in a land professing Christianity!

It will indeed be said that we ought not to regard all the intellect which is sacrificed, even in wars of ambition and conquest, as lost or wasted. For such wars wake up the public mind to effort; and we accordingly find that seasons of great exigency are periods when remarkable developments are made of individual talent.

There is certainly truth in this statement. But who are the men thus awakened by war to extraordinary efforts? Only that small number who are leaders in the struggle. And what effect is produced upon the community? Their means of improvement are exhausted, and they are obliged to struggle for a long time with the poverty brought on them by the expenses of the war. It requires a quarter of a century of prosperous peace to recover from the withering influence of a single protracted war. Hence the aggregate of loss to the community at large far outstrips the aggregate of gain to individuals, even if we look only to mental improvement; and hence the energies expended in such wars are worse than