

to death by their rulers; hence they offer enormous rewards to any man who will slay the prince or the king of the people who war against them, and also rich rewards for the life of all the kings or princes or counsellors who are directly responsible for the appeal to brute force. As may be supposed this procedure works most effectively in deterring warlike rulers from picking a quarrel with the Utopians.

The Utopians, as we have seen, "detest war and count nothing so much against glory as glory gotten in war." These words, written for the eyes of a young king who had already squandered vast sums in reckless and disgraceful warfare, and penned at a time when some of the nations of Christendom were perpetually engaged in war, reveal the prophet soul who beheld a brighter and more humane age in the future, when the true grandeur of nations would be held to consist in something nobler than wholesale murder. And these words remind us of the following noble utterance of our illus statesman, Charles Sumner:

But war crushes with bloody heel all beneficence, all happiness, all justice, all that is god-like in man—suspending every commandment of the Decalogue, setting at naught every principle of the gospel, and silencing all law, human as well as divine, except only that impious code of its own, the laws of war. . . . And now, if it be asked why, in considering the true grandeur of nations, I dwell thus singly and exclusively on war, it is because war is utterly and irreconcilably inconsistent with true greatness. Thus far man has worshipped in military glory a phantom idol, compared with which the colossal images of ancient Babylon or modern Hindostan are but toys; but we, in this favored land of free-

dom, in this blessed day of light, are among the idolaters. It is not enough to be free. There must be peace which can not fail, and other nations must share the great possession. For this good must we labor, bearing ever in mind two special objects, complements of each other: First, the arbitration of war must end; and, secondly, disarmament must begin.

Casting our eyes over the history of nations, with horror we discern the succession of murderous slaughters by which their progress is marked. Even as the hunter follows the wild beast to his lair by the drops of blood on the ground, so we follow Man, faint, weary, staggering with wounds, through the Black Forest of the past, which he has reddened with his gore. Oh, let it not be in the future ages as in those we now contemplate! Let the grandeur of man be discerned, not in bloody victory or ravenous conquest, but in the blessings he has secured, in the good he has accomplished, in the triumphs of justice and beneficence, in the establishment of perpetual peace! . . . To this great work let me summon you. That future, which filled the lofty vision of sages and bards in Greece and Rome, which was foretold by prophets and heralded by evangelists when man, in happy isles, or in a new paradise, shall confess the loveliness of peace, may you secure, if not for yourselves, at least for your children! Believe that you can do it, and you can do it. The true Golden age is before, not behind. If man has once been driven from-paradise, while an angel with flaming sword forbade his return, there is another paradise, even on earth, which he may make for himself, by the cultivation of knowledge, religion, and the kindly virtues of life; where the confusion of tongues shall be dissolved in the union of hearts, and the joyous nature borrowing prolific charms from prevailing harmony, shall spread her lap with unimagined bounty, and there shall be perpetual jocund spring, and sweet strains borne on "the odoriferous wing of gentle gales," through valleys of delight more pleasant than the Vale of Tempe, richer than the Garden of the Hesperides, with no dragon to guard its golden fruit.

(To be continued in next issue.)

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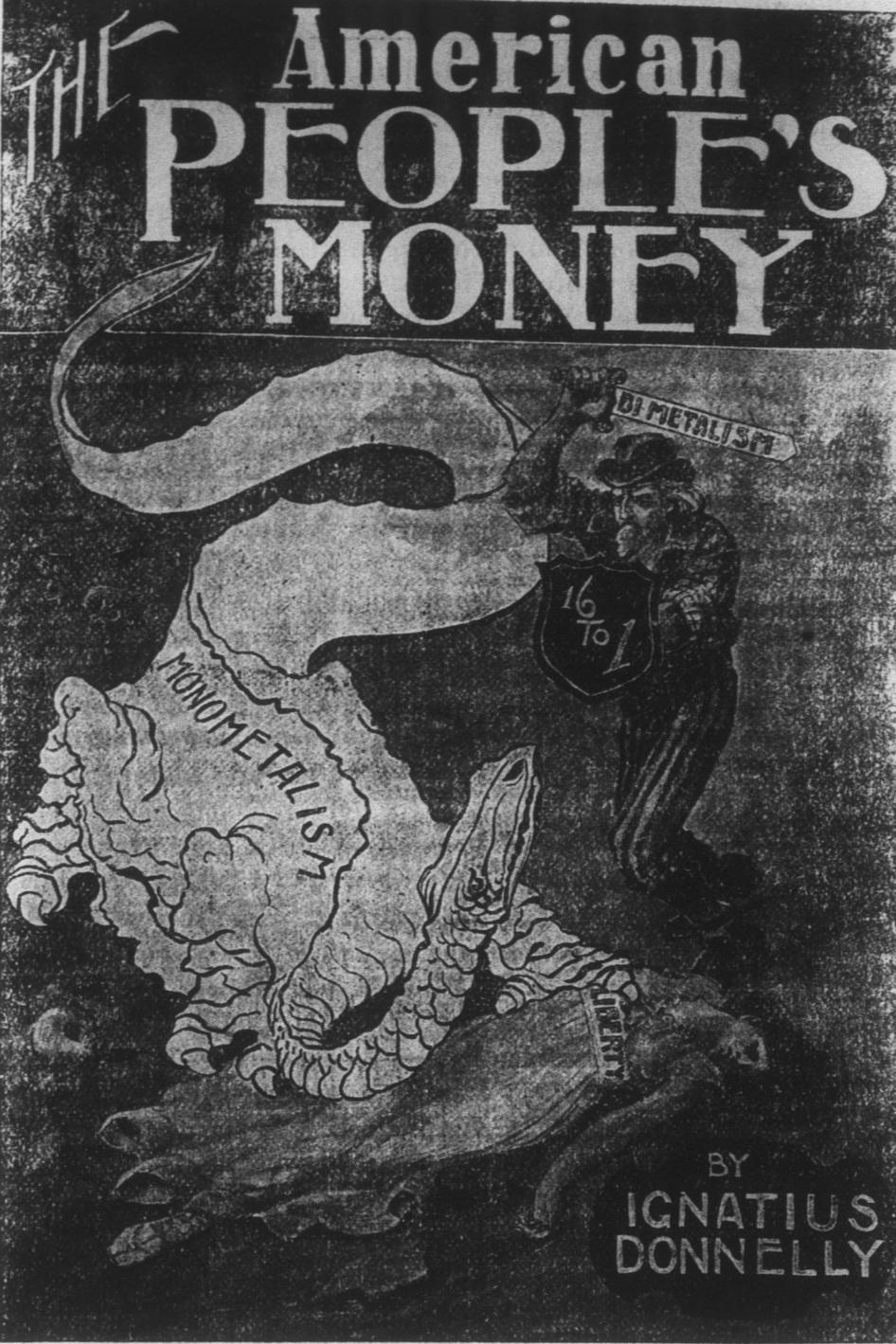
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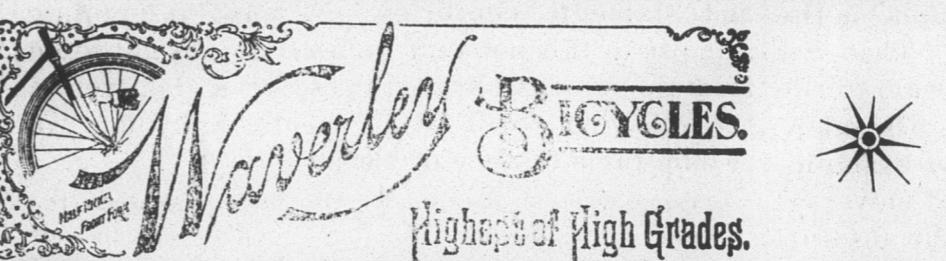
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