

Grimke (Thos. S.)
ADDRESS

ON
THE TRUTH, DIGNITY, POWER AND BEAUTY
OF
THE PRINCIPLES OF PEACE,
AND
ON THE UNCHRISTIAN CHARACTER AND INFLUENCE
OF WAR AND THE WARRIOR:

DELIVERED
IN THE CENTRE CHURCH AT NEW-HAVEN,
DURING THE SESSION OF THE
LEGISLATURE OF CONNECTICUT,
AT THE REQUEST OF THE
CONNECTICUT PEACE SOCIETY.

ON SUNDAY EVENING,

THE 6th OF MAY, 1832.

BY THOMAS S. GRIMKE,
OF CHARLESTON, SOUTH-CAROLINA.

"For not on wild adventure had I rushed
"With giddy speed, in some delirious fit
"Of fancy, but in many a tranquil hour,
"Weighed well the attempt, till hope matured to faith.

MADOC.

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EXTRACT FROM THE RECORDS OF THE CONNECTICUT PEACE SOCIETY.

"Voted, That the Board of Trustees highly appreciate the merits of Mr. GRINKE's excellent Address, and most cordially present him their thanks for the same."

H. GREW, *Secretary.*

ADDRESS.

WAR is the law of violence, PEACE the law of love. That law of violence prevailed without mitigation, from the murder of Abel to the advent of the Prince of Peace. During all that period of forty centuries, War appeared to be the great end of all the institutions of society. Governments seemed to be successfully organized, only when strong for the destruction of others. Rulers appeared to be fortunate in their administration and illustrious in their achievements, only when marches and battle fields, burning cities and shattered navies were the trophies of their renown. The warrior was the great man of those ages, for his art presented the chief means of aggrandizement, with nations and individuals, at home and abroad. Peace, the natural state of man, whether he consults his duties, his interests or his happiness, was regarded as worthy only of the vulgar, ignorant multitude: and as the natural state, *not of the free, but of the slave*. The spirit of all those ages was embodied in the sentiment of Cleomenes: Homer is the poet of the Spartans, because he sings of War, Hesiod of the Helots, because agriculture is his theme.* War, the unnatu-

* The sentiment of Cleomenes seems to be the prevailing sentiment that breathes through the education of christian youth. War, in some form or other is forever present. History, biography, poetry, in all our seminaries, are the tributes of genius and taste to the character and achievements of the pagan warrior. Why should the children of a *christian peaceful* people, be forever under the influence of men, so entirely *the reverse* of what *they* ought to be? Is there any one, who if he could, would send his children daily to the camp or the fort, to keep the company of the officer and the soldier? and yet, is not the same thing actually done in a more imposing form and with more effect, by

ral state of man if he respects his obligations, welfare and improvement, was considered as the only natural state of government in all its forms of despotism, oligarchy and democracy. Even in the comparatively free states of Greece and Italy, amidst their hideous compounds of despotic aristocracy and turbulent licentious democracy, *War was the master passion of the people, the master spring of government.* The republicans of antiquity appear to have lived in vain, unless they died in battle; and all the vital powers of their government were so entirely military, that they perished, as soon as they lost the capacity to make war successfully. Such institutions and states

our schemes of education? The youthful fancy is filled with images of War, with pictures of campaigns, and sieges, and battles. Let it not be said that the real effect of all this, is to disgust youth by exhibiting the horrors and miseries of War, and to produce aversion, not approbation. This might be true, if only the shocking and revolting picture of War were exhibited; the battlefield, the day after battle; the city strawn, with its dead, plundered and burnt; the terrors of panic struck and broken squadrons; the hunger, and thirst, and dangers, and sufferings of retreating armies; the tortures and loathsomeness of the hospital and prisonship. But how can we so deceive ourselves? The *reality* we *know*, produces no such effect, and yet we vainly *imagine* that it may flow from a *mere narrative*, destitute of the thrilling interest and appalling horrors of personal experience. Let it not be likened to the act of the Spartans, in exhibiting to their children, drunken Helots. The parallel might hold if only the miseries and horrors of War were exhibited. But the Spartans knew too well the force of temptation to venture on setting before their youth, the graces and fascinations and enjoyments of the wreath and the rosy wine, of the festive song and the boon companion. But Christian teachers, insensible to the force and truth of the example set by the semi-barbarian pagans, follow the practice of the Egyptians, who placed a skeleton at the festal board, under the idle hope, that it would exercise a restraining influence over the company. Charles the 5th carried about with him in all his campaigns a French translation of Thucydides: and Henry the 4th, and Lewis the 14th translated Cæsar. They acted consistently; while Seleucus Nicator (the conqueror) acted inconsistently, when he placed Hesiod under his pillow. Christian seminaries not only imitate the inconsistency of Seleucus, but they teach practically that unless a youth devotes ten years of his life to the translation of such books as Henry and Lewis admired, *he cannot be prepared for christian duty and christian usefulness.*

of society, present one of the most remarkable proofs of the folly and depravity of man. In them we behold the singular and revolting spectacle of **THE PEOPLE** constructing their governments and administering their public concerns on the cruel, unjust and ruinous maxims of tyrants and conquerors. With War, as the prevailing spirit of all their institutions, the republics of antiquity have demonstrated *how utterly unfit the people are to govern themselves, if the law of violence be the fundamental law of their social compact.* They have demonstrated that if nations, though comparatively free and enlightened, live by the sword, they shall perish by the sword: *That the law of violence is the law of murder to others, of suicide to ourselves.**

* The great objection to War is not so much the number of lives and the amount of property which it destroys, as its moral influence on nations and individuals. It creates and perpetuates national jealousy, fear, hatred and envy. The last things that it teaches are humility, peace and love, forbearance and forgiveness. It is continually suspending the intercourse of nations, and preventing them from exercising a mutual influence of kind offices and useful actions. It makes the destruction or crippling of each other the great end of national existence, and the ruin of a powerful people becomes the jubilee of the world. If it sweeps away the poor, yet, as Antisthenes said, it makes more than it consumes. The same is equally true of the vicious and the criminal. It arms the wicked and cruel, the ambitious and the arrogant with a power to oppress and torment, which peace could never confer: and indeed, it makes those who would be the delight of mankind, a curse to their own age, and to many an age after them. It exhibits man, according to the opinion of Anacharsis the Scythian, as his own worst enemy, exemplifying forever the sentiment of Burns,

"Man's inhumanity to man
"Makes countless thousands mourn."

Nor is this all. It makes it the *duty, glory and interest of christians, yes, of christians! to slay and plunder one another.* Those who had met, but a short time before hostilities commenced, as partakers of the sacramental bread and wine; who had united in the same truly christian cause of the Bible and Tract, of the Sunday School and Missions, are absolved by war, from these highest and holiest obligations to each other. The mercenary soldier of Switzerland, and the freemason, have privileges which christianity confers not. The christian warrior would slay his adversary without mercy or remorse, if his only plea was that

We might have imagined, if history had not attested the reverse, that an experiment of four thousand years would have sufficed to prove, that the rational and valuable ends of society, can never be attained, by constructing its institutions in conformity with the standard of War. But the sword and the torch had been eloquent in vain. A thousand battlefields, white with the bones of brothers, were counted as idle advocates in the cause of justice and humanity. Ten thousand cities, abandoned to the cruelty and licentiousness of the soldiery; and burnt, or dismantled or razed to the ground, pleaded in vain against the law of violence. The river, the lake, the sea, crimsoned with the blood of fellow-citizens and neighbors and strangers, had lifted up their voices in vain to denounce the folly and wickedness of War. The shrieks and agonies, the rage and hatred, the wounds and curses of the battlefield, and the storm and the sack, had scattered in vain their terrible warnings throughout all lands. In vain had the insolent Lysander destroyed the walls and burnt the fleets of Athens, to

he was a brother in Christ, but if he gave the sign of the masonic fraternity, or was a Swiss, he would be spared by his fellow-member or fellow-countryman. The folly or injustice of a king, the insolence or frauds of his ministry, the violence of an officer, or the misconduct of a magistrate, are held not only to excuse, *but to justify, and require* CHRISTIANS to murder and rob the *innocent*, and to visit on countless families poverty and affliction. War arrogates to itself the prerogative of the Creator only to involve the *innocent multitude* in the punishment of the *guilty few*. It exhibits the extraordinary spectacle of CHRISTIANS spending years in studying the best method of destroying the greatest number of their brethren, within the shortest time, and with the greatest impunity to themselves, and then devoting all their powers of mind and body to the exemplification of these Moloch-accomplishments, in the siege and on the battle field. War corrupts the moral taste and hardens the heart; cherishes and strengthens the base and violent passions; destroys the distinguishing features of christian charity, its *universality*, and its love of *enemies*: turns into mockery and contempt, the *TEST virtue of christians*, HUMILITY; weakens the sense of moral obligation, banishes the spirit of improvement, usefulness and benevolence, and inculcates the horrible maxim, *that murder and robbery are matters of state expediency.*

the music of her own female flute players. In vain had Scipio, amid the ruins of Carthage, in the spirit of a gloomy seer, applied to Rome herself the prophecy of Agamemnon,

“The day shall come, the great avenging day,

“Which Troy’s proud glories in the dust shall lay :

“When Priam’s power, and Priam’s self shall fall,

“And one prodigious ruin swallow all.”*

In vain had Pyrrhus exclaimed, as for all the warrior gamblers of antiquity, “One such victory more, and I am undone.” In vain had the disgrace and the sufferings of Miltiades and Nicias, of Themistocles, Pausanius and Alcibiades ; of Marius and Sylla, of Hannibal, Pompey and Cæsar, filled the nations with pity and dismay. The lamentations of the widow and the tears of the orphan, the broken hearts of age and the blasted hopes of youth and beauty and love, had pleaded in vain against the law of violence. The earth had drunk in the lifeblood of the slain, and hidden their mangled bodies in her bosom : and there the garden, the orchard and the harvest flourished once more beautiful in the tints of nature, and rich in the melody of fount, and leaf, and breeze. The waters had swallowed into their depths the dying and the dead, and the ruined fleets both of victor and vanquished ; and again the waves danced in their sportiveness, or rushed in their fury, over the battleplain of hostile navies. The innocence of childhood had forgotten the parent’s violent death, the widow had recovered the lost smile of former years, the miserable old man had been gathered to his fathers, and affection had found new objects for its attachments.

* These lines are spoken of by Agamemnon in the fourth Book, v. 161, as a part of a speech to Menelaus, and the very same occur in the sixth Book v. 448, in the address of Hector to Andromache. Pope has translated these last so very differently from those in the fourth Book, that none could ever suspect them to be the same in the original. If a modern poet, whatever might be his genius, learning and taste, had ventured on the endless repetition of the same epithets, lines and even passages, like Homer, or had dared like Lucretius, to copy in one book twenty-five lines out of a preceding book, the critics lash inscribed with the motto, “*Judex damnatur, cum nocens absolvitur,*” would have given him no rest, even in the grave.

The ancient and modern Assyrian, the Babylonish, Median and Persian Empires ; the kingdoms of ancient and modern Egypt, of Judah and Israel, and of all the successors of Alexander ; the commercial states of Tyre, and Rhodes, and Carthage, *the republics of Greece and Italy, and the barbarians

*The question has occurred to me as among the most interesting in the history of man, what would have been the fate of the ancient world if Carthage had conquered Rome? The policy of Rome, was *exclusively warlike*. That of Carthage was *fundamentally commercial*. They were to the ancient world, what France and England are to the modern. And who can doubt that the influence of England, since she became decidedly commercial, has been more beneficial than that of the modern Romans, as Fisher Ames styles the French? Had Carthage triumphed, it is certain that the commercial spirit would have penetrated every where ; and must have become the characteristic of every city, colony and province of the Carthagenian empire. *The spirit of commerce is essentially peaceful*. It humanizes the savage, civilizes the barbarian, and elevates the polished. It is the patron of arts and sciences ; it is consistent with, for it fosters, enlightens and strengthens freedom. Commercial States have always been to a greater extent than others (*ceteris paribus*) the patrons of arts and the seats of liberty. It is true, we have not even a vestige of Carthagenian literature and arts ; but we owe it first to the fact, that the history of military nations, like that of Greece and Rome, is miserably barren in all that belongs to the history of society, political, commercial and literary ; and next to the fact, that the Romans in their fury and jealousy, destroyed the Carthagenian State and people as utterly as their metropolis. Shall I be told that the ascendancy of Carthage would have involved the loss of the whole body of Latin literature? Grant it—and what have Roman letters done for mankind, comparable to the misery and ruin, the frauds and violence, the crimes and vices, which Rome, through a life of more than a thousand years, scattered, like the ashes and lava of *Ætna*, over all the neighboring countries? Nor must we forget that the Latin language is little better than a very inferior idiom of the noble Greek, and Latin literature, almost a slavish imitator of the richer, more various and sublimer literature of Greece. Now, if we suppose Carthage instead of Rome to have conquered Greece and her Asiatic colonies, it is obvious, that the commercial policy of the former was far more consistent with the institutions and pursuits of all the Grecian states except Sparta, than the military policy of the latter. Is it not then probable, that Greece would have been regenerated under the peaceful influences of Carthage, when she was trodden under foot and annihilated by the warlike policy of Rome?

of Spain and Gaul, of Germany, Switzerland and Belgium, had submitted to the all conquering eagle. The terrible judgment, "All they that take the sword, shall perish with the sword," had been written in letters of blood on the land and the ocean, on the palaces of kings, and the cottages of peasants, on the senate houses of the people, and the temples of their false and cruel gods. The Roman empire, the grave of a hundred states, was destined to illustrate more remarkably than all the preceding nations, that the law of violence is a selfdestroyer, remorseless and insatiable. Her power had been constantly extending, during a period of nearly eight hundred years, till a single city, with its fields and gardens, had swelled to the magnitude of a giant empire, embracing the fairest portions of Africa, Europe and Asia. *But her law had ever been and was still the law of violence.* Her battle shout of defiance had pierced the deep gloom of the Hercynian forest; and the Goth, the Burgundian, the Vandal and the Hun, came down to the feast of victory, at the trumpet summons. Their progress was terrific, as when the mountain torrent rushes in its fury, to sweep away the vinyard of the harvest, the peasant's cabin, the shepherd and his flock. Again the race was

Between the Grecian states and the Roman power, there was no bond of union, but that of fear and weakness on one side, of insolence and power on the other. But between them and Carthage, there would have been the strong bond of *mutual interest*. Would not the entire character of all those communities have been changed; and instead of sleeping the sleep of death in the arms of Roman despotism, they would have arisen to a new and better life, that of commercial enterprize. Grecian letters, as the literature, not of dead States and enslaved communities, but of a living people, would have exerted a commanding influence over the whole of the countries explored and colonized by Carthaginian commerce, or conquered by Carthaginian power. And to extend our view still farther, how much more consonant to the genius of christianity, and how much better fitted to receive and extend its influence, would have been a host of commercial states, around the Mediterranean, than the provincial tyrannies of imperial Rome? For myself, therefore, I should not hesitate to prefer the ascendancy of the commercial oligarchy of Carthage, to that of the military aristocracy of Rome.

to the swift and the battle to the strong. The Pyrenees and the Alps and the Balcan range were feeble barriers against the children of eternal snows ; and as the barbarians poured down from those mountainsummits the wild music of their battle-songs over the beautiful and delicious regions of Iberia, Italy, and Greece, the Roman empire confessed in her agony of fear, *that the sword was her only title to all her dominions, from the rising to the setting sun.* What pencil can faithfully picture the terrible realities of that ferocious struggle between the barbarians and the civilized, with all their science and literature, with all their arts of peace and of war ? The Roman empire, the mightiest, the most magnificent, the costliest structure of the whole ancient world, perished by the sword and faggot of barbarians, **ITSELF THE COLOSSAL TEMPLE OF WAR**, the sublime *propylæa*, that looked abroad over the great desert and up the valley of the Nile : The grand and beautiful portico, that faced the Mediterranean, lay prostrate in ruins. The august colonnades, that towered along the shores of the Atlantic and the banks of the Euphrates, were defaced and shattered. The vast roof, which had sheltered a hundred nations, the walls, whose ample circuit had embraced a continent of territory, were rent, and cast down, and scattered far and wide. Even the very shrine and altar of the god of war, the self-styled eternal city, was burnt, and sacked and enslaved by Alaric and Attila, by Genseric, Totila and Theodoric. Of all that spacious and majestic structure, nothing remained in western Europe, but a chaos of ruins, and here and there a pillar, solitary and solemn, as those of Colonna, Palmyra or Chelminar. The only inscription, which the conquerors vouchsafed for the monument of the most illustrious and powerful of ancient empires, was the prophecy so fearfully fulfilled, "*They that take the sword, shall perish with the sword.*"

To the provincial military tyrannies of imperial Rome, succeeded the feudal aristocracies and monarchies of the victors ; whilst the sudden rise and rapid progress of the martial and illustrious dominion of the Saracens, contributed to perpetuate the law of violence. The whole structure of society in the

civilized portions of Europe then became more decidedly military, than it had ever been ; for the feudal system was singularly adapted to a state of endless warfare, at home and abroad. According to the genius of that system, *martial law was the great, the universal law of society*. The people as well as the rulers, were all soldiers, and every community exhibited the spectacle of a standing army and a permanent encampment. Age after age rolled away, and at length the arts of peace so far prevailed over those of war, *that SOCIETY lost its military character, but the administration of GOVERNMENT and the spirit of RULERS remained the same*. The people had indeed been changed, under the influence of religion and letters, of agriculture, manufactures and commerce. *They*, indeed, had converted their spears into pruning hooks and their swords into plough shares ; but the great and permanent institutions of society partook not of the same spirit. The sword was still the sceptre of the monarch, and the casque of the warrior his favorite crown. Governments, instead of being the fountains of peace abroad and happiness at home, became the instruments of misery and injustice, in the hands of conquerors and tyrants, the people, in the mean time, went onward in the improvement of their condition ; yet still they exercised comparatively no influence on the character of rulers. Although the institutions of society can have but ONE rational object, *the good of the people*, yet the end was forever sacrificed to the means, the good of the people to the power of rulers. This state of things still prevails, for experience testifies that if the law of *war*, be no longer the fundamental law of European *society*, it is still the fundamental law of their *governments*. The fate of all those nations still depends to a vast extent, on the *personal* character of monarchs and their counsellors, and such must continue to be the destiny of that continent, until the progress of events shall have reconstructed their governments, and have remodeled the whole scheme of administration in conformity with the great truth, **THE PEOPLE ARE MASTERS, AND THE RULERS, SERVANTS**. Thus far, the chief responsibility of their rulers has been to the law of violence, to the axe and the scaffold. And although something has been gradually done in some por

tions of Europe, to meliorate the political condition of the people, and restrain the power and ambition of rulers; yet, if the advancement of reform be in after years, correspondent to the past, the American republic, will number a hundred states, before the work shall have been accomplished. Fortunately for the world, it can hardly be said, that there is now in it any *state of society*, constituted on the principles of war. No military republics, like those of Greece and Rome, torment the nations and entail on their own posterity the curse of fire and sword. The feudal system, as the domestic and social constitution of European communities, has utterly perished. 'We may well be surprised that the Athenians should have petitioned Valentinian for the restoration of the Eleusinian mysteries; but what would be the measure of our wonder, if the people of western Europe should desire the re-establishment of the power, so tremendously abused by feudal Lords and Monarchs? As soon should we expect the age of Arthur and the Round Table, of Charlemagne and his Paladins to return, as to see the people in any country again, modeled on the military principles of the feudosocial compact. Hence, the great object of reform, is GOVERNMENT, and its reconstruction any where, on principles of responsibility to the people, will be a glorious triumph in the cause of Peace.

It must be obvious, that the interest and happiness of THE PEOPLE, are hostile to war; that if left to themselves, however ignorant and uneducated, they would scarcely ever make war: that of the battles and sieges which have brought such misery into the world, not one in a hundred would have occurred, had it depended on the people; that war has no charms for them; that peace is full of attractions; that all their personal habits and social intercourse, all their employments, affections and duties, are inimical to war and friendly to peace. How demoniac then, is that spirit (and such was the spirit of all the founders of the ancient republics of the feudal states) which debauches the people by ambition and the love of military fame, and breathes into all their institutions, as its living principle, the spirit of bloodshed and violence! The good sense, the duties and affections of the people revolt at such things; and the ascend-

ancy of their influence in its natural wholesome state, must exterminate war.

I have said that the most ignorant states of society contain in themselves the elements of Peace, not of War. Who can believe that the mass of society in the countries ravaged by the ancient or the modern warrior, entered into the spirit of those wars, any otherwise than as sufferers, burning with rage and revenge at their miseries? This is equally true, of nearly all the wars, that have ever existed. The most ignorant and unrefined, as well as the most enlightened and polished states of society are equally hostile to war, in their duties, interests, affections and employments. Justly to represent these, is the great duty of government. To give them an authoritative voice in affairs of state, is the great object of every true friend of the people; but the people, unless educated, cannot exercise a wholesome authoritative control over rulers. The friends of peace therefore must exert their influence chiefly in every such country, through the medium of EDUCATION.

What then shall that scheme of education be? Shall it contain in itself the elements of Peace or War? Education is the most efficient and lasting means for revolutionizing society. This can make the peaceful, warlike, and the warlike, peaceful; the ignorant, intelligent, and the civilized, barbarous; the enlightened, superstitious, and the superstitious, enlightened; the the cruel, compassionate, and the meek, ferocious; the freeman a slave, and the slave, a freeman; the pagan a christian, and the the christian, an idolator. *The great object of education ought then to be, to stamp on every such state of society, the peaceful character.* EDUCATE FOR PEACE, NOT FOR WAR. Give the religion of Peace, if it be not already there; and let all the institutions of education, breathe its spirit, and bear its divine image. Give as instructors and models, Jesus and his Apostles; the first, the truest, the only enlightened friends of the people. They only, of all the lawgivers and rulers and teachers that ever lived, have seen and acted on the principle that, *the interest and happiness of the people are inseparable from PEACE and irreconcilable with WAR.* That the habitations of peace are the dwelling-places of love, humility, forbear-

ance, resignation and every christian virtue ; while the mansions of *war*, are the natural abodes of crimes and vices, of all destructive passions, *of heathen virtues, not of christian perfections*. Christianity teaches, that, war is the enemy—peace the friend of God and man. Education then must be imbued deeply, vitally, extensively, with the spirit of the religion of peace. If not, it is the enemy of that religion, and its influences are perpetually at work to undermine the precepts, and destroy the examples of Christ and his Apostles. *With the RELIGION of Peace, the people must have the EDUCATION of Peace, if their best interests are consulted*. The principles and operations of war, the character, achievements and glory of the warrior, have no sympathies with the education of Peace, as they have none with the religion of Peace. They are enemies and monsters in the one, as well as in the other system. I speak therefore, the language of a faithful, enlightened friend of the people, when I declare that their highest good is not consulted, unless THE WHOLE SCHEME OF EDUCATION *be in its elements, practice and influence, decidedly, unchangeably PEACEFUL*.

Let us bring this, to the test of experiment. Suppose then, two states of society, of the same description, equally ignorant and uncivilized, both of them heathen, subject to the same imperfect forms of government, and more or less addicted to war. To the one, let us send christian missionaries, with the pure religion of peace, and the simple education of peace—to the other, the same christian missionary, with the New Testament in one hand, and in the other, the present education of christian countries. The former carry in their right hands, the scriptures, and in their left, works on natural and moral science, and on all the arts of peace, untainted by war and the warrior. The latter bears the same holy works, but with them are intermingled history and biography, poetry and eloquence, breathing the spirit, extolling the achievements, and displaying in fascinating colors, the glory of the warrior's life, and the loftier glory of his death. Do we not at once perceive the beautiful consistency and harmony of the one system ; the incongruity and discord of the other ? Can we doubt the results ? The former will make a truly christian people, chris-

tian in thought, word and deed, at home and abroad, to their neighbors and strangers, to friends and enemies. The latter will produce a state of society, precisely such as exists in the most highly favored christian countries ; half heathen and half christian ; half peaceful and half warlike ; consisting of elements forever at war with each other, because in their very nature irreconcilable. Who can hesitate one moment which to prefer ? Who does not see, that, in one state of society all the influences which act on the child, the youth, the man, are christian, peaceful ; whilst in the other the irrational union exists, between light and darkness, violence and peace, love and revenge, humility and pride, the apostle and the warrior, Christ and the god of war.*

* I look upon the missions to the heathen in our day as among the most interesting of colonial experiments. We think nothing of them now : and look at them with as little concern, as the nations of Europe at the forlorn and helpless settlements, scattered along the coast of North America, apparently, as carelessly and unprofitably as the very seaweed cast by the storm on the beach. But the wonderful, the unexampled career of *these* may teach us, what *those* are destined to become. The refugees to North America left England at the most important crisis in the history of society in that country ; when protestantism was deeply felt and civil and political liberty were better understood than they had ever been before. The missionaries leave our country under similar, but superior auspices. They leave us at a time, when religion has been delivered from its great enemies, intolerance and church establishments, and when civil and political liberty have the best safeguards they have ever had, in our written constitutions and forms of government ; and in the principles of a free press, and of general education, universally acknowledged and reduced to practice. They carry with them also a purer and simpler morality, and a spirit of benevolence, more various, practical and enlightened, than has ever yet been known. Our ancestors came to the barren shores and the pathless wilderness, from *personal* considerations entirely, though of a pure and noble character. But the missionary goes forth, solely under the influence of the *most disinterested* motives of *self sacrifice*, to instruct the ignorant, to civilize the savage or the barbarous, to reclaim the wandering and idle, to bless the miserable, and to christianize the heathen. If such results, so fair and glorious, have sprung from the principles of our ancestors, how much more grand and beautiful must be the results, that are destin-

Impious, vile, unnatural and ruinous as is the union between pagan and christian influences in education, it is precisely that, which exists in christian countries, and is perpetuated by all their schemes, in defiance of the principles and example, the life and death of the Redeemer and his apostles. Let the course of study in the schools, academies and colleges, even of our own land be examined, and not one will be found constructed on the basis of christian influences, of peace and love, of humility, long suffering, forgiveness and resignation. He will find the paramount influences every where, are heathen, those of Greek and Roman heroes, those of the fabulous, heroic and historic ages of classic antiquity. The history of wars, and the biographies of warriors are almost the only food of that kind vouchsafed to the youthful mind. The acts of the apostles, are taught scarcely any where: the commentaries of Cæsar and the life of Agricola, robbers and murderers in the sight of God, every where, while the lives of Howard and Martyn, of Johnson and Dwight, of Penn, Jones, Spencer and Burke, men of whom even the christian world is unworthy, are studied nowhere. The gospels are seldom text books of instruction. The *Æneid* and *Iliad* always. Thus the unfailling operation of all our schemes is to bring war and the warrior, in every variety of form, to act on the mind and heart, the imagination and memory, the pleasures and prospects of christian

ed to spring from the purer and nobler, the more simple, comprehensive and beneficent principles carried forth by the missionaries! And do we not see the prodigious difference between the *warlike* habits and martial spirit of the North American colonists, so continually called into action by the Indians, French and Spaniards; and the *peaceful* character of our missionary families—unchangeably such, whether in Ceylon, Burmah or Madagascar, at the cape of Good Hope, or around the islands of the Pacific? The law of *violence* banished our ancestors from their native land; but the law of *peace*, draws the missionary, as with the cords of love, to leave his home for the land of strangers. I regard missionary families, as peculiarly *colonies of peace*: and hail them as the founders of better states of society, than we have ever seen; because altogether more consistent with the simple, pure, humble, peaceful spirit of Christianity.

youth, through the whole course of their education, are we not coupling indissolubly in the marriage bonds of education, peace and violence, virtue and vice, life and death? Is it possible that this can be right? Is it not like the pagan, to weave garlands for the feast of friendship from the desolate joy, the wild tapastury of ruins? Are we not watering the fruits and flowers of paradise, with waters from the sea of Sodom?

And who are the guilty? If the voices of the just made perfect, of angels and archangels, could reply, that fearful answer to every christian, and especially to every christian minister, would be, "*Thou art the man!*" *The virtues of Jesus Christ are the very reverse of what are called the heroic virtues of classic antiquity.* We know that he never would have acted like the great men of Greece and Rome: *that the object of HIS system was utterly to abolish THEIRS*: that, his or theirs, must eventually rule the world; that one or the other, must perish—*now, whichever conquers, can only conquer the power of EDUCATION.* Give to the religion of peace the education of peace, and its victory is sure. Give to it the education of war and violence, the influence of heathen heroism and glory, and whilst these prevail, it never can conquer. The lion and the lamb do indeed lie down together, but the the lamb is the slave or the victim of the lion. Hitherto, such has been the lot of christianity. It has ever been the slave of heathen influences, of anger and violence, and every evil passion: it has been forever the victim of war and the warrior. And why?—because its professors, and above all, its holy ministry, have not vindicated its authority, cost what it might, against war and the warrior in every form; because they have not held property, life, liberty, character, as nothing in comparison of fidelity to the peace principles of Jesus Christ. Is it not absolutely astonishing, that those who have bound on their souls the vow of humility, love, forgiveness, forbearance, are yet constantly employed, by their schemes of education, in impairing and even destroying, those peaceful, holy influences? With fear and trembling, with a deep feeling of awe and respect, with profound emotions of gratitude to the clergy for what they have done, and with a strong faith in their entire regeneration in fu-

ture years, I speak what I believe a solemn truth. *Their compromise with war and the warrior, has produced incalculable mischiefs to religion, liberty, education and peace.* They have tolerated, when they ought to have condemned on principle, unconditionally and inexorably, though calmly and affectionately, war and the warrior in every form. They acknowledge their master to be the Prince of peace. They know that he never would have raised or commanded an army, that he would not have employed war, in any shape or under any emergency, as an instrument to punish his enemies or deliver his people. They must acknowledge, that if he were the ruler of a nation, and is he not the rightful ruler of all? he would command them to return good for evil, blessing for cursing, love for hatred, entreaties for insult, peace for war. They cannot deny, that, a nation governed by implicit faith in Christ, and by a simple conformity to his laws, would have neither army, nor navy, that an arsenal or a cannon foundry, would be unknown among them; that sword and helmet, banner and lance, could not be found there; that a fortress would be as little tolerated, as a temple of idols; and the glory of the warrior would be as earnestly condemned and as carefully banished, as the leprosy or the plague.

All this, the christian ministry know. *They condemn duelling in every form, between individuals, but they excuse and even justify it, between nations.* They deny the lawfulness of duelling, and that it affords either remedy or satisfaction to an injured individual; yet, they tolerate in nations similarly situated, an appeal to arms. If a friend should call out the treacherous confidant who had slandered and betrayed him; if a parent should avenge in a duel, the injuries to his son; if the son should challenge the man who had insulted his father; if the brother should summon to mortal combat the seducer of his sister; yea, even if the husband, in obedience to the law of honor, should slay the wretch who had blasted his hopes, degraded his children, and polluted his home; *christian ministers would not dare to justify, or even to excuse him.* To the friend, the [parent, the son, the brother, the husband, they would say, Jesus would have forgiven, and have prayed for

such enemies—he would have saved both body and soul, not have destroyed them. He demands this sacrifice as a proof that you are his disciples. Go and do likewise. Now it must be conceded that, a nation can sustain no injury, comparable to those of the insulted and dishonored friend, and brother, parent, son and husband. Nor can they put it on the ground that nations have no arbiter, whilst individuals may appeal to the laws of the country; *for the most aggravated and cruel private injuries are the very ones, which the laws of society do not redress.* Wars, if not the creatures of passion, caprice, or ambition, originate almost entirely from questions of property, but duels, from insulted honor, outraged feelings, and a violation of the most sacred domestic rights.

It becomes then the christian ministry, and I ask it of them as a dutiful son, as a faithful friend, as an affectionate, respectful counselor, to consider solemnly and prayerfully, whether they are acting the part, which becomes the messengers of the Prince of peace. I entreat them to examine seriously of what spirit they are, and whether to them, on the all important subject of peace and war, may not be addressed the pathetic complaint of the prophet and the psalmist, “I was wounded in the house of my friends,” “my familiar friend hath lifted up his heel against me.” The clergy, both as individuals and as a body, have been the decided enemies of *private* war and of the *duelist*, ever since the delirium of the age of chivalry had passed away; but have they not been more or less the vindicators and apologists of *public* war and of the *warrior* in various forms? They forbid the *private* man to do, what they know the Saviour never would have done; yet they sanction the *public* man, and *private* men, under his control, in punishing insult or avenging injury, when they know that Christ never would. And, on what principle is it, that the christian minister can approach the Throne of God, in the name and through the intercession of the meek and lowly Jesus, the Prince of peace, and ask a blessing on the warrior’s arms, even of his own country, or return thanks to Heaven for his success in

battle ?* Would not similar supplications or thanksgivings on behalf of the avenger of private insults or injuries, be mockery and blasphemy ! Now, what sensible, practical difference is there between the prayer, that an injured and insulted father or husband might disable or slay his adversary, and the prayer that an army of a wronged and dishonored people might prosper in its work of wounds and death, in scattering and destroying its enemies ? Can the christian minister return thanks to God, that, the father and the husband have mangled or slain in a duel the seducer of his daughter and his wife ? How then, can he offer the prayer of thanksgiving to God, in the name

* The sentiment of Commodore Decatur, "Our country—may she always be right ; but right or wrong, may she always be victorious !" is unsustainable on any principle of sound morals, and is at war with christian duty. It would be admirable morality in a pagan warrior, and would even have been quite in keeping with the casuistry of the middle ages, and the martial religion of the crusaders. Such a sentiment, however, is utterly irreconcilable with a proper sense of justice, much more of religion. That which we are justified in desiring, we have a right to pray for ; but would any man be justified in praying that his father or mother, his child or best friend should succeed *in an unjust law suit* ? If he knew that his son or brother had gone out to fight, in single combat, a man whom he had insulted and injured, would he dare to offer up the *impious* prayer, that the wrong doer might slay his adversary ? The only prayer which the christian could dare to make, would be, that the duel might be prevented, or if inevitable, that both might escape unhurt, and become sincere penitents for their guilt and folly. I do not understand that morality, if morality it may be called, which justifies in a *nation*, deeds of fraud and violence, that, in a *private* man, would excite abhorrence, and call down summary and terrible vengeance. A multitude, calling themselves a nation, or represented by a government, cannot authorize that which is impious or unjust in the individuals. I know of no distinction between national and individual morality ; but this, that the latter is the only true basis of the former : and that this actually is of a more dignified, solemn and important character than that. The morality of a *public* man, should ever be of a sublimer cast, of holier obligation, than that of the citizen ; because, though the principle of duty be the same, the elevated station, the commanding authority, the comprehensive influence and varied relations of the former, *make his virtues incomparably more valuable, his vices incomparably more perilous.*

and through the mediation of Jesus, that fleets and armies, have avenged by the slaughter of thousands, wrongs and insults, vastly inferior? How can the christian intercede or return thanks, for the success of those, who instead of requiting evil with good, and cursing with blessing, go forth to inflict evil for evil, and curses for curses; by destroying thousands of lives and millions of property; and by turning the sweet fountains of ten thousand innocent homes, into the bitter waters of poverty and affliction? **HAVE THEY NOT THUS DRAWN A DISTINCTION, WHICH CHRIST AND HIS APOSTLES NEVER DREW?** Let me then beseech the clergy and all christians, to think well of these things! O that they would bear with me, meekly and attentively, whilst I expostulate with them and remonstrate, in no spirit of disrespect or uncharitableness!—Oh! that, instead of being offended at my freedom of speech, they would bring their sentiments and conduct, as individuals and as a body, to the test of the gospel, of prayer and of faith!

Let me now retrace my steps, and then proceed with the argument—I have said, that the military constitution of society and government, or of the latter only, have been the cause of war; that the wishes and interests of the people, whether ignorant or enlightened, are hostile to war; that the great remedy for war is to give to these interests, a controlling influence over public affairs; that, in educated communities there is little difficulty, but in a country, where the people are ignorant, there is great difficulty, in embodying popular influence, wisely and safely and effectually in such forms of government, as to subject rulers to the popular will. I have said, moreover, that education was the great instrument of moral revolution, with ignorant communities, that this should be the chief means of the friends of peace, in all such countries: that education ought to be decidedly christian, and to be such, must be decidedly peaceful: that the principles and practices of war and warriors, are utterly inadmissible in such a system, because irreconcilable with it: that authors, imbued with the spirit of war and abounding in military narrative, were enemies to the religion and education of peace: that Greek and Roman

chiefs and the heroic virtues of classic heathenism were the enemies of Christ and of christian perfections. I have ventured to say, that, christians and the christian ministry are deeply to be condemned for the part which they have acted on the great subject of peace and war : that their compromise with the warrior and his trade of bloodshed and rapine, has done incalculable mischief to the cause of religion, liberty, education and peace.

Let us now resume our argument—the clergy in christian countries have always exercised a great and extensive influence over education. *But their influence has never been exerted deeply, comprehensively, decidedly, in favor of peace.* Not only have they tolerated war among nations; but they have made the warrior, with his art and his glory, in all the attractive forms of eloquence, of poetry, of history and biography, the daily companion of youth. Not only, by the books which they have selected, but by the perseverance and enthusiasm which they have explained and commended them, as the master-works of the human mind, *the clergy have taught practically, that CHRISTIAN virtues are mean and worthless, in comparison of HEROIC virtues.* And yet, if a christian minister have in him the spirit of the meek and lowly Jesus, and make the sermon on the mount, and the gospel of John, his text book of morals, can he believe that the disciple, whom Jesus loved, would have chosen war and the warrior, in so many fascinating forms, as the companions of youth? Is it possible that such a clergyman can believe the spirit and example of Cæsar and Agricola, of Roman kings and consuls, of the heroes in Virgil and Homer, not unfriendly to christian morals? Can he believe that an apostle would ever have written such books for the instruction of youth? or would have adopted them into his scheme of education? If it be denied that the spirit of such works is decidedly martial and the leading characters warriors, I can only be silent from astonishment.* But if this

* Hobbes professed to have translated Thucydides, principally with a view to expose the follies of a democracy. What the history of Thucydides is, and what the character of the Peloponesian war and of the

be conceded, can it then be denied that they must be unfavorable to the pure, meek, humble spirit of christianity? Such books were written, it must be granted, in the spirit of war, without a doubt on the writer's mind of its lawfulness. Shall

Grecian States, may be judged from what Gray says (2d vol. com. p. 126) that the war arose from an inconsiderable commencement, originating in a dispute between Corcyra and Corinth about Epidamnus, and, drawing in all the powerful states of Greece, terminated in the ruin of Athens. The conduct of the different nations, *when palliated or extolled by the historian, affords few proofs of moderation or equity.* (p. 128.) The aggrandizement (of the Athenians) and the gratification of (their) revenge, constitute prominent subjects of his (Pericles') praise, in an eloquent oration to the memory of those who perished in the first campaign (128.) Demosthenes in his oration on the crown, speaking of the Athenians, describes precisely the spirit, which as Gray confesses, (p. 185) "was calculated to involve them in *eternal warfare, and violation of justice towards others.*" "Their whole history," says the orator, "was a series of noble contests for *preeminence, the whole period of their existence having been spent in braving dangers for the sake of glory and renown.*" Not satisfied with the mere narrative of wars, and battles, and sieges, Avrian professes to have written the history of Alexander's expedition, by *divine* assistance: and Dion Cassius, as to his similar narrative, professes to have been excited to its composition by a *divine* dream: whilst Alexander himself professed during the siege of Troy, to have received promises of *divine* assistance. It is impossible to disguise, much less to deny, the fact that without the wars and warriors of Greece and Rome, their history, so extensive, dazzling and entertaining, would be like satan transformed in Pandemonium.

" His visage drawn he felt too sharp and spare,
His arms clung to his ribs, his legs intertwining
Each other; till supplanted down he fell."

and "the shape, star-bright of the most proud and powerful of fallen angels, appeared a hideous, loathsome serpent. The history of Greece and Rome is in no proper sense the history of society. Even as the history of states, it is chiefly the political biography of hundreds of warriors, triumphant in a long succession of ages, by all the vile and atrocious arts of violence, fraud, cruelty and ambition. *Is the spirit of such books salutary to christian youth?* Can it be otherwise than hostile to the mild and holy influences of love, peace, humility, purity? We should be equally consistent in *principle*, were we to select as text books of education, biographies of the duelist and assassin, and of the dexter-

I be told that, the spirit and object of the writer, have no influence on the minds of youth? If they have none, the writer is not worth studying. Genius and taste, style and thought are wasted, if they leave not decided and desirable impressions on the hearts and understandings of youth, and do not exercise a commanding influence in the formation of character. But the advocates of such works actually extol them; because they do exercise a great influence over the faculties and affections; and the insensibility of christians, and above all, of the christian clergy to their unfriendly effects on christian morals, is

ous in crime, cunning and falsehood. The lesson which all ancient history teaches, is this :

“ Not with the burial of the sword this strife
Must end, but of the warrior. *Never thrives*
The tree of PEACE, till planted by the brave
Upon his ENEMY AND GRAVE. Peace-loving fools
Fly hence!”—

It is one of the blessings of this country, that classical education has ever been so imperfect as to produce comparatively speaking but little mischief on this score; for it cannot be doubted by all who are conversant with the subject, that *not one in a thousand* of those who learn Latin and Greek, imbibe the spirit of ancient literature. May it ever be so, for I regard that spirit as decidedly hostile in the young, to the genius influence and progress of Christianity. What the true character of that influence is, may be seen most faithfully and eloquently depicted in the *Diary of a Physician*, vol. i. p. 51 and 174; in “A Scholar’s Death Bed,” and “A Man about Town.” The former is a most natural and affecting picture of the *infidel classical scholar*, the latter a striking and awful portrait of the *blasphemous, dissolute and reckless classical scholar*. They are solemn warnings of the *genuine* influence of the classics, when exercised over the mind, heart and character of youth, unrestrained by christianity. The same influence is exerted, in a greater or less degree, on all our youth. Is it not then a solemn question for christians, and especially for the christian clergy, whether our *semi-pagan, semi-christian* state of society, in religion and morality, and in the actual condition of the conscience and affections, be not ascribable to the *unchristian character*, and of course to a greater or less extent; in every case, to the *unchristian influence* of the classics. The “Scholar,” and the “Man about Town,” are the *natural legitimate* fruits of the doctrines, morals and literature of the *classics*. They never could have been such of the doctrines, morals and literature of the *BIBLE*.

highest proof that can be given of their pernicious tendency. Assuredly, when the servants of the Prince of peace are the eulogists of war and warriors, and welcome their influence to the bosoms of youth in so many attractive shapes, we must acknowledge, with grief and surprise, that they are themselves enslaved by the same spirit.

There was a time, when, for ages, the clergy were absolute masters of all education. Oh ! that they had then been faithful to the great trust committed to them ! Had they constructed all their schemes on the principles of peace, and devoted the immense revenues of the church to the general education of the people, in the spirit of peace, they would indeed have been among mortals, the most signal and illustrious of the benefactors of mankind. But they saw not, or disregarded the dangerous influences of war in education, and the truth, beauty and power of the principles of peace. Ages rolled away ; the reformation came ; the clergy acquired a new and higher power than that of priestly authority, the power of knowledge and talents, of virtue and piety, acting on free and enlightened consciences. Yet, still the clergy appeared insensible of this high and solemn duty, to exclude the influences of war from their schemes of education, and to substitute humility and love, purity and holiness, and all the influences of peace. Three hundred years have glided away, and still christians, and the clergy are nominally on the side of peace, practically on the side of war, in all our systems of education. And yet the cause of peace can never triumph, until the christian clergy, individually and as a body, shall condemn universally and unconditionally, war and the warrior in every form, as they have condemned private violence and the duelist. Nor can the spirit of peace ever be the leading characteristic and vital principle of education, until christians and the clergy shall in like manner, as far as depends on them, substitute christian for heathen education, and the christian perfections, of humility, forbearance, love and forgiveness, for the heathen virtues of pride, hatred of enemies and revenge, inseparable from the classic poets and historians. Peace can never triumph, till education in all its departments, shall teach youth, that those

which are called *heroic* virtues, are expressly prohibited by Christ both in precept and example ; that the only warrior, if I may venture the term, whom Christ acknowledges, is the MARTYR, laying down property, liberty and life, in his cause ; but resolute not to bear arms in defence of them or in vindication of his master's rights. Peace can never triumph, until children shall be universally taught, theoretically and practically, that a peasant with the christian spirit is a nobler and a lovelier object to angels, than Cæsar or Alexander, Charles the twelfth or Napoleon. Peace can never be the ruling spirit of christian countries, until the christian ministry, and professing christians, shall acknowledge and teach, boldly and invariably, that even a slave, if the meek, pure, humble disciple of Jesus, is more precious in the sight of God, than the most illustrious of orators, or historians, or poets, when adorned only with the heroic virtues of Greece and Rome. How hard is it to convince christians of these things ! How hard to bring them to act on the broad, simple, uncompromising precepts of the gospel ! How next to impossible does it seem for them to regulate their thoughts, words, and deeds, and all the influences they are perpetually exerting over others, by the purifying love and self-sacrificing humility of the gospel ! War, has sworn on his altar of human victims, eternal enmity to that love and humility, yet christians and the holy ministry of peace, love, and humility, not only justify war, and the warrior ; but scatter their influences with a prodigal hand and perpetuate them with emulous enthusiasm, in all the forms of education.

How insensible have christians and above all the christian clergy appeared, to one sublime, remarkable truth ; a truth, so obvious, so important, that its rejection by all Christendom is equally astonishing and lamentable. That truth is, that, *in the mysterious providence of God, the law of violence and retaliation was universally tolerated and often directly employed by God himself in his moral government of the world,* until*

* Perhaps the question may be asked, why are not the historical books of the Old Testament equally condemned with Greek and Roman history ?

the advent of the Prince of peace ; BUT FROM THAT MOMENT THE LAW OF INDIVIDUAL AND SOCIAL MORALS, WAS ABSOLUTELY AND FOREVER CHANGED. Nor is this contrast surprising, when we compare the Jewish and christian dispensations. The mosaic institutes, were a vast and complex scheme of national morals and social duties, of civil and political administration, of religious rites and ecclesiastical arrangements, of sacrifices and ceremonies, costly and magnificent, various, complicated and minute. It was the system of a nation and government, with a rich and splendid national church. But christianity was a scheme, the very opposite of all this ; for its influence was altogether *individual and social* : its worship was simple and spiritual ; its founders and rulers, the poor and humble. Its character as a church, was universal ; its prominent virtues were humility and self sacrifice, forgiveness of ene-

The answer is obvious. 1st, They are actually *inspired* books, and to read them as a part of revelation, is a duty of every believer. 2d, They exhibit wars, for the most part, as actual manifestations of the power, actual vindications of the authority, and actual proofs of the justice and righteous vengeance of God. 3d, They contain none of the fascinations, none of the deep interest, none of the poetical and oratorical colorings so prodigally bestowed on the Grecian and Roman histories. The sacred historians give the simple, naked truth. Their object is not to commend the warrior ; to extol his glory, to kindle admiration and emulation of his achievements. But this is the very end of classic story, the very soul of all the historical compositions of Greece and Rome. It is true, that Olaus Magnus in his Gothic version of the Scriptures, omitted the books of Kings ; lest, as he said, they should cherish the warlike spirit of his countrymen. But to say nothing of this sacrilege, is it not obvious, that he misunderstood the character and influence of the entire body of the sacred writings. The study of the Bible has nothing to do with the study of war and its arts, but the study of the classics draws along with it inseparably the study of the martial history, biography and mythology of Greece and Rome. The law of violence and fraud is stamped upon every page. The kingdom of the warrior, is universal there. The reign of terror is every where seen : and as in the Acropolis of Athens, so here, the images of false and cruel gods, and of the most reckless and rapacious of all destroyers, the warrior, are crowded together, and are continually passing before the eye, with fearful rapidity and imposing splendor.

mies, and love to all mankind. *Hence the law of violence and retaliation, was for ever abolished : and the law of peace and love, of humility, forbearance, forgiveness, irrevocably ordained in its stead.* Yet the general tenor of the precepts of christians, and the general spirit of their schemes of government and education, have utterly denied that the law of violence and retaliation is forever abolished, and the law of peace and love forever established as the great law for individuals, communities and governments. The Jews rejected the meek and humble Jesus, expecting a conquering Messiah ; and they were animated and sustained in the ruinous war against Vespasian and Titus, by their misconstruction of the prophecies respecting the Messiah. And have not christians, whilst acknowledging the meek and humble Jesus as their Messiah, *practically rejected him* by denying the authority of his precepts, and disregarding the beauty of his example ? Have not christians actually governed themselves and their communities, as though the god of war, or the martial prophet of Mecca, not the Prince of peace, was their Messiah ? Have they not as individuals, as subjects and as rulers, acted as though they did not doubt that the christian bore the character of the jewish Messiah ? and that they had a right in his name and by his authority, to suspend the law of peace, humility and love, and to re-establish the law of retaliation and violence ? The domestic and international history of christian countries, on the great subject of peace and war, is undeniably the history of heathen communities. With some few exceptions in the mode of warfare, and the treatment of prisoners, the wars of christian nations are not distinguishable from those of the Pagan, in their origin, conduct and termination. The reason is manifest. *War in any shape, from any motive, and carried on in any mode, is utterly indefensible on christian principles, and utterly irreconcilable with a christian spirit.* When will the disciples and above all the ministers of the Prince of peace, acknowledge in theory and practice, this great and solemn truth ? When will they admit, that, God is wiser than man, and knows best the principles, upon which his moral government ought to be administered among men ?

There was a time, when the distinguishing mark of christians was, that they would not bear arms. But, for more than sixteen hundred years, peace has been the lost Pleiad, in the constellation of christian virtues. From the commencement of the history of christian nations and governments, they have ceased to bear that mark, and more than sixteen centuries have recorded their inextinguishable wars. O ! that christians had persevered in the primitive spirit, *which regarded the character of a soldier as pagan, not christian !* O ! that they had abided inflexibly by the rule, never to bear arms ! Then would the primitive church have bequeathed an illustrious, invaluable example to all posterity. Then pagan, not christian governments would have been overturned. Then the northern invaders, after conquering the monarchs and armies of heathenism, would themselves have been subdued and civilized by the all prevailing law of christian peace and love. But unfortunately, christianity was first enslaved by the warlike character of classic paganism, and afterward by the martial spirit of the barbarous heathen. Had its disciples inflexibly resisted the first, they never would have dishonored their Founder and his church by the last.

Their maxims, from the moment the Redeemer ascended, should have been these, " Let the heathen take arms against each other and even against us, but come what may, christians never will bear arms against each other, or against them. Christianity never shall be defended or spread abroad by force of arms.* Christians, never shall employ the sword to pro-

* It appears exceedingly strange, that any one should ever have imagined, that he had a right to *propagate christianity by force of arms*. Yet this was practically the sentiment of christians from the time the church became a national establishment, identified with the state ; and partaking of the military character of the government. Indeed, the conclusion seems irresistible ; if war be a lawful instrument to compel others to do their duty to christians, it would be still more lawful when used to compel them to do their duty to themselves, by embracing christianity. If it were a righteous means, on the successful employment of which, the blessing of God might be asked, when the object was merely a subordinate temporal good, still less doubt could be felt,

tect property, character, liberty, or life. Let the heathen rule us with a rod of iron. Let them insult, persecute, oppress, torment, slay us. Let them confiscate property, slander character, cast us into prison, strip us of life itself. Let them separate husband and wife, parent and child ; let them seduce the brother to betray the brother, and the friend the friend. Let them poison the comfort and happiness of private and social life : and heap on us all the enormities and cruelties, that malice can suggest and tyranny execute. Still, we will bear it all ; nor shall the sword ever be employed to deliver, much less to avenge us. Be it our duty, to exhibit the consistency

when the object was supreme in importance and endless in duration. This capital error in christian morality, that war was lawful to avenge injuries, to compel satisfaction, and to constrain the heathen to believe, has been the source of countless millions of crimes and vices, and of corruption, calamity and suffering, unexampled in the history of man. To those who believe in the perfect law of love, and still more to those who feel its controlling power in their hearts, how awful and affecting is such a spectacle. Instead of the sanctuary, behold the battlefield. Instead of an assembly of saints, pure in heart, fervent in prayer, meek in spirit, behold an army of warriors, already the slayers of tens of thousands of their fellow men, and trained to destroy, without remorse or pity, all who resist them. And yet their victims are the children of the same Universal Father ; the very battle field is the Temple of the living God : they themselves are his servants : the very winds, which waft to his throne the shock of battle and the shrieks of the wounded, are the messengers commissioned to bear on wings of love the hymn of praise, and the prayer of penitence. And when christians have slaughtered those who would not believe the truth of a religion, whose votaries are capable of such atrocities, behold

“ ——In the moment of our victory
 “ We purified our hands from blood, and knelt
 “ And poured to heaven the grateful prayer of praise,
 “ And raised the choral psalm———.”

Phocion was condemned to die on the day sacred to the festival of Jove ; and as the procession passed by the prison, they wept and took from their heads the crowns of rejoicing, because to them, such a day seemed too holy for the cruel deeds of the executioner. And yet christians, turn even the Sabbath into a day of battle, and shed, not their own tears of penitence, but the blood of their fellowmen, as an acceptable offering from his servants to the Prince of peace, love and humility.

and beauty, the unconquerable strength, the inflexible constancy, of christian love, humility and forgiveness. Cost what it may, we will return good for evil, and blessing for cursing: We will love them that hate, and pray for such as persecute and oppress us. Thus and thus only will we conquer our enemies: and convert the heathen to christianity." Then would they indeed have conquered, for the law of love and humility and forgiveness is invincible in the hands of faith and hope. Thus would the whole Roman empire, and all the barbarian hordes that overran it, have been subdued by the pure and holy religion of peace; not by that misnamed christian church with the warrior's helmet on her head, with his sword in her right hand, and a bloody cross in the left, as her battle ensign.

For ages the church was indeed a warrior, and resembled the Marphisa of poetical chivalry, not the Bride of the Lamb, meek, humble and resigned. Her prelates, in glittering armor were seen on the war steed, brandishing the iron mace of the pagan Alamar; while they shrunk from the christian sword of Taured or Gonzalvo. Century after century elapsed, and at length the church laid aside her sword and shield; and her clergy withdrew from the camp and the battlefield; but christian rulers and communities still waged war, and all their institutions were still imbued with its spirit. Such, substantially, is still the fact; and such it must remain; till professing christians, and especially the clergy, shall abjure their compromise with war and the warrior; and banish their influence, as far as depends on them, absolutely and forever from the education of christian youth. The dawn of that day, I fear, is still far distant in the Christendom of Europe. O! that its morning star were now shining, in the purity and beauty of gospel truth, on the hearts of the clergy of my own, my beloved country! O! that, that clergy would realize, in the spirit of faith and hope, that the reign of the Prince of peace can never commence, till the chosen messengers of his love, shall abjure forever, all allegiance to war and the warrior, and teach universally and intrepidly, that, humility and love, forbearance and forgiveness, are the great, the indispensable elements of christian morals and of all the education of christian

youth. O! that, the clergy would meditate profoundly, humbly, prayerfully on these things: and exhibit the first fruits of the harvest of peace, in their own hearts and lives, throughout all their instructions and in all their influence on education.

How insensible, have christians, and the christian ministry been, to the inestimable value of the peace principle! How little have they realized its truth, power, beauty! And yet, its truth is attested by Jesus himself: its power is exhibited in the invincible authority of love, when contrasted with violence and hatred: its beauty is the admiration of seraphs, and the very archangels delight to look into its pure and lovely mysteries. And what is peace, rightly understood, but heaven upon earth; a heaven in each bosom, in each community, a heaven in the whole world! And is this only a beautiful vision of the imagination? No; it is the child of heaven-kindled hope, of heaven-strengthened faith. The ancient traveller, over the deserts of Arabia, without pathway or an earthly help, was guided, as the mariner over the trackless ocean, with unerring precision, from oasis to palm grove and fountain, by the celestial aid of sun and stars. And shall not love and humility, and all the christian virtues, the greater and lesser lights, ordained to rule the moral world, lead christians and christian governments, and christian communities, through the melancholy wastes of war, to the serene and beautiful regions of christian, universal peace?

There are those, and christians and christian ministers are among the number, who believe in a great improvement of man, in private, social, international morals; yet refuse to believe, that, the time shall ever come when war and the warrior, and all the acts of public and private fraud and violence shall have been banished from the earth. What a well-spring of gratitude to God, of love to man, of self enjoyment, do such persons shut up with impious hands against themselves and all whom they influence! Who would exchange the misgivings and the gloom, that overhang this sceptical creed, for the inflexible faith, the ardent hope, the holy rejoicing of him who doubts not for a moment the future reign of universal peace? The astronomer looks beyond the mists and rains, the clouds and

storms, which obscure his present habitation ; and beholds in the azure depths, the radiant orbs and harmonious movements of the vast system, the reign of universal peace. He beholds with the natural eye, that deep serene, undisturbed by the momentary causes which now obscure or hide it from his view : and in the faith and with the hopes of mortal philosophy only, he doubts not, could he ascend thither, that he should behold a glory and beauty and serenity, never realized in his present habitation. Newton feared, that the time was to come, when the law of gravitation would demand the remedial intervention of the Creator, to re-establish the order and security of the system. But Laplace has demonstrated, that, no such exigency shall ever exist : that, the system of the world contains in itself, an all-sufficient, self-restraining power ; and that even the very exceptions, which appear as deviations from the general rules of celestial mechanism, are in truth, but subordinate results of those universal laws, which attest the invariable conformity of experience to theory. And shall not the christian, under the sanctions of a higher and better philosophy, look beyond the clouds and darkness that now deform society, to behold with a calm and steadfast faith, the glory and beauty of that future paradise of mortal man, the empire of universal peace ? And shall not the christian, neither deceived nor misled by the disturbing influences of war and violence, feel the inflexible assurance, that, no miraculous interposition is called for to relieve society from the crimes and vices which derange it, and degrade mankind ; but that the purifying, healing, ennobling spirit of love, is able of itself, to work out, in God's appointed time, the regeneration of man, and the triumph of universal peace. I at least, feel that inflexible assurance, that delightful hope. I at least can say, in the strong confidence of faith, I believe that, the time is to come, when crimes and vices, when war and violence, shall be banished from the earth ; and moral truth, and beauty, and peace, shall make the wilderness of life, the very paradise of God—Yes !

“ ————— I see them dawn,

“ I see the radiant visions, where they rise,

“ More lovely, than when Lucifer displays
 “ His beaming forehead thro’ the gates of morn,
 “ To lead the train of Phœbus and the spring !”

Yes ! I believe that the time is to come, when the warrior, with his plume and his casque and his scimetar, with his martial music and his glittering armor, shall be seen no more forever : when the implements of war, of every age and nation, shall be found only in the cabinets of the curious, or among the historical memorials of the antiquary : when not a battleship, shall crest the mountain wave, or repose beautiful and majestic on the tranquil bosom of the ocean : when not an army shall wind its dragon folds over hill and valley and plain : when the castle and the tower, the rampart and the battlement shall be leveled with the ground, and the orchard, the garden and the vineyard, shall smile over their graves : when not a fortified town shall be seen on the face of the whole earth, and every citadel shall be dedicated with peculiarities, as the temple of christian peace : when Alexander, Cæsar, and Napoleon, shall be accounted the Molochs of mankind,* and the battle fields of Arbela and Pharsalia, of Marengo and Austerlitz, the polluted shrines of a sanguinary and idolatrous superstition : when the illustrious achievements of the most renowned of conquerors shall be remembered only with astonishment, indignation and mourning : when the master works of military science shall be esteemed as mischievous and wicked, as the frauds of astrology and magic : and the Iliad and Æneid, Cæsar, and Livy,

* The profound philosophy, exalted eloquence and christian spirit, displayed by Dr. Channing, in his review of the talents, character and achievements of Napoleon,* entitle him to the gratitude and admiration of Americans, indeed, of all mankind. They are not only among the noblest compositions of the age ; but their moral beauty and dignity are of the highest order. I regard them of such value, that I would rather have American youth deeply imbued with the spirit and sentiments of those two essays, than with all that is to be gathered from Demosthenes the orator, and Tully the rhetorician. I should rejoice to see them taught in every college in the Union ; and as Corneille had the Cid in his library, translated into every language of Europe but one, so should I rejoice to know that the same were the lot of those admirable essays.

* Channing's works, p. 67. 133. Christian Examiner, new series, 1827, vol. 4, p. 382 1828, vol. 8, p. 135.

and Sallust,* shall never deform the souls of christian youth : when the siege and the battle, and the naval action, and all the machinery of NATIONAL MURDER and NATIONAL ROBBERY, by land and by sea, shall have been swept away forever ; when

* This, I am sensible, will be regarded by some, as little less than folly, by others, as something like fanaticism. But for myself, I know that, in my own opinion at least, I speak forth the words of soberness and truth. I do verily believe that the time is to come, when such books will form no part of the education of youth. They will be superseded by works, altogether superior to them in all that constitutes the real dignity, value and beauty of literature. That day I fear, is yet far distant ; for the *literature of PEACE, is scarcely even born*. But, no one can look at the signs of the times, and not see that there is a spirit abroad, which promises results in favor of religion, education and peace, *more truly christian*, than the world has ever seen, or even imagined. The contemplation of this state of things, compared with the history of mankind hitherto, strengthens this belief, which originates in the prophecies of Scripture, and is sustained by the pure and simple character of christianity. I do not in the least doubt, that the whole scheme of education will be reformed in christian countries, and that new plans will be adopted, in which christian duty and christian usefulness, love, humility and peace, will be at once the means and end of education. Now, they are scarcely discoverable any where, amid the profusion of pagan writers, and the masses of mathematical study, so entirely unconnected with the true objects of general education.

Whatever may have been Milton's judgment as a *scholar*, we happen to have what is better, his judgment as a *christian*, as to the value of all classical literature. Whether he expressed *his own* opinion or not, is immaterial. He has given us his exposition of the *Saviour's* opinion. Let any one read the remarkable sentence of excommunication, against the philosophy, poetry, oratory and politics of Greece and Rome, in *Paradise regained* : B. 4. v. 285 to v. 364, and say if he can doubt a moment that our Saviour, in Milton's judgment, would have rejected them, in a scheme of education for christian youth. Of their philosophy he will acknowledge,

“ Who, therefore, seeks in these

“ True wisdom, finds her not, or by delusion

“ Far worse, her false resemblance only meets,

“ An empty cloud.

of their poetry he will acknowledge,

“ That rather grace from us (Hebrews) these arts derived,

“ Ill imitated, whilst they loudest sing

the glory and ambition of individuals and nations, shall be found only, in the fellowship of love, in deep humility, in the emulation of good works,—in the spirit of usefulness and the sense of duty; in peace, christian in its character, universal in its dominion.

“The vices of their deities and their own
 “In fable, hymn or song.—————
 “Remove their swelling epithets thick laid,
 “As varnish on a harlot’s cheek, the rest
 “There sown with profit or delight,
 “Will far be found unworthy to compare
 “With Zion’s songs, to all true tastes excelling.’

Nor must it be forgotten, that the judgment of our Saviour is pronounced in reply to the eloquent commendation of classic literature by Satan, from v. 221 to v. 284. With such a testimony on the true character and influence of the classics, I may well say, that to teach them to christian youth for the sake of their beauties, is to imitate Artemisia, when she mixed the pulverized bones of Mausolus with odors and water, and drank the compound as a precious beverage. A large portion of the classics, taught in our schools and colleges, consists of history. Henry has justly said, and his remark is preeminently true of Greek and Roman history, “The Muse of history has been so much in love with Mars, that she has seldom conversed with Minerva.” And Cowper, in speaking of the great superiority of the martyr over the patriot, says—

“—————Their ashes flew
 “No marble tells us whither. With their names
 “No bard embalms and sanctifies his song:
 “And history, so warm on meaner themes,
 “Is cold on this. She execrates indeed
 “The tyranny that doomed them to the fire,
 “But gives the glorious sufferers little praise.’

THE TASK, B. 5.

The history of Greece and Rome, breathes every where the sentiment of Teres the Thracian, who said, “That when he was not engaged in war, he thought there was no difference between himself and his grooms.” Epaminondas called a fine army, without a general, “a wild beast without a head;” and do not the classic historians almost universally exhibit this ferocious and sanguinary beast with its blood-thirsty, insatiable head, as objects of praise and admiration? The spirit of ancient history is found in the proposal of Erianthus to destroy Athens, and turn its site into a sheepwalk: and in the conduct of all Greece when they forbade the rebuilding of the sacred monuments destroyed by the Persians, that their vow of hatred, like that of Hannibal, might

I have said, that christians, and even the christian ministry, have never realized the truth, power and beauty of the principles of peace. With the exception of the two first centuries of the christian era, the vast majority of christians, have either

never die. For one reign of Numa (if indeed it be not incredible, in such an age and state of society) we have hundreds whose only character is war. For one Phocion, whom the allies of Athens went out to meet, crowned and rejoicing, we have hundreds of warriors, cruel, unjust and tyrannical. For one treaty of peace, like Gelon's with Carthage, stipulating the abandonment of the sacrifice of their children, we have scores dictated by insolent power and selfish ambition. Scipio restored to the cities of Italy, Spain, Africa and Sicily, the spoils which Carthage had collected from them in various wars, and the same was the condition of every principal ancient city. "Alexander," says Gray, (2 vol. connect p. 266.) is justly described by Prosius, "as a great gulf of miseries, and a most dreadful hurricane which laid waste the East." And yet the same writer (Gray) in the very next sentence tells us, "the permanent advantage, which resulted from his measures, has proved that his plans were not merely stupendous, but conceived with *much wisdom and regard to the general interest of the world*"!! Such is the consistency of the christian admirers of the warriors and the classics! Alexander treasured up the Iliad in the precious casket of Darius; and placed it with his sword as a worthy companion of the destroyer; but christians enshrine the Homers and Cæsars of antiquity, in the most precious of all caskets, *the immortal souls of christian children*, and give their writings to youth as fit companions for the Gospels of the Prince of peace.

Let me not be misunderstood—I condemn the classics as studies for YOUTH, as inconsistent, with the purity and humility, the forbearance and forgiveness, the love and peace, enjoined by Jesus Christ. *I would therefore banish them forever from the education of christian youth.* But when the discipline of the mind, the enlightenment of the conscience, and the formation of the moral taste, have been completed by a truly christian course of education, founded on duty and usefulness, the knowledge of God and his works, then the classics would be harmless. "To the pure all things are pure," and they might then look upon the abominations of heathen poetry and the atrocities of heathen history, as Jeremy Taylor says, the sunbeam is unpolluted by the filth on which it shines. The christian *man*, fashioned by the religion of love, humility, and peace, has nothing to dread from the poetry, history, or mythology of Greece. The christian, as a *man*, mingles fearless, and uninjured with the vulgar in speech, the corrupt in morals, and the

tolerated or vindicated war, and have lavished on the achievements of the warrior, the emulation of youth, the admiration of man, and the gratitude of woman. Christians of one denomination only have had the courage and consistency to abide with the faith of primitive disciples, and the consistency of martyrs, by the simple command of their master. They have adopted in theory and illustrated by example, the truth, the power, the beauty of the principles of peace. They have resolved to deliver religion from her unnatural union with war, "That foulest spot upon her vestal robe." They have pledged themselves to inflexible obedience to the law of peace and love. Well may they stand by that noble purpose; for it is among the highest and holiest of christian testimonies. Theirs is no visionary banner, with imaginary cross and fanciful inscription, the herald of violence and bloodshed, but the snowy flag of peace, bearing as its motto, "No cross, no crown." Their's is indeed the cross of contempt and derision: but it is the same that their Master bore, for he also was despised and rejected of men. Their's is indeed the crown of thorns, of mockery and contumely. But their's is a crown more precious than the diadem of princes; more glorious than the wreath of victory; for it is the crown of humility, love and peace. William Penn is a nobler, lovelier being in the sight of God, than the warlike puritan of New England, the martial cavalier of Virginia, or the chivalrous Hugonot of Carolina. I know there are those whose pride will be shocked, whose taste will revolt, at such a sentiment. But let them test it by the precepts and examples of him, who rebuked even the beloved disciple, when he would have called down fire from heaven, and

vicious in manners, for he will often reclaim them, and cannot himself be defiled. But who would act wisely in exposing the boy, the youth, the young man, to their influence? Yet such is precisely the conduct of the advocate of the classics, as the text books of christian *youth*. Let the christian when arrived at maturity of years, study the history of his species, in all the various forms of literature, and in all the languages, that his means and time and capacity will enable him to master. But spare the souls of christian youth from classic influences, to them, dangerous, destructive and unhallowed.

who would not suffer legions of angels to rescue even himself, from the hands of his enemies.

The truth, power, and beauty of the peace principles of the Quakers, have been illustrated amidst imminent perils and terrific scenes: and they have triumphed in defiance of all human calculations and probabilities. During the Indian wars of New England, the unarmed Quakers were unmolested in person, habitation or property; because they were regarded as men of peace and friends, while in the few instances in which they had not the faith and courage to rely on the shield of peace, they were shot as enemies, bearing the warrior's badge. During seventy years, the province of Pennsylvania, under the government of the Friends, was at peace with her Indian neighbors, and there only the children of the forest found the christian to be, wise as the serpent and harmless as the dove. Mythology had fabled, that in the Venetian groves of the Argive Juno and the Otolian Diana, the wild beast was tamed. The deer and the wolf were companions; and there the fugitive animal found a place of refuge, never invaded by his pursuer. But throughout all Christendom, Pennsylvania was the only city of refuge, the only land of peace, in the visible kingdom of the Prince of peace. But the most illustrious and striking example of the truth, beauty and power, of the peace principle, is to be found in the conduct of the Quakers, during the rebellion of 1798, in Ireland.* Never was any contest in ancient

* The simple narrative of Thomas Hancock, M. D., in his little work (published in London in 1825, and re-published in Philadelphia by Thomas Kite in 1829) on "the principles of peace, exemplified in the conduct of the Society of Friends in Ireland, during the rebellion of the year 1798," is a striking manifestation of their power and beauty. Let me recommend most earnestly this little volume to every christian, philanthropist, and patriot. Would that it were in every library in our land; and that every Sunday school throughout the world taught it faithfully and zealously. The annals of martyrdom, with all their testimonies to the strength of duty, the power of faith, the spirit of self-sacrifice and christian courage, contain nothing more remarkable and affecting. It is impossible to read it without acknowledging that *the courage of humility and peace is altogether more admirable than that of pride and violence*: that the simple, humble Quaker, returning good for evil, blessing for

or modern times ; not the struggle of Marius and Sylla, not the feuds of the Highland Clans, nor the war of "La Vannée," distinguished by ferocity more remorseless, by carnage, more wanton, by passions, more terrible and desolating. Yet, amid the horrors of that desperate warfare, in the midst of

cursing, kind words for threats, and entreaty for insolence : and resisting firmly, yet meekly and benevolently, every temptation of fear and danger, is *the only consistent christian, the only pure and genuine subject of the Prince of peace.* Can any christian doubt, had Jesus been there, that he would have acted precisely as the Friend acted ? and that he would not have imitated, under any conceivable circumstances, the conduct of the patriot rebel or the royalist soldier ? Every one admits that war is a great evil, that it is exceedingly desirable to abolish it ; yet, false pride and false honor perpetuate an institution radically wicked and pernicious. No country can be truly christian, till war, both foreign and domestic, be banished forever : and the law of love, humility and peace be substituted for the law of revenge, pride and violence.

In the conduct of the Quakers of Ireland in 1798, we behold a happy exemplification of the sentiments of Josephus, "That those, who in order to their own security, condemn others to destruction, and use great endeavors about it, fail of their purpose ; but that others are in a surprising manner preserved, and obtain a prosperous condition, almost from the very midst of their calamities." And how happily is illustrated by this noble band of self-devoted christians, the old Greek proverb, "If God be with us, every thing that is impossible, becomes possible." Or to look to the sacred record, how aptly may we compare their faith and humility, to the conduct of Ezra, as told with such affecting simplicity. "Then I proclaimed a fast there, at the river Ahava, that we might afflict ourselves before our God, and seek of Him a right way for us, and for our little ones, and for all our substance. *And I was ashamed to require of the king a band of soldiers and horsemen, to help us against the enemy in the way : because we had spoken unto the king, saying, The hand of our God is upon all them that seek Him, but His power and His wrath is against all them that forsake Him.* So we fasted and besought our God for this : and He was entreated of us." Ch. 8. v. 21, 22, 23.

With the christian example of the Quakers, let me couple the zeal, fidelity and perseverance of Mr. William Ladd, of Minot, Maine, and of the Rev. Dr. Worcester, of Brighton, Mass. whose services in the cause of peace entitle them to the respect and affection of every good man. They have earned and deserve the title of the "apostles of peace," for their unwearied labors in this most christian cause. The Solemn Re-

flaming villages and ruined fields, of the dying and the dead, of threats, and curses, and imminent death ; amid the alternate triumphs of the insolent soldier and the exasperated rebel, the Quakers, strong in the faith of uncompromising obedience, calm and humble, yet inflexible in their purpose, adhered to their solemn covenant not to bear arms. In vain may christians devote them to scorn and infamy, as cowards : in vain may the patriot brand them as traitors to their country : in vain may the freeman spurn them from his presence, or tread them under his feet, as worthy only of chains and bondage ; and pour upon them the indignant execration even of the pious Cowper : “ Patience itself, is meanness in a slave.” Their’s was a courage more venturesome and fearless, than that of the warrior ; for they dared, *unarmed*, the fury and resentment both of royalists and united Irishmen. Their’s was a nobler and better allegiance, than that of the soldier to his king, or of the patriot to his country ; for it was the allegiance of man to God, of faithful subjects to the Prince of peace. They were freemen by a holier, higher title, than the patriot of Greece, or Holland, or Britain ; they were citizens of a more illustrious republic than Rome, or Switzerland, or America can boast, for their’s was the glorious liberty of the sons of God ; theirs was the commonwealth of the christian Israel ; their’s the Holy City of the living God. Their’s was the courage, the allegiance, the liberty, not of the mortal warrior, patriot and freeman, but of the Redeemer himself, of the glorious company of the apostles, of the noble army of martyrs. Let him who

view of the Custom of War, by Dr. Worcester, and the two little volumes of Mr. Ladd, (1st and 2d series of Philanthropos on peace and war) contain many interesting facts and valuable remarks. They deserve to be read universally, for I doubt not they would convince hundreds if not thousands, as the “ Friend of Peace, and other tracts of the Massachusetts Peace Society,” convinced Mr. Ladd, that war is a great evil, which might be banished from civilized society, and *that it is the duty of every man* to lend a helping hand to bring about so desirable an event. For myself, I thank them and Thomas Hancock, for the instruction and encouragement they have afforded me. I would go further to see their faces and enjoy their conversation, than to visit men illustrious for military and naval achievements.

questions the courage of the Saviour, the patriotism of apostles, the martyr's unquenchable love for freedom, dare to cast on the followers of Penn, the bitter reproach of cowardice, treason or a slavish spirit. If their self-sacrifice purchase for them the title of cowards, traitors, slaves, let the angel and the archangel be branded with these epithets; for their's too, is the courage, the fidelity, the liberty, not of the warrior-patriot, and warrior-freeman; but of love and duty, and obedience to the law of peace.

[For the remarks respecting the revolutionary war, which follow in this Address, Mr. Grimke is to be considered responsible. On this subject, various opinions exist in the minds of members of peace societies and of others eminent for talent and piety.]

Let me then subject the truth, the beauty, the power of peace principles, to the most affecting and interesting trial, which Americans can contemplate—The crisis of the revolution. I feel, I deeply feel, the solemnity of the subject. I trust that I realize the awful responsibility to my God, the world, my country, involved in the views which I am now to present. I know that, thousands and tens of thousands stand ready to charge me with ingratitude to the statesmen and patriots of 1776, with the insensibility of a slave and a coward to the sufferings and triumphs of the glorious dead. I know that accusing voices will arise from every part of our land, and bid me, with the bitterness of sarcasm and the energy of indignation, to begone from the land of the most illustrious of freemen, and be a slave in Portugal, or Russia, at Naples, or Madrid. **BE IT** so. *I shrink not from the accountability of condemning universally, unconditionally, the MEANS employed to accomplish the revolution.* Its objects were worthy of christian wisdom, liberty and benevolence. But war and the warrior, violence and bloodshed in every form, were instruments unworthy of a christian people, and forbidden by the religion they professed. To the heathen patriot the sword and the shield, are natural, rightful weapons; but to the christian patriot, they are prohibited as irreconcilable with faith in God, and love to man.

I would have had the patriots of the revolution, resolve that, come what might, not a sword should be drawn, not a drop of

blood should be shed in vindication of American rights. I would have had them worship, not in the temple of Mars, but in the sanctuary of peace. Their offerings should have been, not the wounded and the slaughtered, not the shock of battle, not the wreath of the conqueror, nor the terrors of the vanquished. With their supplications for strength and courage and victory, should never have mingled the agonies and shrieks, the rage and blasphemies of the battle field. Their anthems of thanksgiving and praise, should not have been polluted by the thunder of cannon, or the notes of the trumpet. In their christian temples, should never have been seen, the pomp of martial processions, the glittering helm, and the standard consecrated by the blood of its defenders. Throughout their realm, should have been found not a battlefield, the grave yard of national violence and crimes : not the onward march of hope, not the flight of despair, nor the encampment of hostile armies. They should have adored and vindicated the truth, the power, the beauty of the principles of peace. Their banner should have been the DOVE, meek, gentle, compassionate, faithful ; not the EAGLE, fierce and sanguinary, the monarch of birds of prey, the ensign of conquerors and tyrants. I would have had them live and die, if death was their lot, as became the christian patriot, not on the battle field of murder and suicide, but on the scaffold or in the flames of martyrdom. I would have had them not breathing out threatnings and slaughter, like another Saul, against the enemies of their country ; but yielding their spirits a willing sacrifice, in the cause of freedom, to christian humility faith and love. I would have had them say to the advocate of war under the plea of necessity, and the sanction of all other christian nations, " We ought to obey God rather than man." I would have had them realize the pure and holy love, the sublime devotion, the inflexible faith, the generous hopes and glorious destiny of a CHRISTIAN people. I would have had them realize, that God had indeed winked at the times of this ignorance, when the christian was a soldier ; but that he now commanded all men every where to repent, and to refrain from war. I would have had them realize, that the dispensation of violence and bloodshed, of valor and the warrior had passed away, and the dispensation of peace and forbearance, of forti-

tude and martyrdom had succeeded. I would have had them realize that they had not come, like the warrior-Israelites of old, to the mount that might not be touched, and that burned with fire ; nor unto blackness and darkness and tempest ; nor yet to garments rolled in blood, and the confused noise of the warrior. I would have had them realize, that they had come, not to these, but to the cross of agony and mockery and shame, to the martyr mount of Calvary, to the city of the living God, and to Jesus the mediator of the new covenant, the covenant of humility and forgiveness, of faith, and love and peace.

O ! what a glorious scene would then have been displayed to the astonishment and admiration of the world ! How would the christians of sixteen centuries have stood rebuked,

“ And felt how awful goodness is, and seen

“ Virtue in her shape, how lovely !———”

Behold a people more intelligent, happy and free, than any that had ever existed. Their rights are invaded, their present interests neglected, their permanent welfare hazarded. Their injuries are inflicted by those, who were bound to protect and bless them : by the ministry of a parent-king, by the representatives of brothers. The indignities and threats employed against them, are messengers of wrath from the land of their despised and persecuted ancestors. Scorn and insult and violence are wafted by every breeze from the home of the intelligent and free, of the patriot, philanthropist and christian. Never was a nobler opportunity offered to a nation of christians, by calm resignation, inflexible constancy and generous self-sacrifice, to attest, in the presence of the world, their faith, obedience and love ; and to vindicate the truth, power and beauty of the principles of peace.

And is the inquiry made by the advocates of war, how should they have acted ?—The answer is easy, if we take as our guide the sentiments of Peter and John, “ Whether it be right in the sight of God, to hearken unto you, more than unto God, judge ye.” I would have had them say to the British king and his ministry, to the parliament and people of England, “ We ‘are your children and your brethren : protection and justice, ‘encouragement and assistance from you, are our birthright. ‘We have a British title to be free, prosperous and happy.

'Yet have you dealt with us, as strangers and hirelings, and
 'even as enemies. We have petitioned and expostulated and
 'reasoned in vain. We have besought you, by the ties of a
 'common ancestry, by the exalted privileges of a free consti-
 'tution, and the holy fellowship of christians, to spare us the bit-
 'ter cup of a brother's contumely, of a parent's anger. To
 'mockery—you have added revilings, to revilings—injustice, to
 'injustice—threats, to threats—violence and punishment. We
 'have borne it all, as becomes those on whose soul is the vow
 'to love our enemies; to bless them that curse, to do good to
 'them that hate us. We have borne it as becomes those
 'whose trust is in God, not as the god of battles, but as the God
 'of mercy and righteousness, of peace and love. Go on then
 'in your career of injustice and contempt and injury. Double
 'the measure of our humiliation and sufferings. Brand our en-
 'treaties with the name of cowardice; call our humility mean-
 'ness; our respect for you, the language of servility; and
 'trample on our love, as the folly of the dotard or the ravings
 'of the enthusiast. Send among us the insolent tax gatherer,
 'and the more insolent soldier. Command the delegates of
 'your power in the chair of state or in the courts of justice, in
 'the army or the navy, to harass and persecute and oppress.
 'Cast the father into prison, confiscate his property, banish the
 'wife of his bosom, scatter the children of his affections:
 'Let the perjury of magistrates, and the corruption or
 'timidity of jurors, condemn the innocent to death, and
 'stain the scaffold or the faggot, with the blood of chris-
 'tian martyrs, in the cause of christian freedom. All
 'this, and more than this, we are ready to bear, with a love
 'that cannot be quenched, with a constancy inflexible and
 'undying, with a faith calm and humble, yet fixed and invinci-
 'ble. Yours is indeed the power to afflict and torment, be it
 'our lot to suffer with fortitude and resignation; for ours is a
 'nobler, better power, to bless and forgive. In vain may you
 'hope to prevail. Yours are the instruments of weakness and
 'fear, of tyranny and violence. We shall prevail; for ours
 'are the weapons of righteousness, peace and love, the gift of
 'God himself. As there is truth in his promises, you must
 'yield, we shall conquer. Passion and prejudice, pride and

‘disappointment may sustain you for a while ; but our love and
 ‘hope, and faith, are imperishable, unconquerable. *Our pur-
 ‘pose is irrevocably taken : we will be free : we will have the
 ‘precious rights of British freemen ; but, never shall violence
 ‘and blood-shed be our arms.* We must conquer, if we faint not.
 ‘We know that passion and prejudice, anger and pride must
 ‘yield, to firmness, reason, good sense, and candor. We
 ‘know, that you yourselves, when the season of wrath and
 ‘arrogance shall have passed away, will wipe the tears from
 ‘our eyes, and wash out the blood-spots from our garments.
 ‘We know, that, you yourselves will break the chains of the
 ‘captive father, and recal the exiled mother, and gather their
 ‘wandering children into your own bosoms. We know that
 ‘the very tongue which has mocked our sufferings and uttered
 ‘the sentence of imprisonment or death, will ask forgiveness
 ‘in the accents of returning love. We know that the very
 ‘hands, which stained the scaffold or kindled the fire, will build
 ‘the monument of your own victims, and accord to the land
 ‘they loved and died for, the precious privileges purchased by
 ‘the love of christian patriots, by the death of christian
 ‘martyrs.”

O ! that my country had thus spoken, had thus acted ! O !
 that she had given this noble example of the love, devotion,
 and faith of a christian people ! O ! that she had “ appealed
 to the supreme judge of the world,” not as the God of battles,
 but as the Prince of peace ! O ! that her people, “ with a
 firm reliance on the protection of divine Providence,” had
 “ pledged to each other their lives, their fortunes and their
 sacred honor,” *in the spirit of christian martyrs, not of patriot
 warriors !* Then, not a drop of blood had been shed, but
 would have been precious in the sight of Angels. Then, not
 a life had been lost, but to the disembodied spirit would have
 been fulfilled the promise, “ This night shalt thou be with me
 in paradise.” Then, not a grave had been opened for the
 victim of tyranny, but devout men would have carried an-
 other Stephen to his burial. Then, from the dungeon and the
 prison-ship would have been heard the midnight hymn of faith
 and hope, while on the scaffold and at the stake, would have
 ascended the prayer of love, “ Father ! forgive them, they
 know not what they do.”

And must not such a people have conquered? What power on earth could have withstood their humility and resignation, the energy of their patriotism, and their constancy amid sufferings? Tell me not of a misguided king and a tyrannical ministry. Tell me not of a jealous parliament and a still more jealous people. That misguided king was a man of sense and benevolent affections, a christian prince, whose love for his people was attested by the wish, that, he might live to see the day, when not a family in his dominions should be without a bible. That oppressive ministry, had the hearts of men and the heads of British statesmen: nor could they have resisted the monarch, the parliament and the people. That parliament had too much of British feeling, sentiment and principle to persevere in such a system of oppression. That people had too generous and manly a spirit to tolerate such tyranny. America, as the land of christian freemen, calmly, resolutely, self-devoted to martyrdom, returning good for evil, and blessing for cursing, unprovoked by indignities and unpolluted by hatred, anger or violence, must have conquered that monarch, with his ministry, his parliament and his people; for theirs would have been a heavenly warfare and christian arms. They must have conquered; for the truth, beauty and power of the principles of peace, are invincible as a band of angels. In vain, against such a people, may an ambitious, tyrannical ministry have appealed to the prejudices of the monarch, the jealousy of parliament and the passions of the people. In such an age and such a country, with such a government and such a religion, it is impossible they could have long prevailed against a nation of christians, self-consecrated to martyrdom in vindication of their rights. But America, in the attitude of defiance and resistance, appeared to them a rebel in arms; and against such, prejudice, and jealousy, and passion are as easily kindled and easily kept alive, from year to year. Without the aid of alternate victory and defeat, without the stimulating narrative of sieges, and battles, and naval warfare; without the appeal to false pride and false honor, the parliament and people of England would themselves have rescued America from the prejudices of the king and the tyranny of his ministers. Then would have triumphed the principles of peace, how spotless in their truth,

how divine in their beauty, how invincible in their power ! Then, how delightfully, how consolatory the victory of christian patriots, how glorious their triumph of faith and love ! Then would the conquerer and the vanquished have been bound together by stronger and holier ties of respect, esteem, and affection. Envy, and jealousy, hatred and uncharitableness would have been banished forever : and the attachment of brothers and the fellowship of christians would have established their unfading empire in the hearts of Britons and Americans. One such martyr-triumph of a christian people, is worth all the military and naval glory, all the the skill and chivalry, all the perils and sufferings of Greece and Rome, of Venice and Switzerland, of England and America. It must be so ; for to love, is more sublime than to hate ; to forgive is nobler than to revenge ; to bless is better than to curse ; to pray for our enemies is a loftier heroism than to call down fire upon them. It must be so ; for the principles of peace, are a well-spring of purity and virtue, of benevolence and usefulness, of all that is sublime in our duties and generous in our affections ; of all that is fair in the esteem of the good, and valuable in the judgment of the wise. It must be so ; for the spirit of peace is strong in the energy of faith ; it kindles with the hopes of the just made perfect ; its piety emulates the adoration of angels ; its love is pure and fervent as the love of seraphs ; its dominion, immortal as the soul.

I feel an assurance, delightful in its prospects and strong in its faith, that, our country is yet destined to be the noblest monument of the principles of peace. It is impossible to contemplate our history, and not feel that we have been ordained, through the simple character yet wonderful influence of our institutions to perform a more conspicuous part in the moral government of the world, than any other people ancient or modern. O ! that we did but realize the high and responsible office, to which we have been called, in the administration of Providence ; an office, so full of dignity, benevolence and beauty : the office of friend, counsellor, teacher of the nations of the earth. O ! that we did but look back on the *past*, with the humility and gratitude, which become the most favored of nations ; on the *present*, with the sense of unworthiness and

the diffidence, which belong to true wisdom : on the *future*, with the generous devotion and steadfastness of purpose, which spring from the enlightened sense of duty. I *know* that, the national institutions of the ancient people of Israel were established by God himself. And I *believe*, with a faith, as strong as knowledge, that the peculiar structure of our government and state of society, is equally an ordinance of his unseen power. What though in our history, I read of no patriarchs and prophets and divine legislators ; of no pillar of cloud by day and of fire by night ; not of the terrors of Sinai or the vision of Pizgah ; not of the chariot of fire and the mantle of power ; nor yet of the fiery tempest of Sodom or the severed waves of Jordan ! What though in the record of his dealings with us, I read not that he stood and measured the earth ; that he beheld and drove asunder the nations ; that the mountains saw him and trembled ; that the deep lifted up his hands on high ; that the sun and moon stood still in their habitations. What though in the history of the founders of our institutions, I read not of cloven tongues like as of fire, nor of the earthquake at midnight that burst the prison gates ; not of the trance of Peter, nor the vision of Cornelius, nor the mid-day glory that struck Paul with blindness. Yet do I not doubt that, we are the people of his pasture, and the sheep of his hands. Yet do I not doubt, that, he is our God and the God of our fathers : and that, in the mysterious order of his Providence, he is leading us onward, through ways of pleasantness and paths of peace, to an inheritance more fair and rich, than people have ever had.

Gentlemen of the Senate and House of Representatives, officers and members of the Connecticut peace society, fellow citizens and christian brethren of all New-England.

To you the subject of peace comes recommended by arguments the most cogent, with associations the most noble and delightful. Where in ancient or modern times, where in the old, or elsewhere in the new world, is to be found a state of society, of which the freeman and patriot, the scholar, philanthropist and christian may be so justly proud ? We shall search in vain for a community more republican in general

intelligence and purity of morals, in simplicity of manners, in the general distribution of property, in the unrestrained, universal enjoyment of rational freedom and in the absolute exemption from slavery in all its forms, domestic and civil, political and ecclesiastical. In vain shall we look for a people, more generally enlightened on the subject of religion, more free from superstition, profaneness, and fanaticism; more simple in worship; more mild and benevolent in temper, manners and conduct; more steadfast and uniform in their veneration for religion, their faithful observance of its precepts and their liberality in maintaining all its institutions. No other country exhibits a happier combination of public wealth and private independence, of national and domestic industry, frugality and perseverance, of personal and social enterprize. What other compares with New England in that admirable sense, which has ever made universal education a public and private duty; which scatters common schools abundant as manna, over all the land, and patronizes with a munificence, equalled only by its wisdom, all the more elevated, comprehensive, and durable institutions of literature and education? In that wise and active charity, which provides for the poor, the sick, the afflicted, for the widow and orphan; for the religious wants of fellow countrymen and of heathen lands, New England is pre-eminent. In all that is fair and lovely, virtuous, intelligent, valuable and discreet in woman; in all that invests the manly character with an air of simplicity and dignity, of practical sense, generous wisdom, and enlightened benevolence, New England has never been surpassed.

To you then, fellow christians and fellow countrymen of New England, the cause of peace comes indeed recommended by the noblest arguments, by the most precious and charming associations. To you she speaks, in a language of commanding authority, of persuasive eloquence. To you, emphatically and peculiarly a free, enlightened, christian people, she comes, herself *the most glorious and lovely child of rational freedom, of general intelligence, of enlightened religion*. Your governments and all your institutions are at once, the children, the patrons, and the guardians of peace. The elements of your

state of society, are in a more remarkable degree, than has ever been seen, the elements of peace. Within yourselves, the constituents of war are unknown ; for you have nothing to fear from insurrection or rebellion, from the violence, injustice or ambition of rulers. Thus privileged and blessed, thus purified, ennobled and adorned, shall not a deep sense of gratitude and duty consecrate such a people in an especial manner, the friends, champions and guardians of peace ? On you is imposed an obligation, higher, holier, stronger, than has ever bound any other community. To love, to honor, to advocate, to carry forward the cause of peace, at home and abroad, in private and in public ; by the gentle and fascinating influence of woman ; by the frank and resolute example of man ; by the education and the religion of peace ; by the all pervading authority of popular sentiment, this, this is at once your privilege, your happiness, and your duty.

The vow to do this, is on your souls, patriot legislators and magistrates of New England, in the responsible, delicate and important functions entrusted to you.—Thus to act, is your vow, people of New England. Thus only can you answer to your Maker and Redeemer, to the Union, the world, posterity, for the noble distinction of being the most virtuous and intelligent, the wisest, happiest, freest people, the world has ever seen.—And this is your vow, instructors of the young ; for to you is committed the office of enriching the mind and heart, with the sanctity of virtue and the usefulness of knowledge, with the beauties of taste and the discipline of thought, with active benevolence, and calm, peaceful, comprehensive wisdom.—Fathers of every household of New England, it is equally your vow, to teach your children the truth, dignity and beauty of the principles of peace. To teach them that, humility, forbearance, love and forgiveness are the noblest virtues of the private and public man.—Nor is it less your vow, mothers of New England, for to your tenderness and skill are entrusted not only the forms and health, but the minds and hearts and souls of children and youth. Remember that, on your fidelity, good sense and affection rest the hopes of future years, and what your country shall be in the prime of each

successive generation, depends first and chiefly upon you. Christianity has done much for you. It has elevated you, above the boasted female of classic lands, and the lovelier being of the ages of chivalry. It has blessed you with domestic and social freedom, it has guarded you by the sanctions of civil and political institutions, it has honored you as the christian wife, mother, daughter, sister; it has given you the simple, but glorious title of christian women, with the holy privileges of christian liberty. Cultivate, then, in your children, the spirit of PEACE. Teach them that, humility, is nobler than valor, forgiveness, than revenge. Teach them the courage of duty, not of strength and passion; the fear of God, not of man.—On you—philanthropists of New-England—is laid this solemn vow: never to forget that benevolence is wise, virtuous, elevated, enduring, only when its energies are dedicated with intense devotion, to the cause of peace at home and abroad; of peace, private and public; christian in spirit and universal in dominion. Yours is a solemn, delightful duty, to make your entire land, the temple of peace, yourselves the ministers at a thousand altars.—And the vow is on your souls, accomplished scholars of New England, children of Harvard and Yale, of Brown, Amherst and Hanover, and all the fair sisterhood of literature. To you is entrusted a power, if wisely employed, benevolent in its influence, sublime in its character, magnificent in its results; a power inseparable from the glory and felicity of your country, and the durability of all her institutions. God, in the order of his Providence, hath called you to bless, honor and adorn her, with the literature of a free, educated, christian PEACEFUL people. Yours is a privilege, more full of dignity, a duty more full of joy, than ever distinguished the land of Sophocles and Virgil, of Tasso and Ercilla, of Racine Goethe or Milton. By that vow it is exacted, not only that you add taste to learning, eloquence to wisdom, and genius to industry; not only that the page be pure, instructive, virtuous; but that, the spirit of peace breathe into it a more attractive beauty, a nobler dignity, an authority more august and venerable.*—

*Of all the branches of literature, it seems probable that FICTION has hitherto exercised more extensive and various influence than any other.

And shall not this vow, christians, and above all christian ministers of New England, bind your souls, with a strength and depth of obligation far beyond that, which binds the patriot, philanthropist and scholar? Yours is indeed a glorious desti-

And of the departments of fiction, it cannot be doubted that poetry transcends all others, in the power which it has thus far exerted over the mind, heart and character. Verse has ever been a favorite in all ages and nations, and in all states of society. In our own country, the general influence of works of fiction, is decidedly less than in any other, which ever existed; because the multitude of newspapers which pervade the country every where, and penetrate to its remotest corners, occupy so large a portion of the time which would otherwise be dedicated to works of fiction. Hence it follows, that the sense of duty and the spirit of usefulness and benevolence, the public affairs of at least one state, of the nation, and the current history of the whole world, valuable information in general politics, history and biography, in the moral and natural sciences, in literature and the arts, in morals, manners and customs, and in religion, whether we regard its history or revolutions, its theory or practice, its doctrines, mysteries or precepts, are daily and hourly exercising an influence at once comprehensive and minute, profound and various, on the improvement of the mind and heart, and the formation of character, throughout our country. Nor ought we to lose sight of a species of influence that has been brought to bear on the public of this country, with remarkable efficacy already, and which is yet destined to exercise an almost imperial sway. I refer to the unexampled multiplication of societies, especially in the boundless field of benevolence, which duty has thrown open to the christian, philanthropist and patriot. Nothing like this power of the newspaper press, and of social action, has ever been witnessed elsewhere: and so little can the experience of any other age or people, shed light on the subject, that it only furnishes *contrasts*. We ourselves, even whilst under their influence, have but a faint conception of what they are destined to accomplish. We are so accustomed to look abroad, and especially to the ancients, for standards and tests, that we are comparatively blind to the causes of our actual condition and wonderful progress. But this foreign, this antiquated influence, is yielding apace to a developement of national, social and individual resources, without precedent or parallel in the history of man.

This people, however, has yet to learn, that the maxim of Solon is equally the maxim of nations and individuals. "KNOW THYSELF," is indispensable to national as it is to individual improvement, in knowledge, virtue and happiness. Self-government, the distinguishing feat-

ny, an inestimable heritage ; if you realize, in all your thoughts, and words and deeds, the truth, power and beauty of the principles of peace. You are the sacramental host, scattered every where amidst a peculiar people, zealous of good works to be at

ure of this country, its glory and safeguard, depends, after all, in a nation, as in an individual, on self knowledge. And yet so little is this realized, that while our governments and states of society, our domestic political relations, our constitutional law, our history and revolutions, our prospects and destiny, and our relations and duties to the world, are so different from those of other countries, scarcely any attention is paid to them as a part of education. More time is frequently devoted to a single classic or mathematical work, than to all subjects peculiarly American. Cæsar, Livy, and Tacitus are studied with laborious attention, as though an American could not be an enlightened and valuable citizen without them, while the history of his own state and nation is utterly neglected. To Cicero's oration on Cataline are devoted more time and pains, than to the Federalist ; yet what comparison is there between the value of those and this, to the American citizen ? Who ever heard of studying an American speech as a part of education ; and yet I cannot doubt, that an intimate acquaintance with the best American speeches, from the revolution down to the present time, is incomparably more valuable to the American, whether as a public or private man, than a thorough acquaintance with Cicero and Demosthenes. And I build this opinion, not only on their peculiar value to us as Americans, but on their intrinsic merits. To instance a few, among very many, I scruple not to say, that, as *arguments*, the speeches of Chief Justice Marshall, on the case of Jonathan Robbins, in the House of Representatives of the United States, and of Roger Griswold, in the same House, on the Judiciary, are not surpassed by any thing in the Greek or Roman ; and, as *orations*, they have produced nothing, in my estimation, superior to Ames's speech on the British treaty, to the Plymouth address of Mr. Webster, and the centennial address of Mr. Quincy.

The same complaint may be justly made, with regard to English history, politics and oratory. They are of more value than all that Greece and Rome have bequeathed us. Mr. Burke's speech, (including his letter on the French revolution, which may be regarded as the most solemn and eloquent of orations delivered in the name and in the presence of all Europe) are alone of more consequence to an American, than the whole body of Greek and Roman eloquence. I would certainly rather be the author of them, whether I regard learning and philosophy, or eloquence and taste, than all the orations of Cicero and Demosthenes. Who can doubt that to be well read, in the best English speeches, made at the bar

once, the teachers, friends, and living examples of the spirit of peace. On your fidelity, firmness and consistency, depend, chiefly in your own age and country, and not a little in all others the triumph of those principles. Whilst the disciple, and above all, the messenger of the Prince of peace shall admire and eulogize war and warriors, his kingdom can never come. Un-

and in parliament, connected with the civil and political history of England, would be far more useful to an American, in public or private life, than the same knowledge of antiquity; and yet, who has ever heard of studying English eloquence or history, or the English constitution, legal and political, as a part of our education?

There is something radically wrong in all this. Our whole system of education is the very reverse of the maxim, "KNOW THYSELF." It is fitted, to make us neither christians nor Americans; as men, neither wise nor well informed; as citizens, neither instructed as to our rights and duties, nor enlightened as to our best interests, our exalted privileges and glorious destiny. What an illustration is afforded by a single subject—PEACE. On this, one of the noblest and most important of American duties, our schemes of education, are utterly barren. And yet peace is indispensable to the preservation of our liberty and union, to our happiness and progress, and to our rightful influence in the world. He indeed, is not, in my estimation at least, a good citizen, a wise patriot an enlightened instructor, who does not teach zealously and fearlessly that the sword ought never to be drawn in any controversy between the states themselves, or between any of them and the national government. Our country is the noblest monument, in honor of religion, liberty, reason, philanthropy, duty and usefulness, which man has ever reared. Let that monument never be profaned and polluted by American blood, shed within our borders, by American hands, in civil warfare. THIS IS THE GREAT LESSON TO BE TAUGHT TO OUR CHILDREN. With it, all others acquire a sanctity and energy of obligation, a durable and incalculable value, a harmony and perfection, otherwise unattainable. With it we exhibit to the world for the first time, a national family of peaceful, christian states, under the vow, never to draw the sword against one another.—Be it then our inflexible resolve, equally wise, humane, and pious, that war shall never be known within our borders.

"Light is the robe of PEACE yet strong to save."

But we shall find it, if ever we admit it, to the bitter cost of ourselves and our children's children—that WAR

"———Is the black and melancholy yew,

"That strikes into the grave its baleful roots,

"And prospers on the dead.———"

til you shall sweep away all their unholy influences, now acting in so many various forms of education on the minds and hearts of youth, a martial spirit with its false standard of pride, courage, glory and honor, with its disregard of the property, happiness and lives of others, must still prevail. Your banner is the cross of calvary, and on it are inscribed in a Savior's blood, faith, hope, love, humility, forgiveness. These are the elements of peace, implacable foes, triumphant destroyers of war and the warrior. Arise then, and purify yourselves from the stain that is on your souls. Let the day speedily come, when the compromise with war and the warrior, which has dishonored for ages the disciples and the messengers of Jesus, shall have vanished forever from New England. There shall the christian world behold the noblest monument of faith and love, in thousands of churches and ministers, without an apologist, much less an advocate for war and the warrior. There shall then be displayed, in all its purity, strength and humility, the spirit of self-sacrifice: there, the eternal truth, the invincible power, the awful beauty of the principles of peace: there the loveliness and harmony, the purity and holiness, the sublimity and glory, which are destined to adorn the earthly kingdom of the Prince of peace.