

Powers, addressed to Russia herself, like Prussia, bordering on a rebellious and a treasonary district, she has no right to demand. Prussia has done, to perpetrate a crime, as is proved to have been done by Russian military authorities. What is she not prepared to go to war in support of the "six points" or to permit to be done by her army? The Emperor has no doubt that the Emperor of Russia gives his whole influence to the other Powers, and he has told the King that if war comes he will blame the Emperor of Prussia for the crime of the Russian Czar. The Convention, some time since, framed a Bismarck influence, between the Prussia and the Czar, is now completely right, and excites great indignation in Germany, and will excite it in France. This war, which the Convention stipulates that the Prussian troops make offensive operations; in the territory of Poland, as soon as the Russians render necessary the withdrawal of the Prussian troops, which the Convention orders, that whereon the Czar is strong enough to repress his rebellion, Prussia shall step in and do it. The French Emperor is thus given the right to terrible disasters. The intervention of the King is indeed deplorable, and for Prussia to attend to it, is little short of madness. These men blind, says the *Times*, are not to be trusted, and the warning sounding in their ears, they do not see that one of the greatest elements to an ambitious Buonaparte

Prussia for an opponent? The French Emperor is now old enough to look for something more than a victory over Russia alone, and we know that in 1871 he did not think it valuable enough to ensure a continuance of the war. The only consolation is no doubt an "idea," but the glorification of it would be glorification of the French Emperor's policy.

believe that Prussia can stand
Russia in a Continental war for
ance of such a government as
Poland, without danger to her
Germany? Will such tempting
ties to realize old schemes of an

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such addresses as that from the Council of Stetten are directed to the sovereign, the Emperor, or the sovereign? When the chief men of any city in a loyal Province, express their opinions by words of bitter reproach, and the state of the lesser nobles and the masses may be well imagined."

THE POPE'S POPEERY is carrying on in London, and a disclosure has been made which has excited no little sensation. A gentleman publishes in the world that his son, who was the school-boy ("Captain") of the Westminster school, and on the eve of being elected to Christ Church, Oxford, was induced to join the "Oratory," a society dedicated to Popish uses, and to "Fathers," and introduced a girl in the afternoon to a R. C. P. who was baptized at 9 o'clock the next day. Thus, in a space of about

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It is a case like this," says the cleric, gives all the sting to the other, meretricious attacks of bodies like the *Revue Alliance*. If" (as if that "If" were not a mere prelude to a new and more terrible) "such a system of nefarious (being,) "the Roman Catholics themselves to the propagation of erroneous opinions without interfering with the plain duties of social and domestic life might be left to do so undisturbed, but a small section of enthusiasts and fishermen will not have their doctrine

religious scheme whatever." The *Times* adds: "We understand the theory of these persons; they consider themselves the agents of a Society deriving from a supernatural source a *divine authority to override in its action any other laws or duties than its own*. We have nothing to do with the *theoretical* aspect of this system; but Englishmen have a ready way of settling these questions. They believe the relations and duties of civil life more important and more sacred than any theological system, and that

The *Cornhill Magazine* quotes with approbation the experiments made on himself by Dr. Dalton, an American Physiologist, and his conclusion from them is that about 1 lb. of solids and 3 lbs. of liquids per day is the proper quantity—at least when a diet consisting of bread, meat, butter, coffee and water. This, says the *Cornhill*, seems to approach the maintenance of health in the environment of adult males from whom has been already stated, it will be inferred that women, under ordinary circumstances, require less of this nourishment. *How much of this food and drink does flesh consumed my many? Especially when the habits are indolent, the meals luxurious, sweets indulged in, and fresh air and exercise practically abjured?*

For the Protestant Episcopal
Religious Novels.

A question exceedingly difficult to answer arises, now that the Church

Life's Happiest Period.—Kingsley's life on this disputed point.

Thus declares a
"There is no pleasure that I have enjoyed so much as sitting outworn and weary, in the evening, when two or three of us used to go away to the brook, and take dinners with us, and come home at three, tired, happy, scratched beyond recognition, with a few new ideas in their trunks; and one of the other having saved for a boat, till it had gone down all hands out afterwards. Depend on it, a man never experiences such plain, quiet, or brief after-lunchen as he does but, unless, in some cases, in his first love, when the sensation is new to him."

Nothing is more beautiful in the world, than to see the greatest man in talent, a little child in religion.—*J. J. Gurnea*