sand times less friendly to the best interests of humanity than that mingled state of alternate peace and war under which, with all its disadvantages, the human species have been slowly rising in the scale of intelligence, and securing for themselves constitutional rights and equal laws. Nor were there wanting men among the rulers of the world shrewd enough to see that such was the real character of the scheme; and it was with rulers, not subjects, that that attempt originated to which we have referred, to convert it from an idea into a fact.

A fierce and long protracted European war had just come to a close,—a war productive of greater waste of blood and treasure than any other of modern times, -when three great monarchs met at Paris to originate a Peace Society on nearly the principles of Rousseau. These were Alexander of Russia, Francis of Austria, and Frederick William of Prus-Lord Castlereagh, as the representative of his country, was cognizant of the principles of the Association, and warmly approved of them; but it was found that the forms of the British Constitution were such as to prevent the King of England from becoming a member. The document which formed the basis of the confederation was published; and it was found, as might, indeed, be expected from most Christian princes, to be of a greatly higher tone than that which marked the project of Rousseau. It commenced with an announcement of the intentions of the subscribing parties to act for the future on the principles of the gospel,—defined to be those of justice, Christian charity, and peace. Then followed three articles,-introduced by the scriptural command to all men to consider one another as brethren,-which were to the effect, first, that the three contracting princes should remain united to each other by the bonds of a true and indissoluble fraternity; second, that they should conduct themselves to their subjects and armies as the fathers of families; and third, that all other powers should be invited to join with them in