

"Affable without the offensiveness of condescension, his demeanour could not but win, though it never seemed to court popularity; while his evident sincerity and singleness of purpose commanded the respect of all parties. Never did Liberal principles better become a Prince; for, in his mind, they were identified, not with party, but with patriotism, and were but the theory of practical benevolence. He adhered to them, too, with unwavering courage and consistency, not only to his own disadvantage, by opposing the prejudices of the Court, but when others might in his position, have found a pretext for laying them by as having answered their purpose. In the language of a Journal not accustomed to use the language of panegyric, "he was not a selfish nor a sordid man. He was not an epicurean, nor a voluptuary, nor an egotist. He was a man who employed the faculties which God had given him, in promoting the physical comforts, the mental improvement and the social harmony of his fellow-creatures. He did his best to promote the advancement of learning, the interests of science, and the welfare of all who toiled their wearisome way in the museum, the studio, or the laboratory. And there are many now alive and prospering, who, when they look back on their early struggles and their meridian labours, will bless the memory of the Duke of SUSSEX."

But it was as the uncompromising advocate of the principles of Civil and Religious Freedom that His Royal Highness more especially entitled himself to the affection and gratitude of the people of England. From his first appearance in public life, he took a decided part on the side of Liberal principles; but as he advanced in years, his views became at once more distinct and more consistent. In the House of Lords he supported the Bills for the abolition of the Sacramental Test and the removal of the Catholic Disabilities, the abolition of the Slave-trade, the melioration of the Criminal Code, and Parliamentary Reform. But not only in the House of Lords did he stand forward in the maintenance of the cause of Freedom. Where his countenance and support could be beneficial to that cause, they were at the command of the public. In 1828, he presided at the dinner in Commemoration of the Repeal of the Sacramental Test; and he received the grateful acknowledgments of the Committee for his "noble avowal and illustrations of those grand principles of Civil and Religious Liberty, with which His Royal Highness's name and family are so indissolubly connected in the hearts and memories of Britons." On March 19, 1840, it will be in the recollection of our readers, that he took the Chair at a Meeting convened by the Religious Freedom Society at Freemasons'-hall, to petition Parliament against any further appropriation of public money for the Extension of the Church Establishment. Before he complied with the

invitation of the Committee he required that the Resolutions to be proposed at the Meeting should be submitted to his perusal; and so much stress did he lay upon the wording of them, that, just before the opening of the proceedings, he sent for the Secretary, and suggested some verbal alterations, with a view to render the phraseology perfectly unexceptionable. In addressing the Meeting from the Chair, His Royal Highness said: "I have read the Resolutions with great attention, and being unable, in my situation, to sign a petition to the House of Commons, according to etiquette, I have no hesitation in saying—and when it is made known here, it will be known everywhere—that I completely coincide in, go hand in hand with, and approve of every Resolution, worded as they stand now in that list." These Resolutions, expressing, as they must, therefore, be considered as doing, the deliberate opinions of the illustrious Chairman, so near the close of his public life, will now be read with peculiar interest; and we shall take an early opportunity of recalling them to the attention of our readers.

At the present crisis, the death of the Duke of SUSSEX is a heavy, we will not say an irreparable national loss, which will be keenly, practically felt. The solemn lesson, "Put not your trust in princes," too often enforced by disappointed hopes and broken promises, is now emphatically proclaimed from the opening tomb.

"Princes must die and turn to dust."

The cause of Religious Freedom has lost, at a very critical moment, a steady and powerful friend who stood very near the Throne. We are admonished by his removal to "cease from man, and to direct our hopes, and address our Petitions to Him "by whom Kings reign and Princes decree justice," in whose hand are the hearts of rulers. "Arise. O God! judge thou the earth, for thou shall inherit all nations!"—*Patriot*.

BURIAL OF THE DUKE OF SUSSEX.—The rumour that the remains of his Royal Highness the Duke of Sussex were to be deposited in a mausoleum to be erected in the Kensal-green Cemetery, is no longer doubtful; and, for the first time, a prince of the blood-royal will repose in a public cemetery. It appears that a clause in the will of his Royal Highness directs that his body should be buried in the cemetery at Kensal-green. It was, however, deemed necessary to obtain the approbation of Her Majesty before this very unusual mode of proceeding could be carried out. The application to her Majesty has, however, resulted in her most gracious permission and desire that the wishes of her royal relative should be fulfilled in every respect; and there is no longer the slightest question as to the fact. The body of his Royal Highness will