

But some say, as the Jews to Christ, "show us a sign;" they would have some miraculous effects immediately to appear.

The rule we now propose may be novel to some, and may appear visionary to others; but of this we are firmly convinced that, if more generally acted upon than it is, we should soon discover its happy results upon the moral aspect of our communities; we should find the poor more bountifully fed and clothed,—the sick relieved with larger comforts,—a religious education more generally provided and diffused,—Christian knowledge more extensively disseminated,—more Churches built,—more clergymen supported.

THE CHURCH.

TORONTO, SATURDAY, JANUARY 30, 1841.

We feel so well assured that we shall be doing a useful service to the brotherhood of the Church, in continuing to portray the duties of its members both to God and man, that we make no apology for so soon resuming that subject. It is needless for us to say that selfishness and inactivity are utterly inconsistent with the Christian profession; and that no one so much as the true believer in a crucified Saviour exhibits earnestness and fervour in devotion to God and benevolence to man.

We read in Scripture of Cornelius, the Roman centurion,—the first-fruits of that great harvest of the Gentiles which God had determined to gather into the garner of his Church,—that, antecedent to his conversion to Christianity, he was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always."

Yet, alas! how often do even the heathen shame us,—how often may the unbeliever's practice awaken a blush in the professed Christian, in regard to the duty for which we find a Gentile commended in Scripture; "HE GAVE MUCH ALMS TO THE PEOPLE!" O what a plague-spot in the men of this generation is the sin of covetousness;—a sin which pervades all ranks and stations,—the sin of accumulating for the show and the glitter of life, or for creature comforts and mere animal enjoyments, and sparing but a poor, stinted, disgraceful appropriation for the cause of God and the necessities of the poor.

It is much to be feared that the duty of giving—freely and systematically, in proportion to the means with which God hath blessed us,—in support of His cause, and in alleviation of the sufferings of the poor, is not so generally understood, certainly not so generally practised, as it ought to be. We repeat that this is an appropriation to be made freely and systematically,—that every Christian should consider a portion of his earnings or of his gains to belong to God,—that some fixed share of his stated or contingent means should be faithfully and religiously consecrated to services of piety and charity. Without meaning to suggest precisely what that proportion should be, we may be content to state that it seems to have been settled by direction of Almighty God himself,—viz., a tenth of all our yearly gains, or earnings, or income, from whatsoever quarter derived.

The rule we now propose may be novel to some, and may appear visionary to others; but of this we are firmly convinced that, if more generally acted upon than it is, we should soon discover its happy results upon the moral aspect of our communities; we should find the poor more bountifully fed and clothed,—the sick relieved with larger comforts,—a religious education more generally provided and diffused,—Christian knowledge more extensively disseminated,—more Churches built,—more clergymen supported.

Our space last week was so fully occupied, that we did not advert, as we intended, to a very valuable suggestion in the letter of the Rev. R. J. C. Taylor relative to the performance of Missionary duty. The plan there mentioned of appropriating the first week of each month to those excurive ministrations, strikes us as particularly efficacious and simple; there is nothing like system in every thing that is undertaken, and the absence of it will be felt in spiritual as well as secular duties; and the system here recommended, if steadily pursued, could not fail to manifest its good results in the reclaiming of many of the waste places of Zion, and causing many a barren spot in the religious desert to blossom and rejoice.

We must confess ourselves to be very dilatory in congratulating our coadjutor of the Church Chronicle, upon the new and improved dress in which, at the commencement of the year, his valuable Journal was presented to its readers. In this improvement we must not omit to include the exercise of great taste and discernment in the arrangement of the several departments of the paper. The Church at large is under many obligations to this excellent periodical for its able advocacy of the doctrine of Infant Baptism, and of the mode of the administration of that Sacrament as employed in our communion.

We promised insertion to the communication of our valued correspondent "Amicus" this week, it was with the fullest expectation that it should have been accompanied by a portion at least of the honest and excellent speech to which it refers. The press of other matter forced us, however, to defer the promised insertion of the speech of Mr. Justice Hagerman, at Cheltenham, in England; and its appearance to-day necessarily compels the postponement of Mr. Stowell's. The communication of "Amicus" will, with most of our readers, probably, be found a necessary accompaniment of that speech; and the interest of the latter will not be weakened by their receiving antecedently an account of the circumstances under which it was delivered.

Some will contend that the introduction of such topics as are not adapted to our religious position; this liberalizing sentiment is well met by "Amicus;" and every where, it should be earnestly contended for; and that, as religious error is every where dangerous, it should every where be met with those weapons which the Christian armoury supplies. Now that we are to have a majority of the population of our United Provinces members of the Romish creed, and, as some even of the official advocates of that creed, admit, a majority in the legislative of the same persuasion also, it becomes us to look in time to the perils of our situation, and be ready for the day of contest when it shall arrive.

Nor ought the real friends of the Protestant cause to shut their eyes to the natural influence upon it of the theory of Responsible Government, even so far as it appears to have been already conceded by the highest authorities. The Executive, according to this fresh infusion of the democratic principle into our system of Government, must harmonize with the Legislature,—must in short, in a great degree, be controlled by the popular voice as spoken by their representatives in Parliament. Now assuming, from official concession, that the voice of the people as thus declared will be in consonance with the tenets of Popery, what are we to infer in regard to the future constitution of the Executive? Either that this must be Popish too, or yield so far to Popish demands as to be directly under the influence of its creed. It is needless to disguise from ourselves the dangers which, religiously, threaten us; that the tone of our Executive, unless through some special interposition of Divine Providence, will eventually be Popish, we have more than cause to apprehend: we shall perceive that, in too many cases, Protestants will be found to purchase the approbation and support of their religious opponents by concessions which no principles of the Bible can justify; and by and by, it is to be feared, we shall find Executive Councillors, nominally Protestant, presiding at meetings of the Propaganda, to stifle, if they can, the last embers of pure and undefiled Christianity in British America!

Although, as we stated in our last, the result of the Municipal Elections in this city is to be regarded as a decisive indication of Conservative superiority, and of the triumph of constitutional principles over the rampant spirit of insubordination, we are bound in justice to say that one at least of the disappointed candidates is as firm and consistent a supporter of the Constitution in Church and State as the best of his successful competitors. It may, however, have happened that from political or factious causes, the support tendered to him was from individuals who oppose the public principles by which he is himself known to be actuated, and who

could not hope to achieve a victory in the person of one who embraced precisely their own views of public policy. The gentleman we allude to is Robert Stanton, Esquire, than whom there is not an individual in the Province who stands higher for consistency in public principle, or for integrity in private life.

We fear that we have been remiss in not punctually acknowledging the receipt of three numbers of "THE CHILD'S BIBLE EXPOSITORY," by Mrs. Leonard,—which has been issued, with characteristic neatness, from our Diocesan Press. We have already expressed our favourable opinion of this little work, in noticing the first number, with which we were some time ago favoured. It contains much instruction that must be peculiarly beneficial to Sunday School Teachers, and we should be glad to see a copy in the hands of every one who has engaged in this interesting department of Christian duty. The publisher will oblige us by transmitting two copies regularly to our address.

We observe in a late number of the Southern Churchman, that a very striking and popular little tract, entitled "I AM A CHURCHMAN," recently transferred to its columns, has been credited to the Boston Christian Witness. This is an error, which it is but fair we should correct. The article in question was copied by ourselves about two years ago from an English Magazine entitled The Churchman; and we observed that it was immediately transferred to the pages of several religious journals. In some of these, published in the United States, we discerned a slight adaptation of certain of its expressions to the local circumstances of that country; and perhaps it is this which may have led our esteemed contemporary of the Southern Churchman into the error which we are now seeking to correct.

We must confess ourselves to be very dilatory in congratulating our coadjutor of the Church Chronicle, upon the new and improved dress in which, at the commencement of the year, his valuable Journal was presented to its readers. In this improvement we must not omit to include the exercise of great taste and discernment in the arrangement of the several departments of the paper. The Church at large is under many obligations to this excellent periodical for its able advocacy of the doctrine of Infant Baptism, and of the mode of the administration of that Sacrament as employed in our communion.

COMMUNICATIONS.

Rev. and dear Sir,—I send you, for insertion in the "Church," the eloquent, impressive, and (which is far better) christian speech delivered in our Mother country, not long since, by the Rev. Hugh Stowell of Manchester. As you will perceive, it is a powerful vindication, not only of himself personally, but of Protestantism (or, as I would rather term it, Bible Christianity) in opposition to the traditions, superstitions, idolatries, and ruinous errors of Popery. Nor is this all. The ultimate results of the case of "Hearne v. Stowell" promise to be of the greatest importance, when the evidence which is laid before the public mind of Protestant England, & the fresh trial coming on, shall have been fully adduced.

I am the more anxious that this question should be made public by the "Church," since it is, in all probability, the only Journal read by the members of our National and Protestant Church, in Canada. On many accounts, it is desirable that they should not be ignorant of the startling facts which have been brought to light, by the trial above alluded to. I refer, especially, to the "astounding announcement, that an extensive confederacy, skillfully organised, is established in the country, that it has large funds at its disposal, and that these funds are employed, among other objects, for involving the champions of Protestant principles in harassing litigation, thereby intimidating others and deterring them from making a bold and decisive stand against Romish innovation."

As some of your readers may not be aware of the circumstances to which Mr. Stowell alludes, in the first part of his speech, I have compressed, in as small a compass as appeared to me feasible, the origin and results of the late trial, "in which the Rev. Hugh Stowell, of Manchester, was prosecuted by a Roman Catholic priest, for a libel contained in a document which Mr. Stowell read to a Meeting called to oppose a longer continuation of the Government grant to the college of Maynooth."

The case may be briefly expressed thus: in extracts from the "Record" of September 3rd, 1840.

Liverpool, Saturday, Aug. 29. (Before Mr. Baron Rolfe and a Special Jury.) Libel—Hearne, Clerk, v. Stowell, Clerk.

"This was an action for a libel by a Clergyman of the Church of England upon a Roman Catholic priest. The case excited very great interest, and the court was crowded to excess.

Mr. Dundas, Mr. Wightman, Mr. Higgins, and Mr. Murray, were counsel for the plaintiff; and Mr. Creswell, Mr. Alexander, and Mr. Watson, for the defendant.

"The learned Judge, in summing up the case" thus concludes his observations to the Jury:—"That the defendant had not gone to the Meeting for the deliberate purpose of traducing the character of Mr. Hearne, might be inferred from various circumstances. The defendant read a paper libellous of the plaintiff. From the observations of the defendant, it would appear that he had no ill-will against the plaintiff, and that all his remarks referred to Maynooth. With respect to the amount of damages, that would be a question for the jury, but it did not appear that the defendant, at the time he uttered the libel, had any deliberate malice towards the plaintiff, or that it had been spoken with the object of injuring his character."

"After consulting together a few minutes, the jury found a verdict for the plaintiff on the first count—damages 40 shillings."

The following is the substance of the Rev. E. Nangle to the Rev. Hugh Stowell, in allusion to the trial and its verdict, which I speak for myself. It will be explained, more fully, what I mean (in the former part of my letter) by the ultimate results of this trial, and their great importance; either, should the Almighty permit it, in punishment of our sinful unfaithfulness towards Him who died for us, by our spiritual adultery with Idolatry; or, for the eventual welfare and triumph of the Church of Christ, in obscuring the pure truth of Christianity, as set forth in the Church of England; or in dispelling, more and more, by God's blessing, the shrouding and intoxicating mists of error and darkness, which are blinding and destroying so many thousands of our enslaved, debased, and suffering fellow-creatures!

The witnesses, went, not merely to exculpate an individual priest, from the charge of having enjoined a degrading penance, they extended to an exculpation of the whole body of the Romish Priesthood, and the system which they uphold, from any participation in such criminality, and therefore the fact of their having obtained a verdict is calculated to impress the public mind with the conviction that the imputation of such unchristian tyranny to the Romish Priesthood, is a slanderous fabrication. Much indeed was elicited on the cross-examination of the witnesses to correct this misapprehension, but the Romish and Radical papers have candidly suppressed that, while they ostentatiously publish the statement of Mr. Dundas, the direct testimony of the witnesses, and the verdict of the Jury. It seems to me that the friends of our holy cause are therefore imperatively called upon to endeavour to dissipate the delusion which the result of the late trial is calculated to produce, and it also seems to me that this should be accomplished through the medium of a legal investigation. The same means which have been employed by our opponents to injure the good cause, should be used by us to frustrate their intentions. With this view I deliberately publish the following statement; I challenge investigation in a court of law—let the party accused proceed against me for libel, and I pledge myself to produce legal proof of the truth of every title of my statement.

"I, Edward Nangle, Clerk, of the Protestant Missionary Settlement in the Island of Achill, Ireland, do hereby declare that the Rev. John O'Flynn, Roman Catholic Priest, formerly of Achonry, but now of Curry in the diocese of Achonry and Co. of Sligo, Ireland, and also the Rev. Michael O'Flynn, R. C. C. of Ballisadare, in the same diocese and county, did, in the exercise of their office of priests of the Church of Rome, require one of their parishioners to burn a Bible of which said parishioner had become possessed—and to perform stations successively at Croagh Patrick—Baill and Lough Dearag, which stations were enjoined in the way of penance, in order to obtain absolution, and which were to be performed by crawling considerable distances on the knees, and in the exercise of the penance."

"Now, my dear friend, I call upon the priests whose names and residences I have given, or the advocates of their party, to gainsay this statement. I challenge legal investigation: and until my challenge is accepted, let our adversaries keep silence. The learned Judge who presided at the late trial, in his charge to the Jury, acquitted you of any malicious intent in publishing your statements in reference to Mr. Hearne, and unless our opponents afford me an opportunity of an investigation which I court, the intelligent part of the public will acquit you from the imputation of having slandered the Romish Priesthood in his person."

I am, my dear friend, Faithfully and affectionately yours, EDWARD NANGLE."

The following brief extracts from the London "Record" of Sept. 7th, will sufficiently complete the explanation desired. "We are not sure that we regret the issue of the 'Trial.' However it may give the Liberal and Popery press the opportunity of a voluntary triumph, when the question comes to be decided on its real merits, their defeat will only be the more remarked and memorable."

"As the case stands now, Mr. Stowell, acting under the advice of his counsel, did not produce the witnesses he had ready in court to prove the truth of the facts he had stated to the Meeting; and the jury, by the direction of the Judge, returned a verdict for the plaintiff, with damages of forty shillings. This alone was sufficient to show what opinion the jury had of the merits of the case; and as they were obliged to find that technically a libel had been committed, the amount of damages, scarcely more than nominal, marked their sense of the frivolous and vexatious suit of the plaintiff."

"The new trial, which will be made for the commencement of next term, (granted—as before noticed—Amicus) by allowing Mr. Stowell to produce evidence of the truth of the assertions he made, will destroy even the forty shillings victory, of which the Roman Catholics are so vainglorious. "The mistake they [Mr. Stowell's "learned advisers"] made was in forgetting that Popery adapts itself to the circumstances in which it finds itself: that what it glories in and exults at in Italy and Ireland, becomes a libel when said to be done in a Protestant country."

The summary here given, will be amply sufficient to explain Mr. Hugh Stowell's speech. And now, one word more. The speech of Mr. Stowell has been termed "bold," and as such adapted to England rather than to this free colony. Various collateral doubts as to the "expediency" of its re-publication, here, have been, in consequence, suggested (the greater part of which, however, may be resolved into these facts, viz: practical unbelief; the fear of man and distrust of God's protecting power; the purchase of peace at the expense of the truth of the Gospel, and, in some cases, betraying our God and Saviour, for a few "pieces of silver"—for "a mess of pottage"—a provision for the family; as though God could not and would not take care of all who are true and faithful to Him and his Son!) as though we who live on this side of the quickly crossed ocean, were not still part and parcel of Great Britain—whose capital and whose throne are on the other side of the connecting Atlantic; as though we were not in the same internal part of our far and wide spread family, sharing in her triumphs, sympathizing with her wrongs, partaking of the manifold blessings which have been bestowed upon her, by the bountiful King of Kings, and Lord of Lords! as though the events which threaten to obscure the light of her spiritual and temporal glory, (and that of Europe, the world,) in the deepening shades of Infidelity, Popery, Socialism, (or Mahomedanism) and anarchy gathering round about her, and corrupting her children; as though these effects and their causes were not materially to affect the branches of the parent tree! would not (which God forbid!) sooner or later, carry their withering, enslaving, and ruinous consequences to the "most boundless" of the religious, social, moral, and political fabric of the British Empire!

How thankful ought we to be, that the "Church" in its columns, inculcates such very—very different practical views to those, which obtain in but too many quarters, on the above points! That it may be an increasingly valuable and effectual witness to the "truth as it is in Jesus," and increasingly promote a right attachment to our Protestant Church and State, is the fervent prayer of

REV. AND DEAR SIR—It must surely be a subject of high gratification, I will not say to every true churchman, but to every enlightened Christian, that arrangements have been made under the direction of our revered Bishop, who I believe himself takes a large portion of the duty, for the due celebration, in the Cathedral in Toronto, of the various festivals appointed by our Apostolic Church; from this I anticipate much good.—It is one step towards a return to the simple piety of the primitive church; in those days when her members did not think themselves too wise to profit by ministerial instruction, or too pious to need the devotion of the sanctuary; nor, on the other hand, were too worldly to spare a few hours, even of the six days, in seeking a preparation for the solemn certainties of eternity. But excellent as is this, it is not only desirable but highly important to obtain yet more; I mean the establishing of Daily Morning and Evening Service in the Cathedral Church of our capital. That this is entirely out of the question I am quite aware, unless some attempt can be made to commence a cathedral establishment. The very mention of such an idea is almost sufficient to excite a smile, in the present state of our ecclesiastical finances in this province; but yet I believe the project is practicable, if it be only once earnestly commenced. Suppose, for instance, an attempt were made in the first place to get only two prebends attached to the cathedral; these I imagine would be sufficient, not only to maintain the daily morning and evening service, but it might be also a part of their official duty to receive a certain number of divinity students, without any other emolument than what they derived from their prebendaries. By this means, not only would the daily sacrifice of prayer and praise be restored to the Christian Church in this province, but a provision, invaluable in itself, would also be made for the suitable instruction of clerical candidates, an arrangement of which our church in this province stands eminently in need. The necessary funds for the endowment of these prebendaries might, I hope, be raised by gifts of land for that special purpose, from the members of our church. I really flatter myself that the hearts of churchmen are becoming so impressed with their duty to God and His Church, that they will be found to come nobly forward in the support of all the institutions of our holy church, as one after another they are brought to see and feel their necessity; especially do I hope, that now the state, the natural protector of the church of Christ, has so strangely forgotten its office, they will not be content with merely offering of their abundance, but that they will condescend up to the help of the Lord in a spirit of holy land cannot immediately be made available, though most valuable as a permanent endowment, is it unreasonable to hope that here and there an Araunah would be found, who "as a prince" would give to the Temple of the Lord property capable of producing an immediate income?

If also we began to exert ourselves in a manner commensurate with the importance of the object in view, it cannot be doubted but that efficient assistance would be rendered us by the noble and generous sons of our beloved church at home; and especially might we expect for such a purpose, the most liberal aid from our old and untiring friend, the Venerable Society for the Propagation of the Gospel. We have every encouragement to make some humble attempt when we see the great things that are doing, in this respect, in and for India. England herself is becoming more alive to the importance of her cathedral institutions, regarding them as among the most important outworks of our common Christianity; and our request would be so modest, so entirely in accordance with the poverty of our circumstances, only soliciting the means to support the regular service of our Church as originally designed, even by the reformers themselves, and in strict accordance with primitive usage, and this too in connection with the education of our clergy,—that I feel assured, were a special application made at home for this object, the holy generosity of our fatherland would give so noble a response to our request, that, in conjunction with our own efforts, a very short period might behold it in operation.

Should you, Sir, deem the subject of this communication of sufficient interest to secure its insertion in the Church, I am anxious to seize an early opportunity of showing the importance of this institution, the Daily Service, and thereby also commencing a Cathedral Establishment. As a sincere though humble member of the Catholic Church of England, and an admirer of your very valuable paper,

Believe me, Rev. and dear Sir, Yours faithfully, A CATHOLIC. Yonge Street, Jan. 1841.

Civil Intelligence.

ARRIVAL OF THE PATRICK HENRY. (From the N. Y. Com. Adv.)

We have another extraordinary short passage from Liverpool, bringing us London papers to the 24th of December, and Liverpool to the 25th, both inclusive. They were brought by the Patrick Henry, Captain Delano, after a passage of twenty days. Capt. H. sailed from Liverpool on the 25th and anchored in the Lower Bay on the 14th.

Although the passage has been made in the midst of winter, the Patrick Henry has had a summer trip—light easterly winds, and a smooth sea the whole passage, and not even a tropical was reefed until Monday last, when the ship was off Nantucket, where there was a moderate gale from the westward. The commercial accounts are favorable. The sales of cotton at Liverpool, during the week ending 24th December, amounted to nearly 40,000 bales, and an advance of 1-8 a 1-4d. is noted. The British Queen arrived off Cowes on the 20th of December. She left New York on the 1st of that month. The Great Western arrived at Bristol on the 23d. She left this city on the 8th.

The papers abound with details respecting the severity of the winter, on the continent as well as in England. The only arrival at Liverpool, from the United States, for the week ending the 24th of December, was the Roscius from New York.

At Paris the ice formed in the Seine so rapidly and floated down in such masses that twenty barges laden with wine were crushed before measures could be taken for their safety. Throughout England active means were in progress to relieve the distresses of the poor by liberal supplies of fuel, provisions, clothing, blankets, &c.

RECOGNITION OF TEXAS.—The committee of the Anti-Slavery Society having transmitted to Lord Palmerston their resolutions on the subject of the recognition of Texas, his Lordship has returned the following answer:—

Foreign Office, Dec. 14, 1840. "Sir—I am directed by Viscount Palmerston to acknowledge the receipt of your letter of the 7th inst. addressed to his Lordship, transmitting a copy of resolutions which the committee of the British and Foreign Anti-Slavery Society passed on the 2d inst. expressing their concern that Her Majesty's government should have entered into a commercial treaty with Texas, and protesting against the recognition of the independence of that republic by Great Britain.

"I am, in reply, directed to state to you, that Lord Palmerston very much regrets that the committee should take this view of the measure which has been adopted by Her Majesty's government in regard to Texas; but that it does not appear to Lord Palmerston, on the one hand, that the refusal of Great Britain to conclude a commercial treaty with Texas would have had any effect in inducing the Texans to abolish slavery within their territory; nor, on the other hand, that the conclusion of such a treaty can have the effect of affording the Texans any encouragement to continue the condition of slavery as part of their law.

"It may indeed be hoped that the greater intercourse between Great Britain and Texas, which will probably result from the treaty, may have the effect of mitigating, rather than aggravating, the evils arising out of the legal existence of slavery in that republic.

"Lord Palmerston desires me to mention, that you appear to be under a misapprehension as to the state of the relations between Great Britain and Hayti; inasmuch as Great Britain has actually concluded a treaty with Hayti, as an independent state; and I have the satisfaction to acquaint you, that the specific object and purpose of that treaty is the suppression of the slave trade.

"I am, sir, your most obedient servant. "LEVESON. "J. H. THREGBOLD, Esq., Secretary to the Anti-Slavery Society." THE CHURCHISTS.—The John Bull says—"We regret to hear from quarters of the highest respectability, that a break-out of Chartism in Wales is not to be looked upon as unlikely. Our correspondents from that part of the country send us a statement which we feel it our duty to lay before our readers, in order to bring the question fairly to an issue. They state, complainingly, that some, or rather many, of the great iron masters, instead of paying their workmen their wages weekly, and thereby giving them the just liberty of spending their earnings as they please, do not do so. The consequence is, that they are forced to run in debt at the truck shops in the works, where they are, or believe they are, charged at the rate of 75 per cent. more for the articles they buy than they could purchase them for at Bristol.

SIRE.—We lament to hear that Mr. Robert Owen, the founder of the doctrine propagated under the above designation, is about to deliver lectures in this city. The working classes of Bristol, it is to be hoped, have too much good sense to be induced to listen to the hateful principles that these lectures inculcate. At Worcester Mr. Owen could not obtain a hearing, and he was obliged to leave the city in a manner well known to himself.—Bristol Mirror. Brigadier General Sir Charles F. Smith, K. C. B., commander of the troops employed in Syria, is second son of the late George Smith Esq., of Burnhall, near this city, and received his education at the Durham Grammar School, where he gave early promise of those transcendent talents and that enterprising spirit which have since so eminently distinguished him. Sir Charles was born July 9, 1786, and is consequently in the 55th year of his age.—Durham Chronicle.

FRANCE. Prince Louis Napoleon has forwarded to some of his friends in Paris the following invocation to the names of the Emperor. FRONTRAS or HAW, Dec. 15, 1840. "Sire.—You return to your capital, and the people in crowds welcome you back; but I, alas! from the depth of my dangerous can only catch a glimpse of that ray which illumines your funeral. Take it not ill of your family, that they are not present to receive you; your exile and your misfortunes ceased with your life, but ours still endure. You expired on a rock, far from your country and your friends. The hand of a friend closed not your eyes;—and even now not one of your race is present to conduct you to the tomb. Montholon, he whom of all your devoted companions you loved the most, performed the last duties of a son; your will was his; he faithfully obeyed your last wishes; he told me your last words, but he is now my companion in prison. A French vessel, commanded by an illustrious young Prince, was sent to convey back your ashes, but you look in vain there for even one member of your house; your family were all absent when you returned to the soil of France, a shock like that from lightning was felt; you raised yourself in your shroud—you opened your eyes for a moment. The tri-colored flag floated on the coast, but your eagle was not there! The people as in bygone days, thronged the procession; they welcomed you with acclamations, as they were wont when you lived; but the rulers of the day, while they rendered you all due homage, whispered to each other, "in God's name! let us not disturb his repose!" You have again beheld Frenchmen whom you loved so well; you have returned to that France which you rendered so illustrious; but foreigners have there left traces of their footsteps, which this pompous display alone can never efface. You beheld that young army, the children of your brave warriors; they worship you as the god of their glory, but the word of command to them is—Be still. Sire, the people that inhabit our beautiful country are still men of the same stamp, but for those whom you made so great, for those whom you found so little, have no regrets. They have renounced your faith, your ideas, your glory, your very blood. When I addressed them in behalf of your cause, they replied—"We understand you not." Heed not what they say, nor what they do; the grains of sand of earth which the wheels of the chariot roll affect it not. These men