turn of. Those of beacon. Nor can I look at the eloquent dissections of their country's topography, their depredations of its subjects, or the manifestations of liberty, or an unavoidable deed into his conclusion, and see with shrinking hearts the imminent sign of the appalling dangers we incur in harboring our liberties, upon so delicate a tenure. But we, listen next to the deceptive voice of eloquence. It is for a moment too effective to their generating causes, and see how one could thus subvert the liberties of his country. Examine the history of every age, and you will find the cause to lie in the state of the people themselves. This when a nation becomes a prey to corruption—when it is torn by civil dissensions—when the sacred offices of government is prostituted to venal purposes—it is done, when the temple of liberty is beginning to totter—that the bloody standards the despotism can be planted over its ruins. And shall tell them. The independence of Rome was virtually lost before barons became its executors. Their assemblies were the chambers of offices secured by bribery; the property and honor of the citizens were violated; its masters were as numerous as its different factions; and the small threads which bound together the multifarious states of the Republic as separate in their interests seemed ready to burst. The people seemed insensibly to demand some master spirit, to quiet the varying elements, and unite them into one body. Let us now examine the position of this gentleman, with respect to the French Revolution, and the efforts of those patriots which were have been crowned with success, but for the occupation of Napoleon Bonaparte. That the French people ardently desire liberty—is what I do not intend to deny; but