where he lives; the priest prays over him, and recommends him to God and all saints. Many people of the town, who cannot go give the pilgrim money to give to the convents, or churches at Jerusalem, others send rich and handsome presents to the holy places. It thus happens, that one person frequently represents ten or a dozen others.

On the arrival of a pilgrim at Jaffa, he is immediately conducted into the Greek convent, where he remains till the next day. For his entertainment he is obliged to pay twenty-six piasters. The convent also provides, at a fixed price, horses and camels for the pilgrims, to bring them on their way to Jerusalem. They stop again at the convent at Ramlah, where each pilgrim has to pay thirteen piasters. The following day they proceed to Jerusalem. On their arrival here, they proceed to their convent and receive some refreshments, after which their names are entered in a book. This over they are conducted to the church, which is within the walls of the convent, where service is performed; after which, a deacon washes the pilgrim's feet. This ceremony having been gone through, they are brought into a room, where they pass the first night. On the following morning a deacon leads them up into the divan, or large room where the seven Greek bishops residing in Jerusalem, are assembled, before whom each pilgrim appears, one at a time. He is then asked on how many persons' behalf he makes the pilgrimage; how many members of his own family are alive, and how many are dead. The pilgrim having answered all these questions, he has to pay 100 piasters for each member of his family who is living, and fifty for each who has died. This is the minimum. Rich people pay more. The pilgrim then has a ticket given him for each member of his family, and is allowed to depart. Outside, another deacon receives the tickets, together with twenty-one piasters from each pilgrim, which gives him permission to visit the Jordan. The same evening, the pilgrim is conducted into the Church of the Holy Sepulchre, and all the holy places within it are shewn to him; his name is again entered in a book, for which he pays twenty-five piasters, and remains then one night in the Church of the Holy Sepulchre, which is considered very meritorious. The pilgrim having staid three days in the Greek convent, must now leave it, but a lodging is provided for him near the convent, for which he has to pay, according to his means, and the state of the apartments. The Greek convent possesses several houses here which are used for this purpose. On the fifth day after the pilgrim's arrival he is taken to Gethsemane, and into the Church of the Virgin Mary, which is situated in that vicinity; here he must pay twenty-five piasters. Afterwards, he is in his turn conducted to all the Greek convents and churches in the environs of Jerusalem; to Bethlehem, Mar Elias, Mar Saba, the convents of the Cross and of St. John; and at each place he is expected to pay a sum of not less than twenty-five piasters.

Sometimes the pilgrim refuses to pay; the church is then locked upon him, and he is not permitted to leave it until he has paid. If he tries to get off by saying his purse is exhausted, he is asked, why did he come to Jerusalem if he had no money. When the pilgrim has visited all the Greek churches and convents, and contributed to each its due, he is allowed to spend his time as he pleases.

Stir caused among the Jews by a Depôt for Scriptures and Tracts.

You will be pleased to learn, that a depository for the sale of Scriptures in various languages, has been opened under the control of the Bishop; which will, I trust, prove a blessing to the Mission, and to the benighted sons of Abraham in the Holy Land. We have already sold about 30*l.* worth of Bibles; many copies have been given away gratis to the poor, many New Testaments, Old Paths and Tracts have been distributed, and I have had many opportunities of telling the Jews, who come to the depôt to purchase Scriptures, of the way of salvation. The opening of the depôt caused quite a stir among the Jews in the Holy City, and for several days the place was filled from morning to night. The chief rabbies became alarmed, and pronounced sentence of excommunication on every Jew who should ever visit it again; but I suppose this sentence will soon be cancelled.

Confirmation and Baptisms.

On Good Friday, the Bishop administered the rite of confirmation to four of those Israelites who were baptized last Christmas. At the Communion on Easter-day, we had forty-two communicants, among whom were twenty of the house of Israel. Rabbi Jehuda Levi was baptized by the Bishop in the afternoon of that day, during the German service, when I preached from Romans x. 11 to 17.

On Easter Monday, at the morning service, the two sons of Rabbi Jehuda Levi were baptized; the eldest is six years old, and the youngest three years. Rabbi Jehuda has been employed as depository, for which office he is well qualified, as he speaks German, Spanish, Italian, Arabic, Turkish, and Hebrew. The quarterly examination of the students in the Hebrew College took place on the 10th instant. They were examined in Hebrew, English, German, and singing. I have also continued during this month to instruct the two Israelites mentioned in my former communications, viz., M. E. and I. D.; the former, who is in the School of Industry, will (D. v.) be baptized next Whit Sunday.

THE CHURCH.

COBOURG, FRIDAY, OCTOBER 25, 1844.

CONTENTS OF THE OUTSIDE.

First Page.
Poetry.—England.
The Genius of Campbell.
The Necessity of Holiness.
The Primitive Church in its Episcopacy.—Chap. vii.
Jewish Intelligence.

Fourth Page.
Henry Howard.—Chap. xii.

☞ In obedience to the following Resolution passed at the General Meeting of the Church Society on Wednesday the 5th June last, the Lord Bishop of Toronto requests that the General Collection therein specified shall take place in the several Churches, chapels, and stations of this Diocese, on Sunday the 27th October next, and that the proceeds of the same be forwarded to the Treasurer of the Church Society, T. W. Birchall Esq., at Toronto:—

"Moved by the Hon. Mr. Justice Hagerman, and seconded by A. Shade Esq.;—That the proceeds of the next annual Sermon to be preached throughout the Diocese in compliance with the Lord Bishop's Circular Letter, be appropriated towards the formation of a fund for the support of the Widows and Orphans of the Clergy in this Diocese."

In resuming the subject of Classical Literature, we may premise, in order to obviate misapprehension, that our design, on the present occasion, is not to write an apology for the Classics. Our readers, therefore, will not expect us to enter upon the discussion of all the advantages which may be proved to result from this department of study; to describe, for example, its influence in maturing the judgment and refining the taste; and the important aid it contributes to the acquisition even of modern languages. The mere intellectual value of the Classics has already been represented in every conceivable point of view by individuals well qualified, in every respect, to undertake the office and execute their task with efficiency. The industry of eminent scholars has exhausted all the various sources of defence; so that nothing is now left for us to do but to avail ourselves of their valuable labours. Without pretending to the merit of discovering any plea unknown before, we shall, therefore, content ourselves with the observation, that there exists no shadow of evidence to sustain the imputation made (mirabile dictu!) by an English Poet, that the Greeks and Romans "may thank their sword that made their tongues so famous and universal as they are;" just as if any man of education could be brought to believe that the multiplied consonants of the rude Scandinavian or the harsh sounds of the wandering Pelasgi were competent to withstand, by any superior advantages of their own, the extension of the elegant and artificial dialects of Athens and of Rome. But Daniel—for he it is who has ventured to record this most unmerited aspersion—had a darling theory to recommend by the depreciation, in a certain measure, of Classical Literature; and the most enlightened of men will, we know, strain a point now and then to make good a favourite position. The selfishness of scholarship is its besetting sin.

The design, then, which we have formed may be explained, in few words, to be an attempt at illustrating the religious application of those remains of Heathen authors which have been spared by the ravages of time, or have escaped the yet more ruinous devastations of unlettered savages; without professing to develop, except incidentally, the connexion established between these precious relics and the secular learning of the present day.

In our last publication we stated, that the first link in the chain of evidence is supplied by those incidents of Heathen Mythology which bear marks of derivation from some antecedent and actual occurrence. Looking at this mode of interpretation as if it were reduced to the orderly arrangement of a system, we might call the process of comparison which succeeds an elementary stage. Every school-boy, for instance, is instructed, when the "War of the Titans" tasks his untried energies, to divert his attention from the gigantic progeny of Earth who, with fatal temerity, conspired to scale the skies, to the ambitious descendants of Noah who conceived the project thus expressed in the Book of Genesis,—"And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name; lest we be scattered abroad upon the face of the whole earth." (Gen. xi. 4) All nations, so far as the records of ancient history extend, or the researches of learned travellers have penetrated, have preserved some memorials or traditions of the Deluge, more or less distinct in proportion to the advancement of civilization and the comparative purity of the popular faith. The Noah of Scripture is identical as well with the Persian Xisuthrus as with the Greek Deucalion. Pandora's box of evils reminds us of Eve's partaking of the forbidden fruit, the cause of death and all our woe; and there is little doubt but that Hercules is the Sampson of Holy Writ. And from the fact, that the strength of him who scourged the Philistines was miraculously attached to the preservation of his hair, by reason of the Nazaritish vow by which he was bound from his birth, we may suspect the origin of the fatal locks of Nisus, King of Megara, upon whose hair the fortunes of his kingdom depended,—his own unnatural daughter being the Dalilah who dissolved the momentous spell, and betrayed her father and his people. The history of Jephthah and his devoted child may be detected in the sacrifice,—whether really accomplished or not remains a matter of doubt in either case,—offered by Agamemnon of his daughter Iphigenia; while this appears yet more minutely copied in the immolation by Idomeneus of his own son, in performance of a vow, precisely similar to that of the valiant Gileadite, rashly preferred to Neptune during the perils of a storm. The Vulpinalia, or Feast of Foxes, celebrated annually at Rome, upon each return of harvest, was a very remarkable custom, and might possibly have arisen from the retaliation of Sampson as described in Holy Writ. It is unnecessary to proceed any further in detail on this head: a volume of moderate size might be filled with coincidences such as these.

It is scarcely probable that the perusal of Homer's Iliad suggests very frequently to the reader that "the blind old man of Scio's rocky isle" furnishes an important testimony in favour of the credibility of the Mosaic history. Yet such is the case: the Father of Epic Bards and the Jewish Historian can meet on common ground. It is true that the Siege of Troy was long posterior to the Exodus of the Israelites; but the Author of the Iliad (we exclude as irrelevant the "Homeric controversy!") was led by the theme of his Poem to deal with the habits and peculiarities of an Eastern people whose state of society up to the era of the Macedonian Conquest, like that of the Chinese in our own times, was proverbially improgressive. The Author of the Pentateuch wrote under similar circumstances. When these circumstances are duly weighed, it cannot be pronounced an extravagant or arbitrary conjecture to imagine that the lapse of three hundred years (B. C. 1491—B. C 1185) would work less change upon the public institutions, the domestic usages, or the national character of a race so situated, than may be produced even in half a century under the almost magical influence of modern civilization. There is, consequently, no reason for astonishment that the personages of the Iliad are found sometimes to exhibit more than an accidental similitude to individuals whose lives and actions have been recorded in the Book of Genesis: in relation, at least, to customs peculiar to the same clime and, comparatively speaking, to the same age, we need not be surprised at discovering features even of minute resemblance. The argument is very clearly stated by Mr. Nelson Coleridge.

"The manners of the Iliad," is the language of this elegant author in his interesting Treatise on the 'Study of the Greek Classic Poets,'—"are the manners of the patriarchal and early ages of the East. The chief differences arise from a different religion and a more maritime situation. Very far removed from the savage state on the one hand, and equally distant from the artificial state of an extended commerce and a manufacturing population on the other, the spirit and habitudes of the two modes of society are almost identical. The Hero and the Patriarch are substantially coeval: but the former wanders in twilight, the last stands in the eye of Heaven. When three men appeared to Abraham in the plains of Mamre, he ran to meet them from the tent-door, brought them in, directed Sarah to make bread, fetched from the herd himself a calf tender and good, dressed it, and set it before them; (Gen. xviii. 1.) When Ajax, Ulysses, and Phœnix stand before Achilles, he rushes forth to greet them, brings them into the tent, directs Patroclus to mix the wine, cuts up the meat, dresses it, and sets it before the ambassadors: (Il. I'. ix. 193.) The son of Peleus sits down to eat, (Il. I'. ix. 218.) and the sons of Jacob sat also before Joseph, (Gen. xliii. 33); the practice of reclining at meals, which afterwards became universal, was unknown to either. Agamemnon offers to give one of his daughters in marriage to Achilles, without exacting a dowry from him, (Il. I'. ix. 146), implying thereby a custom, the reverse of which prevailed subsequently; so Abraham's servant gave presents to Rebecca, (Gen. xxiv. 22); Shechem promised a dowry and gift to Jacob for his daughter Dinah, (Gen. xxxiv. 12); and in after times Saul said he did not desire any dowry from David for Michal, (1 Samuel, xviii. 25.) Rachel, the daughter of Laban, a great man, kept her father's sheep, (Gen. xxix. 6); the seven daughters of Reuel, the priest of Midian, watered their father's flocks, (Exod. ii. 16); and Saul was coming after the herd out of the field when they told him the tidings of the men of Jabesh, (1 Sam. xi. 5); so Bucolion, the son of Laomedon, was a shepherd, (Z'. vi. 25); Antiphus, the son of Priam, kept sheep in the valleys of Ida, (A, xi. 106); and Æneas himself abandoned his sheep on the same mountain at the sight of Achilles, (Y', xx. 91.)

"These are some instances in striking particularities of the similarity, or rather the identity, of the manners of the Iliad and of the early ages in Asia; but, besides these, there are many other as remarkable, though perhaps less peculiar, and indeed parallelisms of thought and of imagery recur in almost every page of the Greek and Hebrew writer. Jupiter, indignant at the injustice and impiety of men, has poured a deluge of waters on the earth, (II', xvi. 384.) and fixed the rainbow in the clouds to be a sign to mortals, (A', xi. 27.) To sacrifice with unwashen hands is unlawful, (conf. Z', vi. 265 with Exodus xxi. 20); manslaughter is redeemable by exile and a fine, (conf. I', ix. 628 with Numbers xxxv. 6); and in computing time, the third or any future day is always reckoned inclusively, (conf. I', ix. 363 with Leviticus xii. 3.) A new-born child is said to fall between the feet of its mother, (conf. T', xix. 110 with Deut. xxviii. 57.); Hector sacrificed to Jupiter on the summit of Ida, (conf. X', xxii. 170 with Deut. xii. 2); stoning seems to have been the Trojan punishment for adultery, (conf. T', iii. 57 with John viii. 5); oxen are used to tread out corn, (conf. Y, xx. 495 with Deut. xxv. 4); female captives are selected as the peculiar prizes of the generals and chiefs, (conf. A'. i. 118 with Judges v. 30); and to lie without burial was the last and worst aggravation of defeat and death, (A. i. 4 with Deut. xxviii. 26.) Instances of this sort might be multiplied to any extent, but the student will find it a pleasing and useful task to discover them for himself; and these will amply suffice to demonstrate the existence of that correspondence of spirit and manners between the Homeric and early ages of the Bible history to which I have adverted. It is real and important; it affords a standard of the feelings with which we ought to read the Iliad, if we mean to read it as it deserves, and it explains and sets in the true point of view numberless passages, which the ignorance or frivolity of after times has charged with obscurity, meanness, or error. The Old Testament and the Iliad reflect light mutually, each on the other; and both in respect of poetry and of morals, it may with great truth be said, that he who has the longest studied, and the most deeply imbibed, the spirit of the Bible, will the best understand, and the most lastingly appreciate, the tale of Troy divine."

The examples of consent between the Scriptures and Heathen Poets which we now subjoin, have been borrowed substantially from the Rev. W. Jones of Nayland, whose instructive little work styled "Letters from a Tutor to his Pupils," should be placed in the hands, where this is practicable, of every young student.

In the story of Aristæus, related by Virgil in his Georgics, we recognize without difficulty a circumstance remarkably corresponding with the Passage of the Israelites through the Red Sea:—

"Simul alta jubet discedere latè
Flumina, quà juvenis gressus inferret; at illum
Curvata in montis faciem circumstetit unda,
Accipitque sinu vasto, misitque sub amnem."
Georg. iv. 359.

["At once she waved her hand on either side,
At once the ranks of swelling streams divide.
Two rising heaps of liquid crystal stand,
And leave a space betwixt, of empty sand.
Thus safe received, the downward track he treads,
Which to his mother's watery palace leads."]
Dryden.

Callimachus represents Rhea, in time of drought, having recourse to a miraculous expedient similar to that which Moses was directed to employ at Meribah, (Numb. xx. 11.)

——— ἀνανύσασα θεὰ μέγαν ἰψόσε πᾶχυν
Πλῆξεν ὄρος σκήπτρῳ· τὸ δὲ οἱ δίχα πουλὺ διέστη,
Ἐκ δ' ἔχιεν μέγα χεῦμα.
Call. Προς τον Δια. 1. 30.

[The Goddess extending aloft her mighty arm, smote the mountain with her sceptre; which, at her command, opened into a gaping chasm, and poured forth a copious stream.]

It is less extraordinary that Callimachus should use such language, when we consider that he was librarian at Alexandria to Ptolemy Philadelphus, at whose command the Bible was translated into Greek by the Seventy Interpreters.

In the same Book of the Georgics from which a quotation has already been made, we find an account of the miraculous generation of some bees out of a dead carcase:

"Hic verò subitum, ac dictu mirabile, monstrum
Aspiciunt; liquefacta boum per viscera toto
Stridere apes utero, et ruptis effervere costis,"
Georg. iv. 554.

["Behold a prodigy! for from within
The broken bowels, and the bloated skin,
A buzzing noise of bees his ears alarms,
Straight issue through the sides assembling swarms."]
Dryden.

Compare this narrative with Sampson's visit to the lion, (Judges xiv. 8.) The coincidence is the more singular and striking, because it is the nature of bees, who seek their stores of honey and perfume and fragrance, to shun any thing foul and offensive. Pliny says they will never settle upon a *dead flower*, much less upon a *dead body*.

But we must not protract these notices to too great a length; we shall resume, and conclude them in our next.

The result of the Election contest thus far has been much more favourable than, at the announcement of the dissolution of Parliament, we had dared to hope it would be. Upper Canada, in the present crisis, will do its duty; and if the Lower division of the Province should fail in sustaining his Excellency the Governor General,—as pure-minded and good a man, we are persuaded, as in this imperfect world we can expect to meet with,—it will add but a fresh confirmation to our often asserted argument that our Union with that Province was ill-timed, impolitic, and disastrous. Still we hope even from that portion of the Province such an improvement as will shew that His Excellency made no erroneous calculation in boldly appealing to the good sense and sterling loyalty of the people at a moment when the factious and malevolent are endeavouring not only to wean from him their well-earned affections, but to estrange them also from the fealty which is due to our beloved father-land. These opponents of his Excellency evince a bitterness of hatred, we fear, to British supremacy, and an antogonism to the first principles of loyalty, which makes us hope they will, in the issue of the pending Elections, experience a defeat and a humiliation which will be followed by contrition, and what they so much want, but never practice, Reform.

In the Elections the issues of which have been thus far recorded, all must be struck with the vast majorities by which the Conservative candidates have been returned. This in our favourite City of Toronto has been as unprecedented as it is gratifying. A majority of three hundred votes in favour of the supporters of the Governor General, at the very head-quarters of the "Reform Association,"—whence the *Globe*, and *Banner*, and *Examiner* are weekly disseminating their political poison,—is a proof that the loyalty of Toronto is built upon a stable basis, and that the arts of malcontents and traitors serve but to rivet, instead of weakening it. We condole with the conductors of those anti-British journals in the mortification they must be enduring; but we hope, though we hardly dare hope for the manifestation of so much virtuous and correct feeling, that it will be succeeded by repentance, and a thorough and hearty repudiation of political error.

Such a Conservative majority in Toronto is the more to be wondered at, when we regard the respectability of the Candidate who, upon the baneful interest of the Reform Association, was put forward.—Mr. Dunn is personally a man of honour and integrity, generous in his disposition, and in every private qualification as far removed as possible from the baneful views of his political allies. But personal considerations are, and must be forgotten, when public interests are in danger; and the humiliating defeat of Mr. Dunn only proves how strong the love of country was paramount to respect and concern for an individual. We hope sincerely that he will now be induced to absolve himself from so disreputable a connection, and, by a hearty espousal of the loyal and conservative cause, vindicate his claim to be, what we believe in sincerity he is, an honest and an honourable Englishman.

The influence possessed by the *Banner*, and the *Globe*, and journals of a kindred stamp, has now been pretty well attested; and we have every confidence that the events of the next two weeks will shew that their powers of persuasion are as little available in the country at large as they have been shewn to be in the City of Toronto.

Connected with the success of the good cause in this City, we cannot help adducing the fact that nearly half the population are members of the Church of England. Churchmen every where in the present struggle, will, with very rare exceptions, be found arrayed on the side of the Governor General; for although they have not a little to complain of in respect to the chilling policy latterly pursued towards them, they cannot mistake or violate their duty when the cause of order, and the tie of British connexion, are at stake. It was an impolitic and a heartless step, as regards the Church of England in this Colony, to raise to the office of Superintendent of Education an individual who has thriven upon his political obliquities, and who owes his fame, or rather his notoriety, to his unquenchable dislike to the National Church. In a moment of danger we can forget the injury; but it must not be thought that we shall sit quietly beneath the wrong, or fail to rouse the energies of a sound-hearted and intelligent people to all the moral devastation with which the School Bill, that is now the law of the land, is in principle and in detail, so fraught. So arbitrary and un-christian a piece of legislation shall have our strenuous opposition, until we see it repealed or modified.

But this touches not the question of the support which we owe, in the present struggle, to the Governor General of the Province. Churchmen, in this, are amongst his most unwavering friends; and while one party demands the abolition of this and the surrender of that element of the Constitution as the price of their suffrage, members of the Church of England,—even under an apprehension which a past system of degrading and ruinous conciliation has tended too much to excite, that their best interests would be sacrificed when a passing policy seemed to demand it,—are true to their principles in sustaining the prerogatives of the Queen and the Queen's honoured Representative.

Kent Theological Prizes.—£6 5s. has been remitted for this object to Mr. Alderman Dixon from Brockville, in addition to £25 some time since acknowledged by that gentleman.

☞ Spottiswoode Society.—We have much pleasure in announcing that Mr. J. Walton, Bookseller, 195, Notre Dame Street, Montreal, has kindly consented to act as Agent in that city for the Spottiswoode Society. By late accounts from Edinburgh, two volumes of the Society's projected publications, so full of interest to the Student of the Ecclesiastical and Political History of Scotland, are stated to be in progress through the press. The terms are Five Dollars per annum, payable in advance, exclusive of a trifling charge for the transmission of the volumes to Canada.

Messrs. H. & W. Rowsell, Toronto, will receive as hertofore, the names of subscribers in Canada West.

Communication.

To the Editor of The Church.

Sir,—For upwards of a year past, the attention of every Conservative and of every friend to sound religion in this Colony has been directed to the state of political parties in Great Britain. Your excellent journal has not been negligent in giving due attention to this important subject, and reference has more than once been made to the doings and probable intentions of a new party which is rising up in the Imperial Parliament under the name of Young England.

The interest which I take in this subject is by no means new. Several years before the passing of the Reform Bill, I was one of a number who were extremely anxious that some party could be organized in the British Parliament, which would have strength enough to act as a barrier to the liberalizing and cosmopolite systems of the day. I was one of many who were even then fully convinced that unless such a barrier-party could, by the rise of a new philosophical spirit, balanced by high religious feeling, acquire moral strength sufficient to prevent reiterated concession to new and untried theories, our venerable constitution would soon become a thing only to be thought of with admiration or remembered with regret. This anxious wish was more widely entertained than most people are aware of; because, like the still current of a deep river, there was no agitation upon the surface. But its effects were visible in the periodical literature of the day. Blackwood first gave vent to it, and it was by energetic support of vested interests and uncompromising defiance of theoretical changes that his Magazine first obtained its wide circulation. The same spirit is now steadily extending. It already embraces a very large proportion of the weekly newspapers, which are those that are most widely diffused and longest pondered over at the quiet firesides, and small village meetings throughout the country. The weekly papers would not maintain this tone unless it accorded with feelings cherished by the mass of readers throughout the country; and, to a person who has watched them so closely as I have done, it is pleasing to observe, that in all their political discussions Christian feeling and religious duty are from year to year more prominently introduced. In all public questions, from the education of factory-children to the justice of wars in India, or the toleration of French braggadocio, a higher tone than mere moral reason is taken up, and religious duty clearly enforced. Can it be, that in Young England we see the gradual manifestation of these principles, and is it likely to prove the germ of such a barrier-party as I have mentioned?

At the time to which I first alluded (about the close of Bonaparte's career) many very worthy persons still entertained the notion that the old Cross Bench party of the "Saints" had the will, and was of sufficient strength to act as a balance-power, and keep all right. But that party was evidently useless for conservative purposes.—It had no enlarged views. It introduced and carried agitation into every village in the country. It was un-English and forbidding, and was useless for both reasons. It aimed at combating vice and immorality; but it did so by exhibiting nothing but a prim face and a mawkish sentimentality against them. It was always exhibiting some stalking-horse or other, and could do nothing without its bauble. It could boast of a few great names,—names which will live in the remembrance of every one who respects British morals or loves British literature,—but, as a body, its general proceedings were sectarianized and pharisaical. With true sectarian spirit, it magnified one or two blotches which had made their appearance upon the body politic; cauterized the place, and applied a salve of most costly ointment to the wound. With true pharisaical spirit, the operation was blazoned abroad, and the cure trumpeted to the four winds of heaven; while, under cover of the applauses which this trumpeting received, a great part of the price of that costly ointment was quietly put into the pockets of a few second-rate leaders of the party. No traces of any such spirit appear as yet in Young England; can it be that we must look there for the barrier-party?

At this great distance from the scene of action, and of course deprived of that minute daily information which is necessary to enable us to come to an immediate and correct conclusion, the best way in which we can arrive at a probable result, is to find out as accurately as we can the political causes which have produced that general religio-conservative spirit which has been growing in England for the last twenty years, and which have also, as I take it, caused the rise of this late phenomenon in the Imperial Parliament. If we can find out these pretty accurately, and compare our conclusions with such manifestations as we know to have been already made, we may, at all events, come pretty near the truth. We have to find out the cause of feelings which have been felt and have increased for several years, and which only attract attention now, because now only have they gained strength enough to take up a position. It is the general feeling of the middle ranks and rising nobility which is now working, not that of a party of leaders who join in forming a conservative club.

In our examination we shall be greatly assisted by reading "Coningsby." This clever book has, as it deserves, made a great sensation, and has been magnified into a manifesto of Young England, composed and issued by the acknowledged leader of that party. It does not appear to me to bear in the least degree the appearance of a manifesto, and I cannot look upon Mr. D'Israeli as the leader of Young England. One singular thing connected with "Coningsby" is, the high and unmingled praise which is there given to Sir Robert Peel, as compared with the bitter and almost contemptuous language used by the author towards him in parliament; and the absolute silence which he maintains as to some of the views which Young England has already declared to have most at heart. In fact, it is politics romanced; but, as no romance was ever successful unless founded on general belief, we may safely trust to "Coningsby" for giving us correct notions of some, at least, of the views of Mr. D'Israeli's party, and, more fully perhaps, hints as to the causes of its formation.

In "Coningsby" I find it frequently insisted upon that the constitution which was established in England at the Revolution, and consolidated on the accession of the house of Hanover, was a Venetian constitution, altogether opposed to the old original constitution of the country; that the King was shorn of his high powers of protection and improvement, but allowed to retain his presidential functions as a Doge; that the Cabinet Council was the Council of Ten, and that the order of the peasants was wholly neglected or shamefully degraded. These assertions are made in the quaint and startling style which is used in the didactic parts of this novel, and which makes it sometimes difficult to find out when he passes from earnest to jest and from jest to earnest; but let us strip them of their artificial appendages and consider quietly what they really mean. In vindication of his phrase, "Venetian Constitution," he says more than once, that Sir Robert Walpole and others made frequent use of it. We may understand them as using it to allude quite as fully to a state of affairs towards which they had made great approaches and which they were anxious to establish, as to one which was already settled. At all events, this doctrine of a Venetian Constitution, and the necessity of re-establishing the old English system, is the key to all the political reasoning in Coningsby. By Venetian, he clearly means a constitution in which all real power is vested in a portion of the great nobility, having a king to decorate the structure like a highly embellished Corinthian capital, and, like it, bearing upon his head a weight which he is not allowed to shake off; the people, the stepping-stones by which to ascend to the pinnacle, and as little cared about as the soiled and travel-worn steps.

There may be a good deal of fancy in this, and yet it appears to me to approach the truth very nearly. However that may be, the Whigs had the management of it for a very long period. We were certainly much indebted to them for bringing about a bloodless revolution, and settling the rights of the people under it; but it is equally certain that they made a very unscrupulous use of the power which they then acquired. William the Third soon became weary of them, and tried to shake off their influence, which was that to which he owed his crown, but he could not. George I. and George II. felt in the same manner, and seem to have left England to the rule of the Whigs, upon the tacit understanding that they were to be allowed to manage the continental relations of Hanover. The wars of those days were conducted in a gentlemanly spirit; there was nothing of opinion about them; the prize which they fought for was a fortress or a province, and the constant pretext the preservation of an imaginary balance of power in Europe, which could never be adjusted, because the weights were constantly changing in the scales. During all those wars the Whigs kept their power, and did not scruple, if we can give credit to history, to make use of the most barefaced bribery to maintain it. But the mental ferment which first produced the revolt in America, and then the French Revolution, drove them from their seats. Their tactics had reference only to one fact—the keeping of their own position—and therefore, when principles came into play, they were obliged to leave the field of action to other men, and the Tories came into power.

That we may see how Young England regards the doings of the Whigs in those their palmy days, I turn to "Coningsby." "It is," says Mr. D'Israeli, "in the plunder of the Church that we must seek the primary cause of our political exclusion, and our commercial restraint. That unhallowed booty created a factitious aristocracy, ever fearful that they might be called upon to regorge their sacrilegious spoil. To prevent this, they took refuge in political religionism, and paltering with the disturbed consciences or the pious fantasies of a portion of the people, they organized them into religious sects. These became the unconscious Prœtorians of their ill-gotten domains. At the head of those religionists they have ever since continued to govern, or powerfully to influence the country." "One may admire the vigour and consistency of the Whig party, and recognize in their career that unity of purpose that can only spring from a great principle; but the Whigs introduced sectarian religion, sectarian religion led to political exclusion; and political exclusion was soon accompanied by commercial restraints."

This is a strongly-tinted picture, though the lights and shades are not all true. A restrictive commercial system may have been introduced in their time, but it arose out of the nature of things, and not by the exertions of a party. The discovery of printing disseminated general intelligence, which, with even such discoveries as were made in manufactures during the last century, produced an extension of commerce till then unheard of. Against every thing to which the name of monopoly could properly apply—the exclusive gain of a few in one nation to the detriment of their countrymen—England had always protested. But, though she was now taking the lead in naval power; though her trade was extending rapidly; though she would not tolerate the petty and tyrannical monopolies of Elizabeth and the Stuarts,—yet she had a great disposition to give to her adventurous subjects, as subjects, a preference, or a monopoly if you will, in her own markets. If we understand commercial restraints in this sense, and if that be an evil, the spirit of the age must bear the blame; but something more than mere declamation is necessary to prove that such could be an evil.

Yet the Whigs did certainly encourage sectarian religion and political exclusion, and we are now reaping the baneful fruits of it. They fostered and gave political organization to dissent, till it acquired an influence in the government which it has puzzled many well-meaning people to account for. The dissenters in England are but a mere fraction of the population; and if so, as to members, are a still smaller fraction in moneyed wealth; and again, an infinitely smaller fraction in real property; and yet it is extraordinary how a body thus deficient, split besides into never-ending divisions, and having no extravagant commodity of brains among them, can retard measures of the most general advantage. Nay, we have seen, even lately, that they have power to put an entire stop to enactments called for alike by virtue, policy and religion. This singular influence proceeds from the fact, that the Whigs, being in power, did, from an actuating principle, give, for a length of time, such steady and persevering encouragement to the sectarian spirit of dissent,—a spirit, the very principle of which is exclusion,—that it became a part of the routine tactics of every public office to bow to it; a habit which, when we remember that though on a change of ministry the hands of officers are changed, yet that the red tape men who manage the details still remain in position, is not easily changed. In their encouragement of dissent they went yet farther: "the Whigs introduced sectarian religion" into the Church; under their fostering care the Genevan Theology and low Churchmanship nestled in her bosom, and grew so strong that within these twenty years we were threatened with a revision of her Articles, and such wholesale alterations in her venerable Liturgy as would have driven her from the distinctive position which she maintained at the Reformation. I am glad that this danger has passed away. I thank God that it has so passed away that there is no probable chance of its recurrence during the life of any man now living; yet we must remember, that though Calvinized Catholicism be something tantamount to a contradiction in terms, the greater part of our present ministry are still infected with its spirit.

In the same part of "Coningsby" from which I have taken the previous extract, Mr. D'Israeli gives a statement of the principles of Toryism, which may give rise to some sharp remarks; but this letter has already become so long, that I cannot trespass so much upon your space as to give them at present.

I am, Sir,
Your most obedient servant,
Rivignus.

Toronto, 11th October, 1844.

Colonial.

THE ELECTIONS.

CANADA WEST.

Returned as reported in our last, Conservatives 2.

City of Toronto.—The Hon. H. Sherwood, Solicitor General, and Wm. H. Boulton, Esq., (Conservatives) have been returned.

State of the Poll at its close.

Sherwood,	642
Boulton,	622
Dunn,	341

Majority for Sherwood, 301; for Boulton, 281

Town of Cornwall.—Rolland McDonald, Esq., (Conservative) has been returned. His opponent was S. Y. Chesley, Esq., also a Conservative.

County of Russell.—Arch. Petrie, Esq., (Conservative) has been returned without opposition.

County of Prescott.—Neil Stewart, Esq, (Conservative) has been returned without opposition.

Town of Hamilton.—Sir Allan N. MacNab, (Conservative) has been returned. His opponent was G. S. Tiffany, Esq., (Radical).

State of the Poll at the close.

MacNab,	222
Tiffany,	109

Majority 113

County of Carleton.—James Johnston, Esq., (Conservative) has been returned.

County of Hastings.—Edmund Murney, Esq., (Conservative) has been returned. Majority, 87.

North Riding of Northumberland.—G. B. Hall, Esq., (Conservative) has been returned.

County of Haldimand.—D. Thompson, Esq., (Radical) has been returned.

County of Leeds.—Ogle R. Gowan, Esq., (Conservative) has been returned.

CANADA EAST.

Town of Sherbrooke.—Hon. E. Hale, (Conservative) has been returned.

Chambly, County.—E. Lacoste, Esq., (Doubtful).

Leinster.—J. DeWitt, Esq., (Radical).

Rouville.—T. Franchere, Esq., (Doubtful).

Vercheres.—J. Lesslie, Esq., (Radical).

Champlain.—Mr. Guillet, (Conservative).

Yamaska.—Dr. Rousseau, (Radical).

City of Quebec.—J. Chabot, Esq. (Opposition), and T. C. Aylwin, Esq., (Radical), have been returned without opposition.

Three Rivers.—E. Grieve, Esq., (Conservative) has been returned.

Great Storm.—On Friday night last we were visited with one of the severest storms we ever remember to have witnessed, and which, we regret to say, has been attended as far as the accounts have yet reached us, with the most disastrous effects. We extract from the various papers which have come to our hand, the following particulars:—

Toronto.—On the afternoon of Friday last, we were visited by a violent storm, which continued with increased fury during the night. The wind blew a hurricane, and considerable damage was done to property in the city, by the destruction of awnings, sign boards, &c.; on one of the streets, the gable of a new house was blown down. The steamers were prevented from leaving port as usual, and during the night, the *Gore* broke loose from her moorings, and coming in contact with the *Transit*, both vessels were slightly injured. The steamer *Sovereign*, which ought to have arrived here from Kingston on Saturday, did not come up until Sunday night, in company with the *City of Toronto*. The last mentioned vessel was on her voyage from Toronto to Kingston, during the great storm on Friday night, and we are happy to say, sustained no injury. She has proved herself the best sea-boat [one of the best] on our inland waters. We are apprehensive that, during the storm on Friday night, very serious loss of life and property has been incurred on lakes Ontario and Erie,—particularly the latter.—*British Colonist.*

The City of Toronto and Sovereign.—The former fine steamer, Capt. Dick, Commander, left Toronto on Friday afternoon, and encountered all the fury of the storm. Great uneasiness was felt for her safety, although her strength for such a trial, and the skill of her Captain was well known. Many gentlemen belonging to this city were on board, and as Sunday passed without any accounts of her, and of the *Sovereign*, which should have been in Toronto on Saturday, the anxiety was greatly increased. On Sunday evening the Land Mail arrived, but brought no account of the steamers. At length, about half-past ten, the *Chief Justice* came into port. A rush of anxious inquirers were soon on board, who learnt to their inexpressible relief that all were safe, the *Sovereign* having taken shelter in South Bay when the storm came on, without sustaining damage. The *City of Toronto* encountered its utmost fury. She left Cobourg at eleven in the evening, after landing her passengers. About twenty miles below that place the wind suddenly shifted to S.S. West, blowing a perfect hurricane. The sea was running very high with cross, angry waves, as the seamen style them, and the steamer tossed in the trough of the water, and on a lee shore. Any vessel of less strength must have sunk under so severe a trial, but the *City* was, under Providence, fitted to encounter, and ultimately overcome it. The only damage sustained was the breaking of a blow-off pipe, connected with the machinery, through which the water instantly rushed, but it was temporarily stopped by the presence of mind of the captain, until it could be more effectually done by the carpenter. At eleven o'clock, a.m., the gallant steamer was in Kingston, when all was joy and congratulation on the safety of the vessel and all on board being ascertained. Captain Dick's exertions are spoken of in high terms of approbation, and his crew promptly and readily executed every order he gave. An experienced seaman, who had been twenty five years on the water, stated that he had never seen a storm equal in fury to that of Friday evening.—*Banner.*

Kingston.—A terrible tempest of wind and rain visited this place on Friday last about midnight, and continued throughout the night. The wind blew from the south-west, and soon rose to a perfect hurricane, destroying signs, fences, windows, chimneys, and in some instances raising roofs completely off the houses Trees were uprooted in all directions, boats torn from their moorings, and every thing on which the wind could have the slightest effect experienced its devastating power The shores of the Cataraqui were covered with pleasure boats of every size and variety, many of which were shattered into fragments.

The injury on the Lake must have been immense, although we have not yet heard of any very serious calamity. Several schooners came into port dismasted and disabled on the following day. The royal mail steamer *City of Toronto* encountered the gale in