

honour rather than of reproach. The extract bears reference to a Jew, employed by the Roman to rescue his brother, a captive at the Court of Persia. On returning successful, he is rewarded with "two gold talents of Jerusalem," and on taking his departure, thus addresses the Roman he has served!—

"One word if it please you," said Isaac, "before I depart. The gentile despises the Jew. He charges upon him usury and extortion. He accuses him of avarice. He believes him to subsist upon the very life-blood of whomsoever he can draw into his meshes. I have known those who have firm faith that the Jew feeds but upon the flesh and blood of pagan and Christian infants, whom, by necromantic power, he beguiles from their homes. He is held as the common enemy of man, a universal robber, whom all are bound to hate and oppress. Reward me now with your belief, better than even the two gold talents I have earned, that all are not such. This is the charity, and all that I would beg; and I beg it of you, for that I love you all, and would have your esteem. Believe that in the Jew there is a heart of flesh as well as in a dog. Believe that some noble ambition visits his mind as well as yours. Credit it not—it is against nature—that any tribe of man is what you make the Jew. Look upon me, behold the emblem of my tribe. What do you see? A man bent with years and toil; this ragged tunic his richest garb; his face worn with the storms of all climates; a wanderer over the earth; my home, Pise, thou hast seen it—a single room, with my good dromedary's furniture for my bed at night, and my seat by day; this pack my only apparent wealth. Yet here have I now received two gold talents of Jerusalem! what most would say were wealth enough, and this is not the tithe of that which I possess. What then? Is it for that I love obscurity, slavery, and a beggar's raiment, that I live and labour thus, when my wealth would raise me to a prince's state? Or is it that I love to sit and count my hoarded gains? Good friends, for such you are, believe it not. You have found me faithful and true to my engagements; believe my word also. You have heard of Jerusalem, once the chief city of the east, where stood the great temple of our faith, and which was the very heart of our nation, and you know how it was beleaguered by the Romans, and its very foundations rooted up, and her inhabitants driven abroad as outcasts, to wander over the face of the earth, with every where a country, but no where a home. And does the Jew, think you, sit down quietly under these wrongs? Trajan's reign may answer that. Is there no patriotism yet alive in the bosom of a Jew? Will every other toil and die for his country, and not the Jew? Believe me, again, the prayers which go up morning, noon, and night, for the restoration of Jerusalem, are not fewer than those which go up for Rome or Palmyra. And their deeds are not less; for every prayer there are two acts. It is for Jerusalem that you behold me thus in rags, and yet rich. It is for her glory that I am the servant of all and the scorn of all, that I am now pinched by the winters of Byzantium, now scorched by the heats of Asia, and buried beneath the sands of the desert. All that I have and am is for Jerusalem. And in telling you of myself, I have told you of my tribe. What we do and are is not for ourselves, but for our country. Friends, the hour of our redemption draweth nigh. The Messiah treads in the steps of Zenobia! And when the east shall behold the disasters of Aurelian, as it will, it will behold the restoration of that empire, which is destined in the lapse of ages to gather to itself the glory and dominion of the whole earth."

These are extracts sufficient to shew the eloquence of the author's style. To give any idea of the plot, or of its incidents and action, will not suit with the limits to which we are restrained. The book itself, however, is altogether so excellent, and so easily obtained, that should any of our readers feel a desire to see it, there can be no difficulty in securing the gratification.

#### LETTERS ON ELEMENTARY AND PRACTICAL EDUCATION.—BY CHARLES MONDELET, ESQ.

We have received, with the liveliest satisfaction, a copy of these valuable Letters—which, treating of a vitally important subject, and treating that subject well, have justly commanded a very general attention at the hands of the public at large, and of the press in particular.

In the columns of one of the city journals, these Letters originally appeared, and were received with so much favour as to suggest the propriety of collecting them, in order to their more convenient preservation, reference, and circulation. In order to carry out this design, a liberal subscription was made to defray expenses, and a large edition, in French and English, was without any unnecessary delay prepared; by which means the people of both races will be placed in possession of the practical views entertained by the talented and patriotic author, upon a subject so nearly affecting the respectability and well-being of the people, and the prosperity of the country.

One of the objects—and a most honourable one—of the publication of these Letters, is to break down the unnatural barriers which separate the different races who inhabit this Province, and whose interests and happiness are inseparable. How far success may crown the effort, time only can disclose; but those who have contributed anything towards a consummation so devoutly to be wished, deserve well of the country, as having performed the part of its best and sincerest friends.