

not be punished for the wicked, else had the eleven suffered for Judas' crime. Our reformer, however, would change all this, and would pronounce the wheat accursed on account of the cockle.

And not only is our historians *unscriptural*, but as a Protestant he is *inconsistent*. In striking against the "Church of Rome," he strikes the ground from under his own feet. Were there think you, no venal men in what he calls the Reformation! Amongst the Reformers! were there none "who in the sophistry of the human heart thought themselves true soldiers of Heaven, whilst earthly pride, interest and passion were the life springs of their zeal?" Were there none "whose service of God, was but the service of themselves? But if there were, where on his principle is the *locus standi* of his Reformation? Doubtless as a consistent Protestant he looks upon the Reformation as a *divine* not a *human* work. But if one Judas destroys the whole college of Apostles, one reformer "whose service of God was but a service of himself" must render his Reformation of "*earth not of heaven*." Where then his consistency? But perhaps he has one set of scales for "the Church of Rome" and another for the Church of Geneva!

H. B.

THE NATIVE IRISH.

THE primitive condition of the human race, the origin of letters and the manner in which the several parts of the world were first peopled, have furnished ample matter of dispute to the learned or curious inquirer. To trace the progress of human Society in the different stages through which it has passed during the revolution of ages is certainly in many points of view, an important study. To the philosopher it is important, for a knowledge of the character of man as it is exhibited at different periods of time, in distinct point of civilization, under different circumstances and in various situations is essential to the successful investigation of human nature. To the man of science it is important; for in tracing the progress of the different departments

of human power, he not only gratifies the most noble curiosity, but prepares his mind for further discovery and improvement. To every one it is important, for man in examining the history of his kind, finds his own courage reflected, enriches his mind with the most precious treasures of wisdom, and with the material of purest enjoyment, while he acquires the most valuable of all knowledge—a knowledge of himself. In later periods of Society the mind is conducted by the light of authentic history; but in remote ages where the light fails, it is forced to explore its way through oral legends and traditions.

When we are excluded from the history of facts our inquiries are narrowed almost entirely, to the single point of language, and to physiognomical character where that can be traced; and even here there is much room for hesitation and caution, as the conquered nation, or the nation pent up in the fastnesses of a country by conquerors, must of necessity borrow the names of whatever amongst the conquerors is new to them, and also, as time softens down the animosity, intermarriage must blend their characters into a new race different from, and probably always superior to, either of the original ones.

Though the circumstances and some of the periods cannot now be traced, it is evident that in the succession of ages race has driven race westward over the continent of Europe; and that of the people thus driven, remnants, more or less pure, have been left in those places which were either not very accessible to the conquerors or too poor for repaying the labor of conquests. Of the comparative merits of those successive races we are unfortunately not in possession of materials for judging. The conquerors must have always been in some sense or other the stronger party; but when this strength has been animal and not moral—when the strength of ferocity and cruelty, and when the strength of science and system we do not well know, though the knowledge would be one of the most important elements in the history of the human race. When Cæsar subjected Western Europe to the Roman arms, there is no doubt that notwithstanding the rivers of blood