

people who neglect it; as the original sterility of a land, afterwards covered with abundant harvests, bears witness to the skill of the people who cultivated it. If then, with a fine climate, and in the most advantageous circumstances, we find a people ignorant, lazy, miserable, and immoral, our conclusions against the actuating principle of their conduct would be singularly strengthened.

After some observations, taken chiefly from Catholic writers, on the extraordinary progress of North America; the prodigious development of agriculture, manufactures, and commerce, the author triumphantly asks,—“To this sketch of Protestant America in the North, what has Catholic America in the South to oppose?” This is the statement of Roman Catholic authors:—

“In the Republics of South America, which preserve the blood and the indolent pride of the Spaniards, constitutions are destroyed hourly, by the will of some dictator; and the people, after a transient appearance in the career of civilization, fall back into the darkness of barbarism, and are not even conscious that they have been free for a day. Society, in short, stumbles at the first step it attempts to take forward, and falls helpless at the entrance of that path in which modern civilization springs forward, radiant and proud, to the goal. All that is a grievous assemblage of ignorance, disorder, and misery.

In the countries occupied by the descendants of the European colonists, public education is very defective, and private education, in general, neglected. Agriculture, except in some few localities, is in a deplorable state; as to manufactures, they are in their infancy. The natural feelings are on a level with such an education. Scarcely is an individual attacked with leprosy, than he is torn from his family, and thrown into a special hospital; and there, deprived of all external communication, and abandoned to the brutality of an impatient mercenary, the unhappy being sees himself lost without resource, and gives himself up to despair; the disease increases, and he falls a victim to the ignorance and prejudices of his countrymen.

These quotations are made almost at random; and many others might be selected to the same effect, did space permit. The principle value of the work before us, consists in its bringing together into one focus the statements and opinions of different authorities, for the most part from writers animated by a different faith from that of the author, or, at least, from writers who have no religious pre-occupations. Statisticians, geographers, naturalists, travellers, all come forward to furnish, unintentionally, their testimony in this controversy.

As, however, Mr. Roussell's remarks on “Roman Catholic Ireland and Protestant Scotland compared” cannot fail to be the part of his work most interesting to our readers, from it we shall now confine ourselves to a few extracts.

“The Irishman is, first of all, an Irish-

man, a patriot. The Romish clergy have worked on this element of his character until it has become, at present, impossible to say whether religious principles or national pride has most influence over his actions. The dexterous combination of patriotism and religion reveals already the immense power which the Irish clergy must exercise over the people, and it must be added that this power is doubled by the very nature of Catholicism. The priest, in fact, holds a great place in the Romish Church; he is the dispenser of pardon by the confessional; the operator of salvation by the mass; and the infallible interpreter of the Sacred Code; he identifies religion with himself until he ends by becoming himself religion and salvation incarnate! From the double circumstance, then, of the confusion of politics and religion, and that his creed makes him the representative of the deity, the Irish priest, in his domination over the faithful, becomes omnipotent. It is into his domicile that we ought to go to search for the mould into which he is pleased to cast the Irishman. By studying the master, we shall prepare ourselves to understand the pupil; and let us look, then, before anything else, at the Roman Catholic clergy, who are poor, ill educated and full of prejudices. It is astonishing that any clergy, no matter of what creed, should have so little regard for the dignity of her ministry. But a French writer, who is a sincere friend of Catholicism, informs us how this happens to the Roman Catholic clergy of Ireland. ‘The Irish priests,’ says he, ‘are recruited from the lowest classes of society; too poor to have been able to acquire the education necessary for their office, they make up for their deficiency by a blind fanaticism, which they most dangerously communicate to those classes whose religious sentiments, being incapable of enlightenment, they can only inflame.’

“By the side of this clergy, which represents the Romish religion in Ireland, let us place,” says our author, “the Protestant religion in Scotland. M. Custine, a Roman Catholic, is the person who speaks as follows: ‘It may be said almost literally that the whole population of the Scottish towns assemble, morning and evening, to hear, with profound attention, moral and reasonable discourses upon the Gospel; and to listen to the sounds of pious psalms, which dispose the soul to contemplation. These men are wearisome when amusing themselves, but they are affecting in prayer. I am too good a Catholic, by habit and conviction, to be suspected of partiality in the praises which I give to the Presbyterian worship; but I have also too much good faith not to avow the respect which every Christian communion inspires, when its precepts are observed by the whole community. The sentiment of religion does not appear to be less sincere in being protected by the civil power. When I see a Scottish pulpit, I cannot prevent myself from being moved, and I bow with veneration before it, as the source whence have flowed the

virtues[†] have admired in a nation, essentially consequent and conscientious. The Scottish Reformers avoided scrupulously calling to their aid the help of imagination and sentiment; nothing, in their austere doctrines, speaks to the senses, nothing seduces the heart; everything is there to subdue the mind by mind alone; everything is inward worship; conviction is all in all; and the severe language spoken is that of reason.

“Such are, according to Roman Catholic authorities, the source whence, in Scotland and in Ireland, the people derive their morals. Let us see what are the streams which flow from them, and especially let us listen, in regard to the latter country, to what is said by a zealous defender of the Irish Catholics. ‘It would be to contradict well-known facts to deny the vices of the Irish. The Irish man is lazy, false, intemperate, and violent. He has notoriously a sort of invincible aversion for the truth. Even when he is disinterested, between truth and falsehood, it may be calculated that he will prefer falsehood. Every thing he says, he supports with an eagerness. His repugnance for work is not less singular. What he does, he does without taste, care, zeal; and he is more frequently idle.

“On the other hand, there is in the Scotch man something interior, grave, reflective which seems sometimes to resemble respect or pride, but which is rather the firmness of independence and liberty. The lofty air and the severe looks show only that there is in their souls, hidden and powerful principles, noble and profound passions, which, if they were to unchain them, would rise up in combat as the lion, when he is attacked. Christianity has penetrated into them more than any other nation. The Christian sap is grafted in them, not as on the feeble descendants of the Romans, but as on a young, wild, and vigorous stock which grows up finely.

The Scotch are grave but courteous, and they possess, to a great degree, a look of kindness, a demonstration of hospitality, an expression of goodness which is always confirmed by a trial of their dispositions. Theft, plunder, and house-breaking are things unheard of in Scotland; and public security is so great that bolts and locks are considered unnecessary precautions. They do not think of shutting their doors, even during the night. Capital punishments are so rare that there are only once or two executions yearly in the whole kingdom. Every family attend divine service with their servants, and in every house morning and evening devotions are performed while charity to the poor is never forgotten.

We would close these extracts, which might be greatly multiplied in proof of the position of our author, with the expression of a hope, that the descendants in these colonies of such ancestors may continue to value that pure religion which has rendered the forefathers so respected, even by those of opposite creed and a different country. Thus alone can they live worthy of the sires.