

The Provincial Wesleyan.

lowest depths of debasement and shame, to the noblest heights of celestial glory. Welcome your majestic bulk, the boldest on this globe; for though cold be your summit, and clothed with the drapery of eternal winter, in the vision of faith I can go beyond, and behold the mountain of the Lord's house established on the top of the mountains, with the immeasurable multitude of India's adoring worshippers joyfully thronging towards it. Welcome, too, ye mighty, stupendous fabrics of a dark lowering gloom, because, in the vision of faith, I can see, in your certain downfall, and in the beautiful temple of Christianity reared over your ruins, one of the mightiest monuments to the triumph and glory of our adored Immanuel. Welcome, too, those majestic Ganges, in whose waters, through every age, countless multitudes have been engulfed, in the vain hope of obtaining thereby a sure passport to immortality, because, in the vision of faith, I behold the myriads of thy deluded votaries forsaking thy turbid and sacred waters, and learning to wash their robes and make them white in the blood of the Lamb. Welcome, — if the Lord so will, — sooner or later, a quiet resting place on the sunny banks, amid the Hindu people, for whose deliverance from the tyrannical sway of the foulest and cruellest idolatries on earth I have groined and travelled in soul agony. Fare ye well, then, reverend fathers, and beloved brethren and sisters in the Lord; — fare ye well, in times, fare ye well through all eternity. — And in the view of that bright and glorious eternity, welcome, thrice welcome, then, resurrection morn, when the graves of every clime and every age, from the time of righteous Abel down to the period of the last trumpet sound, will be the theatre of the triumphant myriads of the Lord, ascending on high, shall enter the mansions of glory; — the palaces of light — in Immanuel's land; — and there together in indissoluble and blissful harmony celebrate the jubilee of a once-groining but then renovated universe. — Farewell! Farewell!

Reformation in Spain.

The Free Church Record says of a work now in progress in Spain, the commencement of which is attributed to the late Dr. James Thompson, of London, who himself has been a missionary in Spain for many years. At the present hour, there are, it is quite certain, in one single town in Spain, nearly four thousand persons who have abandoned Papal worship, and who assiduously read and study the Holy Scriptures as their sole rule and standard. In other towns also, there are many persons, including not a few of the clergy, who protest against the tyranny and superstition of the Church of Rome, and declare themselves desirous of further light and knowledge. There are not a few, moreover, of the Lord's people in the land, watching, praying, laboring, and waiting for the overthrow of anti-Christian error, and the advent of the Gospel truth. In Turkey, the recent results of more than twenty years' unceasing missionary effort has been to show the land of the Lord giving abundant blessing and encouragement. The encouragement now furnished for corresponding effort in Spain is far greater. Twenty months ago, not improbably, accomplished by the divine blessing, as much has been done in Turkey during the course of twenty years.

The momentous consequences which might be expected to follow the conversion of Spain to the Protestant faith, are stated in *El Abaco*, a Spanish paper, as follows: "The Gospel is acting as the power of the Gospel in Spain." But suppose the Spanish nation to become Protestant, how many advantages should we derive from that circumstance? On what a powerful auxiliary might we not count? All that Spain now gives to Rome, she would give to the support of the truth; and, therefore, the moral force of Spain's conversion would strike the death-blow of Rome, from which she could rise no more. In that case, the noble language of Castile would carry the principles of Protestantism to no less than *seventeen millions* of human beings who speak that language in America, and to five millions more who speak it in Asia. Her resources would no longer be squandered away in the Holy Land on rosaries and scapularies; they would be employed in sending Bibles to the tens of thousands of Jews, descendants of those expelled from Spain and scattered over the East, but who still preserve the language of their ancient country.

But again; Spain has very important military establishments on the north coast of the empire of Morocco, in Africa, and in all of which the Spanish idiom is much spoken, as well by Jews as by the Spanish Moslems.

Spain has also on the western coast of Africa a group of islands forming an important colony. It is, therefore, obvious that, with all these elements, if Spain were to become Protestant, a large portion of the continent of Africa might reasonably be expected to follow her example.

[FOR THE PROVINCIAL WESLEYAN.]

Obituary Notices.

Died, at Ithaca, N.Y., on the 6th of November, of consumption, ELIZABETH DOBSON, aged nineteen years, in the hope of a resurrection to endless life. She had not manifested much interest on the subject of religion until a few weeks before her death, being visited by a Wesleyan Minister, his close conversation and earnest prayer to God in her behalf, were made effectual by the Spirit of truth to her conversion. On several occasions she expressed her confidence in the merits of the Son of God, and with her own words were these: "Praise God! — Oh, how I thank Him!" "Stand by me, my Saviour!" and with kindred expressions on her lips, her spirit departed — let us believe — to the "many mansions," where the "inhabitants shall not say, I am sick," and where the mysteries of Paradise are revealed forever.

Guyboro', Nov. 12. W. McK.

Died, at the Straits of Canoe, on the 1st inst., by drowning, BENJAMIN KIRBY, leaving a very large circle of relatives and friends to feel bitterly the loss of a faithful son, and an attached husband and father. Mr. K. was a member of the Baptist Church, but by intercourse with the world, had lost his "first love," and had been restored to the Divine favour during a revival of religion

in Canoe, in the spring of 1855, at which time he engaged warmly in the services which were being held at that place, and exhorted sinners to repentance. His death was startlingly solemn, and as such was felt by the community. To the living this event proclaims, "Be ye also ready." "At such an hour as ye think not the Son of Man cometh."

Nov. 12. W. McK.

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THURSDAY, NOVEMBER 22, 1855.

New Movement of the Romish Propaganda.

The Pope, it is said, deeply concerned for the preservation of his power in Ireland, aims at reducing it to a state of still greater docility the Roman Catholic Clergy of the country, and has resolved upon the introduction among them of a stricter system of discipline than has hitherto prevailed. We had thought that the erection and endowment of Maynooth College by the British Government had placed in the hands of the Roman Pontiff an engine of Ultra-montane influence sufficiently powerful to secure the attainment of the highest objects of his solicitude among our Irish fellow subjects. — Before the establishment of that institution the education of those intended for the Priesthood in Ireland was chiefly derived from the Colleges of France. In those days the Roman Catholic Clergy of Ireland, while they owned spiritual allegiance to Rome, manifested the spirit of independence which for a long time characterised the Gallican Church. But no sooner had the Government-endowed Maynooth begun to furnish the Church with priests than a conspicuous change appeared. The Clergy no longer hesitated to confess themselves servants in all things to the Pope, but readily acknowledged his sovereignty as supreme, and the allegiance due to their gracious Queen as merely subordinate. — Such is the return which England has received (a return which not a few will aver she has merited as she might have expected) for her unwise and unpardonable munificence to a system which, in every age, has exhibited itself as the foe of liberty, civil and ecclesiastical, — arrayed in fierce and firm antagonism not less to every effort at relief from its temporal domination, than to such as threatened its spiritual supremacy.

But the Pope, it appears, is not satisfied with even the present order of things in Ireland, and has commissioned Dr. Cullen, Archbishop of Dublin, as Apostolic Legate to carry out his plan of reformation. The Irish priests, our readers do not need to be informed, have been prone to an active participation in those political movements which have so long been the curse of that fair land. It seems to have occurred to the Propaganda that the present crisis in the history of the Roman Catholic Church requires the undivided attention of her clergy to the proper functions of their office in order to secure the continuance of their influence; nor does it appear altogether devoid of apprehension lest the constant indulgence and inculcation of those revolutionary ideas towards England, which they have hitherto been freely permitted to entertain and avow, should in the end produce such liberal opinions as Rome herself could not approve. Whatever be the motive for the change indicated, its approach seems beyond a doubt, and the objects contemplated are thus summed up by a contemporary: —

"To secure the appointment of the Irish bishops, to exercise an influence in the appointment of the parochial clergy, to obtain the entire direction of the system of education pursued at the Catholic seminaries, and by these means to bring Ireland completely under the control of Rome, and to introduce there the doctrines and spirit of the Ultramontanes, thus carrying back the church in that country to its condition three centuries ago — this is the end and aim of the Roman Propaganda. Genuine Catholicism loves to progress backward; it looks upon the greatness and glory it enjoyed in the days of Loyola and Dominic, as the zenith of its prosperity and power. It can attain nothing higher. The progressive spirit of the age, the general spread of intelligence, the prevalence of liberal ideas, render the future of Catholicism a matter of painful contemplation to its votaries. These influences the Catholic church is therefore resolved to weaken as much as lies in its power. The church must go back a few centuries; its old doctrines must be brushed up and its old system revived. Entrenched behind antiquated dogmas, it is preparing itself to resist all liberal and progressive movements. A new race of men is to be educated, who are to be imbued with the bigoted and intolerant ideas of the better days of Catholicism, and taught the narrow theology of the old School Catholic party, and with such agents, thus trained, the Propaganda hopes to do its work."

It will not be uninteresting to our readers to mark the language of the *Times* on this new act. We therefore copy the following article from the columns of that leading journal: —

As though the Roman Court had not matters of sufficient weight and interest upon its hands at the present moment, the Propaganda is busy engaged in effecting a settlement of affairs in Ireland. We publish this day a long letter from the Holy City in which the new Italian style of ecclesiastical government in Ireland will be found developed at some length. Most things Irish are sufficiently confused without the addition of Italian craft. Where there is a set design to carry out a hidden plan under cover of fine phrases and plausible declarations we must be excused for hesitation. The only point on which we feel any certainty in the present matter is, that more is meant than meets the eye. The first glance at this project — on the assumption that its framers are sincere — would simply suggest the idea of a struggle between the native clergy and the Italian prelates. The Pope and his immediate counselors are anxious to get the heads of the Irish priests under their belts, and to do with them what they will. The wretched Irish priest is only to act or think for the future as the central authority may appoint. It is to be the old story of "holy obedience" and the staff in the strong man's hand over again. This system Dr. Cullen is to administer as Apostolic Legate. "The object of the reformation," so we are told, "is to establish a complete unity of action in the Irish clergy; to elevate and create a new priesthood, as well as the people, and to unite all, and place them more closely under the authority of Rome. The reformation, therefore, immediately compromises the episcopacy, the parochial clergy, and the seminaries." In other words the

Irish priests who are destined for the service of the altar is to be taken at his earliest years, to be handed over to men the most skilled in the subjugation of the human spirit to blind obedience, to be followed throughout his career, and at every stage of it to be brought more and more into subordination to the Roman See, until at last, as Bishop, he is a mere unquestioning minister of Rome, and an apt instrument for reducing others to the like condition. A century ago even had a century ago — a project of this kind might have very justly excited alarm, to represent were of the real position of affairs in Roman Ireland. We do not, however, at the present moment believe that any scheme having its origin in the Court of Rome, and to be worked out in Ireland by Ecclesiastics — the mere ministers of that Court — can cause us any serious disturbance. Other influences have been at work — not such as Governments can call into play, but the natural and wholesome influences of the time — which have already in great measure neutralized the influence of the priests. It is a matter of serious doubt whether the Roman See will gain by the substitution of a polished, well-educated gentleman, who will pursue his designs with a gloved hand, for the old rough and ready, peasant-born, rollicking, electioneering individual, who not only wears no glove upon his hand, but who invariably grasps with a stout twig for the edification of any wandering member of his flock.

This, however, is a question for the consideration of Dr. Cullen and Monsignor Harbani; there is no reason why we should trouble ourselves to give them any assistance in carrying out their designs. The persons who are chiefly interested in resisting this notable project are, of course, the present race of priests, with our old friend Roaring John at the head. Is this the end of all their sacrifices and exertions? Is it for this that they have beheld their wives and daughters for so many long years, — worked like slaves at elections — refused the sacraments to the voters — looked them up in cellars — howled them on against the police and the troops? What would Dan say to this if he could rise from his grave in the "ould abbey" and see his friends and supporters cast away like so many sucked oranges by the Pontiff, in whose cause they had fought so stout a fight? Incantations, thy name is Pío Nono! The old tale of Cardinal Wolsey's lamentation on his downfall over again, we suppose the question. Here is a specimen of the thanks these good men get for all their services: — "It would be difficult to point out what sacerdotal functions suppose on the Irish clergy the advocacy of the *Société de la doctrine de tenant-right*, which places many of them in a state of armed neutrality, if not of armed hostility, against the Government of the country, and supplies most intemperate electioneering denunciations as opposing seats in Parliament." Call you that backing your friends?

The Brass Band has ceased to exist. Their electrical tones are judged worthy of reprimand by the Roman see, and they are reprimanded accordingly. Of course, as far as we are concerned, we have only to applaud these delightful reprimands, at the same time that we are surprised at hearing them from such a quarter. To us, unfortunately, they carry no conviction. We are very indifferent as to what line of policy the fallen Court of Rome may think it their interest to pursue; but it is difficult to believe, had their intention of reforming abuses been simple and sincere, it would have been ushered into the world in such a manner. 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