

three Constitutions within half a century—that of 1812, that of 1837, and that of 1845, the last of which is the least liberal of the three, and the one now in force; and that within the same time she has had plots, intrigues, *coups d'état*, civil wars, and changes of administration without number. But it is also true that all this strife has developed the germs of a sound and a growing Constitutional life, and that now the power of the Crown and the power of the Priesthood are less dangerous, because weaker, than they ever were before, while the Press is more free than it is in France. The exports and imports have quadrupled within the last twenty years, and the priests have decreased in influence to perhaps one-fourth of what they formerly enjoyed, and in numbers to, I think, one-half. Monasteries have been broken up, immense tracts of Church lands have been secularized, railroads—some of which are the proudest monuments of engineering skill and daring in Europe—now connect the principal cities, and the industry of the people has been quickened to a remarkable extent. It is true that the state of education is far from satisfactory, that the mass of the people is ignorant and superstitious, and that the law does not recognize the liberty of religious worship. But great progress is being made in these respects, which is all the more gratifying because it is due to home causes, especially to an improved and improving public spirit. The *North British Review* for February, 1865, in an article on Spain which has suggested this notice, gives interesting statistics on the educational progress which has been made in a quarter of a century. In 1832, there were in Spain only 700 schools. In 1851, there were—

17,009 boys' schools, attended by 626,882 pupils.		
5,021 girls' schools,	201,202	"
287 Asylums,	11,100	"
	339,182	
	Total,	339,182

In 1861 the number of scholars had risen to 1,046,558, and the proportion of girls to boys had increased from the ratio of three to nine to the ratio of four to nine.

As to the influence of the clergy, the *N. B. Review* cites the Evidence of a book written by some English Puseyites in 1851, entitled '*The Practical Working of the Church in Spain.*' "They thought that they were about to visit 'a land of happy peasants, all holy monks, all holy priests, holy everybody,' and great, accordingly, was their consternation when they found ceremonies profaned, confession laughed at, and the clergy despised. The priests candidly confessed that they had lost their hold over the middle class, or, to use their own peculiar diction, that 'If it was not for the poor, there would be no worship of God in the land.' Sometimes when a sermon of an exceptionally startling kind woke up the slumbering consciences of the masses, the ancient fanaticism flared up again

in a ghastly way: but it was a mere momentary revival, and things soon returned to their accustomed course." On the other hand, the creed of the bulk of the educated classes is pretty much what it is with the French and Italian middle class—pure indifference as to doctrine, along with a general acceptance of the moral teaching of the Gospel. They cannot reverence a clergy they despise; they cannot accept dogmas against which reason revolts: and yet nothing better has been offered to them; and, as Spaniards, they will never accept an imitation at second hand of British Protestantism. Still, no nation can exist without a faith; and if the old faith has died out, we may with certainty look for some other, and we hope a better, to take its place. And it is cheering, therefore, to learn from the *North British Reviewer* that "a beginning is made, and that there are Spaniards who are as enlightened in these great matters, and earnest, as the best amongst ourselves, and that one or other of the forms of pure Christianity which, under various names and with differences more or less marked, but not of vital importance, are becoming the creed of most thinking men in the countries of Europe generally recognized as progressive, will most certainly, before the end of this century, have great influence in rapidly reviving Spain." But, at the same time, he warns us very decidedly to leave this work of Reform to the Spaniards themselves, inasmuch as it will be retarded by any interference on the part of the British Government or the British Churches. And we do not wonder that this should be so. If France held by force Berwick-on-Tweed or Plymouth, French priests or French gold would not do much to aid the spread of Romanism in Britain. Scotland spurned Prelacy, perhaps not so much because it was Prelacy, as because it was English; and "so long as we hold Gibraltar, the Spaniards will be apt to look with suspicion on everything which has a peculiar British color."

In the meantime, although the established religion of Spain is the Roman Catholic, and the Government will tolerate no open assaults upon it, we believe that there is little danger of a persecuting policy ever again being adopted, and that Protestants have little to fear, unless they challenge the interference of the police. Ideas find their way even where books are prohibited; and we believe that Spain,—according to Mr. Buckle, "the sole representative now remaining of the feelings and knowledge of the Middle Ages,"—cannot remain isolated from that atmosphere of free inquiry and moral and spiritual agreement, which is the condition and guarantee of European civilization.

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If good people would but make goodness agreeable, and smile instead of frown in their virtue, how many would they win to the good cause.