



Provincial Wesleyan

THURSDAY, JANUARY 10, 1856.

Evangelization of the Spanish Populations.

A thousand years have witnessed the degrading vassalage of Spain to Rome, and have brought her in their steady course, through various fortunes, but with certain doom, under the fell influence of Papal domination, to ruin and wretchedness. She is a nation of national conquest which shed its lustre on one portion of that thousand years...

Exclusive of about a fourth of the population, composed of persons living on their property without doing any thing, Spain, according to the census of 1847, contained 10,000,000 individuals existing as smugglers, robbers, pirates, and assassins, escaped from prisons or galleons; about 40,000 officers appointed to capture these, and having an understanding with them; nearly 300,000 servants, of whom more than 100,000 were unemployed and left to their shifts; 60,000 students, most of whom begged, or rather extorted charity, at night, on the pretence of buying books. And if to this melancholy list we add 100,000 beggars, fed by 60,000 monks, at the doors of their convents, we shall find that the people referred to, there existed in Spain nearly 600,000 persons who were of no use whatever in agriculture or the mechanical arts, and who were only calculated to prove dangerous to society. Lastly, having made these and other necessary deductions, we find that there then remained 964,571 day-labourers, 917,197 peasants, 910,739 artisans and manufacturers, and 34,339 merchants, to sustain, by their productive exertions, 11,000,000 of inhabitants. These results, which, mutatis mutandis, are as applicable at the present day as at the time when they were deducted, exhibit a state of society so radically corrupt and debased, as to render all hopes of its regeneration very nearly desperate.

It is not to be otherwise. Monks, covet infidelities, and preparations for political office, are a constant source of emigration, through fear, disgust, and poverty, waded the population, and they waste it still. The monks alone, to say nothing of the secular clergy, are said to have possessed half the landed property of Spain, which, held in their sterilizing grasp, yielded nothing to promote the agriculture and commerce of the kingdom. And, then, the religious dominion finished the work of degradation.

It needs no more to be said in order to excite in every true hearted Protestant commiseration for the debased condition of a country possessing every element of national prosperity, and to render any intelligence of hopeful efforts for its regeneration in the highest degree acceptable. And such feelings will not be confined to Spain, but will encompass every portion of the Globe which the Spanish race inhabits. That race embraces now about thirty-six millions of the population of our Earth, of which the larger proportion are found in America, North and South. It must, therefore, rejoice our readers to learn that the door is open for the spread of the pure word among the population of Central Spanish America. The gratifying information which we subjoin is furnished by the New York Spectator of Dec. 3rd:—

An earnest appeal has been made to North American Christians, in behalf of a large number of the inhabitants of Cartagena, New Granada, for aid in erecting a free Protestant church in the most important seaport in the Northern part of South America; and a subscription has already been opened, with promising success. In Spain and her colonies, and all other countries governed by men of Spanish descent, the Roman Catholic religion has hitherto been, so far as the State is concerned, the only kind of public worship and preaching lawfully tolerated. Even in the Spanish American Republics are still in this category, with the exception of New Granada, where within a short time, religious liberty has been established by the constitution and laws, and has begun to obtain a footing in practice.

It is true that in some of those countries Protestant worship and instruction has been allowed among resident foreigners, but only in private marriage, the Sabbath, the Bible, the Mass, &c. Here again God interposed, and the Christian cause gained new triumphs. Nothing perhaps has done more to turn the social tendencies of Germany back towards religion than this great work, and it has also facilitated and hastened all the reactionary tendencies of philosophy, theology, education, &c., above noticed. I shall discuss the effect in my next letter. Meanwhile let me say that while political progress may have suffered, temporarily, from the social outbreak, true religion has gained immeasurably by it in Germany. A. STEVENS.

Missions Among Indians.

A correspondent of the Episcopal Record, writing from Lake Superior, makes the following reference to this subject:— Our next stopping place was at the Methodist mission on the south shore, and decidedly the most successful mission that we have visited. A thousand acres of land have been purchased by the mission, including three miles of coast, and five acres are given to each Indian family to cultivate. There are now about one hundred Indians and upward of forty children in the schools. Many of the Indians have good, substantial houses and well cultivated gardens, the women and children are well dressed, having abandoned the Indian costume, and speak the English language with fluency. My visit to this mission was one of sincere satisfaction, and quickened my hopes in behalf of the race. Here is a little community isolated, the Missionaries have complete control of their own grounds. The government has made a reservation just back of their line of coast, and given to each family one acre additional. The Rev. Mr. Shaw and the Rev. Mr. Price, the missionaries, were absent at their conference. However visited the mission-house and schools, and enquired of the Indian families; and from what I could gather they appeared to be well instructed in the leading truths of the Gospel. The wood on the wharf, for the use of the steamers, had been cut by the Indians, and most of the male Indians were absent making hay. Here is a community of red men, sober, orderly, moral, religious, and industrious, showing what faith and patience can do for the savages, if faith and patience once inspire their teachers.

Peace or War.

From the European Times, Dec. 23. It is now certain that Prince Esterhazy, the Austrian diplomatist, has left Vienna for St. Petersburg, the bearer of propositions of peace, suggested by Austria, and assented to by France and England. The Prince left on Sunday, and fourteen clear days are to be allowed for consideration. The intelligence from the Austrian capital verifies what we stated exclusively at the time, that the propositions were made by the Austrian government to the Western Powers, and that they were more readily entertained by our French ally than by our own cabinet. The time which has elapsed since we first made the announcement—this day three weeks—has been passed in correspondence arising out of certain modifications of the original terms, and these terms agreed upon by the three Powers Prince Esterhazy has now taken to St. Petersburg. There will be no war of words respecting them; the situation is, that they are to be unconditionally accepted or rejected—a determination which will speedily let us know the worst or the best. These terms are in substance what we stated them to be in our last, namely that we should have no power shall maintain a fleet in the Black Sea, that Russia shall give up her claim to a protectorate and right of interference in the Turkish dominions, that she shall surrender so much territory to the Danube as is necessary to render free the navigation of that Danube; and finally, that she shall not rebuild the fortress of Bormasand in the Baltic. These terms, if agreed to, would meet all the requirements of the war; but it is very doubtful whether Russia is yet sufficiently humbled...

Wesleyan Intelligence.

From the N. Y. Christian Advocate & Journal. Meeting in behalf of Ireland. On Monday evening, Dec. 10th, a meeting was held in the Jane-street M. E. Church in behalf of the efforts now making in this country for the further evangelization of Ireland. The Rev. Dr. Oshor after which Rev. Robinson Scott, one of the Irish deacons, was introduced by the Rev. J. B. Wakeley, pastor of the Church.

Mr. Scott said he felt embarrassed in rising to address the audience. His embarrassment did not arise from anything connected with the cause which he was commissioned to advocate, but from the difficulty he felt in regard to what subject he should treat. From the variety of themes, all of which were of more or less importance, and which crowded and pressed upon his mind in relation to priest-ridden Roman Catholic Ireland, he knew not which to select for his consideration. His mind reverted to the parable of the fig tree which was so long used by the Roman Catholics, and which was so long used by the Roman Catholics, and which was so long used by the Roman Catholics...

From Lynn, Massachusetts, but an Irishman, next addressed the meeting. He remarked that he desired to give an humble offering to the interest he felt in relation to Ireland. For that country, he said, there was no need of special pleading. The story of her wrongs is soon told, and the audience needed only to have a few facts placed before them to convince them of her deep and utter degradation. These facts will show the true condition of that wretched and wretched land which has crusted that country in the dust. The speaker then descended eloquently upon the woes and miseries of ill-fated Ireland. He directed the attention of his audience to a certain section of the country, through which there flowed a narrow stream, over which one might cross dry-shod. On one side might be seen the mud-bank, with its dingy walls and open doorway, the soil uncultivated and unbedged, while the inhabitants, in squalid poverty, might be seen around in a state of wretchedness, corresponding to their abode. But look said he, on the other side of that narrow stream, and you will see a beautiful and happy people, who live in plenty and plenty smile around. The hedges are nicely trimmed, the soil is cultivated, and the people are well-dressed and happy. Whence the difference? I are of the same soil, the same climate, the same air, and the same water, and they hold their lands by the same tenure. Has any dark spirit cursed the land on this side the river, and spread a withering blight over land and tenant? The secret is, these are Roman Catholics, these are Protestants. The one is the free worshipper of God without the mediation of the priest. Well did my brother Scott say Romanism is a compound of heaven, earth, and hell. What makes the very name of an Irishman a synonym of degradation, and its attendant poverty, and its attendant woe? Ireland would yet take a prominent part in bringing about the millennium, and the Emerald Isle would awake from her slumber and sadness after the long night of her gloom had passed away. Erin would yet take the harp which has hung tuneless so long in her deserted halls, and its chords would be struck to loftier notes than ever were heard in the days of her gladness. He who spans the heavens with the glittering rainbow, and circles his throne with like unto an emerald, will take up the Emerald Isle, and make it vocal with his praise.

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