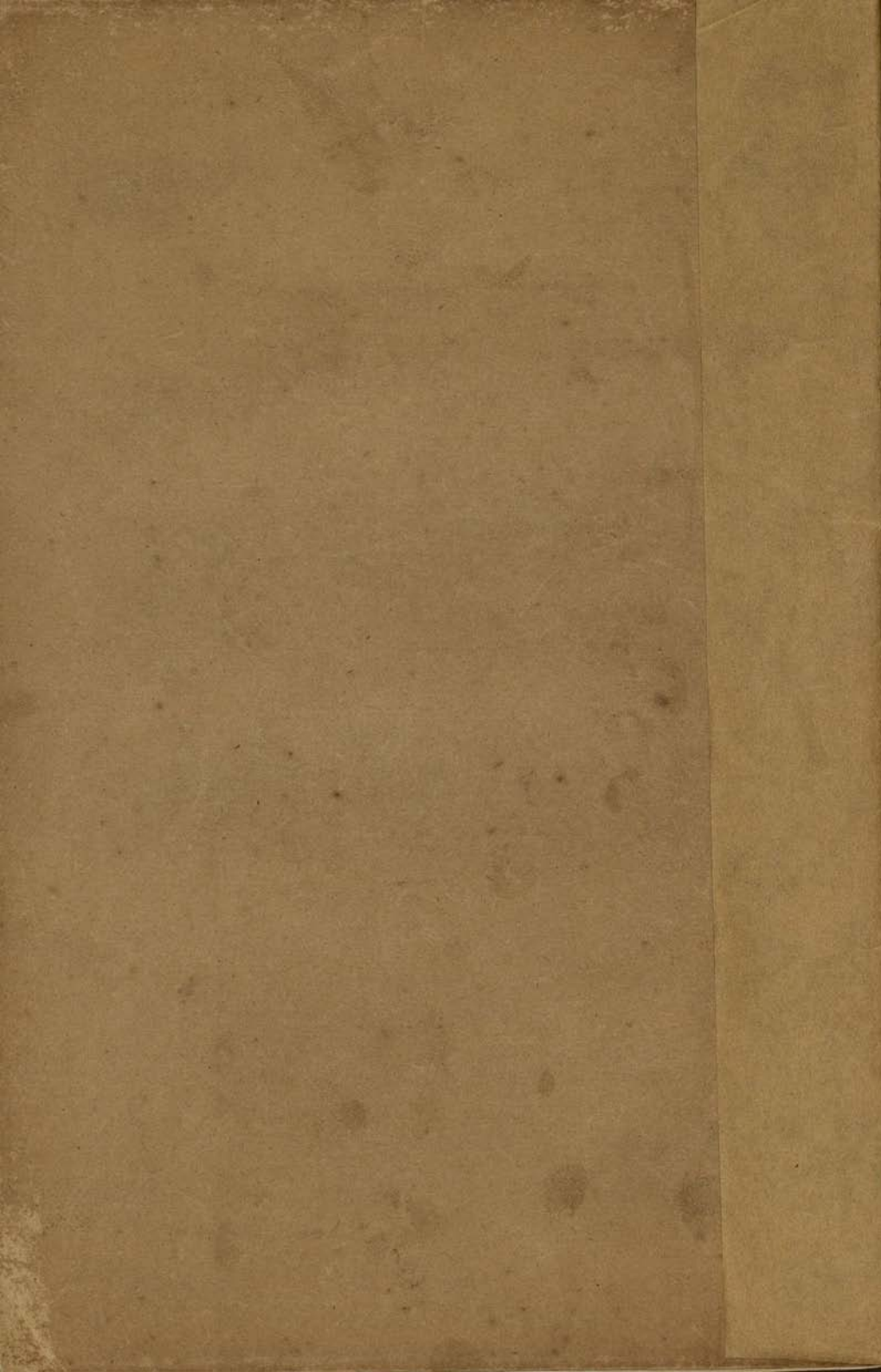


Ann Hodgkin
from
Papa, 1.4.1864.

NARRATIVE
OF
THE EUROPEAN DEPUTATION TO MADRID.
MAY, 1863.



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NARRATIVE OF THE PROCEEDINGS
OF THE
DEPUTATION TO MADRID

ON BEHALF OF THE

Spanish Prisoners.

WITH AN

INTRODUCTION, AND APPENDIX

CONTAINING THE PETITIONS, &c.

By EDWARD STEANE, D.D.,

ONE OF THE DEPUTATION, AND HONORARY SECRETARY OF THE EVANGELICAL ALLIANCE.

LONDON :

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NARRATIVE OF THE PROCEEDINGS

DELEGATION TO MADRID

Spanish Ministers.

INTRODUCTION AND APPENDIX

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CONTENTS.

	PAGE
INTRODUCTION	5
NARRATIVE	27
APPENDIX :—	
1. Narrative of the Society of Friends	43
2. Letter of Earl Russell to the Hon. Mr. Edwardes, British Chargé d'Affaires at Madrid	51
3. Letter of the Deputation to Her Majesty the Queen of Spain	51
4. Translation of ditto	53
5. Petition of the Evangelical Alliance, Great Britain.	54
6. Address of the Society of Friends	55
7. Petition of the Evangelical Churches of Austria	58
8. Bavarian Address	59
9. Address to the Cortes from the Danubian Principalities	61
10. Address of Ladies in Holland	62
11. Petition of Roman Catholics in Holland	63
12. Petition from Russia	64
13. Address from Sweden	66
14. Petition from Switzerland	67

For the Key to the Frontispiece, see next Page.



KEY TO THE FRONTISPIECE.

1. Baron K. F. de Lynden (Holland).
2. Captain von Kluber (Prussia).
3. Samuel Gurney, Esq., M.P. (England).
4. Count Edmond de Pourtales (France).
5. Mr. Adrien Naville (Switzerland).
6. Count von Kanitz (Prussia).
7. Colonel J. G. Walker (England).
8. Pastor W. Tretzel (Bavaria).
9. Mr. A. L. Brandt (Denmark).
10. Baron von Riese Stallburg (Austria).
11. John Hodgkin, Esq. (England).
12. R. W. Fox, Esq. (England).
13. Henry XIII., Prince Reuss (Prussia).
14. Pastor Guillaume Monod (France).
15. John Finch, Esq. (England).
16. Dr. A. Capadose (Holland).
17. Joseph Cooper, Esq. (England).
18. Rev. Dr. Steane (England).
19. Mr. George André (France).
20. Count von Behr Negendank (Prussia).
21. Rev. Dr. Blackwood (England).
22. Baron Hans Essen (Sweden).
23. Rev. Hermann Schmettau (England).
24. Mr. Van Loon (Holland).
25. Baron L. de Bussierre (France).

INTRODUCTION.

THE recent intolerance of the Spanish Government has happily acquired a European notoriety. Formerly these persecutions could be carried on in the dark. That day when the Supreme Ruler of the nations shall "make inquisition for blood" will disclose in what numberless instances confessors of the truth and martyrs have left their bones in solitary dungeons, while none have known their fate. Now, if the hand of violence seizes some peaceful citizen, and dooms him to a felon's penalty, because he ventures, on religious subjects, to think for himself, the crime is soon bruited abroad, and its perpetrators are called to account. There prevails at the present period a power stronger than that of arbitrary laws, which in many cases controls and counteracts them. Within the last ten or fifteen years repeated instances have occurred in which the victims of religious intolerance have been rescued from prisons and the prospect of more terrible calamities, by a moral influence which neither the arm of the civil magistrate, nor the still more potent force of spiritual domination, could withstand. The last of these has just taken place, and affords a signal illustration of what may be accomplished for the persecuted servants of Christ when their brethren in various countries, forgetting their mutual differences, unite, first in their supplications to Him who is ever watchful over His suffering members, and then appeal in His name

to the common instincts of justice and the public opinion of mankind.

The following pages are intended to place before the reader a short account of the recent mission to Madrid of a number of Christian noblemen, ministers, and gentlemen, deputed by their Protestant fellow-Christians in different countries of Europe, to obtain the liberation of Matamoros, Alhama, Trigo, and others, from the prisons of Spain, where they were under sentence to long periods of penal servitude for embracing and propagating the Protestant faith. Before proceeding to that account, however, it seems proper, in a few introductory paragraphs, to narrate the circumstances of the arrest and condemnation of the prisoners, and the measures adopted by the Evangelical Alliance and others to obtain their liberation.

Not at any length is it necessary that the previous history of these excellent men should be told, or the long and tedious processes be described through which their prosecution was conducted until the final sentence was pronounced. These particulars will be found in two little works, whose titles are given below, and which have probably been seen by most of those into whose hands this pamphlet will fall.*

Matamoros was arrested in Barcelona, on the 9th October, 1860, in consequence of a telegraphic message sent to that city from Granada. There Alhama had already been arrested, and among his letters was found a correspondence with Matamoros, which left no doubt that he had become a Protestant as well as his friend, and that he was connected with others who also had renounced Popery. After being placed in rigorous

* "Narrative of the Persecution and Sufferings of Manuel Matamoros and other Protestants in Spain." Nisbet & Co.—"Manuel Matamoros and his Fellow-Prisoners: a Narrative of the Present Persecution of Christians in Spain." Compiled from Original Letters written in Prison. By William Greene. Morgan & Chase, Paternoster-row.

confinement, and passing eight days in a solitary cell, he was a second time summoned before the tribunal, and asked, "Do you profess the Catholic Apostolic Roman faith? and if not, what religion do you profess?" He replied in a manner becoming a Christian confessor, but which may be easily supposed to have procured him no favour with his prosecutors. "My religion," he said, "is that of Jesus Christ; my rule of faith is the Word of God, or Holy Bible, which, without a word altered, curtailed, or added, is the basis of my belief; and in this I am confirmed by the last few sentences of the Apocalypse, and the many distinct charges of the Apostles in their Epistles. The Roman Catholic and Apostolic Church not being based upon these principles, I do not believe in her dogmas, and still less do I obey her in practice." The tribunal were startled, as well they might be, by this frank and uncompromising answer, and the judge said to him, "Do you know what you are saying?" "Yes, Sir," answered Matamoros, "I cannot deny it; I have put my hand to the plough, and I dare not look back." The judge was silent, and the tribunal rose.

Here, of course, was his apostacy avowed. He was directed to commit it to writing.

After some weeks' further confinement in Barcelona, he was ordered to proceed to Granada, as the tribunal of that city demanded that he should be tried by them. The distance is about 700 miles, and this journey was to be performed on foot, with other prisoners, with whom he was to be bound as a criminal. He was already seriously ill, in consequence of the severe treatment he had endured, and there seemed little probability that he would survive the toil of this long journey, with the hard fare and nightly imprisonment which awaited him on the road.

Intelligence of these proceedings had in the meantime reached Paris and London, and, as the consequence, money was provided to defray his travelling

expenses to Malaga by sea, and thence by the diligence to Granada.

On his way to Malaga he met with Sir Robert Peel, who was travelling with Lady Emily Peel and her sister, Lady Jane Hay. Struck with his appearance, Sir Robert Peel spoke to him, and learnt from his own lips the wrongs he endured. He afterwards showed him much kindness, as did also the ladies, visiting him in the dungeon into which he was cast. By earnest remonstrances with the authorities, he also obtained for him some alleviation of the severity with which he was treated. On his return to England, Sir Robert spoke on the subject in terms of indignant and just reprehension in his place in the House of Commons.

Matamoros was shortly after removed to the prison of the Audiencia, in Granada, in which Alhama and Trigo were already confined. While lying there, every effort was made to fix on these Christian sufferers political crimes. They were treated with "brutal rudeness of language and manner." They were subjected to the most rigorous examination of their persons, their bedding, their garments; and all their books, manuscripts, and tracts were taken from them. Matamoros earnestly intreated that he might be allowed to retain his Bible, but it was sternly refused. "Any convicted criminal," he writes at this time, "the lowest and vilest in the place, is treated with greater kindness and consideration than we are; and though I rejoice that these unfortunate men have the comfort of seeing their families and friends, or any such indulgence, I mention it to give you an idea of our position."

While they were suffering these things in Granada, additional arrests were made in Malaga. At midnight the houses of respectable citizens were entered, and their inmates carried off to prison. An English gentleman, writing from Spain, in a letter dated April 20, 1861, says: "There are now thirty-four Protestants in prison in various parts of Spain." Besides these, many

fled the country (in all about fourteen), and took refuge in Gibraltar and other places. Of the thirty-four, twelve were afterwards liberated.

The trial of the prisoners was delayed until the following December. During this interval an insurrection broke out at Loja, a place between Granada and Malaga. Although it was well known that this insurrection originated in political motives alone, and was in no way whatever connected with Protestantism, or with Matamoros and his friends, their enemies immediately charged them with having been its instigators, and with supplying the money by which it was carried on. For this imputed crime they were arraigned, first before the military, and afterwards before the civil tribunal, and false witnesses were suborned to give evidence against them. But at the last moment this malicious plot was signally defeated by the hand of God. The man on whose testimony everything turned, stung by a guilty conscience, after twice attempting to destroy himself, made a solemn recantation of all that he had said against them, and gave a distinct narrative of the means employed to ensure their conviction, together with an account of the bribes given by the military Fiscal and his agents for that purpose.

At length judgment on the original charge was pronounced on these persecuted men. They had been acquitted of every political offence, but they were guilty of apostacy from the Church of Rome. This was now, on the acknowledgment of the tribunals of their country, their only crime. But this was sufficient in Spain to bring down upon them an atrocious condemnation. They were sentenced to seven years' penal servitude, to civil disqualification for life, and to pay the costs of the prosecution.

Against this sentence they immediately appealed, and the public prosecutor appealed at the same time, demanding its increased severity. Another sentence

was accordingly pronounced, but not until the October of 1862. Matamoros was then condemned to eight years' and Alhama to nine years' penal servitude, while Trigo and all the other prisoners, both in Granada and Malaga, were acquitted.

Alhama and Matamoros again appealed, and again the Government prosecutor appealed also, persisting in his demand for eleven years of penal servitude in their case, and dissatisfied with the acquittal of the others.

This double appeal did not come on to be heard until the following April, when Matamoros and Alhama were condemned to penal servitude for nine years, and Trigo for seven.

The preceding statement consists of little more than the bare outline of the principal facts of the prosecution. Much more might have been added. During the two years and a-half through which this wicked judicial process dragged its weary and hateful course, the prisoners and their families were subjected to hardships and cruelties at which humanity shudders. But these things are purposely omitted: partly because they will be found detailed in the two books already referred to; but principally because, although they are terrible aggravations of the original wrong, that wrong itself, apart from any aggravation, is the GRAND OFFENCE against which the recent Deputation to Madrid was intended to be a solemn protest in the face of all civilised nations. It was meant to stigmatise religious persecution as a great crime; to denounce it before God and man as an unjust and intolerable infringement of the rights of both; a usurpation and a tyranny which justice condemns, which civilization abhors, and which the enlightened sentiment of Europe has determined shall henceforth be banished from Christendom.

The arrest of Matamoros took place, as already stated, on the 9th of October, 1860. It was not long

before the fact began to be known in other countries. In the course of the next month it was brought formally under the notice of the London Committee of the Evangelical Alliance by a letter from Pasteur G. Monod, the President of the Paris Committee, and also by the Rev. B. W. Newton. After consultation with other parties whose co-operation it was considered desirable to obtain, the Committee determined, as their first step, to lay the matter before the British Government. A deputation was accordingly organised, consisting of representatives of the Evangelical Alliance, the Protestant Alliance, the Islington Protestant Institute, the Scotch Reformation Society, and other persons, who waited on Earl Russell, Secretary of State for Foreign Affairs, on the 14th of December. They were accompanied and introduced to his lordship by Lord Stratford de Redcliffe, who, under the blessing of God, accomplished so much for religious liberty in Turkey, and who is always ready with his judicious assistance to advance its progress in other countries. The case was stated with his accustomed ability by the late lamented President of the Evangelical Alliance, Sir C. E. Eardley, and further particulars were added by Dr. Tregelles, who was personally acquainted with the prisoners, and by other gentlemen. The interview was barren of any immediate result. It did not appear to Her Majesty's Government that it was a case in which they could diplomatically interfere, and Lord Russell expressed his apprehension that the people of Spain were so unanimously opposed to the principles of the Reformation, as to render it undesirable for the Foreign Minister of England, even in a way of friendly advice, to bring it before the Spanish Government. The chief value of the interview, therefore, consisted in the opportunity afforded by it of leaving a full knowledge of the facts with his lordship; but beyond calling forth from him an expression of personal sympathy with the

sufferers, and of his well-known detestation of religious intolerance, it gave the applicants little encouragement, and left them to pursue whatever course their judgment might suggest.

The opinion expressed by Earl Russell, that the Spanish people were so strongly and universally attached to Romanism, as to be at least apathetic, if not opposed to religious liberty, induced the Evangelical Alliance to institute inquiries on the subject. Evidence was collected from different sources; some being derived from private individuals who had lived in the country, or were otherwise well acquainted with it, and some from public papers, and the whole was published in a letter addressed to his lordship,* showing that, instead of indifference, a desire for the free expression of religious opinions extensively prevails through the country.†

* "Religious Persecution in Spain. A Letter addressed to the Right Honourable Lord John Russell, M.P., Her Majesty's Secretary of State for Foreign Affairs, by desire of the Committee of the Evangelical Alliance. By Sir Culling E. Eardley, Bart., President."

† The following article, translated from the *Clamor Publico*, a journal published in Madrid, fully sustains the above conclusion:—

"Don Manuel Matamoros, Don Angel Alhama, and Don Miguel Trigo, confined in the prison of Granada, on an accusation of having offended against religion, have just been condemned to eleven years' penal servitude.

"The same lot has been awarded to Messrs. Vasques, Lineira, and Moreno Rebollo, with the only difference that their captivity is to be shorter by two years.

"We frankly confess that so cruel a sentence has made a profound impression upon us, because it inflicts a wound and injury on men whose offence consists in professing a creed different from that of the established religion. We are well aware that the penal code in this instance, conformably with the ancient laws of the kingdom, prescribes the penalty of the severest imprisonment (*prision mayor*) on those who endeavour to abolish or alter, directly or indirectly, in Spain, the Roman Catholic Apostolic religion. But it does seem to us that—looking at the spirit of the age, and the tolerance which, in matters of faith, all the Governments of the world are showing—we

Immediately after the deputation had waited on Lord Russell, a copy of the memorial which they had presented to him was communicated to his Excellency Senor Isturitz, the Spanish Minister at the British Court, with a view to its being sent by him to his own Government; and he was made acquainted with the feeling which the prosecution had awakened throughout the country, and with the intention of the Evangelical Alliance to take all proper steps in their power until the liberation of the prisoners was obtained.

The subject was repeatedly brought before the British House of Commons. First, by Sir Robert

could and ought to display less rigour against those who, in their relations with the Deity, practise other worship, under the belief, however mistaken, that heaven will thus be open to them.

“And our sorrow is increased when we consider what would become of ourselves, ardent and sincere Catholics as we are, if in other countries, where fortune or misfortune should oblige us to reside, we were treated like the unfortunate persons who are groaning in the prisons of Granada. For is it not a contradiction that the Spaniards residing in England, France, Germany, and even in Morocco, are able to worship the God of their fathers as their heart and conscience dictate, although the dominant worship is very different from ours, while here those who do not conform to the established religion are persecuted, prosecuted, condemned, and martyred? Is it just, is it creditable to us, that the fanatical sectaries of the Koran should give us lessons of tolerance? What should we say if, on the plea of reprisals, our brethren living in Protestant countries were condemned to renounce their religion, under pain of being punished for exercising it with the brand of the reprobate and the chain of the convict?”

“Christian charity—that charity which our Divine Master taught us—enjoins us to compassionate those who have their eyes shut against the light of truth, and that we should reclaim them, not with punishment, which tortures and humiliates, but by means of example and persuasion which may command the understanding. We should be very, very glad if the Government—appreciating these brief observations with the intelligent spirit of the age, and seeing in them no more than the frank and loyal expression of good intention—should advise the Crown to make use in this case of the most beautiful of its prerogatives, and temper with pardon and clemency the inexorable rigour of justice.”

Peel, as already mentioned, on his return from that journey in Spain when he met with Matamoros ; and afterwards when he presented a petition in relation to it from the Committee of the Alliance. Other petitions were about the same time presented from local committees of the Alliance at Edinburgh, Glasgow, Liverpool, Cheltenham, Nottingham, Carlisle, Reading, and other places. And at a subsequent period the matter was again introduced by the Hon. Arthur Kinnaird, one of the Vice-Presidents of the Alliance. In the course of the admirable speech which he made on the occasion, Mr. Kinnaird very properly referred to British interference in favour of the Madias, and remarked in ominous but pertinent words: "Little did I think when I brought that case before the House, how soon the Grand-Ducal Government which persecuted them would be swept away. The tendency of these persecutions is to alienate the people from their Governments, and they are never forgotten when the day of retribution comes." Viscount Palmerston, in replying to Mr. Kinnaird, said nobody could complain that the matter had been brought by him under the consideration of the House ; but added that, much to his own regret, he could not report any favourable result as having followed the exertions of Her Majesty's Government in the case. "Efforts," he said, "have been made to obtain from the Ministers of the Crown of Spain the exercise of their advice to the Sovereign, to show that mercy which belongs to the sovereign of every country. These efforts have not yet been successful ;" and he concluded with the assurance that no effort would be omitted by Her Majesty's Government which they should think conducive to the attainment of the object.

These movements in Parliament were supplemented and sustained by a public meeting held in St. James's Hall. The building was crowded with a large and unusually influential assembly, composed for

the most part of men, while the platform was almost filled with members of Parliament. The chair was occupied by the Earl of Shaftesbury. Sir Robert Peel, at whose instance principally the meeting had been convened, was the chief speaker; and the members of Parliament took the occasion, by their presence, of showing their sympathy with him in his generous efforts on behalf of the persecuted.

Meanwhile, it was deemed of much importance that at their approaching trial the prisoners should have the assistance of able advocates to prepare and conduct their defence. Money was accordingly raised for this purpose both by the Evangelical Alliance and others.

Before the trial came on, the Geneva Conference was held. It was impossible that such an assembly, composed of Christian brethren from Evangelical Churches in all parts of Christendom, should not be moved to its very depths by a profound sympathy with their brethren in the dungeons of Spain. Already the subject of "Religious Liberty" was in the programme of its business, and the preparation of the paper by which the discussion was to be opened was committed to a gentleman who thoroughly understood the true principles on which that liberty is claimed as the sacred and indefeasible right of every human being under every human Government. With arguments as irresistible as his eloquence was brilliant, the Rev. Dr. de Pressensé denounced all infringements of freedom of conscience involving freedom of worship, and freedom to propagate religious convictions by all peaceable methods, as alike at variance with the spirit and precepts of Christianity and with the repose of the State. Glancing rapidly at the progress of the nations, and drawing a pointed contrast between Spain and other Roman Catholic countries, he thus referred to Matamoros and his fellow-sufferers: "Religious despotism (he said) is every day losing ground.

Austria very soon tore up the Concordat which sanctioned 'all the desires of the Court of Rome;' and this fact affords a measure of the shameful servitude to which that country had been subjected. Italy, gentlemen, Italy will perhaps outstrip us all in this career, by following the impulse which she received from her great Minister, whose glorious bequest is contained in the words, 'a free Church in a free State.' But, on the other hand, we have Spain repairing the chain of the darkest tradition of her past history, Spain dishonouring herself by a positive persecution. At this very time, many of our brethren are languishing in dungeons, and expecting a severe and infamous condemnation—I should say infamous for those who pronounce it. Shall we do nothing, gentlemen, for these glorious and well-beloved captives? Would it not be worth while to renew, in the name of this Conference, those efforts by which the Madiari were saved? I submit this idea to the honourable assembly."

The idea thus submitted already occupied every mind in the assembly. The conclusion had been arrived at by the British Committee of the Alliance, before they went to Geneva, that, if other methods failed, a deputation ought to be organised from every nation in Christendom willing to take part in it, which should proceed to Madrid, and there intercede with the Queen of Spain; and they had corresponded with other committees on the subject. The Conference were aware of this, and not being themselves a permanent body, they were the more willing to leave the perfecting of the measure to those who had already entertained it. They adopted a resolution, therefore, in which, after expressing their "deepest sympathy" in the contemplated measure, they "protest before Christian Europe against these persecutions, which" they declare to be "as contrary to the spirit of the age as they are to the spirit of the Gospel," and commit to

the various committees of the Evangelical Alliance full powers to undertake whatever active measures may be necessary. They did more than this, for they deputed two of the brethren, the Rev. A. Dallas and the Rev. H. Eade, to visit the prisoners and convey to them affectionate messages of Christian love, and to encourage them by the assurance of the prayers and the sympathies of their fellow-Protestants of all nations, making the deputation the bearers of the following letter, officially signed on behalf of the Conference, to this effect :—

“To the Brethren, beloved of God, who are in prison for the Word and Testimony of Jesus.

“The Evangelical Alliance, founded in 1846, for the purpose of uniting the children of God of different Protestant Churches of the whole world, has just held its fourth General Assembly at Geneva, as its three former ones were held successively in London, Paris, and Berlin.

“The Evangelical Christians who came to this Assembly, to the number of about two thousand, from all countries of the globe, remembered in their Conference the case of their brethren in Spain, who are prisoners for the Gospel’s sake. They fervently prayed for them, and resolved to testify their deep interest in their behalf in various ways, and first of all by sending to them this expression of their brotherly sympathy. We, the undersigned, have been charged to write to you in the name of the Conference, and we hasten to do so with the warmest feeling of our hearts.

“We have been deeply moved by your affliction, for we can understand your privations, difficulties, temptations, and sufferings ; and as you are, with us, members of the body of Christ, and if one member suffer all the members suffer with it, we feel ourselves associated in heart with you in your trials, and can in spirit visit you in your gloomy dungeons, and fill them, as it were, with our prayers. These prayers we shall continue to offer to the God who alone can deliver, begging Him, if it be His will, shortly to do for you what He did for Peter, when He opened for him the prison doors while the Church was engaged in prayer. We desire also to pray for your gracious Queen, that God would give her His blessing, and make her heart favourable towards you.

“Meanwhile, however, we shall continue to lay your case before God, and beg of Him to watch over you, and keep you in health. We shall pray that he may console you in your sufferings, and sanctify you for the glorious service to which He has called you. For it is indeed a great honour conferred on you, for to you it is given in



behalf of Christ not only to believe on Him, but also to suffer for His name. He has chosen you from amongst your countrymen to fulfil the high ministry of testifying, even unto bonds, for the Gospel of His grace in Spain; and in the blessed conflict for the faith which has recommenced in your country, He has assigned to you the post of honour.

“Therefore, dear brethren, if on the one hand we suffer with you, on the other hand we praise God for the holy mission which He has entrusted to you, and for the hope of those blessings which this will bring on your fellow-countrymen as well as on yourselves. As regards yourselves, His own words are these, ‘Blessed are they which are persecuted for righteousness’ sake, for theirs is the kingdom of heaven;’ and as respects your countrymen, He has declared also that His word shall not return unto Him void.

“Rejoice, then, and triumph in Christ, as He himself rejoices over you, and take up for yourselves that word of the French martyrs of the sixteenth century—‘If our feet are in chains, our head is in the heavens.’ But we thank God especially that, as we have heard, He has given you grace to suffer with humility and patience; you have learnt to glory only in the cross of our Lord Jesus Christ, by which the world is crucified unto you and you unto the world; and the earnest desire of your hearts is ever to bring forth more abundantly and more brightly the fruits of that Holy Spirit who dwelleth in you. May He teach you more and more to love your enemies, to bless them that curse you, to do good to them that hate you, and to pray for them which despitefully use you and persecute you. And to this end look continually unto Jesus, the Author and Finisher of our faith, who, for the joy that was set before Him, endured the cross, despising the shame, and is set down on the right hand of the throne of God. Yes, dear prisoners of Jesus, consider Him who endured such contradictions of sinners against himself, lest ye be wearied and faint in your minds. May you be kept stedfast, remembering that Jesus is always with you!

“Finally, a little while and He that shall come will come, and will not tarry. It is His last word, ‘Surely I come quickly.’ Let us keep the consolation of this blessed hope, and may you and we, with all those who love Him, be ever ready by the Holy Spirit to answer, ‘Even so, come, Lord Jesus.’

“Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.

“We salute you in Him with a sentiment of fraternal affection. Continue in his love.

“J. ADRIEN NAVILLE, President.

“G. MONOD, Pasteur à Paris.

“EMILE DEMOLE, Pasteur à Genève.”

The resolution of the Conference was understood to entrust the further prosecution of the efforts to the British Committee. They accordingly, on their return from Geneva, entered with renewed activity into the design. The idea was suggested by brethren at Geneva, and was for a time entertained, of petitioning the Spanish Cortes, not simply for the liberation of the prisoners, but for the general establishment of religious liberty. The more mature consideration of the subject, however, and the advice of persons of great influence and experience, induced the Committee to postpone any public measure until the effect had been tried of a less formal and more private application to the Spanish Government. General Alexander, a member of the Committee, was accordingly deputed, with the full concurrence of the friends in Geneva, on a mission to Captain-General O'Donnell, Duke of Tetuan, the Prime Minister of Spain. The object of his mission was to represent to the Duke, and through him to his colleagues in the Government, the strong feelings awakened by the prosecution throughout Protestant Europe, and the united intercession of Protestants, that, by an act of Royal clemency, it might be stayed, and the prisoners be released. Although General Alexander's mission was intended to be in the nature of a private appeal to the judgment and conscience of the Ministers of Spain, he was supported, through the kindness of distinguished persons in this and other countries, by the generous, though unofficial, services of several ambassadors in Madrid, and was especially indebted to M. Thouvenel, Minister of Foreign Affairs in France, who, at the instance of private communications from Lord Russell and Lord Clarendon, gave him a cordial letter of introduction to M. Barrot, the French Ambassador, engaging his good offices to facilitate the success of his endeavours.* Success, however,

* This letter is published, with the permission of M. Thouvenel,

was not yet to be obtained. While the Duke of Tetuan received General Alexander with the utmost courtesy, and did justice to the ability and discretion with which he fulfilled his commission, he told him distinctly that no hope could be held out of an immediate favourable result.

It can scarcely be said that disappointment was felt at the issue, for neither General Alexander himself nor those by whom he was deputed entertained any sanguine hope. It was proper that the step should have been taken, and not the British Committee alone, but foreign brethren in many countries who were informed of it, as well as the prisoners, were deeply grateful to the General for the readiness with which he undertook the responsible duty, and the ability with which he fulfilled it.

But it oftentimes happens in the daily life of the Christian that, when he is made most acutely to feel his own weakness in the face of great difficulties, he takes hold with a firmer grasp of the arm of Omnipotence. It was so in the present instance. Much prayer had already been made, conjointly with all the measures that had been adopted. But prayer was now renewed with more importunity, with a special day (April 21) set apart for it, and Christians in many lands were invited simultaneously to unite in it. Information was subsequently received that this invitation had met with a most willing compliance in Italy, Holland, Denmark, Sweden, and other countries, and that Her Majesty the Queen Dowager of Prussia had herself enforced the request to the clergy of Berlin.

The Committee of the Evangelical Alliance were at this period considerably impeded by their earnest

in a pamphlet entitled, "The Spanish Prisoners; our Duties, Encouragements, and Prospects. A Letter to the Earl of Roden. By Sir Culling Eardley, Bart." London: Nisbet.

desire to obtain the co-operation of the Protestant Alliance. They were unwilling to proceed to the final measure of organising a European deputation without the concurrence of that institution, the leading members of which were of opinion that the time had not yet come for this step to be taken. Numerous consultations were held, with a view to the removal of their objections. It is unnecessary to state the arguments employed on either side. Both parties were earnestly desirous to adopt that course which, under the blessing of God, might seem most likely to attain the desired object. Each respected the other's motives, and, to a certain extent, acknowledged the weight of the other's judgment; but, up to the last, they could not take the same view of the case, and the Evangelical Alliance were reluctantly obliged, by what appeared to them imperative duty, to proceed alone. The writer may be pardoned if he mentions that, from the first, he had entertained a clear and strong conviction that, notwithstanding their embarrassments, the course of the Evangelical Alliance was plain; and from the seclusion into which he had been compelled to retire by failing health he addressed a published letter to his friend General Alexander, urging the Committee to proceed with unrelaxed diligence to their ultimate point.* Months were consumed in meetings, consultations, and the interchange of communications between the Committees of the two institutions, until the time drew on when the case would be finally disposed of by the Spanish judges. During this interval, however, many of the local committees of the Evangelical Alliance—viz., at Edinburgh, Glasgow, Carlisle, Dublin, several towns in Cornwall, &c.—met and sent reso-

* "The Persecution in Spain. A Letter to Major-General Alexander on the Condemnation of Matamoros and others to the Gallies for their Religious Opinions. By Edward Steane, D.D., one of the Honorary Secretaries of the Evangelical Alliance." London: Nisbet.

lutions to the London Committee exclaiming against further delay. The Foreign Secretary, the Rev. H. Schmettau, whose unwearied diligence in corresponding with individuals and committees in almost all parts of the Continent entitles him to the highest praise, was continually receiving letters to the same effect, showing that foreign Protestants were everywhere expecting the summons, and holding themselves in readiness to obey it. And it was at this period that Sir Culling Eardley published his letter to the Earl of Roden, already referred to, in which he explained the cause of the delay, and the course intended to be pursued.

That course was at length adopted. At a very full meeting of the Council of the Evangelical Alliance, held February 19, 1863, it was determined to proceed immediately to organise the Deputation, and to make every preparation for its appearance in Madrid immediately after the final sentence, which was expected to be pronounced in April; and a Special Committee was appointed to carry the resolution into effect. This Committee lost no time in discharging its important functions. It appointed Sir Culling Eardley its chairman, the Right Hon. Lord Calthorpe its treasurer, and the Rev. Dr. Steane and the Rev. H. Schmettau its secretaries. Documents were prepared and widely circulated, funds were raised by a sub-committee (of which the Rev. W. Bevan became secretary), arrangements were made with the telegraph company in Granada, Paris, and London; and, in a word, everything was done which the emergency required, so that, should the sentence, on the appeal, be adverse,—as there was unhappily no reason to doubt that it would be,—Europe might be at once and simultaneously in motion.

In the course of these preparations a circumstance occurred which occasioned for a time a little perplexity. The Protestant ladies of France, to the

number of about 30,000, had signed a petition to the Queen of Spain, and they were desirous that this should be sent by a special deputation before the general Deputation went. They had been promised by the Duke de Montpensier, who, as it will be remembered, is married to the Queen's sister, that he would present it to her Majesty ; and they entertained a strong hope that it would render the general Deputation unnecessary. This hope was not shared by the Committee, and they thought the interposition of the measure just at this crisis inopportune. The French ladies' petition, moreover, asked only that the sentence might be commuted into banishment, while the Committee were unanimously of opinion that, even though nothing more might be obtained, the demand to be made in the name of justice and of our common Christianity ought to be for its unqualified remission. The Committee proposed that the deputation carrying the ladies' petition should go with the general Deputation, and that it should be presented at the same time with those of which they would be the bearers. This proposal was not acceptable to the committee in Paris, and they therefore, in accordance with their own views, sent their petition by the hands of M. Jules Bonet, Professor in the Sorbonne. It was presented, as promised, by the Duke de Montpensier ; but so far were the hopes entertained from being realised, that the Queen is reported to have said that, had the prisoners been political offenders, or common criminals, she might have listened to its prayer ; but that they were heretics, and this was a matter between her conscience and God ; emphatically adding that she would rather have her right hand cut off than sign for them an act of grace.

The Committee, happily, did not suspend their preparations. They met with the most cordial support among all their constituents, and beyond the limits of the Evangelical Alliance many persons afforded them

most willing aid. Especially it ought to be mentioned that great kindness was shown them by the Earl of Clarendon. On repeated occasions they were glad to avail themselves of his lordship's counsel, which was of the greater value from his knowledge of the Spanish Court and nation, and which was always afforded with the greatest frankness and courtesy. Nor should omission be made of the friendliness with which Earl Russell regarded their object and proceedings. Neither of these noblemen entertained much hope of success, but they stated distinctly that they saw no objection to the Deputation going to Madrid, and gave it their moral support. The following gratifying letter was also addressed to Sir Culling Eardley, in acknowledgment of a copy of his letter to the Earl of Roden, which he had sent to the Queen of Prussia :—

BERLIN, February 11, 1863.

Sir,—Her Majesty the Queen of Prussia charges me to express to you her thanks for the pamphlet which you sent to me for her, and which I have had the honour of delivering to her to-day. Her Majesty takes the most lively interest in all the steps which have for their object the mitigation of the fate of the poor Spaniards, condemned on the ground of Protestantism, and she is happy to learn, by the letter which you have addressed to the Earl of Roden, that the Evangelical Alliance is going to make a fresh effort in favour of the unhappy captives.—I have the honour to be, Sir, &c., &c.,

(Signed)

V. BRANDIS (Private Secretary).

Sir C. Eardley, Bart.

And the following, from a Roman Catholic nobleman, so highly honourable to the writer, ought not to be withdrawn :—

PARIS, February 8, 1863.

Sir,—I am very thankful to you for having sent me your pamphlet on the affair of the Spanish prisoners, which I have read with a lively interest. Though I do not belong to the same religious communion as you, I sincerely believe that the true Christian spirit is entirely opposed to the facts of which you demand the reparation, and I cannot but approve your efforts to obtain it.—I am, &c., &c.,

Sir C. Eardley, Bart.

(Signed)

BAUDE.

Everything was ready when the telegram arrived announcing the sentence. That telegram was im-

mediately despatched to the different countries awaiting its arrival, and the members of the Deputation who had not already commenced their journey, in anticipation of it, which some had done, set out at once for Madrid. Information was also communicated to all parts of Great Britain, and the prayers of Christians were everywhere engaged for the special blessing of God on this last effort. How those prayers were answered the following narrative will show.

The Deputation, as finally arranged, proceeded from nine countries, and consisted of twenty-five persons. They are here given in the order in which they signed the joint letter which they addressed to her Majesty the Queen of Spain, alphabetically arranged according to their nations:—

- AUSTRIA.....Baron Werner von Riese Stallburg, Chev. of the Legion of Honour, of the Order of St. John of Prussia, &c., Member of the Parliament of Austria, Chamberlain to the Emperor, &c.
- BAVARIA.....The Rev. W. Tretzel, Pastor of the Lutheran Church, Nuremberg.
- DENMARKA. L. Brandt, Chev. of the Order of the Danebrog.
- FRANCEThe Rev. Guillaume Monod, President of the French Branch of the Evangelical Alliance; Baron Leon de Bussièrre, Councillor of State, &c.; Count Edmond de Pourtales; M. George André.
- GREAT BRITAIN...Samuel Gurney, Esq., M.P.; J. Geddes Walker, Colonel R.A.; the Rev. J. S. Blackwood, D.D., LL.D.; the Rev. Edward Steane, D.D., Hon. Secretary of the Evangelical Alliance; the Rev. Hermann Schmettau, Ph.D., Foreign Secretary of the Evangelical Alliance; John Finch, Esq., Treasurer of the Evangelical Alliance; R. W. Fox, Esq., John Hodgkin, Esq.; Joseph Cooper, Esq., deputed by the Society of Friends.
- HOLLANDA. Capadose, M.D., President of the Evangelical Protestant Society of Holland; Baron K. F. de Lynden, Chamberlain to his Majesty the King of Holland; M. Van Loon, Judge of Amsterdam.
- PRUSSIA.....Henry XIII., Prince Reuss; Count von Kanitz, Aide-de-Camp to the King; Count von Behr Negen-dank; Kluber, cavalry officer.

- SWEDEN Baron Hans Essen, Member of the House of Nobles
of Stockholm.
- SWITZERLAND..... M. J. Adrien Naville, President of the Geneva
Committee of the Evangelical Alliance.

These introductory pages must not be concluded without the remark that the whole history of this effort on behalf of persecuted fellow-Christians affords the strongest testimony to the power of prayer. It was commenced and carried on through all its stages with unceasing prayer. Often the difficulties were so formidable, and the discouragements so great, that the only hope which could be indulged lay in the belief that importunate and united prayer would not be offered in vain. Up to the very last there were those, even in the ranks of earnest Evangelical Christians, who looked upon the Deputation as useless, and perhaps even mischievous; and others who prophesied that, like all previous measures, it would prove a failure. Nor can it be said that such views had no foundation in the case itself, and the circumstances which surrounded it. But God abideth faithful. Not by their own might or influence, and certainly not by the influence of human Governments, did the Deputation succeed. There is not one among them, as the writer can testify, who did not attach supreme importance to the spirit of humble, prayerful dependence upon God with which every step was taken by them in Madrid; while they knew, and were encouraged by knowing, that thousands of devout supplications were ascending for them, and for a prosperous issue to their work of faith and love, from all parts of Europe. They did not forget that it was while the Church was praying that Peter was liberated; and as that fact stands in the Sacred Page to show to the followers of Christ in all ages where their great strength lies amidst the furious persecutions of the ungodly, so let the story which these pages record find a place, for the same blessed end, and as a further monument to the glory of God, in the annals of the modern Church.

NARRATIVE.

THE members of the Deputation who met in Paris on Monday, May 11, were Mr. Gurney, M.P., Mr. Finch, the Rev. H. Schmettau, and the Rev. Dr. Steane.

There they were glad to find Colonel Walker, and at once requested him to join the Deputation in the room of General Alexander, who, much to their regret, had been prevented by urgent circumstances from leaving England.

On Tuesday they had the pleasure to welcome the arrival of Mr. A. Naville from Geneva, Pastor Tretzel from Nuremberg, Mr. van Loon from Holland, and Mr. Brandt from Denmark.

This day they also met the Paris Committee of the Evangelical Alliance, to confer with them on the business of the Deputation, and especially to hear from M. Jules Bonet an account of his mission to Madrid. With its specific character and design, and with its unfavourable reception, the Deputation were, as is known, already acquainted; but M. Bonet added many details, discussed the propriety of the Deputation proceeding further in the matter, and concluded by expressing an earnest opinion that if they still resolved on going forward, their efforts would be useless.

To these observations it was replied that the decision of the Deputation, and of those by whom they were deputed, was already taken, and that they were by no means disposed to reverse it; that in their view the liberation of their imprisoned brethren, important as that object was, and earnestly as they would endeavour

to obtain it, was but a part, and, under some aspects of the case, the inferior part, of the design they contemplated ; that the Deputation was intended not only to procure favour to Matamoros and his companions, but to be the deliberate and united demonstration of Protestant Europe against religious persecution ; and that, in this view, its moral influence would be felt by the Spanish nation, and in all other countries, even though it should be repulsed by the Spanish Government ; and, finally, that it was clearly their duty to fulfil the mission with which they were entrusted in the best manner they were able, and to leave the issue in the hands of God.

The Committee stated that they had been unable up to that time to nominate any persons to go as their representatives, although application had been made to several, and they expressed a hope that Count Edmond de Pourtales, who was present, might eventually comply with their request already communicated to him.

Under these circumstances, it was suggested by one of the English members that the Rev. Guillaume Monod, President of the Committee, and who had, moreover, frequently corresponded with Matamoros, should be appointed ; and as Mr. Monod was not unwilling to undertake the duty, this was accordingly done.

The meeting was numerously attended, and was opened and closed with prayer by two French pastors.

On the following Tuesday (May 19) the English members had all arrived in Madrid, with the exception of the Earl of Aberdeen. There they were gratified to find the Deputation appointed by the Society of Friends, and the Deputies from the other countries, except Count de Pourtales and Baron de Bussière, who afterwards came from France. Here, also, Dr. Steane found a letter from Lord Aberdeen, stating that he had been detained at Paris by the infirm state of his health,

but expressing a hope that he should be at Madrid on Monday at the latest.

The first duty of the English members representing the Alliance, and which they lost no time in fulfilling, was to wait upon the British Embassy, and present the letter with which they had been honoured by Earl Russell to the Hon. Mr. Edwardes, who, in the absence of Sir John Crampton, was Chargé d'Affaires. The Deputation from the Society of Friends, who were the bearers of a similar letter, had already presented theirs.

While Mr. Edwardes received them with civility, he did not conceal that, in his opinion, the coming of the Deputation was a mistake, and was likely to do no good, but rather harm. This he stated had been the effect of M. Bonet's visit. He said that the Marquis of Miraflores might possibly see some members of the Deputation as private gentlemen travelling in Spain, but certainly would not receive the Deputation, nor any member of it, in that capacity, nor did he himself think that he could ask him to do so; and advised that the Deputation should remain as quiet as possible. He further said that he hoped the Spanish Government would, without solicitation, commute the sentence; but when reminded that this hope had now for a long time been held out, until the belief had come to be entertained that it was not intended to be fulfilled, and asked if there were any fresh reasons for the statement, he did not assign any. He also intimated that he should reserve himself as to the course he might adopt, until the arrival of Lord Aberdeen.

In the course of this conversation, the salient points of which only are here reported, Mr. Edwardes repeatedly spoke in very disparaging terms of some of the prisoners, alleging that they were bad men, and were well known to be political offenders. Although reminded that they had been brought to trial on these charges and acquitted, and that they stood before the

world, by the acknowledgment of the Spanish Courts of Justice, chargeable only with apostacy from the Roman Catholic religion, he still persisted that they were unworthy of the sympathy manifested towards them ; but he brought forward nothing to prove it. The impression left by this interview was strongly that the Deputation had little to expect from the British Embassy, and it was found afterwards to be shared by the Deputation of Friends, to whom Mr. Edwardes had also stated his strong disapproval of the course which the prisoners had taken in appealing against their sentence, and especially of the independent tone with which, in their appeal, they had commented on the persecuting laws of Spain. This unfavourable impression was further confirmed by subsequent interviews with individual members of the English Deputation ; and so much did it increase, that, collectively, they did not feel sufficient encouragement to see Mr. Edwardes again.

While the English members were thus engaged, the Prussian members had gone to Aranjuez, to acquaint the Government that they were the bearers of a verbal message from the King of Prussia, and of an autograph letter from the Queen Dowager of Prussia, to the Queen of Spain, and to ask for an audience, in order to present them.

Two of the Friends had also a private interview with the Duke de Montpensier, who gave them some interesting particulars of the state and prospects of the prisoners' case, and advice as to the best course to be pursued in its further advocacy.

He assured them that the Queen, though not favourably disposed towards the French petition, which had been presented by M. Bonet, had not rejected it (as was very generally supposed), but had handed it over to her Prime Minister, the Marquis of Miraflores, and that it was still before her Privy Council ; and though he certainly gave the Friends no encourage-

ment to hope for a favourable issue to their suit, he by no means discouraged them from the attempt.

He said that he was himself the advocate of religious liberty, and that, in consequence of his conduct in this business, he had been charged by his friends about the Court with being a Protestant. He was, nevertheless, a sincere Catholic; but as in England, which is a Protestant country, he himself, being a Catholic, enjoyed perfect liberty of public worship, and was treated with full consideration in all that respected his faith, both by Queen Victoria and by her subjects, so he desired that Protestants might enjoy like privileges in a Catholic country.

This interview took place on Tuesday, the 19th of May, a fact which it is important to bear in mind with reference to the actual position of the prisoners' case at the time of the Deputation's departure from England and arrival at Madrid, in regard to which, as will be seen in the sequel, some misapprehension appears to have existed in the minds of those who have spoken of the European mission to Spain as either needless or fruitless.

On Wednesday morning, the whole Deputation assembled for mutual introduction, and to consult on their course of procedure. Mr. Adrien Naville was unanimously elected chairman of the Deputation, and Mr. Schmettau acted as secretary. After some conversations with Matamoros had been related by Dr. Capadose, together with some account of the trial, and the Friends had also related the conversation they had held with the Duke de Montpensier, the Deputies from the Alliance reported their interview with the British Chargé d'Affaires, and urged that no public step should be taken before the arrival of Lord Aberdeen. Some members of the Deputation, who had already been in Spain a considerable time, were naturally anxious that no unnecessary delay should now take place. They, however, yielded, and it was



agreed to wait forty-eight hours. This resolution was also the more readily come to, as it was known that the arrival of the Deputation in Madrid had already produced a great moral impression, and as it would afford further time to the Spanish Government to carry their recently-alleged intention to commute the sentence into effect, if they were really disposed to do so.

Discussion then took place on the question of seeking an audience with the Queen, and on the mode to be adopted of making our desire for an audience known to her Majesty. On the latter point, the meeting was much guided by Count Stallburg, Chamberlain to the Emperor of Austria, and Baron van Lynden, Chamberlain of the King of Holland, who stated the usage of those Courts; and as there seemed little probability that an audience would be asked for the Deputation through diplomatic channels, it was resolved to ask for it through the Queen's Major-Domo. It was accordingly agreed that a letter addressed to the Queen should be drafted, containing such a request, and be forwarded to her Majesty, through the medium of this officer of her Court.

In the evening the Deputation assembled again for the reading of the Scriptures and prayer; not, however, in the same place, nor all together, but in two companies and in two places, as they wished not unduly to attract attention. The devotions were conducted in German, French, and English.

On returning from this meeting Mr. Schmettau, hearing an evening paper (*La Correspondencia*) just published cried in the streets, bought one, and there read the announcement that the Government had commuted the sentence to as many years' banishment as the prisoners had been condemned to imprisonment with hard labour. This announcement he immediately telegraphed to London, France, and other countries, and it appeared in the next issue of the *Times*.

On Wednesday evening Lord Aberdeen arrived.

He was immediately informed of the decision of the Deputation not to proceed with any business until they had the benefit of his counsel and co-operation, and of the commutation of their sentence ; but he declined to take part in their proceedings, saying that if he could have rendered any assistance in obtaining the release of the prisoners, he should have been happy to have done so, but, under existing circumstances, it seemed to him that nothing remained to be done, and he should therefore return home. Greatly as this circumstance was to be regretted, it was judged best not to allow it in any way to interfere with ulterior proceedings.

Discussions now took place at the meeting of the Deputation on Thursday morning, on the question what course it became them to adopt in the altered circumstances of the case, since the sentence had been commuted. Some of the Deputies, especially those from Prussia, seemed at first to think that the object for which they had come was attained ; at least, it appeared that they were not commissioned to ask for more. Others, on the other hand, and by far the greater number, urged that to retire now would be to leave the most important part of their work undone, and that they would be able to give no good account of the discharge of the duty entrusted to them. Besides that, the question arose, What was to be done with the petitions and addresses they had brought with them, since to take them back was impossible ? At length three propositions were put before the meeting by Dr. Steane. These were : 1st, That an address to the Queen should be prepared, to be signed by all the members of the Deputation, stating that while we felt thankful to God that her Majesty had mitigated the penalty under which our brethren were suffering, we had much more to claim respectfully at her hands ; and that we begged to be allowed to leave with her Majesty the petitions we had brought with us, in

which the views and principles of the large bodies of Christians in the different countries of Europe who had sent us would be found deferentially and explicitly stated ; 2nd, That a letter should be written in the name of the Deputation to Matamoros and his fellow-sufferers, congratulating them on the mitigation of the terrible punishment to which they had been sentenced, and offering them affectionate and Christian counsel and sympathy ; and 3rd, That a document should be drawn up, addressed to the Spanish nation, which might be published in all the languages of Europe, setting forth the just principle of true religious liberty, claiming that liberty as the right of all men, and maintaining it as the only real and satisfactory basis of good order in governments and commonwealths.

The two former of these propositions were, after much valuable interchange of sentiment, adopted. The consideration of the third was postponed. Dr. Capadose and the Rev. H. Schmettau were requested to draft a letter to Matamoros ; and Mr. A. Naville, Mr. van Loon, Count Kanitz, the Rev. William Monod, and Dr. Steane were appointed to prepare the address to the Queen.

After the meeting broke up at which these measures were adopted, a telegram was received, communicating the distressing intelligence of the death of Sir Culling Eardley, President of the Evangelical Alliance, who from the first had taken the deepest interest in the case. It is impossible, as it is unnecessary, to describe the deep gloom which this event threw over the Deputation. Many tears of sincere Christian affection and sorrow were shed, many prayers of profound submission to the holy will of God and of sympathy with the bereaved family, were offered up, and the subsequent meetings for business and for devotion were all shaded as with the solemnities of the eternal world, and saddened with the sense of an irreparable loss.

This evening the meeting for prayer was held in the large room of the British Embassy, kindly granted for the purpose by the Hon. Mr. Edwardes.

At the Friday morning meeting the draft letter to Matamoros was produced, and ordered to be forwarded to him; the letter to the Queen was also produced, carefully considered, and approved. In preparing this, some little difficulty was experienced, on one or two points. It was felt, for example, by some that gratitude to the Queen ought to be expressed for the change of the sentence, while others said that they could rejoice in it, and be thankful to God for it, but that they could not thank the Queen for banishing our brethren from their native soil, which, though a mitigated, was still a severe and ignominious punishment. A yet more serious difficulty arose out of the fact, already stated, that the Prussian Deputies were not commissioned to ask, as most of the others were, for an unqualified remission of the sentence. Happily, Count Kanitz himself suggested a form of expression which met the case, and which declared that full religious freedom was the prayer which most of the Deputies had to present, and was the desire of all.

After the terms of the letter had been carefully discussed and agreed upon, the mode of its presentation was considered. There were some who thought that, as the intention of seeking a personal interview with the Queen was originally entertained, so it ought to be entertained still; while, on the other hand, the meeting was reminded by others that, although it was at first intended to solicit a personal interview, there was little hope, then, that it would be granted, and that the hope must now be still less; that, in fact, the application, if made, would almost certainly be refused, and that it was better, therefore, to send the letter through the Minister, the Marquis of Miraflores. This opinion at length prevailed.

But now a new difficulty arose, from the known

indisposition of the Marquis to hold any communication with, or in any way to recognise, the Deputation. Various methods of getting the letter and the petitions into his hands were proposed, discussed, and given up as impracticable or improper; and the meeting at length separated, without being able to see in what way this object was to be attained.

The evening, as usual was devoted to united prayer; and in the course of it Count Edmond de Pourtales and Baron de Bussière arrived as Deputies from Paris.

The next morning, being Saturday, they for the first time took part in the deliberations. Some time was occupied in explaining to them the steps that had been resolved on, and the existing posture of affairs, and the letter was again read, paragraph by paragraph, for their information and approval, while the difficulty of getting it transmitted through the Minister to the Queen was made known to them.

The Countess de Pourtales, it was stated, had received a message from the Empress, to whom she is personally known, to the effect that, in her opinion, the Protestants were acting right in seeking the liberation of their fellow-Protestants, and that she much approved of the Count's going to join the Deputation. The Baron de Bussière was also well circumstanced in relation to the Emperor, being a Privy Councillor. These noblemen, therefore, waited on the French Ambassador, and placed the whole matter before him, and, greatly to the relief and joy of the Deputation, announced, on their return, that he would undertake to see the Marquis of Miraflores in reference to it. This he did without delay; and as the result brought a message from him, to the effect that he might inform his friends that he, the Marquis, would accept the letter and the petitions, and convey them to the Queen.

Thus the last difficulty was, in a most unexpected manner, removed. Nothing could have been more opportune than the coming of the two French noblemen just when they did, and it will always stand as one remarkable proof, among many others, of God's gracious smile on that errand of love which had taken the Deputation to Spain, and of His providential guidance of their measures.

The third proposition remained, but an impression prevailed that it might not be found easy either to prepare such a paper as was desired, or to obtain publicity for it ; and also that the letter to the Queen would itself, to some considerable extent, answer the purpose designed by it, as it was intended to procure the insertion of that document in the principal newspapers of Europe. That proposition, consequently, never came into discussion.

In the meantime the Prussian members of the Deputation had been in communication with the Government on the subject of their being admitted to the Royal presence to deliver the message and letter from the King and Queen Dowager of Prussia. And in this they ultimately succeeded, though under restrictions as to any reference to the Deputation. They mentioned that when, during the interview, Prince Reuss seemed as if approaching the obnoxious subject, the Marquis of Miraflores immediately interposed, and turned the conversation to another topic. It appeared also that the measure of commuting the sentence had been hastened in order that it might be an accomplished fact before the presentation of these distinguished persons to the Queen could take place. It should further be stated that, as a token of respect to the Deputies, and as at least an implied recognition of their part in the matter, the Act of Commutation, signed by the Queen herself, was sent by the Premier to the Prussian Deputies for their more entire satisfaction in reference to the attainment of the object

of their mission. They were also assured that the prisoners at Malaga were included in the mitigated sentence as well as those in the city of Granada.

According to arrangements previously made, most of the members of the Deputation, foreign as well as English, were enabled to hold three meetings for united worship on the Lord's-day—one in the early morning, at nine o'clock, in the German language, when Pastor Tretzel preached; another at eleven, in the British Embassy, conducted by the Rev. Dr. Blackwood, who read the Church of England service and preached. To this service the English residents in Madrid were invited, and many attended. There was present also an English clergyman, resident for several years in Malaga, who took the opportunity of bearing his testimony to several persons, members of the Deputation and others, to the character of the prisoners, of whom, he said, he had never heard an evil word spoken, except in the matter of their religion. In the evening the worship was mixed, being partly French and partly English, when addresses were delivered by the Revs. W. Monod and Dr. Steane.

Besides these more public gatherings, the Deputies who were Friends had their meeting for Divine worship, which was held in another of the hotels, and though more select than the foregoing, it was attended by some persons resident in Madrid.

Thus was the presence in that city of Protestant confessors of faith in the Lord Jesus marked in various ways by a testimony to the truth, and against the corruptions of Rome.

Early in the week the letter of the Deputation to the Queen was conveyed to the Marquis of Miraflores, at Aranjuez, by Baron de Bussière and the Count de Pourtales, who had been previously apprised of their coming for that purpose by M. Barrot, the French Ambassador. After a courteous reception by the Prime Minister, and conversation with him, they put the letter

into his hands, which he received at once, and promised that he would take an early opportunity of laying it before her Majesty. He also consented to receive at his house in Madrid the various petitions and addresses from different countries, and inform the Queen of their contents.

A copy of the letter to the Queen was soon after sent to the *Times*, in which it appeared in the original French, with all the signatures, on Wednesday, the 3rd of June. Copies of it were also taken by different members of the Deputation, to be published in their own countries.

The Cortes not being in session, not much opportunity was found for intercourse with those members of that body who are known to hold Liberal opinions. With one of them, however, Senor Corradi, an eminent jurist, who had formerly been Minister of Spain to the Court of Portugal, and who conducts the *Clamor Publico*, one of the most distinguished papers of the Liberal press in Madrid, interviews were sought by several members of the Deputation; and he accepted also an invitation to meet as many of them as could be present at an evening party in the rooms of Mr. Fox. Senor Corradi was well informed on all the facts which had brought the Deputation to Madrid, and had more than once taken occasion to say in his journal as much as discretion warranted against the intolerant persecution, and in favour of religious liberty. He entered warmly into the views of the Deputation; expressed his strong conviction that their coming had produced a great moral effect, and would continue to exert a powerful beneficial influence after they had returned home; and assured them that he should still, on all occasions, advocate the cause of freedom.

This report must not be concluded without distinctly and devoutly placing on record the admiration and thankfulness felt by every member of the Deputation at the goodness of God in bringing them all in

safety to Madrid, through so many long and toilsome journeys, and affording them while there so many proofs of His fatherly care and kindness. Especially they regard it as a signal token of His grace that all their intercourse with each other, both in private and on the several occasions when they met to discuss questions of business, surrounded with grave and numerous difficulties, was marked at once with unreserved freedom and Christian courtesy combined, and that never in a solitary instance was their brotherly confidence in each other shaken, or their harmony interrupted. Coming from so many different nations, speaking not less than six or seven different languages, previously, in the majority of instances, unknown to each other, members of different Churches, and professing different and even conflicting forms of the Christian and Protestant faith, they yet felt, to their own astonishment and delight, how truly and completely they were one in Christ, and all confessed the power of love to Him, in the persons of His suffering members, to throw into oblivion their mutual differences, and unite them in the bonds of a hallowed and publicly-avowed Christian brotherhood. In their meetings for worship, and scarcely less in those for the transaction of business, they were often constrained to acknowledge the manifest presence of the promised Comforter; for to His Divine power alone could they ascribe it that their hearts were so sweetly drawn to each other, that their embarrassments were so gently cleared away, and that their conclusions, though previously discussed with unrestrained liberty of opinion and of speech, were ultimately adopted with perfect unanimity. And as they thus met in the charity of the Gospel, so they at length parted with augmented mutual respect, and cherishing that love for each other which is the greatest of the Christian graces, and the most precious, because the most enduring, fruit of the Spirit. Nor, finally, can

the fact be suppressed, that they were thus enabled to realise and to manifest in Spain, that most intolerant of the Papal nations, and in the face of the whole observant hierarchy of Rome, the true unity of the Church of Christ ; a unity not more blessed in itself than it will ultimately be seen to be powerful, when, in that universal manifestation which it is one day destined to attain, it shall overthrow every antagonistic force, and hold forth the crowning demonstration that Jesus is the Christ until, in his own words, "The world may believe that THOU hast sent me."

Subsequently to the return of the English members of the Deputation to London they have had an interview with Earl Russell at the Foreign-office, in which they were joined by the Duputies of the Society of Friends. The joint Deputation briefly reported their proceedings to his lordship ; and whilst gratefully acknowledging his kindness in giving them an introduction to the British Chargé d'Affaires, they respectfully hinted the wish that the cause of religious liberty might be more powerfully advocated in Spain by the British Embassy ; the principal official aid which the Deputation had received in the work in which they had been engaged having been afforded, not by our own Protestant Embassy, but by the Roman Catholic Ambassadors of other Powers.

They also expressed their great satisfaction that, in the present important juncture of affairs in reference to liberty of conscience in Spain, the Foreign-office of Great Britain was presided over by a nobleman whose course had been marked by the repeal of the Test and Corporation Acts, and other important measures for the advancement of religious freedom. Earl Russell distinctly admitted, as the Under Secretary had previously in the House of Commons, that the mitigation of the sentence on Matamoros and his fellow-sufferers was very materially referrible to the presence and efforts of the Deputation ; and when occasion was taken to refer to the statement of some in this country, that the commutation of the sentence was agreed upon

before the Deputation had arrived in Madrid, his lordship said this was quite contrary to the impression which the Marquis of Miraflores had given him in his communications, down to the last moment.

It will be seen that these statements of Lord Russell and Mr. Layard, as well as the observations of the Duke de Montpensier in his interview with the Friends, and also the language of the Marquis of Miraflores, and his conduct to the Prussian Deputies, gave conclusive evidence that the assertion which had been hazarded by some parties since the return of the Deputation, that their mission was "*useless*," is as little founded in fact as their prediction that it was "*hopeless*" has happily proved to be by the event.

APPENDIX.

NARRATIVE OF THE SOCIETY OF FRIENDS. *(by J. Hodgkin.)*

Robert Were Fox, John Hodgkin, and Joseph Cooper, were appointed a Deputation from the Society of Friends to proceed to Madrid to present the foregoing Address,* and they were subsequently joined by Samuel Gurney.

It was already known, when the Address was prepared and the Deputation appointed, that the Spanish prisoners were awaiting the result of what might be termed cross Appeals against the several sentences that had been pronounced; the prisoners having appealed to the Court above for the reversal of their sentence, and the Government prosecutor having, on the other hand, appealed for the reversal of the acquittal pronounced in the case of Trigo, and for the increase of the term of "*imprisonment with hard labour*," † to which the other prisoners had been sentenced. And it was considered advisable that, pending these Appeals, no resort should be had to the Royal prerogative of mercy, as an interference by the executive with the judicial authorities is, on constitutional grounds, open to objection.

Robert Were Fox, in the mean time (accompanied by his two daughters), proceeded to the South of France, and awaited the receipt of further information, and the arrival of the other members of the Deputation.

On the 4th of Fifth Month a telegram was received in London, announcing the decision of the Appeal in the case of Matamoros, Trigo, and Alhama, extending the imprisonment, with hard labour, of Matamoros from eight years to nine years, confirming the sentence of nine years on Alhama, reversing the acquittal of Trigo, and sentencing him to seven years' imprisonment with hard labour.

On the following day, John Hodgkin and Joseph Cooper (with his son, Sidney Cooper) started from London, and proceeded rapidly by Paris and Bordeaux to Bayonne and Biarritz, where they found their Cornish friends ready to proceed with them at once to Madrid. Biarritz is a delightful spot, with a bold, rocky coast and beautiful scenery stretching out, by land, to Fontarabia and the Pyrenees, and by sea, over the Bay of Biscay and the Atlantic. One could but

* See page 55.

† This term is used advisedly instead of "sentence to the galleys," which, it appears, is not technically correct as descriptive of the punishment inflicted by the Spanish law.

rejoice that the Emperor and Empress and the Prince Imperial have such a quiet and salubrious retreat to resort to, from the giddy and unhealthy vanities of Paris. Great is the contrast in the mode of travelling, and also in the districts traversed between the journey from Bordeaux to Bayonne, and from Bayonne to Vittoria (near which town the Spanish Railway towards Madrid commences). In the former journey there is railway communication almost equal to any in England; in the latter, crowded and uncomfortable diligences, the travelling by which is, moreover, so arranged as to render it impossible to avoid going through the whole night. Between Bordeaux and Bayonne the country is mostly very flat, in part indeed so perfect a level and so sandy, that the shepherds are obliged to walk on stilts, in order to enable them to overlook their numerous flocks which graze over these vast plains, and also to avoid the inconvenience of filling their shoes with sand. They carry a long pole, which, when stuck into the ground, forms a support or third leg, on which they rest, knitting stockings all day long. Their whole aspect, whether striding across the country or resting on these singular tripods, constitutes a remarkable feature in the landscape.

In the route from Bayonne to Vittoria, the lofty Pyrenees, whilst forming a strong natural bulwark, greatly increase the beauty of the scenery, but at the same time add to the toil and fatigue of the way. Snow-capped mountains rise in sight, for a great part of this journey, and in some of the hottest districts through which we passed, both between Vittoria and Madrid, and in the neighbourhood of that capital, as well as in the subsequent journey between Madrid and Barcelona.

First-day the 10th was passed at San Sebastian, a strongly-fortified place, with a lofty citadel, from which the view is very striking. In this old and interesting town we visited, and also received a visit at our hotel from, an individual, a native Spaniard, who has very much adopted the religious principles of Friends. He seems to understand the nature of true spiritual worship, and rightly to appreciate it; but says he feels the need of more faith. Our intercourse with him was, we trust, mutually refreshing. He had obtained a copy of the Rules of Discipline and Advices, and of the Life of Stephen Grellet, the perusal of which he has greatly enjoyed. He is very much to be felt for, having no one in his neighbourhood, not even in his own family, who is like-minded with himself.

We went on through the ensuing night by diligence to Olazagoitia, and the whole of the next day by railway through Vittoria, Burgos, and Valladolid to San Chidrian. Here we rested a day, being delayed for want of a conveyance, and visited some of the wretchedly poor and dirty dwellings of the peasantry. Yet it was pleasant to find that the children were not wholly without scriptural instruction, some of them seeming well up in the histories of Joseph, Moses, &c. One elderly woman took from Anna Maria Fox the extracts from the Gospels which

she had in her hand, and read from it with great eagerness, seeming quite at home in the history of our Saviour. She was of course allowed to keep the book. It was, however, a considerable obstacle to religious intercourse that none of our party were able to speak Spanish, except to a very limited extent.

Another night's travel by diligence, drawn at good speed by lively, powerful mules (sometimes eight to twelve in the team), brought us to Madrid in the forenoon of Fourth-day the 12th.

It was a disappointment to us to find that none of the other English Deputies, and only two or three of those from other countries, had arrived; more especially as we were told that but very few days would be allowed between the decision of the Appeal and the carrying of the respective sentences into execution.

We soon, however, placed ourselves in communication with Dr. Abraham Capadose, a physician residing at the Hague, the President of the Protestant Evangelical Society of Holland, and one of the Deputies from that country. He is a very interesting and satisfactory specimen of a Jewish convert to the faith and hope of the Gospel. He will probably be remembered by some of our friends as the subject of a tract describing his conversion more than forty years ago, and the trials which he suffered from different members of his own family, including the loss of hereditary property, consequent on his profession of Christianity. He and his wife, both upwards of seventy years of age, had come from Holland, in order to visit the prisoners, and other witnesses for the truth in Spain, and also to plead their cause in Madrid. He had already been to Malaga and Granada, and he gave us very graphic narratives of his religious interviews with the prisoners, and of the visits which he had paid to many humble disciples of Christ, in the narrow streets and alleys of those cities, where they worshipped in secret for fear of their persecutors.

At subsequent interviews we met another of the Dutch Deputies, Baron K. F. de Lynden, Chamberlain of the King of Holland; and also the Austrian Deputy, Baron Werner F. von Riese Stallburg, Chamberlain of the Emperor, and a Protestant; men of earnest and liberal minds, and great simplicity and sound judgment. Their official knowledge and experience were of much assistance in our subsequent proceedings. The Dutch Deputies were the bearers of an address from 45,000 ladies in Holland, and of one from several Roman Catholic noblemen and others holding high offices in the State. The Austrian Deputy was the bearer of a beautiful folio volume bound in black velvet, richly embossed with gilt emblems of faith and hope, and containing addresses from all the Protestant consistories throughout the Austrian Empire.

Though we thought it better not to decide upon our course of action till others of the Deputies arrived, our presence in Madrid thus early was by no means useless, enabling us, as it did, to obtain from Dr. Capadose, and from the counsel of the prisoners, who had come

from Granada to Madrid, correct information as to the legal bearings of the prisoners' case, and the best course to be pursued; and also, as we trusted, a little to cheer our friend Dr. Capadose, who began to be anxious and discouraged at the non-arrival of the other Deputies.

Through the kindness of Earl Russell, the Deputation of the Society of Friends were furnished with a letter from him to R. Edwardes, the British Chargé d'Affaires at Madrid (our Ambassador being at the time in England), commending the Deputation and the objects of their mission to the cordial notice of the Chargé d'Affaires, and (as far as it could suitably be afforded) to his co-operation; assuring him that not only the British Government, but the British people, took a lively interest in its issue. We accordingly waited upon R. Edwardes at the Embassy, and received from him the assurance of his willingness to help us as far as he could; but the interview was far from encouraging, as he told us he did not think that either the Queen or even the Premier would be willing to receive us in our character of Deputies pleading for the prisoners. He criticised the conduct of the latter for having appealed to the Superior Court; spoke of the Queen as very much under the influence of her spiritual advisers, both male and female; and altogether gave us little ground to hope for any favourable result from our mission. He informed us that he had just received intelligence that the three prisoners at Malaga (Marin, Carasco, and Gonzales) had been sentenced to nine years' imprisonment.

At this period of our stay in Madrid things certainly did not wear a bright appearance. Dr. Capadose had applied in vain for an interview with the Prime Minister, with the purpose of communicating to him information on a matter of fact, which he deemed of importance, and had not only been peremptorily, though politely, refused, but was told by the Secretary of State, as from the Premier, that he and all his friends had better quit the country at once. The message was conveyed in terms which seemed to amount to more than advice—almost to a threat. Truly we did not at this time feel much disposed to trust to diplomacy, or to lean upon the arm of flesh, in the undertaking to which we had set our hands. After all, it was a work of faith, and whether we were able to do anything or nothing, our reliance was, we trust it may be said, mainly placed on Him who can turn the Queen's heart whithersoever He will.

In a memorandum made at this time, and dated First-day, 17th of Fifth Month, one of our company remarks: "Amidst so many outward discouragements, it has been a comfort to hear the expressions of hope in the Lord, and to witness a desire to seek refuge in prayer."

It may not be amiss to mention that during the whole of our stay in the city we were much interested by religious and social intercourse with a Spanish gentleman whose views and experience are in close accordance with those of Friends. He lives a very retired life; but he has employed himself and his substance in various ways in promoting the cause of scriptural truth in his own country, to an extent which

will probably never be known, at all events not until after his death. We feel much for and with him. Our religious opportunities together, and especially that on the last First-day of our stay in the city, were deeply interesting and solemn. He was also very serviceable to us in examining and giving the final corrections to the Spanish translation of the Address to the Queen.

Our First and week-day meetings were regularly attended by a young man, a member of our society from Cornwall, who has resided nine years in Madrid, as superintendent of one of the public water-works. He told us that he had not, during the whole of that time, seen the face of a fellow-member in Spain, until our arrival. He confirmed the view which we derived from other sources, of the very low state of religion among the English residents, and the extremely small opportunity existing for their united worship or religious instruction.

Whilst waiting for the other Deputies we received a valuable French translation of the Address, forwarded to us from Montauban by Professor de Felice, under whose superintendence it had been very kindly made, in consequence of an application from us as we passed through France.

Not long after our arrival in Madrid a remarkable paragraph appeared in one of the liberal daily papers: it is so bold, and at the same time so opportune, that we think others would be interested with it as well as ourselves. We subjoin a translation—viz: "From a statistical paper in a foreign journal we extract the following facts: The nations of the world in which toleration or liberty of worship exists are Rome, France, England, Austria, Prussia, Italy, Switzerland, Denmark, Sweden, Russia, Holland, Belgium, Portugal, the German States, Greece, Turkey, Egypt, Tunis, Morocco, Algiers, Persia, India, China, Japan, Australia, Mogul, Cochin China, Congo, Nigricia, Abyssinia, the Republic of San Marino, the Sandwich Isles, South America, North America. The nations of the world in which no toleration or liberty of worship exists are—Spain, and the Valley of Andorra." The last is a small tract of the Pyrenees actually part of Spain, but technically an independent Ecclesiastical State.

At our Conference on Second-day the 18th we were cheered by the arrival of numerous other influential Deputies, especially Col. Walker and Dr. Blackwood, from England; and Count Kanitz and Prince Henry XIII. of Reuss, the bearers of an autograph letter from the Queen Dowager of Prussia, and a personal message from the King of Prussia to the Queen of Spain, both pleading for mercy to the prisoners. They entered cordially and pleasantly into our deliberations, as to the best mode of proceeding, in order to obtain an audience of the Queen for the whole of the Deputies now in Madrid; but at the same time considered that their first and proper business was to seek, through their own Ambassador and the Marquis de Miraflores, the opportunity of delivering the Royal letter and message with which they were entrusted.



On Third-day we proceeded by railway to Aranjuez, distant about thirty miles from Madrid, where the Queen and her Court and Ministers are staying. Our principal object was to see the Duc de Montpensier, to whom J. Hodgkin had a letter of introduction, from his brother, the Prince de Joinville. He conversed with us very freely on the subject of our mission; and though he spoke discouragingly as to any hope of success in obtaining relief for the prisoners, he pointed out to us the best course to pursue. He discussed with us some of the legal difficulties of the case, and reiterated the intense aversion of the Spaniards to any interference by foreigners with their internal affairs. He alluded to the free enjoyment of his own religion publicly in England, and added: "The liberty which I, a Catholic, am allowed in a Protestant country, I wish that Protestants should be allowed in a Catholic country."

On Fourth-day we re-assembled: Samuel Gurney, Dr. Steane, and J. Finch, the treasurer of the Evangelical Alliance, and H. Schmettau, its foreign secretary (whose exertions have so largely contributed to the European character of this mission), being now present. Adrien Naville, the Deputy from Switzerland, was appointed to act as president of our conferences, the duties of which office he fulfilled very ably. We reported the result of our visit to Aranjuez, and the Prussians that of theirs to their Ambassador. They stated that the Marquis de Miraflores refused to receive them or introduce them as Deputies; but as private gentlemen he would both receive them and introduce them to the Queen. They urged the Conference to wait a day or two before taking any further step, as there was some measure of importance before the Government, which our pressing for an interview would prejudice. To this request most of the English and foreign Deputies were disposed to accede, and we reluctantly gave our assent to it. On the evening of that very day, an announcement appeared in the newspapers that the sentences of all the prisoners had been commuted by the Queen to banishment from Spain for periods coinciding with the terms of their respective sentences of imprisonment; and on the expiration of these the prisoners were to remain for life under civil surveillance. On the next day we were all summoned specially to deliberate in consultation on our new position, and on what was to be done under the altered circumstances. A spirited discussion ensued, in which, after much diversity of opinion, it was finally agreed, with entire unanimity, that we should not have discharged the duty reposed in us by those whom we represented without transmitting our respective petitions to the Queen; but that worded as they were, we could not consistently appear in her presence to ask her to do that a part of which she had already done. An Address was accordingly ordered to be prepared, to accompany the documents, at once describing our position and acknowledging what the Queen had done, and respectfully expressing our wishes that a more complete act of grace to the prisoners might follow, and that entire liberty of conscience might

prevail in Spain. At the same time, a letter was directed to be prepared and sent to the prisoners, on behalf of the whole Deputation, expressive of our Christian sympathy and interest, our satisfaction at their discharge, and our desire that they might be preserved in humility and watchfulness under the new circumstances in which they were about to be placed; and suggesting that it might be well for them not to come to England, where they might be exposed to notice and attentions unfavourable to their real welfare, and interfering with the prosecution of any further work in which they might have to engage for the promotion of the truth.

The Address to the Queen was adopted at the final sitting of the Conference on Seventh-day the 23rd, and signed by all the Deputies; our English and foreign brethren considerably regarding our feelings, by agreeing to leave out of the concluding clause the words, "obedient, humble servants," to which, though forming so small a part of the Deputation, we should have had a difficulty in putting our names.

This Address, with all the various documents with which the several Deputies were entrusted (including our own Address to the Queen both in English and Spanish), was taken to the Marquis de Miraflores, and by him accepted, with the promise that they should be laid before the Queen. The Marquis sent the act of pardon, signed by the Queen herself, to the Prussian Deputies, before we left Madrid, in order to supply the most satisfactory evidence of the fact. And we have since learned, through a channel of undoubted authority, that it was the presence of the European Deputies and the desire to avoid the apprehended interviews that produced the change in the Royal counsels, in favour of the prisoners.

Thus was more than we had ventured to hope, though by no means all that we had asked, granted; and yet granted in such a way, as neither to wound Spanish national vanity, nor to give us anything wherein to glory. We feel deeply thankful for what God has wrought, and for the brotherly love, the mutual condescension, and the religious fellowship which abounded amongst a company of Christian men of various denominations, and of nine different nations*—many of them eminent by position as well as talent. It was an exhibition, in which we could but rejoice, of Protestant unity, so to speak, just under the gaze of Rome, not to say within one of her strongholds; for the very building in which we held our later conferences was, by a remarkable coincidence, the ancient palace of the chief Inquisitor, now used as the Hotel del Inglaterra.

Steps have since been taken and measures are still in progress, for having the Spanish translation of our Address to the Queen, and also

* Austria, Bavaria, Denmark, France, Great Britain, Holland, Prussia, Sweden, Switzerland. The discussions took place principally in French; occasionally in English and German. The voice of prayer and thanksgiving was often heard, with much solemnity, in various languages.

of the Plea for Liberty of Conscience, circulated amongst persons of influence both in Madrid and the provinces of Spain.

On Second-day the 25th of Fifth Month we quitted Madrid for Zaragoza and Barcelona, which, owing to the opening of the railway throughout, was recommended as the best route back. The former city, painfully interesting from so many historical associations, is still the seat of the worship of the Virgin Mary, in a form peculiarly gross and repulsive, it being accompanied with devout reverence to a pillar said to have fallen down from heaven, and on which her image rests. Not only this tradition, but the existing superstitions connected therewith, and the silver models of the Virgin on the pillar, which abound in the shops, as well as in the places of worship, forcibly remind one of the image of Diana at Ephesus, and of the workmanship and gains of the silversmiths there. When will the light of pure scriptural Christianity extinguish these absurd fables of a barbarous age?

Our homeward journey from Barcelona lay for the first part along the coast of the Mediterranean. The blue sea, the fertile shore, the lofty hills near at hand, and the snow-clad Pyrenees in the distance; the oranges, lemons, figs, olives, vines, aloes, pomegranates, roses, and oleanders, and the varied works of human industry, in agriculture and art, in this flourishing region, made our departure from the field of labour in Spain bright externally; whilst thoughts of the liberty secured for the prisoners, anticipations of home, and gratitude for mercies from above, gave some sense of sunshine within.

Since our return to London, the Deputies of the Society of Friends and those of the Evangelical Alliance have had a joint interview with Earl Russell.

We briefly reported to him our proceedings, and whilst gratefully acknowledging his kindness in giving us an introduction to the British Chargé d'Affaires, respectfully expressed the wish that the cause of religious liberty might be more powerfully advocated in Spain by the British Embassy than we fear it is at present. We, at the same time, expressed our satisfaction that the Foreign-office of Great Britain is presided over by a statesman whose course has been marked by the repeal of the Test and Corporation Acts, and other important measures for the advancement of liberty of conscience.

Earl Russell distinctly admitted, at this interview, as the Under-Secretary had done in the House of Commons, that to the efforts of the European Deputation must the commutation of the prisoners' sentences, by the Queen of Spain, be in great measure attributed.

LETTER OF EARL RUSSELL, INTRODUCING THE
BRITISH MEMBERS OF THE DEPUTATION TO THE
HON. MR. EDUARDES, CHARGE D'AFFAIRES IN
MADRID.

Foreign-office, May 9, 1863.

Sir,—This despatch will reach you through the hands of a Deputation of gentlemen from this country, who are about to proceed to Spain for the purpose of co-operating with similar Deputations from other countries in interceding with the Queen of Spain on behalf of the persons lately sentenced in Spain for religious offences.

You are already aware of the deep interest which Her Majesty's Government have taken in the fate of these persons—an interest which is fully shared in by the British public. In recommending the Deputation to your good offices, so far as you can properly afford them, I have, therefore, only to add that Her Majesty's Government would learn with the greatest satisfaction that the Deputation had succeeded in the benevolent object of their mission.

I should, however, add that I have informed the Deputation that it is not in my power to say whether access to the Queen of Spain can be procured for them, or how far your interference can properly be extended in their behalf.—I am, with great truth, Sir, your most obedient, humble servant,

RUSSELL.

On Her Britannic Majesty's Service, the Hon. R. Edwardes, Her Britannic Majesty's Chargé d'Affaires, &c., &c., Madrid.

The following are copies of the Addresses and Petitions left in the hands of the Marquis of Miraflores, Prime Minister of Spain :—

LETTER OF THE DEPUTATION TO HER MAJESTY
THE QUEEN OF SPAIN.

Madame,—C'est avec un profond respect que nous nous approchons de votre Majesté pour lui présenter nos humbles hommages, et pour déposer à ses pieds l'expression de notre gratitude, ainsi que les requêtes dont nous sommes porteurs.

Appartenant à différents pays de l'Europe, mais ayant une foi commune en Notre Seigneur Jesus Christ crucifié, nous étions venus à Madrid pour intercéder auprès de votre Majesté en faveur des Espagnols condamnés à des peines flétrissantes pour avoir adopté notre foi et cherché à la répandre. C'est avec une grande joie, Madame, et avec une profonde reconnaissance envers Notre Père Céleste, qui a lui-même incliné le cœur de votre Majesté, que nous avons appris l'acte de clemence par lequel votre Majesté, venant

audevant de bien des désirs, a daigné commuer ces peines rigoureuses en celle de banissement. En rendant grâce à Dieu pour ce grande adoucissement dans la position de nos frères, nous avons appelé ses plus précieuses bénédictions sur la personne de votre Majesté, sur son trône, et sur son peuple.

Mais nous oserons l'avouer à votre Majesté, et cela avec autant plus de liberté que nous nous sentons plus reconnaissants de ce qui a été accordé, la requête de la plupart de Chrétiens que nous représentons et les vœux de tous allaient plus loin encore. Ils auraient désiré que votre Majesté non seulement brisât les chaînes des captifs, mais les déchargéât de toute peine encourue pour leur fidélité a des convictions qui se rattachent à ce que l'homme a de plus sacré, les rapports de son âme avec Dieu.

C'est par ce motif que nous prenons la liberté de présenter à votre Majesté les pétitions dont nous sommes porteurs, quoiqu'elles aient été rédigées avant la commutation qui vient d'être prononcée. Nous formons le vœu qu'à une époque peu éloignée votre Majesté daigne compléter son œuvre de miséricorde en permettant aux exilés de rentrer dans leur patrie sans être frappés d'aucune incapacité flétrissante. Ils sont de sujets fidèles de votre Majesté, et veulent suivre le commandement de l'Évangile, qui leur prescrit de craindre Dieu et d'honorer leur Souveraine.

Nous nous tenons assurés qu'un acte pareil honorerait l'Espagne aux yeux de l'Europe et ajouterait une perle brillante à la couronne de votre Majesté. Nous sommes plus certains encore qu'il serait agréable aux Rois des rois, qui protège les plus humbles de ceux qui croient en son nom.

Si nous souhaitons voir triompher en Espagne le principe de la liberté religieuse, admis aujourd'hui par la plupart des peuples Chrétiens, c'est pour des motifs qui n'ont rien de commun avec la politique, mais sont uniquement puisés dans l'Évangile, et parceque nous sommes persuadés que cette liberté renferme le secret de la véritable prospérité des États.

Nous déposons aux pieds de votre Majesté les humbles pétitions dont nous sommes porteurs, et nous prions Dieu de faire reposer sa bénédiction tout-puissante sur la Reine et sur sa famille.

Nous sommes, Madame, avec le plus profond respect,

L'Autriche.—Baron WERNER F. VON RIESE STALLBURG, Chev. de Légion d'Honneur de l'Ordre de St. Jean de Prusse, etc., Membre du Parlement d'Autriche ; porteur d'une adresse de 104 Presbytères des Églises Évangéliques en Autriche.

La Bavière.—Pasteur W. TRETZEL, porteur d'une adresse de Chrétiens Évangéliques de Bavière.

Le Danemarck.—ANDREAS L. BRANDT, Chev. de l'Ordre du Danebrog, Député de la Société des Missions du Danemarck.

La France.—Pasteur G. MONOD, Président de la Branche Française de

- l'Alliance Evangélique ; Baron LEON DE BUSSIERRE, Conseiller d'Etat, etc. ; Comte EDMOND DE POURTALES ; GEORGES ANDRE.
- La Grande Bretagne.—SAMUEL GURNEY, Membre du Parlement ; J. GEDDES WALKER, Colonel au service de S. M. Britannique ; JAMES STEVENSON BLACKWOOD, D.D., LL.D. ; EDWARD STEANE, D.D., Secrétaire Honoraire de l'Alliance Evangélique ; HERMANN SCHMETTAU, Pasteur, Dr. Ph., Secrétaire pour l'étranger de l'Alliance Evangélique ; JOHN FINCH, Trésorier de l'Alliance Evangélique ; R. W. FOX, JOHN HODGKIN, et JOSEPH COOPER, Députés de la Société religieuse des Amis de la Grande Bretagne, et porteurs d'une adresse de la dite société.
- La Hollande.—Dr. CAPADOSE, Député et Président de la Société Evangélique Protestante de Hollande ; Baron K. F. DE LYNDEN, Chambellan de S. M. le Roi des Pays Bas ; VAN LOON, Juge à Amsterdam. Porteurs d'une adresse d'environ 45,000 dames Hollandaises, et d'une adresse de plusieurs Catholiques Romains haut placés dans l'état.
- La Prusse.—HENRI XIII., Prince Reuss ; Comte DE KANITZ, Aide-de-Camp de S. M. le Roi de Prusse ; Comte DE BEHR NEGEN-DANK ; KLUBER, Officier de Cavalerie.
- La Suède.—Baron HANS ESSEN, Membre de la Diète des Chevaliers de Stockholm.
- La Suisse.—J. ADRIEN NAVILLE, Délégué du Conseil Eclésiastique de la Société des Missions Evangéliques et de celle des Protestants disséminés de Bâle ; du Synode Evangélique Reformé de Berne ; des Comités de l'Alliance Evangélique de Genève, Vaud, et Neuchâtel ; porteur de l'adresse de l'Alliance Evangélique de Genève.
- Madrid, 23 Mai, 1863.

[Translation.]

Madame,—It is with profound respect that we approach your Majesty to present our humble homage, and to place at your feet the expression of our gratitude, and the petitions of which we are the bearers.

Belonging to different countries of Europe, but having a common faith in our crucified Saviour, Jesus Christ, we have come to Madrid to intercede with your Majesty for those Spaniards who have been condemned to imprisonment for having adopted our faith and sought to teach it to others. It is with great joy and with profound gratitude to our Heavenly Father, who has Himself inclined the heart of your Majesty, that we have heard of the act of clemency by which your Majesty has deigned to commute the original sentence to that of banishment. In rendering thanks to God for this great mitigation of the position of our brethren, we have prayed for the most precious benedictions on the person of your Majesty, on your throne, and on your people.

But we venture to lay before your Majesty, and that with a liberty proportioned to the gratitude we feel for what has been already accorded, the request of the greater part of the Christians we represent, and the wish of all, that the Royal clemency had gone still further. They desire that your Majesty should not only break the chains of the prisoners, but entirely remit the penalty they incurred for fidelity to those convictions which men hold as the most sacred, and which affect the relations of their souls to God.

Impelled by this motive, we use the freedom of presenting to your Majesty the petitions of which we are the bearers, although they were prepared before the commutation of the sentence was announced. We hope the time is not far distant when your Majesty will deign to complete your work of mercy by permitting the exiles to return to their country as free men. They are faithful subjects of your Majesty, and wish only to follow the command of the Gospel, to fear God and honour their Sovereign.

We are assured that such an act would be honourable to Spain in the eyes of Europe, and would add a brilliant pearl to the crown of your Majesty. We are still more certain that it would be acceptable to the King of kings, who protects the most humble of those who believe in His name.

If we wish those principles of religious liberty which now prevail amongst almost all Christian people to triumph in Spain, it is from motives which have no connexion with politics, but are drawn solely from the Gospel, and because we are persuaded that this liberty constitutes the strength and true prosperity of States.

We place at the feet of your Majesty the humble petitions of which we are the bearers, and we pray God to grant His holy benediction upon your Majesty and your family.

We are, Madame, with the most profound respect,

&c., &c., &c.

PETITION OF THE EVANGELICAL ALLIANCE OF
GREAT BRITAIN,

TO HER MAJESTY THE QUEEN OF SPAIN.

May it please your Majesty,—We, the undersigned, are deputed by our co-religionists in Great Britain and Ireland to solicit your Majesty's favour on behalf of certain of our fellow-Christians, being your Majesty's subjects, who are condemned to the galleys, and other forms of punishment, for holding and professing religious opinions similar to our own.

In almost all countries subject to Christian princes, it is now admitted as a rule of government that the avowal of religious convictions not in accordance with those of the State is not to be visited with criminal prosecutions or penalties. And this enlightened principle is not more in harmony with the Gospel which they all profess,

than it tends to promote the peace and secure the stability of those nations by which it is held.

Not long since, as we rejoice to inform your Majesty, it was successfully pleaded by ourselves, and those who united with us on that occasion from many countries both of Europe and America, in favour of certain Roman Catholics in Sweden, who had been sentenced, by virtue of an old law, to banishment from their country, on account of their conversion to the Church of Rome. We appealed to the justice, the intelligence, and the humanity of the King of Sweden, and his Majesty not only graciously remitted the sentence, but recommended to the Government the repeal of the obnoxious law. It gives us unfeigned satisfaction to be able to add that this was subsequently done, and these persons are now practising their religious worship without molestation or fear.

We humbly ask your Majesty to concede to our co-religionists in Spain the same remission of penalties as was granted in Sweden, on our intercession, to persons professing your Majesty's faith.

It is unnecessary for us to remind your Majesty that, in our own country, the members of the Roman Church enjoy the same freedom in the exercise of their religion as we do ourselves, and are equally protected by the law. In laying our humble petition, on behalf of those for whom we intercede, at the foot of your Majesty's throne, we supplicate, therefore, no more for them than is fully granted to the Roman Catholic subjects of the British Crown, and to all who hold the same faith, from whatever part of the world they may come to dwell under its protection.

The petition, therefore, which, with profound deference, we now present to your Majesty is, that your Majesty would be pleased to exercise your Royal prerogative in granting an unqualified remission of the sentences passed on the persons referred to.

Should your Majesty lend a favourable ear to our request, we venture to believe that such an act of clemency would greatly exalt the honour of your Majesty's reign, relieve the consciences and call forth the gratitude of many of your Majesty's subjects, augment the respect of enlightened princes, and afford unspeakable satisfaction and comfort to all right-minded persons throughout the whole of Christendom.

[Signed by the Members of the British Deputation.]

ADDRESS OF THE SOCIETY OF FRIENDS.

TO MARIA ISABELLA LOUISA, QUEEN OF SPAIN AND THE DOMINIONS
THEREUNTO BELONGING.

The Respectful Memorial of the Representative Body of the Religious Society of Friends, commonly called Quakers, of Great Britain.

May it please the Queen,

We feel it to be a delicate matter thus to approach thy Royal

presence, and intercede in reference to any of thy own subjects ; yet, seeing that to the Christian every fellow-Christian is a brother, we are emboldened most respectfully to do so in behalf of some of our fellow-Christians, now suffering imprisonment in Spain for conscience' sake.

The Society of Friends has, from its origin, proclaimed, as a truth of paramount importance, that religion is a matter between God, the Almighty Creator, and the souls which He has formed, and that consequently to God alone is man responsible for his faith—a truth which our forefathers maintained through much persecution, especially during the latter half of the 17th century, but which is now, in the good providence of God, recognised, not in the British Empire alone, but in nearly all the most enlightened nations of the earth, to the unspeakable benefit both of the governors and the governed.

This truth we have ever held in connexion with the cognate truth, that wherever conscience is not violated by the requirements of the civil government, a willing, a hearty, and a loyal obedience should be rendered to those in authority, in conformity with the plain precept of our Lord and Saviour Jesus Christ, "Render therefore unto Cesar the things which are Cesar's, and unto God the things that are God's." From our Lord's authority there can be no appeal ; and we respectfully submit that His command is as binding upon prince as upon people, and that it as clearly enjoins on sovereigns the security of liberty of conscience to their subjects in things spiritual, as it enforces on their subjects obedience in things secular. He taught His followers patiently to endure suffering for His sake, but never that they should in His name inflict suffering upon others. This He has for ever condemned in the memorable words, addressed to His disciples when they would have called down fire from Heaven upon those who would not receive Him, "Ye know not what manner of spirit ye are of ; for the Son of man is come not to destroy men's lives, but to save them." And, as saith His apostle Peter, Christ hath himself left us an example, that we should follow His steps.

Whilst we have rejoiced at the remarkable revival and rapid growth of temporal prosperity in Spain, it has been with deep sorrow of heart that we have learned that the spirit of religious persecution has been afresh manifested within its limits. We are informed that Manuel Matamoros, José Alhama, Miguel Trigo, and others, all natives of Spain, are now in confinement in the city of Granada, and some of them under sentence of penal servitude at the galleys for long terms of years, for no other offence than the exercise of public worship, and the open profession of their Christian faith in accordance with their consciences. They entirely disclaim all connexion with political offences of every kind ; and no evidence has, we understand, been substantiated against them implicating them in any such matters. It may be that, in acting as they have done, they have infringed some express provision of the law of Spain, even as Daniel infringed a

positive law of the Medes and Persians, by praying to God with his windows open towards Jerusalem; but seeing that nothing can be found against *them*, any more than against *him*, save for faithfulness to what they believe to be the law of their God, we respectfully implore the Queen to open the prison doors, and let the righteous prisoners go free, granting them entire liberty and discharge from all the consequences of the prosecutions to which they have been subjected. Nothing, surely, can give greater dignity or lustre to a Crown, than the exercise of its legitimate prerogative, in accordance with the precepts and example of Christ himself, who is King of kings and Lord of lords.

We have no sectarian object in view; we plead for our fellow-Christians suffering imprisonment under a Roman Catholic Government, as we have heretofore advocated liberty of conscience in Protestant countries, where Roman Catholics suffered persecution from their respective governments, but from which they are now free.

It is a satisfaction to us to know that the object for which we contend has found support from Roman Catholic statesmen in France and Austria, as well as from Prussia, Switzerland, Great Britain, North America, and other Protestant nations. We believe that by staying religious persecution in her dominions, the Queen of Spain will not only merit, but secure, the gratitude and approval of all the enlightened and really civilized governments of the world, be their religious profession what it may.

And we would appeal—and we do it with confidence—to the page of history in proof of the fact, that those countries which have possessed religious liberty have, in general been the most prosperous, even temporarily; and that those rulers who have protected conscience have enjoyed a very marked pre-eminence over those who have oppressed it.

May the Almighty Ruler of Heaven and Earth bless thee, and the subjects of thy extensive dominions. May the grace of God so prevail in the hearts both of Sovereign and people, as to make Spain an illustration to surrounding countries of the truth, that righteousness exalteth a nation; and when thou art called to resign thy earthly crown, and to appear before the Righteous Judge, mayst thou, through that mercy which is in Christ Jesus our Redeemer, and of which the Queen on the throne stands in need as much as the humblest of her subjects, be admitted into His everlasting kingdom.

Signed in and on behalf of a meeting of the above-mentioned Representative Body of the Society of Friends, held in London this 3rd day of the Fourth Month, 1863.

RICKMAN GODLEE, *Clerk.*

PETITION OF THE EVANGELICAL CHURCHES OF
AUSTRIA.

TO HER MOST CATHOLIC MAJESTY, ISABELLA II., QUEEN OF SPAIN.

MAY IT PLEASE YOUR MAJESTY,

Evangelical Christians of divers lands, but entertaining a common faith in the most exalted Redeemer, who forgives and promises forgiveness, approach with the deepest reverence to the throne of your Majesty. Daily do many Spaniards appear before their Sovereign Lady to supplicate grace; but in this instance foreigners come as suppliants to a foreign Queen, and we present ourselves with them, as the representatives of the Evangelical Churches in the Austrian Empire, confidently anticipating that your Majesty will lend a gracious ear to our Christian statement.

Our motive for doing so is this: Certain individuals, subjects of the Spanish Crown, have, through the confession of a faith similar to our own, transgressed the laws of Spain. By the sanction of those laws, put in force by the Royal Criminal Court, they have been condemned to imprisonment for a long and weary term of years, and to other heavy penalties. The law has pronounced its sentence, but can do nothing more. The execution of the sentence, now imminent, causes the deepest concern to very many, both Protestants and Catholics. Moved by Christian sympathy, we contemplate the wretched prospect of these legally guilty, but unhappy Christians. But it is vain to seek help; they and we have but one last hope.

Exalted high above the law and its judgments stands the prerogative of grace with which your Majesty is invested. God the Lord grants to rulers the lofty prerogative of mercy, in order that they may achieve what law cannot—viz., that they may save where law can only kill. With but a word your Majesty prevents the execution of the law, rescues the poor prisoners from misery, protracted through years, and sets them free, protecting them against sufferings, both heavy and severe. By a Royal fiat, thousands who confess Christ may be freed from bitter sorrow, and filled with pious joy.

We implore of your Majesty this one word of grace. We do it in obedience to the most gracious Word of God, as believers in the Lord Jesus Christ, who, faithful in His love to the death, has commanded us to supplicate God and men for "the brethren." We do so in confidence in God, who has the hearts of kings in His keeping, and in confidence in the pious and merciful feelings of your Majesty, who by her Royal office feels herself called upon to mitigate suffering, and to diffuse peace. Finally, we are moved to offer this prayer by feelings of gratitude to God for that special grace recently granted to us as natives of Austria.

His Imperial, Royal, Apostolic Majesty, our most gracious Lord, although staunch in the Catholic faith, has nevertheless, influenced

only by his own benevolence, issued the mighty decree of equality of rights to all Christian Confessions within his empire. He has conferred on us, his non-Catholic subjects, the liberty and right to cherish and confess our Christian faith, and practically exercise it in all ecclesiastical affairs.

We praise God for this high privilege; we pray as loyal and thankful subjects for the Divine blessing upon our Catholic Emperor; we do so for your Catholic Majesty; for every Sunday we pray in our churches for earthly potentates. And were your Majesty graciously, and for God's sake, to grant our prayer, how thankfully and joyfully should we, and numberless others with us, shout, God save your Majesty.

With the profoundest respect, the undersigned representatives of Evangelical Churches in the Austrian Empire.

[Signed by a number of the Protestant Nobility of Austria and Hungary, by the Protestant Members of the University and Academy of Science of Vienna, by the Clergy of the Lutheran and Reformed Churches of Vienna, and by 104 Pastors and Presbyteries of Protestant Congregations in Austria Proper, Hungary, Galicia, Transylvania, and Bohemia. The beautiful folio volume, bound in black velvet, and richly embossed with gilt emblems of Faith and Hope, contained about 4,000 signatures, representing not less than 2,000,000 of Protestants.]

BAVARIAN ADDRESS.

TO HER MOST SERENE AND MOST PUISSANT MAJESTY THE QUEEN.

More than a year has elapsed since many of our fellow-Christians of the Royal Bavarian city of Nuremburg, impelled by the profoundest sympathy with the sufferings of their Spanish brethren in the faith, presumed to approach the Throne of your Majesty with a petition for the pardon of the Spanish Protestants condemned to the galleys.

This took place through the mediation of a personage standing in very intimate relationship with your Majesty—Prince Adalbert of Bavaria.

Up to the present time this negotiation has proved fruitless. Under these circumstances, the undersigned, your Majesty's most humble servants, as members of the Bavarian Evangelical Church, venture to appear before your Majesty's Throne in the most respectful manner, by our delegate, Pastor Tretzel, with the renewal of this our urgent entreaty.

The lapse of time has by no means diminished our solicitude, but, with a more widely diffused knowledge of the affair, sympathy

has increased; many hearts are affected with deep grief that religious convictions and open confession of admitted truth, by word and action, should be visited with criminal punishment. Thousands direct their eyes to your Majesty, who can give redress, and pray the Lord that He may dispose your heart to relieve this misery.

It will not have escaped your Majesty's penetration that genuine piety is not the fruit of force—that our common Head, Lord, and King, Jesus Christ, will not have his kindgom spread and protected by sword, fire, and dungeon—but that it is indisputably much more honourable in any ecclesiastical community to refrain from such unspiritual agency, and to leave the conscience to Jesus Christ, the searcher of hearts, to whom alone its guardianship appertains.

Your exalted relative, H.R.H. Prince Adalbert, the son of his Royal mother Theresa, much beloved both by Catholics and Protestants, who is now in heaven, and to whom he was truly a dutiful son, will have made known to your Majesty the nature of our Evangelical Confession of Faith, and from him you will have learnt that in Bavaria there is equality before the law for all confessions, and that such legislation has operated as a blessing to the Throne and Government, as well as to the peaceful intercourse of the people; nay, further, to the promotion of the common weal of our native country, inasmuch as genuine patriotic love stands in intimate connexion with freedom of religious belief.

Hence we cherish strong confidence that your Majesty will recognise the validity of the pleas embodied in this our most humble petition.

Moreover, your Majesty acknowledges and confesses, with the Catholic Church, the mercy of our Heavenly King, Jesus Christ, as His most brilliant and adorable attribute, to which Christendom is indebted for the inexhaustible, rich, life-giving grace, which is exerted compassionately, as well in favour of the poor, prostrate in the dust, as in the delivery of the oppressed, and in procuring justice for the innocent who are persecuted.

It is the glory of earthly kings to be like Him, and the most splendid mode of being so, is in exercising the prerogative of mercy.

And for this reason we make bold to apply to your Majesty, who most assuredly is in the position to obviate the severity of the laws enforced against our Spanish brethren in the faith—a severity unparalleled by the existing legislation of any country of Europe.

Under these circumstances, we have authorised our delegate to implore your Majesty mercifully to exercise the high prerogative of grace in favour of the Spanish Protestants, Matamoros, Alhama, and Trigo, who are condemned to the galleys, by setting them at liberty, and that every other person implicated in this affair may be declared free from all civil penalties.

Your Majesty will by this act of Christian generosity, not only acquire the gratitude of myriads, but the blessing of God will like-