

## ART. II.—THE SPANISH REFORMED CHURCH.

IN a previous paper we have shown how and why evangelical religion disappeared from Spain in the sixteenth century.<sup>1</sup> It was burnt out of the land. In the year 1559 there were a thousand Protestants in Valladolid, a thousand in Seville, and a proportionate number in the other cities of Spain, and the wave of Protestantism was rising higher and higher. Cazalla, one of the victims of the *auto da fê* at Valladolid, is reported to have said that four more months would have been enough to have made the Protestants a match for the Roman Catholics; and a Romanist writer (Gonzala de Ilescas, "Historia Pontifical," vol. ii.) states that "if two or three months more had been suffered to elapse before applying a remedy to this mischief (Lutheranism), the conflagration would have spread itself all over Spain and brought upon her the most dire misfortunes she had ever seen." At the beginning of the year 1559 there was an undercurrent of Protestantism throughout Spain which, if not repressed, would have risen to the surface and sustained itself. And then in ten years' time there was not a Protestant in the Peninsula! Why? Because they had all been either burnt, or exiled, or imprisoned, or driven into outward conformity with the dominant Church by Philip II., the Pope, and the Inquisition. From 1559 till 1868, that is, for more than 300 years, no one in Spain dared to profess himself a Protestant. A necessary consequence of this was that the Established Church concealed within itself a vast amount of infidelity and immorality, and that it was an object of abhorrence to some of those who served at its altars or scrupulously obeyed its injunctions in public. That this was the state of things at the beginning of this century we have ample testimony in the autobiography and other writings of Blanco White.<sup>2</sup> The present writer can testify that it was the same in the middle of the century.<sup>3</sup> Already at that time the eyes of religious

<sup>1</sup> CHURCHMAN, March, 1893.

<sup>2</sup> Doblado's "Letters from Spain," Letter III., p. 126, etc.

<sup>3</sup> "Practical Waking of the Church of Spain," pp. 110, 278, etc. The following is an instance. On Good Friday, 1851, the writer went into a church with a Spaniard. "Before going into the church, he said to me, 'Señor, you will not object to going through the superstitious ceremony of crossing yourself? Do as I do.' He went in; he knelt down; he crossed himself; he appeared sunk in devotion; he rose and seated himself. After waiting three-quarters of an hour, we went out, as there was no service, owing to one of the priests required being not forthcoming. As he passed the altar he made a low genuflection, again went down on his knees, crossed himself devoutly, and retired. Immediately that we

men in Spain were turning to the Church of England for help in their distress. Here is the case of a religiously-minded layman who had been educated abroad :

“He came home to find empty, heartless forms and ceremonies, beautiful in their original intention, but now sometimes almost ridiculous from their want of life. Monks with large families of children, priests the same, openly known to all. Confession and communion once a year compulsory (no man was eligible to any employment who could not produce a certificate), the certificates of having confessed, commonly sold at the price of tenpence a piece, or less. He became thoroughly disgusted, and advocated all liberal measures, the destruction of convents, abolition of the law about confession, etc. These measures were carried. The result is, that instead of rich clergy there are poor ; that instead of confessing under compulsion or bringing a ticket, he never confesses, but he is more miserable than before. He says that the Church orders confession, but he cannot, and will not, confess to such priests. He has become acquainted with some good English people and studied the Prayer-Book and New Testament. Finding no rest in his own Church, he longs to try ours. He wishes to come to the English Chapel. Of course it will not be allowed. I greatly fear that he has embarked on the downward course that leads to infidelity, and yet he is a man of a religious disposition. He sees his children growing up. His wife is a good woman who is contented to believe as she was taught, but he fears that the children are not religious, and how to make them so he does not know. If there were a priest whom he could trust, a man of intelligence and holiness, all might yet be right ; but he knows of none such. He says of himself that he is profane, for he cannot believe the miracles of the saints. Of course there is self-will in this, but what first stirred him up to set himself against priests and monks but their own corruption ?” (p. 111).

And here is a bitter cry raised by a priest, canon of a

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were outside, ‘Did you go through the foolish, superstitious ceremony, señor ?’ he asked, with a look on his face that showed that his heart had been nearer cursing than praying. On my indignantly asking him how he could go through such a mockery, ‘Ah, señor,’ he answered, shrugging his shoulders, ‘what would you have ? Everybody in Spain must be a *puro Cristiano*, i.e., *Catolico Romano*, so many keep their thoughts to themselves, and lay their fingers on their lips. Spaniards dare not express themselves freely. Formerly, had they done so, they would have been thrown into the dungeons of the Inquisition, and now no one knows for what he may find himself in the prisons of the State. I was myself brought up before the Bishop because two Englishmen with me did not kneel at the Elevation of the Host,” etc.

Spanish cathedral, in the year 1851, contained in the same book :

“My most dear brethren in Christ,—If I must begin by a profession of faith in order that the conformity of our ideas and unity of religion may be the more plain and clear, that which I can offer you will find to the letter in the Apostles’ and the Constantinopolitan Creed, and it is expounded in the same sense in which I make it by John Jewell, formerly Bishop of Salisbury, in his excellent ‘Defence of the Anglican Church’ . . .

“This was ever in my thought from the time that I once recognised the true faith of Christ, to place it under the powerful shadow and protection of the Anglican Church, that, strengthened by so great a support, and led by so great a light, it might be propagated through the Spanish territory, and bring forth fruit most abundantly. As you well know, the true and genuine Gospel of Christ cannot be preached in Spain, but the gospel of the Pope, which is a very different thing indeed. The Spaniards, having these things before them, laugh at the mission of the Christian priesthood, are losing their faith and morals and sinking into atheism. Will you, then, keep them in the way of perdition in the very mouth of the pit? There is no other way but preaching the true Gospel. Here, then, is a difficult work, to which all my efforts are directed, and I implore your aid. . . . It cannot be denied that Spaniards of the present day are generally opposed to Roman practices, and rather agree with you and me in thinking and doing than with them—such is the force of reason and truth. While, however, they are giving up the errors of Romanism, they have no rule of faith and morals to embrace. . . . For unity, then, and stability of the faith to be established among us, for the restoration of Christian morals, and specially for delivering them from atheism, into which they are running headlong, the light of the Gospel must, as in old times, shine upon them. But how shall they believe without a preacher? and how shall we preach unless we be sent? . . . Will you, then, associate yourselves together for the work of the Gospel in these regions? Will you, in your charity, lead these people to the true faith of Christ? Will you recall them from atheism and indifferentism to the Church of God? Establish evangelical missions, and support them with your pious alms. Romanists labour night and day to propagate their errors, sending their fanatical missionaries round the world, and all sorts of sectaries run eagerly to the work. But ye, who profess the true faith of Christ, will ye leave a thirsty people to perish, and give them nought out of your abundance when they ask?” (p. 370).

The canon then petitions for the works of Jewell and

Cranmer to be sent to him for translation, "that so the light of the Gospel may be spread through these regions, and prepare the soil for receiving the seed of truth and life;" and ends his letter with the expression, "Your brethren in captivity salute you and the holy Anglican Church of God."

A pathetic appeal! But what could be done? A missionary or colporteur would at once have been lodged in prison, and watch and ward was kept all round the borders of the Peninsula that no book which did not have the Papal approbation should be admitted. The Anglo-Continental Society sent a box of books to Gibraltar, but they could get no further. It was as difficult for them to pass the watchful eyes of custom-house officers and monks in the middle of the nineteenth century as it was in the fifteenth century when Julian Hernandez ingeniously introduced Bibles and tracts in a small barrel fastened into the centre of a larger barrel, which appeared to be filled with wine. Gibraltar was the only corner of the Peninsula where men could freely breathe and speak; and where the lives of Spanish reformers were safe. Here they gathered, biding their time. Among them came Señor J. B. Cabrera, and helped to earn his livelihood by translating into Spanish Bishop Harold Browne's "Exposition of the Articles," for future use among his countrymen. The position which Bishop Cabrera now holds serves to give a double interest to the following letter which he wrote when in exile in Gibraltar more than thirty years ago:

"I think that you are aware that I am a presbyter of the Church of Rome, obliged to exile myself from Spain for having protested against the said Church. This is, in fact, the reason of my being in Gibraltar, having abandoned relatives, friends, and country, to follow the inspirations of my conscience, and to serve Christ in a purer Church than that in which I was a priest. It is true that I have to suffer a life of privation and distress, and earn my bread by the sweat of my brow; but I am able to do all in Him that strengtheneth me. I am here alone, unprotected by any society, and left to my own resources; my faith is firm, and I hope that if it be God's will that the doors of Spain be soon opened to the Gospel, I may be a useful servant of Christ, to make known among my countrymen the false doctrines of Rome, and the truth of the law of grace in its purity. Meantime, I carry on some correspondence with Spanish priests which, I think, may bring forth good fruit. I know my country and its needs, and I think that I know the best way of meeting them. The two great enemies that we have in Spain are fanaticism on one side, and indifferentism on the other. Fanaticism, the

child of ignorance, we must combat by teaching ; indifferentism, which springs from want of faith, we must banish by the Word of God, set forth in all its purity and freed from the tawdry coverings with which it has been disfigured. We must give the Spaniards good books on which to feed. Little tracts go for nothing. There is a proverb in Spain, 'The cloth is known by the pattern,' and in accordance with this, Spaniards judge of the Reformed Church by the insignificant and uninteresting little tracts which have been circulated in Spain. It is my opinion that our exertions ought to be specially directed to enlightening the clergy, for if they are turned to the Lord, they will be the instrument for enlightening the masses. You are well aware that reformation ought to come from the clergy and not from the people ; let us, therefore, address the clergy. For this reason I have the greatest pleasure in being engaged on the present translation, because I think that the 'Exposition of the XXXIX. Articles' will be a book to spread much light in Spain, though, at the same time, I do not hide from myself the difficulties there will be in the way of its introduction into this unhappy Peninsula.

'JUAN B. CABRERA, Presbyter.

"Gibraltar, August 5, 1866."

To meet the needs, so far as was possible, of the little colony of Spanish exiles at Gibraltar, the Anglo-Continental Society sent the Rev. Antonio Vallespinosa to hold service, in Spanish, according to the forms of the English Prayer-Book, his stipend being found by the excellent William Gibbs, of the great Spanish-American mercantile house of Antony Gibbs. Señor Vallespinosa had some years before left his home in Catalonia as a young man, and thrown himself on the charity of the English chaplains at Malaga and Gibraltar, saying that he wanted to be educated and taught as a Protestant, in order to teach his countrymen. From Gibraltar he came to England, and was sent for his education by the Anglo-Continental Society for two years to St. Aidans, after which he was placed under the care of Mr. Alexander Dallas for another year. He was then ordained Deacon by the Bishop of Gibraltar in Frant Church, near Tunbridge Wells, on October 25, 1865, and he began his ministrations at Gibraltar in November in the same year. These ministrations he continued till "the doors of Spain were opened" in 1868.

Even before that date some efforts were made, but they were at once crushed. There was one Spaniard who dared to protest against the dogma of the Immaculate Conception. Fray Braulio Morgaez, Divinity Professor in the University of Alcalá, ventured to question it—with bated breath indeed, but

yet he questioned it; for he was a Dominican friar, and the Dominicans had always been opposed to the doctrine. The result was that he was seized by the ecclesiastical authorities and thrown into prison, and there kept till the secular magistrates interposed to deliver him. Then every effort was made to shut him up in a madhouse, but here again the law, even though it was Spanish law, stood his friend, in spite of the clamours of the Ultramontane party and of "the prelates who in hostility to my doctrine have tried to kill me either by throwing me into prison, or by burying me for ever in a madhouse, or in some other way." The honest friar held out for a time and published his protest,<sup>1</sup> not, of course, in Madrid, where such a profanity would not have been allowed, but in Paris—a protest full of sound argument mixed with cries of indignation. But what could one man do against the enthusiastic Mariolatry of populace, priests, and bishops, among whom the Immaculate Conception had been made a party war-cry? Down to 1855 one Father Pascual had been respected as the most learned theologian of Salamanca, but though he made no protest, as he would not acknowledge the new dogma, the bishops and clergy refused him the last sacraments, on the ground of "his error and heresy." What became of Fray Morgaez we know not. Perhaps he too died excommunicate; perhaps he was forced back into a compulsory conformity. If so, he would be no worse than Hefele and the other German bishops who "accepted" the dogma of Papal Infallibility, which they did not believe.

Another effort previous to 1868 was made by Señor Aguayo. He wrote a "Letter to the Spanish Presbyters" of a Liberal-Catholic tendency, which caused some stir. Holding a benefice at Motril, in the diocese of Granada, he was brought before the Archbishop and imprisoned. He was kept in prison until he consented to sign a retraction. Being released, he withdrew his retraction and escaped to Lisbon, keeping himself well out of reach till the era of comparative liberty arrived, when he returned and took a leading part in the reform movement.

How little security a native of Spain could find who dared to whisper the word "Reform" may be judged from an incident which happened to two Englishmen in 1866. They had contrived to smuggle some Bibles across the frontier, and found them eagerly sought after by the common people. On their

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<sup>1</sup> "Examen Bullæ Ineffabilis institutum et concinnatum juxta regulas sanioris Theologiæ, a Fratre Braulio Morgaez, Professore Sacræ Theologiæ in Ordine Prædicatorum et in Universitate Complutensi." Paris; Huet, 1858.

way from Bayonne they were met by gendarmes, who stopped them and confiscated all the books they had with them. Providing themselves with more, they zealously continued their work, but it was soon interrupted by a summons from the Alcalde of Vittoria, served upon them and published in the *Gaceta*, to appear before him and answer to the charge of "having distributed prohibited books published by the English Protestant Bible Society" before the 30th of January next. They thought it best to leave the country before the day of trial came. The present writer made himself liable to deportation from Spain or imprisonment in the year 1850 for saying the English Church service with the English visitors who happened to be in the hotel with him at Granada.

The year 1868 came, and with it General Prim's long-hoped-for revolution. "The doors of Spain were opened," and the little band of exiles at Gibraltar burst over the Peninsula like the contents of an explosive ball. Protestantism was preached to willing ears in Madrid, Seville, Barcelona, Cordova, Malaga, Granada, and other cities and towns of Spain. Six places of Protestant worship were opened in Madrid, six in Seville, two in Barcelona, one in Cadiz, Xeres, Granada, Malaga, Cordova, Huelva, Carthagena, Alicante, and so on. Señor Cabrera betook himself to Seville, and began with a congregation of 400. Scottish Presbyterians showed the greatest sympathy and liberality towards the reformers, and obtained a proportionate influence over them. The first hint at the creation of a Reformed National Church is found in a programme issued June 29, 1869, which begins as follows:

"We proclaim and establish in Spain a free Christian and National Church, which shall be ruled till the meeting of a general Assembly by the articles of the following constitution:

"1. This Church holds, believes and confesses the Apostles' Creed, the Niceno-Constantinopolitan Creed, and that of St. Athanasius, with all doctrines contained in the sacred Scriptures, and in the first four General Councils of the Church.

"2. This Church, holding the faith which is common to all true Christian Churches, shall have its own discipline, which may be altered according to the conditions of time and place."

The document then goes on to appoint "for the present" a Presbyterian form of discipline.

We do not see what else could have been done for the moment, when the chief idea entertained of a Bishop was that he was a State officer for the enforcement of conformity to the dominant Church by imprisonments which he could arbitrarily

inflict, and when Christian love was mainly shown to the brethren by Presbyterian agencies. The determination from the beginning to hold by the Catholic faith, as expressed in Holy Scripture, the creeds and earliest Councils, is very satisfactory. We believe that the first article was due in a great degree to the influence of Señor Cabrera, who had but a little before been engaged in the translation of Bishop Cosin's "Religion, Discipline and Rites of the English Church," which commences with a similar declaration.

In 1871 a second manifesto was issued at Madrid, signed by seven priests, at the head of whom was Señor Aguayo, who had now returned to Spain, and had been for the last year publishing a weekly journal, in which he dealt with such questions as the Infallibility of the Pope, Indulgences, the Celibacy of the Clergy, etc. The new manifesto laid down as a basis of union and reform—

1. Purity of doctrine as it is in the New Testament, excluding all additions made by Councils, Bulls, Decretals, and Encyclics.

2. Separation and independence of Church and State.

3. Election of Church officers by universal suffrage.

4. Abolition of the Latin tongue in public worship, of the compulsory celibacy of the clergy, and of payment for the ministrations of the Sacraments and Church services.

5. Self-government of the Church by means of synods.

A committee of seven priests was formed to carry out this programme, and an organ entitled *La Iglesia Española* was started.

At first there could be no thought among reformers except of a combined effort for reform and Christian liberty. As time went on, a difference naturally developed itself as to the basis on which the desired reform should be carried out. Some of the reformers had all along been Episcopalian in their principles, some Presbyterian, Wesleyan, or Congregationalist. Out of about ten thousand Protestants some two thousand declared themselves Episcopalian, and in 1878 they appealed to the Lambeth Conference to consecrate a Bishop for them, nominated by the Archbishop of Canterbury and the Bishop of London; or if the Conference, as such, should feel themselves precluded from taking such a step, to refer the question to the Irish Church, and "enable them to procure the Episcopate from the Church of Ireland," in which case they "desired to leave the nomination of their first Bishop in the hands of the Irish Primate, the Lord Bishop of Armagh." In response, the Lambeth Conference appointed a committee to take the matter into consideration, and the following resolution was unanimously adopted:



“That your Committee, having carefully considered a memorial addressed to the Archbishops and Bishops of the Church of England by four priests and certain other members of the Spanish and Portuguese Reformed Episcopal Church, praying for the consecration of a Bishop, cannot but express their hearty sympathy with the memorialists in the difficulties of their position, and having heard a statement on the subject of the proposed extension of the episcopate to Mexico by the American Church, they venture to suggest that when a Bishop shall have been consecrated by the American Church for Mexico, he might be induced to visit Spain and Portugal, and render such assistance at this stage of the movement as may seem to him practicable and advisable.”

Accordingly, the Archbishop of Canterbury (Tait), acting for the Lambeth Conference, requested Bishop Riley, in a formal letter “under our hand and Archiepiscopal seal,” to visit Spain and Portugal for the purpose of advising and otherwise assisting the members of the Spanish and Portuguese Reformed Episcopal Church,” and “commended him to the sympathy and goodwill of the faithful in Christ Jesus.”

Having received his Grace's letter of commendation, Bishop Riley visited the Peninsula in the spring of 1880, and in March the first synod of the Reformed Church was held at Seville, attended by delegates from Madrid, Seville and Malaga, Bishop Riley presiding. At this synod a constitution of the Church was formally adopted, and the Rev. J. B. Cabrera was chosen as Bishop Elect. Bishop Riley ordained a deacon for Malaga.

The relations between the young Church and the Lambeth Conference were warm and cordial. The following month the synod wrote to the Standing Committee of the Lambeth Conference: “The Spanish Church declares herself to be the faithful guardian and teacher of the Holy Scriptures, the only rule of faith and life, and to maintain and teach the faith once delivered to the saints. She preserves and administers the two Sacraments of Baptism and the Holy Communion, maintains the Orders of Bishops, Presbyters and Deacons of the Primitive Church, and recognises as her Governor and Head the Lord and Redeemer Jesus Christ. . . . The Spanish Church in its national character is now forming a liturgy based on the ancient Mozarabic rite. . . . We believe in the Communion of Saints, and are convinced that this fellowship is formed by the bonds of faith made fast by those of love. In this assurance we apply to you, asking your fellowship, friendship and sympathies. Pray for us, enlighten us with your mature counsel, and strengthen our hands with a little out of the abundance of those good things wherewith the Lord in

His loving-kindness has blessed you. It is a great privilege to have brethren unto whom we may turn, and surely it is no less a privilege to be able to succour and defend the feeble and those who are in want. The Spanish Church writes to you for assistance, and asks you to receive her friendship, love, and profound gratitude."

All this, be it noted, before Lord Plunket had taken any special interest in the Peninsula, showing how false was the idea, industriously propagated, that the movement "originated with the Archbishop of Dublin," whereas it was about this time that he "for the first time felt that a duty had been cast in his path" by a communication made to him by Dr. Noyes, "and that as one of the Irish Episcopate," to which appeal had been made, "he could not shrink from the responsibility of considering the claim upon which it was based" (Preface to Dr. Noyes' "Church Reform in Spain and Portugal"). In 1881 Lord Plunket paid his first visit to Spain—a hurried visit which he was enabled to make while passing the winter with some of his family at Pau. While in Madrid he was taken by Señor Cabrera to the spot where, in a cutting made for the new Calle Carranza, the ashes of the martyrs of the sixteenth century were laid bare. An effort was made to secure the site for a Protestant church, but that not being possible, a piece of ground in the Calle Beneficencia was selected, and there, as soon as sufficient funds were collected, the present church in which Bishop Cabrera officiates was built. Lord Plunket's second and third visits were paid in 1884 and 1888, when he ordained clergy for the two episcopal communities of Spain and Portugal, which had not yet a Bishop of their own, just as Bishop Riley had done for Spain, and as Bishop Kendrick has subsequently done for Mexico.

It was plain that the time was now drawing near for the consecration of Cabrera as Bishop of the community over which he was presiding. It was the opinion of all the friends of the movement that the most suitable prelates to perform the act of consecration would be the Old Catholic Bishops of Germany and Switzerland, as this would bind together the reforming bodies and prevent a schism between Teutons and Latins. Lord Plunket, therefore, who never spared himself, took a journey into Germany and Switzerland and made application to the Old Catholic Bishops. He found them very willing to act, and all seemed to be satisfactorily arranged. But soon afterwards a close union was made between the Old Catholics of Germany and Switzerland and the remains of the Jansenist Church of Holland, represented by three prelates. A joint Declaration of Faith was issued at Utrecht, and at the

same time an Agreement was entered into that neither party to the pact should enter into relations with any Christian communities without the consent of the other. The Dutch are as yet but little reformed in their doctrine. They use the unreformed Missal and Breviary, and hold all Roman tenets, except the Supremacy of the Pope and those Roman dogmas, such as the Immaculate Conception and Papal Infallibility, which have been added to the Papal faith since their rupture with the Pope two centuries ago. It is reasonable to expect that, not being constrained by Papal authority, and having begun to co-operate with the Old Catholics of Germany and Switzerland, they may advance to a more tenable position than that which they now occupy; but as yet they have not done so. Consequently, on seeing that the Spanish Reformers had adopted articles analogous to our XXXIX. Articles, and substantially the same with them in doctrine, they interposed their veto, and the German and Swiss prelates were therefore precluded from carrying out their provisional engagement, though Señor Cabrera was invited to the Old Catholic Congress of Lucerne in 1892, and took part in its proceedings.

It was evident now that if the Episcopate was to be conveyed to the Spanish reformed community, there was only one course left open by which it could be done with propriety. Señor Cabrera was known in England and Ireland, having attended and spoken at the Anglo-Continental Society's Conference at Farnham Castle in 1888, and having been the guest of Lord Plunket at Old Connaught House in Ireland. The Spanish Synod had appealed to the prelates of the Irish Church for the gift of the Episcopate. The Irish Bishops had been willing to stand aside in favour of the Old Catholic Bishops, but seeing that the latter were so hampered as to be obliged to put it from them, the responsibility of the Irish Bishops revived, and they felt themselves called upon to act. In 1892 the Archbishop of Dublin and the Bishop of Clogher, accompanied by the present writer and Dr. Robertson, of Venice, visited Spain, not for the purpose of consecrating a Bishop, but for Confirmations in Spain and Portugal and the consecration of the church in Madrid, which was now completed. At Valladolid the Archbishop confirmed 14 persons, and the same number at Salamanca, at Villaescusa 40, the congregations in each place being 120, 125 and 400, and the communicants at Salamanca 25. On December 1 he reached Madrid, being joined by M. Hyacinthe Loyson, Count Enrico di Campello, Rev. Ugo Janni, Mr. and Mrs. W. McCall, and the Archbishop's acting chaplain, Dr. Noyes, from Paris. In the afternoon of that day a meeting of the Synod of the Church

took place, which consisted of Señor Cabrera, who presided, the Archbishop of Dublin, the Bishop of Clogher, and Señores Palomares (Seville), Baquero (Seville), Garcia (Madrid), Regaliza (Villaescusa), Vila (Malaga), Martinez (Valladolid), Jimenez (Salamanca), Rial (Monistrol), and it was attended (by invitation) by Dr. Noyes, M. Loyson, Count E. di Campello, Signor Janni, Mr. McCall, Mr. Forest, Dr. Robertson, and Canon Meyrick. At this synod the Archbishop recounted the steps that had been taken in applying to the Old Catholic Bishops for the consecration of a Bishop, and the failure of the application. The Bishop of Clogher said that after what he had seen in Spain, he should be willing to act as one of the consecrators. M. Loyson and Count E. di Campello, invited to speak, declared their belief that to be a true primitive Christian in these days, it was necessary to be both Protestant and Catholic, and to be separated from the Pope. On Señor Cabrera's proposal, the Archbishop was authorized by the Synod to use either the Spanish or the Irish form for the consecration of the church on the following Sunday.

But the consecration did not take place on the following Sunday. On Saturday night notice was received that the Governor of Madrid would not allow the opening of the church, and on Sunday morning two policemen appeared and peremptorily forbade the entrance of the congregation, which had assembled from all parts of Madrid. Not only so, but as the same entrance led to the church and to the clergy-house, the Archbishop, the Bishop, and Canon Meyrick, who were staying with Señor Cabrera, were not allowed, if they left the house, to re-enter it. Thus, the Archbishop was made a prisoner in his own house. It was astonishing to see his patience and serenity under this insult. He quietly remained, communicating with his friends only through the window, until the afternoon, when he left the house for an ordination in another building, after which, unable to re-enter, he went with his companions to a hotel.

The ordination was one of singular interest. The candidate was Señor Regaliza, already a deacon serving at Villaescusa. On his head were laid the hands of the Archbishop, and Bishop Stack from Ireland, Dr. Noyes and Canon Meyrick from England, M. Loyson from France, Count E. di Campello from Italy, Señor Cabrera from Spain, in the presence of a congregation of some 200 Spaniards. Seldom has the laying on of hands of the presbytery been performed by representatives of so many nationalities and Churches.

Throwing an obstacle in the way of the consecration of the church in Madrid was one of the last acts of the then Canovas Ministry. A few days afterwards a Sagasta Ministry

succeeded, and at the first meeting of the Cabinet it was determined that the Protestants were within their rights, and were not to be interfered with. Still, however, difficulties were raised. There was a foliated cross carved on the outside wall of the building; that must be removed, for what had Protestants to do with the Cross? The west door opened on the street; that must be closed and a little side door used. The approval of the Mayor of Madrid must be obtained, and the new mayor had not yet been appointed. The consecration had therefore still to be deferred, and the Archbishop returned to Ireland, having given a formal license for the use of the edifice as a church.

In the autumn of the year 1894, after some fifteen years of waiting, the time came for the consecration of Bishop Cabrera. On Thursday, September 20, the Archbishop of Dublin, the Bishop of Clogher, and the Bishop of Down, to whose action the Irish Church had given provisional sanction, arrived in Madrid. On the Friday a Synod was held at which the Church bound itself by the following conditions: "1. That until these Churches (of Spain and Portugal) shall have in each case three Bishops of their own, there shall be associated with their own Bishop or Bishops a Provisional Council consisting of two or three Bishops of the Church of Ireland or of some Church in communion therewith. 2. That during the same interval the Synod of each Church shall be pledged (a) not to permit the election or consecration of any Bishop for the said Church without the written consent of the Provisional Council of Bishops; (b) not to alter or add to the doctrines, formularies or discipline of the said Church without the previous approval of the Provisional Council; (c) to submit for the examination and sanction of the Provisional Council every resolution of a fundamental character that may be proposed for adoption by a future Synod. 3. That no Bishop consecrated shall have power to consecrate for another Church without the consent of the other Bishops forming the Council."

Provision having thus been made for the future, the consecration, first of the church, then of the Bishop, took place in solemn form, after which the newly consecrated Bishop proceeded with the Communion Service, "standing behind the holy table and facing the congregation according to the ancient Mozarabic use." The communicants were 134, all deeply impressed by the solemnity of the occasion. No objection was made by the Spanish authorities, and nothing but goodwill was shown by the mass of the Spanish people; but an ultramontane storm was raised by the Papal Nuncio, the Carlist newspapers, and the Court ladies of Madrid,

creating an unreal excitement, which communicated itself to some few persons in England.

Thus was completed the organization of a Reformed Church in Spain, which would have taken shape and been established in the sixteenth century—perhaps under Archbishop Carranza—had it not been for the Inquisition as wielded by the Pope of Rome, Philip II., and the Inquisitor-General, Valdès. Since his consecration Bishop Cabrera has held visitations and fulfilled the functions of a Bishop in confirming and ordaining candidates for his own congregations where necessary; and none of the evils which timid men prophesied have occurred. The question now arises, Are we to stop here? Bishop Cabrera is not a young man, and there is but one Bishop of the Reformed Church in the Peninsula. There is another Church, the Reformed Church of Portugal, of which we have here said nothing. It has six congregations connected with it, and is governed by a Synod. More than once the Synod has expressed its earnest desire that the Rev. Godfrey P. Pope, British Chaplain at Lisbon, would accept the office of Bishop, and that he may be consecrated by the same agency as that by which Señor Cabrera was consecrated. This question therefore lies with Mr. Pope himself and with the prelates of the Irish Church. These prelates have shown so much prudence and courage in their relation to the Spanish Church, that we may confidently leave the question of a reformed Portuguese Bishop to their judgment and wisdom.

F. MEYRICK.

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### ART. III.—THE BAPTISTS.

**T**HE Baptists are so called in contradistinction to all other Christians who practise Infant Baptism, their leading principle being that Baptism should only be administered to adults, who are capable of exercising repentance and faith as a visible sign, or token, that they have fulfilled these conditions, and as a consequent act of consecration to God. Those who held the same tenets in this respect were formerly called Anabaptists, because they were in the habit of rebaptizing (*ἀναβαπτίζω*) those previously baptized who joined their communion. They also maintain immersion to be the only correct method of baptizing. They regard themselves as the truest representatives of the Primitive Church, alleging that Infant Baptism was seldom, if at all, practised in the Church for some