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*J. Da Vasconcellas. J. F. Bomeloni.  
Mrs C. Vasconcellas.*

# RECORD OF FACTS

CONCERNING THE

## PERSECUTIONS AT MADEIRA

IN 1843 AND 1846:

THE FLIGHT OF A THOUSAND CONVERTS TO THE WEST  
INDIA ISLANDS; AND ALSO, THE SUFFERINGS OF THOSE  
WHO ARRIVED IN THE UNITED STATES.

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BY REV. HERMAN NORTON,

Corresponding Secretary of the American Protestant Society.

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NEW-YORK:

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.....  
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OUR ENGRAVINGS.

The group in the frontispiece are three of the sufferers. On the left hand is F. De Vasconcellas, with his wife in the back ground. They were rudely seized by the soldiers and bound, and hurried to prison. His hands being tied with a strong leather strap, his wrists became perfectly black by the pressure. They were in prison about two years. See page 135. On the right is Joaquine F. Somelino, who suffered, with much patient endurance, three years' imprisonment. See page 130—2. Nicolao T. Vieira is the man whose history is found on pages 119-130.

Entered according to Act of Congress, in the year 1849, by Edward Vernon, for the American Protestant Society, in the Clerk's office of the District Court for the Southern District of New-York.



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## P R E F A C E .

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The recent violent persecution in Madeira has burst upon the christian world like a clap of thunder from a cloudless sky. Amid the light and refinement, and especially the humane feeling of the 19th century, neither the church nor the world were prepared for such a demonstration of the unchangeable and barbarous spirit of Rome as is presented in this persecution. The origin, severity and extent of it, in connection with the work of God in progress among the Portuguese in Madeira, are too important to be omitted in the history of this century. We chronicle the events for the benefit of the present and of succeeding ages. The high moral lessons they teach should be written with "a pen of iron, and with the point of a diamond," on the hearts of all men.

Having been brought into familiar intercourse with our persecuted brethren, and become personally acquainted with their sufferings for the sake of the Gospel, there may be some propriety (not to say an obligation) on the part of the writer to collect and spread out before the church and the world, the facts of their history and the nature of their trials. The record of these may have a tendency to awaken more active sympathy for the sufferers, and at the same time to raise the standard of vital piety in the chris-

tian church. They may also open the eyes of all to see that the system of Romanism is *essentially* a system of persecution. This is now questioned by many in our country. They appeal to the state of things in the United States, and to the kind feelings exhibited by Romanists here, and then confidently affirm that the Roman Catholic church would not persecute in this day.

But we object to the trial of popery on our soil at present for various reasons. 1. Because she dare not now act out her system—she dare not now outrage our laws and our opinions. 2. Because Romanists are, as yet, the minority of the population in the United States. 3. Because the restraining and conservative influence of protestantism is felt on the system of popery among us. Finally, because the hierarchy of the Roman church could never consummate their plans in our country, should they come forth in their true colors.

For these, and other considerations, we say that this country is not at present the best place for the trial of popery. But we must visit other countries where we may see the operation of her system, removed from the effective influence of protestantism. Such a view is presented to us by the facts in this volume. As these facts are unquestionable, they furnish an infallible test of the character of popery at the present time. May the lessons they teach not be lost upon our country and the world. May they hasten the return of the church of Christ to the primitive standard of piety.

In this narrative we have quoted from Dr. Kalley, who

has been the principal agent that the great Head of the church has been pleased to employ in promoting the glorious and powerful work of the Spirit and the truth in Madeira. We have also quoted largely from Captain J. Roddam Tate, of the Royal British Navy. Captain Tate personally witnessed the sufferings, the patience, the unshaken and triumphant faith of the converts who endured bonds and imprisonment and death for their adherence to the word of God. The statements of Captain Tate are received as worthy of all confidence by the European, especially the religious press, and they are entitled to the highest credence, whether we regard him as a gentleman or a christian.

This unprovoked persecution, in this age, for the simple reading and belief of the primitive doctrines of christianity, we think should command the attention of the civilized world. Protestant governments and protestant churches should remonstrate against it. They should lift their earnest and united voice for *LIBERTY of conscience*—*FREEDOM to worship God*—*FREEDOM to circulate and to read the BIBLE in every COUNTRY*. Such a remonstrance against *PERSECUTION*, and such a demand for *RELIGIOUS FREEDOM*, would have a *powerful influence in this day* on every despotic government. Let this be done *without delay*.

Should this volume contribute in any measure to the various results to which reference has been made, the design of its publication will be answered.

The first part of the work is devoted to a general survey of the history of the human mind, and to a consideration of the various theories which have been advanced to explain its origin and development. The author then proceeds to a detailed examination of the faculties of the human mind, and to a discussion of the various theories which have been advanced to explain their origin and development. The work concludes with a consideration of the various theories which have been advanced to explain the origin and development of the human race.

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# PERSECUTIONS AT MADEIRA.

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## SECTION I.

*Madeira—Mental darkness for centuries—Dr. Kalley's visit—Learns Portuguese—Schools opened—Results—Bible read—Proscribed by the Priests—Dr. Kalley's letter to Scotland—Schools suspended—Bible-readers imprisoned—Dr. Kalley in prison by a Law of the Inquisition of 1603—Dr. Kalley's Address before London Protestant Association—Sentence of Excommunication—Increase of Bible-readers, &c. &c.*

The Island of Madeira, that now excites so much interest in the Christian world, is in the Atlantic Ocean, nearly opposite Morocco, on the coast of Africa. It lies about 30 degrees north of the Equator. Part of the Island is highly mountainous. Pico-Ruivo, the highest mountain peak, is upwards of 5000 feet. The slopes of this mountain are covered with a rich soil, on which are found beautiful vineyards and a luxuriance of vegetation.

The thermometer usually ranges higher there than in the same latitude in this country. During the brief prevalence of the hot winds it ranges from 90° to 95°. In the coldest season it is at 60°, and sometimes, but rarely falls, to 50°.

The Island was called Madeira, which means timber, on account of the abundance of wood that grows upon it. Fire has been the most effective agent in removing the wood. At one time the woods were constantly burning for a period of seven years.

Ever since its discovery by the Portuguese, in 1419, it has been a part of the dominions of Portugal, and subject to the laws of the mother country. The Roman Catholic, being the religion of the State, the Portuguese are forbidden to become Protestants, as is the case in all countries where the Roman church controls the civil power. From one century to another, the people have lived and died in the most profound ignorance of the vital truths of Christianity. No one has stood up amid this dense mental or spiritual darkness and proclaimed to them the way of salvation. Such a mission has, within a few years, been committed by the great Head of the church to Dr. Kalley, a minister of the Free church of Scotland, and also a physician. In 1838 he arrived at Madeira, with the design of residing on the Island. Entirely ignorant of the Portuguese language, he resolved to obtain the knowledge of it, that he might, if God should prosper him, declare in their own tongue the wonderful works of God, Acts, 2 : 11.

In a few hours after he landed he began his task. The manner in which he commenced proved him to be a practical man. He sallied forth from his dark

room, entered a store, and inquired for a candle. No one understood him. When he pointed out the article, and heard the Portuguese name, he ever after knew what to say when he wanted a candle. This is an illustration of the course he adopted to gain a speedy knowledge of the names of all things essential to life and comfort.

He opened a school to teach the English language, with the design of acquiring the Portuguese. He early began to establish schools for the diffusion of education throughout the Island. From his own purse he paid the salaries of the teachers, and also furnished all the books for the schools. The desire to learn was very strong. These schools became very popular, and commenced a course of unparalleled prosperity. Within a short period no less than eight hundred adults were taught in these schools, besides the children. The people were delighted and amazed at the benevolence of Dr. Kalley, who sustained the expense of all without any compensation.

They gave the most pleasing evidence that they were anxious for instruction, and grateful to the kind stranger who was devoting his time and his money to their best interests. Even the municipal authorities of the city of Funchal, the principal city on the Island, were constrained to pass a vote of thanks to Dr. Kalley for what they called "his disinterested acts of benevolence and philanthropy, such as the establishment of schools in different parts of the Isl-

and, at his own expense, furnishing the people with medical attendance and medicines gratuitously, &c.

Dr. K. found the Portuguese in the most deplorable and almost incredible ignorance of the word of God. None of them had in their possession a copy of the Scriptures. A long time since a translation had been made of the Bible into the Portuguese by Antonio Pereira, a Romish priest. This had been sanctioned by the Queen and the Patriarch of Portugal. Eighty volumes of these are said to have been sent to Madeira free of duty for the use of the priests and a few government schools that were formed on the Island.

The people were not only destitute of the Bible, but it was a rare case to find any one *who knew there was a book that contained a history of Jesus Christ*. Portuguese now in New-York, who have fled from the persecutions in Madeira, declare that *they never heard of such a book* until they heard of it from Dr. Kalley.

Early in his efforts Dr. K. began, as he thought it would be wise to circulate the Portuguese Bible, for he had taken a supply from Scotland. It was the first book in which he taught the people to read in English. The people read with the deepest interest a book so rare, so entirely new to them. Copies soon spread to the most distant parts of the Island. Of the progress of the pupils in the schools, an English clergyman, who was some time at Madeira, says: "I have been present at the examination

of some of the scholars, and it was indeed most gratifying to witness the delight with which they exercise their newly acquired power, and the intense interest with which they listened to the instructions of Dr. Kalley. It is, I believe, no exaggeration to say, *that hundreds of the people*, who before were almost as ignorant as the beasts they drove, are now intelligent readers of the Bible.”

Capt. Tate, of the British Navy, to whom we have already referred as a Scottish gentleman and a Christian,\* who has been an eye-witness of the things that have occurred at Madeira, thus narrates the influence of the circulation of the Scriptures among the people.

“ A desire to investigate the life-giving truths of the Gospel spread widely among the people. They began to hunger and thirst after knowledge. Their souls were touched by the Spirit of Christ. The seed took root and grew—was watered from on high, and soon became fruitful. To one sinner after another the Word came home with demonstration and with power. In the course of reading the Scriptures they met with many things inconsistent with the religious tenets which they had received from their fathers. Some applied to their priests for a solution of their difficulties, and, becoming gradually accustomed to the exercise of their mental powers, were often dissatisfied with the answers given to their inquiries. The priests were annoyed when they found themselves surpassed, as they frequently were, in the

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\* See Preface.

knowledge of the word of God, by their own parishioners, and ere long began to oppose, both the schools and the Scriptures. One intelligent peasant, having seen that popery was inconsistent with revelation, became a protestant, and was soon after excommunicated."

The priests became alarmed at the growing intelligence of the people. They saw that this practice of Bible-reading, if continued, would produce a vast change in the feelings and views of the Portuguese. Resolving to check this, the bishops and priests declared that "*the Bible was a book from hell,*" and *the sentence of excommunication was thundered against all who read it.*

The leaven of persecution was spreading unseen, but extensively, for a long time. The first public outbreak occurred in 1843. By this time copies of the Word of God were found in the remotest part of the Island—numbers of Bible-readers had embraced its doctrines by faith, and were prepared to defend them in opposition to the dogmas of the Roman church. They were also ready (as subsequent facts will prove) to suffer and to die for the faith of the Gospel.

Dr. Kalley saw that the storm of persecution was rising. He had been warned by friends in Scotland to flee from it. But he was prepared to say with Nehemiah, "Should such a man as I flee?" He wrote a letter to Scotland that was published in the Glasgow Scottish Guardian, June 6, 1843. The

extracts that follow give a lucid view of the state of things at Madeira at that time :

“ At present I am threatened with imprisonment, and if the enemy be allowed to fulfil what is in his heart and on his tongue, I am likely to be in jail when you receive this. God may, however, interpose at any hour ; and if it be for His glory and the eternal welfare of the people that I should not go, he will open a way. If, on the contrary, it be for his glory and the advancement of the cause of Christ that I should be in bonds for his name, I should only have cause to rejoice in this.

“ You reminded me of the order given, when persecuted in one city to flee into another ; but you will also remember that it is said of the hireling that he fleeth, because he is an hireling, and the wolf comes, and catches the sheep. Were I to flee, I believe the poor sheep of Christ’s fold would feel deeply discouraged, and the wolf would catch them. The Lord can deliver out of the paw of the lion, and of the bear. He would deliver them though I were away, but it is necessary for us always to examine well, and seek to know the will of God, for it is not for us to run whenever the lion growls. Let those who have no hope, or confidence in the Eternal, fear men that shall die, but let not us fear earth or hell. The woman drunk with the blood of saints may stretch out her blood-stained arm, but God will cut it off and destroy her. In a moment shall she be brought low. Be on your guard against her accursed witcheries, for it is true that though in some aspects she exhibits the malignity of hell, and the most horribly appalling corruption, there are others in which

she appears enticing, and she intoxicates myriads with the wine of her fornication. Her smiles are poisonous—her fancied colors cover rottenness—and he who is admitted to see her actions on a scene where mask is laid aside, may well take up the cry, How long, oh Lord, wilt thou not avenge the blood of thy saints? When shall the breath of the Lord destroy this great system of deceit, abomination, cruelty, and superstition? Let us blow the trumpet, and the walls will come down, for the trumpet sound of the Gospel is the very breath of the Lord, which shall destroy her.

“At present there are two women and one man in prison for the sake of Jesus, and the probability is, that they will be kept in it for eight or ten months before their trial be brought on. There are two other men against whom a writ has been issued, but they are in hidings. The crime with which they are charged is apostacy: for joining the Church of Scotland here, is heresy and blasphemy. I was included in the same charge, but the judge found no law on which to issue a writ against me at that time. A new process has been entered on; many witnesses have been called; *one was threatened with imprisonment if her evidence should not be to please the priests who were taking it!* Much of a similar nature has been unhesitatingly and unblushingly resorted to. The judge is brother-in-law to the governor, and both bitterly opposed to me. Two men are excommunicated, and many more threatened. Amidst all this, however, I am enabled to have two discourses daily, at which from thirty to one hundred individuals are present, and exceedingly attentive, and



there are more applications for admission to communion with the Scottish Presbyterian Church.\*

“A cry has been raised against the Bible—some copies have been taken out of the people’s houses by force—and generally the people are shocked by a denunciation of *one of the seven Canons, that the Bibles should be burned.* That Canon, on the very day he was so preaching, had (as I was assured by a priest) *a child born to him!* So much for his vow of celibacy.

“In point of fact, the *Inquisition* is established in Funchal. There is a secret tribunal of priests, who make investigations in secret; and without any citation or hearing of the person, he is consigned to the civil power to be put in jail, against even their own ecclesiastical laws of civil rights,” &c. &c.

In the beginning of open hostilities to the work of instruction and of Bible-reading, a blow was aimed at the schools established and sustained purely by the benevolence of Dr. Kalley. *Eight hundred adults*, in a course of instruction in these schools, was indeed a formidable array against papal ignorance and superstition. If popery is the friend of education, as her advocates in this country boldly affirm, what an occasion was here presented to exhibit her friendship. Her undisguised sentiments on this subject, where there are no protestant influences to control her, are seen in the following public docu-

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\* The foreign residents have a small Scotch Presbyterian church, and are protected in their worship by a Treaty between England and Portugal.

ment issued for the entire suppression of these schools.

*Copy of an order in relation to the Schools, sent to the Registrars of each Parish.*

“SIR—

“On the receipt of this, you will summon to your presence the teachers, male and female, of all the schools established and supported by Dr. Kalley, existing in your parish; and in the presence of two witnesses, charge them henceforth not to teach any living being. If, after being duly notified, any of them should continue to teach—you can immediately send them to this administration in charge of two officers of police. You will cause this order to be faithfully executed, and report the result by Monday next, giving the names of all who have been notified, &c. God save you.

“J. C. TERREIRA UZEL,

“*Administrator.*”

At the same time the Bible-readers, or converts, were reported by the priests to the government, and the work of arrest and imprisonment commenced. The sufferings of the excommunicated peasant, to which reference has been made, and the violence with which the converts were treated, are vividly described by Capt. Tate.

“Besides being excommunicated, the peasant referred to was thus indicted for apostacy. He lay concealed for about a year; and then, being convinced by the pleading of the public prosecutor in an analogous case, that the Charter of Portugal does

not now sanction the ancient cruelties of popery, he left his hiding place, and taught an evening school in the Lombo das Fayas, in the parish of St. Antonio de Serra. One night, during the hours of instruction, a party of men, *led by the Church beadle*, came to the school with a *fictitious warrant*, for the apprehension of the teacher. But as it was not issued *by a legal authority*, and it was brought moreover *at an illegal hour*, the teacher most properly refused to obey it. His scholars took part with him. Many of their relations and friends collected; and the bearers of the illegal warrant were obliged to withdraw without the teacher, but also, it must be added, without having been subjected to the slightest violence.

“The conduct of the scholars was represented as *‘sedition and resistance of justice,’* and the Public Prosecutor denounced them as *Miguelites*, *led on by Dr. Kalley!* On that day week the judge and public prosecutor, with a notary, and about sixty soldiers, proceeded at night to the Lombo das Fayas. The houses of the scholars, chiefly Bible-readers, were broken open—thirty men and women were taken prisoners—most of them were bound—many of them were beaten, and some of them very severely—and their houses were given up to be sacked by the soldiers, who committed the most horrible atrocities. With scarcely any clothes on (for they had been roused from their beds by the soldiers) twenty-two of them were conveyed to Funchal, in a Portuguese Frigate, which to complete the melancholy farce, was sent to support the operations of the soldiers, (!!!) and there committed to prison. In prison *they were denied liberty to read the Word of God*; and, though mass had not been performed in

it for years, it was now found useful as a means of persecution, and *they were driven to mass at the point of the bayonet*. But in the midst of all, they rejoiced in being counted worthy to suffer for Christ, and the neighborhood of the prison often resounded with their sacred songs of praise. *Even the liberty to sing these songs of praise was after a time denied them*, while the other prisoners were still allowed to make the streets around echo with their ribald mirth; and the priests enraged at their steady peacefulness and joy, stirred up the enmity of the populace against them!

“*For upwards of twenty long months* did these twenty-two Serra prisoners lie pining in the jail of Funchal, supported by English generosity. At the end of this period they were brought to trial, and the facts of the case proved to be exactly as stated above. Though the judge and public prosecutor showed no disposition to be lenient towards them, *they were honorably acquitted of every charge*. But notwithstanding their full and honorable acquittal, *they were remanded to prison till they should fully pay the jail fees*. On their acquittal being pronounced, their enemies were exasperated to the highest degree, and threatened that, on their release from prison, they should all be murdered; and open violence soon broke forth. On the very evening of their liberation, when the host was being carried in procession past a poor protestant's house, his door was broken open and destroyed *by persons who were accompanying the host!* On the same day another poor man, father of six or seven children, (and who had only five months before had his house wilfully burnt to the ground,) was quietly going home, when

he was cruelly attacked and knocked down. His arm was broken by the first blow—four wounds in the head laid bare the bone—his nose was nearly knocked off, and the very women bit him, as he lay on the ground; one of them all but tearing a piece from his cheek with her teeth! The Serra prisoners had been all (with one exception) acquitted of *every* charge. It had been long known that that one could prove an alibi on the night of the alleged resistance of justice, and to prevent his escape a charge of heresy had been brought against him. Two days after they had all been acquitted on the general charge, he was tried on that of heresy, and, as if to appease the angry passions of the infatuated slaves of the priesthood, and to gratify the priests, he was actually condemned to five years' banishment to Angola, for having declared that, while he deeply respected the Sacrament, *he could not believe* that the consecrated bread is the very body of God.

“The sentence of the prisoners from the Lombo das Fayas was given on the 4th June, about six weeks after my arrival in Madeira, and was evidently the cause of much excitement among the enemies of the Sacred Scriptures. The priests and their friends took advantage of such events to stir up the evil passions of the people. In 1843 the *Imparcial*, one of the public newspapers, (edited at the time by the brother-in-law of the person who was then civil governor,) openly recommended the cudgel, as the best means of convincing the country people of the truth of their religion, because they were not accustomed to arguments, but could understand the power of a stick. The gallows and the stake were also at another time recommended in it, as the only remain-

ing cure for heresy, and its columns were constantly filled with scurrilous and inflammatory remarks against the Bible and its readers. There was an associate too of the editor, who, having seemingly collected all the falsehood and abuse of the *Imparcial* for several preceding years, published it in 1845, in the form of a pamphlet, entitled, "An Historical Review of the Anti-Catholic Proselytism carried on by Dr. Kalley, in Madeira, since October, 1838." This was currently reported to have been printed at the recommendation of the bishop, and was published *by subscription*, just in time for him to carry copies of it to Lisbon in the beginning of 1846. On his leaving Madeira, he is said to have declared that he would get Dr. Kalley turned off the island, adding, that he would never return unless he succeeded in doing so. To this pamphlet Dr. Kalley wrote a most temperate, but unanswerable reply, proving from the words of his opponent's own book, that the charges he had adduced were unfounded. This reply was printed in Lisbon, and circulated there, and in Madeira in July, 1846. Its very gentleness rendered it more intolerable to the author of the attack, who, along with his friends, while they felt that some answer should be given to the doctor, did not attempt to do so by the press. It is hard to say what influence the friendship subsisting between him and the Administrator do Concelho may have had in the events related in the following pages. But *when these events were first threatened, they were spoken of by some of his friends as the best answer that could be given.*"

Such were the cruelties inflicted on these inoffen-

sive citizens, whose only crime was reading with the desire of obeying the word of God. Can any question, in view of such facts, whether the papal system is opposed to the circulation and reading of the Bible? Can any question, whether that system will now, as in past ages, use physical force to compel men to embrace her dogmas, and to punish them for disobedience. Here you see the doctrine of the cudgel openly advocated in a paper, the editor being the brother-in-law of the governor of Madeira.

Dr. Kalley, as we might suppose from the nature of the persecution, was the special object of the vengeance of the government and of the priesthood. But how could he be arrested? This was a perplexing question to solve. The treaty between England and Portugal presented a formidable obstacle. That treaty guaranteed to the subjects of the respective governments, "liberty to enjoy their religion without molestation in Madeira." The treaty and the present chartered constitution of Portugal protected him. Dare they prosecute or arrest him, in violation both of the laws of England and of Portugal? Yes, it can be done. The ingenuity and malice of the Romish hierarchy are not exhausted. They search, and find a law in their books older than the English treaty or the present constitution of Portugal. This is in the code of laws *enacted by the Inquisition of Portugal in 1603*. By virtue of

this, Dr. Kalley is arrested, tried, and condemned to prison.

This law, which the christian world for one or two centuries has regarded as a dead letter, was found, when an opportunity occurred, to possess all the vitality and power it had when it was first enacted. Under its operation Dr. Kalley lay five long months in prison, as though the English treaty and the laws of Portugal were not in existence.

We will here introduce to our readers an address of Dr. Kalley, before the Protestant Association of London, on the 6th of November, 1846. It will be read with intense interest, as it sheds much light on the spirit, the injustice, and the cruelty of this persecution.

Dr. Kalley proposed the following resolution—  
“That the proceedings at Madeira, whether as regards the treatment of the native Portuguese or of British subjects, manifests a determination, on the part of popery, to crush all examination of, or secession from her erroneous system.”

“Mr. Chairman, I have no power to ‘stir men’s blood,’ like a reverend gentleman here, nor would I seek to do so. I come merely as a witness in a court of justice, to tell truly and dispassionately what I have seen—to give testimony on the great question,—Is popery changed, or is she not?”

“I beg to refer to a document issued by the highest ecclesiastical authority in Madeira, dated three and a-half years ago, and published from all



the pulpits in Madeira. It was issued by Sebastian Casimero Medina e Vasconcellas, Vicar-General of the bishopric of Funchal, in the name of the Bishop Don Januario Vicente Camacho. It was addressed to 'all vicars, and curates, public prosecutors, and officers of justice, to all persons, civil and ecclesiastical, of every rank and degree,' and 'required, and commanded them not to touch, or hold communication with Francisco Pires Soares and Nicolau Tolentino Vieyra,' who had dared to leave the communion of Rome, and join the Presbyterian communion at Madeira. These two men were declared to be 'excommunicated by the curse of Almighty God, and of the blessed St. Peter and St. Paul, with those of Gomorrah and Sodom, and with Korah, Dathan, and Abiram, whom the earth swallowed alive for their disobedience.' This document goes on to say,—'Let no one give them fire, water, bread, or any other thing that may be necessary for their support. Let no one pay them their debts. Let no one support them in any case which they may bring before a court of justice. Let all put them aside as rotten and excommunicated members, separated from the bosom and union of the Holy Mother Catholic Church, and as rebels and contumacies.' It further excommunicated, *ipso facto*, all who did not comply with these commands,—every debtor who should pay these men their just debts, every judge who should dare, in a court of law, to do them justice, every charitable person who should give them water, fire, or any thing necessary to existence; and the excommunication against those who should assist them or do them justice, implies the very same penalty as was imposed upon them.

“There is so strong a disinclination in this country to believe any evil of popery; that, no doubt, we shall be told, that that excommunication was a mere form, and meant nothing. Let it be remembered, however, that from every parish pulpit in Madeira, it was announced, that no man should pay these persons their just debts; and not only were they authorized not to pay them, but were actually threatened with excommunication if they did. Does this mean nothing?

“Let it be known, that the persons who were so excommunicated were obliged to hide themselves from the light of the sun, for months, that they were at last compelled to tear themselves from the bosom of their families, and leave their father-land; and that they are at the present day wanderers in a strange land, one being in the East, and the other in the West Indies.\* After this let every impartial man judge whether that excommunication was a mere form and meant nothing.

“To show that the priest’s interference with the law, and malediction against every judge who should do justice to an excommunicated person, is not an unmeaning form: I beg to relate a case which occurred in a court of justice during this present year. Two men were partners as sawyers of wood; one was the owner of two-thirds of the property, and the other of one-third. The former had learned to read, and had received the precious truth, that Christ died for our sins, and that his blood cleanseth from all sin, and had renounced the worship of the host, vir-

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\* He is now in the office of the American Protestant Society. Calif. - Digitized by Microsoft®

gin, images, and pictures ; the other still adhered to these forms. The owner of two-thirds wished to dissolve partnership, and proposed to pay the other his one-third of the property, and retain it all, or that the owner of the one-third should pay him his two-thirds, and retain it. These propositions being refused, he then proposed that the whole of the property should be sold, and the proceeds divided between them ; this also being refused, he brought the case before the judge. The owner of the one-third had nothing to advance but that the other had not been at mass or confession for two years, and of this he brought a certificate from the priest of the parish. The judge considered the whole case, especially the priest's certificate, and then he passed sentence, that as the owner of two-thirds had not been at mass or confession for two years, he was virtually excommunicated ; and being excommunicated he was incompetent to appear in any court of justice ! He, therefore, gave the verdict in favor of the owner of the one-third, leaving him with the property, and sentenced the other to pay all the expenses of the process ! and from that sentence there was no appeal. It was published in the Madeira newspapers in the end of July, 1846.

“ I cannot, at this late hour, enlarge on the proceedings of popery in Madeira ; I would merely glance, for a few moments, at one or two of her atrocities.

“ On the 31st of May, 1845, a man was tried for having had a meeting of his relations in his own house for reading the Scriptures and prayer, and for having refused to pay homage to a piece of cloth fixed upon a stick, and called the Holy Ghost. For

these crimes he was sentenced to six months' imprisonment in the jail of Funchal. When I was in jail, in 1843, there was no mass said there, nor had there been for years ; but in 1844 there were from twenty to thirty prisoners in the jail, who being convinced that there is a God, and but one, felt assured that a bit of bread is not that God, and whose hearts revolted against paying divine homage to any created thing. When the priests found they had in their power victims whom they hoped to compel to offend their God, it was required that mass should be said in the jail every Sunday and holiday, and that all the prisoners should be obliged to attend. The man who was condemned for having had the meeting in his house, and for not worshipping that which they blasphemously called the Holy Ghost, was ordered to mass with the rest on the first of June. He refused to go. The jailers attempted to force him, but in vain. Soldiers were called. He grasped the iron bars of the jail window, in order to prevent himself from being dragged to mass. He was struck with the butt-ends of their muskets. His grasp was overcome by violence, and at the point of the bayonet he was driven to what he regarded as idolatry. He went ; but did not kneel there ; he could not. After mass he felt that he had done wrong, even though compelled ; he felt that it would have been better that his blood should have been shed there, than that he should have offended his God ; and he resolved, that on the ensuing Sabbath no power on earth should compel him to attend. During that week he conversed with many of his fellow-prisoners, and having received more instruction than they, he reasoned with them from the Scriptures. On the 8th

of June twenty prisoners refused to go to mass, and no power could force them; blows and bayonets failed. What was the result? There is, in the jail of Funchal, a place called the Bomba. Respecting that place, I may mention that the day after my release from prison, I sent a friend to distribute bread to the prisoners, and on coming out of the Bomba, he gave unequivocal manifestations of his being sick, and nearly fainted—it is a most abominably disgusting den of filth. In that place there were, on the 7th of June, fifteen persons confined for various offences; and on the 8th, when the prisoners refused to go to mass, there were five more added. I wished to go and take the dimensions of it, but could not get admission, and asked a friend to take them for me. He did so; and the paper he brought to me stated that the Bomba is twelve feet square, by eleven feet high; and in that loathsome room twenty men were confined night and day. For what? For refusing to pay that homage to a bit of bread, which man owes to his God!

“We are told, christian friends, that popery is changed, that she persecutes no more, that there is not a country on earth where popery now persecutes, and that she is so changed that she would never wish to persecute. We answer, popery does not drag out her victims and burn them at the stake in open day: no, for as yet she dares not. But she does what she dares; those who will not obey her despotic commands she throws into the Bomba, that there they may endure a death, far more lingering, and far more horrid, than at the stake. Let men look into the Bomba, in Funchal jail, and answer whether popery does not now persecute.

“Reference has been made to the Scriptures, and to the desire of Romanists, and others, to exclude the Bible, from the schools, popery has been long known as the enemy of knowledge, but especially of Biblical knowledge. In England she wishes to persuade men that she is not the enemy of the Bible itself, but only of spurious and adulterated editions, and she made a similar profession in Madeira. In 1840, the bishop expressed a wish to see a copy of the Bible that was being put into the hands of his people. One was gladly sent to him. On the 21st of May he placed it in the hands of three canons of the cathedral of Funchal, and appointed them, as a Commission, to examine it, and to report to him, as to its correctness or incorrectness. Two years and four months afterwards he published a pastoral, wherein he stated that that Commission had reported ‘that there was scarcely a verse of any chapter either of the Old or New Testament which was not more or less notably adulterated;’ and he added, that he ‘excommunicated *ipso facto* all who should read those Bibles.’ We have already seen what excommunication implies; and we now find the bishop coming forward, with all his authority, and excommunicating, *ipso facto*, all who read those Bibles. But they were declared to be of a spurious and adulterated edition. On reading his pastoral, I was confounded; I did not believe that the British and Foreign Bible Society had issued an unfaithful reprint of Pereira’s Bible, and could not suppose it possible that three canons should risk their character by stating a bare-faced falsehood. What was my surprise, in finding, upon getting a copy of the Lisbon edition of the Bible,

and comparing it with that of the Bible Society, that in the Gospel of St. Matthew there was not an alteration, in any verse of that book. I immediately published an answer to the pastoral, advising that his excellency the bishop should suspend his curse on the Word of God till it could be seen whether the other books were as correct as St. Matthew's Gospel. In consequence of the pastoral, the judge came to the jail with the public prosecutor, and other judiciary officers, and ordered all the boxes of the prisoners to be searched for Bibles; and he took away every copy of the Scriptures that he found there! The chief police magistrate went to a school, supported by English charity, and took away thirty Bibles, and all the Testaments that he could find! During the course of the ensuing week, the Commission published an answer to my observations. In it, they re-asserted what they had said 'that there was scarcely a verse of any chapter, either of the New or Old Testament, which was not adulterated.' The comparison of the two editions went on; upwards of 5000 verses were examined; and the result was, a complete refutation of the Commissioners' Report. Within two months after the bishop's curse on these books of God, there came from Lisbon an order from the Portuguese government, in which Her Majesty the Queen approved of these very Bibles, and stated that they were approved of by the archbishop also. But, notwithstanding this, the bishop's curse still rests upon the book of God; the priests, from the pulpit, declare that it is a book from hell, and should be burned with the hands that handle it: and when my house was attacked, on the ninth of August, 1846, every copy of the Sacred

Scriptures which was found was actually thrown into a fire, on the public street, by the mob, when they ascertained that their expected human victims had escaped their outrage. Suppose that in the present distressed state of Ireland a man should go through one of her most famishing villages, selling bread at a reduced price to those that could pay for it, and giving it gratis to those who could not, and that some, whose pecuniary interests were interfered with by the gratuitous distribution, should seek to persuade the people that the bread was poisoned, and should endeavor to incite them to trample it under foot and murder their benefactor, who would not call such conduct atrocious? But suppose, further, some of the famishing creatures to have tasted the bread, and found that it not only did them no harm, but that it actually restored their drooping limbs, and gave them new life; if, then, these selfish and cruel tyrants were to snatch it from their hands and cast it into the fire, and then beat, imprison, and excommunicate them merely for feeding upon it and giving it to their dying children, what words could we find powerful enough to characterize their guilt? Their, guilt, however, would be as nothing, compared with the guilt of those who snatch the bread of life from men who are eagerly seeking to feed upon it, that their souls may live for ever."

Who is not astounded in this country, at the bare recital of such facts, near the middle of the 19th century! Who does not see here, the same malignant spirit that characterized the darkest days of the Inquisition? When has there been exhibited deeper hatred against the Bible and its readers?



When have the disciples of Christ been treated with greater, or more unjust severity.

Dr. Kalley refers particularly to the sentence of excommunication pronounced against two of the converts. To gratify the interest, or curiosity of the reader, we here spread out before him, this pompous and unjust sentence as it was originally uttered :—

“ Sebastio Cazemiro Medina Vasconcellas, Leader of the Choir in the Cathedral, Synedic Examiner, Vicar-General of the Bishopric of Funchal, in the Island of Madeira, for the Most Excellent and Reverend Don Januaro Vicente Comacho of her Majesty's Council, Dean of the Cathedral of Funchal, Commander of the Order of Christ, Bishop Elect of Castle Branco, Temporal Governor and Vicar-General of the Bishop of Funchal, Porto Santo and Arguinot—

“ To all the reverend vicars and curates, assistants and chaplains, as well as to all judges and justices of peace, to the delegates of the attorney-general, to the administrators of councils, and all officers of justice, and to all ecclesiastical and secular persons of every degree and condition in all the bishopric and out of it, whom this my letter may reach, who may hear it, or get notice of it any way, health and peace for ever in Jesus Christ our Lord, who is the true remedy and salvation of all. I make known to you, that, having proceeded to an examination of witnesses, as competent to my office, it was proved by them, and confirmed by my sentence, that Francisco Pires Soares, married, and Nicolau Tolentino Vieyra, bachelor, both of this bishopric, residing in the parish of Santa Lu-  
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zia, near the parish church, apostatized from the union and bosom of the Holy Mother Roman Catholic Church, and became sectaries of the Presbyterian communion, incurring by this ecclesiastical censure and canonical punishment of the greater excommunication. The censures requiring to be aggravated, I ordered this present letter to be written, by which I require and command, under pain of the greater excommunication, all ecclesiastics, ministers and officers of justice, and others above-mentioned, as soon as they shall have notice of it, not to touch or hold communication with those who are excommunicated by the curse of Almighty God, and of the blessed St. Peter and St. Paul, with those of Gomorrah and of Sodom, Dathan and Abiram, whom the earth swallowed alive for their great sins and disobedience. Let none give them fire, water, bread, or any other thing that may be necessary to them for their support. Let none pay them their debts. Let none support them in any case which they may bring judicially. Let all put them aside as rotten and excommunicated members, separated from the bosom and union of the Holy Mother Catholic Church, and as rebels and contumacious, for if any do the contrary, which God forbid, I lay, and consider as laid, upon their persons, the penalty of the greater excommunication. Therefore were their names and surnames expressly declared; and that all may know this, I order the reverend parish priests to publish this at the meeting on the first Sabbath or holy day, and to affix it on the door of the church, from which let no man take or tear it under pain of excommunication, until, by making satisfaction for all, they merit the benefit for absolution.

Given in Funchal, under the seal of the vicar-general and my signature, on the 27th of April, 1843. Jacinto Monteiro Cabraë, Writer to the Ecclesiastical Council, wrote this.

SEBASTIO CAZEMIRO MEDINA E VAS.

It is worthy of remark, that neither the thunders of excommunication, nor the sufferings inflicted on the Bible-readers, arrested the work of conversion. The friends and readers of the Bible increased. Even when Dr. Kalley, and many of the converts were in prison, the work of God, in the conversion of the Portuguese, went forward. New converts, not intimidated by the sufferings of their brethren, avowed their faith in the word of God, and their purpose to read and obey it, whatever might be the sacrifice.

Thus did God cause the wrath of man to praise him, and the purposes and violence of the wicked to aid the cause they sought to destroy. Month after month, and year after year, these Bible-readers suffered "bonds and imprisonments;" "but the word of God was not bound." True, it was torn in pieces, it was thrown into the fire—it was interdicted from the people, yet free and pure as the atmosphere of heaven; its influence was far more powerful and effective than all the efforts of its enemies.

We will now leave these sufferers, in the prison with the common criminals of the country; there they are, annoyed both day and night with the vile songs of those wicked men, while they are forbidden

to sing any hymn of praise to God. In the midst of these abandoned men we leave them, while we call your attention to the history of one of their number.

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## SECTION II.

*Mrs. Maria Joaquina Alves tried, condemned and sentenced to be executed, &c. &c.*

Mrs. Alves, wife of Manuel Alves, was one of the eminent Christians of this persecuted flock. Dr. Kalley says: "She is an intelligent, clear-minded woman, quite willing to die if it is the Lord's will." Her godly life and her fervent prayers attracted the attention of the enemies of the Bible and of vital piety. They resolved to make an example of her, in order to inspire others with terror.

She was taken from her family of seven children, the youngest an infant, and committed to prison the 31st of January, 1843. Month after month she was confined in the gloomy prison at Funchal, a most loathsome place for human beings, and especially for females. This was for years the home of this Christian woman, who breathed only the spirit of prayer for the salvation of her persecutors. The time of her

trial before the court was postponed, it would seem to protract her sufferings, and compel her to recant and return to the Romish Church. But her faith and courage were not to be shaken by such means. She knew in whom she believed. For her faith she was prepared to abide the consequences.

The priests and officers of government, seeing the firmness of her faith, and having little or no hope of a change in her sentiments, were strongly and desperately excited. They resolved that she should suffer the highest penalty of law. The long-anticipated day of trial finally arrived, on the 2d of May, 1844. Mrs. Alves was with due formality brought before the court, Judge Negrao presiding. Her indictment was read. There were three charges against her—apostacy, heresy and blasphemy. She was tried only on the charge of blasphemy. This was that she refused to say that the consecrated host, or wafer in the hands of the priest, *is the real body and the real blood of Jesus Christ, and refused to adore it.* The question was put to her by the Judge:—Do you believe the *consecrated host is the real body and real blood of Jesus Christ?* Mrs. Alves knew that by the decision of the court her life would depend on the answer she gave. Knowing this, what shall we say of the courage and faith of a christian lady who could reply to the court with distinct utterance, “*I do not believe it.*”

What was now to be done. It seems almost in-

credible that the spirit of persecution could be so rampant and barbarous in this age as to condemn an innocent female to be publicly executed. But who can penetrate the depths of human depravity, or define the limits of ungodly men.

Immediately after her frank avowal, the judge arose and passed sentence upon her in the following memorable language :

*Sentence of Death passed upon Maria Joaquina Alves, by Judge Negrao.*

“ In view of the answers of the jury and the discussions of the cause, &c. it is proved that the accused, MARIA JOAQUINA, perhaps forgetful of the principles of the holy religion she received in her first years, and to which she still belongs, has maintained conversations and arguments condemned by the church ; maintaining that veneration should not be given to images ; denying the real existence of Christ in the sacred host ; the mystery of the most Holy Trinity : blaspheming against the most holy Virgin, the mother of God, and advancing other expressions against the doctrines received and followed by the Roman Catholic apostolic church, expounding these condemned doctrines to different persons, thus committing the crimes of heresy, blasphemy, &c. I condemn the accused, Maria Joaquina, to suffer DEATH as provided in the law ; the costs of the process, &c. to be paid out of her goods.

“ *Funchal Oriental, in public court, May 2d, 1844.*

“ JOSE PERREIRA LEITO PITTA ORTEGUEIRA NEGRAO,  
judge, &c.”

Such is the sentence, and such it must be to the end of time. The faithful records of history will perpetuate it through every generation.

Let the reader remember that this is not the sentence of the dark ages, when Hildebrand, or some other prodigy of wickedness, was at the head of the Roman Catholic Church. It was passed within six years of the middle of this century. It was at the very time when the Romish hierarchy in the United States were so strongly advocating charity and liberality—when their papers were filled with denunciations against the bigotry and persecuting spirit of protestants. Let it also be noted that Mrs. Alves was not condemned for murder, or treason, or any other crime to which the death penalty is annexed. It was *simply and only* because she would not say *that a piece of bread, or wafer, in the hands of the priest, is the real body and real blood of Jesus Christ.* Because she would not declare before the court what she knew to be false and absurd, therefore she was condemned to die.

The subsequent history will prove that this sentence was something more than a mere formality. Immediately after it was passed she was remanded to prison, there to await the time of execution.

The British subjects then on the island resolved to make an effort to save the life of this excellent woman, so unjustly doomed to die. They drew up a petition to the Queen of Portugal, praying that the

sentence might be reversed, and this christian lady be acquitted.

At the same time an appeal was taken from the decision of the court in Madeira, and carried over to the higher court of Relacao, at Lisbon. Mrs. Alves was kept in prison during the tedious process consequent on this appeal. It was taken to Lisbon in May, 1844, but the decision of the court did not reach Madeira until April, 1845.

The decision of the court of Relacao was of a very peculiar character. In the first place, "the court *confirmed the sentence appealed from*, that is, the sentence of death for blasphemy, heresy and apostacy. But the defendant had been tried only on the charge of *blasphemy*. She could not be competently condemned *for heresy and apostacy*. And, *therefore*, they commuted the sentence, and thus plainly declaring that if she had been indicted or tried for *the other crimes*, they would have confirmed the sentence in all its horrible extent."

From this it appears that her life was saved in consequence of an error in the court below in the opinion of the court at Lisbon, and not on the ground that she did not deserve to die. In this case the court commuted the punishment of death to imprisonment. In consideration of the great length of time she had been in prison, the sentence was imprisonment for three months from the date of the sentence, with a fine of six dollars.



The time defined by this decision was not to terminate her sufferings. When the three months were expired she was kept in prison to pay the expenses of her prosecution and imprisonment. Month after month she was there. She was actually detained there twenty-three months on the sentence of three months' imprisonment. In all, this excellent christian lady was shut up in that dismal prison between two and a-half and three years.

And for what was all this suffering inflicted? Dr. Kalley, in writing to London, says: "Maria Joaquina, wife of Manuel Alves, who had been in prison a year or more was *condemned to death*. Yes, condemned to death in 1844, for denying the absurd dogma of transubstantiation, refusing to participate in the idolatry of worshipping the wafer idol, and (in the words—if the accusation 'blaspheming against the images of Christ and the mother of God;') in plain language, refusing to give that worship to senseless blocks of wood and stone which is due only to God."

Mrs. Alves, and her sister, who was also confined with her, were finally released from prison, and she was restored to her family after this long and painful separation. She, with her husband, children and sister, fled from Madeira to Trinidad. Some of her children are among the Portuguese exiles now in New-York. From them we have heard the sad narrative of her sufferings, and also of the agony of her

family, when they were daily anticipating her execution.

This beloved family are now looking for a home in our country. God grant that they may here find rest from the violence of persecution, and may go down peacefully to the grave with the heaven-inspiring hope of the resurrection from the dead and of an eternal inheritance in heaven.

Mrs. Alves may be regarded as a *living* martyr, for she has given the strongest evidence of her willingness to sacrifice her life for the faith of the Gospel. She is also a living witness, whose testimony, worthy of all confidence, clearly proves that popery, where she has the power, will put to death those who dare disbelieve the absurd dogma of transubstantiation. As popery is now waning we hope that no other chapter like this will be among the things yet to be written. This barbarous sentence, with the other violent acts at Madeira, are, we trust, the death struggles of that power under whose cruel inflictions millions have suffered.

Of the family of Mrs. Alves, now with us, is a daughter sixteen years of age, a son nineteen, and a married daughter whose husband has been confined three years in the prison because he read the Bible in his family, and would not believe that the wafer is the real body and real blood of Jesus Christ.

## SECTION III.

*Renewal of Persecutions—New Governor—Jesuit at the head of the mob—Arsenio Nicos De Silva insulted—Escapes the mob—Misses Rutherford's house violently assaulted—Converts beaten—British Protestants flee to the vessels—Lady died in the Bay—Houses of Portuguese converts mobbed and plundered—Inmates flee to the mountains.*

The violence of the storm seemed to abate after the outrages we have described, but it had not yet passed away. Other and darker clouds were gathering in the horizon, and preparing to discharge their destructive elements on all the Bible-readers with tenfold vengeance. The converts were kept in prison and a constant warfare was continued on the part of the priests against protestant christians. They were annoyed and persecuted in the various forms that ingenuity and malice could invent. At last a favorable opportunity presented for openly renewing the work of persecution.

A new governor was appointed. Before his appointment as governor of the island he had said that if he ever filled that office he would not rest until Dr. Kalley was driven from the island and this work was put down. No sooner was he inducted into his highly responsible office than the work of persecution began with increased vigor and severity.

Before we speak of the violent treatment of Dr.

Kalley, we invite attention to the course adopted to drive other protestants from Madeira. The Misses Rutherfords were English ladies, residing in a place called "Quinta das Angustias." These ladies were known to be protestants, who were the friends of the Bible-readers. They had permitted some of the Portuguese females to come and read the Bible in their house. Hence the purpose of the priests to compel them to leave the island. The chief agent in this disgraceful work of persecuting innocent females was Conego Telles, a jesuit of high standing in the Roman church. This man had the distinguished honor, or rather the shameful distinction of leading the mob in an attack upon the house of defenceless ladies.

As Capt. Tate was an eye-witness of these events we prefer that he should describe them in his own language:

"Conego Telles, a dignitary of the church of Rome and a jesuit, educated in England, was the first to excite the mob to open violence. This he did on the 2d of August, 1846, on the occasion of Miss Rutherford giving permission to a Portuguese gentleman to meet a few friends in the "Quinta das Angustias," which she was occupying with her sisters, as a summer residence. The object of the meeting was prayer, praise, reading the sacred Scriptures, *and the perusal of a letter from a common friend in England.* Between thirty and forty came together for these ends, on the morning of the 2d of August, and at half-past twelve the meeting separated. On Senhor Arsenio reaching the outer gate of the grounds, he met Conego Telles and a younger priest in canonicals, with a mob of people. The canon stood in his way, and thrust an image in his face, bidding him to 'kiss it,' and 'adore his

God.' Senhor Arsenio calmly replied, 'why do you interfere with a peaceable citizen?' The priest then called him 'heretic,' 'renegade,' 'apostate,' with other irritating expressions, which failed, however, in calling forth any similar ones in return, for 'when he was reviled, he reviled not again.\*' The next act of the canon was a direct breach of the peace. He *violently knocked off* Senhor Arsenio's hat, and by his gestures and action excited and urged on the mob to similar conduct. At length, after much ill treatment, the gentleman escaped through the mob, together with three or four others who ventured to follow. Shortly afterwards, a young man, attempting to leave, was brutally attacked, and with difficulty retreated again within the gates. The rest were compelled, for personal safety, to remain, and it was not the will, nor *could* it have been in the heart of an English or a christian lady, to force them from the premises, to experience the certain cruelty of a mob, led on and exasperated by a priest and canon of their cathedral church. The whole day the gate was besieged, and the most threatening language used against the Misses Rutherford and the people under their roof. During the afternoon Dr. Kalley, who was professionally attending Miss Rutherford's invalid sister, but was unaware of any disturbance, till near the house, rode up to the gate; and, as he had heard that the patient was not so well on the previous evening, felt that, though it might offend the mob, it was his duty to enter. The mob hooted him, and used many insulting threats as he went in; and to these, threatening actions were added as he came out. They seized and violently beat his groom, declaring they would kill him if he dared to follow his master. He accordingly ran home, trembling and aghast, to Santa Luzia, with the report that he had left his master in the midst of a murderous mob. The doctor himself rode through the mob unhurt, some even taking off their hats to him, and one or two muttering their disapprobation of '*such a reward for doing good.*' The mob would no doubt have re-

tired before night, and dispersed, had they not been urged to remain by the unholy example of the canon, who, instead of leaving the neighborhood, continued *with other priests* to go about among the crowd till night. It is also worthy of remark, that though the police were on the spot during the afternoon, they did not disperse the mob, nor was even an attempt made to do so before leaving the ground at sunset! There was no patrol during the night! no police kept in readiness to repress any outbreak on the part of the people.

“Having heard, late in the afternoon, of the painful situation in which the Misses Rutherford were placed by the threatening attitude of the mob I rode down to the Angustias, with a view to afford them any protection, counsel or comfort in my power, as well as to watch the further motions of the people. I arrived at half-past six, when I found that the police had been withdrawn. The canon, however, with various other priests, was on the ground, and an unusual number of persons were walking and talking in the neighborhood. I accordingly resolved upon returning at ten, and remaining in the house during the night, should my presence be required by the ladies under the circumstances in which they were placed. Soon after ten I returned, at which time *Conego Telles* was seen in the road, with a crowd of people talking in groups around the gate. Through them I was permitted to ride in quietly, but not, as we afterwards discovered, without much consultation on the subject amongst the ringleaders of the mob. Being out on the balcony about eleven o'clock, when the silvery moon was shining peacefully through the trellis of the verandah, and all nature quietly reposing in the solemn stillness of the night, the sound of human voices warned us that the mob had come within the gates. We now perceived a number of men armed with bludgeons standing at the front door, and at once warned them off the grounds. Miss Rutherford addressed them in Portuguese, using every argument to induce them to retire. She reminded them that their appearance there

at such an hour, and in such an attitude, was contrary to all law, while their conduct was seriously endangering the life of an invalid lady. She cautioned them to beware of illegal proceedings; she told them that they might surround the house and wait for daylight, or send for the police if they suspected there was any criminal within, for to the police, with a legal warrant, she would open the door the instant the sun was up. The people were at the same time assured that the case would be represented in the morning to her Britannic majesty's representative at Funchal. To this they replied that 'they did not care for the English consul'—'there was *no law* for the Calvinists'—and '*they could appeal to the governor.*'\* 'They had a right, they said, 'to do what they liked, and all the Portuguese in that house should die.' They then insisted on immediate entrance, or that the Portuguese should be delivered up to their vengeance. Both were, of course, refused, when they declared their intention to *force* their way; with the threat that if they did so every soul they found within should die. A low whistle was given by the ringleaders, which was immediately answered by a further rush of men, who now amounted to fifty or sixty, armed with clubs and bludgeons. Seeing all remonstrance vain, that the people were partially intoxicated by liquor, and were now planting their comrades in all directions round the Quinta, we retired from the balcony into the house, shutting and bolting the windows as we went. Having done this we repaired to the chamber of the invalid, and committed ourselves unreservedly to the care of Him who alone could overrule the will of His enemies, and make the wrath of man to praise him.

"In a short time the smashing of the windows, and crash of the bludgeons on the door, announced that the money and liquor of the enemy were fearfully doing their

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\* The subsequent conduct of the governor fully confirmed the ideas the ruffians had been led to form of him.

work.\* Amidst the yells of the mob, the cry was still heard for admittance; when Miss Rutherford again addressed them in that calm, gentle, temperate, yet firm and dignified manner which distinguished her conduct through the night. One of the ringleaders desired her to speak in English, but she answered that 'she spoke not for his ear only, but for those of all that were present.' She then, in the most courteous way begged them to withdraw, urging the danger they were incurring by so acting in violation of the law. 'Naõ ha leis pelos Calvinistas,' (*there are no laws for Calvinists,*) was the instant reply, (showing that the impression produced by the long preceding course of authorized persecution was, that Christians were outlawed by the fact of being readers of the Word of God,) with a further threat, that if the doors were not immediately opened *they would burn the house to the ground!* Another smash of windows followed, and one of the mob called out aloud 'he wilhor a senhora retirar, en vou MATALLA,' (*you had better retire, I'll kill you.*) Miss Rutherford sprang back, and a huge stone fell upon the spot which she had occupied but the moment before. The smashing at the door was now resumed with fearful violence, and repeated at short intervals. As each blow fell upon the windows and door, and resounded through the house, a shudder passed over the invalid's weakly frame. And though I am sure there was hardly a thought of *self* within her, yet so deep was the sympathy evinced for her suffering sisters in Christ, that we expected every moment would have severed the spirit from the body, and called it from a stormy world to 'where the wicked cease from troubling, and the weary

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\* The money paid on this occasion was in small sums of 3 bits (*fifteen pence*) and upwards. This I have from relatives of those *who actually received payment*. That paid to the ringleaders on the occasion of the outrage on Dr. Kalley's residence was in much greater sums—large subscriptions having, I was given to understand, been raised among the priests and men of property.



are at rest.' Job, 3 : 17. Each crash seemed like an electric shock, pervading every nerve ; so true is it that ' we, being *many*, are ONE body in Christ, and *every one members one of another*.' Rom. 12 : 5. Thus when '*one member suffers, all the others suffer with it*.' 1 Cor. 12 : 26. Meanwhile Miss Rutherford and Clarke, her English maid, were exerting themselves to conceal the poor christians from the anticipated murderous attack. They consisted almost exclusively of women ; of harmless, quiet, inoffensive females ! But they were protestants—they had not been to mass, nor had they lately paid the fees of confession.\* And so their sex was no protection from the bludgeon of the ruffian ! They were marked out by the priesthood for vengeance, and the end was to justify the means. For their greater security they were hurried into the kitchen, at the remote end of the house ; that being the apartment likely to be last reached by the assailants, and from which there was a stair-door down to the garden. All but a poor blind man were shut in here, and he, *perhaps the happiest of the party*, was put under a bed in a spare room, over which some dresses were carelessly thrown to conceal him from view. He was told that there was no help but in his God, and that he must plead with him to put out his arm and save him. We also commended the whole of our party to the care of our heavenly Father, praying that he would be to each of us individually a very present help in this our time of trouble ; that he would teach us to pray, that he would help our unbelief and confirm our faith ; and above all, that he would uphold us, so that not

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\* A few weeks before this outrage a poor man attending confession, tendered to the priest a bit and a half, (*or sevenpence halfpenny*,) which he had with some difficulty reserved from his daily earnings, when the priest turned round with an oath, and "hoped he might turn as black as his hat if he would ever confess a man for less than a pistoreen (*or tenpence !*") The man returned with the additional half-bit, but declared it should be his last attendance at confession.

one of our number, for any pains of death, should fall from him. The seats were then removed from the room in which the meeting had been held. Bibles and bonnets were put out of the way, so that no additional cause for excitement might inflame the rabble as they entered. Still crash succeeded crash, and blow succeeded blow! what a contrast, thought I, between those without and those within the house! Here was peace and confidence; there violence and hatred. Here was the voice of Him who is LOVE itself, and who had permitted the storm to rise, whispering into each one's ear, '*It is I: be not afraid, my grace is sufficient for thee;*' there was the voice of Satan urging on his slaves to deeds of darkness and of blood. HERE, in a word, was CHRIST; THERE was ANTI-CHRIST. Here the seed of the *woman*; there the seed of the *serpent*. Alas, how true! it was not against their countrymen as *men* that their hatred, their rage, their violence had been raised, for many of those had come from the country, and were personally unknown. It was not against *them*, but against 'Christ IN them.' It was Jesus whom they persecuted. After a few more crushing blows, the door of the house flew open. Still none dared enter. Portuguese cowardice, ready enough to attack the helpless aged female, and the blind, shrank from encountering an unknown danger in the dark. The ruffians sent for lights, which they made 'little boys' carry in their front!! They then searched every room in the lower part of the house, but in vain. Their victims were not there.

"Soon after midnight, just as arrangements were completed above, lights were distinguished on the staircase, and almost immediately they entered the drawing-room. Off this room was the invalid's chamber, and thither the rioters directed their course. Six or eight of the ruffians, preceded by boys carrying lights, flashing in their faces, daringly entered the room and demanded the Portuguese; piacing, by this act of reckless cruelty, the life of a defenceless invalid lady, guiltless of crime, in the most imminent danger. They were informed that the Portuguese

were not there, and would not be given up; and desired, moreover, not to come farther into the sick lady's room. They whispered together for a few minutes, (every moment of which must have been an agony to the ladies,) and then went grumbling and muttering away. A guard being left in the drawing-room they proceeded in search of their victims; a rather tedious process by the way, in a house with twenty bedrooms and six sitting rooms, besides a chapel and closets of all kinds. At length we heard the yell of triumph. The victims had been found. Resistance was not thought of, but they were all on their knees in prayer to God. One was seized—his head laid open to the bone and himself thrown over the bannisters to the ground. Here the mob were beating him with clubs and dragging him out to be murdered in the garden, 'for it is a less crime,' said they 'to kill him there.' At the very moment of opening the door by which to drag out their intended victim the police and soldiers entered, thus catching them *in the very act of outrage, AND INTENDED MURDER in a British subject's house.* The mob were asked by what authority they had entered that house, to which they replied that '*they did not care for authority or law.*' Two of the ruffians were then secured, marched off and lodged in jail. The rest fled through the house, making the ladies fancy for a moment that either the poor victims were rushing to us for shelter, or that the villains were returning to add us to the number of their prey. We soon discovered that the police were in possession of the kitchen, and taking our party under their charge, they conducted them in safety to their homes. No sooner had the invalid heard of the safety of Christ's little flock, than nature showed herself completely exhausted. The spirit indeed was strong, but the flesh was weak. She fell into a state of complete insensibility, from which she had not recovered when I left the house in the morning. The noise had, it appeared, been heard in the town, but no force was in readiness to quell disturbance; or in ten minutes they might have reached the Angustias. The *two* policemen who heard the noise

were insufficient to face a mob; they hurried off, therefore, for military aid. Thus, not the foresight of the magistrate, nor the vigilance of the government, but the length of time spent in searching the house, and the native cowardice of the Portuguese, were instrumental in the hands of an all-wise and all-merciful Providence, towards bringing deliverance to his persecuted, but not forsaken ones.

“In the morning, at the request of Miss Rutherford, I officially reported the outrage to the consul ‘in order that he might take such steps as he might be pleased to think the case demanded as representative of the British crown.’ I also begged him to adopt such measures as might be necessary to protect British life and property from any repetition of violence, the door being so smashed in that any one could enter the premises at pleasure. This letter I delivered in person, but soon found how little we had to expect either in sympathy or assistance at the hands of the representative of British majesty. The subject was treated with the greatest coldness and indifference. More regret was expressed at the meeting of a few protestants for prayer and praise in the morning than indignation at the violation of British rights and honor, and the danger to which the lives of British subjects were exposed at the hands of a lawless mob at night. Although I looked, and still look at the outrage as an affair to be judged of wholly irrespective of the meeting or *any other circumstance whatever*, I ventured to assure the consul that not a word had, at that meeting of friends, been uttered against the religion of the state, which alone, according to Portuguese interpretation of the law could make such a meeting illegal. Besides, I added, had all the laws of Portugal been broken Miss Rutherford was amenable to those laws, and to those laws only, and till tried and condemned by them, was surely entitled to protection from her country. She should not be given over to the tender mercies of a Romish priest and his reckless mob. The consul admitted that the outrage was unjustifiable; and he ‘hoped,’ and ‘trusted,’ and ‘felt

assured' that the offenders would be punished. I suggested that in my humble opinion the British government, in a case of such gross violation of British property, &c. was entitled to *demand* that active measures should be taken by the authorities for the arrest of the offenders; or, at least, that due punishment should be ensured to the two persons captured on the previous night under circumstances that could admit of *no kind of doubt* as to their guilt. So far, however, from this being likely to follow, I told him that no authority of any kind had been near the scene of outrage; nor so far as I could see, were any steps whatever being taken for the furtherance of the ends of justice. The consul stated, in reply, that it was a case for the courts of law, and not for him to interfere in! I then asked the consul as to the protection which the Misses Rutherford might expect to their lives and property during the night; when (will the reader believe me when I say) the representative of Great Britain referred them to the office of police! 'The head of police would, he had no doubt, provide them with a sufficient force!'

Such outrages were committed on the 2d of August, 1846. Neither the British consul nor the Portuguese authorities made any efforts to prevent their repetition. The leaders of the mob well understood the disposition of the authorities, and were encouraged in their work.

"These acts terminated not on the 2d of August, but continued from day to day, and from one degree of outrage to another, till *two* British residents' houses were broken open, and one of them plundered! *One* British family was driven from the island at a moment's notice! *Another* British subject's house was openly attacked! The *British consul* was insulted in the public streets, and the *very consulate* invaded by a crowd of ruffians! *Three* British families were obliged to seek personal safety on board

a British ship! and *two* others in the British consulate! No fewer than *eleven* British families were threatened by the populace! And yet *another* British subject (said to have been obnoxious on account of emigration transactions) was soon afterwards obliged to leave the island under threats of assassination! *One* British lady too, having sought refuge afloat, died in the bay, hurried through their violence to the grave, and *others* were brought to the very verge of dissolution! While *hundreds* of Portuguese protestants were driven from their homes, their houses broken into and plundered, and themselves hunted down, each, as David of old, like a partridge in the mountains! One at least was barbarously murdered; while act succeeded act of such outrageous cruelty as would make the ears of English christians to tingle. Such, I may add, were some of the consequences directly arising from the breach of the peace by a canon of the cathedral church of Funchal, Carlos TELLES de Menezes, A DIGNITARY OF THE CHURCH OF ROME!!!”

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#### SECTION IV.

*Lawless state of the Island—Threats against Dr. Kalley and others—Dr. Kalley's letter to the police magistrate—To the civil governor—To the British consul—Treachorous guard—Attack on Dr. Kalley's house—Library burnt—Dr. Kalley escapes in the night—Carried in a hammock in the dress of a lady to a British vessel—Mrs. Kalley follows—Consul and leaders of the mob, &c.—Protest of British Ambassador at Portugal—Commission—Change of Government—Mock trial—Results.*

The great object of this persecution was not secured while Dr. Kalley remained in Madeira. That

man, who had done more for the Portuguese than any other man, who had been the honored agent in imparting to them richer consolations than this world could give, and for whose efforts many will praise God to the end of life, and for ever in heaven, this man must be hunted and driven away as unfit to live.

Large companies of men were marching through the city, threatening the destruction of the protestants, both foreign and native. The cries of "*Calvinista*" (i. e. the Calvinists) were loud and ominous. Dr. Kalley and others were called by name, and threatened. Dr. Kalley addressed a letter to the police magistrate, informing him of the facts in the case. The servant who was the bearer of the letter was seized in the streets by some *gentlemen* as they were called, and was severely beaten, and the letter taken from him. Dr. Kalley then appealed to the civil governor, and sent him a copy of the letter he had written to the police magistrate.

At this crisis, when anarchy prevailed, it was perfectly within the power of the governor or the consul to restore order, and to protect all whose property and lives were threatened. This they were solemnly bound to do by their oaths of office. British protestants could claim protection by treaty. The treaty between Great Britain and Portugal, dated July 3d, 1843, says: "Their (the English) dwelling-houses, warehouses, and every thing belonging thereto, shall be respected, and shall not be subjected to any arbi-

*trary visits or search.*" We have already referred to the fact that the treaty secures *liberty of worship*. Such a treaty, with the presence of the consul was enough to protect the lives and property of all British subjects. But the events that follow will show how little the treaty was respected.

The governor, in reply to Dr. Kalley's letter, said that the disturbance "*was the fruit of the tree he had planted in the island, which could produce nothing but discord and trouble.*" On the next morning the head of police sent a message to Miss Rutherford:—

"*That he (the police-magistrate) would not continue to protect Miss Rutherford's house so long as Portuguese were admitted to hold divine worship, or any THAT HAD BEEN KNOWN TO ASSEMBLE THEMSELVES TOGETHER were permitted to frequent the place.*' And he further required from her *a promise in writing 'that no meeting should be held in her house.'* To this impudent and daring threat Miss Rutherford replied by stating to the consul her thorough conviction that no Portuguese law prohibited such meetings, in which nothing was said against the religion of the state. At the same time, as protection was otherwise refused to the lives and property of herself and family, she requested him to give such promise in her name, if he considered the giving of such a promise '*extorted by threats,*' and which *no law and no treaty gave the magistrate any right to prescribe,* was compatible with the honor of the British nation. *If not,* she demanded protection from *him.*"

The magistrate would not give such a promise. The threats against Misses Rutherford, Dr. Kalley and others, were more fierce. Knives were packed away in a house near the Angustias. The rioters



were watching for Dr. Kalley and some others. The servants overheard one of the leaders say "*If Dr. Kalley escapes this time, he must be the devil.*"

In reply to the insulting letter of the governor, Dr. Kalley addressed him a letter. This letter is so timely, so excellent, and abounds with so much good sense, and at the same time gives us such proof of the courage and deliberate judgment of Dr. Kalley in such perilous times, that we give the whole of it to the reader:—

"I duly received your excellency's letter of the 4th current, and most respectfully thank you for the promptitude with which you sent police to patrol in the neighborhood of my house on the night between the 3rd and 4th current. I most earnestly desire that there may never be occasion for their services in anything that affects me; and as, hitherto, I have always been enabled to act a christian and peaceable part, I trust I shall still be enabled to do so.

"My aim has uniformly been to promote the health, comfort, and happiness of the Madeirenses, as far as in my power; and I am surprised at the imputation which your excellency brings against me and my religious views, as the origin of the 'mistrust and disgust which, when speaking of the feeling entertained towards British subjects, you say have taken the place of 'union and happiness.'

"I was fully aware that my religious views had been most grossly misrepresented; but till the receipt of your excellency's letter, I did not suppose that any gentleman of education could imagine that they in any way sanctioned disturbance, injustice, cruelty, or crime.

"I have never taught anything at variance with the doctrines, that men have one Father—the living and true God,—that we are all brethren,—and that our common Father commands all his children to love one another—

not in word only, but in deed and in truth; and that he threatens to destroy, with eternal destruction, those of the family who will not so love their brethren. I have never taught a syllable at variance with the glorious truth, that when we had all offended that most gracious Father, and deserved the doom he had denounced, a Friend from heaven—a partner with the Father in his throne—loved us, died for us, redeemed us with his blood, and thus laid us under still more powerful obligation to love our Lord—to love one another—to love all men, even our enemies: and such doctrines are diametrically opposed to all disturbance, injustice, and crime.

“I am bold to say, that my conduct, and that of those who hold similar religious sentiments, has never been such as to give any reason to suppose that, in my creed, I approved of any kind of moral evil. No one has ever dared to charge me with teaching any man to defraud or injure his fellow-man. Amid all the disturbances that ever occurred at Madeira, there never was an instance in which those who agree with me in my religious views, were the aggressors; and among innumerable cases of unprovoked, atrocious cruelty practised against them, they have never, with one exception, been charged with striking a blow, even in self-defence; for they have learned of Him, who was meek and lowly of heart—who, when he was reviled, reviled not again—when he suffered, he threatened not, but committed himself to him who judgeth righteously. I feel, therefore, most fully borne out in repudiating the charge which your excellency has brought against me, as the cause of the disturbances referred to; and am convinced that, on an extensive, unprejudiced investigation of facts, your excellency will exonerate me from the charge.

“In illustration of what I believe to be the cause of these disturbances, allow me to refer to the events of last Sabbath.

“A Portuguese gentleman having asked an English lady, residing in the Quinta das Angustias, for the use of

a room in her house, for the purpose of meeting with a few of his friends, it was granted to him. They met, sat together for an hour or two, talking, reading the Scriptures, and hearing a letter from a common friend in another land. There was not a syllable uttered against the religion of the State, nor an act performed in opposition to any law of the country.

“As they withdrew from the house, Conego Telles was at the door, having an image in his hand, which he thrust in the face of each, bidding them ‘adore their God,’ and adding most irritating epithets, to which no irritating reply was given. With his own hand the priest knocked off the hat of one who was offending no law, and if he was, should have been tried by the law, and not by a priest, or by a mob. The crowd, excited by the words and actions of the canon, had recourse to blows. The majority of those who had met together in the house were deterred from leaving it, and the lady of the house could not, for the sake of common humanity, compel them to go out and be beaten by a reckless mob.

“There is an invalid lady in the house, whom I attend professionally. She is in a most precarious state of health, and on the preceding evening I had received a note, stating that she was worse. Not knowing anything of what had taken place, till within a short distance of the Quinta, I went to see her, as her physician. The crowd around the house used the most insulting language to me as I went in, and when I came out it was repeated, along with threatening actions; and although the mob had been there two or three hours, and the canon had been exciting disturbances, as already stated, there were no police-officers on the spot; or if there were, they did not attempt to restrain violence. I rode quietly through the midst of the people, but my servant was laid hold of, beaten, and threatened with death if he dared to follow me. About 11 o’clock at night, men armed with bludgeons made their way over the wall, into the grounds in which the Quinta das Angustias stands, and daringly demanded that the

house-door should be opened to them. This was, of course, refused. They were reminded of the lawlessness of their proceedings, and warned that their conduct would be complained of to the Representative of the British Government. A whistle being given, more men appeared, to the number of fifty or sixty. They then repeated their demands, saying that they wanted the Portuguese citizens that were therein. They were told that they might surround the house till the morning, or send for the police, and act in a legal manner, but warned to desist from illegal violence. The answer was, that if the inmates would not open the door it would be forced open, and in that case every one found within should be put to death. The lady of the house remonstrated with them from one of the windows; the reply was with threats to burn the house, and a large stone flung at her head, from which she narrowly escaped.

“The house door was then broken in pieces, the ruffians sent for lights, boldly entered the house, searched every room, entered with their bludgeons, even into that of the invalid lady, uttering most fearful vociferations and threats, by all which the life of the invalid was endangered, and she lay for hours in a state of insensibility.

“The ruffians having at last found some Portuguese citizens in the kitchen, laid one man’s head open to the bone, cast him over the bannisters down the staircase, and were in the act of beating him with their sticks, when the police and soldiers arrived.

“Your excellency cannot but see that it would be madness for defenceless ladies to expose themselves to greater danger, by exasperating such a band of desperate ruffians, by raising a process against them at a moment when the fact of the prisoners being liberated by the authorities appears to sanction the outrage, and must of course embolden them to repeat the offence.

“In such circumstances, it cannot be expected that any private individual should expose himself to their rage by raising an action against them. The authorities are not

ignorant of the facts. They are notorious to your excellency, to the public prosecutor, to the British consul, and to the whole population of Funchal. The actual state of the house speaks volumes, but not one of the authorities, either British or Portuguese, has yet looked near it. The criminals are not unknown—two of them were in the power of the authorities—actually in prison—and were set at liberty! Why does the public prosecutor not raise an action against those guilty of so public an outrage, unless it be true that the authorities do not choose to repress the disturbances by the punishment of the offenders?

“Houses have been broken into, and the inmates beaten nearly to death. Other houses have been set on fire at midnight, and burnt to the ground, and the authorities have not given any public demonstration of disapproval. Not one of the criminals has been punished; and when ruffians are arrested by the police ‘in flagrante,’ in a British subject’s house, they are forthwith set at liberty. The assailants are released—the assailed are imprisoned and condemned in virtue of laws, respecting which the judge, in the very sentence, declared that they are abolished.

“Further, the master of police dares to refuse protection to British life, and British property, except on condition of British subjects making promises which no law and no Treaty ever conveyed to him any right to exact; and for the want of energetic interference, the residence of British citizens is actually placed in a state of siege.

“If the authorities choose to proceed in such a way, the verdict of the world as to the cause of the disturbances cannot be doubtful. The attempt of the authorities to throw the blame upon others, will only serve to remind the world of Nero, blaming the christians for the burning of Rome.

“A large loose rock, on the steep side of a hill, may be easily kept in its place as long as it is at rest; but once in motion, how terrific its course, as it sweeps and bounds impetuously down the mountain side, bearing destruction along with it. Who can arrest it? So it is with the power of a lawless mob.

“ If the government will but act firmly and justly, applying the law without prejudice or bias, arresting and punishing rioters and criminals of every kind, without allowing the religion of the individual to serve as a shield for guilt, or a reason for undue punishment, your excellency will find no difficulty in putting an end to all disturbances.

“ But if violence be allowed a little longer to take the place of law; if a government permit a lawless mob to act the part of judge and executioner on Kallistas, it will not be long in the power of the government to restrain it; for private malice and revenge will soon apply the name to persons who adhere to the religion of the state, and are obnoxious only for their wealth or their virtue, and the results will then be most deplorable; but all the responsibility must ever rest on those who refuse to apply the restraints of justice for the prevention of crime.”

This manly, dignified, and christian letter, commends itself to the judgment of all intelligent, law-abiding men; and ought to have been a tower of defence for Dr. Kalley. But it had little influence on the mind of the governor. It was addressed to him on the 6th of August. The disgraceful scenes that transpired two days after are an awful comment on the determination of the governor. Instead of making any efforts to restore order, the governor recommended the immediate removal of the Misses Rutherford from their present residence. Miss Rutherford, on hearing of this, wrote to the consul, begging for protection; and the more earnestly, because it was the opinion of her physician that the removal of her sick sister would be perilous to her life.

Dr. Kalley having appealed to the police magistrate and the governor in vain, now addressed a letter to the consul, requesting his prompt action to preserve the property and lives of British residents. This letter will give the reader a full view of the state of things at this crisis.

“ I enclose for your information copies of a correspondence which I have had with his excellency the civil governor.

“ I beg to call your attention to the strong expressions, ‘ mistrust and disgust,’ which his excellency employs in describing the feelings entertained towards British subjects in Madeira.

“ The most degraded of the people exhibit these feelings in the public streets by the most hideous vociferations, fearful yells and threats, and not one of the servants of the local government has ever appeared to make the slightest attempt to suppress them.

“ The working of the same feelings, along with contempt for your interference, with which the rioters were threatened, was exhibited in the proceedings which took place in the Quinta das Angustias on the night of the 2nd instant, as is related in my letter to his excellency, dated the 6th instant.

“ I must further beg you to combine these expressions and facts with the circumstances, that not only has none of the authorities, either British or Portuguese, taken any apparent step towards the recognition of the crime, or punishment of the offenders: but those actually arrested ‘ in flagrante delicto,’ by the police, were in the course of the same day set at liberty.

“ At the present moment the arrest and exemplary punishment of a few of the ring-leaders, coupled with a decided declaration from the government, of its determination to put an end to such proceedings, would suffice to prevent all disturbance. But if energetic measures be

not adopted, no one acquainted with the history of mobs, set free from the restraints of law and justice, can doubt that those who committed such an outrage as that of the 2nd current, will soon, if allowed to taste blood and plunder, acquire such strength that it will not be in the power of this feeble government to restrain them.

“The rioters must feel that the conduct of all the authorities implies an approbation of their proceedings, inferior only to the issuing of an edict, or the offering of a reward for their perpetration; and they are accordingly becoming daily bolder, so that on the night of the 5th instant, and last night, their threats were such that from sixty to eighty individuals felt themselves obliged to flee from their houses for their lives, and spend the night in the mountains.

“I have received warning from various Portuguese gentlemen, that the rioters threaten to attack my house, and two or more other British houses within the next eight days; and as your inattention with respect to Miss Rutherford's case has favored the presumption that our government will not interfere, whatever atrocities be committed upon us, it seems highly probable that an attack will be made.

“From the conduct displayed towards the Misses Rutherford, (who had broken no laws, and, if they had, should have been tried by the law, and not left to the mercy of an infuriated mob,) and towards the rioters; it is impossible to regard the authorities otherwise than as, at the very least, conniving at the outrage, and therefore responsible for all the results.

“If you, in your official capacity, do not demand the adoption of such measures as shall effectually secure British subjects against the repetition of such atrocities, I am convinced that my life and property will be in danger; and if, from your non-interference, similar atrocities be again perpetrated, our country will justly look to you as responsible for them all.

“I believe it is intended that an attack shall be made on other places, at the same time as upon my house, so



as to afford a pretence for not sending aid, under the plea that the police were occupied elsewhere.

“ You are well aware of the position in which my business with the Portuguese government was left by her majesty’s minister for foreign affairs, in consequence of my letter to Lord Howard de Walden, dated 11th of February, 1845; and as representative of her majesty’s government here, you have doubtless made inquiries as to my procedure since, and are competent to testify that I have not given any just cause of offence to the Portuguese authorities. But if I had broken all the laws of Portugal, I should still be entitled to protection from our own government, till tried by the law; and if a foreign government, under any circumstances whatever, connive at a lawless mob committing outrages on British persons or property, our government will, I have no doubt, for its own honor, demand ample redress. It is, however, much easier to prevent than repair injuries, and therefore I lay these matters before you, in expectation of efficient protection, and beg to know if I may *confidently* rely upon its being given.

“ *P. S. 8th of August.*—For several days the vociferations, threats and abuse uttered by the lower orders, when passing my house, have been incessant; and of such a nature as to be disgraceful to a country professing to be civilized. They are never interfered with. Every one who goes out, or in my house, is assailed with a volley of abuse, whatever be their religious opinions; and during the last night my family was repeatedly alarmed by parties battering on my door with sticks.

“ *2nd P. S.*—Noon. I enclose an anonymous letter just put into my hands, which I beg you will return to me.\* I must repeat that I am fully convinced that this comes of liberating the prisoners, and other conduct of the authorities; and if energetic measures be not instantly adopted,

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\* “ The anonymous letter, which was enclosed, contained correct programme of the following day’s atrocities, of all which the consul was thus fully forewarned.

I shall feel myself obliged to deliver up the key of my property to you for protection, as I cannot, with a couple of servants, defend it against a mob."

Besides these letters written by Dr. Kalley, Cap. Tate and Dr. Miller, who resided at Madeira, called upon the governor and reminded him of the necessity of vigorous measures for the protection of Misses Rutherford and Dr. Kalley. They assured him "that all British subjects were anxious to obey the laws of Portugal and if any broke them, they were ready to answer for the breach." To this his excellency replied (and mark it reader, for it is an important admission) that "*he knew this perfectly well.*"

The governer and the consul had been notified that an attack would be made on Dr. Kalley's house on Sabbath the 9th of August. Let us now look at the results.

"About six o'clock on Saturday evening ten or twelve soldiers marched up as a guard to Dr. Kalley's house, and were posted in a cottage at the entrance of the grounds. For several hours previously two ruffians, dressed as townsmen, had been stationed at the door, watching all that passed. On the soldiers' arrival, Dr. Kalley asked the guard if they knew the cause of all these threats against him, and was told that 'they fancied it was because he was opposed to the saints!' This, the doctor said was quite a mistake, for instead of being opposed to the saints, it was his greatest aim and wish to be one of the happy number. The person in charge of the guard then added, *Well, I don't know, but the AUTHORITIES think that these things have lasted long enough, and they are determined to put an end to them!!*" From these ominous words, and from preceding events, the doctor felt assured that the

authorities would be in no hurry to come to his protection, and, therefore, returned to finish the barricading of the house by every additional means that he could contrive. In the mean time five or six of the soldiers kept watch at the gates, whilst their comrades remained in the cottage. At ten o'clock, a friend of Dr. Kalley's accidentally met a boy returning from Santa Luzia, with a load of iron bolts, which he knew had been ordered for the barricading of his house. He accordingly stopped the lad, and on inquiring the reason of his not delivering them at the Doctor's house, was told, '*that he could not gain admittance, and that the soldiers had said they were not required!*' The doctor's friend then accompanied the boy back to the house, and assisted the doctor in completing his work.

"About two in the morning, all had been done that seemed possible in the way of defence, and as Dr. Kalley's friend was leaving, the doctor accompanied him to the outer gate. Providentially, on reaching it, they overheard the guard in a familiar conversation with men, *either masked, or with their faces blackened*; one of whom was sharpening a large knife on the door lintel, preparatory, as he said in Portuguese, to the '*killing on the morrow!*' When several had gathered together, they further heard them consulting as to whether they should go in *then*—the soldiers being still in their company. One said, 'No, there will be plenty of time for all *to-morrow.*' Another, 'Nay, but let us go *in now*;' and *the gate moved a little* on its hinges. Now this had been left shut, so that it *could not* have been opened but from within; and when found open, it was evident that the soldiers were traitors,\* and had come from the cottage

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\* The soldiers were well aware that what was about to happen was both agreeable to the government, and encouraged by the priests; and, *therefore* their present conduct and bearing to the leaders of the mob. Had they been called upon to act on the morrow by their officers—or that night instructed by their superiors to do their duty, I cannot doubt that, as soldiers, they would unhesitatingly have done so.

and opened it. A female servant was near, and when she saw it move, she instantly shut it with all her force; and having the key with him, the doctor locked it. Convinced of the treachery of his guard, and that he had now no longer any security to his life, he returned with his friend into the house, to consult as to what should be done. After committing themselves to God in prayer, and casting all their care upon Him, who 'careth' for his people, they felt satisfied that the most prudent course was to withdraw from the house. Dr. Kalley therefore disguised himself, as hurriedly as possible, in the country dress of a peasant, and stealthily and silently withdrew.

"It was a glorious moonlight night,—too clear to be favorable for his escape, but there was no time for delay. He passed through his own grounds as cautiously as if he had been a thief, and fearing as much to meet a ruffian there, as, in other circumstances, a ruffian would have been to meet the rightful owner! Having reached the boundary, he looked carefully round; but seeing no watch on this side of his property, he descended the wall, to creep along the vineyards in his front. What a spectacle was here presented! The best and kindest friend that had ever visited Maderia—he that had spent eight long years in active exertions to benefit her people—who had been by night and by day ministering to their wants, at the bedside of their sick and their dying, and had been the means, under Providence, of restoring thousands of them to health and strength;—*he* was now leaving his home, at dead of night, unattended and alone:—*He was fleeing for his life!* The stars were shining in beauty above—the mountains rising in noble grandeur on his right;—rich vineyards lay before him, and on his left appeared, over the city, the calm, placid, silvery ocean. All was still. The winds were hushed. It was the Lord's day morning. No sound broke the sacred stillness of that hour. All contrasted fearfully with the tempest which the demons of superstition and persecution had raised in the hearts of some of that deluded people! Having descended a little way, the sound of

voices broke upon his ear, and fearing it might be a watch of enemies, he turned aside. But after a few more alarms, especially from meeting people in the way, and from the watch-dogs of the peasants, he reached the Pinheiros in safety, the Quinta in which I was residing with my invalid sister, and mother. This was a little after three o'clock. He leapt the wall, gently tapped, and was received by those within with fervent gratitude for his escape from the assassins who sought his life. With deep anxiety had the attention of all in the Pinheiros been directed, for nights past, to the residence which he had now been compelled to desert; and our eyes had been intently fixed on the spot, almost to the moment when Dr. Kalley made his appearance in person.\*

“In the home which he had left there were hearts beating anxiously for him; and we lost not a moment in exhibiting the appointed signal of his safe arrival. This being seen, the rest of the inmates of the house consulted for their personal safety. An old and faithful servant buried the silver plate—a few important documents were secured, and they left the dwelling, where the ignorant had been instructed, the mourner comforted, the sick attended, and anxious trembling sinners directed to the blood that ‘cleanseth from all sin,’ but against which the leaders of the misguided people had now threatened to direct their rage. While the family escaped by the back way, through vineyards and fields, as the doctor had done before, the friend who had been with them during the night returned through the front door, leaving, as it would seem to the treacherous guard, the whole party quietly within. It was now near the break of day, and crowds were pouring up the mount road to the Festa, which had just begun. Soon

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\* \* Our cook had visited Santa Luzia early in the evening, and he had reported the very suspicious appearance of a number of “*bad men*” in the neighborhood of the doctor’s house. The threats, too, were so open, that we were continually dreading an attack.

after daylight I was up, and not a little startled at the sight of the doctor's groom, who, remembering probably the military outrage at the Serra, had fled from his master's house as soon as the guard appeared, and taken refuge in our stable. Fearing that his being seen would serve to throw suspicion on his master's retreat, I asked him a few questions as to the time and circumstances of his leaving on the previous evening. And having thus lulled the suspicions of our own servants, if any existed, I recommended him quickly to seek a place of safety, which he at once consented to do.\* Thus was Dr. Kalley in a place of shelter, unknown to a single native in the island.

"It was now high time for Dr. Miller (Dr. Kalley's brother-in-law) and myself to be acting. We felt assured that the threatened attack would take place at the appointed hour; but were thankful that we had a British consul and a British flag that must be degraded and trampled upon, ere a British subject's residence, rendered sacred by treaty, could be openly outraged under the Sabbath's noon-day sun. We hastened, therefore, to the consulate for the purpose of reporting the events of the night, and requesting the consul to hoist the union of England over the property of Dr. Kalley. The reader may imagine our utter amazement when we found that in spite of all the warnings he had received, all the details of the plot with which he had been furnished, the *very hour* of the attack being known to him, the British consul had actually gone away to his country-seat, without any probability of his return to Funchal!"

"The Quinta dos Pinheiros, to which the doctor fled, commands an excellent view of Santa Luzia, his residence. Dr. Kalley had, therefore, an opportunity of watching from the windows the motions of the people below; and who can tell with what thrilling anxiety he must have gazed

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\* He returned, however, as I afterwards discovered, to the stable, and I subsequently took him off in a hammock to the "William," of Glasgow, disguised as a woman.

in the direction of his now deserted residence? Ten o'clock came, and all was quiet: the soldiers kept watch, and the intending assailants, who had their spies in all quarters of the town, thought that their victims were safe within. Half-past ten struck; still no unhallowed sound was heard reverberating there. It was a glorious Sabbath morning. The sun had risen, and was shining in a blaze of golden light; the sky was cloudless—the earth lovely, every vineyard around us being clustered with grapes, scattered by a heavenly Friend. But though the wild roar of furious men was not yet heard, they were gathering from among these vineyards to perpetrate, in the name of that God, a God of love, justice, and truth, outrage, cruelty, and it might be murder! The only subject of conversation in the streets seemed to be the intended proceedings of the day; and Mrs. Kalley, when escaping in disguise, overheard persons say—‘*Those who are in that house, would need, to-day, to be sure of salvation.*’

“Eleven o'clock struck, and still there was a pause. Then was heard a rocket hissing through the air. A little pause, and a second followed; and there began a hum of human voices, which soon rose into wild bursts, like ocean's billows in their angriest mood. It sounded nearer and nearer; still the Quinta and grounds were quiet. Another moment and a dense mass of human beings emerged from among the trees, and were seen surrounding the house. There was one wild roar and then a silence. They retreated, and a faint hope arose that the soldiers would do their duty. But no: the silence was again broken; the people were not mistaken, the approval of the authorities was indeed real, and the work of the instigator of the riots, *who had, I understand, himself enjoyed the charitable advice and medicines of Dr. Kalley*, was commenced in earnest.

“Sledge-hammers and clubs were soon in requisition. The ruffians worked hard, and the door was forced. A tremendous yell arose, then disappointment and confusion. They had expected that the doctor would be dragged out to satiate their infuriated passions. But no; he was not

found! During all this time the governor and the police-magistrate were present, with a guard of soldiers; and there they remained while the house was being attacked, broken into, and ransacked; seemingly, as was remarked by a gentleman who passed at the time, more as a guard to see the work of devastation *well done* than for anything else. The consul arrived in the midst of the work of destruction, and seeing that nothing but force could restrain the mob, pressed the governor to 'fire, as it was a case where it was necessary to sacrifice life.' But this the governor refused to do. Guns were, indeed, heard in the distance; but it was at the festival of 'Our Lady.' The corps of country-police, which had, on former occasions, been called out *to prevent people from going to the doctor's house to listen to the sacred Scriptures*, were not now called out to save his life. The militia, though called to attend, and fire in honor of the Festa of 'Our Lady of the Mount' were not in requisition when the lives and property of British subjects were in danger. Nothing effectual was attempted by the governor, who had at his command all the force of the island. Who, then, can fail to see that the presence of that functionary and the military, at Dr. Kalley's house, was a most pitiful farce? Nay, it was more than a farce—it was an insult to the *British nation*.

"Disappointed of human sacrifices, the ruffians seized upon the doctor's valuable library, manuscripts, and other papers; and those which were not reserved for their priestly employers, were, amidst fiendish yells of delight, cast into the road in front of the house, thrashed with clubs, and afterwards burnt. The sacred Scriptures were the objects of especial hatred, and were all consigned, without reserve, to the clubs and to the flames."

As there was now no security either for property or life, Dr. Kalley's friends resolved to convey him secretly and in disguise to a British vessel. For this purpose, a hammock was obtained, but they had much difficulty in securing bearers. Finally they succeeded.



“Dr. Kalley was quickly disguised in female attire, put into the hammock, and covered over (as invalid ladies are when being carried in Madeira) with a linen sheet. Soon we had fairly started on our perilous journey, not wavering in doubt, but strong in faith and prayer; knowing that *He* that was for us was greater than *any host* that might be arrayed against us. At first one of the bearers refused to carry any one whose face he did not previously see; but his objections was fortunately overruled by the servant of the consul. About a hundred yards from the entrance of the Pinheiros two men were on the watch at that point of the road which is crossed by the Levado, and from which our course diverged to the left. This was the first danger we encountered; but, putting on a bold face, we advanced towards the spies. A suspicious glance was directed at myself, the bearers, and the hammock; but as we appeared to be going *away* from those parts that would have led them to suspect the hammock's contents, we were allowed to pass on without molestation.

“Before we had gone far the end of the sheet was lifted by one of the bearers and an inquisitive look directed within. I then handed into the hammock a bottle of eau-de-cologne, which I carried in my hand to dispel suspicion. In a little time expressions were heard indicative that ‘*it was no lady they were carrying.*’ Still we proceeded on our long, circuitous journey, passing, ever and anon, little groups of curious people, talking over the affairs of the day and gazing on the dense column of smoke rising from Dr. Kalley's burning library, &c. the papers from which were falling around us. By and by we descended towards the town, and the bearer who had lifted the sheet exclaimed (*It was hell for him*) ‘*I cannot go any farther;*’ and he stopped and laid down the hammock. The moment was a critical one; but as the weather was truly oppressive (for we had come under a burning sun) even to one unencumbered with the weight of a hammock, I did not oppose their resting awhile. I then gently pressed them to proceed, and in a few minutes we were passing the

deanery. *Three several times did they thus lay down, and as often were they induced to resume their burden, each time pressing earnestly to know WHITHER they were going.* This was a question that could be answered only at the risk of our lives. I mentioned, therefore, the name of a street close to the pier from which we were to embark, and by which it was necessary to pass. We were now fairly in the heart of the town, and expressions were more than once heard '*It is he.*' We passed the convent of Santa Clara, and the consul's servant declared he could not go a step further *and would not.* It was a trying position, and things were becoming imminent, for the mob, having failed in obtaining possession of Dr. Kalley's person at Santa Luzia, had assembled in front of the consulate, where as I have already said his wife and brother-in-law's family had previously taken refuge. Here they insisted that Dr. Kalley was secreted, and loudly demanded his person. While thus engaged in insulting the British flag, and on the very point of breaking into the official residence of our consul, a party of soldiers sent by Colonel Teixeira was drawn up in front of the consulate.

"From the steps of St. Peter's another bearer was procured, but the cry had just been raised '*There's the consul's servant; that must be Dr. Kalley.*' We hurried past the franciscan convent and the castle onwards to the beach, while the cry of '*Kalley!*' '*Kalley!*' was being carried from street to street till it reached the British consulate. Three loud fiendish cheers, and the living mass swept impetuously towards the pier, diverted from the siege of the consulate to the far more exciting search for the doctor's person. At length we reached the pier, the boat was in readiness, the hammock put on board and we were launched upon the ocean. I turned round and the whole beach teemed with living beings. What a change had a moment produced! In our condition and in theirs! But a moment earlier and we had surely been sacrificed to the fury of the mob. We were now out of danger—we were beyond the murderer's grasp!

“Once afloat we rapidly neared the steamer. From other boats inquiries were heard in angry tones as to *who* was in the hammock, but the boatman replied (ignorantly or wilfully, I know not which) that ‘it was a sick lady who was going to the West Indies by the steamer.’ Arrived alongside I mounted the side of the Forth. The hammock was reported and Captain Chapman made his appearance. At first visions of quarantine passed before his eyes—then followed sundry misgivings, and he hesitated for a moment before a stranger’s mysterious story. It was, however, but for a moment. A little explanation drew forth the hearty welcome, true generosity, and genuine hospitality of the English character.”

Soon after this Mrs. Kalley, with a native female servant was carried on board the vessel. Immediately the consul, who had returned from his country-seat, came down to the shore with some of the leaders of the mob. The consul requested Dr. Kalley to show himself on the deck in order to appease the fury of the mob. Dr. Kalley regarded this as a humiliating position for him, but as it might save the lives of some who were dear to him, he presented himself on deck.

Thus unprotected by any human government, and in peril of his life, was driven from Madeira the best friend of the people that ever landed on her shores, the man who had consecrated time, talent, property and life itself to promote their best temporal and spiritual welfare. Not only he and his family were obliged to flee, but his library, valued at \$10,000, was reduced to ashes.

On the next day, Monday the 10th, Capt. Tate, Dr. Miller, the Misses Rutherford, in all three men

and ten females were obliged to fly and seek shelter on board a vessel. An English lady died in the flight.

There was no protection for protestants on shore. A placard was put on the governor's palace demanding that protestants should leave the island *on that week*, and stating that four thousand men would come for the answer of the government on next Sabbath.

Such was the state of things when Dr. Kalley left Madeira :—

“ *The civil governor and police magistrate were present at the work of destruction! The officer of the guard frequently asked permission of the head of police to disperse the mob, but was told on no account to do so! Colonel Teixeira, the military commandant, knowing what was going on at Dr. Kalley's house, and having received no requisition for more troops than a small guard, proceeded in person to the scene of plunder, told the civil authorities that he had field pieces and plenty of troops ready for action, and asked permission to bring them up. He was informed there was no need whatever for them!*”

How clear is the evidence in view of the above facts, that the government were in collusion with the mob, and that the lawless rioters believed their course would be approved by the public authorities. The priests, who were violently opposed to the circulation and reading of the Bible, excited the government to commence this persecution against the best inhabitants of Madeira, and the government, in order to evade the responsibility of open and authorised violence, secretly employed or countenanced the mob in the destruction of property and of life.

The most marvellous thing in all these movements is, that the British consul seemed to be perfectly indifferent, and entered no protest against the inexcusable and treasonable conduct of the government at Madeira. He saw that this was a flagrant and unprovoked persecution against the Bible-readers, and he knew it was an open violation of the treaty between England and Portugal so far as British residents were concerned ; and yet, with all this knowledge of the facts, he made no efforts in his official character to arrest it. The severity of the British press, especially the North British Review, when speaking of the conduct of the consul, is justly merited.

“ The conduct of the British consul, a Mr. Stoddart, was the most extraordinary of all. He was appealed to again and again for protection by British subjects, but in vain. Miss Rutherford, Dr. Kalley, Mr. Tate pointed out to him their danger ; showed him how a word from him, the least show of firmness and decision would have prevented all the outrages. But their remonstrances might as well have been addressed to the waves. He ‘ hoped,’ and ‘ trusted,’ and ‘ felt assured ’ that the authorities would do their duty ; and when the outrages had been committed, when British property was consumed in the flames, British residences entered and plundered in violation of treaty, and British subjects were obliged to fly to the sea for their lives, still the British consul, their appointed protector, ‘ hoped ’ and ‘ trusted ’ and ‘ felt assured ’ that the authorities would punish the offenders. The consul was forewarned of the intended attack on Dr. Kalley’s house, and immediately on receiving notice of it he set off for his country house, that he might be away from the scene of outrage ! His pusillanimity encouraged the mob to be-

siege the consulate, threatening to burn it to the ground. They were prevented by Captain Chapman, whose presence effected what that of any resolute determined man in uniform, and this in apparent authority, would have done before.

“ The British consul throughout the day appeared in a *sailor's round jacket* ! The consular uniform did not suffer the indignities to which the person of the consul was exposed at the hands of the people. The flag, too, of England, instead of flying triumphant over the heads of the English, lay furled in the lockers of the consulate ! While insults were thus accumulating the consul returned from Santa Luzia, and addressing the people, assured them that Dr. Kalley had embarked in the steamer. *But this was not believed.* Further indignities must be borne by the English. The representative of the crown of Great Britain must accompany the ringleaders to the ship and gratify the rabble by ocular demonstration. *And he did so.* Dr. Kalley, in order to save those dearest to him from being burned alive in the consulate, consented to this indignity. ‘The doctor showed himself, and the consul returned.’—*Tate*, p. 56.

“ No wonder our author should indignantly exclaim ‘Englishmen must blush for the honor of their country when they see the flag of England lowered in peace which was not lowered in war—lowered to the rabble of Portugal, which was not lowered to the armies of France.’ ”

When the tidings of these outrages reached Portugal the British ambassador there, more faithful to his trust than the consul at Madeira, entered his solemn protest against these reckless and unrighteous proceedings. The Queen of Portugal was compelled by this act to appoint and send a royal commission to investigate the affairs at Madeira, especially with reference to the treatment of British subjects.

This commission came and made their investigations. In their view, the conduct of the govern-

ment at Madeira was so unjustifiable that they requested the administration to resign. They all resigned except the administrador do concelho.

His dismissal was immediately sent from Portugal. A new governor was appointed at Madeira. In this change there was a show of disapprobation on the part of the queen against those who had encouraged and sanctioned this persecution by their silence and inaction. Whether this change was made by the queen with a conviction of wrong doing on the part of the authorities at Madeira, or whether it was effected through fear of British cannon, may be a question.

There was also the *external* form of a trial of some of those who had been the most active and the most savage in this persecution. The result of this appearance of justice was the acquittal of all the rioters. Even those who were arrested, in the *very act of murdering* the Bible-readers, were acquitted. When the evidence of their guilt was too obvious to be denied, no penalty was inflicted. The leaders of the mob, such as Canon Telles, were not subjected even to the form of a trial.

The painful conclusion to which we are driven by these facts is, that the civil government and the courts of justice connived at these enormous crimes, and that the whole form of trial was a solemn mockery or a farce. The result of such proceedings (to say nothing of their injustice) must sooner or later be disas-

trous on the government, and on the administration of justice: and if there is, as we verily believe, a retribution for nations and governments in this world, then the government of Madeira may yet anticipate fearful things in the wondrous developments of God's dispensations.

The immediate results of these unrighteous doings, as God has overruled them, is the establishment of the converts in the truth and the faith of the Gospel, and the conviction in the minds of many of the inhabitants that the converts were right and the government were wrong.

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## SECTION V.

*Barbarous treatment of native converts—Bibles burnt and hid—Converts flee to the mountains—Houses and furniture destroyed—Portuguese flee to foreign vessels—Gratitude—Prayer for enemies—Narrow escapes—Boy twelve years old knocked down—Aged women beaten and left for dead—A man murdered—1000 converts flee to West India Islands—State of those left at Madeira—Petition to the Queen of Portugal—The Bishops pastoral.*

If foreign protestants were driven by violence from the island, we may readily suppose that the state of the Portuguese Bible-readers was perilous and ter-



rific. They were persecuted on every side. Their neighbors, who still adhered to the Roman church, the priests and the police were constantly on the alert to arrest them. They were forbidden? to read the Scriptures, or to pray together in their own dwellings. Every copy of the word of God on which the priests could lay their hands was immediately committed to the flames. But thanks be to God, the Bibles were not all destroyed, some enclosed their Bibles in small boxes and buried them in the earth. Others opened a place in the stone wall of the house, put in the Bible, and then plastered over it. And others wrapped them in cloth and hung them in trees of very thick foliage. In such ways as ingenuity and piety could suggest, we are assured by those who know, that at least 50 Bibles and 300 New Testaments were preserved from the destroyer and are now on the island. From time to time there has been a resurrection of those Bibles that were buried during the violence of the persecution. The fruits of "the seed of the kingdom" will, we trust, yet be seen in Madeira.

The most fearful threatenings had been uttered against the Portuguese converts. These, as we shall see, were not idle words, uttered merely for effect. These inoffensive christians, who desired "to lead a quiet and peaceable life, in all godliness and honesty," were made to feel the full import of these terrible threatenings.

"At length a series of attacks was commenced, and  
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carried on without opposition, upon the houses of all the Portuguese families who had left the Church of Rome. Every night we heard of some new instance of violence and cruelty, till at last they felt themselves under the necessity of seeking safety in flight. On the evening of the 5th *many* houses were plundered by bands of marauding ruffians, and sixty or eighty of the converts were compelled to leave their homes, and pass the night in the mountains. Night after night these bands continued to repeat their desolating work; and in greater and greater numbers were the believers driven from their houses:—till, on the Sunday, *many hundreds* of Portuguese subjects, obnoxious to the priests, only on account of their adherence to the Gospel truth, had fled for their lives. The mob had broken open their doors, and destroyed their windows, furniture, and other property; trampling under foot the grapes and corn of those who possessed vineyards and gardens. When the work of destruction was done in the town and neighborhood, the ruthless persecutors followed the scattered flock to the mountains, hunting them down like beasts of prey. Those that loved Christ were hated by man. For them there was no security—no law. They were pilgrims in a land that was their own. *Heirs of heaven*, they were STRANGERS *in their native Isle*. Had they remained quietly in their houses, who can tell the scenes of bloodshed and murder that would have resulted? But these they had left, and were praising their God in the mountains? They had fled to the dens and caves of the earth, and were they forgotten or deserted there? Reader, ‘can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, *they may forget*, yet will *I not forget thee*,’ Isaiah, 49 : 15, saith the LORD. Though they had lost their earthly all, Christ was still their own. They were sorely tried, and vexed, and troubled, but none could rob them of that precious promise, ‘Lo! I am with you alway, even to the end of the world. Matthew, 28 : 20.”

This was truly “persecution for righteousness”

sake," and hence the sufferers might expect the consolation to be found in these words of the Saviour, "Blessed are ye." They trusted in HIM who is the God of the mountains as well as of the valleys. On the mountains they realized that they were under the shadow of his wings. There they could say, "God is our refuge and strength, a present help in time of trouble." They committed themselves into the hands of that Saviour who spent the whole night on the mountains in importunate prayer to God for his disciples. They trusted only in Jesus Christ for deliverance.

"By thus confiding in Jesus, they experienced a sense of peace and security, and rejoiced in the mountain wilds with a joy more real and precious than any that the world can know. Nor were they disappointed in their hopes. They soon heard that the ship William had received on board those who sympathized in their cruel sufferings. And the very first night after we embarked, several of the poor persecuted ones were safely treading the deck of the William. It was a truly interesting sight to see the boat sweep along side, doubtful at the moment whom it might contain; then to see one after another mounting the side of the ship—casting a wistful eye around, lest perchance they might have missed the looked-for vessel; to witness the affectionate meeting, as they caught the eye, and afterwards the hand, of a well-known sympathizing friend. It was most affecting to see the tear of joy, the look of gratitude, that beamed in the face of each poor sufferer as he first set foot upon an English deck, and once more breathed the air of freedom and of liberty. It rejoiced the heart to see the tear of gladness—to hear the prayer of intercession for their enemies, and the hymns of praise and gratitude from night to night, as

their numbers increased, and they now flocked in crowds to seek amongst strangers that shelter which their countrymen refused them. Old and young, strong and infirm girls, and women with children at their breasts—all hurried to the William, knowing that here were hearts beating with tender affection for Christ's suffering flock.

"I wish I could recount the marvellous escapes of some through the brushwood of the mountains, while their enemies were in full pursuit—the hair-breadth escape of others, who left their homes at midnight, *and never were permitted to enter them again*—who left them to the robber and the plunderer, and never found shelter more, till they found it in the William of Glasgow. I have a letter before me from one who, writing from Trinidad, speaks thus of her wanderings in the mountains of Madeira;—

I cannot *narrate in writing* the afflictions we suffered, nor even *by word of mouth* could I tell them. I can only say we fled from our home on Saturday night, and wandered fugitives for *thirteen days*. But God in his mercy sent us a ship one day after the sad 9th of August, to deliver his children from the fangs of their enemies, and from the snares of the devil. We cannot give the thanks due to God for his mercy towards us. God fulfilled his word:—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee."\* Every night added to the list of native converts rescued from the assassins' grasp. But *all* did not escape so well. On the morning of the 9th, the day of attack of Dr. Kalley's house, the nephew of a poor woman, who had just been obliged to fly from the house, was found at the door, as the ruffians came to attack it. He was but twelve years old, but his youth was no protection. He was knocked down and violently beaten, receiving a dreadful blow in the head, which for a considerable time

confined him to the hospital. On the same day a *poor old woman* was dreadfully beaten, and the mob, supposing her dead, dragged the body to the spot where two of the converts had been buried on the public road.\* There they laid her upon the grave. She remained in this state a considerable time, and was then carried to the hospital; but having refused to attend confession, on which terms only she was offered her life, she was cast out to perish. She was afterwards taken in again, and notwithstanding one arm was broken, and her whole body a mass of bruises, recovered, and sailed in the *Lord Seaton* for *Trinidad*. Poor *Mariasinha!* hers was one of the most fiery of all the trials of those stormy days. Canon *Telles* attacked her again and again, and the most fearful threatenings were employed to force her to confession. She was *five weeks* alone amongst her enemies;—speaking of which time subsequently to a christian friend, she shuddered, as she thought of the blasphemies she had heard from the lips of the other invalids, and from the attendants. May her patience, and her strong and simple faith have been blessed as a lesson to some one among them! It is interesting to tell how this poor one of the flock, weak both in mind and body, was made strong to witness a good profession in the hour of trial. During this conversation, which the English lady declared to be a solemn lesson to

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\* “As if it was not sufficient for the church of Rome to be continually persecuting the converts to Gospel truth, she denies, in direct violation of the laws of Portugal, their very bodies sepulture in the only legal cemetery, and decrees that they be buried in the public roads. Scarcely twelve months since the authorities of Madeira, not content with ordering a protestant’s body to be thus buried in the public road, insisted on its being buried in front of his own door, *in order that the family might daily step over it*. Happily the rock prevented the accomplishment of this iniquitous design, and he now lies on one side of the door. Verily ‘the righteous perisheth, and no man layeth it to heart.’ *Isaiah, 57: 1.*”

her, she said: '*much had been forgiven her, and truly she loved much.*' Another woman was treated in a similar way some days later, and shortly after, a man was barbarously murdered in open day by five or six ruffians, who, not content with having murdered him, jumped and stamped, like fiends, over the mutilated remains. For this murder four men were committed to prison, and during the week a jail delivery was everywhere spoken of, as the work of the coming Sunday. On the Saturday preceding, being the eve of the great Mount Festa, the city was filled with strangers. At intervals during the day two English ships, lying next to us, fired their guns, to show the people, as the captains remarked, *that afloat, at least, the English could and would protect themselves.* This, I believe, gave great offence to the Portuguese authorities; but there is no doubt the effect on the people was good.

"The military officers, ashamed of the scandalous affair of last Sunday, met together in their quarters, and resolved amongst themselves to put down all attempts at disturbance, *independantly of any requisition from the civil authorities*; '*seeing, as they said, that the administrator do concelho had lost the public confidence, and had been the promoter (as they were ready to prove, if the inquiry were proceeded with) of all the disorders, in concert with the Canon Telles and other priests*;' and a message to this effect was sent to the governor. Throughout the week some very clever and ludicrous squibs were posted in different parts of the town, and it was the constant work of the police to search them out, and pull them down. Some caricatures also appeared, in which certain public characters were by no means spared.\* On Sunday, the 16th of August, a good many boats were pulling and sailing

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\* Some wag fixed, among other papers, on the door of the British consulate—"To let, with immediate possession." "Furniture for sale, the occupier being about to leave the Island," &c.

about our vessel, with insulting parties on board, singing songs against the Calvinistas, and in one we recognized the boys who held the lights before the ruffians on the night of the Angustias outrage, as they entered the invalid's chamber. Crowds of people were in the town from all parts of the Island. *Upwards of two hundred* assembled, as on the previous Sunday, in the neighborhood of the cathedral, *armed with bludgeons*; but on hearing of the determination of the military, and not meeting with their friend the police magistrate, as they had done before, dispersed, or rather went in search of the native converts in the country, fearing that an attack of the jail would only meet with certain defeat and loss. The two neighboring ships continued firing their guns at intervals throughout the day, for which, I believe, they incurred the penalty of a consular reprimand.

“The William had now received on board all the converts she could accommodate, and, as it was impossible for these poor persecuted ones, either to *appear on shore*, or to *satisfy the priests' demands*, it was necessary that something should be done to remove the difficulties of procuring their passports. A deputation accordingly waited on the governor, and obtained from him a dispensation as to *personal application*, and also as to the certificates of *church attendance*, which are always insisted on before a passport is given. So glad were the authorities at this time to sacrifice any consideration to allay the fever which they had themselves excited.”

Thus did the great Head of the Church prepare the way for the flight of his people from their native country! What a company was this! What a spectacle for the 19th century! Parents and children, husbands and wives, brothers and sisters, are separated from each other. Among these tender, natural and social relations, some are persecutors on shore, and others are fugitives on the vessel. Who can tell

the agony of these persecuted disciples about to leave their country and friends for ever? What were their feelings, when they thought of the darkness, delusion and bigotry in which their relatives were involved;—when they anticipated that their next meeting would be at the judgment-seat of Christ, and especially when they thought of the destiny of those who persecute the children of God?

The day of their departure arrived. What a day for them! Alas! What a day for Madeira! It seems as though the Gospel was to be taken away from that infatuated people: it looks like the departure of the Saviour from their coasts: it reminds us of his declaration to the bigoted priests and Pharisees who despised and rejected him: “I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come.” But our prayer is, that they may not be abandoned to their delusions. May the light of the glorious Gospel yet shine upon them, and may they yet rejoice in that light.

“On Sunday, the 23rd of August, the William loosed her sails, and slowly and beautifully glided out of the Bay Funchal. There was something of deep solemnity about of every motion—carrying, as she was, two hundred christians from the land of their fathers, to seek a refuge in a land of strangers. Most of this large party had left their homes at night, and could not, without risking their lives, return to their ruined cottages to collect any little property that might be left. Many of them came on board with nothing but the clothes they had on, and these in tatters from their wanderings in the Serras. Yet during the days we sojourned among them in that ark of refuge, not a word



of repining reached our ears, *except from one or two unconverted members of large families*, who had not yet learned to love the cause for which the rest rejoiced to suffer. The language of all the others was that of joy and thankfulness to Him who had called them 'out of darkness into his marvellous light;' Peter, 2 : 9 ; and who had now in his mercy delivered them from their enemies on every side, and gathered them together in one family, and into one refuge. The more that was seen of this persecuted flock, in circumstances the most trying, the higher did their christian principle rise in the estimation of all. Those only who know the general character of the Portuguese can form a just estimate of the total change that must have passed on these converts. They had become 'new creatures' indeed. In the distribution of clothes to the necessitous, Matthew, 5 : 44, it was most gratifying to witness the good feeling shown by *all* on the occasion—to see not merely their willingness to share with one another the bounty of their christian friends, but their *eagerness to tell of the wants of others more destitute than themselves*. And *in no one instance* was there an attempt to deceive, by any concealment of what they possessed. The mate and steward both repeatedly remarked, '*that they had never seen folk love one another as these folk did.*' Among the two hundred and eleven passengers of the William, there was one Romanist family, who had long persecuted the converts, and was now seeking a passage to Trinidad as emigrants. Their extreme poverty excited the lively compassion of those around them. After the converts had each received from the hand of charity their small supply of clothing, some of them came aft to their benefactors on the poop, and begged to know if they might now consider it as their own property, and act accordingly. They were asked the reason of the question, when they said, it was their wish to obey the Lord's command—'*Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.*' They were cheerfully assured that they might,

and it was pleasing to see them share their scanty store with their former enemies; thus affording a most beautiful specimen of the spirit by which they were animated.

“Their conduct throughout was such that the Romanists openly expressed their wonder and astonishment. They saw those who had little properties, (and there were both land and householders in the William’s band of christians,) parting with their houses and land, and all they possessed, for the smallest trifle, counting ‘all things but loss, for the excellency of the knowledge of Christ Jesus our Lord.’ Philippians, 3 : 8. One Portuguese gentleman, talking on the subject, wound up by saying, that ‘if he were called upon to choose a religion suddenly, and without further thought, he believed he should fix upon that of these people, *because he saw them suffer without complaining.*’

“As was their conduct under persecution on shore, so was their conduct afloat. They had chosen Christ, and the only subject of their glorying was the Lord Jesus. They looked not back upon the world, with all its pleasures. From it, and from self, they had been weaned by the Spirit of that God, who had been their friend through evil report, and through good report; who had been more than a brother to them, in sorrow and in joy, by day and by night, at all seasons, and in all circumstances. They knew that He, who had thus watched over them would not desert them in the land to which they were now being driven before the persecuting hand of man. Christ, when on earth, said to his disciples, ‘When they persecute you in this city, *flee ye into another.*’\* The christian’s kingdom

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\* “Matthew, 10 : 23. After reading, in the simplicity of their faith, the words ‘if they have persecuted me, *they will also persecute you,*’ John, 15 : 20, and ‘when they persecute you in this city, *flee ye into another,*’ they felt that they *must* suffer persecution, as God had said so. And after talking together on the subject, they applied to a Christian friend as to what *they* should do when persecution came, for they could not flee to other cities, unless God were to open a way for them

is not of this world: his kingdom is a kingdom set up by the God of heaven. It is a kingdom which shall, in God's own good time, break in pieces and consume 'all other kingdoms, *but shall itself stand for ever.*' Dan. 2 : 44. Rather than sacrifice one's inheritance in that kingdom, it were well to flee, during a whole lifetime, from city to city, or from one land to another, however severe the trials, however great the earthly losses, however cruel the personal sufferings. 'The disciple is not above his master, nor the servant above his lord. *It is enough for the disciple to be as his master, and the servant as his lord.*' Matt. 10 : 24, 25. '*If we suffer, WE SHALL ALSO REIGN WITH HIM.*' 2 Tim. 2 : 12.

"And now *why* was all this grievous persecution carried on against that little flock? Were they traitors to their country? There were none more loyal. Were they disturbers of the peace? None were more peaceful. Never, perhaps were the members of any church more 'likeminded one toward another, according to Christ Jesus,' Rom. 15 : 5, than the little flock at Madeira. Never was there simpler faith, simpler hope, simpler love. Shining as lights 'in the midst of a crooked and perverse nation,' they held 'forth the word of life;' Phil. 2 : 15, 16; constantly provoking each other to love and good works. Their humility, gentleness, guileless simplicity, and burning love, were seen and acknowledged by their most bitter enemies. Like the meek, who shall inherit the earth, they would fain have been suffered quietly to delight themselves in the abundance of peace. As followers of the Prince of Peace, they were peaceable and peacemakers. They desired peace with God, peace with man, peace at home, peace abroad. But peace was not to be purchased at the expense of principle. 'The

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 through the sea. His answer, delivered four years before, they now called to mind, 'if persecution should come to Madeira, God would also send ships to deliver those who keep his word, as surely as he delivered the Israelites from the power of Pharaoh.'

wisdom that is from above is first *pure*, then peaceable.' James, 3 : 17. To appease the enemies of Jesus, they would not cease to read and obey the word of God. AND THIS WAS THE SUM AND GROUND OF THEIR OFFENCE. They *would* obey the injunction of their Saviour, to "search the Scriptures," John 5 : 39, and learn of *Him*, Matt. 11 : 29, instead of subjecting their minds and will to the guidance and thralldom of their fellow sinners, who in vain were serving God, 'teaching for doctrines the commandments of men.' Mark, 7 : 7."

In the ship William there were about two hundred of these exiles, and soon after this, the Lord Seaton took about the same number. Besides these 400 souls, others fled to the various vessels, and sailed for the West India Islands. About one hundred landed at Demerara, and about the same number fled to St. Vincent, and also to St. Kitts. Between 600 and 700 went to Trinidad, while others landed at other islands.

We do not know the precise number of those who have fled from Madeira. We have recently heard of refugees from Madeira, in British Guiana. Others are yet to be heard from. But we know of ONE THOUSAND on the islands we have named. These have sacrificed their country, property, relatives, friends, and all on earth for the sake of their attachment to the Gospel.

Some made efforts to sell their property, when they were about to leave, that they might have some means for their voyage. But no one would buy only at an immense sacrifice. One man whose pro-

perty was worth \$1500 sold it for \$100, &c. Those who had a large and valuable property could not sell at all. Those who had small possessions, worth \$400, or \$500, could get nothing for them.

These converts, flying for their lives, could not take their property with them, and an attempt to recover it after they left Madeira, was hopeless. Hence all they had of this world's goods, was sacrificed. Some brought only the clothes they wore, and some fled in their night dresses.

The state of those who remained at Madeira is very uncomfortable and painful. A brief extract from the narrative of Capt. Tate will give the reader a sad view of their condition.

“There are still many protestant prisoners confined in the jail of Funchal, some of whose cases are hard and distressing in the extreme. The following is the case of six now in the jail, and given in the *Defensor*, one of the public newspapers, dated the 30th May, 1846—the editor of which, it may be here remarked, was threatened with murder in August last. ‘On the 20th of the current month, there was tried in open court a cause of importance, because involving one of the most serious constitutional questions. In November of last year several persons of the parish of Santo Antonio having met one Lord’s day evening, *in their own house*, to listen to the Bible, several police officers, and persons whom they called to aid them, went thither and summoned those individuals to surrender themselves prisoners; and entering into their house, against their will, one of the police wounded the owner of the house; they did not, however, succeed in arresting him till next day, when soldiers went thither from

the city for that end. The public prosecutor accused them of the crime of resistance of justice. Dr. Barradas defended the accused. The police and their assistants were witnesses for the prosecution. All of them concealed the fact of their having entered the house, but this was proved by the declaration of one of themselves at a previous examination, and by a witness for the defence.

“In vain did the advocate show that there was no case of disobedience or resistance, *for they were not charged with any crime, on account of which the police could legally have sought to arrest them.* They were only charged with *resisting the police*;—except in cases of *delictum flagrans* no one can be arrested without the written order of a legal authority, *and the police had gone without any such order*;—the house of a citizen is an inviolable asylum, into which no one can effect a violent entrance—therefore the police and their assistants were guilty of assault;—where law ends, tyranny begins, and it is the right and duty of every citizen to resist it. In vain, with these and many other arguments, whose evidence no sensible and impartial man could resist, did he demonstrate that in the facts imputed to the defendants there was no crime, but the legitimate exercise of a constitutional right. Notwithstanding all, the jury found in these facts the crime of resistance proved; and some jurymen, I am informed, lamented that there were not more counts against them, for they would have declared them all proved.

“When the jury, the natural guard of constitutional privileges, sanction, by their decisions, arbitrary acts which violate their privileges, alas for liberty! To-morrow they may be the victims of the same illegal acts which they sanction to-day. Who will then regard their cry? Tyranny is like fire; *vires acquirit eundo.*’

“These prisoners were condemned to ten months’ imprisonment, counting from the date of their arrest, and though these ten months were completed on *the 16th of September last*, they were retained in jail, *and were still there in the end of December, without any prospect of release.*”

because the public prosecutor had appealed against the sentence as not sufficiently severe! Appeals are sometimes unanswered for years!!

“The widowed mother of two of the prisoners had been arrested along with them, but was released without trial. Her store-house was burnt to the ground, and her dwelling set on fire by incendiaries, on the 2nd of January, 1846, since which time, having been obliged by the persecution to flee to the West Indies, *she has fallen a victim to fever.* Her husband was buried in the public road in 1845 on account of his adherence to Gospel truth.”

To show more fully the state of the converts on the island, we refer to the action of the public officers, priests, &c. A petition was drawn up and sent to the Queen of Portugal, begging her to issue a decree “against foreign missionaries and their agents, foreign and native.” One hundred and seventy eight persons signed this petition. Among the signers were the civil governor, judges, public prosecutor, thirty eight priests, and eighty one who were relatives of the priests. Canon Telles circulated the petition and obtained signatures.

The course pursued by the Roman catholic bishop of Madeira has been very oppressive to the Bible-readers, or native protestants. He ordered that all young persons should be confirmed according to the rites of the Romish church, and all the inhabitants should attend confession and mass. Those who disobeyed this order *were to be proceeded against for heresy and apostacy.* By this the converts who cannot consent to be partakers of such idolatry, are

constantly subject to arrest and imprisonment. What then must be the condition of those friends of the Bible at Madeira!

This is the revival of the old forms of persecution so popular and effective, when the papal inquisitions were in the glory of their power, and by which so many millions of devoted disciples have suffered, and groaned, and died. Surely the inquisitors have successors in the 19th century, whether the apostles have, or not. The re-appearance of this form of persecution, enforcing uniformity by authority, presents humiliating evidence that the Roman church at Madeira is not in sympathy with the progress of the age. The same means are employed to compel obedience to her claims, that were used with unrelenting cruelty in centuries past.

The bishop who left Madeira for Lisbon in the beginning of 1846, saying, that he would not return until Dr. Kalley was driven away, returned, and issued his PASTORAL on the 30th of October in the same year. This is a wonderful document for the nineteenth century, and deserves some attention as a manifesto of the views of the Romish church, respecting the persecution of heretics in this age.

The bishop speaks of the "proud and satanic philosophy of the inimical man," (i. e. Dr. Kalley,) "spreading and burning the fertile and pious field of the Church." To the influence of this philosophy he ascribes *the potatoe-disease, and other calamities*



that have visited the country. He speaks of the divine aid and mercy in enabling them to drive away the heretics. He says to his flock, that "the Lord compassionating your troubled situation, *condescended to excite and direct, by way of MODERATION and CHARITY (!) your PURIFIED RELIGIOUS ZEAL (!) and NATURAL ENERGY, and by an extraordinary mode, and perhaps strange in the eyes of the world, to snatch from the midst of this flock, already almost torn to pieces, THAT WOLF from Scotland. Blessed be the God of mercies, and Father of all consolation, who thus condescended to SUCCOUR us, and CONSOLE us.*" As an expression of their gratitude and joy, in view of the things that had been done, he orders that in all the churches they "sing the hymn *Te Deum laudamus.*"

When the tidings of the Bartholomew massacre reached Rome, in 1572, and the pope and cardinals marched to the church of St. Louis to give thanks unto God for the victory over the protestants, *then the pope ordered the "Te Deum laudamus" to be sung.* What then is the difference between popery in 1572 and in 1846? And what further evidence do we need to prove that it is one and the same at the interval of three centuries.

This pastoral was published in the newspapers at Madeira, and at the same time was issued as a tract. It accused Dr. Kalley of dictating to the people *those doctrines of yesterday, conceived in impi-*

*cty, by caprice, and extracted FROM THE DARK BOSOM OF PROTESTANTISM."*

Captain T\*\*\*\*. states that "a lady connected with the Church of England, in Madeira, *distributed copies of this pastoral as prizes, to the most deserving children* in the school of which she, and others of our countrywomen, have the superintendance and charge." Thus she aided the Romish Church in the work of persecution.

In this "pastoral" the bishop exhorts them "to unite devoutly their prayers in thanksgiving to the Lord for *having taken from this people the scourge of heresy with which, in the days of his anger, he had visited them.*"

In view of such sentiments as are spread over the pages of this document, we are constrained to exclaim: what a change must be effected in the mind of that bishop! He will yet see these persecuted disciples in that vast assembly at the last day, and will recognize the Great Judge as their friend and advocate. What will be the feelings and the despair of all persecutors of the disciples of Christ, when they will hear him declare that they have persecuted *Him*, and he will proceed against them as such persecutors:

May the daily prayers, offered by the converts from Madeira for the conversion of those who have cast them into prison, and driven them from their

country, be graciously answered; so that the final destiny of persecutors may not be theirs.

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## SECTION VI.

*State of the Portuguese Refugees at Trinidad.—Missionary Report of Rev. Mr. Hewitson, of Scotland.*

Let us now view these persecuted christians after their forcible departure from their native country under the most afflicting circumstances. Whether they would fall into the hands of friends or enemies, they could not tell. How they could be kept from hunger and nakedness, while they had not with them the means of procuring food and clothing, they could not tell. They were also entirely ignorant of their final destination. Like the ancient Patriarch, they “went out, not knowing whither they went.” In what part of the world they could find a permanent home, or a place where they might sojourn during the rest of their pilgrimage, was entirely unknown to them.

They had heard that in the island of Trinidad they might enjoy liberty of conscience, and freedom

to worship God. This made that island the place of greatest attraction to them. The anticipation of a country where they might worship God, and "search the Scriptures" undisturbed by their enemies, absorbed, for the time being, all other considerations. It was something like the anticipation of heaven to the weary and suffering christian. What was country, or wealth, or the luxuries of home, compared with the undisturbed exercise of christian and social worship! The former they had sacrificed, that they might enjoy the latter. They had "taken joyfully the spoiling of their goods, knowing they had in heaven a better and an enduring substance." To worship God together here, to enjoy the communion of saints, and thus to have a pledge, or fortaste of that "better country," was in their estimation the most desirable, the richest of earthly privileges.

In their flight some found refuge in the United States and in other countries, but the most of them fled to the West India Islands, and the largest company to Trinidad. We have some interesting facts respecting the character, the influence, and the condition of the 600 or 700 who found, in Trinidad, a temporary shelter from the storm that raged so violently at Madeira.

The Rev. W. H. Hewitson, of the Free Church of Scotland, had labored among the Portuguese at Madeira from May 1845 to May 1846. From thence he returned to Scotland about three months before

the terrible persecution in August, 1846. When he heard in Scotland the sad tidings, that those to whom he had preached the Gospel, and to whom he was most ardently attached, had passed through such "fiery trials," and had been driven from their country, his heart was deeply affected. He resolved at once, in the spirit of christian love, to follow them in their wanderings, and to seek their spiritual and temporal welfare.

We cannot do better than to spread out before the reader the excellent report of Mr. Hewitson. In the perusal of this he will become more intimately acquainted with the character and peculiar situation of this band of exiles.

"Towards the end of January, 1847, I arrived amongst the Portuguese converts at Trinidad, intending to pass three months in their company, administering word and ordinance. The meeting was, on both sides, a very joyful one, as may well be supposed from the endearing relationship previously subsisting between us in Madeira, and formed in circumstances of peril and difficulty, which were well fitted to make it more than ordinarily endearing.

"These dear exiles of the Lord Jesus were in Trinidad two or three months before my arrival. On reaching the island, they had necessarily no small hardships and privations to undergo. The Lord, however, did not leave them, nor forsake them. He had mercifully delivered them out of the hands of their enemies at home, and in the land of strangers; He, who is the strangers' God, took upon Himself the burden of their cares. He raised up some to take them by the hand, and to show them kindness for His name's sake. Some were found willing to spend and be spent, in order to alleviate their fresh difficulties and distresses. They and their benefactors were

unacquainted with one another's language,—but the instinctive recognition of the mutual brotherhood in the Lord, facilitated intercourse, and made sympathy intelligible, though not expressed in words. May the blessing of our God, who 'thinketh upon the poor and needy,' come richly down on all who gave to these poor and needy disciples of Jesus 'a cup of cold water,' for Jesus' sake.

"Before adverting to the spiritual condition of the refugees, I shall let you know in what way the Lord has been pleased to provide for their temporal necessities. On their arrival, a considerable number of them were engaged by planters to labor on sugar estates. Some of these were placed on an estate situated in the neighborhood of marshy ground, and, as might have been expected, were soon prostrated by an attack of fever, which, in several instances, terminated in death. A speedy removal of all who survived from the pestilential neighborhood, in which they had been so unhappily located, to the more salubrious air of the capital, was found to be necessary. The removal took place, I believe, in consequence of an order from the governor of the island,—and I have great pleasure in taking this opportunity of bearing testimony to the kind exertions which his excellency, Lord Harris, was always ready to make on behalf of the refugees.\* Those who were employed on sugar plantations in more salubrious localities than the one above referred to, were enabled to continue their labors without experiencing so much injury of bodily health; but they, too, were occasionally disabled by an attack either of dysentery, or of intermittent fever;—ophtalmia likewise prevailed amongst them. I have no hesitation in saying, that the result of the experiment, which necessity constrained them to make, has been unfavorable to the hope that they will be equal

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\* "Lord Harris, when at Madeira, had always shown great sympathy for the persecuted protestants. J. R. T."

to the hardships connected with cane cultivation in Trinidad, until a lengthened residence in the island has injured them to the scorching heats and drenching rains of its tropical climate. When I arrived I found only about fifty individuals (including children) who were *supported* by the labors of cane cultivation, and of these only about sixteen were actually, or in a condition to be, *employed* in these labors. Others obtained employment on cocoa plantations; and, as their labor is chiefly under the shade of trees thickly planted, they are saved from the dangerous effects of protracted exposure to the rays of a vertical sun. One disadvantage of their situation arises from the great humidity of the atmosphere, which, in not a few instances, has occasioned intermittent fever, or ague.

“The greater proportion of the exiled brethren have found occupation in the capital of the island, Port of Spain, or its vicinity. Not a few of them are distributed in domestic service among the families resident there. Some are occupied in gardening and similar rustic labor. A few have commenced shopkeeping on a small scale, being unable to gain a livelihood by any other means. While those of them who are masons, carpenters, and shoemakers, are endeavoring, in their respective departments of labor, to earn a livelihood. The female converts, who, in Madeira, were able to support themselves by needlework, are still dependent on the same means of support, but their earnings are comparatively small and precarious. While some of the brethren are, by the goodness of God, in comfortable enough circumstances, not a few have such difficulties to struggle with as tend at once to keep them hanging in daily dependence on the Lord, and to give permanency to the impression—the persuasion in their minds, that ‘this is not their rest.’ May God, of his infinite mercy, grant that this *tendency* of their dependent circumstances, and precarious means of support, may be manifested in permanent and blessed *effect*. The troubles of Madeira formerly said to them, ‘Arise ye, and depart, for *this* is not your rest,’—and the difficulties of Trinidad

say to them now, 'Arise ye, and depart, for THIS is not your rest.'

"The state of religion among our fellow-countrymen in the latter island is, with a very few exceptions, extremely depressed; and it is unnecessary to speak of the state of religion among the French and Spanish Roman catholic colonists, who have no religion at all. This common prevalence of a carnal, or irreligious spirit, operates injuriously in regard to the temporal interests of not a few of the Portuguese converts, for *their* religious profession and character expose them to the derision, the neglect, or even the hostility of the godless and profane. This remark chiefly, though not exclusively, applies to the case of such of the brethren as are in the situation of domestic servants.

"Passing now to the spiritual state of the refugees, I shall take the liberty of transcribing part of a letter which I addressed to the editor of 'The English Presbyterian Messenger,' and which appeared in that periodical four months ago. The letter referred to has the advantage of embodying the impressions which I had when still in the midst of the little church of exiles. The date of the letter is, 'Port of Spain, Trinidad, March 30th, 1847.' 'Dear brother, it is now two months since I reached Trinidad, and commenced my labors among the Portuguese emigrants. They had previously been meeting regularly on Sabbath days, for the purpose of social worship, the service being conducted by the elders and deacons. Those of them who were communicants before leaving Madeira, had likewise enjoyed the privilege of communion at the Lord's table in the presbyterian church of this city, or in that of Arouca.

"In this island there are a considerable number of Portuguese from Madeira, who came here staunch Roman catholics; and of these several have been led, by means of intercourse with their converted countrymen, to embrace the protestant faith. Three of these have expressed a desire to be admitted to the Lord's table, and ano-



ther of them travelled eighteen miles last Saturday evening in order to attend public worship with us on the following day. One of the most recent of the converts from popery, and one whose heart seemed to have been truly opened by the Lord to receive the word of grace, is laboring under a white swelling at the knee, which makes amputation necessary, as the only means of saving his life. Two or three Sabbaths ago, this man, yielding to an irresistible desire to hear the Gospel in public, made the dangerous effort of travelling to church on crutches, and back again—a painful journey of nearly two miles. Surely such as he will rise up in the judgment against those who, possessing greater advantages, yet “neglect the great salvation,” and “forsake the assembling of themselves together” in the house of God.

“The protestants from Madeira who have taken refuge here, under the banner of Great Britain, already amount nearly to the number of four hundred and fifty, and there is the prospect of this number being soon increased by the arrival of at least one hundred\* additional refugees. Since the month of August last there has been a succession of *flights* from Madeira, and that of the now expected band of refugees will form *the last*. Yet there is a seed left behind in Madeira, and the Word of God is open in the hands of many. A letter received by last packet brings us the joyful intelligence, that “the word is running still, and being glorified.” The Lord’s hand will most surely find out all his elect, and the enmity of man will, instead of frustrating, be made subservient to the purposes of everlasting love.

“Including children, there are more than three hundred of the converts in Port of Spain and the surrounding neighborhood. This is, therefore, the principal scene of my labors. Here we have two meetings for worship on Sabbath, and one every Tuesday evening.

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\* Since increased to *upwards of two hundred and fifty.*

“ We had the Communion here on Sabbath last, when eighty-five compassed the Lord's table, all but myself being Portuguese. Many of these, I have grounds for believing, are strong in faith, fervent in spirit, rejoicing in hope of the Lord's glorious appearing, and truly desirous of walking with God in the paths of truth and holiness.

“ ‘ During the last two months sixteen or eighteen catechumens have been examined and admitted to the Lord's table. Some of these, in the course of their examination, have given very satisfactory, and in several instances also, very touching evidences of a work of grace. The first awakening, the shining of a new light, the discovery of the heart's corruption, and of sin's infinite demerit, the discernment of Christ's excellence and suitability as the Saviour of the world, the resting upon his finished work and constant intercession, the peace of conscience, the love to God, the desire of holiness in heart and life, the diligent use of means for the end of sanctification, the inward conflict between the flesh and the spirit, the dependence upon Divine grace and love: such elements or symptoms of spiritual life have not, so far as could be ascertained, been wanting in the experience of any of the new communicants above referred to. But the evidence afforded of their having been matter of experience, was, in a few striking cases, peculiarly clear, full, and affecting. I may here observe, on the other hand, that among the converts to Protestantism, there are some who give unequivocal indication of being still “ in the gall of bitterness, and in the bond of iniquity.” Of these a few have applied to be taken on examination, with a view to communion; and, in one or two cases, I have erased the names of such applicants from the list of catechumens, pressing on them the necessity of their first having “ repentance toward God, and faith toward the Lord Jesus Christ.” Some belonging to the class referred to seem to have great pleasure in hearing the word of God, but are evidently destitute of spiritual discernment, and of delight

in holiness. They have "the lamp" of God's word in their hand, but they have not "the oil" of God's grace in their heart. But even in their case there is no reason to despair. They are within hearing the Gospel call, and the way of access is still open to the mercy seat. Where sin abounds, there grace is still more abundant. We have nothing to look to or trust in, but the free grace of God; and if God's grace were not free, sovereign, absolute and irrespective of every thing, whether good or bad, in man, we might well despair. Free grace is the preacher's hope, strength and victory.

"Above one hundred of my people are settled on sugar estates, in cocoa plantations, at the respective distances of ten, fourteen and eighteen miles. These I visit from time to time, preaching to them in the open air under the shadow of the trees, when there is no convenient place of meeting within doors; and some of these meetings have been pleasant and refreshing.

"In addition to the information above communicated, I have only time to say that, in May, when I left the island of Trinidad, every thing in the state of the little church seemed full of promise and encouragement. Senhor Arsenio Nicos da Silva, who had been appointed by the Free Church of Scotland to go out to Trinidad, and labor as catechist among his fellow-countrymen and fellow-exiles, arrived a few weeks previous to my departure, and is now zealously engaged in his "labor of love." Recent letters bring the gladdening intelligence that the Lord—blessed be his holy name—is still giving evidences of his gracious presence in the midst of the little church. About three hundred meet for public worship on Sabbath, and on other occasions a considerable number meet for the purpose of uniting in prayer and meditation on the Word. A Sabbath school has been commenced, and the Portuguese children have thus the opportunity of receiving regular instruction, besides that communicated at home, in "the way of the Lord." Thirty children, or more than that number, are in attendance. There is likewise a day-

school, and I hope the means of supporting it will, through the Lord's goodness, continue to be supplied. Now, more than ever perhaps, the brethren who are "strangers" in Trinidad, need the prayers of the church. They are exposed to temptations more dangerous, because more subtle and insidiously seductive, than those connected with a persecution state. To be attracted by the world, under its mask of a graceless protestantism, is worse than to be repelled by the world under its undisguised form of hatred to the truth. Let the church then,—even all who love the Lord Jesus, and who have heretofore poured forth supplications in behalf of the persecuted saints of Madeira,—continue in earnest prayer for them to the Lord, that they may be "kept from falling, and presented faultless before the presence of his glory with exceeding joy." It is good, as well as pleasant, to show brotherly love to those whom Jesus is "not ashamed to call his brethren," and to bear on our hearts in prayer those whom Jesus bears on his heart, as objects of his high-priestly intercession before his Father's throne.

"Such is Mr. Hewitson's interesting account of this little colony of exiles. And it may here, perhaps, be as well to mention that Mr. Hewitson's ministrations at Madeira were wholly independent of Dr. Kalley, who was not even aware of his intended mission to the island till after Mr. Hewitson's departure from England. They first met accidentally in Lisbon, and it is important that the reader, in his judgment of Dr. Kalley, should keep in his mind his entire independence of the labors of other protestants in the great and common cause at Madeira. Dr. Kalley had always strictly kept himself within the limits unjustly assigned to him by the decision of the court of Relação at Lisbon. Indeed, so uniformly had he done this, that, although a law of the inquisition, dated 1603 was brought into operation against him, *a law which could not have been acted on against a subject of Portugal, in consequence of its direct opposition, both to the spirit and letter of the existing constitution*, his very enemies could bring no charge against him."

This pleasing history of the spiritual state of the Portuguese converts in Trinidad, furnishes delightful evidence of the genuineness of the work at Madeira. Here we see the fruits of it, and they are of such a character as to commend this work to our confidence. Surely it is the Spirit of God that brought these souls out of the dense papal darkness that shrouded Madeira, that made them willing to make sacrifices and to suffer for the sake of the Gospel, and now causes them, in a strange land, to show forth the power of the Gospel by the holiness of their lives.

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## SECTION VII.

*The American Protestant Society send Rev. M. G. Gonsalves to Trinidad—Letters of Rev. Arsenio Nicos De Silva to the Society—Letters of Rev. Alexander Kennedy—Appeal for the Portuguese—Sublime object for benevolence.*

When we heard of the arrival of these 600 refugees in Trinidad, a deep interest was awakened within us, to inquire into their spiritual and temporal condition. To make such inquiry, the American Protestant Society sent their Portuguese missionary, Rev.

M. G. Gonsalves, to Trinidad, in the winter of 1847 and '48. He was born in the Roman catholic church at Madeira. Since he became a protestant he has resided in this country, and for several years has been the missionary of the Society among the 5000 or 6000 Portuguese who live on our New England sea coast, and are chiefly engaged in the whaling business.

Mr. Gonsalves found the Portuguese in Trinidad in a state of spiritual prosperity. They gave most pleasing evidence of their sincerity and faith in sacrificing property, friends and country, for the sake of the Gospel. The meetings he attended with them were seasons of refreshing from the presence of the Lord. Their hearts seemed to be alive to the vital, the immortal interests of the soul. The pastor and teacher of this exiled flock was the Rev. Mr. De Silva, a native convert from Madeira. Of this excellent and heavenly-minded man we shall give a more full history in another part of this volume.

Suffice it here to state, that he was toiling faithfully and exhausting his bodily strength for the benefit of his people. To promote their highest interests, both in this world and that to come, was the beginning and the end of all his plans and labors. For the welfare of the Portuguese he lived, and for them he would die.

While our Portuguese brethren were rejoicing together in the cheering hopes of a brighter world, their temporal prospects were dark and dishearten-

ing. They were industrious and frugal in their habits. They were farmers, and various kinds of mechanics. They were ready and anxious to sustain themselves by the labor of their hands ; but they could not find employment on the island, that promised a sufficient support for their families. They were in a suffering state, and were looking for a home in some other part of the world. Their attention had been directed to the United States, as a free and happy country, where they would receive christian sympathy, enjoy perfect freedom of worship, and might sustain themselves by their own labor.

When Mr. Gonsalves returned, Mr. De Silva addressed a very interesting letter to the executive board of the American Protestant Society. In this letter, which will appear in another part of this work, he sets forth very clearly the suffering state of his brethren in Trinidad, stated their object in desiring to emigrate to this country, and appealed, through the society, for aid from the protestants in America. He also declared his willingness to go with his people to any part of the world where they could enjoy the blessings of the Gospel.

Soon after the reception of this letter from Mr. De Silva, the Society issued an appeal to the American people, calling upon them to aid our Portuguese brethren in emigrating to this country, and also in purchasing lands where they might be located together as a colony.

This appeal closed as follows :

“ Such an appeal has never been made to us. Six hundred persons, recently from the persecutions and prisons of their native country, ask a home among us. Shall they be denied? They ask not for money, but land. Shall we refuse it? We have frequent appeals for missionaries and colporteurs at the West. Here is an opportunity of sending 600 at once, all converts from the church of Rome, who will be faithful witnesses for the truth in the midst of Romanists on our new lands. The expense will be much less than is required to send out individuals from time to time by different societies. It will be such a colony as has not been planted in the West. Who can tell the results of it? Shall there be a response to this appeal, or shall we say, “ Stay and suffer in Trinidad, or return to the persecutions and prisons of Madeira?” Shall we who enjoy the luxury of freedom, thus trifle with the sufferings of the oppressed? Shall we thus shut off sympathy for the persecuted, and benevolence for the destitute ?

“ Among these persecuted people are Mrs. Alves, her husband, children and sister. Mrs. Alves was sentenced to suffer death by the papal court at Madeira because she would not say that the *wafers*, in the hands of the priest, was God. She and her sister were confined about three years in the dungeons of Madeira.

“ *We call upon protestants to furnish the means of defraying the expenses of the passage of these homeless people to our shores, and of purchasing new lands for them. Their condition is such that there should be no delay. Literally, they are strangers and pilgrims, having no certain dwelling-place. Shall this be to them the land of promise, where they may find rest from the persecutions of their enemies ?*”

Immediately after the publication of this appeal, expressions of sympathy were made in various parts of the country. These came to the society in the form



of donations for the persecuted Portuguese. They were pledges of the interest awakened in the benevolent community in behalf of this suffering people. There is a feeling or sentiment in the human breast that responds to the calls of those who are unjustly persecuted. Such appeals especially awaken, and call into exercise, the benevolence of the Gospel. What a field for the action of benevolence is here presented. Here are six hundred christian exiles, driven from their country on account of their adherence to the simple truths of the Gospel, having no home, no means of support, and ready to go to any land where they can enjoy religious liberty. In their helplessness they stretch out their hands towards us, and implore our aid. They beseech us to give them a home on our prairies, or in our western forests, where they may cultivate the soil, worship God without persecution, and educate their children in the principles of christianity, and find a peaceful grave.

There is not only a heavenly charity in the benevolence that should secure these comforts and privileges to these homeless and deeply afflicted disciples, but there is a noble and generous sublimity in the object. What enterprise more grand and sublime than the planting of such a colony of christians! Another company so numerous, and rescued from such scenes of suffering, is not to be found on the globe. What benevolent heart and hand could be closed against their claims? Who would not desire

to see the influence of such a colony at the West, especially upon the church of Rome? Who would not desire that these six hundred expatriated Portuguese, with their posterity, should rise from this soil in the resurrection at the last day.

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### SECTION VIII.

*Arrival of sixty or seventy Portuguese in New-York, under the care of the American Protestant Society—Appeal for clothing and provisions—Response—Character of these converts—Instances of personal suffering—Imprisonment—Escape, &c. &c.*

While the appeal for six hundred sufferers was before the American people, and the subject of funds to defray the expense of emigration, and to purchase lands for them, was agitated; while we were preparing to send for them as soon as the means could be obtained, a number arrived in this city. Upwards of fifty of them came directly from Trinidad, and nine from the island of St. Kitts, where about one hundred had fled from Madeira. These persons had obtained the means of paying their passage. Many others of their brethren and sisters would have come with them, could their passage have been paid. But

on account of their poverty they were obliged to separate from each other. Parents and children, husbands and wives, brothers and sisters, were separated by the sailing of this company. This added much to their trials, although there was a perfect agreement among themselves respecting the persons who should come at this time. Those who remained on the islands were sustained by the hope of meeting their friends in this country in some future day, if God should open the way before them.

These sixty or seventy exiles came to the American Protestant Society for advice, for protection, and for support. Upon their arrival they were taken to the Sailor's Home, and boarded at the expense of the Society. As they were ignorant of our language it was impossible to obtain immediate employment for them. The society judged that, at present, it would be more economical, as well as more pleasant, for the Portuguese, to rent buildings in which they might reside, where we might supply them with daily provisions. This was done, and from August last to the present time, (March,) they have been sustained by the Society, through the benevolence of the christian community. Efforts were made to send them to the West during the past autumn, but without success. To send them there without any suitable arrangement for their comfort and support, would justly have exposed the society to the censure of an intelligent community. The only course, therefore, was to

keep them here until spring, when we trusted that God, in his kind providence, would direct them to a home in the West.

When they landed they were not only without the means of subsistence in a strange country, surrounded by those who spoke an unknown language, but they were also without any clothing suitable for the approaching winter. An appeal was made to the christian community for clothing and food for these destitute and exiled disciples. The response to this appeal was so prompt and liberal as to give cheering evidence of the existence of christians in our land who sympathize with the Saviour in the person of his suffering people. The offerings came from various sections of the country. The aged and the young, the rich and the poor contributed.

Many of the contributions were accompanied with expressions of sympathy and interest that were very grateful and consolatory to these persecuted christians. Frequently have we seen the tear of gratitude start from the eye, when they were informed of the kind sentiments expressed in these communications, and of the donations for them. Repeatedly have we heard the response from their lips that were wholly incompetent to utter the feelings of their hearts, "*We thank God first, for all these things, and then we thank the people, the kind, christian people.*"

The friends of the persecuted have often requested a narrative of the sufferings of these exiled chris-



Eng. by W. H. D. from a daguerotype.

*H. J. H. H.*



tians. To give a full history of the personal sacrifices, imprisonment and sufferings of each individual, would swell this volume beyond our original design. Yet we will give the reader such a collection of incidents and facts as will show that their sufferings have not been of an ordinary character, and such as, we trust, will impress upon his mind a deeper sense of obligation to God for civil and religious liberty than he has ever felt.

At the same time we will give a brief sketch of some of the interesting incidents connected with their conversion, showing how the spirit of God has led them from papal darkness into the glorious light of the Gospel.

The following instance of conversion we give just as it has been narrated to us by the person himself :

In the year 1841, on the 14th of August, N. Vieira and two young friends, having heard of the fame of Dr. Kalley, while on their way to the feast of the celebrated virgin of the mountain, called on the doctor merely out of curiosity.

After the usual interchange of salutations, according to the customs of the Portuguese, N. Vieira said, Dr. Kalley, we wish to purchase a Testament for our friend Henry. Who will teach Henry to read the good book ? said Dr. Kalley. I will, said N. Vieira.

*Dr. Kalley.* Can you read ?

*N. Vieira.* Yes, sir, I have read the catechism for six years past in a school.

*Dr. K.* Do you believe there is a God ?

*N. V.* Yes, sir, I do believe in God.

*Dr. K.* Give me some sure proof of His existence.

*N. V.* He made the ocean and the fire.

*Dr. K.* Do you believe you are a sinner ?

*N. V.* Yes, sir, we are all sinners.

*Dr. K.* How do you expect to be saved ?

*N. V.* By my good works.

*Dr. K.* Good works ! What good works have you done to satisfy the demands of God's law against your sins ?

*N. V.* If I clothe and feed the poor, these good works will take me to heaven, after passing through the purifying fires of purgatory.

*Dr. K.* My friend, Christ came into the world to save you. He has given his life for you ; now believe in Christ, read his words of advice which are found in the Bible. Read in the sacred book the kind invitations of his Gospel.

*N. V.* Sacred Bible ! I do not know such a book. I never saw one.

*Dr. K.* Here is one. I will make you a present of this holy Book if you promise to read it every day to your family after the labors of the day. When you find any passage you cannot comprehend, write down all the points, and when you come to the city bring them to me. I shall be always happy to see you.



These young men walked away with the good Book. N. Vieira gathered his mother, and two brothers and two sisters in a family circle, and commenced reading God's word. He began with the creation of the world and continued to read about the wonderful works of God, until their interest was so great that they could not keep it to themselves; so they spoke to their neighbors and friends, from house to house, of this new and wonderful book. After a few months N. Vieira returned to Dr. Kalley, and informed him of the great interest he felt in the Bible, and how he had found his Saviour, and his own dear mother and others were weeping over their sins. After inquiring after Henry, the young man who had received the New Testament, Dr. Kalley informed N. Vieira that he had established several schools in various parts of the Island, and would like to have such a person as N. Vieira to live with him, and occasionally visit his schools, and speak to teachers and scholars of the love of Jesus Christ, the Saviour. After consulting his family, though they could not very well spare him from the labors of his farm, he gladly accepted this offer.

Dr. Kalley having established a hospital for the sick, requested N. Vieira to read the Bible to the sick every morning. This he did, and felt the blessing of Christ resting upon his soul while engaged in this good work. As the hot season drew near Dr. Kalley hired a country seat for the summer in a mountainous

district, called St. Antonio Da Serra. Here Dr. Kalley established a school and appointed Henry schoolmaster. Many of the friends and neighbors of N. Vieira came to learn to read and to hear the word of God, the school being established in his own house.

In the year 1843 the Rev. Mr. Weed arrived from Scotland to take charge of the Scotch church. As he was about to administer the Lord's Supper on the Sabbath, N. Vieira and another Portuguese convert by the name of Francisco Pires Soares, requested permission to partake of the holy communion. Dr. Kalley told them of the consequences that might follow. But they were firm in the faith of Jesus, and by the grace of God were ready to die for the name of the Lord Jesus. Their greatest desire was that Dr. K. might not suffer for their sakes. After being duly examined by the protestant ministers, they were admitted. This took place full two years after these brethren had forsaken the church of Rome. Four days after the communion N. Vieira was brought before the magistrates, charged with having abjured the religion of his fathers, and the religion of the Portuguese government.

N. Vieira answered the authorities with much firmness, to the import that he had never received religion from his carnal parents; that he now enjoyed pure religion in his heart, which he had received from his Heavenly Father; he had found his Saviour, who is Christ the Lord. And, said he, as to purga-

tory, I cannot find it in my Bible. The mere forms of religion have never quenched my thirst, but now I have found a pure fountain in God's Word, which satisfies my soul.

*Question by the Judge.* Do you believe in the crucifix, that we should worship the image on the cross ?

*N. V.* Nay ; God is a Spirit, and they who worship him, must worship in the spirit and in the truth.

*Judge.* Very well ; go in peace.

There was a scribe present, on the part of the government, *who wrote down all the answers.*

On the next Sabbath the excommunication of N. V. and his friend, F. P. S., was pronounced by the parish priests in all the churches, forbidding, by the anathema of the church of Rome, the receiving them into the houses of the people, or of giving them even a drink of water. The ignorant portion of the people were afraid of the Jesuits, thinking they had all power in heaven and earth. But those who had examined the Bible, thought well of the converts, and approved of their firmness on the side of truth. In the midst of these trials the Bible was searched with more intense interest. At the same time the priests and the government officers were determined that the first two protestant Portuguese communicants should be severely punished, that others might be deterred from forsaking the Man of Sin. One of the

Portuguese converts, a young woman by the name of Ursula, overheard some conversation about the arrest and imprisonment of N. V. and F. P. S., and hastened to the house of Dr. K. and informed them of the immediate danger, for it was determined that these two should die, as a public example, that the people might be saved from Bible heresy. Ursula had scarcely time to relate her story when the loud rap of the police was heard at the doctor's gates. The doctor immediately removed his library case, there being, providentially, a niche in the wall. There he hid his two friends in a narrow space. Having placed the library case back again into its accustomed place, he personally assisted the police in searching the whole house, even through the ladies' apartments—some of them being sick at the time. After a useless search the police went away, hoping for better success some other time.

These brethren were hidden in the houses of their friends for about six months, until a manifesto arrived from Lisbon, saying that no one should be persecuted or molested for religious opinions. But the faith of Roman catholic governments is no security; it is but a mere spider's web to destroy those who have been made free by the grace of God.

N. V. returned again to the arms of his mother and friends. He exchanged places with Henry. Henry came to Dr. K.'s house, and N. V. took charge of the Biblical school established by Dr. K. in his own house.

When the authorities saw N. V. at the head of the school, and that his mother, two brothers and two sisters paid no regard to the confessional, and rendered no obedience to the priests, they were very much enraged, and resolved to arrest him. Two officers with eighteen men surrounded his house at night. He awoke from his midnight slumbers, and finally fled to the mountains. A company of two hundred soldiers was sent by the government to arrest him. They pursued him upwards of a month, but were not able to find him. During this time he never slept under a roof, but on the soil, or in caves of the earth, or in trees of thick foliage. He had no change of linen, and was reduced to a state of starvation.

During his flight, on one day he came in sight of the large mansion in which his mother lived, about five miles from the city. As he looked down from the mountains he saw the soldiers approach the old mansion to arrest his mother and family, and to take them to prison. His mother, his sister and her husband, and a woman living in the family, were seized by the soldiers. One of his brothers, in delicate health, was taken, and was compelled to eat food that was nauseous to him, with the threat that if he refused they would knock him down.

Having secured their victims, they broke the furniture, cut open the beds and scattered their contents over the house. They then started with their cap-

tives for prison. They held in their hands a long stick with a sharp-pointed iron in the end of it, that is used to drive their cows to pasture. The old lady being somewhat advanced in age, did not travel as fast as they desired. With this, therefore, they pierced the flesh of his mother, hastening her towards the prison, and saying "Go along, protestant granny," or some other epithet of contempt. From this sad spectacle he turned again to the mountains in the deepest agony. For a moment he felt as though his soul would sink within him. What to do he knew not. His mother, sisters and brother had gone to prison. Many of the converts were there already, and others, like himself, were fleeing, pursued by their persecutors. At that instant, when his courage and his faith were severely tested, the 35th and 36th verses of the 8th chapter of Romans came home to his heart with power. While thinking upon these verses, so peculiarly appropriate to his own case and the state of his brethren, there came into his soul the consolation and the triumph of the persecuted disciples found in the last three verses of the same chapter, 37-39. Now he was prepared for suffering and for death, as the Lord might appoint.

He continued to elude the soldiers who pursued him until he was almost exhausted for the want of food. The manner in which he was saved from death is worthy of notice. The place in which he had concealed himself was unknown to the christians as well

as to the soldiers. There was only one human being that knew where he was, and that was a Roman catholic girl. Her heart was moved with compassion for these suffering christians. She did not dare to tell any one, not even her parents, that she knew where he could be found. But she stealthily took flour from the barrel, when her mother was absent, and baked a cake in the ashes. She then rolled it in her apron, and seizing an opportunity, she ran into the mountains and gave it to him. On this he lived four days. This cake, and this only, with the blessing of God, kept him from starvation and gave him strength to reach the deck of a British vessel. He sailed first to Demarara, then to Trinidad, and finally to this city.

The reader will naturally inquire after the girl that was the means of saving his life. The kindness of her heart towards the persecuted could not long be concealed from the spies around her. This kindness betrayed her. She was suspected of heresy, and was obliged to flee for her life. She chose affliction with the people of God, rather than the quiet and pleasures of home. She escaped from those who sought her life, to a vessel in the harbor, and sailed for St. Vincent. There she was seized with fever and soon found a grave on the island.

The mother, the woman who lived with her, and a sister and brother-in-law of this persecuted brother, who, with about twenty others, were arrested at

the same time, were put on board of the Portuguese frigate *Diana*, the largest frigate in the Portuguese navy. The officers at first pretended that the prisoners were all to be taken to Lisbon to be tried for heresy; but, a few days after this, they were all shut up in the dungeon of Funchal, where they were kept in close confinement about two years.

In this dungeon the government made no provision for the poor prisoners. Unless fed by the hand of charity they must die by starvation. Had it not been for the kindness of foreign residents, who ministered to their daily necessities, these sufferers would have perished by starvation.

When about two years had elapsed from the time of their arrest, the above prisoners, with many others, were released, with permission to leave Madeira for the British islands, or, perhaps more correctly, they were released on condition they would leave for ever their native island.

One of the ships freighted with these expatriated christians touched at Demarara. Among those who came to the wharf to look at the strangers, was the brother whose persecutions we have just narrated, who had made Demarara the place of his solitary residence. To his utter surprise and unspeakable joy, he found on board his mother, his brothers and his sisters, and friends whom he left in the dungeon in Funchal two years before. Of the unutterable emotions produced by such an unexpected and joy-



ful meeting, in circumstances so rare and thrilling, we may imagine, but it is idle to attempt a description. *Such* a reünion of friends after *such* a separation, symbolizes, or more closely resembles, the reünion of the people of God in heaven than any event we have ever witnessed.

They all remained some months at Demarara, where they suffered severely from the fevers that prevailed on the island. When they recovered they sailed for Trinidad, where they joined their brethren and sisters who had fled before them. Some of this company are now here and others are in Trinidad.

The mother of N. T. V., whom he saw bound by the soldiers and taken to prison, is yet in Trinidad, because her passage could not be paid when her son sailed for New-York. The contrast between her present and former situation is very great. At Madeira she occupied a large mansion, about five miles from the city of Funchal—her house well supplied with servants, and filled with the luxuries of the island. But now, in Trinidad, she lives in a small room, ten or twelve feet square, and subsists on the plainest diet, and is grateful when she can obtain it. Yet, she says, she is more happy in that little room than she was in Madeira when she had plenty of servants and an abundance of this world's goods.

This christian lady has not only sacrificed all of her worldly possessions for the sake of the Gospel, but she is also separated from her husband. He re-

mains a Roman catholic, and lives in quiet possession of the property.

Another family, among those who are now with us, who were known to be the friends of the Bible and of social seasons of prayer, were obliged to fly from the fury of their persecutors. To this family Mr. De Silva frequently came in the evening, when a few converts would be present. The whole time was occupied in prayer, in reading the Scriptures, and in conversation respecting the meaning of the passages they read. This house was about a mile from the residence of Mr. De Silva, and he was always expected to take the lead of the meeting. But this interesting and devoted circle of christians were discovered by the priests, and they determined to scatter this band of inoffensive brethren, who were so pleasantly and profitably engaged in the worship of God. The plan that had been formed of burning this house was providentially made known to the family. At that time the houses of the converts were often set on fire while the inmates were asleep. By this timely warning the family fled to the mountains, where they wandered for eighty days, when they providentially reached a vessel and sailed for Trinidad.

Another family among these sufferers deserves a special notice. The father of this family was a very respectable and wealthy citizen. He was the largest land-owner on the island. His land covered four

miles in extent. He was also an officer of the government, and highly respected. This man was reported to the government as one who read the Bible in his family, and who denied that the wafer was the real blood and real body of Jesus Christ. The warrant was made out, he was arrested and brought before the court. He was required to do so no more; the Bible must be taken from his family, and he must renounce his heresy about the consecrated host, or wafer, and must submit himself to the rules of the Roman catholic church. These requirements, he very calmly, yet decidedly, assured the court, were of such a character, and so utterly at variance with his conscientious convictions of duty, that he could not submit to them. The court reminded him that the consequences would be very serious if he did not do as he was required. He replied, that whatever the consequences might be, his convictions of truth and duty were clear and unshaken. He gave the court to understand that his mind would not be changed by any prospect of suffering within their power to inflict.

Before sentence was passed upon him, the court acknowledged that he was a very respectable citizen, —that he had never violated the laws of his country; but as, in the present instance, he would oppose their wishes by refusing to do what they required, and as they had the power, they must punish him. Sentence was then pronounced against him. He was

taken from his family and shut up in prison. For three tedious years he was confined in a gloomy dungeon. This was the penalty for reading the Word of God, and refusing to adore the wafer under a Roman catholic government.

We have been much pleased with the excellent spirit manifested by this persecuted brother. We inquired of him whether he did not think it was hard to lie in the dungeon three years, when he was not conscious of any crime. "Oh! no," he replied, "it is not hard, if you believe in the Lord Jesus Christ and in the Bible." We then remarked that "Paul and Silas prayed and sang praises to God at midnight," in the prison, therefore it was possible to be happy, even in a dungeon. He replied, he often thought of Paul and Silas at that hour of the night, for he was awake, and he wanted to sing the praises of God in the night, but *he was forbidden by the priests and officers to sing in prison.*

It deserves to be recorded that the converts were confined with the common criminals of the country, who were singing their vile songs, both night and day, undisturbed, while the first note of praise from a christian sufferer was the signal for severer punishment. The privilege granted by pagan Rome, to Paul and Silas in the prison at Philippi, was refused by papal Rome to the converts in the prisons of Madeira.

There is another family among these refugees of whom we may say a few words. The Portuguese say of the father of this family, he was not only a rich

man, but a *very rich man* in Madeira. In conversation with him a short time since, some facts in his history were incidentally brought to view. Pointing him to some grape-vines near us, he remarked that the grape-vines had saved him and his family from prison. I requested him to explain how this was done. He replied that he and his family were obliged to flee for their lives from their house. They fled into the mountains among the vineyards, and there they were concealed under the vines. The soldiers and the priests were unable to find them, so that instead of being thrown into prison, through a kind Providence, they were directed to a vessel on their coast, and were landed at Trinidad.

This family occupied a large house in the city, with grounds in the rear covered with vines, and a rich variety of plants and flowers. To be driven from such a home, to sleep on the earth with no shelter but the vine, and to be driven from their country, leaving all, is surely a great reverse of circumstances. The case is painfully aggravated when we call to mind the *cause* of all these changes. It was simply because this family held fast to the Bible, as a treasure above all price; because they would obey the Saviour of the world when he commands "SEARCH THE SCRIPTURES," and disobey the Roman church, who forbid their search; this is the reason why they have suffered such things, and now seek a home in a foreign country.

Another family, consisting of father, mother, and a son three years of age, fled and hid in a cave. There they lived, and like David, offered their importunate prayers to God from the darkness and solitude of a cave. Ps. 142. Here they were secured from the police, and were at last permitted to reach a vessel in safety, and sailed for Trinidad.

Mr. Sylvester and his wife, another family, are the most advanced in life, being about sixty years of age. To us it seems hard and cruel that these excellent people should be driven from their native home, when about to be buried with their fathers. But they endure these violent changes not only with submission to their heavenly Father, but with cheerfulness, with unwavering faith in the promises of the Gospel. Yet their bodily health has suffered by exposure and changes of climate and of habits of life. This venerable man is now very feeble, confined to his room. His brethren say "he is looking out for other parts, he does not expect to be here only a short time, he looks for a home with God in heaven!" Every day his brethren read the word of God in Portuguese, and offer prayer at his bedside.

We inquired of him whether his faith was strong in Jesus Christ. He replied, "Yes, my only hope is in him. If I have not faith in him *I have nothing, nothing.* Faith is all that is left for me."

Do you feel the presence of the Saviour on your sick bed? "Yes, I have no doubt of his presence. He is with me."

Is your faith as strong now as at any former time? "My faith in Jesus Christ is as strong as *it has been* at any time, but I do not say it is *strong enough.*"

His wife is also very delicate, and probably not far from the end of her pilgrimage, but she is sustained in all her trials by "a lively hope" in HIM who is "the resurrection and the life." Two sons and two daughters are with them, who indulge the same blessed hope of salvation through the blood of the cross. One of the daughters, a young lady, was the first of the family to take the Bible and to read it. She was the agent in the hands of God in bringing the rest of the family to a knowledge of the Gospel.

When we asked how it came to pass that this family had not been in prison with their brethren, they quickly replied, "*We fly, we fly,* that is the reason."

Among these refugees is still another man and his wife, who have been great sufferers. They were the inmates of the prison nearly two years. He was not only bound as the others were, but his hands were crossed, and tied fast with a strong leather strap. His wrists became perfectly black by the pressure. But like the others, they rejoiced that they were counted worthy to suffer for the sake of Christ. Their days and nights of imprisonment were seasons of sweet and precious communion with the Saviour, who forsakes not his persecuted people.

Of these brethren we may say "they have taken joyfully the spoiling of their goods, knowing that they have in heaven a better and an enduring substance." Time would fail to relate the many interesting incidents connected with their conversion, their persecutions, and their flight from their native country; incidents that make visible the hand and the guidance of HIM who led Israel with a "pillar of cloud by day and a pillar of fire by night." That same hand, we trust, will "lead them through the deep" into our western wilderness. There, joined by their brethren who are now from the islands of the sea looking for a home in our country, they will form such a colony as has not been planted on our soil since our Puritan fathers landed on Plymouth Rock. May God hasten that blessed day.

Such a colony will be a living memorial of the persecutions of the church of Rome in the 19th century—a living testimony of the triumphs of the Gospel over the superstition and the delusion of ages in Madeira, and a living monument to all the world that our country is the asylum for the oppressed of all nations.



## SECTION IX.

*Rev. Arsenio Nicas Da Silva—His conversion, activity and usefulness—Persecution—Struck by a priest—An exile in Trinidad—Ordained pastor of six hundred Portuguese exiles—His arrival at New-York—Sickness—Death and burial—His life and character—Reflections—Letter of Rev. Mr Hewitson, &c. &c.*

One of the converts at Madeira may claim a special and an extended notice. His rank among his countrymen—the interesting incidents connected with his conversion—the sacrifices he made—his self-denying and useful labors for his exiled brethren—the place and circumstances of his death, and his unwavering faith in the Lord Jesus Christ as he closed his earthly career—all these unite in presenting him before us as one of the most remarkable men of the age. His name is connected with some of the most astonishing and thrilling events of this century. Rev. Arsenio Nicos Da Silva will be remembered in future times. He not only belongs to that class who are “to be in everlasting remembrance,” but he is eminent among them. When we contemplate the high moral qualities he exhibited, and regard them as the fruits of his faith in the Gospel, we find much to commend the religion of Jesus to the earnest attention of all men. Such a religion

must be from heaven, and it makes an appeal to every man's conscience to embrace it. Its claims upon the love and obedience of all men, can be rejected only by an increase of guilt and of danger to the soul.

The dealings of God with this man, and the remarkable scenes through which he passed, may be both interesting and instructive to the reader. There is something so primitive and apostolic in his life and faith, that we are carried back to the times when men "counted not their lives dear unto themselves," but sacrificed them for the Gospel.

A brief sketch of the life and death of Mr. Da Silva has already been published by the Society, but it is our present design to give a more minute and full history of this excellent man. The facts and incidents of this narrative we have derived from those who were personally acquainted with him at Madeira.

Arsenio Nicos Da Silva, the son of Gaspar Dinto Da Silva, was born in 1800, in the city of Funchal. The residence of his father was in a pleasant part of the city, where he cultivated a garden with so much taste that it attracted the attention of foreigners who visited the island. They frequently came to visit the grounds and see the rich variety of grapes, plants and flowers, which Mr. Da Silva nurtured with so much care.

The old gentleman and his wife were strongly

attached to the Roman church, and believed the priests were the holiest and the greatest of men. They appeared to be conscientious believers in the rites and infallibility of their church. They were not only faithful in their observance of the various ceremonies enjoined by the church, but they also desired to train their children in the same way. Among their children were two sons, Arsenio and Casimiro. According to the custom of the church, they were daily presented before the image of the blessed virgin in the church of Carmo by their parents, who besought the Virgin to accept of them as candidates for the priest's office.

These sons, as they grew up, were sent to the best schools on the island; and every thing was done, on the part of the parents, to secure all the advantages in their power to perfect their education. They became fond of their books, and were very diligent in their studies.

The time finally arrived when their preparatory studies being finished, their teachers reported they were prepared to enter the theological seminary, after receiving minor orders in the church.

Now came an hour of trial for these anxious parents. The sons, who were at this period young men, were unwilling to become priests. They had seen and learned so much of the conduct, and the sins of the priests, they were opposed to a profession that would associate them with such men. The pa-

rents, with the deepest solicitude, even with tears, besought them to remember the expense of their education, the vows and prayers made to the Virgin, &c. Their father-confessor tried to persuade them to enter the priesthood, but he could not succeed.

Casimiro seems to have had a very avaricious disposition, as is said also to be the fact with respect both to his father and mother. When other reasons, or inducements had failed of persuading him to become a priest, his mother appealed to his love of gold. This, she believed, was the most powerful appeal that could be made. She offered him a large patrimony if he would become a priest, and promised to make him a favorite son.

This reached his heart, and originated a mighty conflict in his breast between his love of gold and his hatred of the priestly office. He abhorred the oath of celibacy that he would be obliged to take; but the temptation of wealth was powerful, and he yielded. As he was at the time poisoned with infidelity, and as he had no relish for any of the duties of a priest, his priestly course soon closed. He obtained a dispensation from the duties of the priesthood, and is now living upon his wealth, as a gentleman retired from business.

But his brother Arsenio could not be induced to become a priest. He exhibited more decision and stability of character. He was a man of more intellect and more principle. He regretted the course of

his brother in entering upon the duties of a priest, while he was in fact an infidel, and that he had caused such grief in the hearts of his parents. For a man who voluntarily abandons the office of a priest after ordination is regarded as one accursed of God.

Mr. Arsenio Nicos Da Silva became a merchant. By his integrity in his business transactions, and by his pleasant and gentlemanly manners, he secured a very extensive business. His mercantile career was very prosperous, and he accumulated a large fortune.

When about twenty-five years of age he married a young lady of one of the first families on the island. She was gay, and devoted to worldly amusements. Those who have seen her, say that she is a lady of great beauty of figure, and highly accomplished. This appeared to be a happy union. They became the parents of a daughter that was their only child. This daughter seemed to be their idol. Every thing was done to educate her within their power. She enjoyed the best advantages, on the island, to secure the highest accomplishments of her sex in her own country. If her life were spared she would inherit a vast estate. She was not only the sole heir to her father's property, but her godmother, a lady of great wealth, had made her will and left her immense wealth to this young lady.

But the question of life became a very doubtful one, when this only child was quite a young lady. Disease entered her system, obscured the brightest

visions of the future, and threatened to bring her down rapidly to the grave. This might have been induced by too close and constant confinement to her studies, or to the house, without sufficient exercise in the open air. But whatever might have been the cause, the disease was of a serious character.

The best medical attendance was obtained. Many prayers were offered to the Virgin and the saints, but her health continued to decline.

At this time Dr. Kalley had acquired great reputation in Madeira, as a very skilful physician. He was consulted in the most difficult and hopeless cases by all classes. His success had been remarkable in cases that were considered hopeless by other physicians, and this inspired great confidence in his medical skill. Mr. Da Silva was advised to send for Dr. Kalley. As there was little or no hope of his daughter's recovery, he consented to do so. Dr. Kalley came. His approach to the house awakened deep interest in its inmates. Even the servant exclaimed: "The doctor! the English doctor!"

Dr. Kalley with a cheerful, pleasant countenance, approached the bedside of the young lady, and examined the symptoms of her disease. After this, as was his usual custom, he prayed that God would bless the medicine he was about to prescribe, and at the same time exhorted the patient to look to Jesus as the great physician who only could restore her to health. He also requested the parents to seek her

recovery by prayer to Jesus Christ as their only hope.

In a few days the medicine produced a perceptible and favorable change in the disease, and the patient soon recovered.

This awakened in the mind of Mr. Da Silva very grateful feelings towards Dr. Kalley, and also the desire to hear him preach. Accordingly, on the next Sabbath after this interest was excited, he heard Dr. Kalley expound the word of God. The new birth, of which Dr. Kalley spoke on this occasion, was a new and strange subject to Mr. Da Silva. It was a doctrine of which he had never heard, and he was left in as deep mystery of its nature as Nicodemus. The impression made upon his mind by this startling truth, was not lost in the midst of his business. It was a "dreadful sound in his ears," and made him feel that he was a sinner unprepared to die.

It was about this time he called upon Dr. Kalley, accompanied by his servant, to inquire into this matter, and to learn what those doctrines were that had produced such wonderful effects upon the lives of his countrymen around him.

At this interview he received a Bible, the first he ever read. This he perused with intense interest, and soon became a convert to its doctrines. Of these, and of the persecuted converts, he became the conscientious and fearless advocate. So deep and thorough was the work of the Spirit of God upon his heart, that he was willing to sacrifice every thing in this

world for the sake of the Gospel. That this is not mere theory, or a bare assertion unsupported by evidence, his subsequent history will abundantly show.

Mr. Da Silva had heard many strange things respecting Dr. Kalley. The priests, while they were obliged to admit that he was a skilful physician, represented him in league with satan to overthrow the Roman catholic church. Rev. Mr. Neri, a priest in Madeira, had said Dr. Kalley was a devil incarnate, and he hoped to see the day when his Bibles and all who believed in them would be burned together in the public square, in front of the governor's palace.

The contrast between such declamation, to which the ear of Mr. Da Silva was accustomed, and the simple preaching of the Gospel by Dr. Kalley, was very striking. Dr. Kalley was affected to tears while opening to men their lost condition as sinners, and urging them to flee to Jesus Christ as the only Saviour. He prayed with deep feeling for all, priests and people. Thus the wide and irreconcilable difference between the priests of Rome and the minister of the Gospel was presented to Mr. Da Silva with the force of irresistible conviction. The tears flowed profusely while he listened to truth uttered in the spirit of christian love.

Mrs. Da Silva, who had been persuaded by her husband to hear Dr. Kalley, when she saw the tears in his eyes, became very much troubled. She was afraid that the servants or the people would hear of



the views Mr. Da Silva had of himself as a sinner, and they would think he was a very bad man. She had no doubt that her lord, (as ladies address their husbands in Madeira,) was a perfect gentleman, and ought not to be compared with those who had not noble blood in their veins. She thought he had mistaken his own character.

The Bible became the companion of Mr. Da Silva, and prayer his delight. He had not only felt that he was a lost and wretched sinner, justly condemned, but he had also experienced the power of faith in Jesus Christ. The doctrine of justification, only by faith, flashed upon his mind like light from heaven. This opened his eyes to see the awful state of those who sought salvation by virtue of their own works. This filled him with the deepest distress for the conversion of his wife, his daughter, and his blind countrymen. He poured out his heart in prayer to God for them.

Before his soul rejoiced in the full light of the Gospel, it is interesting to see how the Spirit of God enlightened his mind, and led him on from one degree of knowledge to another. When reading the Bible, he came to the Epistle of Peter, he was delighted to find an epistle from that apostle. He was ignorant of its existence, up to the hour when his eye rested upon it. As he had always been taught that Peter was the supreme head of the church on earth, he supposed here, if any where, he would find the doc-

trines and ceremonies of the Roman catholic church. After reading it again and again with the closest attention, he was surprised to learn that nothing resembling the mass, purgatory, confession, praying to saints and to the Virgin, as taught by the Romish church, was to be found in the writings of Peter.

The epistles of Peter would make an excellent tract to put into the hands of all Romanists who have a high respect for the authority and supremacy of that apostle. They would see, as in sun-beams, how little gold and silver, and how much the precious blood of Christ has to do in the salvation of souls.

The conversion of Mr. Da Silva was known to all the inhabitants of Madeira, not merely because he was a man of great wealth and influence, but especially by the remarkable change in his life. He mingled with the Bible-readers, who were despised and treated with contempt by those with whom he had always been associated. Instead of attending the gay and brilliant parties, where his wife and friends found their highest happiness, he went to pray with the persecuted Bible-readers. In their little circles of prayer he enjoyed richer blessings than the gaiety or pleasures of the world could impart.

One of these meetings, for prayer and reading the Scriptures, was held in a private family, about a mile from his house. We are told, by some members of that family, that Mr. Da Silva was always expect-

ed to be present. They depended upon him to conduct the exercises, and to read and expound the Word of God. His whole soul was engaged in this work. These precious meetings will never be forgotten by those who attended them. They will ever remember, with indescribable interest, the fervent, tearful prayers, and edifying exhortations of Mr. Da Silva. By these, as the means, their courage and faith were increased at the time when they were about to pass through the fires of persecution. These seasons of previous communion with God, and with each other, were continued, until the family had to flee for their lives to the mountains.

There was a meeting of deep interest held in the house of Miss Rutherford. On one evening, when about fifty of the converts were present, while Mr. Da Silva was addressing them, and encouraging them to trust in Jesus Christ, whatever might befall them, a priest leading a mob came up to the house. They began to shout, or yell, with all their strength, with the view of breaking up the meeting. The priest forced his way to the house, when Mr. Da Silva inquired why they interfered with peaceable citizens. The priest came up to him and held a crucifix to his face, saying, "here is your God, bow down and worship." To this Mr. Da Silva replied that he no longer worshipped idols, but the true and living God, who is a Spirit, and not a block of wood.

The priest then struck him, and knocked off his

hat, and he retreated into the house, and finally escaped the violence of the mob.

But the spirit of persecution became so fierce and bold, that his high standing as a citizen, and the power of wealth, had no influence to shield him from abuse and violence. His friends believed that his life was in danger, and that he ought to flee from the dreadful storm.

At this time the converts were flying from the fury of their enemies in all directions. The most of them fled to the West India Islands.

Mr. Da Silva resolved to escape. He first fled to his estates in the interior of the island, where he thought he might be safe. His wife regretted his flight, but she knew that his life was in great peril in Madeira. In his religious views and feelings she had no sympathy with him. She could not appreciate his conscientious convictions of duty, yet she appears to have been strongly attached to him, and dreaded the sacrifice of his life. She could not advise him to remain, unless he returned to the church of Rome. That would be his only hope of rest or of life in Madeira. But Mr. Da Silva found there was no safety for him on the island, and he resolved to flee to Lisbon.

His parting with his family was peculiarly tender and impressive. His daughter, who is married to one of the judges of the Supreme Court, had always been very ardent in her love of her father. She had been

his idol from a child. To say farewell to such a family, when their sympathies were strongly excited at the prospect of separation—when it was exceedingly doubtful whether they would meet again on earth, required no ordinary decision or common faith.

The most painful thought in the mind of this man of God, was *the state in which he left his wife and daughter*. They were blind to their spiritual condition. They were members of the church of Rome, and under the instruction of the very priests who were driving him from his family and country, and who sought his life. Oh! the prospects of the future! Who can tell the agony of his soul in that hour, when he thought that the next meeting might be at the judgment-seat.

*But the manner in which he was obliged to leave his family and his country, added very much to the trial of separation.* He was obliged to come from the interior to the city of Funchal, where his family reside, in the night. He engaged a man to stand at the corner of a certain street, at an appointed hour in the night. When the hour came, he met this man, who conducted him to a house where he could be concealed. He could not visit his own residence, nor see his family. He sent to his wife, and obtained money, and then sailed for Lisbon, without the privilege of personally saying farewell to those who were the dearest on earth to him.

This is the account Mr. Da Silva gave of his  
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flight, a few days before his death. His wife and daughter, from whom he was obliged thus to separate, he was never permitted again to meet. But he corresponded with them to the time of his death. Often, when he received a letter, he would say in his imperfect English, "I have a letter from my wife—kind, friendly letter, but no good, no spiritual in it—no faith in Jesus Christ."

When he arrived at Lisbon, where he had hoped he might once more meet his family, he was advised for greater safety to go to Oporto, where a strong feeling in favor of civil and religious liberty had appeared.

While he was agitating the question of duty, God in his kind providence shed light upon his path. He received letters from Dr. Kalley and from the converts in Trinidad, urging him to go and labor for the spiritual welfare of his exiled brethren in that island. At the same time the missionary board of the Free Church of Scotland offered to sustain him on this field of labor. Immediately he sailed for Trinidad. His arrival was the occasion of great joy among the brethren, who gave him a full-hearted welcome. Their confidence in him was as great, if not greater, than should be reposed in any man.

At Trinidad he devoted himself with untiring diligence to the spiritual interests of his brethren. He instructed them in the Bible, led their devotions, and was regarded as their spiritual guide.

Such was his position and influence, such were

his qualifications for labor, that he was ordained to the work of the ministry by the protestant ministers in Trinidad. As it was the desire of his brethren, he was constituted their pastor. His ecclesiastical connexion was with the Free Church of Scotland.

We have recently seen one of the ministers who assisted at his ordination. The exercises were of unusual interest. When the question was put, whether they would receive Mr. Da Silva as their pastor, and they were requested to signify their assent by raising the hand, the whole congregation of Portuguese rose on their feet, and raised both hands as high as possible.

This ministerial brother said that one of Mr. Da Silva's remarks had passed into a proverb among the ministers on the island, which we here mention as illustrative of his character. When things seemed to be very dark, or when any little perplexity or difficulty arose, he would say in his usually pleasant manner: "*Patentia! patientia!*" *Patience! patience!* This had a subduing influence over his own spirit, and seemed to quiet an impatient temper. What a blessed motto is this for us all! The potent influence of patience would save us from many wretched and sinful hours.

Having the charge of this flock of six hundred exiles, the only one of the kind, we believe, in the world, he was oppressed both with their spiritual and temporal state. Of his character and fitness for such

a charge, we have the testimony of the Rev. Mr. Kennedy, pastor of the Presbyterian church in Trinidad, dated March 24th, 1848, as follows :

“I have had the privilege of knowing him intimately ever since his arrival in this island, and I am happy in being able to say, without reservation or hesitancy, that his diligence and faithfulness as a minister of the Gospel are most exemplary. His people, the Portuguese refugees, to whom he ministers in my church, will testify to the truth of what I have said. I may also mention that Mr. Da Silva is characterized by great judiciousness, and is able to give wise counsel in things temporal to his expatriated countrymen, as well as to act as their spiritual instructor and guide.”

The American Protestant Society sent their Portuguese Missionary to Trinidad, to inquire into the state of the Portuguese ; on his return they received the following letter from Mr. Da Silva.

“TRINIDAD, Port Spain, 1848.

“ *To the Executive Board of the American Protestant Society.*

“MY DEAR BRETHREN IN CHRIST:—Your Missionary, the Rev. Mr. Gonsalves, accomplished with zeal the evangelical work which you gave him to do amongst the people of Madeira, brought here, as you already are aware, in consequence of having been



furiously persecuted by the priests of Rome. This people prefer the Gospel of Christ to all their earthly possessions; and for the Gospel's sake have given up houses and lands and all their interests in their own native land.

“When your Missionary arrived, he found me constituted minister of this spiritual people. And he will inform you, as a faithful eye-witness, of the great blessings enjoyed by this church, poured down upon us through the faith of Jesus our Saviour.

“Finding myself constituted the pastor (though unworthy of so great a trust) of a church of nearly six hundred persons, it is not only my duty to feed them with spiritual aliment, but also to seek prayerfully their temporal good; endeavoring to keep them together in the faith and enjoyment of their daily bread.

“And that they may be able to hear the Word of God with profit on the days appointed, I do not see here the prospect of keeping this people in the midst of the present distress, as their labors are not paid as they should be; for in this sickly climate, when the husband and father is taken to the hospital the wife and children are left destitute, and not being able to pay the house-rent, they are turned into the streets, to beg from door to door. This state of things led me to solicit of the governor of this island, (Lord Harris,) a portion of land to be divided amongst the Portuguese, that they might on

the same build their cabins, provided they could receive some aid in advance, to be paid by them in the course of time. But although the governor is friendly to us, yet in his official capacity he said he could not comply with our request. I have also written on this subject to the Rev. Mr. Hewitson, of Scotland, who answered that we should find it difficult to obtain lands for families in these islands. And finally, in the midst of these efforts, the bank of West Indies failed, and sugars came down in price, and business was prostrated to the ruin of many households. Government works were stopped, and laborers can find little or nothing to do. And worse than all, our children, whose morals should be preserved at every expense, are mixed with a low, profane, wretched Roman catholic population. I have consulted also the Rev. Messrs. Kennedy and Bodie, pastors of the English Presbyterian church, and Rev. Messrs. Banks, Kerr, Black and Berry, on a visit from the United States to this island. I said to these brethren that I believed God would in his way prepare a place for his people in some country where I might retire with the whole church, and that he would open the hearts of the faithful that they might bestow upon us the requisite aid. These gentlemen thought the United States of America offered advantages greater than any other country for a Bible-reading, spiritual, virtuous, industrious people,—that a people persecuted for the Gospel's sake could

not fail of finding sympathy in the hearts of the friends of Christ in America. I have also written to the friends of Christ in Scotland, that they might still feel for this people, who must receive immediate aid or many of them will perish with misery. I do not ask for money, but for lands. I ask what God has given to man, that he might earn his bread by the sweat of his brow. Our people are mechanics and farmers, virtuous and industrious; they will soon thrive with the blessing of God and the labor of their hands. They will soon rejoice in abundance, for they hate vice and love virtue. All these things I made known to the Rev. Mr. Gonsalves, and he, seeing the desire of all the Portuguese to depart for the United States, for they were ready to fly, offered to take with him a small number, believing that the excellent American Protestant Society and the Christian community would assist them with all the aid in their power. But, on the whole, I thought we should wait until we should receive advice from the American Protestant Society, and the friends in Scotland, who, under God, have granted us so many blessings, and to whom we feel greatly indebted. And as the Rev. Mr. Gonsalves was about to return to his field of labor in the United States, I have taken the liberty, in the name of a persecuted and suffering people, to write a letter to the Protestant friends of Christ in America, through the American Protestant Society, that they may pray for us and come to some holy

and charitable determination in our behalf. For I am ready to depart to any part of the world where this people of the Lord may enjoy the blessings of God's grace, and leave the same to their dear children. Farewell. The God of peace bless you, my friends, and all America, with the riches of his grace.

“Your affectionate brother in Christ,

“ARSENIO NICOS DA SILVA.”

Another letter was received from him, dated June 14, 1848. We give a brief extract from it, to show the constancy with which this heavenly-minded man labored to promote the spiritual welfare of his suffering brethren.

“DEAR BROTHER IN CHRIST,—Your valued letter of the 9th inst. written in your character as Corresponding Secretary of the American Protestant Society, in reply to my letter to the same Society, sent through Mr. Gonsalves, has been duly received. The expression of the kindly interest you take in us is highly cheering and consolatory.

“I am anxious that the American Protestant Society should enter correctly into the spirit of my former letter. My constant labor in Christ, my constant prayer is, that my people may grow in spirituality of mind. It is very far from my purpose to excite them by the prospect of high worldly advantages. The principal object of my letter was to enlist in their favor the christian sympathies of our American

brethren, that in the meantime your supplications might ascend on our behalf to the throne of God's grace, that his Spirit might be copiously poured forth upon us, and that there might subsist between us, that cordial, fraternal, christian communion, which is so pleasing and so mutually advantageous, when subsisting between the different members of that mystical body, of which Christ is the glorious head."

The sentiments here uttered are so christian, so apostolic, as to receive a cordial response from every child of God, and to inspire confidence in the writer as a genuine disciple of Jesus Christ.

In a subsequent letter from Rev. Mr. Kennedy, dated Port Spain, Trinidad, 12th September, 1848, he says :

"The strong desire of Mr. Da Silva is the promotion of the spiritual interests of the people under his pastoral care, while at the same time he is not indifferent to their temporal comfort. But it is not worldly advantage only, that would induce him and his people to emigrate to another land. In Trinidad the Portuguese are much scattered, and in general are exposed to evil influence and powerful temptations. Catholics constitute the majority of our population, and you well know what catholics are, and what they will do.

"If, in God's all-wise providence, the believing Portuguese sojourning among us, are to be removed to your country, Mr. Da Silva wishes that they

should be located near each other, so that they could worship together, and have the great advantage of suitable schools for their children."

In October last Mr. Da Silva wrote to the colonial committee of the Free Church of Scotland, giving a vivid description of the sad condition of the Portuguese on the island, and requesting the advice of the committee respecting their removal to the United States. As the Free Church had evinced the deepest interest in their welfare, and had ministered to their necessities, he did not wish them to leave the island without the consent of the beloved brethren in Scotland, to whom they were so largely indebted. In this letter he says:

"More than one hundred and twenty communicants take the Lord's Supper on the last Sabbath of each month. The solemnity and reverence with which this act of worship is performed, touch the heart even of the unbelieving. Besides, the regularity with which the people attend on days fixed for ordinary worship, and the general blamelessness of their lives, exercise, in some degree, beneficial influence upon the character of those among whom we dwell. God, who has begun this good work among them, will carry it on; but till this day, through many, many afflictions have these children had to pass. In the midst of them we constantly implore his mercy; and sure we are that he will hear us. The sufferings in which this church is at present involved arise from

the decaying state of this island. With difficulty do the people at all find labor so as to be able to support themselves and their families, and to pay the rent of their houses, which are always exceedingly high. In circumstances of extreme necessity, those of them who sicken, die as much in consequence of want as from the severity of their disease. Their little children are almost naked, and have only rags to sleep on. Such of them as are of age to be sent to school, are, as a matter of sheer necessity, put to service for food and clothing. And what is it that they learn? Everything that is opposite to the doctrine of the Gospel; and consequently the children, who should grow up to take the place of their believing parents in love to the Lord, are like seed-corn that is completely lost.

“ Above forty Portuguese have already gone to the United States. I was greatly grieved on account of it, as it would have been much better not to separate from their brethren, but to wait with christian patience till your resolutions on the subject were ascertained. Many of these have written to their christian brethren, telling them that they had been kindly received by the Society, and that it had given them a house to live in till the arrival of the whole church from Trinidad; when they might join it, and go to the place that should be fixed for their settlement.

“ If you then shall approve and aid in the re-

moval of this church to a country which offers it a hospitable welcome, we may expect that your approval of the step may not be unaccompanied with the blessing of the Lord. 1 Tim. 5 : 8. My only joy in the Lord is to see dear companions in persecution and brethren in Christ established in the form of a colony—occupied in their respective labors, having the means of sending their children to receive instruction, and giving glory to God in their sweet songs of praise. So would this persecuted church prevail against its enemies, and remain unbroken till the day of the arrival of the Bridegroom.”

Such were the desires, the labors and solitudes of this beloved brother, while an exile in Trinidad, he was laboring for some land of promise for his tempted and suffering brethren. Doubtless, there were anxieties, and prayers, and tears, of which we have no knowledge, but are known to Him who hears the sighing of the prisoner, and bottles the tears of his afflicted people.

Let us now view Mr. Da Silva in another and the last period of his life. The transition from comfort and luxury to self-denial and suffering—his indefatigable labor, together with a sense of personal responsibility, seriously impaired his health. Disease appeared in the form of an affection of the liver, attended with dropsical symptoms. His physician advised him to visit a more northern climate. He arrived at New-York about the 1st of December last.



His arrival was an occasion of great joy to sixty or seventy of his brethren who had preceded him, and were in the city.

His departure from Trinidad created a great sensation among the Portuguese, and was very afflictive to them. His health was so much impaired that they were fearful they might not see his face again. They crowded the wharf when he sailed. Many entered small sail boats, and went, at the risk of their lives, to the vessel in which he was, that was lying at anchor some distance from shore. The wind was very high, and the sea rough; yet they ventured out to look upon his face once more. Alas, for them! It was their last view of their beloved pastor!

He came to New-York not only to seek the restoration of his health, but also to find a home in this country for more than five hundred of his countrymen whom he left in Trinidad, an object more dear to him, as we shall soon see, than life itself.

For the first two weeks after his arrival there seemed to be a favorable change in his symptoms; but soon, alas! his disease returned with such violence as to challenge the best medical skill. He sunk rapidly beneath its power, and soon passed away to other and brighter scenes beyond the reign of death.

Let us pause here, and stand around the bed of this dying man of God. The scene may be instructive, and it is solemn and impressive. You see a man who has literally sacrificed all that worldly men re-

gard as valuable or desirable, and he has done this on account of his love for the Bible—love for the souls of men, and freedom to worship God. Not only has wealth, and country, and home been given up, but more than all this, he has been constrained to separate from his wife and his only child. Such tender ties have been severed, while his heart has been agonized for those who were bone of his bone and flesh of his flesh.

On this bed of death he is in acute bodily distress. He is a stranger in a strange land. He knows that his sepulchre will not be with his fathers. In the review of the past, or in the prospect of the future, does he now regret his course? No, not at all, but, on the contrary, he rejoices that he has been counted worthy to suffer for the cause of Christ. He has a consciousness of the approbation of his Lord and Master, as he is about to be summoned to his last account. Apparently losing sight of himself, his conversation, his prayers, are for the welfare of his people, and of his wife and daughter.

He spoke in English very imperfectly, but our Portuguese brethren were constantly with him, so that all his desires and wants could be known. His broken, imperfect English, gives a child-like cast to his mind; but he was very far from being a child in intellect. He was a man of a strong, vigorous and well-balanced mind. One of the boarders, an estimable brother from Illinois, who was daily with him,

has noted some of his remarks. Learning that he was from the west, Mr. Da Silva made frequent inquiries about the country, and said he wanted to go and see *all* the land, that he might have a good location for his people. This he often repeated, adding: "You can do my people good. I must go with you. They must have a place and go to it, or they will all be scattered."

When conversing with him, of Christ, and heaven, and the works of God in this wicked world, he would say: "Oh! I want to know more with you. You teach me to speak English." This was before he was confined to his room. His mind was always clear and sometimes strongly excited, or enthusiastic, when speaking of the things reserved for those who love God.

When confined to his room, and in great pain, on one morning as this brother entered, he held out his trembling hand for him to feel his pulse, asking with much solicitude: "Better?" The answer was: "No, it is not better." He turned his head away and wept. In a few moments he said, evincing firm trust in God, and heavenly submission to his will: "God is good, but I fear I not go with you to see my people settled."

He seemed to have no desire to live, *only for the good of his people*. Whenever there was apparently a favorable change in his pulse, or in any symptoms of his disease, as sometimes occurred, he would

praise God that there was a bare possibility of living to see his people settled in a colony at the West. This was the all-absorbing theme of his thoughts and his conversation.

After he had been unconscious for some time, this gentleman entered his chamber before day, and inquired: "Are you yet alive?" "Yes, but very sick, pain, swelled." He was affected to tears in view of the goodness of God in restoring him to consciousness.

On the last day of 1848, when he was fast sinking, Mr. Kingsbury said: "It is Sabbath, clear sky, and the sun bright;—is God good?" "Yes," he replied. "Is Christ precious?" "Yes." "I fear," said Mr. Kingsbury, "you will not live long." "No," he answered, "but yet I want to go with my people."

On the 1st of January he was weak, restless, and in severe pain. Mr. Kingsbury remarked: "Christ alone can help and cure you." "Yes," said he, "but my people will be alone. *God is good.* Every thing seemed to go wrong since I came to America;—hindered here, could not go west and get homes. No, but God will take care of the Portuguese."

To Mr. Kingsbury he said; "You are my friend; I love you very much." When told that we were all his friends, but God was better than them all, and he must love Him; he quickly replied: "Yes, yes, I love Him, I love you."

He exhibited a grateful sense of obligation for  
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favours, however small. It was hard to be dependent on strangers for daily mercies. He was told that in this way God might be repaying him, according to his promise when a man should leave all, as he had *literally* done, for Christ's sake. Matt. 19 : 23, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life." He replied : "Oh ! yes, good friends, Christ is better than all !"

"Yes," it was remarked to him, "this is the 'hundred-fold,' compared with which California gold, houses, lands, honors, are but dust. These little comforts, these kind words, sympathizing tears, night watchings and prayers on your behalf, are treasures indeed, when all that the world calls good can be of no use to you."

When he was very low, and could only say, "pain ! sick ! very sick !" he was told that Jordan's flood was deep, dark and rapid ; but Christ had passed it safely. "We would, if we could, help you to stem the torrent, but we cannot. Christ can and will, if you take hold of his arm, carry you safe over. Though it is dark on this side, yet the other is cheerful and full of hope." "Yes, yes," was the hearty response of the dying man.

On the first day of January, 1849, he offered his last audible prayer. There were several in the room at the time. The prayer was immediately written

by Mr. Gonsalves, who was with him during his sickness, and is as follows :

“ Oh Lord God of Israel, thou hast been very gracious to us poor Portuguese, who were in great darkness in the Island of Madeira. Of thy infinite mercy thou hast given us the hope of eternal life through our Lord Jesus Christ.

“ Oh Lord, look in mercy upon thy servant who is afflicted. But especially look in mercy upon thy redeemed people in Trinidad. Oh Lord, thou knowest that thy servant has done what he could for thy people, and now is ready to give up even the last drop of his blood for them, even as thou, blessed Lord Jesus, didst give thine for us poor miserable sinners ! Oh Lord, forgive my sins—give patience. Bless all who are now in this room ; bless thy minister, my kind friend and brother Gonsalves. Prosper thy work in his hands. Bless the flock under his care. Bless his dear family. Bless all my dear christian friends. Bless the Free Church of Scotland and the American Protestant Society. Bless brother Norton, brother De Motte, brother Kennedy and my good Doctor. Bless brother Kingsbury.

“ Oh Lord, I pray thee for my dear wife and daughter. Oh Lord, may they forsake the world and give thee their hearts, and remember the advice I have given them.

“ I am weak, but thou art mighty. Let not, oh Lord, thy persecuted flock become scattered, but

establish them in the faith of the Gospel and unity of thy Holy Spirit.

“ Oh Lord, bless all good christians in America ; reward them for their kindness to us. These favors I ask, in great weakness of body, through my blessed Lord and Saviour, Jesus Christ. Amen.”

Such were the last desires of his heart, as he was able to utter them. After this, when he desired prayer to be made in his room, he would request brother Gonsalves to pray in the Portuguese language. The later breathings of his soul are known only to Him who understands the groanings that cannot be uttered.

Just before he died he requested Mr. Gonsalves to write to his wife and daughter. He inquired : “ What shall I write ? ” “ Tell them,” said the dying man, “ to remember what I have written to them in *every letter.*” He had nothing new to write ; there was no change in his views in this solemn hour. What he regarded as most important to them, when he had health and strength to write, he considered most important when he was going to give an account of his stewardship.

From this time he sunk rapidly, and the power of utterance entirely failed. One of the last questions proposed to him—“ Is God good to you ? ”—was answered : “ Yes, He is good to me ; GOD IS GOOD TO ALL ! ”

The last interview the writer had with Mr. Da

Silva was intensely interesting. Faith in the Lord Jesus Christ, and the faithfulness of God to his promises, were the subjects of conversation. He was not in a highly elevated and joyous state of feeling. There was no rapturous expression of triumph over sin and Satan and the terrors of death. At the same time, he seemed not to entertain a doubt of his interest in the promises of God, and of his union, by faith, to the only and precious Mediator. The evidence of a vigorous faith, of calm and unshaken confidence in the great Redeemer, exhibited by his conversation, was so clear and abundant that no one present could refrain from tears. As the writer was about to leave the room, Mr. Da Silva called him to his bedside, and warmly grasping his hand, said, with such a tone of solemnity, cheerfulness, and hope, as never to be effaced from memory: "*Farewell in Christ Jesus.*"

During his last days his sufferings, from the nature of his disease, were very severe. Much of the time he was unconscious, but when reason was restored, the christian graces of faith, hope and patience shone forth in their simplicity and loveliness. It was both instructive and animating to see this servant of God, an exile from his country and from his own family, going down to the grave with heavenly serenity, and with unwavering faith in Jesus, as the Resurrection and the Life. In this state he died, on



the tenth of January, about 3 P. M. in the forty-ninth year of his age.

The funeral of this beloved brother was attended, January 12th, at 1 P. M. in the Reformed Dutch church, corner of Fourth-street and Lafayette Place. Rev. Dr. Dewitt, one of the pastors of the church, and president of the American Protestant Society, read the eleventh chapter of Hebrews, and offered the first prayer. Rev. H. Norton, corresponding secretary, addressed the audience on the life and character of Mr. Da Silva. Rev. Mr. Gonsalves, missionary of the Society, addressed, in their own language, the Portuguese exiles, who were present to mourn over the death of their beloved pastor. At the close of this, all the Portuguese present (about fifty) rose and sung a hymn in their own language.

Every eye in the congregation suddenly filled with tears, as the notes of these homeless and persecuted disciples fell upon the ear. The singing was so devotional and hearty, and there was such a sublimity in their rising when suffused with tears, and their hearts overflowing with grief, that no one could resist the subduing influence of the scene. The meeting was then closed with prayer by Rev. Dr. Dowling, of the Baptist church, and the benediction was pronounced by the Rev. Dr. Knox, of the Reformed Dutch church.

The body of this first martyr from Madeira was then buried in the vaults of the church, there to await the resurrection of the dead in the last day. Beloved, blessed man, thou art now at rest!

We have not language to express the heavenly impressions and associations connected with these funeral exercises. The occasion was rare in the history of the church, and the only one of the kind that has occurred in our country. We seemed to have returned to the primitive ages, to mingle with the primitive converts, and to be in the midst of Bible scenes. God grant that the influence of that hour may long be felt—may be abiding as life itself.

Some suggestions may be timely and proper in view of this brief history of Mr. Da Silva.

Every reader will at once be impressed with the MYSTERIOUS PROVIDENCE THAT REMOVED THIS PASTOR FROM HIS FLOCK.

The path of Providence is often above the clouds, luminous indeed to the inhabitants of heaven, but dark and impenetrable to us. Mr. Da Silva seemed better qualified to be the spiritual teacher and guide of these persecuted people, than any other man could be. He had *personally* shared in all their sacrifices, sufferings and wanderings. He had a fellow-feeling and sympathy with them in all their trials. Besides these, his knowledge of the world and his sound judgment in temporal affairs, as well as his high spiritual devotion, eminently fitted him for his station.

But the thoughts and plans of God are as far above the thoughts and plans of men, as the heavens are above the earth. God sees not as man sees, because, *he sees the end from the beginning*. In his wisdom and benevolence he has taken our brother from his responsible and useful position, laid him in the grave, and left his homeless and persecuted people in tears. Like Moses, he was only permitted to view the promised land, but not to enter it with his people. Yet God is kind, and is seeking with unerring certainty the best interests of his deeply afflicted people. This we will believe, and in this will we rejoice. Never have we been more solemnly impressed with the infinite resources of God than by this providence. How rich HE must be who can remove the most active and useful agents, such as in our view are indispensable, and yet by SUCH means hasten the accomplishment of the great end of all their labors. To attempt to explain or show reason in the present case, would soon carry us beyond our depth. Let us rather humbly bow before the majesty of that word, "BE STILL AND KNOW THAT I AM GOD." At the same time let our faith rest in that declaration of the great Shepherd, "What I do thou knowest not now, but shalt know hereafter." We believe the time will come when light will be shed on this dark event, and even those most deeply afflicted will yet rejoice in the profound wisdom and rich grace that have done this.

The experience of Mr. Da Silva is a clear illus-

tration of THE SPIRIT AND POWER OF CHRISTIANITY.

The terms of discipleship, as stated by the Saviour, seem to have become obsolete in modern times, and to have been designed only for primitive converts. But this is a fatal mistake. These terms are as unchangeable as "Jesus Christ, who is the same yesterday, and to-day, and for ever." "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, *he cannot be my disciple.*" "Whosoever he be of you that forsaketh not *all* that he hath, *he cannot be my disciple.*"

These declarations are either true or false. If *false*, then Christianity is a fiction, and Jesus Christ an impostor. If *true*, then no one has any claim to be regarded as a disciple of the Saviour, or can have any good hope of heaven, who has not complied with them. We have no authority to explain or abate from these requirements of the Great Master, so as to adapt them to the low spiritual state and standard of those who seek heaven with as little self-denial as possible. Mr. Da Silva, as the facts of his history show, *literally* complied with these terms, which are designed for the disciples of Christ in every nation and in all ages. Did he do any more than is required? Could he have done less and yet have obeyed the Saviour? Had he refused when called in the providence of God—had he refused to give up his country, his home, his wealth and his

comforts for the sake of Christ, would he have been received as a disciple? By no means. He performed no works of supererogation. He felt in his dying moments that he had only done the things that were commanded, and by grace he must be saved.

In his life we have a manifestation of the true spirit and power of religion. This is the religion of the Gospel: a willingness to sacrifice all things for the sake of Christ, esteeming all as worthless in comparison with the approval of Christ: love to him so ardent and absorbing that the love of friends and relatives is comparatively hatred. Whether every one is called literally to leave wealth, relatives and comforts of life, may be questioned; but there can be no question that every sincere disciple of the Saviour loves him supremely, and if called to it by His providence, will leave all that is dear and highly valued on earth. No one can be a Christian without a hearty and entire renunciation of all things, life itself not excepted, for the sake of love to Jesus Christ. Of this spirit, the conduct of Mr. Da Silva was the external manifestation; the living testimony to the spirit and power of the religion of the Gospel. Who can resist the evidence of its power, when it calls a man in the vigor of life from wealth, and country, and family, and the luxuries of life, and he is sweetly constrained to obey. This is "the love of Christ, which passeth knowledge."

This memorial of our departed brother is sent forth, *that he being dead, may yet speak.*

The influence of a good man does not leave the world with his body. His example, like light from above, shines on the dark path of those that follow him. As the primitive church at Jerusalem gathered around Stephen, the first christian martyr, and carried him to his burial, and lamented over him, so have we done with the body of our brother. Although no relative was present, yet many hearts mourned over him, and many eyes filled with tears as his body went down to its last resting-place.

Now let him speak,—not as an angel, or a superior being, but in his true character and position as a servant of Christ. If you wish a portrait of him, as he was in external appearance—imagine a man of middle size, stoutly built, dark complexion, black hair, with a bright intelligent eye, and an intellectual head, and you have him before you. His moral portrait has already been given. This man, who “chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season,” who “esteemed the reproach of Christ greater riches than the treasures” of Madeira, may well speak to us, by his life. Could he be permitted to speak to us audibly, we think, from our intimate acquaintance with his views, he would say, “Remember my people, give them a home in your free and happy country, where they may serve God and train up their children for him. Remember that Society that embraced my exiled brethren, and has been the

almoner of the churches in clothing and feeding them."

Had his life been spared, we are assured he would have advocated the cause of his brethren and the claims of this Society, with the most effective of all kinds of eloquence, *the eloquence of the heart*. Shall he now speak with less effect? How powerfully does he speak to us *of self-denial, of sacrifice, of benevolence, of ardent love to Christ, of patience in suffering, and of resignation to the will of God*.

Upwards of 500 of his brethren are now suffering exiles in Trinidad, besides the sixty or seventy in New-York under the care of the American Protestant Society, who are desiring a home in this country, where torture and prisons for reading the Bible are unknown. For this flock he prayed, and labored, and toiled, until health and life were sacrificed. Let his devotion, his untiring zeal and his dying groans, quicken the spirit of prayer and of benevolence in American christians, for his deeply afflicted people.

What have we done or suffered for the sake of the Gospel we so richly enjoy? Where, in our experience, is that self-denial so essential to the character of a christian? Should the summons suddenly come, "*Give an account of thy stewardship!*" who would not be confounded in the presence of the Judge? Turn your eye away, then, from the first martyr from Madeira, and fix it upon the GREAT LORD of the MARTYRS, whose claims upon you and

yours are perfect and eternal; who will reward or punish you in the last day, (Matt. 25 : 31, 46,) as you have treated the claims of his destitute and persecuted people; and who will expose to the universe the iniquity of those excuses by which the covetous, selfish heart has thrust aside his claims.

Since the death of Mr. Da Silva, the following letter of christian sympathy and affection has been received from the Rev. Mr. Hewitson, of Scotland. The moment Mr. Hewitson heard of his illness in this city, he sent him this epistle of love to cheer him in affliction; and, if death should be near, to strengthen his faith and hope in the blessed Saviour. When the letter arrived the faith of our beloved brother had been exchanged for sight, and his hope for fruition, as we believe he dwells in the presence of his Lord and Redeemer.

MY DEARLY BELOVED BROTHER IN THE LORD,

I received the news of your affliction, with deep sensation and sorrow of heart, especially after receiving Mr. Gonsalves' letter, which informs me of the dangerous character of your disease. The great desire of my heart, and my prayer to God, is, that your life may be spared, and that your labors may be continued many years, for the eternal welfare of many souls.

Whatever may be the will of the Lord, I enjoy



great consolation in believing that my dear brother is in Jesus Christ safe for ever. So that now you can say with Paul: "For me to live is Christ, and to die is gain. I would rather depart to be with Christ," which is far better. Do you not find in your sweet experience that Christ, and him crucified, is a sure foundation. Certainly no one who trusts in the merits of Jesus can ever be ashamed of his confidence, or confounded. The blood of Jesus Christ, the son of God, will purify us from all sin. Being justified by faith, we have peace with God through our Lord Jesus Christ.

We have the assurance of entering into the celestial sanctuary by the blood of Christ. We have above, at the right hand of God, a great high priest over the house of God. Therefore, let us draw nigh to him, with true hearts, clothed with a complete faith. Jesus not only saves the soul from eternal condemnation, but gives abundance of grace to sanctify, support and comfort, through all the temptations and tribulations of this world. Rest, my dear brother, in the everlasting arms of the Lord. He says: "My grace is sufficient for thee. Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me. I am the Lord thy God, that delivered thee out of the land of Egypt. Open thy mouth wide, and I will fill it. I will never leave thee nor forsake thee." This promise is as true as it is pre-

cious. It is the promise of Jesus, who is the same yesterday, to-day, and for ever. It is true that, as regards the human nature of Jesus, he is with the Father in the heavens; but, as our God and father, he always abides with his people. He says: "I am with you always, even to the end of the world." His habitation is on high, and on earth we have the Everlasting arms.—Deut. 33, "Fear not, saith the Lord, for I have redeemed thee, and called thee by name. Thou art mine. When thou passest through the waters, I will be with thee, they shall not overwhelm thee; when thou passest through the fire, it shall not burn thee. For I am the Lord thy God, the holy One of Israel, thy Saviour."

Dear brother, having these promises, you may trust in the Lord, and rest in peace. According to the words of the hymn, "My weary heart, my Jesus, I rest on thee," may Jesus draw nigh to your bed, showing my brother his hands and side, saying: "Peace be with you." And may Jesus blow his breath on my brother, saying: "Receive the Holy Ghost;" that your heart may be filled with peace, joy and hope in this hour of affliction. I greatly desire to hear again of my friend. May the Lord spare your life; but, above all, let the will of the Lord be done. If you remain here longer, the Lord will be with you here; if you are called to depart, you will be with the Lord until all the saints shall be reunited to surround the Saviour, and never more

shall they be separated one from another. My dear friend, farewell. I remain,

Your brother in the Lord,

W. H. HEWITSON.

Rev. A. N. Da Silva.

Another letter addressed to Mr. Da Silva, from the Island of Saint Kitts, has been received since his death. He had written to Saint Kitts, inquiring how many of Portuguese exiles there were desirous of emigrating to the United States. This letter gives an interesting account of the moral and religious state of these refugees. It contains the names and ages of ninety-nine persons who wish to find a home in our country.

St. Kitts, November 25th, 1848.

MOST ILLUSTRIOUS SIR ARSENIO,

MY DEAR BROTHER IN THE LORD,—I wish very much that the peace and quietness, which alone comes from Christ, may ever abide with you, and may these few lines find you much better. I read your letter, and it informed me how much you have endeavored, using all the efforts in your power, for the welfare of our brethren, both spiritual and temporal. I send here the number, as you requested, of the believing people in this island, who desire to follow the church of Trinidad to the *United States*. I have asked them, if they want to accompany that

*church*—to follow the word of God and to grow better.—They all say, with much pleasure, they want to follow Jesus Christ. I have proved to them that we must first seek the kingdom of heaven, and that the things necessary to the body, we must leave with God—he will add these unto us.

In the number I here send, there are none that get drunk, either on rum or wine, neither any that may be called slothful. *All this people* are accustomed to come to the prayer-meeting for a long time, and there are some new ones who now attend; but I have admitted none in the number except those I knew as believers before the reception of your letter.

I feel a great desire that God may help me to aid this people with his holy Word, and may I appear with them in Trinidad, accompanied by the grace of God. And may he carry us through safe, not only to America, but also to heaven, that we may there enjoy a blessed eternity with Christ Jesus. My friend and faithful brother, pray to God for all this people, that they may not be deceived by the devil, and that the spirit of Jesus may strengthen them in the faith, that we may all go in peace. May the grace of our Lord *Jesus Christ* be with you and all our brethren. All the brethren send christian salutations. I remain,

Your brother in the Lord,

MARTIN JOSEPH DA LONZA.

A number of letters written to Mr. Da Silva by the Portuguese in Trinidad, have been received here since his death. They abound with sentiments of most ardent affection for their beloved pastor. With the unsuspecting confidence of disciples they look to him for instruction and advice. They "esteem him very high in love for his works' sake." Under the Great Sheperd, they regard him as their leader and guide, both in their spiritual and temporal affairs.

They express the deepest regret at his absence, and the most affectionate desire to see his face again. They beseech the Lord most fervently, if it is his will, to restore their pastor to health, that he may again preach to them the Word of God. They hope he may be successful in securing a home for them in this land. They say, their "eyes are continually on the sea," looking for the good news to arrive.

Who will not sympathize with these deeply afflicted exiles. How sad the tidings of the death of their beloved spiritual watchman! Who can tell the depth of their grief, when they first heard that they should see his face no more!—that they should not again hear his voice in prayer, nor in the exposition of the Word of God. May He who hath removed this pastor from this persecuted flock, and translated him to the countless host of the ransomed around the throne, supply the vacancy he has made, and "give the oil of joy, and garments of praise" to his afflicted people.

## SECTION X.

*Providence of God in providing a home for the exiles.—Location.—Plan of settlement.—Expense of transportation.—Appeal for aid.—Colony of six hundred expatriated Portuguese.—Moral influence on the west, and on the world.*

The Great Shepherd of Israel has his wakeful eye upon the path of his people. His purpose is to advance their best interest. His plans for the accomplishment of this, being the product of infinite wisdom, transcend our finite powers. But when in the developments of his providence these plans are laid open to our view, they excite the most grateful feelings to HIM, both for the plans, and for the wonderful manner in which they have been accomplished.

For several years our Portuguese brethren have wandered in exile without a home. They have suffered by disease, by enemies, by want of employment, and by want of food and clothing. When they reached those islands where they could rejoice in liberty of conscience, then the prospect of suffering for the want of daily bread was before them. Besides this, surrounded by a Roman catholic population, and by nominal protestants, who were indifferent to all religion, they were constantly exposed to the most pernicious influences. Their children were specially

exposed to examples and vices of the most ruinous tendency.

In this state of things, they knew not what to do. They were willing to go to any part of the world, where they could have freedom to worship God, to educate their children, and could have food and raiment. Like the prophet, they often prayed, and then looked for some cloud of promise to rise. Day after day, month after month, they looked out on the sea, with the hope that vessels might arrive that would take them to some foreign, but friendly shore, where they might find a home. But no such vessels came,—no kind invitation came from any people, saying: Come, and dwell with us.—Yet these sojourners on strange islands did not lose their faith and hope in God. As God had taken care of them when persecuted and in prison, when in storms on the sea, when sick among strangers, they believed he would yet, in some unknown way, provide for them in time to come.

Long did they wait, but no deliverance came. Yet they were not disposed to renounce their faith, return to their own country, submit to the Roman church, and enter their forsaken houses, as they might have done. To them the word of God and liberty of conscience were dearer than home and comforts.

It is only within a few months that there was any prospect, to human view, of any place where

they might find an earthly Canaan. The United States began to loom up before them as the promised land. But there were great, if not insurmountable, obstacles in the way of their emigration to this country. How could a suitable location and land be obtained for so large a colony? How could they be employed or sustained without means? How could the large expense of their emigration be defrayed? These inquiries, which have been the cause of so much solicitude to us, are beginning to be answered by the openings of Providence.

A brief account of the way in which God in his providence is now leading this people to a permanent home, may fitly close this history.

These exiles are mostly farmers and mechanics, who have always been engaged in active business. It has been their desire, if the way should be prepared, to be located on the new lands in our western country. The prospect now is that they will realize what they have so long and so ardently desired. The friends of the persecuted will be pleased to learn the way in which they have been provided with a home, and the part of the country in which they are to reside.

It will be gratifying to the friends of the Portuguese to learn that arrangements have been entered into, and are in process of completion, by which a home is secured for these exiles upon our soil. The place selected is in the State of Illinois, at a



point about equi-distant between Springfield and Jacksonville, on the Meredosia and Springfield railroad. By these arrangements the American Hemp Company, which is composed of gentlemen at the west and in this city, is to give both the Portuguese, who are here, and also those who are in Trinidad, immediate employment and good wages on their arrival there. They are also to furnish them with houses and every thing necessary for their comfort for one year without charge. Besides this, the company have engaged to give every family of the colony (in all one hundred and thirty-one families,) ten acres of land in fee and unincumbered, on which a house can be built where they can have a permanent home. These ten acres lots are to be on the same tract of land, contiguous to each other, and, by the terms of the arrangement to be located by a committee consisting of the Hon. C. French, governor of Illinois; Rev. J. M. Sturtevant, president of Illinois College, at Jacksonville; and Rev. Albert Hale, of Springfield.

Great care has also been taken that these advantages, so secured to this interesting people, should be rendered available to themselves and to their families.

The writings have been drawn, sealed and delivered, in which the parties are under bonds of ten thousand dollars each to fulfil their engagements.

Such is a brief view of the location and the plan.

It looks like the dawning of a brighter day for this people. It seems to be the Canaan to which God in his providence has been leading them in an unknown way. But the terms of this plan must be executed before it can be of any essential service to them.

It is now incumbent on the American Protestant Society to supply the expenses necessary for the transportation, not only of the Portuguese who are here, but also of those who are on the Island of Trinidad. The benevolent community will see that the expense of the transportation of six hundred persons must be great. Had many of these exiles the property which they rightfully claim in their own country, they could very easily meet this expense. There are individuals among them who could in that case defray the expenses of *all* to their new home. But they are stripped of all their earthly possessions.

The Society have not the means, but trusting in God for them, and relying upon the known benevolence of our countrymen, they have embarked fearlessly into these preliminary arrangements. The cordial and prompt response of the community, a few months since, to the appeal for clothing for the destitute Portuguese, has encouraged this renewed reliance on the same community in the great effort *now* to be made. We do not expect to be disappointed. The pulse of freedom and benevolence in this country beats so quick and strong that we do not anticipate a disappointment. Yet we must receive much more

liberal donations than we have received, or these exiles cannot reach their home. Is not the object worthy of greater donations? What are six hundred human beings worth? How much ought we to expend to give so many wandering exiles a home and shelter from persecution? Suppose we call for ten thousand dollars, and it should all be expended in providing for the wants of these suffering people, their children, and their posterity. Would this be extravagant? Who will believe it in that great day of account when money and souls will be weighed in the balance of righteousness?

Several thousand dollars must be given by the protestant community for their transportation, or they will never realize any benefit from this promised land. Without the requisite funds no farther progress can be made in putting them in possession of a home. A strong appeal is, therefore, made to the friends of the persecuted, and it is enforced by the most weighty considerations, such as should come with irresistible force to the mind of the christian and the philanthropist.

Here is a home provided for six hundred persons who are driven from their own country by the ruthless hand of persecution. But they have not the means of reaching it. Of what use is it to them? Suppose your family were starving to death, and you should hear of a beautiful country, and abundance of food on the other side of the Atlantic, but

you could not go there. Would the knowledge of it relieve the pains of hunger? Suppose there were those who had an abundance, and could easily put you in possession of that land. What think you *ought they to do?*

There is no time for delay. The Society desire to send the Portuguese who are here *immediately*, to the West, where employment and a comfortable home are prepared, and they are very anxious to go. Then we wish to send, *as soon as possible*, for those in Trinidad. To them, every hour's delay *is an hour of suffering*. The inhabitants of the island having heard there was a prospect of the Portuguese coming to the United States, have recently turned many of them out of employment, and thus increased their distress.

We make our appeal with the deepest solicitude (involving, as it does, the happiness for life of so many families) to all to send your contributions without delay. Let the rich give of their abundance, and the poor give of their poverty. Let all send their largest donations, and rejoice that they can have one such privilege of aiding in the relief of so many, for God loveth the cheerful giver.

Should this effort be successful, as we trust it will be, and these six hundred be settled on the designated land, who can estimate the moral influence of such a colony? The story of their conversion from the papal church, of their persecutions and sufferings

on account of their adherence to the Bible, will be told. The emigrants of every country who enter the great valley of the West, will learn this story. They will learn that the church of Rome imprisoned these persons, and drove them from their country, because they read the Word of God. Hence they will see that the papal church opposes the circulation and reading of the Word of God. They will also learn that protestants are kind to those whom Rome persecutes.

This colony will be a living memorial of the difference between the Roman catholic, and the protestant religion. The difference can readily be recognized by the ignorant and deluded multitudes of Romanists who throng our western country. And will it exert no influence over them? Will it shed no light on their benighted minds?

This colony, already, when wandering in the islands of the sea, has won many converts to the protestant faith. Many, who had always lived in papal darkness, now praise God that they have seen these exiles, and seen in them the vast difference between Bible-readers and those who never read that blessed book; the wide difference between those who seek salvation, only by faith in Jesus Christ, and those who seek salvation by their own works and sufferings; the heaven-wide difference between the simplicity of Gospel worship, and the splendid rites, the pompous, senseless ceremonies of the papal church.

The influence of these pilgrim sufferers will not

be confined to the thousands or millions of Romanists in our western country, but on wings, in the form of letters, it will fly over the sea, and be felt in various parts of Europe. We have but very inadequate conceptions of the letter-writing power. Who can estimate the influence of the millions of letters that emigrants to this country have sent back to their friends within a few years past. Who can tell the influence of these letters in hastening the revolutions that have recently convulsed the old world. This is a chapter yet to be written.

The report of the conversion, the persecutions and the expatriation of these Portuguese brethren, will be sent in letter-sheets over the Atlantic, and will cause the ears of the Romish hierarchy to tingle. The facts are so astounding and unquestionable, and the course of the Romish church so indefensible, that the priests will not have the courage to attempt a justification of this unprovoked persecution.

The bishops and priests in the United States have been repeatedly requested to give an expression of their views, and let the community know whether they justify, or condemn this persecution. But, up to this time, they have been silent as the sepulchre. No one has yet ventured a defence of the church of Rome in Madeira, and probably no one will have the hardihood and imprudence to do it.

There is, therefore, already a moral and salutary influence felt by the presence of these refugees. This

influence will be more widely extended, and more powerful in the progress of time. May it be as the leaven entering the great mass of the Romish church, penetrating every part, until the whole is leavened.

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## SECTION XI.

*Thoughts suggested by this narrative—Islands in the nineteenth century—Revival of primitive mode of spreading the Gospel—Spirit of the Roman church unchanged—Remonstrance against this outrage on the rights of conscience—Faith of disciples same in all ages—Priceless worth of civil and religious liberty.*

While tracing the incidents connected with this great work of God, and persecution at Madeira, the thought was powerfully impressed upon the mind, that GOD HAS HIGHLY DISTINGUISHED THE ISLANDS OF THE SEA IN THE NINETEENTH CENTURY.

Look at the South Sea Islands, such as the Sandwich, Tahiti, &c. What have been the influence and the triumphs of the Gospel over those wild and uncivilized islands since the commencement of this century. The progress and changes, especially at the Sandwich Islands, have astounded the civilized

and the christian world. Barbarous men have been redeemed from barbarism, and have united in a civil government. Education is diffused extensively among the people. Christian institutions are established and respected. There is a government that secures order and obedience to laws. That government has been recognized by the most powerful nations on the globe. The mild and healthful influence of the Gospel is now pervading the inhabitants of those islands. Within a few years, the providence and grace of God seemed to have done there the work of ages.

Now turn your eye to the east and look at Madagascar, which has been called "the Great Britain of Africa." The light of the Gospel has penetrated the dark minds of some of the four or five millions of the people on that island. The converts to christianity there have sealed their faith in the Lord Jesus Christ with their own blood. The power of the Gospel has been demonstrated, in the mighty changes it has wrought among the semi-civilized population.

Then come back to Madeira, and inquire "what hath God wrought?" What shall we say of the trophies of the Gospel on this island? What victories have here been achieved over superstition, and the power of persecution?

Tahiti, Madagascar, and Madeira, have been crimsoned by the blood of martyrs in this century. It is this, more than any thing else, that invests them with peculiar interest. In those brighter days, that are

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soon to shed their hallowed influence over the whole world, those christian historians that will then write its history, will seize upon this as the point of attraction, as the matter of deepest interest. This will make these islands immortal in all future time. Scenes of the most thrilling character have here been witnessed, such as required the courage and faith of primitive martyrs. *Such courage and faith* have been found in living men and women, who have patiently submitted to the most cruel inflictions of human vengeance, and have sacrificed their lives, rather than renounce the faith of the Gospel. To these islands the eyes of the christian would well be directed, as furnishing the most recent and the most glorious illustrations of the power of spiritual, primitive christianity. Especially will Madeira be quoted, where the evidence of the work of God is so clear and full—where individual suffering is so various and severe, simply for reading the Word of God, and refusing to worship the wafer as God.

This is not the first time that God has turned the thoughts of the church and world to an island of the sea. When he was about to reveal to men the most glorious and the most fearful events that will ever occur—when he was about to spread out before the world the providential links in his wonderful government to the end of time, he sent his servant John to the Island of Patmos. There, where the inhabitants regarded him only as a common criminal,

doomed to the mines, God revealed himself to him in visions of glory, such as had never entered the minds of men—such as the most vivid imagination, in her boldest flights, had never created nor approached. “Surely the isles wait for his law.”

Another thought awakened by this history is, that *God is reviving the primitive method of spreading the Gospel.*

What a day was that for the church at Jerusalem, when God *had added thousands* to the three thousand converts on the day of Pentecost! They were of one faith, one heart, and one soul—they had all things common. That was a day of prayer and praise, when earth seemed most like heaven.

But what were they doing to spread the Gospel among the perishing millions of the earth. And how could they be drawn away from those heavenly scenes, and be persuaded to enter upon the self-denying work of obedience to the Saviour's last command?

“A persecution arose about Stephen,” and the disciples “were scattered abroad.” Now you hear of them at Samaria, Joppa, Lydda, and some travelled as far as Phenice, and Cyprus, and Antioch. In short, the disciples “went every where preaching the Word.” Now the Gospel spread with power, and converts multiplied.

Who can tell how much more good may be effected by the dispersion of the converts from Madei-

ra, than would have been accomplished, had they remained quietly at home. While we sincerely sympathize with them in their sufferings, while no thanks are due to their persecutors, yet God may so direct and control, as to hasten and extend the converting power of the truth. Who can tell how many ignorant souls in the West India Islands will be enlightened and converted through the prayers and labors of the thousand converts who were driven there by persecution. Many cheering cases of conversion among the Roman catholic population of those islands are already reported.

The scattering of these converts was like sending forth a thousand missionaries to spread that Gospel for which they were driven from their country. How extensively the leaven may have spread, or what may be the results, will not be known until the influence shall be weighed in the balances at the last day.

Recently some new and interesting facts, respecting the flight and destiny of these persecuted brethren, have come to our knowledge. A letter has come into the hands of the writer, addressed to Miss Rutherford, late of Madeira, or to the Portuguese minister at Trinidad. As Miss Rutherford is not in Trinidad, and Mr. Da Silva was in this city, the letter came here a few days after his death. It is dated November 15th, 1848, at Taymouth Manor, Essequibo, British Guiana.

It appears from this letter that nineteen Portuguese from Madeira are at Essequebo, and that they heard that the Portuguese at Trinidad were about to emigrate to the United States. Their desire is to come with their brethren. The object of the letter is to ascertain about their emigration. The account the gentleman who writes the letter gives of himself, and of the Portuguese, is very interesting. We give an extract from it as illustrative of the piety and influence of these scattered disciples. The gentleman thus introduces himself :

“But, perhaps, before I proceed, I had better inform you who and what I am. I am then a planter and attorney, and manager of this estate—but the Lord has also used me in his vineyard, and, through me, has collected together a church exceeding one hundred in number. We do not identify ourselves with any denomination, but the only test required for fellowship is an interest in “the blood of the Lamb.” With us are united sixteen Portuguese, besides our dear blind brother Antonia, and his sisters Mary and Jokina; they at present are in Georgetown, Demerara. Of those sixteen, only five were received into the church at Madeira—these were Francis Da Sylva and his wife Maria. Several of the others were impressed with the truth there, while others knew nothing of it till they heard it from the Lord’s people here. I know nothing of Portuguese, but we have very profitable meetings together not-

withstanding. I mean, now, the meetings particularly for the Portuguese. They sing and pray in their own tongue, in which I sometimes have owned fellowship, though it is but few words I understand. They then fix on a chapter, or part of a chapter, which one dear brother reads; this dear brother has wonderfully got on with English: I believe it is only about two years he has been here. His wife has been in this colony many years; she therefore also knew some English: and then there is another dear interesting young disciple, who was taught to read in Dr. Kalley's school, in Madeira. Her parents, with herself, and I think two other children, emigrated to this country some five or six years ago. She was living a poor lonely orphan, on an estate about a mile from this, having lost her parents and brothers or sisters; when she heard of the christian Portuguese here, (our blind brother and his sisters were here at the time.) She came to see them; the Lord soon touched her heart, and she is now, I trust, growing in grace and in the knowledge of our Lord and Saviour. She is learning to read in English, and can read the Testament pretty well in this language.

“But, to return to our meeting, when the chapter is read, I refer them to every text that I can, that I think will throw light on the portion read. I then talk what I feel led to say; this brother assisted by those two sisters interpreting it to the others. And I am happy to say there is an inquiring mind, while

the many questions asked, show me they understand what is said. In our public meetings, particularly at the Lord's table, I sometimes try and speak to them a few words through this brother; but here, not getting the assistance of the sisters, he finds a difficulty sometimes in understanding me sufficiently. I also encourage them to offer up one prayer at this our meeting of the church, that is, for one of them to engage in prayer."

From other islands and countries we may yet hear of the converts who were cast out of Madeira, and may know that their influence has been greatly extended by their dispersion. This is a cheering, redeeming thought connected with the sad history of their sufferings.

There is another highly important sense in which God is reviving the primitive mode of spreading christianity; that is, *by raising up men of a higher order of piety.*

Are not such men required for the great work now before the church? There is only one sentiment on this subject among those whose opinions are worthy of regard. But where are such men to be found, or how are they to be educated, that they may come forth vigorous christians, men of primitive faith and self-denial.

Men of this stamp of piety have generally come out of the fire. They have been disciplined in dismal dungeons, they have wandered on the mountains,

and their residence has been in the caves and dens of the earth.—They have been stripped of all their earthly possessions, and separated from their country and friends. Such have been the christian and theological schools in which the Lord Jesus Christ has trained the most faithful and efficient of his servants. They have come forth from these as pure gold that has lost only the dross by the fire.

Such men will “shine as the brightness of the firmament for ever,” after the stately piety, the frigid formalism, the metaphysical and the titled distinctions of the schools, shall have passed away, and be remembered only as the influences that were opposed to the purity, the simplicity, and the power of the Gospel.

Is not the Great Head of the church about to increase the faith, the self-denial and the activity of his people? Is he not about to prepare a generation “to endure hardness as good soldiers?” Sure, as the day of the Gospel’s triumph draws nigh, the disciples of Christ will become more and more like the primitive church.

This history impresses us with the conviction that *the spirit and sentiments of the church of Rome are the same as in the dark ages.*

The facts in this narrative prove this beyond all controversy. Yet it has been questioned by many protestants among us. They have supposed that in this age of refinement and of philanthropy, the

Roman catholic hierarchy, if they had the power, would not persecute, imprison, or shed the blood of the saints. Can they believe thus, with these facts, and these suffering brethren before them? These unquestionable facts are open to the view of all men. They form a veritable page in the history of the Roman church that can never be effaced.

Why were these men taken from their shops, and stores, and farms, and kept in prison for two or three years? Why was a christian lady sentenced to suffer death? Why were others severely wounded and killed? The true answer is, *because they read the Bible, and refused to acknowledge the wafer to be the real body and the real blood of Jesus Christ.* Who inflicted these sufferings upon them? The true answer is, *Roman catholic priests in connection with a Roman catholic government.* These are facts that we challenge the world to disprove or to deny. In the light of them, who can see any change in the barbarous spirit of the church of Rome in the nineteenth century. The causes and authors of this unprovoked and cruel persecution will be terrible witnesses against that church. They are a beacon to warn this nation and the world to beware of Romanism. When you see the bishop of Madeira order the "*Te Deum*" to be sung, to express their gratitude that the Bible-readers had been imprisoned, and been driven from the island; as in a glass, you may see what



would be done on our soil, if the power of Rome should here be supreme. Let no one deceive himself on this subject. Let us, in this matter, accede to the Roman church what she so haughtily claims, i. e. that *she is unchanged in spirit and in sentiments.*

This outrage upon the rights of conscience in the 19th century, SHOULD CALL FORTH A REMONSTRANCE FROM THE CHRISTIAN AND CIVILIZED WORLD.

The protestant government of the United States and of England should lead on in this work. Petitions should be sent to the Queen of Portugal, and a solemn protest be entered against persecution. A solemn demand should be made, that the *rights of conscience shall be respected*, that FREEDOM TO WORSHIP GOD and to READ the SCRIPTURES shall be GRANTED TO EVERY HUMAN BEING.

It is time that protestant governments spoke out on this subject. It is too late in the day to keep silence. If any nominal protestant government persecutes for conscience sake, then protest solemnly against it. Let us go strongly against coercion in religious matters in every form by any people. Let the pulpit speak out faithfully and fearlessly, and demand an open Bible and an unshackled conscience for every man, woman and child. Let the press agitate the subject, and speak so as to be distinctly heard throughout the civilized world. Let our senators, and members of our legislatures, introduce the subject into their discussions. Let our civilians and

judges speak with decision and with authority as the exponents of civil and of national law. Let a public sentiment be created as it can be, that shall send a decided and solemn protest to every government, and that government will feel its power.

Let all protestant churches rally on this subject, and who can tell what may be done. It is high time for those who have derived their principles from the Word of God, and who advocate an open Bible and free conscience, to make a strong appeal to those who restrict the circulation of the Bible, or the rights of conscience.

The history of this persecution clearly proves the  
FAITH OF CHRISTIANS TO BE THE SAME IN ALL AGES.

This thought has doubtless repeatedly occurred to the reader while perusing this narrative. We cannot ascribe the course pursued by these persecuted people to motives of self-interest. Selfishness would have led them in a different direction. They had every thing to lose and nothing to gain, as far as their selfish interests and worldly comforts were concerned.—Infidelity itself, it would seem, cannot question this. But we see here the same patience and endurance in suffering, the same deep and tender interest in the salvation of their persecutors, that characterized the primitive disciples. We see them cheerfully suffer the loss of all things on earth, for the sake of their love to Jesus Christ and to his word. For this cause they separate from their nearest rela-

tions and leave their country for ever. They go forth "walking by faith and not by sight." They are not sorrowful and dejected, but rejoicing in God as their portion. "The statutes of the Lord are their songs in the house of their pilgrimage."

What delightful evidence is here furnished that these disciples have the ancient faith; the same faith that has ever sustained the people of God in the severest trials, and in the agonies of death, and has made them more than conquerors over all their enemies.

On one occasion, while these christians were in prison, we are told that the government formed the fatal purpose of extermination. The officers and priests communicated this to the prisoners. They told them that the government had determined to keep them in prison, and if they still held on to this book (the Bible) and to their present faith, the government had resolved to burn them, and thus put an end to heresy on the island.

These converts replied in the true spirit of primitive martyrs: "We are willing to be shut up in this prison, and suffer here, and we are willing to be burned, but we are not willing to give up this book, and to give up our faith."

Let us here consider for a moment THE CAUSES OF THIS PERSECUTION.

The circulation and reading of the Bible was unquestionably the main cause of this outrage. This is so obvious in all the facts of the history, that it is

unnecessary to adduce further evidence. But some may inquire, why should they not be permitted to read the Bible in peace, if they were good citizens in other respects. The answer is at hand: The bishop, priests and officers of government saw very clearly, that if the people were suffered to read the Bible, the result would be the entire overthrow of the Roman catholic religion. That religion can never live in the light of the Bible. The only way to perpetuate Romanism in Madeira, was to burn the Scriptures, imprison, and drive from the island all the Bible-readers. This the authorities and the priests believed *was the only way*, as they had no arguments to show that it was wrong for men to read that revelation which Jesus Christ has commanded them to read. The origin of the persecution is to be traced to opposition to the Gospel. This, and this only, kindled the fires that consumed so many volumes of the Word of God, and inflicted such cruelties on those who presumed to read it.

The government and the priests have made a great mistake in the selection of means to accomplish the end they had in view. They could not have adopted a more effective course to give vigor and energy and success to that faith they sought to destroy. But as their hearts did not mean to secure such results, no praise is due to them. They seem to have been infatuated by their madness, forgetting that "the blood of the martyrs is the seed of the church."

This persecution will yet have a glorious reaction in Madeira. Let not priests, or the government suppose, by driving 1000 or 2000 converts from their homes, they have also scattered to the winds the influence of this persecuted people upon the inhabitants of Madeira. Far from this is the fact. The faith and patience of these converts, amid cruel and unprovoked sufferings, have made deep impressions upon the minds of many on the island. These impressions are abiding, being deeply seated in their hearts. The seed of the Word of God has been sown there, and it will yet bring forth fruit. Earnest prayer is daily "offered by hundreds of those who are scattered abroad," that God will pour out his Spirit on the persecutors of his people in Madeira. God is the hearer of prayer, and he "will fulfil the desire of them that fear him." In answer to prayer the church of Rome will yet fall on the Island of Madeira.

The recent persecution will be strongly condemned by the civilized world. The Queen of Portugal and the authorities at Madeira will yet feel the force of this condemnation. They will be obliged to retract and cease to persecute, or they will not be able to hold a respectable standing in the civilized world. They must permit their people the exercise of a free conscience, and the reading of an open Bible. It is too late on the sun dial of the world to make such aggressive efforts on the rights of conscience. They will not be tolerated as in ages past.

The time may soon come when some of these exiles will return to their own country, and preach the Gospel to their persecutors: yea, those very persecutors may yet labor to build up the faith they have so violently sought to destroy.

Never have we been so deeply impressed as in turning over the pages of this history, with THE PRICELESS VALUE OF CIVIL AND RELIGIOUS LIBERTY.

We who have been rocked in the cradle of liberty from infancy, may not be able to appreciate its worth. We have never been disturbed in our own religious worship. We have never been compelled by the point of the bayonet, by chains and dungeons, to believe, or to give our assent to opinions that we solemnly regarded as false and absurd. We have not been cast into prison and cast out of our country, because we followed our conscientious convictions of duty. We have not yet been called to renounce our faith, or to sacrifice all our worldly possessions and to separate from our friends.

Why have we not suffered such things in common with thousands of our brethren in other lands? The want of personal piety may have shielded us from much persecution, according to the christian rule "If any man will live godly in Christ Jesus, he shall suffer persecution." But apart from this, the reason is because the arch of civil and religious liberty spreads over our land, and because the church of Rome has not the power to do here as she has done in other

countries. What then is the worth of civil and religious liberty? Let us contrast our situation with the Portuguese at Madeira, and learn a lesson of obligation to God for our precious and distinguished privileges. Could the liberty we enjoy, have suddenly lighted upon Madeira in the midst of this furious persecution, what an instantaneous and joyful change would have taken place. The lawless mob would have ceased their depredations, and have peacefully returned to their dwellings—the flames kindling upon the houses of christians would have been immediately extinguished—the doors of the dungeons would have suddenly been thrown open, and the inmates kindly taken out—the exiles would have been recalled, and every citizen been permitted to enjoy, undisturbed, his religious opinions. The inhabitants, although embracing different religious sentiments and forms of worship, would have lived together in peace and quietness.

Who can tell the worth of such a boon? This would be the fruit of civil and religious liberty, that tower of strength that God has given to our country. Let us then show to all how highly we appreciate it, by earnest and well directed efforts to extend that heavenly arch as the bow of promise over every nation on the globe.

## APPENDIX.

### *Testimony of Living Witnesses to the Facts of this Persecution—Letters from Dr. Kalley, &c. &c.*

We, the undersigned, are all natives of Madeira : we were all born and educated in the Roman catholic church : we have always been in the habit of attending mass, confession, and the various ceremonies, feasts and fasts of that church. We knew of no other way of worship, because we had never seen nor read the Word of God. We did not know there was such a book as the Bible, in which was found the history of Jesus Christ and of the apostles, until Dr. Kalley began to circulate it in Madeira. In reading the Bibles we received from him, we learned, for the first time, that we must be saved by the blood of Jesus, and not by penance, and mass, and purgatory. We found that the Virgin and saints are not mediators, for there is only one Mediator between God and man, that is, Christ Jesus. When we began to rejoice in Jesus as our only Mediator, and to read the Bible with joy, then we were forbidden, by the priests and the government, to read it. The priests began to take our Bibles, and to burn them. Many of the Bible-readers were thrown into prison. Some of us have been in prison about two



years, and others three years. We have been driven from our houses and our country—have wandered in the mountains, and slept in caves—because we read the Word of God, and desired to live according to its precepts, and for no other reason. We were compelled, by the priests and the government in Madeira, to flee away, and leave all our goods, and houses, and lands; and on this account we are now destitute, in a strange country. To the truth of all these things we are prepared to testify before all the world.

| Name.                                          | Age. |
|------------------------------------------------|------|
| Francisco Silvestre, . . . . .                 | 58   |
| Luzia Silvestre, . . . . .                     | 54   |
| Jacintha Silvestre, . . . . .                  | 30   |
| Albina Silvestre, . . . . .                    | 26   |
| Joze Silvestre, . . . . .                      | 20   |
| Gregorio Silvestre, . . . . .                  | 16   |
| Nicolao Tolentino Vieira, . . . . .            | 31   |
| Demetilde Vieira, . . . . .                    | 30   |
| Martinho Vieira, . . . . .                     | 21   |
| Candida Xavier, . . . . .                      | 40   |
| Severianna Xavier, . . . . .                   | 35   |
| Luiza Xavier, . . . . .                        | 30   |
| Maria Guilhermina Ferreira da Silva, . . . . . | 40   |
| Wasula Augusta, . . . . .                      | 30   |
| Rita da Silva, . . . . .                       | 28   |
| Julia Amelia Gonsalves, . . . . .              | 24   |

| Name.                      | Age. |
|----------------------------|------|
| Manoel Afonso,             | 27   |
| Sufia Afonsa,              | 29   |
| Luis Figueira,             | 49   |
| Geneveva Figueira,         | 47   |
| Maria Figueira,            | 22   |
| Geneveva Figueira,         | 16   |
| Luiza Figueira,            | 15   |
| Augusta Figueira,          | 13   |
| Manoel Figueira,           | 11   |
| Manoel Alves,              | 20   |
| Leocadia Alves,            | 16   |
| Antonio Fernandes,         | 30   |
| Luisa Fernandes,           | 26   |
| Antonio Ferreira,          | 21   |
| Joáo Gomes Camaxo,         | 50   |
| Antonio de Freitas,        | 27   |
| Joáo Gomes,                | 19   |
| Joze de Crastos,           | 20   |
| Joze Gomes,                | 23   |
| Joanna Gomes,              | 23   |
| Antonia Gomes,             | 50   |
| Maria Gomes,               | 16   |
| Maria de Freitas,          | 19   |
| Joze de Vasconcellos,      | 37   |
| Carelota Vasconcellos,     | 24   |
| Joze de Freitas,           | 25   |
| Antonia Freitas,           | 20   |
| Joaquim Ferreira Lomelino, | 36   |

| Name.                                 | Age. |
|---------------------------------------|------|
| Antonio Ferreira Lomeliono, . . . . . | 31   |
| Joaquim Dias, . . . . .               | 37   |
| Joaquina Dias, . . . . .              | 22   |
| John Nunes Sousa, . . . . .           | 31   |
| Louisa Candida N. Sousa, . . . . .    | 24   |
| Antonia Nunes Sousa, . . . . .        | 60   |
| Ursula Augusta, . . . . .             | 26   |
| João Rodrigues Figueira, . . . . .    | 30   |
| Lucinda Rodrigues Figueira, . . . . . | 26   |
| Joano Rodrigues Figueira, . . . . .   | 14   |
| Francisca de Abreu, . . . . .         | 30   |
| Nicholao Figueira, . . . . .          | 20   |
| Emelia Figueira, . . . . .            | 20   |
| Joze Figueira, . . . . .              | 18   |

Besides these, there are a number of children, between three and ten years of age, who have suffered with their parents. They are too young to bear testimony, while they are the unconscious memorials of the cruelty of others.

Among the signers of this declaration are several of the same family names, who are not all related to each other.

The above witnesses have given the fullest evidence of their love of truth in sacrificing every thing on earth for the sake of the truth of the Gospel. Their testimony may, therefore, be received with the most implicit confidence. Let it be recorded, for the present, and for future generations. Let it stand

as a beacon to all. Let it hasten obedience to the command, addressed to those who are in the Roman church, "Come out of her, my people, that ye be not partakers of her sins," &c. &c. Let it perpetuate the evidence, in all future time, that **POPERY IS ESSENTIALLY A SYSTEM OF PERSECUTION!**

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*Letter from Dr. Kalley to the Corresponding Secretary of  
the American Protestant Society.*

MALTA, January 22d, 1849.

MY DEAR SIR.—I received, a few days since, a letter from one of the Madeira sisters dated last August, and only by it received definite information as to the proposed object in removing the emigrants from Trinidad to the States. I now understand that it is to obtain land and locate them on it, so as to form a small Protestant colony of Portuguese. I feel deeply grateful to the American brethren for this kindness; and, if I had known the object sooner, would, at an earlier period, have addressed a few lines to you, to say that you would receive fifty pounds sterling to aid in carrying it out. This sum will be remitted to you, along with this, by my brother-in-law, John H. Spencer, of 48 Fenchurch-street, London. As he is better acquainted with the best ways of transferring money than I am, I shall leave this to his discretion.

Please to insert it in your subscription-list as from friends in England, per Dr. Kalley.

I shall feel very much indebted by your forwarding to me any information respecting these dear brethren and their circumstances, as I have very little knowledge of your lands, and have not yet had any information at all of the locality which they are likely to occupy.

I earnestly pray that God may bless you in your work, and that he may make these converts from popery a blessing to your land. May the Lord himself direct you in all things that you do for them, and prove his faithfulness and truth as a good Shepherd, carrying them in his own bosom, till we reach the land where the whole flock shall be gathered from all the countries of earth, to enjoy with him the rest that remaineth for those that are his.

I am, with sincere gratitude and esteem,

Very truly yours,

ROBERT R. KALLEY.

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LONDON, 48 Fenchurch-street, February 9, 1849.

MY DEAR SIR:—I have the pleasure to enclose you herewith a letter from Dr. Kalley; and, in accordance with his desire, am prepared to meet your draft for *fifty pounds* sterling, at three days sight, or otherwise, as you may arrange with Messrs. John and Robert Osborn, of your city.

If you will kindly take this note to them, they will, I am sure, oblige me by carrying out the transaction for you, and so save you all trouble.

I have only to add, that "your labor is not in vain in the Lord," and pray that our heavenly Father may bless you abundantly in all things.

Believe me, my dear sir, yours sincerely,

J. H. SPENCER.

Rev. H. NORTON.

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It is with inexpressible joy that our Portuguese brethren have recently received a letter from their beloved friend and spiritual father, Dr. Kalley. It was enclosed in the letter to the Corresponding Secretary, and is as follows:—

(TRANSLATION.)

MALTA, January 12th, 1849.

VERY DEAR FRIENDS AND BRETHREN IN THE LORD:—I received, a few days since, a letter dated New-York, August 22d, 1848, informing me of the arrival of some of my Portuguese brethren in America. Although this movement was new to me, yet I rejoice, believing that you will continue united; and having lands of your own, you will there enjoy liberty and the love of God in peace, with the blessing of our Father in heaven.

God grant that you may thus continue to walk united. May the good Shepherd bless and keep his

sheep, and may you walk as true and faithful brethren in Christ; not suffering the affairs of this life to interrupt your happy Christian fellowship.

What are all the riches of this world, without the love of God? How much more precious is the love of God than earthly treasures? Love is found in heaven. There, the blessed rejoice in love. They have no money in heaven. There they do not need money. But they could not be happy without love. Love, therefore, is *celestial*; it is worth more than all the treasures of the world. Love will remain when the fire of God shall melt all earthly goods. Jesus said, "Love one another, as I have loved you." This is the commandment of Him who humbled himself unto death, even the death of the cross, for us; of Him who was made a curse for us, to deliver us from eternal condemnation. It is the will of our blessed Friend and Redeemer, that all of you, my dearly beloved, may be filled with love and the Spirit of Christ. It is very probable that the Jesuits, Puseyites and Romans, will do all in their power to sow dissensions among you, that you may become scattered by envies and jealousies, and finally lose the precious love of Christ from your hearts. The way in which these enemies succeed in destroying souls is by raising doubts in the minds of the disciples, as regards the blessed truths of the Bible. In the same manner the devil tempted our mother Eve, and endeavored to tempt Jesus in the same way. In this way the

devil and his servants have destroyed millions of souls. They begin by saying that the Word of God is a book full of mysteries and very obscure, very hard for any knowledge of true religion by searching. Then they recommend the writings of the fathers, saying that they contain the truth which the church has believed in all ages. They say that we must examine the writings of the dead priests to know the true meaning or right interpretation of the Bible.

Suppose a number of men should go to work, and make a common tallow candle, and, after lighting it, should place it in their midst, and then should send out their preachers to inform the people that without the light of their candle no one could see in the day time, even if the sun should shine ever so clear. What should we think of such men. Why we should take it for granted that they had run away, by some means, from the lunatic asylum. Are not the words of God clear and plain? Can they not give assurance to the immortal soul? Suppose we should see a number of men digging at the bottom of one of the huge mountains of Madeira, and heard them say that the mountains were about to tumble down, and that it was necessary for them to work very hard in order to prevent so great a calamity. Therefore one would bring a hand full of clay, another a broken reed, another a rotten rail to hold up the mountains. What should we think of such men?

The words or writings of the priests contain thou-



sands of fooleries like the above. "The heavens and the earth may pass away, but the Word of God shall never pass away." It is an eternal rock, full of life and truth.

Therefore it becomes us to examine God's Word with all humility, and let us ask God for wisdom to understand his own Word, written under the guidance of the Holy Ghost.

We are not worthy of so great a favor. It is an unspeakable favor to be taught of God, and have the Almighty for our Teacher. God has promised wisdom to all who need, and are willing to ask. He will give willingly the Holy Spirit to those who ask in faith. God and his own precious Bible are the true interpreters of truth, and not the men called holy fathers. I have investigated their writings, and, for example, I find in them errors like the following: One says that the eternal Word is a creature, created by God, and that the Holy Ghost is also another creature. Is it by these blasphemies that we can ascertain truly what is the true meaning of God's Word. Shall we not rather search the words of John, the apostle, who says that "the Word was God." Are these words of the Holy Spirit so obscure that we must prefer the lies of the priests to the plain truth of the Bible? May God keep us all from such blindness and horrible blasphemy.

The Word of God is obscure to those only who are lost. Jesus said: "We speak that we do know,

and testify that we have seen, and ye receive not our witness." The reason why it is difficult for men to understand God's Word, is that men do not believe in the simple truth; and then they call upon the priests to explain, and they find it to their own interest to make the impression, that without the priests no one can know what truth is.

It is true, nevertheless, that the things of God cannot be understood by carnal men, "for they are spiritually discerned." It is necessary to have an interpreter. Therefore, let us ask wisdom of God. Our Father in heaven will give the Holy Spirit to all who ask, and the Spirit of God will always make his own Word plain to us. Examine the Scriptures faithfully, expecting always the aid of the Spirit. The priests frequently contradict themselves; but the Holy Spirit never contradicts himself.

What may we understand by the true church? The true church is composed of all who believe in Christ, from Abel to the last christian that shall be born on the earth. Therefore, who can know all the words of the true church? I hope that you are a part of the true church, and myself, also, by the grace of God. And there will be christians born after we are gone, who will also embrace the doctrines of the true church. The true church are all the disciples of Christ. Christ is the master, and the true interpreter is the Holy Ghost. Avoid the traditions of men, that ye may not run in vain. Hold

fast the Word of God, which will give perfect assurance to the soul.

I have written so much on this point, because many have stumbled by forsaking God's Word, and have embraced the errors of Roman priests. The enemies of truth will labor hard to make proselytes; but see to it, my dearly beloved, that ye continue firm in the truth and love of God, not trusting in the words of priests, such as bishops, vicars, curates and confessors; but in the light of the Sun of Righteousness, which is much better than the taper of the priests.

I continue to pray for you in almost every petition I offer to the throne; for I have you in my heart; and I hope you also remember me. May the good Lord keep us safe, until we meet with those that shall be saved from every nation under heaven. When we shall meet that multitude which no man can number, to unite with them in singing God's *praise*; the praise of him "who was God," yet "for our sake became a curse," that we might rejoice for ever. Oh, how happy we shall be, when we shall part no more! Believe me, with much love,

Your brother, in Christ,

ROBERT R. KALLEY.

The above letter is truly a "Pastoral." It is adapted to the wants of our Portuguese brethren, and is as "good news from a far country." It may

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well be placed in juxta-position with the "Pastoral" of the Roman catholic bishop of Madeira, to which we have alluded in the preceding pages of this volume. It will present the wide difference between the views and instructions of christian pastors and papal bishops.

In this epistle the disciples are most earnestly entreated to practice the requirement of their Divine master, to love one another. The bishop calls upon his flock to praise God for the spirit (i. e. the hatred) they had exhibited in driving those disciples from Madeira. Dr. Kalley exhorts them to search the Word of God, and seek the Holy Spirit to enlighten their minds. He reminds them of this infinitely precious treasure God has put into their hands, and urges them to read it with the deepest interest. The bishop denounces and excommunicates all Bible-readers, as heretics, who cannot be saved, even by the fires of purgatory; but must perish for ever.

In this letter the spirit of love to God and man is made prominent and essential to christian character. But the bishop anathematizes all who differ from him, and teaches his flock to curse them. That sacred book, which is here so cordially commended to the flock, the bishop condemns to the flames. The principles of protestants and papists stand out in bold relief in these two epistles, and men can judge between them.

Our Portuguese brethren will, we humbly trust,  
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hold fast to the Word of God, and say, concerning those who would take it from them: "O my soul, come not thou into their secret; unto their assembly mine honor be not there united."



CORRESPONDENCE OF DR. KALLEY  
WITH REV. MR. DA SILVA.

The following letters from Dr. Kalley were written in England, after he was driven from Madeira. They were addressed to Mr. Da Silva on the island of St. Kitts. They abound with christian sentiments worthy the serious attention of all men. They also add to the testimony of the power of the work of God at Madeira. They exhibit the deep interest of Dr. Kalley in all matters concerning the Portuguese. They were in the hands of Mr. Da Silva and have never been published.

(Translated from the Portuguese.)

MY DEAR FRIEND,

I received your letter of the 28th ultimo, in that of Mr. Wilby. I wrote immediately to the friends of Mr. Hewitson, in Scotland, respecting your voyage: but I did not receive an answer in time to write you by the last packet.

You inquire whether my friend could go to Madeira, and there embark in the steamer. Do not permit him to do it, if it appears to you imprudent; and if he should not go by way of Madeira, let him set out in season to take the steamer in Trinidad with all despatch, to be with Mr. Hewitson. If there should be any shorter way, advise my friend to take it.

I have received a letter from Jacintho, who lived in Mountain-street. He informs me that six have died; among them was the wife of Caeres, whose house was in St. Antonio, and the father of Perez of Santa-Cruz; also, one Faria, and one Vasconcellos, the son.

The governor of Trinidad, Lord Harris, sent all the sick over to the city, to the hospital, where, as Jacintho says, some have got better, and others seem to be dying. Mr. Hewitson will probably be there some day this week, as he left here on the second of January.

The letters from Madeira are very old. The enemies are now very brave. The priest says from the pulpit, that, unless Dr. Miller does as he would have him, he will be treated as Dr. Kalley was. Dr. Dexter was obliged to leave the hospital. M. R. was much persecuted. She was taken to the church to confess; but did not confess any thing.

But I hear that the Word of God is not bound, as some, who were the bravest of our enemies in

August are now more firm than the oldest.\* At the large meetings thirty or forty persons assemble, but cautiously.

In such circumstances, if the work goes on, our enemies themselves must confess that it is of God. O that the Spirit of God might descend upon the inhabitants of this island! O that the Lord would make his presence to be felt, and encourage his people! How much stronger is the testimony given in such circumstances than when they are free from troubles. Bearing testimony and enduring sufferings for him, give much force to the words of the children of God. These enemies are forced to inquire, "what is it that supports them?" when they know that they might avoid sufferings by keeping silence. May God give us a heart to be witnesses for him! What a shame it is for us to be afraid or silent, when our God and Redeemer would have us speak for him!

I speak of myself. I am ashamed of myself for having spoken in a manner so unworthy of God the just, and the Saviour. O the love which he had for us! O that we might imitate Jesus, and speak more like persons who have been rescued by him from eternal pain, for his service.

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\* This was about six months after Dr. Kalley left Madeira. From this it appears that the work of conversion had gone forward with power, as some of the "bravest of the enemies" at that period, were now among the firmest of the converts.

Perhaps we shall have the glory of suffering more for him than we yet have done. Popery is at work in England, and the spirit of persecution accompanies it. The authorities wish to obtain despotic power, and the people are so asleep that nothing can waken them but popery. It seems as if God had shut their eyes, so that they cannot see that popery robs men of liberty and enslaves them. The kings of the earth commit adultery with the woman. But he whom God makes free, is always free: for he takes away the fear of men, and the love of the world, showing us more noble things. The christian may suffer; he counts on it in becoming a christian: but suffering is for his good, and death is for his good, because he has eternal life in heaven, joy without end.

Mrs. Kalley has been ill. She is still confined to her bed. Mrs. W. is also ill; but both salute my friend with much kindness, and wish him the greatest happiness.

If you go to London, as I hope you may, you must take a carriage and go directly to No. 1 Bondstreet, Claremont-square, Pentonville, London. There lady Eliza lives; and as soon as I hear of your being there, either I or my friend will go thither. It is a journey of four hours.

I am much occupied in writing various things. I am going to publish a little history. I wish to see a history of Bermudas.

If you should not come hither, may God guard



and guide you in the way in which you may go, and give his blessing on all your labors.

Your sincere friend,

ROBERT R. KALLEY.

St. Leonard's, January 25th, 1846.

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St. Leonard's, April 16th, 1846.

MY FRIEND AND BROTHER IN THE LORD,

You must have heard what has been done in Madeira, and how the Lord has dealt with all the friends of truth. Many have sailed for Trinidad, and many have arrived there and died. They have now perhaps desired to see the island where you are; but it is necessary to know how you succeed before taking any step in it. I would therefore advise that Manoel d' Andrade, Henrique de Freitas and other brethren join and write to the minister who is in Trinidad. It will be well to say,—1st, how many Madeira people are in St. Kitts;—2d, how many are coming;—3d, how many have died, and of what;—4th, how much is the daily allowance;—5th, what is the price of food;—6th, what is the distance of the plantations where you are laboring;—7th, whether you have places for religious meetings, (if you are not exactly informed on any point, say what you think proper;)—8th, what the work is;—whether you will be content.

Direct the letter to the Rev. W. H. Hewitson, Port of Spain, Trinidad, and send it by the first packet going south.

In Trinidad died the father of Henrique Vieira who was in my house, and is now in the neighborhood, in a school. Caires also died here, with his wife, whose house was burned in St. Antonio. Gama also is dead. I do not know whether John has heard of her death. I feel much for him, and hope the Lord will give his blessing with this news. Messia do Caminho do Meio is dead, and his wife and little son, and two children of Perreira. I cannot tell you of others, except the father of Perez of Santa-Cruz.

He who dies, trusting in Jesus, does not die. He who believes in that friend, shall not die eternally. He says: "Because I live, ye shall live also." Our life is sure, being "hid with Christ in God." We sleep. "The hour cometh in which they shall hear the voice of the son of God, and shall rise." I hope you may never fail of the love of Jesus. He looks from heaven, to forgive sinners. On the cross he expiated our sins with his most holy blood. He has all power in heaven and earth. "Fear not," says he, "fear not, little flock; it is your Father's good pleasure to give you the kingdom."

Do not fail of the rest in heaven, after the toils of earth. Strive after eternal riches. Place before you the good things to come, which will never end. Seek the gift of God. Watch and pray. Take care

that you do not grow cold in the things of the soul, of eternity and of God. "What shall it profit a man if he gain the whole world and lose his own soul?"

In the parable of the sower Jesus speaks of some seed which fell among thorns, as well as of some in stony places. In Madeira, a short time ago, there were stony places, (persecutions;) in St. Kitts there are thorns; and as the Lord aided you in Madeira, oh, that you may also have the help of his arm and the counsels of his wisdom in St. Kitts! Surely you have need of the succor of Jesus. Without him you can never do any thing.

Give yourselves always to prayer to God for the Madeirenses, who have despised the Gospel of God, and go blindly in the way of misery. Poor Madeira! There are very few believers in it now, unless they are concealed; and who knows how many the Lord has "who have not bowed the knee to Baal?"

Love one another. This is the will of Jesus. "By this shall all men know that ye are truly my disciples, if ye love one another." These are the words of our Saviour. "And if any one loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" If I had all wisdom, and faith, and every thing else possible, without love to God and my neighbor, what would it profit me?

They said, in the last letters from Madeira, that they were expecting the return of Gama and his companions. The son-in-law of Maria Joaquin has

six months' imprisonment, instead of banishment to Angola.

Mrs. Mai and Mrs. Kalley send many remembrances and salutations. Mrs. Eliza is married in London. I had much pleasure in receiving a letter from W. M. Believe me ever

Your faithful friend,

ROBERT R. KALLEY







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