

Christian family, whose guidance was entrusted to them by God." Three years later a congress of the five great powers met at Aix-La-Chapelle, for the purpose among other things of removing the army of occupation of the allies from French territory. But an opportunity such as this afforded was not to be lost by the Monarchs of Russia, Austria, Prussia and France. England was represented at this Congress by her ambassador, and through him seems to have given a provisional assent to the forming of an alliance of the great powers for the purpose of repressing revolutionary movements of a popular character among the people of Europe. This new alliance was not necessarily the outcome of the Holy Alliance, but it shewed pretty clearly what, under vague, misleading and high-flown phrases, the professed advocates of Christian Government meant when they proposed to rule in accordance with Christian principles.

Very soon after this congress, a practical illustration was given of what might be expected from the Christian Majesties of the Holy Alliance. Spain had in 1812, during the enforced absence of the Spanish King, obtained a liberal constitution, known as the Constitution of Cadiz. The return of the Spanish King, after the downfall of Napoleon, led to a conflict between him and his people, which resulted in Spain adopting the Constitution of Cadiz, much to the chagrin of the royalistic and reactionary elements of the nation. Naples and Sardinia both followed the example of Spain, and adopted its constitution.

Such a state of affairs was decidedly alarming to the members of the Holy Alliance, and in consequence, a Congress was summoned at Troppau in Silesia, in the October of 1820. The powers held a brief conference and then rose to meet again the same

year at Laybach in Styria. Five great powers were represented by kings or ambassadors; besides a host of minor rulers, the king of Naples included, appeared to advance their claims. All of the great powers save England were resolved to crush out the popular movements in Spain, Naples and Sardinia. England protested against the policy of interfering with the people of Italy in their efforts to obtain constitutional government; and the position was all the more remarkable because Britain's Ministry at that time was well known to be anything but favorable to liberalism in any form. But England's protest was unavailing, and an Austrian army was sent into Italy in 1821, which crushed the revolutionary party in Naples and Sardinia after a brief struggle, and restored all the absolutism, and along with it all the evils of the old regime. The sovereigns of Russia, Austria and Prussia endeavored in a circular to justify this interference with the internal affairs of other states. They contended that there was a vast conspiracy against all established power, which it was necessary to suppress. The British Government, while it acknowledged a right of interference in certain cases, denied that "this right should receive a general and indiscriminate application to all revolutionary governments." The right of interference, in other words, was to be the exception, not the rule.

The royal conspirators next turned their attention to Spain, where a royalist insurrection had, in 1821, broken out in the north, in favor of abolishing the free Constitution of Cadiz. The rebels were aided by France from which they drew both supplies and men.

Another congress was called at Verona, in 1822, for the purpose of interfering with an armed force in the affairs of Spain. At this congress the