

part of their relinquished churches." The result was embodied in the "Protestant Charter of 1847." This, however, had one defect, it was signed only by the Grand Vizier, Rashid, and was liable, according to the organic law of the empire, to be repealed. In 1850, through the same influence, another firman was obtained confirming the charter and signed by the Sultan himself. Notwithstanding these guarantees, the persecutions did not altogether cease, and in 1853 another firman still was issued by the Sultan, copies of which were sent to all Protestant headmen in the empire, and also to the governors, with strict orders that it should not be disregarded. The object of this was designed to make it clearly understood that the charter was a reality, and would be enforced.

Among the illustrations of the spirit, honor and humanity of Lord Canning was that afforded in connection with the episode of the Hungarian patriots, Kossuth and others, who fled as refugees to Turkey. He used the full weight of his influence to prevent the Porte from yielding to the demands of Russia that they should be given up, and sheltered, himself, some of the children at the Legation. "The Ambassador," it is said, "with all the impressive solemnity which he knew so well how to use, bade the Porte have courage, be true to the everlasting principles of honor and humanity, be true to its own independence and dignity, and boldly refuse to obey the Czar's commands."

We now approach the period of the Crimean war, a season of great and manifold responsibility to England's ambassador. Whatever may be thought of that war and its results, it was overruled to secure greater promises of religious liberty. It is interesting to know that at this season "special prayer was offered by the missionaries in behalf of Lord Stratford de Redcliffe, that he might be endued with the spirit of wisdom in conducting his important negotiations, and that in counseling the Sultan, he, too, might have counsel from above. Never before had the position of this representative of the British Government and devoted friend of the cause of Christ been so responsible, and never before did he hold such influential relations to the Porte.

The later grants in behalf of religious liberty were embodied in the famous "Hatti-Humayoun" in 1856. The Sultan, with solemn form and ceremony, proclaimed this edict, promising equal civil and religious rights.

There were present Turkish ministers, the Council of State, the Grand Mufti, patriarchs, rabbis, and other heads of religious communities. At the time it was issued, it "was generally regarded as a complete guarantee of religious liberty to all the subjects of the Porte of whatever creed." "In March, 1856," as stated in the Life of Dr. Goodell, "eleven missionaries of the American Board, together with four other missionary laborers and two British chaplains, united in