

(Continued from third page.)

Rosina Lavandrie, a nursery governess, residing at Geneva, was servant with Mr. Reynolds in 1844, and continued there till 1851, when the family left the Ionian Islands; she remembered a family named Ford visiting Mr. Reynolds, and introducing Dr. Achilli, whom she then saw for the first time; she went to the new chapel when it was opened, and Coriboni's wife was there on her knees before the door; she acted as door-keeper, and her husband as singer; witness, when her mistress was ill, sat in a room adjoining to be within call, and could see thence into a room of Dr. Achilli's house, used as a laundry; there were Venetian blinds on the window at which witness sat, and witness, therefore, could not be observed, though she could see very well; witness had seen Coriboni's wife and Dr. Achilli several times in the laundry; witness saw Coriboni's wife very much uncovered about the neck, and Achilli in his shirt sleeves, and acts of great familiarity between them; witness had seen the two walking arm-in-arm in the public streets towards the evening; witness had never seen Coriboni and his wife together; the interior blinds of Mr. Reynolds' windows were closed, because Mrs. Reynolds was ill, and could not bear daylight; as this took place, Dr. Achilli's window became more open.

Cross-examined by the Attorney-General—Witness was very much shocked by what she saw, and always turned away; she only could see what was going on before the window; there was only one window which commanded this view of the laundry in Dr. Achilli's house.

Re-examined—I am a Protestant; the blinds in Mr. Reynolds' house were Venetian blinds, of such a nature as one could see through them without being seen; the blinds were kept shut, partly because it was hot, and partly that what was passing at Achilli's might not be seen; I heard many persons talking of this affair.

Vincenzo Barga—I have lived in Corfu twenty-three years; I am an armorer; I recollect Achilli coming to Corfu as a Catholic Priest; I was told however, that four or six days after he came he declared himself a Protestant; I don't know whether he was a Protestant or a Catholic; I knew Coriboni and his wife; they lived together; I have seen Coriboni's wife in public as a prostitute; I have seen Achilli enter the house where she lived; I cannot say how often; Coriboni's wife and Achilli were said to have left Corfu together; I don't know it of my own knowledge; I lost sight of them both on the same day.

The Rev. George Hadfield, examined by Serjeant Wilkins, said—I am a clergyman of the Church of England, now residing at Whitechurch, Hants, and in August or September, 1846, was appointed Principal of St. Julian's Protestant College, Malta. After the vacation of 1847, I returned to Malta. I am acquainted with Dr. Achilli, who, on the 19th of July, was appointed Italian theological teacher, and on the 11th of December arrived to take his appointment. Before his arrival a person named Crozzi had made accusations against two Priests—one named Leonini, and the other Saccarese—members of the college, and professed Protestants. They were residing in a house appertaining to the college, and were Missionary students. In consequence of these accusations I communicated with the committee in London, and at their request, inquired into the charges. The committee consisted of the Earl of Shaftesbury (chairman), Earl Waldegrave, and others. At the desire of Crozzi, a meeting took place at the Mission-house, which was the residence of Dr. Achilli and the accused Priests. Mr. Brien, the Vice-Principal, took the chair, and Dr. Achilli was also present. Crozzi was called on to state the nature of his accusations against these Priests.

Serjeant Wilkins—What were they? Witness—One of the two, Leonini, was charged with having committed adultery in the house with a Maltese lady. A servant of the lady had brought letters frequently to the house. The other was accused of sleeping out of the house, and having frequent connection with prostitutes. Achilli had lived with these men in Malta in the early part of the same year. The Priests denied the charge, and the case was for the time held not to be proved. Dr. Achilli then called Crozzi a calumniator, but the latter persevered. Some time after Crozzi was called on to substantiate his charges within a month or withdraw them. Mr. Tucker produced Dr. Bonavia, whose statements were sent by me in writing to Dr. Achilli. Dr. Bonavia said he had heard from one of the two accused Priests, named Saccarese, similar revelations to those mentioned by Crozzi. On giving the statement to Dr. Achilli on the 10th of February, I told him that I would send it to the Committee in London. On the 19th of February I had a letter from Dr. Achilli, announcing that he had need of Mr. Saccarese for an important mission; that he started at once, and consequently no longer belonged to the college. Saccarese left accordingly. I quit Malta for England on the 24th of April, 1848, and Dr. Achilli arrived soon after.

Serjeant Wilkins—Was he dismissed? Witness—The resolution rather was that he had resigned. I returned to Malta in July. The chairman of the committee desired me to dismiss Leonini, and Crozzi continued to teach till after I left Malta, when he returned to the Church of Rome. I have had conversations with Dr. Achilli, which enable me to say that he was well acquainted with the charges against the two Priests.

Cross-examined by the Attorney-General—Dr. Achilli's pupils were Italian receding Priests. They increased in number from three to seven, including Achilli himself. Crozzi also was one of them, and taught the Turkish language. Dr. Achilli was the first and the last. He left Malta after me.

The Rev. Alexander Watt, formerly Clerical Secretary to the Malta College, corroborated the evidence of the preceding witness. He said—Dr. Achilli was desirous that I should suppress all the documents, and deliver them to him, and he stated that it would be of no use to bring them before the committee. The committee, however, invited the Bishop of Gibraltar to investigate, but his Lordship declined, on the ground that Saccarese, one of the principal witnesses and an accused, had been sent out of the way by Dr. Achilli. The committee, on that representation, deprived Dr. Achilli of his office, and closed the branch of the college under his charge. On the 26th of September, 1848, Dr. Achilli addressed a letter to Lord Shaftesbury, regretting that his lordship and other members of the committee allowed him to leave London for his mission, "so embittered as he was; still, he loved them as much as ever in the Lord." He had acted in the general interests of religion, and God forbid

that any ill-will should exist among them towards each other. "Do not allow," he added, "that I should leave this place without receiving at least a word of Christian friendship. Even to servants, when they are no longer wanted in a house, a certificate of good service is given, and the whole of the month's wage is paid. I have been sent away without a letter of love, and for my stipend, which was to be paid for the whole year, I have only received nine months." In answer to that letter a reply was sent, stating that at the last meeting of the committee, held on the 15th of November, they had requested me to intimate that after being absent from his duties a whole month without leave they were greatly dissatisfied, especially as they did not wish to come to England on the business of the committee. He had addressed no letter of explanation to them either as to his own absence from his duties, or as to sending Saccarese away on a mission of his own. The last fact took place when the most serious accusations were adduced against Saccarese, and the ends of justice had been defeated thereby. The accused had been deprived of the opportunity of clearing his character, and the committee had therefore additional cause of dissatisfaction with him. The letter further stated that Dr. Achilli's stipend was paid quarterly, and that he had expressed himself perfectly satisfied when he signed the acknowledgment for the payment made. It concluded by saying that the committee had determined to withdraw their confidence from Dr. Achilli, and to remove him from an advantageous situation, in which he might have rendered most important services to the cause of Italian reformation. I received no answer to that letter.

Cross-examined by the Attorney-General—A resolution of the committee was passed on the 19th of June, stating that Dr. Achilli was deprived of his office, and ordering that his salary should be paid up. It was, "that Dr. Achilli having voluntarily abandoned his post at Malta, the engagements with him is virtually terminated by his own act; that this resolution be communicated to him, and that his salary be paid up to the same date."

The Earl of Shaftesbury said—I was chairman of the committee of the Malta Protestant College, where Dr. Achilli was Italian Professor of Theology. Accusations of immorality against Saccarese and Leonini had been previously forwarded to the committee, and this matter was referred to the authorities of the college for investigation. One of these authorities was Dr. Achilli himself. The committee having ordered an inquiry, a charge was brought against Dr. Achilli for sending Saccarese out of the way. Dr. Achilli and others had had the inquiry out at Malta committed to them. We received a letter from Mr. Hadfield and the Bishop of Gibraltar. Dr. Achilli was not summoned but left his post at Malta without authority, and came to London. On arriving here he said that he had come on some business of his own. Before he arrived we had come to a resolution to break up that branch of the establishment over which Dr. Achilli presided.

Dr. Bonavia said—I was Latin and Italian teacher at the college in Malta for the last three years, and had a conversation with Dr. Achilli as to the charges of immorality against the two ex-priests. I asked him if he had heard the reports against them, and he said that he had. I then asked him if he believed them, and he replied that he did not. He used no expressions of disapproval. I asked him if he thought it judicious to permit those visits which took place at the Mission-house at St. Julian's College. I explained that I referred to the visits of a married lady from Valetta to Leonini. Dr. Achilli asked me in reply, if I thought it wrong (tension). I told him it was not judicious, in consequence of the reports circulated in town, because such visits would strengthen them, and more especially as they were paid in Leonini's own room. Then Dr. Achilli asked me who told me that it was so? I replied that I was not authorised to mention names, but that the visits referred to were wrong, and would lead to bad results. Dr. Achilli then got up from his chair in a passion, and, "You are too scrupulous because you are married. If you were a bachelor perhaps you would do worse than Leonini" (sensation.)

Sir A. Cockburn—What did he say then? Witness—"It would be better for you to mind yourself and not to meddle with our affairs, if you wish to continue in our friendship." He then left me alone in the room, and went to join his companions, who were playing cards (sensation.)

Cross-examined by the Attorney-General—I have mentioned what I now state only once before. I have been in London for five months, and am a member of the Maltese bar, but do not practice. I was advised to come to England on this affair by the Vice-Principal of Malta College.

Harriet Harris, Jane Legg, Sarah Wood, all testified to the beastly immorality of Achilli, during his residence in London, but their evidence is too filthy for insertion. From the evidence of Sarah Wood, we copy the following:—

Sarah Wood, a girl nineteen years old, and living with her parents at Windsor, said—I was in the service of Dr. Achilli. I came to his house from an establishment called the House of Mercy, at Windsor, presided over by a Mrs. Tennant. I went into his employment the year before last, and was with him for seven months.

Counsel—Did Dr. Achilli take any liberties with you?

Witness—Yes, about a fortnight after I went. [Witness went on to state the circumstances.] I walked away and began to cry, when I said I would write to Mrs. Tennant.

Counsel—What did he say? Witness—That I would be a very naughty girl to do so (laughter.)

Counsel—He gave you a book? Witness—Yes; a religious book. The title of it was "Come to Jesus" (sensation.)

Catherine Foreman, living at Great Smith-street, Westminster, said—I once lived with a Miss Lambert, at No. 3, St. James's-street, Pall-mall. I lived with her from 1843 to 1849, and remember Dr. Achilli being there in 1847.

Counsel—Did he take any liberties with you?

Witness—He did about six months after he came. [We again pass over a few sentences. The girl had behaved properly, said nothing to Achilli, but left him directly.]

Counsel—You are a Catholic. Did you mention those things to your confessor?

Witness—Yes; and in consequence of the advice which my Confessor gave me I avoided being alone with Doctor Achilli. I used to make the boy wait on him, but he generally slept down for me. He used to come in late at night.

Mr. James Vincent Harting, a solicitor, said—I

went abroad to collect the evidence to be produced in this trial. My first visit was to Rome, then to Viterbo, then again to Rome, then to Naples, then to Malta, then back again to Rome, and then home. At Viterbo witness obtained a declaration from the "gonfaloniere," or mayor, of what he knew on the subject. The police documents had been destroyed in the revolution.

The Attorney-General objected to the reception of this document as evidence of the 21st plea [which set forth that in an official document of the Neapolitan police Achilli was reported and declared to be known for habitual incontinency at Naples], because it had been copied from a document in the archives of the Ministry of Ecclesiastical Affairs, which was not authenticated as a report of the Minister of Police. The document accordingly was not received.

Witness then continued—Afterwards went to Rome and applied at the Court of the Inquisition for a copy of the judgment of that court affecting Dr. Achilli. I obtained a copy, under seal, of the judgment of the court, from the notary of the court.

Cross-examined by the Solicitor-General—Monsignor Talbot, the Private Secretary of the Pope, introduced me to the person by whom I was in turn introduced to the notice of the inquisitor. (Sensation.) I had known Mgr. Talbot before.

The Right Rev. Dr. Grant—I am an English Catholic Bishop.

Lord Campbell—I will not ask you of what See. (Laughter.)

Witness said that he had resided fifteen years at Rome, and was head of the English College there for some time. He knew the office of the Inquisition in the Vatican, and stated that the copy of judgment in question was authentic in his belief.

The Attorney-General submitted that no proof whatever had been given of the existence of a court "having jurisdiction over the subject-matter;" and that was essential to make the seal of the court authentic itself.

Doctor Grant stated that the Inquisition had supreme jurisdiction over Ecclesiastics. The jurisdiction of the Roman Inquisition was partly criminal, and it was partly a court for advising the Holy See on difficult questions of theology. It exercises general jurisdiction in heresy and in grievous cases of immorality against Ecclesiastics. This took in the whole of the charges, but there were other crimes which fall under the classification of heresy.

The Attorney-General objected to the mere production of a judgment without any proof that Dr. Achilli was before the court, or that there was any proceeding. The document might, therefore, be a mere fabrication from beginning to end.

Lord Campbell said—Thank God, in this country the Inquisition does not, and I hope never shall, exist. (Applause.) But, by the law of nations ample evidence has been given that there is such a tribunal, and, as evidence is now adduced under its seal, there is no difficulty in admitting it *quantum valcat*. Thank God, the jurisdiction of the Inquisition does not extend into this country—(renewed applause)—but this country, like other civilised countries, recognises the jurisdiction of other independent states, and therefore I have no difficulty in the world in receiving the document now produced. Though it is the first precedent of the kind, I hope I do so without any the slightest degree of danger to the Protestant religion of this country. (Applause.) I hope it will be understood that I have not received this document as I would a judgment of the Court of Admiralty, but simply as evidence of the allegation in the plea.

The original document being in Latin, the following translation was read:—

"I, the undersigned notary of the Holy Roman and Universal Congregation of the Inquisition, do testify that, after a complete investigation of the proceedings instituted in the Holy Office against Father Hyacinth Achilli, Priest, Religious Professor of the Order of Preachers, it is proved from the same acts that the said Achilli, having been examined by the established authorities, confessed himself guilty of having held carnal intercourse, whilst he was living in the monastery of Viterbo, with many women; also, of having deflowered another who was a virgin in the city of Mount Falsicue, and of having carnally known two other women at Capua. Moreover, it is discovered that he made another girl at Naples a mother, and that the Superior of the Order of Preachers paid fifty scudi to another woman who had been corrupted by the same Achilli, in order to make amends for the injuries done. Lastly, I attest that, on account of the crimes of the above named, and other crimes of which mention is made in the acts, after mature and deliberate examination of the heavy charges resulting from the acts, after having weighed the charges put forth, and considered other matters according to custom, and after having mercifully accepted the confession of the accused himself, and his own declaration of the following tenor:—I do not ask not to be chastised, nay, rather I desire to be severely dealt with on my own showing, according as justice demands. I will receive with resignation whatever punishment may be determined upon, and supposing there were wanting sufficient reason for proceeding with greater vigor, I desire that my confession be considered sufficient grounds for punishing me as the said tribunal shall think best.—Their Eminences the Inquisitors-General, on Wednesday, June 16, 1841, in the Convent of Santa Maria Super Minervam, decreed that the accused Father Hyacinth Achilli, after having been for ever suspended from the celebration of the Sacrifice of the Mass, and for ever disabled from any sort of direction of souls, and preaching the Word of God, and deprived of active and passive voice in the government of his Order, and after having had salutary penances imposed upon him, be condemned to remain for three years in some religious house of his Order, of the most strict observance. "Given in testimony of all these facts for the Chancellor's Office of the Holy Office, on this day, September 22, 1851."

Sir A. Cockburn was then about to adduce evidence to show that if the defendant's charges against Dr. Achilli were true, their publication was for the public utility, when

The Attorney-General said that he would not trouble his learned friend to prove this, but would at once admit it.

Sir A. Cockburn stated that that was the case for the defendant, and the court then adjourned to the next day (Wednesday).

JUNE 23.

The hearing of this case was resumed this morning, and the court was crowded at a very early hour.

Dr. Achilli was placed in the witness-box, and in his examination, which lasted for seven hours, denied every fact of criminal intercourse alleged against him by the opposite side. He said that he never knew a person of the name Eleus Va-

lente while at Viterbo, and never saw her till that day; and, in like manner, denied the charges with reference to the other women. He said with regard to Mr. Reynolds' evidence—"I recollect that Mr. Reynolds, after an event that happened between us, did speak to me relative to the persons in my service. I had amicably and charitably given some slight reproof to Mr. Reynolds because he at that time was in the habit of drinking a little too much in the evening, and being drunk. The first time, it appears to me, that he received it with resignation. At the second time he became a little displeased." On the transactions in Malta—"I did not send Saccarese away to still inquiry. I fancy I was not implicated in the charges, because I was in London. I was not dismissed from Malta College for the sins of fornication and immorality, I think. I never preached against the laws of chastity and morality. I believe in the truths of the Christian religion. I am not an infidel. There was no time when I did not believe in the truths of Christianity."

By Lord Campbell—There was never a time when I did not believe in the Divine mission of Our Saviour. He said he never confessed to the Inquisition that he had been guilty of immorality at Viterbo or elsewhere. When asked by the counsel whether he had not been guilty in many other cases, he said—"I have had no intercourse with any woman following the charges against me."

The Attorney-General objected to this.

Lord Campbell said he would not compel him to answer; but the question was proper.

The question being again put, he replied—"I could answer no; but I think I am privileged by the judge not to answer."

Lord Campbell thought he was not bound to answer.

During the time you were staying at Naples had you intercourse with various women?—To the same question I give the same answer as before.

Being asked whether he had made any admission to the Inquisition with regard to doctrine, he said—Yes; for instance, I was accused for having taught the doctrine of justification by Faith alone.

Did you, in respect of having so preached, throw yourself on the mercy of the court?—I confessed, and justified myself by St. Thomas Aquinas. I did not throw myself upon the mercy of the court.

At a latter period in the day, Sir A. Cockburn said—I now put the same question to you with regard to England that I have done as to other places where you have been. Have you had connection with any other women besides these?

The foreman of the jury—The jury think that is a very unfair question to ask.

Lord Campbell—I think that the learned counsel has a perfect right to put it—(slight applause)—though, at the same time, it is a question which the witness is not bound to answer. I think it is not an irrelevant question.

Sir A. Cockburn—I will put a specific case. Did you know Louisa Colchester?

Lord Campbell thought that the name of Louisa Colchester should have been put upon the record if it had been intended to ask any questions about her.

Sir A. Cockburn said that that was impossible, because if the information which the defendant had received was correct, the testimony with her had taken place since the record was made up. He submitted that he could put this question as a means of testing the credibility of the witness.

Lord Campbell, however, decided that the question could not be put.

Two apostate Friars, named Poggi and Paoli, gave evidence in Achilli's favor. They had known him at Viterbo. One of them said he (Achilli) was "universally very highly esteemed among all ranks of Catholic Ecclesiastics," and the other that he was "in good public estimation when he left Viterbo."

Several other witnesses having been called and examined—among these was Mrs. Achilli; but her evidence was of no particular interest—the further hearing was adjourned until next day, when counsel on both sides will be heard.

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July 2nd, 1852.