

teen." By his own confession he admitted that he committed these offences. The name of the girl was Maria Giovanni Principe. She is married now, and is a respectable woman. Her mother accompanies her here; you will hear her evidence, and see whether she is worthy of credit. This charge is not made now for the first time, but was proved before the Ecclesiastical Court, and was known to Dr. Achilli himself. It seems that in the year 1839 he separated from the Dominican Order, to which he had been, up to that time, attached. He went on preaching in Capua, but such was the scandal at Naples and Capua from these acts, that it was necessary to bring these things before the Superior Court, and he was sentenced to three years' suspension from his functions, and seclusion in one of the more rigorous religious houses. This did not suit Dr. Achilli, and he began to meditate secession. The fact of these proceedings came to the ears even of the court of Rome. He was demanded from Naples, and brought before the Court of the Inquisition, and charged with all these scandals. I have the record of the proceedings here. It contains the confession of Dr. Achilli himself, who was sentenced by the Ecclesiastical Court of the Inquisition to perpetual deprivation from his Ecclesiastical functions, from hearing confessions, &c., and to three years' seclusion in one of the more rigorous religious houses. He retired to the convent of Nizarro, where three years were to be passed in doing penance. But this did not suit him. In his book he said he went to Nizarro to arrange his private affairs. He did not stay at Nizarro, but went off in haste to Ancona, and, meeting with a gentleman, he got his name inserted in his passport, and went with him to Corfu. He now openly secedes from the Roman Catholic religion, and professes to have adopted the pure truth of Protestantism. At Corfu, he opened what he called an Italian Church, but there he soon got into a scrape, having been guilty of adultery with the wife of a tailor. The tailor had separated from his wife, and had been adjudged to allow her 2s a week as alimony. But he distrusted the fidelity of his wife, and watched her house at night, with the view of clearing up his suspicions, and one night, at half-past eleven o'clock, he saw a person come there, not in the dress of a Priest, but in an ordinary dress. He seized hold of the party, and holding up a light, he found that it was Dr. Achilli. The tailor then appealed to the court, but the affair was compromised, and it was agreed that the husband should pay no more money, and that the wife should be relieved from the charge. We had this man here, but he was obliged to leave England, but we have a man who saw the whole of the transaction, and he will prove that Dr. Achilli was that man. I have also the transcript of the proceedings, which will establish the assertion made in the libel, that "your name came before the Civil Court of Corfu for your crime of adultery." After this scandal he went to Zante. At that time he made the acquaintance of a chorus-singer named Coriboni. The wife of this man was a woman of notoriously bad character, and combined prostitution as a means of getting money with the profession which her husband carried on. Dr. Achilli took these people into his suite, and travelled with them to Zante, where he was desirous of establishing this reformed Italian Church under that mission, which he boasts in his book of having received from Heaven. He there applied to a gentleman named Reynolds, who held an office in the customs. Mr. Reynolds also became a subscriber. Dr. Achilli interested the Vice-Governor of the island, Colonel Ford, and having obtained considerable subscriptions, the church was opened. Mr. Reynolds happened to know something of this Madame Coriboni. Her character was open and notorious, and yet, to Mr. Reynolds' astonishment, when he went to the church, he found the wife officiating as pew-opener, and the husband as clerk. He thereupon remonstrated with Dr. Achilli, (I have Mr. Reynolds here, and will put him in the box,) upon which Dr. Achilli assured him that the woman was a second Magdalen, and intended to lead a pure and virtuous life. Mr. Reynolds hardly knew what to make of this; but it so happened that his house was opposite Dr. Achilli's, where there was a laundry in which the woman worked. From what was seen going on between Dr. Achilli and this woman it became necessary to close the blinds of this and the adjoining houses. No doubt was left that a criminal intercourse subsisted between them. Mr. Reynolds and Mr. Ford remonstrated, but as Dr. Achilli persisted in keeping her in his house, they would have no more to do with him, and the congregation was broken up. Dr. Achilli then went to Malta, and came to England. At that time an attempt was being made to establish a college at Malta. A body of gentlemen, at the head of whom was the Earl of Shaftesbury (a nobleman who was at the head of every benevolent undertaking which was calculated to promote the moral, social, and religious welfare of mankind,) were endeavoring to establish a college there for general instruction, and it was arranged that Dr. Achilli should be the theological professor, at the college. He goes to Malta where he is associated with others, two of whom were Priests, named Saccare and Leonini, who had been somewhat too hastily adopted at this college. A person named Kaossi, who had been an Armenian Priest, and fled from the Roman Catholic authorities, was a member of the college, and he had not been long there before he made charges against his fellow-laborers, involving Dr. Achilli, as well as Saccare and Leonini. Dr. Achilli was only so far connected with them that he was said to have connived at their conduct. These charges were by Messrs. Hatfield and Watt transmitted to London; and as Saccare and Leonini, as well as Dr. Achilli, denied the charges, the committee said that Kaossi should be called upon to prove his charge. The charge consisted of a statement, which Saccare and Leonini denied altogether. The consequence was that Kaossi was looked upon as an inventor, and was about to be dismissed, when numerous persons came forward and gave a different account of the affair, which led the Messrs. Hatfield and Watt to appoint a day to resume the enquiry. All this was known to Dr. Achilli, who knew that the Board in London wanted enquiry into the charge which related to introducing women into the college. But, to the astonishment of all, Dr. Achilli took upon himself, without communicating with the authorities at Malta or London, to send Saccare into Sicily to distribute Bibles there. This was a mere pretext to get rid of him. This put an end to Saccare's connection with the college, and the board in London dismissed Dr. Achilli from his office for having, in defiance of propriety, sent Saccare away. This committee, consisting of gentlemen of the highest respectability, the Earl of Shaftesbury, the Rev. R. Burgess, and others, dismissed him after investigating the matter. Dr. Achilli, in 1850, came to England, where he began

that course of lecturing and writing, and holding up to hatred and disgust the doctrines and practices of the Roman Catholic Church, which he has since pursued. In the year 1849, being at Rome during the time of the revolution, a time when anarchy prevailed, he there married a lady named Heley. At the first house in which he lived in London, there was a maid servant named Harriet Harris. He made use of every effort to seduce that young woman. Though not successful with her he was successful with another, named Jane Legg. He took a house at No. 11, Shaftesbury-terrace, Pimlico. Jane Legg was there; she yielded to his solicitations, and became with child. But I believe not only Dr. Achilli, but a friend of his also, who was there, had connection with her. She went away, and had a child, who died of the small-pox, and it appeared that though Dr. Achilli never did anything for her, he never denied that he had to do with her. He had another servant, Sarah Wood, whom he seduced, and another, named Catherine Gorman, with whom he did not succeed. If these witnesses are to be believed, when you see them in the box—if when a married man, and removed from these demoralising examples which he witnessed when in the convents of the Dominican Order—having left that polluted atmosphere for the purer atmosphere of the Protestant church—if having allied himself in what he believed to be a matrimonial alliance with a young lady who devoted herself to him, he endeavored to make every woman the instrument of his lust, that will throw some light upon his conduct, and will, I think, lead you to believe that these charges are well founded. And if these things be so, I ask whether those whose Church is denounced by such a man are not justified in holding them up to the people of this realm, who are to judge of the truth of his representations in order that they may judge of the credit to be attached to the evidence of such a witness?—that they may judge whether the Catholic Church is that foul nest of pollution and crime, or whether these things are not invented by him in order to conceal the reasons and the fact of how he ceased to be a member of that Church? Having been brought to justice, and reduced to penance and submission, he takes care not to bring forward this in his narrative, for if he did he knew that no credit would be attached to statements coming from so foul a source. Whatever may be the zeal of the Protestant Church, I trust it will never lead us to be guilty of denying to others the free, full, and unfettered exercise of their religion, or the free expression of their opinions, or to prevent them from confuting malignant and wicked accusations. It was under such views alone that Dr. Newman had come forward, feeling that he was justified in ascertaining who and what Dr. Achilli was, and, if he had been guilty of improper conduct, to show him in his true colors. I say that the cause of truth demands that in these matters of religious opinion and controversy—matters in which all mankind are deeply interested—truth should be on both sides adhered to, that evidence should be sifted, and when it rests on the character of the witness that that character should be sifted and judged of by those who are interested. On the other hand, I admit that when, with a view to silence an adverse witness, falsehoods and crimes are charged which are known to be untrue, that is a case in which reproof cannot be too severely heaped. As to this case, you will see that Dr. Newman has not invented them. As to all that is substantial I shall make out these charges, and then it will be for Dr. Achilli to see what answer he will make. I should certainly have liked to have heard in the first instance what he would say. Dr. Newman will be upheld by the conviction that he has not acted from any vindictive motive towards Dr. Achilli, but to repel the foul accusations which had been brought forward against the Church of which he is a member. I shall have another opportunity of addressing to you a few words, but I trust that you will not forget, for the moment, whatever religious opinions you may entertain on the one side or on the other; look on this case as one indifferent; let not prejudice or passion mingle with your judgment; bringing calm and dispassionate attention to the witnesses; and if you should be of opinion that Dr. Achilli is not guilty, Dr. Newman must submit to your verdict against him; but if you believe the witnesses, if you are satisfied by the documents I shall place before you—then, although it may be painful to your feelings to come to the conclusion that Dr. Achilli is an impostor, and that, though the accusations brought against the Catholic Church, however congenial to Protestant feelings, are unfounded, you will not hesitate to do justice, and upon that we rely.

(The witnesses were then called for the defence.) Eleanna Giustini, an Italian woman, married, and about forty years of age, was the first witness called. She was examined by Mr. Bramwell, and gave her evidence in a very clear and intelligent manner, without any appearance of hesitation. Her evidence was given in Italian, and translated to the court and jury by interpreters engaged on behalf of either party. She stated that her maiden name was Valente, that she had lived all her life at Viterbo, where Dr. Achilli was a Dominican Monk. She said—"I went to the convent when he called me, about twenty-three years ago, more or less. I was then about seventeen or eighteen."

Mr. Bramwell—Did anything happen between Dr. Achilli and yourself?

Witness—That for which he sent for me..... It took place in a part of the sacristy.

I spoke to him on the sin of it.

Mr. Bramwell—What did he say?

Witness—That there was no sin. I told him that it was a hellish matter, but he said, not at all; otherwise hell would be quite full. (Loud laughter.)

The Rev. Mr. Grotte, a Roman Catholic Priest, residing at Broadway, in Worcestershire, was the next witness called. He spoke English well, and, in answer to questions put by Mr. Addison, said—I am 32 years of age, and was educated at the Lycium College of Viterbo, of which town I am a native. I remember being a student there in the Latin grammar, and was about 11 years old when Dr. Achilli was professor of philosophy in the college, being also a Priest in Holy Orders and a Dominican Monk. His moral character was very bad. I don't know why it was so.

By the Court—His reputation was bad.

By Mr. Addison—There were charges pending against him the Bishop's Court. I was at Viterbo when Achilli left it. He left suddenly. He escaped from the college, and was not found any more. All the proceedings of the Bishop's Court and the archives of the police court were burnt at the last revolution.

Sophia Maria Balisano was the next witness called—She is a middle-aged woman, belonging, like Gius-

tini, to the humbler classes. She was examined by Mr. Badeley, and replied in her native language, which was thus rendered by the interpreters:—I shall have been married eight years on the 11th of Nov. next, and my maiden name was Principe. I was twenty-eight years of age when I married, and before that lived at Naples. I knew Dr. Achilli there, and became acquainted with him when about thirteen or fourteen years of age. I at that time frequented the Church of St. Peter for prayer, and first saw Dr. Achilli in the sacristy of that church, who was Prior, when I went to make a small offering of money at the image of one of the Saints.

(The witness then went on to state the facts relating to the violence offered her by Achilli, which took place in the sacristy of the church.)

Cross-examined by the Attorney-General—I left Naples on the 16th of January, and my mother accompanied me to Civita Vecchia. A Dominican Father named Scroli induced me to come to England.

The Attorney-General—How did he know you had anything to say on the subject?

Witness—Because I went to the tribunals at Naples, and it was a well known thing. The trial took place in Naples about 13 or 14 years ago. In coming to this country everything I have required I have had, but no money, for it was not necessary. I came alone a great part of the journey, but it is a Philippian Father who has taken care of me, and I don't know what or how much he has paid.

This terminated the cross-examination, and at past four o'clock the court rose, reserving the re-examination till the next day (Tuesday).

JUNE 22.

The hearing of this case was resumed this morning. Sophia Maria Balisano was again examined, and gave evidence as before, stating that the affair had been repeated seven or eight times, and that afterwards Dr. Achilli had brought her father before the police. I know why Achilli brought my father before the police. It was to say that my family had uttered this calumny against him, and that it was a calumny.

Re-examined by Sir A. Cockburn—My father was called a second time before the police, after I had made the complaint. The commissary had informed himself, between the two complaints, whether my family was an honest one, and whether I was an honest girl. Afterwards he, hearing the truth, sent for my father, and then he gave the papers to another tribunal.

(This examination was then dropped, as the witness was not speaking of her own knowledge, and her father was dead.)

Gaetana Principe, examined by Sir A. E. Cockburn—I am the mother of the last witness. I knew of my daughter being in the family way, but I don't remember the month or year. My daughter was not then married. She was about thirteen or fourteen years of age. I learned from my daughter who was the father of the child. I saw her weak and ill. I inquired of her what was the matter. She told me everything. She had always conducted herself well up to that time. I saw Dr. Achilli about this matter. It was about Lent. Dr. Achilli was in a procession. I and my husband took him aside and called him into a house, and told him the affair. He was angry. He said it was not he. He said, "Observe carefully, I am a Priest." On hearing this matter, he said he had nothing to do with it. He said, "I am a Priest." I said, "I will apply first to Divine justice, and then to the laws of my country." He then turned from me and said, "Go to the Devil if you like; to me it matters nothing." I afterwards saw him again. He caused me to be called before the commissary of police. I went before the commissary. My husband was summoned with me. It was Dr. Achilli who caused us to be called. Dr. Achilli was not present before the police when we appeared. Dr. Achilli stated to the police that a low, poor family had calumniated him, and the police sent to know. The commissary told us to take our daughter before him. We did so, because he wished to see the age of our daughter. The commissary caused my daughter to confess everything that happened. Neither I nor my husband was punished by the police. I don't know how soon after Dr. Achilli left Naples. We lost sight of him.

Antonio Russo—I am a resident at Corfu, and am a carpenter. I know Garamoni, a tailor, of Corfu. One night in July, 1844, I was walking with Marino Venice in the street of Viannello. We passed the house of the mother-in-law of Garamoni. As we passed the house Garamoni opened the door. He called me in, and pointed out some one to me and my friend. He said, "Here is a Catholic Priest, Achilli." I saw Achilli on the stairs near the apartment of the wife of Garamoni. This was about eleven o'clock at night. It was dark. I took hold of him and said, "What are you doing here?" He, trembling, answered me, "Nothing." I know it was Achilli, because Garamoni called out, and a lamp was brought. I distinctly saw his face. Garamoni was very angry, and scolded his wife. He was also angry with Achilli. A police officer was called for by Garamoni. Achilli was trembling, but did nothing. When the light was brought, the constable not being there, Achilli stepped through, and escaped. He ran away like a horse. (Laughter.) I and Venice were afterwards called before the court. It was eight or nine days afterwards. There were depositions taken. I was examined.

Pietro Bocheiampi, examined by Mr. Addison—I knew Dr. Achilli at Ancona, in 1841. He sought my acquaintance, as his object was to go to Corfu. I had a passport to Corfu; he asked me to let his name be inserted in my passport. His name was inserted in my passport. I gave it to him for that purpose, and he took it to the English consul, and his name was inserted. He told me he could not get out of Italy for want of a passport. He had no money to pay for the passage, and I paid for it. I was afterwards repaid. I had a difficulty to get repaid. I called at Achilli's house at Corfu. I saw a young woman there. Achilli told me she was the wife of his servant. There are parts in Corfu confined to prostitutes. I have seen Dr. Achilli in those parts of the town more than once.

William Reynolds examined by Sir A. E. Cockburn—I was employed at Zante for twenty-five years, and have now retired on a pension. From 1842 to 1851 I was a Collector of Customs and Inspector of Health. I remember Dr. Achilli being brought to my house by Captain Ford and his daughter. This was in the autumn of 1844. He asked my assistance in establishing a church in the island. He took a house for that purpose. It was opposite mine. I used the utmost exertion to get a good congregation, for which purpose subscriptions were afforded. The chapel was opened at the end of 1844 or beginning of 1845. The first time I went to the chapel I was struck by the appearance of a woman of notoriously bad character,

who was sitting at the door, and acting as doorkeeper. I knew her by sight from the circumstance of having seen her in Cephalonia, where, for three years, she carried on the same kind of life—that of a prostitute. Her dress was different from that of others, which attracted my attention. She did not dress like the Greek women. I frequently passed her house when I went to see my friends. She was always standing at the door with her breast very much exposed. Her character was notorious. She was a married woman at Cephalonia. Her husband was a chorus-singer. He followed Dr. Achilli into the chapel, and acted as his clerk, reading the Church of England prayers. I called upon Dr. Achilli the first thing the next morning, and told him I should be excessively sorry to deprive him of good servants, whom I dare say he had taken on the recommendation of some person, as they were compatriots of his, but it was exceedingly improper to keep such persons. I told him everything I knew about the woman and her husband. To the best of my belief he told me he was already aware of her previous life, that he hoped she had become a second Magdalen, and that he considered it his duty as a Clergyman to continue his protection to her. I believe I rejoined he was perfectly at liberty to give her what charity he liked, but it was very improper to force her upon the congregation, and that if I saw her or her husband there again, I would walk out of the church directly, and I was convinced if I did so all the rest of the English would follow my example. I had my wife, and daughter, and servant living with me at that time. My house was opposite Dr. Achilli's, commanding a view of the room on his upper floor, which room was used by this woman as a laundry. The distance from my house to that room was perhaps fifty feet. After that conversation, I several times saw Dr. Achilli in that room with that woman. I have seen him in his shirt-sleeves, and the woman in her open undress, working at her ironing. (Mr. Reynolds then described certain improprieties of which he was witness.) I have seen it several times. I kept my blinds down on account of my daughters, it being an improper sight for them. The blinds were also kept down at the next house to mine. I saw Dr. Achilli after this, and expostulated with him. He said it was his duty, she being a Magdalen, to support her against all the world. I told him he was too familiar with his servant, and that I had seen so much going on that I considered it necessary to stop it. I advised him to send her and her husband away. I saw him at this time in my own house. He came to me. I requested my wife to leave the room. I then in private told him what I had seen, and I insisted on his sending them away. He became excessively violent; he never distinctly denied the familiarities. My wife came down and the conversation was put an end to. I went over to his house before that conversation, but after I had remonstrated with him I went to his bedroom. There was a bed with two pillows. I said, "it is a double bed." I do not remember how he turned it off. There was a table laid in his dining-room for two persons. I apologised for intruding, as I saw he was going to have a friend to dinner. He said it was only the table laid for himself and poor Albina, as he made her dine with him. I was out one evening when the band was playing near the Mole. There were some friends with me. My attention was called to Dr. Achilli being behind me with this woman leaning on his arm. There were thousands of people there. It was 11 at night. This ended in my quitting the congregation. The other English Protestants did the same on account of this business—on account of this woman. The matter was the subject of general conversation.

Cross-examined by the Attorney-General—Coriboni's wife acted as doorkeeper once. Coriboni only acted once as clerk. The Windows to Dr. Achilli's room had plain open shutters; I saw these familiarities several times—five or six times perhaps, or it might be oftener; they were always the same sort of familiarities; I perhaps saw them for five or six minutes; they continued after my remonstrances, the shutters still open; Dr. Achilli was quite aware I had seen all this; I could see perfectly well; I had told him I could see, but they continued; I attended the chapel once or twice afterwards; I ceased to be a member of the congregation in June or July; these familiarities began in April or May; I can't say when I made the last remonstrances; Dr. Achilli never remonstrated with me for intemperance; I am not an intemperate man by any means; I may have been at a dinner party; he never remonstrated, and I am not intemperate; if I had been, I should not have served the Ionian government nearly 25 years. Mrs. Read, who lived next door to me, had her blinds pulled down; she is dead, but Mr. Read is living, and in this country, but he is nearly blind; I have no relations of the Roman Catholic persuasion; I found a Roman Catholic gentleman at Corfu, Dr. Scandeller, who had been written to; I know Parson Mitchell; he was at one time Chaplain to the forces in Cephalonia; I don't know that he was engaged in this matter; I have not been paid, but expect to be paid after the rate granted to merchants or bankers; I have not the least idea what it will be; I expect to receive £1 a day up to this time; I brought down the subpoenas and gave them to the Italian ladies; I gave Mr. Storey a subpoena at Plymouth, as I live in that neighborhood; I gave the witnesses no notice that the trial was deferred; I did not see Dr. Achilli after I withdrew from the chapel; my wife was confined to her bed, and therefore did not see anything. A servant woman witnessed these familiarities; she sat at the window which commanded a view of the laundry; there were from 17 to 25 English who attended the chapel; this letter is in my handwriting, and this [Two letters were put into the witness's hand.] I was at the Bridge Hotel, Blackfriars; I was called home, "thanks to Parson Mitchell;" he had given in my name with several others as witnesses. [The learned Attorney-General here read two letters written by the witness to Lieutenant Storey, on the subject of this inquiry, and asking him to be a witness. In one of them he said that the defendant was disposed to be "very liberal," and he need not be ashamed of appearing, as Lord Shaftesbury and others were to be called.] Storey said he would not come up unless he was paid, as he was an officer with small private means, no one ever authorised me to say that the defendant would be liberal; I have not seen the woman since 1845; there is no mistake about the window; there was but one.

Re-examined by Sir A. E. Cockburn—I was asked to serve the subpoenas because I was going to the house; I had known Lieut. Storey several years; when I was at Portsmouth in March, he said he could not afford to come up at his own expense; I believe he was then willing to be a witness; I am a Protestant.

(Continued on seventh page.)