

From the Dublin Review.

**Charitable Institutions of Italy—  
Naples**

[CONCLUDED.]

A few words upon the Monti, or charitable banks and loan funds, and we take leave of Naples.

The first of these in time is the Monte di Pietà, which was founded in 1529, though the present beautiful edifice was not erected till 1590. Its object was to relieve the poor from the oppressive exactions of the Jews and other usurers of the time, by supplying them with temporary loans at low interest, and, in cases of more than ordinary distress, gratuitously; the profits of the bank being applied to other charitable purposes. We need not dwell on the rules of this institution, which are the same in the substance as those of the Roman Monte di Pietà, described on a former occasion.

The *Monte de Poveri* is one of those establishments which owes its origin to a particular profession. Like the confraternity of St. Ivo, it was founded by a body of lawyers in 1563, but the members are no longer confined to that profession. Its object is the relief of prisoners confined for debt, particularly those whose industry and previous good character are an evidence of honesty and upright intentions. Many of the directors, though not all, being members of the law, their professional opportunities enable them at once to discover and relieve the true objects of such charity. The bank was opened in 1605, and ten years afterwards was fixed in the present magnificent establishment: but in 1807, at the suppression of the banks under the French, this also was merged in the Banca pelle due Sicilie. Their means, therefore, are less ample than at former periods; but they still effect a great deal of good. They maintain an hospital for the sick of the prisoners; and on five of the principal festivals of the year, liquidate the debts of a certain number of prisoners, selecting those whose circumstances appear to involve the greatest degree of hardship and distress. These, however, though the primary and principal, are not their only works of charity. They distribute considerable alms, and bestow at stated periods, dowries of two hundred ducats each on the most deserving inmates of one of the conservatories already named.

But the most interesting of all these institutions is the *Monte di Misericordia*. It was established in 1601, by seven Neapolitan noblemen, who bound themselves by mutual agreement to practice in common the seven corporal works of mercy. Their obligation at first was limited to visiting the sick in the hospital every Friday. Besides their personal attendance, they contributed considerable sums of money, partly from their own resources, partly collected from the charity of the faithful. The funds thus at their disposal were applied to the maintenance of a certain number of patients, and to other charitable objects connected with the hospital. In 1804 they opened a charitable bank for which they obtained the sanction of the government, as well as a Bull of Paul V., dated November 5, 1605. The primitive

zeal of the brotherhood remains unabated. The administration is distributed into seven departments, corresponding with the seven corporal works of mercy, and it is a rule of this institute, that each member shall serve during a given period in each department. As a specimen of the pains which are taken by this pious brotherhood to ameliorate the condition of the poor, we may mention that among their other works of charity they supply every year to three or four hundred poor the means of visiting the baths of Casamiccia in the island of Ischia, where they are lodged and maintained for twenty days at the expense of the confraternity. This is a trifle in itself, but it tends to display the spirit by which they are actuated.

Lastly, in addition to these and numberless other institutions, each of which has its own specific destination, there is a general commission of charity, which may serve as a supplement to all. We allude to the *Commissione della Real Beneficenza*. It is a species of royal alms, not limited by any specific obligation, and intended to relieve all urgent cases of destitution of what kind soever they may be. This commission dispenses annually at least thirty thousand ducats.

The length to which this notice has already swelled precludes us from offering any observations of our own. Nor, indeed, is observation necessary. The charity of Naples is beyond all the praise which it is in our power to bestow, and we shall content ourselves with summing up, in one instance of Eustace, the character of this often misrepresented city:—"There are more retreats open to repentant females, and more means employed to secure the innocence of girls exposed to the dangers of seduction, than are to be found in London, Paris, Vienna, and Petersburg united; and it must be confessed that in the first and most useful of virtues, in the grand characteristic quality of the Christian, charity, she surpasses many, and yields to no city in the world."\*

\* Eustace's Classical Tour in Italy, vol. ii. p. 357.

From the Tablet.

**On the Instability of thrones.**

Sir—Seeing that you have afforded to Mr. Richard Beste two opportunities of throwing his projectiles at me, I request, from your liberality, the same number, especially as Master Dicky thought fit to throw the first stone.

I have not quite done with his preposterous opinion that I insult "the majority of the sovereigns and people of Europe," by advocating the cause of legitimacy.

Let us see how much the majority of the sovereigns and the people of Europe had to do in the breaking up of Don Miguel's throne. I know him personally.

On his landing in England, he had the distinguished honour of falling into the hands of political knaves, who designedly gave him a false account of the actual state of things in his own country; and then got him to promise, that, on his return to Portugal, he would uphold the change which their cupidity, their knavery,

and their intrigues had mainly tended to bring about.

Arrived in his own country, he soon found out that he had to deal, not with true patriots, but with stock-jobbers and loan-mongers under the disguise of liberal constitutionalists.

His duty to his people at once called upon him to break off all connection with his base and wily deceivers. They took the alarm;—they determined upon his dethronement; and a sum of money was raised amongst them to corrupt the officers of his fleet.

Don Miguel had notice of this, in a letter from a faithful friend in London; and he was cautioned not to allow his fleet to weigh anchor on a certain day.

This letter was purposely kept from the King, by traitors in Portugal, until the fleet had actually sailed; and the upshot was, that the whole of it surrendered to a despicable force, which, if treason had been out of the way, undoubtedly would have been sunk by the first broadside from the guns of the Don Juan.

This upset his throne; and Portugal, against the wishes of the "majority" of the people, was laid low at the feet of money-mongers, who had their sacrilegious eyes steadily fixed on the plunder of the monasteries and the convents.

My able correspondent, lately come from Portugal, says in a letter to me, "that the present infidel Government, which was literally thrust upon unfortunate Portugal by the London Jews and stock-jobbers, has reduced the nation to ruin and bankruptcy." "I am persuaded," continues he, "that were Don Miguel to appear on the soil to-morrow, the nation, as one man, would rise in his favour. The present Government was put there by England, in defiance of the wishes and inclination of the people." These, then, are the rulers—and these the "majority" of the people, whom, according to Mr. Richard's notion of modern politics, I should insult by advocating the rights of legitimacy. Master Richard may calumniate the whole body of English Catholics, by insinuating in the pages of the TABLET, that they are in heart "the upholders of despotism in all parts of the world, and that they only put on the mask of Liberalism in England for the furtherance of ends hateful to those with whom they would for a time ally themselves." But I trust that honourable and honest patriots, as I know most of them to be, will agree with me, that it is better to be governed in the old way, than to be reduced to ruin and bankruptcy by stock-jobbers and loan-mongers under the delusive mask of Liberalism "according to the spirit of the age."

Gracious Heaven!—whip me the man who has the rashness and folly to reprimand me in the respectable columns of the TABLET, for taking the part of an injured and an exiled Prince, in the person either of the Duke of Bordeaux—or of the rightful King of Portugal, or of the unfortunate captive Don Carlos of Spain. Why!—the tender-hearted gentlemen of the Stock Exchanges at London, Paris, Lisbon, and Madrid, would raise a laugh at his expense and say, "We don't care two straws who advocates legitimacy, or who stan's up for modern liberalism. We ourselves are all powerful; and we will dethrone this King to-day, and set up that Queen to-morrow,—we will smash our throne to pieces on the throne-day and make a new mock diadem on the fourth day of our own s."

own interests may suggest that it is necessary for us to do so." I have the honour to be, Sir, your obedient servant.

CHARLES WATERTON.

Walton Hall, Dec. 4, 1843.

**RUSSIAN TYRANNY.**—A Polish Jew has addressed to the *Morning Herald* extracts from the Jewish and Christian papers of Germany, relating some astounding particulars of a Russian ukase, ordering the banishment of the Polish Jews from all places situate fifty wrosts from the Austrian and Prussian frontiers; and adding circumstances of unparalleled atrocities in the conception and executing of this decree. "When, of late," he says, "the (alleged) *Aycoña* decree became known—a decree which, in comparison with this ukase, may be deemed mild; indeed, and, after all, affecting but a handful of Jews—then the whole press of England re-echoed with denunciations of the cruel policy. Now, that an unparalleled calamity has been for many months impending over half a million of souls—my heart trembles in stating the fact, my heart faints within me at the probable consequences—now, the English press has not even a sympathetic sigh for the unspeakable anguish of those 500,000 fellow-creatures, doomed in cold blood to starvation, to typhus, and to all the fearful scourges attendant upon an expulsion in mass, without a provision beyond, not even the provision of a work-house. No, the poor exile loses all, and no shadow of a care is taken for his future fate. This cruel edict, if its full execution be not averted, will indeed be unparalleled since the destruction of their Temple, even in the history of the Jews, abounding as it does with calamitous records."—*London Tablet*.

**JERSEY.**—The Rev. Mr. Cunningham, in his last discourse on Penance and Confession, pointed to England, where auricular confession has been abolished, and asked his audience whether they could not trace in the "abomination of desolation" existing there, the consequences of the fatal revolution which took place three hundred years ago? That revolution abolished all wholesome religious practices as too onerous for men to bear: The rich enacted perfect liberty for themselves and entire slavery for the mass of the people, whom they left defenceless and naked before their wealthy employers. There is always, in England abundance of everything, whether to feed or clothe the people; and yet that people are, by the showing of their own Government officials, steeped in misery to the very lips! But if the practice of Confession still existed, not only according to Dr. Arnott's testimony would two-thirds of the lunatic asylums be deprived of their inmates, but the innumerable workhouses, which deform the country would be greatly diminished. I understand and would bow submissively to famine and misery if they were God's chastening visitations; but I cannot understand, I cannot conceive how, in a Christian land, measureless abundance and wide-spread destitution can exist together! The country which exhibits a state of things so sad cannot be, in the genuine acception of the word, a Christian Country. Some usage of the Church—some institution which gives vitality to the greatest of all the doctrines of Christ—the charity—must be wanting