

THE INQUISITION AT ROME IN A. D. 1850.

From the Western Recorder of July 11, 1850:

"At a meeting in the Rotunda, Dublin, recently, in connection with the Italian Evangelical Society, Mr. Philip Dixon Hardy stated that he was anxious to put a question to Dr. Achilli. It had been denied that some of the things which were alleged to have taken place had occurred. The question he wanted to put was this:—Was it a fact that at the time Pío Nino left Rome, the Inquisition was in Rome, and is now in Rome? This had been denied, and he wished his friend to give an answer.

Dr. Achilli thereupon arose and said:—Pius IX., on leaving Rome with his cardinals, left there the Inquisition, and he left it hoping that by means of its work, he would be the better able to return to Rome; and it is the fact that the Inquisition is still in Rome, and was at work at Rome after the departure of Pius IX.

Pius IX. left Rome in the month of November, 1848, and I was in Rome in the month of February, 1849; and in the same month of February, 1849, the Roman republic was proclaimed, and eight days after the proclamation of the republic, the *Te Deum* was chaunted in the cathedral of St. Peter's; and I believe I stated here before, that on that occasion, I, with ten or twelve of my companions, visited the prison of the Inquisition. That is to say, we went to examine whether the palace of the Inquisition was attended by any one or not, and this is what we found:—

We found in this palace of the Inquisition the commissary-general of the Inquisition, together with his two companions, his secretaries, and his chancellors, and in addition to that, we found the jailors of the Inquisition; and I myself asked one of the jailors whether there were any prisoners in the cells; because, I said, if there are jailors, we may naturally suppose there are also prisoners. But the jailor, according to the laws of his order and of the Inquisition, was not at liberty to give me an honest answer, and was satisfied with merely shrugging up his shoulders; but for me that answer was sufficient, and I understood by the shrug of his shoulders he meant to say there were plenty of them.—And it was in consequence of this automatic answer, that my companions, amongst whom were some French officers, were very much inclined to cause an uproar in the Inquisition. They wanted, right or wrong, to examine the cells and dungeons, and to compel the jailors to open the gates, but I begged of my friends to desist from such a thing, and I advised them rather to make known this state of matters to the government. And that was done, and the government sent officers to verify whether the Inquisition was still in operation, and they found matters as I have described them.

In addition to that, the government found three prisoners in the dungeons of the Inquisition, and one of these prisoners was a bishop that had been there in his cell for twenty-five years. I will not wait to tell you the reason why this unfortunate man was twenty-five years confined in a dungeon. I only state the fact that he had been, and was there; and this bishop, together with another prisoner, were almost carried in triumph through the streets of Rome, and every child in Rome knows that Bishop Cashur, from

Cairo, was carried about in triumph after having been delivered from the prison of the Inquisition.

But I will tell you also of another case. There was another of the prisoners of the Inquisition, although he was not immured in the dungeons of the Inquisition itself, but was imprisoned in one of the convents of Rome; and whoever has been at Rome, will know the convent of Franciscan Friars, called the convent of Aracoeli. This prisoner was a wretched monk, of about sixty years of age, and this unfortunate creature had been for twelve years immured in a most horrible hole. This unfortunate man was not a Roman—he was not an Italian, you will be surprised to hear that he was an American—not an inhabitant of the United States, but a man from the republics of the South.

This wretched monk, when he heard the republic was proclaimed in Rome, and that the Inquisition was thrown open, contrived by some means or other, to let it be known that he was there, and the messenger brought the news to the National Assembly that this poor man was a prisoner in the convent of Aracoeli. A deputation was at once sent to the superior of the convent, in order to ascertain the truth of the matter, but the father abbot strenuously denied it. However, they compelled him by threatening him, and at last he condescended to open the door of the cell. The monk was drawn out, and the wretched man, after twelve years' immurement there, was almost reduced to blindness, and he was scarcely able to stand on his legs, and they had to support him to enable him to go along. In this state he was brought before the National Assembly, and I was there myself. I have seen him with my own eyes, and if any one would deny it, I appeal to Rome, to every one in Rome, to confirm the truth of what I have stated.

On arriving at the National Assembly, the monk was an object of natural curiosity, and every one hastened around to examine him, and every one was anxious to hear something from him, and he had but one answer for all—"I have not the most remote idea why I was for twelve years kept in that dungeon, and I had always settled in my mind, and was at peace with myself, never having the slightest hope of seeing the daylight again." And he turned round and thanked them one after another, for he said it was to them he owed his life. He then asked for some assistance to enable him to return to his own country, and on the same evening a collection was made up among us, and we gave him a small sum to enable him to return to America, and I believe at this moment the monk is in South America, thankful for his deliverance.

Therefore, there is no doubt the Inquisition existed in Rome up to the first days of the Roman republic; and that the Inquisition was restored with the return of the papal government, as I am myself a living proof; and when you consider that the papal government itself has not the hardihood to deny that I was in the Inquisition—when the government has confessed and acknowledged it, you will scarcely find any one else to deny it. Therefore you may conclude from this, that the Inquisition is still in existence at this present moment in Rome; and if I were rash enough to go to Rome now, I will just tell what would happen—though you may well

guess it—I don't think I would ever see the face of the sun again."

Also: "The correspondent of the *Morning Chronicle*, at Rome, shows to what a fearful condition the despotic government of the 'Holy Father' has brought the city of the Cæsars:—The population, which was 180,000, is reduced to 130,000; the Inquisition is re-established; the Pope and clergy held in contempt and hatred; thousands killed by the sword or musket during the siege; widows, orphans, bankrupts and distress in every shape; spies and stirri prowling about in search of their prey; (the Liberals) diffidence introduced into families, all social ties rent asunder; an empty treasury; papal currency at a discount of 13 per cent.; all the medical men and lawyers of any talent driven into exile; commerce annihilated, and young men of respectable families without employment, and many without food."

— We wish every little boy in Deseret to read the following letter of elder Smith to his son, and practice the advice there given, and it will do them good.

CEDAR CITY, Iron Co., }
Deseret, Feb. 13, 1851. }

My Dear Son:—As the falling snow drives me into my wagon, I take my pen to give a few words of advice to you, my dear child, from whose society I am by duty called. Leaving you, at a time when you much need a father's watchful care, to the charge of your mother, in your ninth year, you are, no doubt, beset by many temptations, and as you are now forming your character for life, you must remember the value of time, and give every possible attention to the acquirement of knowledge; remember, my son, thy Creator in childhood; and every Sabbath day be sure to attend the church, and hear the instructions there given; be careful to conduct yourself well, and remember as much of the preaching as you can. Never indulge in swearing or profane language; keep out of the company of such boys as use vile language of any kind. Study always to know what is right before you act, and then go ahead, and in this way you will seldom do wrong. In thy heart pray to the Lord in all sincerity at all times, to direct thy ways in wisdom; and never do any thing that will be displeasing to the Lord or your parents in the secret place or openly. When school is done go directly home, and do not play by the way or loiter your time away. Make the best improvement of your time at school, for you will soon be a man, then you will have use for all you can learn; and if you squander away your time at school you will always be sorry for the loss of what you cannot regain: take all the pains in your power to make your mother comfortable, and never go and leave her without her knowledge and consent, and when you come back tell her where you have been and what you have been doing in your absence. In this way you will make her always feel safe about you, and you will be kept from many difficulties. Make a practice of going to bed early and get up early in the morning, and your mind will be clear and you can learn faster than by sitting up late. The habit of doing business in the night counsels which I have attended has been injurious to health, and I am gradually going out of the practice. My son, for the improvement of your lan-