

**MADEIRA: OR, THE SPIRIT OF ANTI-  
CHRIST IN 1846, AS EXHIBITED IN A  
SERIES OF OUTRAGES  
PERPETRATED IN AUGUST LAST, ON  
BRITISH SUBJECTS AND PORTUGUESE  
PROTESTANT CHRISTIANS**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649447220

Madeira: Or, the Spirit of Anti-Christ in 1846, as Exhibited in a Series of Outrages Perpetrated in August Last, on British Subjects and Portuguese Protestant Christians by J. Roddam Tate

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**J. RODDAM TATE**

**MADEIRA: OR, THE SPIRIT OF ANTI-  
CHRIST IN 1846, AS EXHIBITED IN A  
SERIES OF OUTRAGES  
PERPETRATED IN AUGUST LAST, ON  
BRITISH SUBJECTS AND PORTUGUESE  
PROTESTANT CHRISTIANS**



# M A D E I R A ;

OR,

THE SPIRIT OF ANTI-CHRIST IN 1846,

AS EXHIBITED IN A SERIES OF OUTRAGES  
PERPETRATED IN AUGUST LAST,

ON

BRITISH SUBJECTS

AND

PORTUGUESE PROTESTANT CHRISTIANS.

BY J. RODDAM TATE,

ROYAL NAVY.

"If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. If they have persecuted me, they will also persecute you."—JOHN xv. 19, 20.

LONDON :

JAMES NISBET AND CO. 21, BERNERS STREET.

MDCCLXVII.

**T. C. JOHNS,**  
Wins Office Court, Fleet Street.

## PREFACE.

At a time when the scourge of God is falling heavily upon our land, when much of the food is withheld, and we know not against what He may next send the same secret destroyer,—at a time when the cholera seems to be again nearing our shores, and when the nations of the world are more than usually unquiet and disturbed, but especially when we find our house divided against itself by internal "*strifes and divisions*," when some do not hesitate to call for the endowment of Popery in the heart of our Protestant land,—at such a time, it surely behoves us all to enquire and search diligently as to the true character of the Church of Rome in this, the nineteenth century. And having done so, with much prayer for guidance from above, let us determine each one for himself, whether *any approximation* to such a system is honouring to God, or safe to ourselves, either as a nation or as individuals.

In order to discover its true character, we must examine it in a country, where Popery is *dominant*. In England, God be praised, she has not the power to indulge her natural propensities. She therefore hides her claws, and appears peaceful, meek, and lamb-like. Yet when we contemplate the intolerance, springing up in the bosom of our own country, towards every kind of dissent, while she seems ready to foster the great Romish apostacy, we cannot fail to recognize the very spirit of Rome, twisting and insinuating herself amongst us to serve her sinister ends. She once came openly with her chains—her wheels—her racks—her whips—backed by the vaunted "*invincible armada*." She seems now to be coming in a very different way,—she is coming in her serpent-like form, *in all deceivableness of unrighteousness*.

Madeira exhibits a specimen of undisguised Popery in the present day, and the persecutions there carried on are models of what would be carried on under similar circumstances in any part of the world, lying under the enslaving and debasing influence of the Church of Rome. We have but to glance an eye over the history of the native Protestants in that Island, to perceive in the introduction and spread of the Bible *an immediate cause of persecution*. No sooner is it read and studied by the people, than the priests and rulers are up in arms, viewing its circulation with the most rancorous feelings of implacable animosity. War is declared as well against those who distribute, as against those who read the sacred volume. The times of trial come—the furnace is heated. No species of persecution is left untried. They have trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. They are stoned, they are beaten, they are trampled on; their houses are plundered and burnt down—they wander about destitute, afflicted, tormented (*of whom the world is not worthy*); they wander in deserts and in mountains, and in dens and caves of the earth. Others are tortured and slain, “not accepting deliverance, that they might obtain a better resurrection.” Such things may well be called a furnace. I had the happiness of seeing many of these come out of that furnace refined and purified. They glorified the Lord their God in the fires. I saw them driven from the homes of their fathers, and parting with their earthly all, yet taking joyfully the spoiling of their goods, and *rejoicing that they were counted worthy to suffer for the name of JESUS*.

In England, when we hear the Church of Rome described in the language of prophecy, as the woman sitting on the seven mountains,\* drunken with the blood of the saints, and with the blood of the martyrs of Jesus, we are apt to associate the words with the past, rather than the present character of the great apostacy. Our minds revert to the

\* Rev. xvii.



slaughter of the Waldenses and Albigenses, the massacre of St. Bartholomew's day in France, the dark scenes of torture and bloodshed formerly enacted in the dungeons of the Inquisition in Spain and Italy, or to the fires of Smithfield, that blazed in Queen Mary's reign in our own country. These we regard as the horrors of a bygone age, and fondly hope they can never be repeated. We cherish the thought that with advancing light and civilization, the genius of Popery has become milder and more humane. We might indulge this charitable hope, did she exhibit no other face than is to be seen here. Thanks to the liberty of conscience, and religious toleration enjoyed in this land, of which the Romish Church (*so loath to give*) is not slow to avail herself, she *dares* not promote persecution, of which she might fall the first victim. But let her only have a stage, on which she can display her native fierceness without check or restraint, and the *will* is shown with a return of the *power* to persecute. Nor can it be otherwise, while she is true to her own pretensions. She claims infallibility, and is unchanged and unchangeable. What she has once done she will do again, *if permitted*. She scorns to retrace her steps, for that would admit that she has been in error. A melancholy proof of the unceasing virulence of Rome, and her hatred of the light, is seen in the following account of what happened in Madeira only in August last. I offer a plain statement of facts. There are living witnesses to the truth of all my statements. The exiles from their native land in Trinidad and other West India Colonies (for whose benefit the profits, if any, of this little work will be devoted), are proofs of the cruel necessity laid upon them, of leaving their earthly all, before the persecuting spirit of Anti-christ.

I was present at the scenes described, and write, as an eye-witness, with the realities before me,—

Quæque ipse miserrima vidi,  
Et quorum pars magna fui.

I would now leave the reader to peruse and judge for

himself; and seeing these things are so, simply to ask, whether they are not a most convincing proof that the Church of Rome loves darkness rather than light, because her deeds are evil; and conscious of doing evil, hateth the light, neither cometh to the light, lest her deeds should be reprov'd.\* "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."†

\* John iii. 19, 20.

† Gen. xlix. 6.

ST. LEONARD'S-ON-SEA,  
*January, 1847.*

---

N. B.—In applying the epithet "Anti-christ" to Rome, we do not suppose that in every individual case, where this term occurs in Scripture, the Papal power is intended; for there is not one only, but "there are many anti-christs." But the term is used according to its literal sense, "instead of, or in the place of Christ," as pre-eminently applicable to the master-piece of Satan—the great Anti-Christian apostacy—"the Man of Sin," who "opposeth and exalteth himself above all that is called God, or that is worshiped, so that he, as God, sitteth in the temple of God, shewing himself that he is God."

## CONTENTS.

### CHAPTER I.

	PAGE
THE ANGUSTIAS OUTRAGE; OR, MIDNIGHT ATTACK ON THE MISSES RUTHERFURD'S RESIDENCE—Ignorance of the People in 1838—Schools opened—Bibles circulated—A peasant excommunicated—Schools and Scriptures opposed by the Priests—Illegal arrest of Scholars at the Serra—Cruel treatment—Twenty months' imprisonment—and honourable acquittal—Enemies exasperated at acquittal—Brutal attacks—Pamphlet against Dr. Kalley, and his answer—Merchants forming a cause of jealousy—Discontent of the Peasantry—Emigration—Riot at the Angustias, by a mob headed by Priests; and midnight attack on the Residence of English Ladies—Two men arrested in the act of outrage, and discharged—Consul refuses to interfere—Bands of ruffians parade the town in triumph—Consequences of Canon Telles's outrageous conduct	1

### CHAPTER II.

THE "QUINTA DAS ANGUSTIAS" BLOCKADED, AND CONTINUANCE OF INSULTS AND INJURIES TO BRITISH SUBJECTS—Conduct of the Consul and the Governor—The English left at the will of a mob—Continual attacks on all persons entering or leaving the Angustias—Threats against British Subjects—Impudent letter from the Governor, and daring threat of the Police-magistrate—Unsatisfactory interview with the Consul—Dr. Kalley writes to the Governor, and British Consul—Interview with the Governor—Threats increase—Reflections on a suffering world, and a suffering Church	22
---	----

### CHAPTER III.

OUTRAGEOUS ATTACK ON THE RESIDENCE OF DR. KALLEY; FOLLOWED BY HIS FORCIBLE EXPULSION FROM MADEIRA—Dr. Kalley places himself under the Consul's protection—Guard stationed at his door—Treachery of the Soldiers—	
--	--