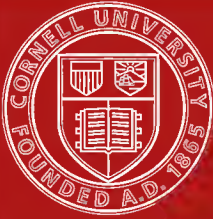


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A
LITERARY AND BIOGRAPHICAL HISTORY,
OR
BIBLIOGRAPHICAL DICTIONARY
OF THE
ENGLISH CATHOLICS.

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ENGLISH CATHOLICS.

FROM
*THE BREACH WITH ROME, IN 1534, TO THE
PRESENT TIME.*

"A whole compos'd of parts, and those the best,
With every various character exprest."

DRYDEN, *Epistle to Sir G. Kneller.*

BY
JOSEPH GILLOW.

VOL. III.

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P R E F A C E.



IT will be observed that the notices in this volume are more exhaustive than those in the two previous ones, and that, with a view to give the work a value independent of any other Dictionary, considerable digression has been made in the way of genealogy, history, and statistics connected with the subject of Catholicity in England.

Much of the interval between the present and last volumes has been consumed in the transcription of MSS., mainly for future use. The formation of indices to these and other of my collections is a slow process. Any one with experience in this kind of work will know how tedious it is, and yet if a collector, however retentive his memory may be, intends to realize the value of his labours, full indices are indispensable.

Some time after the publication of the last volume I was generously presented by Mr. John W. Fowler, of Birmingham, with four small volumes of bibliographical notes. They consist mostly of collations of the works by English Catholics which he has met with during the last fifty years. I determined at once to make this valuable collection the basis of a manual to Catholic literature, alphabetically arranged under authors and

titles, and already my endeavours have proved of immense service to my present undertaking.

My best thanks are also due to others for the loan of important MSS. The R. R. Mgr. Wrennall, D.D., and the Very Rev. J. Lennon, D.D., the late and present Presidents of Ushaw College, kindly allowed me to make use of the "Ushaw Collection," frequently referred to as the "Eyre Collection," 2 vols. folio, and likewise of Vincent Eyre's "MS. Cases, &c., on the Popery Laws," an immense folio of original documents and tracts extending to 1469 pages. The Very Rev. John Canon Hawksford, D.D., President of St. Wilfrid's College, Cotton, lent me Dr. Husenbeth's "Memoirs of Parkers," and, shortly after the present volume was put to press, the Rev. Austin Powell, of Birchley, placed in my hands a few original MSS. and some most valuable transcripts. The latter include the "West Derby Hundred Records," "Bishop Dicconson's Clergy List," the "Visitations" of Bishops Williams and Walton, and other documents chiefly relating to Lancashire. Moreover, I am indebted to the same gentleman for a copy of the "Valladolid Diary," taken from one transcribed from the original at Valladolid College for the late R. R. Alex. Goss, D.D., Bishop of Liverpool, by the Very Rev. William Walmsley, V.F., of St. Helens. The value of such a record is so obvious that comment is unnecessary. In the preparation of the Howard notices I received much kindness from Mr. Philip J. C. Howard, of Corby and Foxcote, who liberally supplied me with books and MSS. Some of the latter I shall have occasion to make

use of hereafter. Other obligations, for which I here express my gratitude, will be found duly acknowledged, I trust, in their proper places.

It was intended that the letter "K" should be completed in this volume, but owing to the increase in the length of the notices it has not been accomplished. The articles amount to three hundred and forty-one, besides one hundred and twenty subsidiary memoirs, and there are over twelve hundred bibliographical notices.

J. G.

THE WOODLANDS, BOWDON, CHESHIRE,
Christmas, 1887.

ADDITIONS AND CORRECTIONS.

P. 1, GRANGER, MARIE, O.S.B., born 1591, foundress and first prioress of the French Benedictine Convent of Notre Dames des Anges at Montargis, was the daughter of John Granger, and his wife, Geneviève Gaudais. It is supposed that her father (or his family) had settled in France owing to the change of religion in England. He was an equerry, seigneur de la Maison Rouge, and one of the cent gentilhommes du roi.

About 1621 she entered the Benedictine Abbey of Montmartre, where she was professed at the age of thirty-two, and received the religious name of Marie de l'Assomption. She soon conceived the idea of founding a convent, and with this object sought the assistance of her brother, who was almoner to the king, prior of St. Jean de Houdan, and canon of the church of Notre Dame de Paris. He obtained the royal assent to the foundation, and also the consent of Parliament. Suitable premises in the Faubourg de Montargis were then purchased from the Pères Recollets, who desired to remove into the city, and offered their convent for the establishment of some religious of a reformed order. Finally, Monsieur Granger obtained the consent of Monseigneur Octave de Bellegarde, Archbishop of Sens, for the establishment of the convent in his diocese. On May 19, 1630, Mother Mary of the Assumption, with three professed nuns and several novices from Montmartre, arrived at Montargis, and alighted at the residence of M. de Fontaine, receveur de domaine, the most considerable house in the town, where they met with a grateful reception. In the meanwhile Mons. Granger prepared the convent for their reception, and on the Feast of the Holy Trinity, May 26, the reverend mother made her solemn entry. Entitled to have an abbess, but fearing to have a Court lady imposed upon them, the community elected to be governed by a prioress, in the person of Mother Granger. Later on, having a friend in Colbert, the Minister of Louis XIV., they were sustained in the attitude they had taken. The prioress' admirable government of the community was brought to an early close by her premature death, March 9, 1636, aged thirty-eight.

Her death was a great grief to the community, who lost a most holy mother, possessed of all the qualities requisite for an able superioress. She was interred in the middle of the choir of the convent, before the high altar. A monument engraved with her effigy was erected to her memory by the Duchesse de Montbazon. This generous lady wished to have carried out a more pretentious design, representing the figure of Mother Granger on her knees, but her sister, and successor in the government of the community, preferred simplicity as more in consonance with the vow of poverty.

Annales du Monastère des Bénédictines de Notre Dame des Anges de Montargis, MS., now at Princethorpe; Almanack for the Diocese of Birmingham, 1886, pp. 69, 70.

1. From the time of its foundation in 1630, till its expulsion from France in 1792, the community of Our Lady of Angels was held in high repute for its strict adhesion to the rule of the Order, and on several occasions sent forth members to reform monasteries which had fallen into relaxation. The catalogue of those professed includes the names of members of the élite of the French noblesse, De Montbazon, De Bretagne, De Luynes, De Mirepoix, &c., and of many English families of distinction.

At the outbreak of the Revolution, the municipality and populace of Montargis were amongst the most lawless and violent of its adherents. The monastery was one of the first objects of their attack. The charters, documents, and money were taken possession of by the mayor and his officers, and everything of value carried off. When the National Assembly decreed the dissolution of religious communities and confiscation of their property, the mother prioress (De Mirepoix) with great difficulty procured passports, and conducted her community, numbering forty persons, to Dieppe. There they embarked on board the *Prince of Wales*, commanded by Captain Burton, intending ultimately to proceed to the Low Countries. Stress of weather obliged the captain to land his passengers at Shoreham, whence the refugees proceeded in carriages to Brighton. The arrival of the French community (Oct. 17, 1792) stirred the sympathy of the sojourners at that fashionable watering-place, and Mrs. Fitzherbert, who had a relative in the community, interested her husband, the Prince Regent, afterwards George IV., in behalf of the exiles. His Royal Highness accompanied her to visit the nuns, spoke to each sister with the greatest kindness and affability, and, addressing the prioress, invited her and her community to remain in England, promising them safety, and assuring them of his protection. He also liberally aided them in their pecuniary need.

Their condition at the time of their landing was one of absolute poverty. In the strong-box of the convent is treasured to this day the only money (fourpence) possessed by the community on the day they were blown by the storm to England. In consequence of their kind reception by the Prince of Wales, the nuns proceeded to London, where they remained for two years, supporting themselves by giving lessons in French, and by the sale of needlework; and benefactors, Protestant as well as Catholic, were not wanting.

In 1794 the community settled at Bodney Hall, Norfolk, most generously lent them by Mr. Tasborough, nephew to one of the nuns, Anne (Mère de Ste. Félicité), daughter of Sir John Swinburne, of Capheaton, Bart. There they re-opened a school for young ladies, which soon gained high repute. In 1811 the community removed to Heath Hall, near Wakefield, in Yorkshire, and in 1821 to Orrell Mount, near Wigan, co. Lancaster, a spacious mansion with magnificent gardens, which they purchased. There were then from forty to forty-two nuns in the convent, adjoining which they erected a chapel. Dom Thos. Anselm Kenyon, O.S.B., was chaplain from 1827 to 1834. The premises at Orrell Mount, however, being found unsuitable for conventual observance, it was determined to sell the property and purchase land on which to erect a convent. In 1833 the foundation stone of the present priory of Our Lady of Angels was laid at Princethorpe, Warwickshire, where the community found a permanent home, in which they settled in June 1835, and now conduct a most flourishing school.

The list of prioresses is as follows :—Marie Granger, of Our Lady of the Assumption, 1630 to death, March 9, 1636; her sister, Geneviève Granger, of S. Benoît, March 17, 1636, to death, Oct. 5, 1673; Geneviève Nau, of the Assumption, Oct. 7, 1673, to death, April 9, 1710; Marie Antoinette de Beauvillier, of S. Benoît, May 5, 1710, to death, Nov. 29, 1749; Charlotte Mélanie d'Albert de Luynes, of Ste. Thérèse, Dec. 2, 1749, to April 12, 1761; Marie Térèse de Levy, of Ste. Gertrude, April 14, 1761, to death, May 1, 1784; Gabrielle Elizabeth de Levy Mirepoix, of S. Benoît, May 3, 1784, (transferred the community to England in 1792), to death, at Bodney Hall, March 28, 1806; Louise Elizabeth Victoire de Levy Mirepoix, of Ste. Agnes, April 30, 1806, to death, at Orrell Mount, May 24, 1830; Athanaise le Vaillant du Chastelet, of S. Paul, May 28, 1830, to death, at Princethorpe, July 2, 1838; Agatha Joséphine le Vaillant du Chastelet, of Ste. Agnes, July 10, 1838, to death, May 1, 1860; Françoise Xaveria McCarthy (Marie Geneviève), May 12, 1860, to death, Oct. 17, 1867; Anne Winstanley (Marie Athanaise), Oct. 29,

1867, to June 9, 1873; Agnes Stonor (Marie Rosalie), June 24, 1873, to death, Sept. 6, 1887.

- P. 17, GRAY, *alias* GRANT, R., confirmed by the Valladolid Diary.
- P. 24, GREEN, HUGH.
 2. PORTRAIT, in the possession of the Teresian nuns of Lanherne, in Cornwall, formerly of Antwerp, inscribed "Ferdinando Brooks. Passus. 19. Aug. 1642."
- P. 36, GREENE, THOS., is entered in the Valladolid Diary as of the diocese of Lincoln and M.A. of Oxford. He was received at Valladolid Oct. 24, 1590, and remained till Oct. 19, 1591, when he went to the English College at Seville, and there was ordained priest.
- P. 47, GREENWOOD, TERESA. A Sister John Greenwood was a religious in the Bridgettine community, formerly of Sion House, between 1582 and 1594.
- P. 49, GRENE, FRANICS, does not appear in the Valladolid Diary.
- P. 54, GREY, JOHN. Bouchier ("Hist. Eccles.," edit. 1583, f. 132) says that he had the stigmata of St. Francis, the mark of which he himself saw on one foot.
- P. 58, GRIFFITH, MICHAEL, was admitted into the English College at Valladolid, Nov. 1, 1602. Although he took the second missionary oath, Dec. 29, 1603, he left the college to join the Society in Feb. 1607. The Diary says he became "Rector Collegii S. Rome," was well versed in Greek and Hebrew, and was a good canonist.
- P. 63, GRIMES, ROGER, *alias* GREENWAY and CADWALLADOR, *vide* Vol. i. p. 369. From the Valladolid Diary it would appear that Grimes was his real name. After leaving Rheims he was received in the English College at Valladolid, Jan. 3, 1593, and was ordained priest there by the Bishop of *Tamorensi*. He left for the English mission in the beginning of Oct. 1593, and was martyred Aug. 27, 1610.
- P. 157, HARTING, J. V., 2nd paragraph, line 8, *after* Messrs. *insert* Baxendale.
- P. 161, HARVEY, J. M., *alias* RIVETT, must have opened his school in London shortly after his arrival from Rome, because John Orme is said to have attended the school for some time previous to his reception into the English College at Rome in Aug. 1732. Subsequently Mr. Harvey removed to the ancient mission at Ugthorpe, in Yorkshire, and there continued his school. Bishop Dicconson mentions him as being there in 1741. Towards the close of 1745 he was

brought before three justices of the peace, charged with being a Popish priest and keeping a school for the education of children in the Popish religion. This he acknowledged, and as he refused to take the oaths, he was committed to York Castle. His name appears in the Duke of Newcastle's warrant of detainer "for suspicion of high treason." In the following March he was tried at the Lent assizes with Sir Wm. Anderson, a Valladolid priest, "for being Popish priests, and, little regarding the laws and statutes of this realm, and not fearing the pains and penalties therein contained after the 25th of March, 1700, to wit, the 8th of Sept. in the 19th year of George II., did say Mass at Craythorne and Ugthorpe, and that office or function of a Popish priest did use and exercise in contempt of the said Lord the King and his laws." Several other priests were tried at the same assizes, and suffered long imprisonments. Subscriptions were raised amongst the Catholics for their maintenance and to defray the costs of their defence, in which the charity of Mr. Tunstall, of Wycliff, and Mr. Cholmeley, of Bransby, was conspicuous. After his release from prison, Mr. Harvey withdrew to London. His school was probably broken up, though it may have been re-opened by his successor at Ugthorpe, the Rev. Edw. Ball, who remained there till 1757, and subsequently became a professor at St. Omer's College.

P. 226, HAYDOCK, ROBERT, O.S.B., of the Cottam Hall family, was admitted into the English College at Valladolid, Nov. 1, 1602. He left to join the Benedictines in Oct. 1603, and was professed in the monastery of St. Martin at Compostella. On the mission he used the *alias* of Benson. His great reputation as a theologian was probably acquired by works, though no titles have been recorded. See his biography in "The Haydock Papers," by the present writer.

P. 261, HELME FAMILY. The Valladolid Diary says that Hugh Helme, *alias* Tapin, of Lancashire, was admitted into the College June 10, 1600, and took the oath on the following Dec. 28, but left to join the Benedictines in Sept. 1603. Weldon says he was professed at Montserrat under the religious name of Bede. He was first Provincial of York, 1620-25, and died in Durham, Jan. 24, 1629. Fr. Snow, in his "Benedictine Necrology," apparently confuses him with Thomas Tunstall, *alias* Helmes the martyr.

Thomas Helme, or Holme, of Lancashire, a relative of the above, was admitted into the English College at Valladolid, March 27, 1595, but was transferred to the English College at Seville, where presumably he was ordained priest.

P. 313, HIPPISEY, Sir JOHN COXE, Bart., statesman, 1765-1825, was received into the Church on his death-bed; *vide* Bishop Milner's letter to Rev. John Garbett, M.A., dated Wolverhampton, March 17, 1826, reprinted in Oliver's "Collectanea S.J.," edit. 1845, p. 171.

P. 320, HODGSON, R. The exact title of the work referred to is—"A Dispassionate Narrative of the Conduct of the English Clergy in receiving from the French King and his Parliament the Administration of the College of St. Omer, late under the Direction of the English Jesuits. Collected from the Original Memorials and Letters. By a Layman." Lond. 1768, 8vo., pp. 155, besides title and preface.

St. Omer's was originally founded by Fr. Persons in 1593 as a Jesuit College. In 1762 the French Parliament determined on the expulsion of Jesuits from France, and the English members of the Society were doomed with their French brethren. The College authorities, having information of this design, secretly transported the students and their valuable effects beyond the Parliament's reach, across the frontier of France to Bruges, in Aug. 1762. In order to save the College from total sequestration from the English Catholics, it was arranged that it should be handed over to the English secular clergy, with which the Jesuits at first expressed entire satisfaction. Accordingly, on Sept. 7, 1762, another *arrêt* was addressed to Le Sieur Henri Tichbourne Blount, *prêtre du Collège Anglais de Douay*, to take possession of the Collège de Saint Omer, in the absence of Thomas Talbot, the president-elect, to choose professors and to open the schools. On the 30th of the same month the four Fathers, as related under Fr. R. Hoskins (p. 408), signed their "Protest." In the following month, after the Fathers had left the College, the Seculars took possession, and opened the schools in Feb. 1763-4. Shortly before the latter event, unbecoming reflections were cast upon the Seculars for not refusing to accept the administration of the College, and charges were brought against the professors at Douay College and the Carthusians at Nieuport. The President of the former issued a circular letter, which was a complete answer to these calumnies, and the Prior of the Carthusians proved that no member of his Order had taken part in the matter. The Jesuits then sent a memorial to Propaganda, relative to the affairs of the College, and much private correspondence ensued.

P. 421, HOWARD, C., 5th line from bottom, *for* Dr. *read* Mgr.

- P. 428, HOWARD, H., line 16, *for* Ranzoni *read* Rangoni, and *for* Monticucoli *read* Montecuculli.
- P. 431, 19th line, *for* part *read* port.
- P. 432, No. 1, *after* preface *insert* pp. xxi.
- P. 470, HULL, F., No. 1. He prepared a second volume (which seems not to have been published) of "The Flowers of the Lives of the Most Renowned Saints of the three kingdoms, England, Scotland, and Ireland, written and collected out of the best authours and manuscripts of our nation, and distributed according to their Feasts in the Calendar, by the Rev. Father Hierome Porter, Priest and Monke of the Holy Order of Saint Benedict, of the Congregation of England." Doway, 1632, 4to., with engr. title and plates.

BIOGRAPHICAL AND BIBLIOGRAPHICAL
DICTIONARY
OF THE ENGLISH CATHOLICS.

Graham, John, schoolmaster, educated at the University of Paris, opened a school at 8, Clark's Buildings, Greenwich, in 1823, which he continued for many years. His daughter married John Whiteside, of London, Esq., son of Henry Whiteside, of Lancaster and London, by Jane, daughter of James Corney, of Lancaster.

Gillow, Cath. Schools in Eng., MS.

1. **English Word-Book for the Use of Schools.** By **John Graham**, schoolmaster. Lond., Nelson's School Series, 1856, 8vo. and 12mo.

Grant, Mr., schoolmaster, received his education at St. Omer's College. He assisted for several years in Catholic schools in and near London, and also in the north of England, after which, in 1820, he opened an academy for young gentlemen at Acock's Green House, three miles from Birmingham. He continued it for some years.

Gillow, Cath. Schools in Eng., MS.

Grant, John, Esq., of Norbrook, near Warwick, was unfortunately drawn into the conspiracy known as the Gunpowder Plot, which unjustly subjected the Catholics of England to more than a century of persecution and odium.

Hume ("Hist. of Eng.," ed. 1795, vol. ii. p. 162) attributes this treason to the disappointment of the Catholics, who had expected indulgence on the accession of James I. No doubt this is true as regards the conspirators, but Lingard and other historians have clearly shown that the Catholics as a body had nothing to do with this plot. Indeed, on its becoming known to them, it

was they who at once apprised the Government of the danger. It was only when the conspirators stood in need of further assistance that Grant was admitted into their confidence. This was done by Catesby at Oxford, in the month of January, 1604-5, on which occasion his brother-in-law, Robert Winter, likewise became privy to the scheme. Grant had married a sister of the Winters of Huddington, co. Worcester, and at the time of the plot had several brothers, whom the Government afterwards endeavoured to associate with the conspiracy. He resided at Norbrook, adjoining to Snitterfield, properties which his ancestors had possessed for many generations, besides the estate of Saltmarsh, in Worcestershire. Fr. John Gerard, who no doubt was personally acquainted with him, says that he was "as fierce as a lion, of a very undaunted courage as could be found in a country; which mind of his he had often showed unto pursuivants and prowling companions, when they would come to his house to search and ransack the same, as they did to divers of his neighbours. But he paid them so well for their labour, not with crowns of gold, but with cracked crowns sometimes, and with dry blows instead of drink and other good cheer, that they durst not visit him any more, unless they brought great store of help with them. Truth is, his mettle and manner of proceeding was so well known unto them that it kept them very much in awe and himself in much quiet, which he did the rather use that he might with more safety keep a priest in his house, which he did with great fruit unto his neighbours and comfort to himself." Fr. Greenway describes him as a man of accomplished manners, but of a melancholy and taciturn disposition. Jardine, on the authority of Tanner, says that he had been implicated in the Essex insurrection, and fined for his share in that transaction.

It is not surprising, therefore, that Catesby and his associates should consider such a man a valuable auxiliary, especially as the mansion-house at Norbrook was conveniently situated for the purposes of the conspirators, being in the centre of their proposed rendezvous, and in the most populous part of Warwickshire, between the towns of Warwick and Stratford-on-Avon. "It was walled and moated," says Mr. Jardine, "and well calculated, from its great extent, for the reception of horses and ammunition. At the present day little remains of it but its name; some fragments of massive stone walls are,

however, still to be found, and the line of the moat may be distinctly traced; an ancient hall of large dimensions is also apparent among the partitions and disfigurations of a modern farmer's kitchen. The identity of the house is fixed, not only by its name and local situation, but by a continuing tradition, that this was the residence of one of the Gunpowder conspirators; and still more conclusively by the circumstance, that an old part of the building, which was taken down a few years ago, was known by the name of the Powder Room." Mr. Grant was therefore joined with Sir Everard Digby to raise an insurrection after the intended blowing up of the Parliament-house.

When the scheme failed, and the fugitives arrived at Norbrook, Grant accompanied them in their flight to Holbeach House, on the borders of Staffordshire, the residence of Stephen Littleton. Here, while preparing to resist apprehension on Nov. 8, 1605, an accidental explosion of gunpowder nearly put an end to his troubles. His face was very much disfigured and his eyes almost burnt out. Within an hour the house was surrounded, and Mr. Grant was taken with others and sent prisoner to the Tower.

On Jan. 27, 1606, he was arraigned with six of the prisoners at Westminster for being a party to the plot to blow up the Parliament-house, and was accordingly condemned to death. Three days later he was executed in St. Paul's Churchyard, confessing the heinousness of his offence, but declaring that his conscience had belied him, otherwise his sole object had been the cause of religion. Casaubon's statement, in his "Epistle to Fronto Ducæus," p. 91, as to the disposition of Mr. Grant on the day of his execution, and as to the light in which he is there made to look upon his crime, has been shown to be untruthful.

Morris, Condition of Catholics under James I.; Jardine, Gunpowder Plot; Lingard, Hist. of Eng., ed. 1849, vol. vii. p. 69; Dodd, Ch. Hist., vol. ii.; Tierney, Dodd, vol. v. pp. 45, 47.

1. For the publications referring to his execution, and further particulars of the Gunpowder Plot, see T. Bates, R. Catesby, E. Digby, G. Fawkes, J. Gerard, A. Rookwood, R. Winter, C. Wright, &c. To these may be added—"A True Account of the Gunpowder Plot; extracted from Dr. Lingard's History of England and Dodd's Church History, including The Notes and Documents appended to the latter by the Rev. M. A. Tierney, F.R.S., F.S.A. With Notes and Prefatory Remarks, by Vindicator." Lond., Dolman, 1851, 8vo. pp. xii.-127. Published to refute a series of letters,

or papers, in the *Times*, extending at intervals, from Nov. 7 to Dec. 25, 1850. They professed to give the history of the Gunpowder Plot, "but their real object was to vilify the Catholics as a body, to identify the religion, with the crime of the conspirators, and to make the whole Catholic community, past, present, and to come, answerable for the atrocious contrivances of a few ruthless and gloomy fanatics." The Editor of the *Times*, seeing the purpose to which the annual celebration of the fifth of November might be turned, employed this means to denounce and to oppose the restoration of the hierarchy.

On the Protestant side, Jardine's "Narrative of the Gunpowder Plot," Lond. 1857, 8vo. pp. xx.-351, is undoubtedly the most exhaustive work on the subject from a lawyer's standpoint. Had he then been in possession of John Gerard's narrative, published by Fr. Morris, he would probably have modified many of his views.

Grant, John, citizen and councillor of London, son of Henry Grant, of Hampshire, and Mary his wife, was born at the sign of the Seven Stars, in Birchin Lane, in the parish of St. Michael, Cornhill, April 24, 1620, where he was baptized on the following 1st of May. After receiving a fair education, he was apprenticed to a smallware haberdasher, a trade which Wood says he "mostly followed, though free of the Drapers' Company." Subsequently he passed through all the offices of the City until he entered the Common Council, where he remained two years. He was also captain of the "Trained-band" for several years, and afterwards major for two or three more.

He had been brought up a rigid Puritan, and for several years exercised his dextrous and incomparable faculty in shorthand in taking notes of sermons, which resulted in an inclination towards Socinianism. At length he became a Catholic, and his conversion necessitated the relinquishment of his business and the resignation of his public offices. Not satisfied with this, the enemies of his faith endeavoured to injure his reputation and to endanger his life.

On the authority of an old woman, the Countess of Clarendon, and of Dr. Lloyd, a divine whose brain had been affected by the study of the Apocalypse, Burnet gravely tells a story which attributes to Mr. Grant the disastrous effects of the great fire of London. The bishop relates how Grant was a member of the board of the New River Company at Islington, and, on the Saturday preceding the fire, turned all the cocks and carried away the keys, so that when the fire broke out about two o'clock in the following morning, the water-pipes were found empty.

The fire happened on Sunday, Sept. 2, 1666, but, unfortunately for the "historian of his own times," the books of the water company prove that Grant had no interest in the works before the 25th of that month.

Mr. Grant died April 18, 1674, aged 54, and was buried four days later in St. Dunstan's Church, in Fleet Street, under the pews in the nave. His funeral was attended by a concourse of illustrious men, amongst whom his intimate friend, Sir William Petty, was conspicuous for his grief.

He was esteemed, not only for his great candour and rectitude, but also for his singular penetration and judgment. Combining study with natural ingenuity, his observations were always valuable. He was a faithful friend and a great peacemaker, being frequently called upon as an arbitrator. The wide respect in which he was held has been justly recorded by the Oxford historian.

By his wife, Mary, he seems to have had several children; two of whom were buried in St. Michael's, Cornhill, in 1643 and 1662.

Wood, Athen. Oxon., ed. 1691, p. 269; *Lingard, Hist. of Eng.*, ed. 1849, vol. ix. p. 127; *Burnet, Hist. of his Own Time*, vol. i. p. 231; *Dodd, Ch. Hist.*, vol. ii. p. 426; *Reg. of St. Michael, Cornhill, Harl. Soc.*

1. **Natural and Political Observations upon the Bills of Mortality.** Lond. 1661, 4to.; *id.* 1662; Lond. 1663, 8vo. 3rd edit.; Oxford, 1665, 8vo. 4th edit.; Lond. 1676, 8vo. 6th edit.; and again, edited by Thos. Birch, D.D., "Collection of the Yearly Bills of Mortality, with Grant's Observations. Sir W. Petty on the Growth of the City of London. Corbyn Morris on the Past Growth and Present State of the City of London." Lond. 1759, 4to.

In this work Wood says he was assisted by Sir William Petty, who had obtained the Professorship of Music at Gresham College through the interest of "his dear friend Capt. Joh. Graunt."

2. **Observations on the Advance of Excise.** MS.

Wood says that he left a MS. "about religion."

Grant, Thomas, D.D., first Bishop of Southwark, was born in France, at Ligny-les-Aires, in the diocese of Arras, on the feast of S. Catharine, Nov. 25, 1816. He was the son of Bernard Grant, who enlisted in the 71st Highlanders, after being driven from his home at Ackerson's Mill, near Newry, by a band of incendiaries in one of the fanatical riots so common in

those days, and especially in those parts, between Catholics and Protestants. His father, whose mother, Rachel Maguire, was aunt to the celebrated theologian, Fr. Tom Maguire, enlisted at the age of eighteen, and, after about two years, married Ann Mac Gowan, of Glasgow, a native like himself of the north of Ireland. Sergeant Grant was present at Waterloo, and entered France with the allied armies. He was in many ways superior to the position he occupied in the service, and had long been promised a commission, which he eventually purchased. On his retirement as quartermaster, he received the honorary title of captain, and dying in May, 1856, was buried at The Willows, Kirkham, Lancashire.

At an early age Thomas Grant had the misfortune to lose his mother, who died in Canada, where her husband's regiment was stationed. Shortly afterwards it was quartered at Chester, and there the future bishop received his early education, under the care of his patron, Dr. Briggs, afterwards Bishop of Beverley. After three years Dr. Briggs sent him, in Jan. 1829, to St. Cuthbert's College, Ushaw, Durham, on one of the Lancashire district funds. In 1836, being then in his second year of philosophy, he was sent to the English College at Rome, where he was admitted on the 1st of December, took the college oath, Nov. 21, 1837, received the tonsure four days later, and minor orders on the following day. There he was ordained sub-deacon by Dr. Brown, Bishop of Tloa, Nov. 14; deacon, in the church of the Nuns of the Visitation, Nov. 21; and on Sunday, Nov. 28, 1841, he was ordained priest. Immediately after his ordination, he was created D.D., and soon afterwards was named secretary to Cardinal Acton.

Dr. Grant was a proficient in Latin, French, and Italian; he was well versed in canon law, and through his connection with Cardinal Acton, one of the most accomplished canon lawyers of his day, was initiated into the system of Roman and ecclesiastical business. As soon as he became known to the great men of the day, he won their esteem and admiration. His humility alone stood in the way of honours, which were even pressed upon him by Cardinal Lambruschini, then secretary of state. On April 13, 1844, he became pro-rector, and on Oct. 13 in the same year rector of the English College, in succession to Dr. Baggs. Soon afterwards he was appointed agent at Rome for the English bishops, who were then petition-

ing for the restoration of the hierarchy. The present venerable Bishop of Birmingham, Dr. Ullathorne, was foremost amongst those who negotiated this important matter, and he bears the following generous testimony to the aid which he received from Dr. Grant :—" He initiated me into the elements of canon law, and into the constitution and working of the Roman congregation. He aided me in negotiations, revised my papers, translated them, and shaped them ; and, having much influence at Propaganda, he used that influence in my service, as in the service of all the bishops. Nothing escaped his attention in England or at Rome that demanded the attention of the Vicars Apostolic, whether as individuals or as a body. A note from him always contained the pith of the matter, whilst by action he had already not unfrequently anticipated the difficulty. We have never had an agent in my time who comprehended the real functions of an agent as he did. He never, by silence or excessive action, got you into a difficulty, but he got you out of many. Above all, he never left you in the dark." When the story of the agitation for the restoration of the hierarchy is written, it will be seen how much of the success was due to the labours of Dr. Grant.

The joyful culmination which closed his negotiations for the hierarchy was the prelude of a great change in Dr. Grant's life. By Propaganda decree, dated June 16, 1851, he was appointed to the newly created See of Southwark. It was approved by Pius IX., June 22, expedited on the following day, and confirmed by brief, June 27, 1851. On the succeeding July 6 he was consecrated in the chapel of the English College at Rome, by Cardinal Fransoni, Prefect of Propaganda.

After his consecration the bishop took his departure from Rome, on Sept. 2, to take possession of his See. On his arrival in England he found himself personally known to very few, except to such as had met him in Rome. It did not take long, however, to find out what manner of man the new bishop was, and the love and confidence of his flock soon followed the discovery. Even many of the bitterest opponents of the Church became, after a short intercourse, his personal friends, and he was received by statesmen whose doors remained closed even against laymen identified with the obnoxious cause which was then agitating the bigotry of the country. If information was wanted at Downing Street on

any point where canonical law seemed to intrench upon the border-line of British law, the Bishop of Southwark was the one to whom application was made. His tact and conciliatory manners in dealing with public departments brought many difficult matters to a successful issue. To him, it may be said without exaggeration, the Catholic soldier owes nearly every religious advantage he enjoys. "All our really successful negotiations with the Government in his time," says Dr. Ullathorne, "for military chaplains and for navy chaplains, for mitigating oppressive laws, for Government prison chaplains, have been directly or indirectly owing to his tact and wisdom."

Dr. Grant revisited Rome several times; in Dec. 1854, on the occasion of the definition of the dogma of the Immaculate Conception; in June, 1862, for the cause of the Japanese martyrs; in June, 1867, for their canonization; and in Dec. 1869, for the Vatican Council.

For some time before his final visit to Rome, the bishop was in a dying state. He was suffering from cancer in the stomach, a disease which made its first appearance in June, 1862, when he experienced intense internal pains, but was relieved by the skill of his physicians. In 1867 his sufferings became still more severe. As the time drew near for the opening of the Vatican Council, it was apparent that Bishop Grant either would be unable to travel to Rome, or that if he ventured on the journey it would be impossible for him to return. The Pope gave him an exemption from attendance, and the bishop at first abandoned the idea of being present at the Council. Some slight alleviation of his sufferings, however, induced him to make the attempt, and he left England for Rome on Nov. 14, 1869. His physician, Sir William Gull, at the same time, gave his opinion that he would not return alive. The bishop was consequently prepared for the worst, and desired that if he died at Rome his body should be brought to Norwood for interment.

When he arrived, he took up his residence in the English College, and seemed to have supported the fatigues of his journey in a wonderful manner. Every sympathy was shown to him in Rome. Pius IX. exempted him from taking part in the opening procession of the Council. He was appointed Latinist to the Council, and member of the Congregation for the Oriental-rite and the Apostolic Missions. He was to have

addressed the Council on Feb. 14, 1870, but on that day was seized with a paroxysm of pain in the council-hall, fell down, and had to be carried back to the English College. He was somewhat better the next morning, and said Mass. He received extreme unction, after which he rallied a little. On March 7, he was honoured with a visit in his sick chamber from Pius IX., and accompanied his Holiness to see the new church of St. Thomas of Canterbury, then in course of erection. He lingered for more than two months after this, until at last the cancer burst, on May 31, and the good Bishop of Southwark was relieved from all earthly anguish, June 1, 1870, aged 53.

He was "one of the gentlest, humblest, purest, and kindest bishops," said the *Weekly Register*, "that ever adorned the episcopal order by boundless charity, unceasing zeal in good works, unaffected piety, spotless character, utter unselfishness, and every other virtue that ennobles human nature and sheds lustre upon the priesthood. Under that meek character and humble deportment there were concealed a fine intellect, a large mass of general information, and a highly cultivated scholarship. He delighted in ministering comfort to the sad, the afflicted, and the destitute. His sympathy for the poor was inexhaustible, and it is well known that he more than once brought serious illness upon himself by divesting himself in the streets of his cloak or great-coat in bitter weather to clothe the naked, without inquiring where they worshipped." Pius IX., when he heard of his death, exclaimed, "Un altro santo in Paradiso."

"When he was proposed for the See of Southwark," wrote Bishop Ullathorne, "Mgr. Barnabo told Cardinal Wiseman that we should regret his removal from Rome; that he had never misled them in any transaction; and that his documents were so complete and accurate, that they depended on them, and it was never requisite to draw them up anew. His acuteness, learning, readiness of resource, and knowledge of the forms of ecclesiastical business, made him invaluable to our joint counsels at home, whether in Synods, or in our yearly episcopal meetings; and his obligingness, his untiring spirit of work, and the expedition and accuracy with which he struck off documents in Latin, Italian, or English, naturally brought the greater part of such work on his shoulders. In his gentle humility he completely effaced the consciousness that he was of especial use and importance to us."

A leading Protestant journal, in reviewing his biography by Miss Ramsay, pays him the following tribute :—" Bishop Grant was a man of many spiritual graces, whose purity, self-devotion, and humility it will profit every one to contemplate. . . . Without being in the least unpractical or wanting in shrewdness, he was utterly unworldly. Forced to lead a secular life, he had the virtues of that life which is called *par excellence* religious. An utter forgetfulness of self, a thorough mastery of the flesh, a humility which shrank from nothing, a charity that was never wearied, these virtues characterized him."

Mgr. Virtue has added : " His life was one of constant occupation, from which he allowed neither sickness nor fatigue to release him. In the work of his large diocese no difficulties appalled him. Although he looked to prayer for everything, great or small, his labours were unceasing."

Ramsay, Thomas Grant; Brady, Episc. Success., vol. iii.; *Virtue, The Month*, N.S., vol. ii. p. 24; *Weekly Register*, June 4, 1870; *Tablet*, vol. xlv., p. 139.

1. *Theses ex Theologia Universa et Historia Ecclesiastica quas . . . in Lyceo Pontificii Seminarii Romani ad S. Apollinaris propugnandas suscipit. Thomas Grant, Collegii Anglorum alumnus, Sexto Kal. Sept. Romæ, 1844, 4to. pp. 23.*

2. Dr. Grant furnished the materials which enabled Mgr. Palma to write the historical preface to the apostolic decree by which the hierarchy in England was re-established, and it was he who translated into Italian, for the use of Propaganda, the numerous English documents and papers which were sent to the Holy See during the progress of the hierarchy negotiations. The knowledge which the bishop acquired on this subject during his researches was very great. Whilst declining the honours which Cardinal Lambruschini urged him to accept, Dr. Grant availed himself of the goodwill manifested to obtain permission to see such State papers as were of a strictly private character; and this he did by way of alleviation of the scrupulosity of Cardinal Acton, whose feelings were in opposition to the expediency of restoring the English hierarchy at that period. On this subject, see Dr. Ullathorne's "Hist. of the Restoration of the Catholic Hierarchy in Eng.," Lond. 1871, 8vo.; *Cath. Opinion*, vol. x. p. 164; and Miss Ramsay's *Life of Dr. Grant*, chapter v.

3. *The Hidden Treasure; or the value and excellence of Holy Mass; with a . . . devout Method of hearing it with profit. By St. Leonard, of Port Maurice. Translated from the Italian, with an Introduction. Edinburgh, 1855, 18mo.; (1857) 12mo.*

4. *Meditations of the Sisters of Mercy before Renewal of Vows. By the late R.R. Dr. Grant, Bishop of Southwark. Lond., Burns & Oates, 1874, 16mo. Written for the benefit of a religious community,*

and reprinted from an unpublished edition of 1863. The thirteen Meditations, of which the work consists, are extremely simple, touching, and full of pious thought, and are eminently suited for those to whom they were addressed.

5. **Pastorals.** His first pastoral was an appeal for the Orphanage for Girls at Norwood, and for their brothers at the Orphanage of North Hyde. The bishop's most devoted efforts were directed to the care of the orphan, and, by his own request, his body now rests near to those who were dearest to his heart. All his pastorals display that careful thought which was the distinguishing feature of his life.

6. **Thomas Grant, First Bishop of Southwark.** By Grace Ramsay. Lond. 1874, 8vo. pp. vi.-491, illust. with two photo. portraits. This is a charmingly written life, by Miss Kathleen O'Meara, under the pseudonym of Grace Ramsay, and gives an admirable picture of the holy bishop. It contains much that will be valuable to the student of English ecclesiastical history, but its usefulness is impaired by the want of both table of contents and index.

7. "In Piam Memoriam," an interesting biographical sketch of the bishop, published in *The Month*, New Series, vol. ii. pp. 24-30, by the R.R. John Virtue, Bishop of Portsmouth.

8. **Portrait**, oval, imp. fol., J. H. Lynch, litho., impr. by M. & N. Hanhart, from photo by Kilburn, pub. by Burns & Lambert, Aug. 1, 1856. His bust appears on the memorial erected to his memory in St. George's Cathedral, Southwark.

Grant, William Augustine Ignatius, artist and theological controversialist, the two latter names being taken in confirmation, was born in 1838. Brought up amongst Scotch Presbyterians, his earlier religious career was clouded and unsettled. While quite a boy the isolation of the Presbyterian system led him to exchange it for Anglicanism, and in 1857, at the age of nineteen, his growing appreciation of the doctrine of the Communion of Saints, and of the position of our Blessed Lady in the Christian economy, brought him into the communion of the Catholic Church. But at that time he does not seem to have realized the Church as anything more than a great and widespread communion in which his favourite doctrines were taught as a part of the Christian Church. To this period of his life belongs his little treatise, "The Communion of Saints in the Church of God," published in 1867, which Cardinal Newman, in a letter to the author, pronounced as being "very logical, persuasive, and calculated to do much good."

For eleven years he continued in Catholic communion, and then, in 1868, by some extraordinary hallucination, he quitted it for that of the peculiar body known as Irvingites. It is said

that some difficulty as to the dogma of papal infallibility, then being so much written about and so little understood by many, was at the root of this singular step. How he fared in this eccentric sect, he himself explains in his "Apostolic Lordship ; or, Five Years with the Irvingites ; and why I left them," published in 1873.

His personal friend, Mr. Charles Walker, a once well-known High Church writer, says: "He returned to Anglicanism, and became the champion of the Ritualists, and of that section of the party which composed the so-called 'Order of Corporate Reunion.' This phase was, perhaps, the saddest ; for it shows him to us as an exile from the City of Peace—longing, indeed, to find himself once more treading her golden streets, but sitting helplessly down by the waters of Babylon, and expecting, as Mahomet did in the case of the mountain, that that golden city would come to him ! My remembrance of him as a Ritualist is that of one ever ready to wield his pen in defence of any shreds or patches of truths he could find amidst his surroundings, but spiritually dissatisfied and sighing for better things." Mr. Walker continues: "It will ever be one of my brightest recollections that, having received the light of Faith myself, I was permitted to be the instrument of bringing this tempest-tossed traveller into the 'haven where he would be.'" Mr. Grant was reconciled, in 1880, at St. Mary of the Angels, Bayswater, by his old confessor, the Rev. W. J. B. Richards, D.D.

On the day following the great snowstorm, in Jan. 1881, he was stricken with paralysis, and, with the exception of some valuable help which he gave to his friend Mr. Walker, he wrote no more. Bitter as must have been the trial to so facile an artist to find that his hand had lost its cunning, he felt far more deeply his inability to wield his pen for God and for His Church ; and yet never a word of complaint escaped his lips. Towards the close of his long period of suffering, his failing eyesight debarred him even from prosecuting those theological studies which were the delight of his life, and at length he passed away, at his residence in Clifton, near Bristol, May 21, 1883, aged 44.

For many years Mr. Grant resided at Peckham, London, and devoted himself to landscape painting, in which he attained considerable proficiency, even Mr. Ruskin bestowing praise on his efforts. But his memory will be better known as one of

the ablest controversialists of his day. All his writings were persuasive and logical, and were grounded, so to speak, in his thorough knowledge of the Latin tongue, wherein he delighted to study the pure and lofty teachings of St. Augustine and St. Thomas Aquinas. The writer of his memoir in the *Catholic Times* says: "Many priests were his most intimate friends; and it is no disparagement of their high and sacred office to say that they frequently had recourse to his great learning for information on points which had lapsed in their memory."

Speaking of his reconciliation, Mr. Walker says that it was no hasty, ill-considered, or grudging step; "it was the deliberate action of one who had passed through many spiritual tribulations, and had gained experience among them; and it was a thorough, unreserved, and childlike submission to the Divine Teacher of nations."

Mr. Grant is survived by his wife, his first cousin, whom he married about 1868.

Catholic Times, June 1 and 15, 1883; *Communications from Charles Walker, Esq.; Grant, Apostolic Lordship*.

1. **The Communion of Saints in the Church of God.** By W. A. Grant. Lond., Richardson & Son (Derby pr.), 1867, 12mo.

In this little exposition, addressed in the first instance to Protestants, the author draws attention to that portion of the article of the Creed, "The Communion of Saints," which relates to the communion between members of the Church on earth and the saints of God in heaven. He explains the reasons of his own conversion, and then proceeds to develop that portion of the teaching of the Church commonly known as the Veneration and Invocation of the B.V.M. and the Saints. There was a later Anglican book on the same subject published shortly before his reconciliation with the Church (*see* No. 6).

2. **Apostolic Lordship and the Interior Life: A Narrative of Five Years' Communion with Catholic Apostolic Angels.** By the Author of "The Communion of Saints in the Church of God." 1873, 8vo. pp. 120, Addendum 1 f., privately printed; published under the title "Apostolic Lordship; or, Five Years with the Irvingites; and why I left them. By William Grant." Lond. 1874, 8vo., with original title retained.

This, Mr. Walker says, is "a sad record of a tempest-tossed soul, trying to be Catholic in the midst of a system essentially anti-Catholic; of a soul which, having lost the rudder of the One Faith, is driven hither and thither in a hopeless search after truth; and the search ended, as might be expected, in a mere substitution of one error for another."

On page 15, Mr. Grant writes, "I came to 'Apostolic Churches' from the Roman Catholic Communion, in which eleven years of my life had been spent since I severed myself from the English Church. Familiar with the

writings of the Puritan Divines on the one hand, and with Anglo-Catholic Theology on the other—studious, too, of Antiquity and the Scholastic Doctors, I passed through Protestantism, Anglicanism, and Romanism, thanking God for the blessings I received, and the knowledge of Divine things spread abroad in the hearts, and given forth in the writings of the Saints of God. I found the ‘Evangelists,’ through whom those who come to ‘Apostles’ are received, a somewhat queer people.” He adds that his new friends had some idea that he was a “Jesuit in disguise.”

3. **The English Catholic: his Attitude towards the Churches of the East and West; and his Duties with regard to Modern Claimants to Truth.** Advertised as in preparation in 1874, but which Mr. Walker thinks was never published.

4. **The People’s Mass Book: being the Order of the Administration of the Holy Eucharist . . . with the . . . Devotions, literally translated, of the ancient Liturgy of the Western Church . . . By a Layman of the Church of England.** (Lond. 1874), 16mo.

5. **The Catholic Doctrine of the Christian Sacrifice.**
Published whilst a Protestant.

6. **The Communion of Saints in the Church of God.** Lond. (Palmer or Church Printing Co.), pub. whilst a Protestant, between 1876 and 1880, and afterwards reprinted and sold by the author at his private address, 13, Clifton Square, Peckham.

7. **A Defence of the Order of Corporate Reunion.** In a letter addressed to the Vicar of St. John’s, Kensington.

Which contains a full list of his works.

8. An interesting correspondence in the *Times*, in Aug. 1877, between Mr. Grant and the Bishop of Rochester, showing unmistakably the great force and clearness of his objections to the bishop’s use of the term “Protestant,” in a sermon delivered at St. James’ Church, Hatcham. It was reprinted in pamphlet form.

Gray, Alexia, O.S.B., was professed at the Abbey of the Immaculate Conception of the B.V.M., at Ghent, June 24, 1631. The monastery was a filiation of the English Benedictine Dames at Brussels, and was founded in 1624. At the French Revolution the archives of the Ghent monastery were almost entirely lost, and owing to this fact there is nothing further recorded of Dame Alexia Gray.

In 1624, “Mrs. Ann Gray” is included in Gee’s “Catalogue of the names of such young women as to this author’s knowledge have been within two or three years last past transported to the nunneries beyond the seas.” It is possible that she is identical with Dame Alexia.

Weldon, Chronological Notes; Gee, Foot out of the Snare; Oliver, Collections.

1. **The Rule of the Most Blessed Father Saint Benedict, Patriarke of all Munkes.** Gant, John Doome [1632], sm. 8vo., ded. to the Hon. and R.R. Lady Eugenia Poulton, Abbesse of the English Monastery of the Holy Order of S. Benedict in Gant, by Alexia Gray, 2 ff., The Breve of St. Gregory, Pope, for the confirmation of the Rule, The Bull of Zachary, Pope, successor to St. Gregory the Great, for the approbation of the Rule, 1 f., pp. 103. Dr. Oliver states that it was printed in 1632. Dom John Cuth. Fursdon, O.S.B., pub. "The Rule of St. Bennet, by C. F.," Douay, 1638, 4to.; and in 1616, "The Rule of Seynt Benct, imprinted by Richarde Pynson," was pub. in folio.

Gray, Matthias, merchant, of Manchester, deserves notice as the founder of the "Manchester and Salford Catholic School Society," by means of which thousands of Catholic children not only were preserved in the faith of their fathers, but received the benefits of education, accompanied with the knowledge of solid piety.

The Catholics of Manchester, especially the poor and orphan children, suffered an irreparable loss in the death of Mr. Gray. To all the charitable societies he was not only a liberal subscriber, but to many a most zealous and indefatigable member. As a husband, father, son, brother, or friend, he was without a superior, and his memory is still held in veneration.

He was prematurely carried off by scarlet or typhus fever, Aug. 18, 1835, aged 37, and was interred at St. Augustine's, Granby Row.

John Gray, who wrote occasional pieces of poetry, was probably his brother. He was the author of "A Monody on the Death of the Rev. Henry Gillow;" a poem, printed on a card, "To the Memory of Rupert Burrows Child," a young Catholic gentleman in Lloyd, Entwistle & Co.'s bank, who died July 12, 1831, aged 20; and many other short pieces.

Orthodox Journal, iii. 1834, p. 396, i. 1835, p. 176.

1. Mr. Gray had long observed and lamented that a large number of Catholic children were deprived of the means of Catholic education from the overcrowded state of the schools in the town, or from the great distance of these schools from their place of residence. To add to this misfortune, many of these children were enticed into other schools opened for the reception of all religious denominations, but in which Catholic children were sure to find their religion painted in the most odious colours. Snares were laid to lead poor children into them, and to estrange them from their faith by the coaxing, wheedling, and soothing manners of the managers of these schools. Gifts

of money and wearing apparel, with remission of school-fees, were often powerful inducements for needy parents to endanger their children's faith. To secure these tender minds from seduction, and to induce others to spend the Sunday in learning the principles of pure Christianity and the rudiments of education, instead of passing their time in idleness and dissipation, were the foremost objects of Mr. Gray's heart. He accordingly submitted a simple but efficacious plan to the clergy and others, for the establishment of branch Catholic schools at convenient distances from the large schools, thereby leaving no excuse for negligent parents to allow their children to remain in the schools of Dissenters, or spend their time in idleness and the neglect of their religious duties. The expense of opening and maintaining these schools was to be defrayed by a subscription of one penny per month, or one shilling per annum, from the members of the association, which was to be called the "Manchester and Salford Catholic School Society." The importance and utility of the scheme was so clear and obvious, that it was at once approved, and numbers immediately enrolled themselves as members, while others volunteered their aid as teachers and collectors. The Rev. Henry Gillow, of St. Mary's, Mulberry Street, was elected president, the Rev. Dan. Hearne, treasurer, and Mr. Thos. Bamber, secretary. Public meetings were held monthly, at which from 300 to 900 persons were accustomed to attend. On July 1, 1832, the first school was opened in Factory Lane, Salford, which was afterwards removed to a more central and commodious part of the town. Within a very short time five other schools were opened; one in an old cotton mill in Grammar Street, near Islington; another in Green Street, Hulme; a third in Boardman Square; a fourth at Barnes Green, Blackley; and a fifth off Oxford Road, better known at that time by the name of Little Ireland, from its being the Irish quarter of Manchester. The last-named building had originally been raised by the Methodists with a view to proselytizing the poor Irish. Towards the close of the year, as stated by the *Cath. Mag.*, vol. ii. p. 747, there were eleven Sunday-schools in Manchester, Salford, and the neighbourhood, in which upwards of 4000 Catholic children received instruction; and yet there were more than 3000 unprovided for. Five hundred persons gave their gratuitous services in the education of these poor children. Attached to the schools were libraries and sick and burial societies. The library in Grammar Street was furnished within a very short period with 300 choice Catholic works. At the old school in Lloyd Street, adjoining the site of the present Manchester Town Hall and Albert Square, the library, which was established in Jan. 1817, consisted of a really valuable collection of books.

At the annual meeting of the society in the Lloyd Street school-room, Dec. 11, 1834, the Rev. H. Gillow, the chairman, in proposing the toast, "Mr. Gray and the Catholic School Society," observed that the Society had provided 1300 children with education out of the small subscription of one shilling per annum from each individual member, and he declared that no other society could have been so useful an auxiliary to the Manchester Catholic School Board. He added, "The greatest beauty of this society is, that all its offices are gratuitously filled, and are efficiently discharged. Little Ireland, Canal Street, Sycamore Street, Bury Street, Salford, and

other schools could be appealed to in proof of his assertion ; and with reference to the gentleman whose name he had connected with the society, he had known him many years previously to the establishment of the Catholic School Society, had seen him a firm friend to liberty, a friend to the poor, and a lover of education. He had known the difficulties he had to encounter in the establishment of the society ; but the greater his difficulties appeared, the more firm were his nerves to encounter them, and the more arduous his exertions to overcome them. His faculties, bodily, mental, and moral, had been employed to the furtherance of religious education and useful knowledge." In this year, 1834, we gather from the report of the Statistical Society on the Sunday-schools and scholars, in Manchester and Salford, that there were nine Catholic schools, with 4059 children on the books, in the former, and two schools, with 613 children on the books, in the latter town. On her Majesty's coronation-day, June 28, 1838, the Catholic clergy with 5000 of their day and Sunday-school scholars took part in the demonstration at Ardwick.

Gray, alias Grant, Robert, Father S.J., born in Yorkshire in 1594, entered the English College at Valladolid, then administered by the Jesuits, in Sept. 1615. Having completed his course of philosophy, he joined the Society in Belgium at the age of 24. In due time he was ordained priest, and taught humanities for several years at St. Omer's College, where he was Prefect of Studies in 1632, and Confessor in 1634, an office which he held for some years. In 1644 he was at Liège, and in the following year he went to Toulouse. In 1646 he was sent to teach rhetoric in the Imperial College, Madrid, and he was still living in the Spanish Province, S.J., in 1655.

Oliver, Collectanea S.J.; Foley, Records S.J., vol. vii. pts. 1 and 2 ; *De Backer, Bib. des Escriv. S.J.*

1. *Laudatio funebris Isabellæ Claræ Eugenïæ Hispaniarum Infantis, etc., Cum licentia.* Compluti, apud Mariam Fernandez, Typographam Universitatis, 1655, 4to. pp. 19, 2 ff., Epistle ded. signed Robert Grant, S.J.

Green, Mr., confessor of the faith, is stated in Fr. Christopher Grene's MS. to have died in Salisbury gaol, about 1589.

In Foxe's list of Catholics imprisoned in various places in 1579 appears the name of Green, a widow, at Winton, whose husband had died in prison. In the same list, John Green, a layman, is noted as a prisoner at Hereford. William Green, armiger, was indicted for recusancy at the sessions

holden for London and Middlesex, Feb. 15, 1604, and was thrown into prison. The name appears so often in such records that it renders identification almost impossible.

Morris, Troubles, Third Series ; Tierney, Dodd's Ch. Hist., iii. pp. 159, 160, 161, iv. p. xcii.

Green, Hugh, priest and martyr, known upon the mission by the name of Ferdinand Brooks, or, as he is called in Mr. Ireland's Diary, Ferdinand Brown, was born about 1584, his father being a citizen and goldsmith in the parish of St. Giles, London. Both parents were Protestants, and he was educated at St. Peter's College, Cambridge, where he took his degree of B.A. (De Marsys says M.A.), and was tutor to two young gentlemen of distinction, Mr. Solms and Mr. Richardson. Subsequently he travelled on the Continent, where the zeal with which religion was practised made such a strong impression upon him, that he became a convert. He was received into the English College at Douay in 1609, and on July 7 of the following year he took the college oath and was admitted an *alumnus*. He was confirmed at Cambrai, Sept. 25, 1611, advanced to minor orders, and ordained sub-deacon at Arras, Dec. 17, deacon March 18, and priest, June 14, 1612.

Ten days after his ordination, on the feast of St. John Baptist, the young priest sang his first Mass. He left the college on the following 6th of August with the intention of joining the Order of Capuchins, but through ill-health, or some other impediment, he relinquished the idea and proceeded to the English mission. Here for nearly thirty years he exercised his functions in various places, but at the time of his apprehension was chaplain at Chideock Castle, in Dorsetshire, the seat of Lady Arundell.

When Charles I., in 1642, issued the proclamation commanding all priests to depart the realm within a stated time, Mr. Green resolved to withdraw to the Continent, as many others had done. Lady Arundell endeavoured to persuade him to remain at Chideock, pointing out that the time allowed by the proclamation had elapsed. Mr. Green, however, who had not seen the proclamation, was under the impression that two or three days remained, and he therefore determined to proceed to Lyme, the next seaport, not doubting but that he had sufficient time to have the benefit of the proclamation.

On his arrival at Lyme, he was roughly accosted by a custom-house officer, as he was boarding a vessel bound for France, who inquired his name and business. Mr. Green candidly told him he was a Catholic priest, and that as such he was leaving the kingdom in obedience to his Majesty's late proclamation. The officer answered that he was mistaken in his reckoning; the day fixed in the proclamation for the departure of priests and Jesuits having already expired. The officer declared that as he had owned himself to be a priest, he must be taken before a justice of the peace. Accordingly a constable was called, and Mr. Green was carried before a justice, who committed him to Dorchester gaol, notwithstanding the prisoner's pleading that his good intentions of obeying the king's orders, and his voluntary acknowledgment of his sacred calling, should excuse a miscalculation of two or three days.

On Wednesday, Aug. 17, 1642, after five months' imprisonment, the holy man was tried and sentenced to death by Judge Foster for being a priest. It appears from the narrative of his martyrdom by Le Sieur de Marsys, that one of the witnesses against him was, or professed himself to have been, a convert. This man testified that he had received the holy Eucharist from Mr. Green's hands, that he had assisted at his Mass, and that he was a priest. Several Protestants confirmed this perfidy. The martyr received the sentence with perfect resignation, displayed no animosity against his betrayers, but on the contrary was thankful for the great privilege of martyrdom which they had procured him, and, imitating the example of our Saviour, prayed God to pardon them. The following day was fixed for his execution; indeed, the furze for the fire was carried up the hill, and a large concourse of people assembled in the streets and around the gates of the town eagerly awaiting the horrible spectacle. But the martyr's ardent desire was to die on the day our Saviour suffered, which a friend persuaded the sheriff to grant, though strenuously opposed by Millard, the head gaoler.

It was noted that after his sentence the holy priest never lay down to rest. He eat but little, scarce sufficient to sustain nature, and yet was cheerful and full of courage to the last. When the hurdle was brought to the prison, he came out, attired in surplice and cassock, and devoutly kissed it before he lay down upon it. The people who lined the roads during his

sad and painful passage were astonished at the holy joy which lit up the face of the martyr, who remained rapt in prayer until he arrived on the hill, where the hurdle was detained at some distance from the gibbet, awaiting the execution of three women who were condemned for some criminal offence. Two of these poor creatures had been converted by the martyr in prison, and they had sent him word the night before that they would die in the faith. The Puritan ministers and authorities were determined that they should not have the comfort of the martyr's ministrations at their death, though he made every effort to approach the scaffold. The two women seeing him from the gallows, confessed all their sins to him aloud, and called to him to give them absolution before saying adieu. The whole happened as if it had been arranged by Providence that he might have the joy and satisfaction of seeing the result of his recent conquest crowned before he entered paradise. God was also pleased to reward his charity, for a Father of the Society of Jesus was there, disguised and on horseback. The martyr perceiving him, removed his cap, and elevating his eyes and hands to heaven, received absolution from him.

The hurdle was then drawn up to the gibbet, where falling upon his knees he remained in prayer almost half an hour. He then embraced a little crucifix, which he gave with an *Agnus Dei* to a devout lady. His rosary he gave to a Catholic gentleman, and his handkerchief to the chief gaoler. To Mrs. Elizabeth Willoughby, a devout lady who devoted her time to looking after priests in prison, he handed his breviary, and afterwards threw to her from the gallows his band, spectacles, and priest's girdle. Then turning to the people, he blessed himself with the sign of the cross and addressed them with an earnest discourse, the substance of which has been given at considerable length by Mrs. Willoughby and the other lady. He pointed out that he died for his religion and priesthood, and that he was accused of nothing else. He was several times interrupted by the ministers, who wished to dispute with him, but he reminded them that he had been in prison five months, and in all that time not one of them had come to dispute with him. There he would not have refused any of them, but now he had only time to resign his soul into the hands of God. He then proceeded, but it was not long before Banker, a fanatical minister who had been a weaver, and afterwards became

chaplain to Sir Thomas Trencher, cried out in a loud voice, "*He blasphemeth, stop that mouth of the blasphemer, cast him off the ladder.*" This caused such a commotion in the multitude, that the sheriff requested the martyr to cease speaking. After silence had been secured, he continued his discourse and said that he had prayed for the king, for the queen, and for the country, every day at Mass since he had been ordained. He forgave his persecutors, and all those who had a hand in his death, and begged forgiveness for himself if he had offended any one in any way. He then gave the hangman some silver, and desired Mrs. Willoughby to commend him heartily to all his fellow-prisoners and to all his friends, and to encourage them on his part. He next gave his blessing to six Catholics who humbly besought it on their knees, making the sign of the cross over their heads. An attorney, named Gilbert Loder, now advanced and asked him if he did not deserve death, and believe it just. He replied, "*My death is unjust,*" and so pulling his cap over his face, with hands clasped on his breast, he awaited his happy passage in silent prayer. It was nearly half an hour before the ladder was turned, for no one would put a hand to it although the sheriff spoke to many. One bid him do it himself, but at length a country lout, with the help of the hangman, who sat astride the gallows, turned the ladder, upon which it was remarked that the martyr made the sign of the cross three times with his right hand as he hung in the air. The people instantly cried to the hangman to cut the cord, and the constable held up to him a knife stuck at the end of a long stick, which the Catholics around did their utmost to hinder. The shock which the martyr received in falling stunned him for a time, for the hangman had been told to put the knot of the rope behind his head, instead of under the ear as was usual. Barefoot, the man who was engaged to quarter him, was a timorous unskilful fellow, by trade a barber, whose mother, brothers, and sisters were devout Catholics. He was so long in dismembering him, that the martyr regained his perfect senses, and, sitting upright, took his butcher by the hand to show that he forgave him. Some of the inhuman bystanders, however, pulled him down by the rope round his neck, and the butcher, cutting open his stomach on both sides, turned the flap upon his breast, which the holy man feeling, put his left hand upon his bowels, and looking on his bloody hand, laid it down by his

side. He then lifted up his right hand, and crossing himself, repeated three times, "*Jesu, Jesu, Jesu, mercy!*" "The which, although unworthy, I am a witness of," says Mrs. Willoughby, "for my hand was on his forehead; and many Protestants heard him and took great notice of it; for all the Catholics were pressed away by the unruly multitude, except myself, who never left him until his head was severed from his body. Whilst he was thus calling upon Jesus, the butcher did pull a piece of his liver out instead of his heart, and tumbling his guts out every way to see if his heart were not amongst them; then with his knife he raked in the body of this blessed martyr, who even then called on Jesus; and his forehead sweat, then it was cold, and presently again it burned: his eyes, nose, and mouth, run over with blood and water. His patience was admirable, and when his tongue could no longer pronounce that life-giving name *Jesu*, his lips moved, and his inward groans gave signs of those lamentable torments which for more than half an hour he suffered. Methought my heart was pulled out of my body to see him in such cruel pains, lifting up his eyes to heaven, and not yet dead: then I could no longer hold, but cried, *Out upon them that did so torment him*: upon which a devout gentlewoman understanding he did yet live, went to Cancola, the sheriff, who was her uncle's steward, and on her knees besought him to see justice done, and to put him out of his pain; who at her request commanded to cut off his head; then with a knife they did cut his throat, and with a cleaver chopped off his head; and so this thrice blessed martyr died."

Mrs. Willoughby's graphic narrative of this horrible butchery, which is an illustration of the savageness often practised at the executions of priests, agrees substantially with that of De Marsys, who, if not present himself, had received it from an eye-witness. After the martyr's heart was found, it was put on a lance and shown to the people, and then it was flung in the fire on the side of the hill. The hill at this point was steep and uneven, and it seems that the force with which it was thrown from the point of the spear caused it to roll out of the fire for some distance, until it was picked up by a woman, who carried it away. The passions of the fanatical Puritans were now roused to the wildest pitch. They danced around the mangled remains of the holy martyr, more like devils than human beings, contending with one another for the nose, eyes,

and other parts of the body, on which to display some revolting mark of their hate. Their rage was still greater when they beheld the two Catholic ladies begging the body from the sheriff, who of himself was willing to grant their request. Their fury was consequently directed against these pious ladies, who would probably have been torn to pieces had they not quickly retired under the protection of the chief gaoler's wife. The fanatics were determined that the *Papists* should not have the quarters. The ladies, however, through the medium of a Protestant woman, later on in the day got the quarters wrapped in a shroud and buried near the gallows. From ten o'clock in the morning till four in the afternoon the mob lingered on the hill, and amused themselves with playing football with the martyr's head, ultimately burying it near the body, with sticks put in the apertures where the eyes, ears, nose, and mouth had been. They would have set it up on the gates of the town, but they dreaded a similar catastrophe to that which happened after the martyrdom of Fr. John Cornelius, S.J., in 1594, when a plague broke out and carried off most of the inhabitants.

De Marsys states that Dorchester was the hotbed of the Puritan faction, which detested a Protestant almost as much as a Catholic. This circumstance reflects additional lustre around the heroic conduct of the martyr, whose cruel death occurred in the 57th year of his age, on Friday, Aug. 19, 1642, the feast of his prototypes, SS. Timothy, Agapius, and Thecla.

De Marsys, De la Mort Glorieuse de Plusieurs Prestres, 1645, pp. 86-93; *Challoner, Memoirs*, ed. 1742, vol. ii. p. 215 seq.; *Dodd, Ch. Hist.*, vol. iii. p. 86; *Douay Diaries*; *Oliver, Collections*, p. 39.

1. The narrative of this martyrdom, written by Mrs. Elizabeth Willoughby and the lady who assisted her, was published in "Palmæ Cleri Anglicani, seu Narrationes eorum quæ in Anglia contingerunt circa Mortem quam pro Religione Catholica VII. Sacerdotes Angli fortiter oppetiere, à Jo. Chiflet, sacerdote." Bruxellæ, 1645, 12mo. pp. 75. The seven martyrs are Ward, Reynolds, Lockwood, Catherick, Morgan, Green, and Duckett, all of whom suffered under the Parliament, 1641-4.

The rare work of De Marsys deserves some description, for besides the copy in his own library, the writer is only aware of those in the British Museum and at Stonyhurst. Le Sieur de Marsys was a gentleman attached to the French Embassy in London, and was an eye-witness of most of the events he describes. His narrative, written in a graphic and forcible style contains many facts not to be found elsewhere, and was unknown to Bishop

Challoner and all our martyrologists. The first portion of the work seems to have been printed in 1645, under the following title, "De La Mort Glorieuse de plusieurs prestres Anglois, seculiers et religieux, qui ont souffert le Martyre pour la deffense de la Foy, en Angleterre," s. l., 1645, 4to., title 1 f., Avant-Propos, pp. 1-23, Le Martyre de plusieurs Prestres Anglois, pp. 24-177. The martyrs are 16 in number, and the work commences with Webster, *alias* Ward, July 26, 1641, pp. 24-38; seven priests, secular and religious, condemned Dec. 18, 1641, pp. 38-42; Barlow, Sept. 10, 1641, pp. 42-51; John Goodman, confessor, 1642, pp. 52-55; Thomas Green and A. Roe, Jan. 21, 1642, pp. 55-75; Edw. Morgan, April 26, 1642, pp. 75-79; Lockwood and Catherick, 1642, pp. 79-86; H. Greene, Aug. 19, 1642, pp. 86-93; Bullaker, Oct. 12, 1642, pp. 94-100; Holland, Dec. 12, 1642, pp. 101-117; Heath, April 17, 1643, pp. 117-128; Fris. Bell, Dec. 21, 1643, pp. 128-140. The last two lives, he says, were written by an English Doctor of the Sorbonne and a Jesuit, and were sent to him after he left England. The first is that of John Duckett, Sept. 7, 1644, pp. 141-158; and the second that of Ralph Corby, S.J., same date, pp. 159-177.

In the following year the author prefaced this work with two books, and published the whole under the title—"Histoire de la Persecution presente des Catholiques en Angleterre, enrichie de plusieurs reflexions morales, politiques et Christiennes, tant sur ce qui concerne leur guerre civile, que la religion. Divisee en trois livres. Par le Sicur de Marsys," s. l., 1646, 4to., with frontispiece, title, with "Explication de la figure," in verse, 1 f., "Explication de la figure," in prose, 1 f., dedication to the Queen of England, signed F. de Marsys, 5 ff.; "Privilege du Roy," dated Paris, April 15, 1646, and "Approb. des Docteurs," dated Jan. 11, 1646 (signed by Rouse, Curé de S. Roch, and Hen. Holden), 1 f., both of which only refer to "La Mort Glorieuse;" Table to Book I., 4 ff.; Table to Book II., 4 ff.; Table du Martyrologe, 3 pp.; sonnet, signed F. D. L., 1 p.; Livre Premier, being an historical sketch of the penal legislation, pp. 124; Livre Seconde, being a treatise on the injustice of the English law, which condemns priests to death for their sacred calling, pp. 128. Both books have the running title, "De la persecution des Catholiques en Angleterre," and the second closes with "Fin." The third part, therefore, "De la Mort Glorieuse," seems to have been first issued as a separate publication.

De Marsys apparently left London with the Duke of Gueldres, who, as Count Egmont, resided in England from 1640 to 1645, and witnessed eleven martyrdoms in London. During this period the duke obtained possession of a great number of relics of the martyrs, of which he gave a certificate (printed in the *Rambler*, N.S., vol. viii. p. 119), dated at Paris, July 26, 1650.

Green, Robert, martyr, was a native of Ireland. His father was a Protestant, but his mother was a Catholic, and after her husband's death committed him to the care of her brother, who brought him up a staunch Catholic. Having married he settled in London, and eventually became a chapel-keeper, or cushion-keeper, in the queen's chapel at Somerset House.

In 1679 this inoffensive old man fell a victim to the political intrigue of the unscrupulous Earl of Shaftesbury. Brown, in his "Penal Laws," tells us that this unprincipled minister, "who, after having alternately been the active supporter of the late King, the Parliament, and the Protector, soon after the Restoration became a leading member of the celebrated cabal, whose intentions certainly were the destruction of all civil liberty, and, as it has been strongly though perhaps somewhat erroneously suspected, of the re-establishment of the Catholic religion. When their measures, therefore, had driven the king to the choice of one or other of these extremities—either to govern without a parliament, or to yield to their remonstrances—this subtle courtier, perceiving that Charles had not sufficient firmness to persist in his designs, or to screen his advisers from the impeachments which were suspended over them, again changed his party, and became the factious leader of the discontented multitude."

Such was the man who, pandering to Protestant bigotry, did not scruple to avail himself of such tools as Dr. Titus Oates, Dugdale, Tonge, Bedloe, Dangerfield, Prance, and similar scoundrels. It was Bedloe who first came forward to obtain the proffered reward of £300 for the discovery of the murderers of Sir Edmondbury Godfrey. The perjury of Miles Prance was secured to support Bedloe's evidence. Lingard ("Hist. of Eng.," ed. 1849, vol. ix. p. 387, note) says that Prance, repenting of his treachery, subsequently confessed that he had been instigated by one Boyce, who "had been several times with my Lord Shaftesbury and with Bedloe, and he told me that I should be certainly hanged if I agreed not with Bedloe's evidence."

The persons charged with the murder were Robert Green, the chapel-keeper, Law Hill, servant to Dr. Godden, one of the chaplains, and Henry Berry, the porter at Somerset House, and they were brought to trial Feb. 10, 1678-9. Although the evidence trumped up against them was of the most flimsy description, and glared with inconsistencies between the depositions of the two informers, and the evidence of their own witnesses was very strong in their favour, Scroggs, the Lord Chief Justice, and his brother judges, felt it incumbent on them to satisfy the craving of the fanatical party, and accordingly the accused were found guilty and condemned to death.

The particulars of the charge are not worth reciting. Shaftesbury ("Memoirs of Sir John Dalrymple," vol. i. p. 45) has himself characterized the whole of the Popish Plot in his answer to a certain lord who asked him what he intended to do with the plot, which was so full of nonsense as would scarce go down with *tantum non* idiots. "It is no matter," he replied; "the more nonsensical the better; if we cannot bring them to swallow worse nonsense than that, we shall never do any good with them."

Mr. Green, who was a very illiterate man, and could neither read nor write, observed in his defence, "I declare to all the world that I am as innocent of the thing charged upon me as the child in the mother's womb. I die innocent; I do not care for death; I go to my Saviour, and I desire all that hear me to pray for me. I never saw the man [Sir Edmondbury Godfrey] to my knowledge, alive or dead." To this solemn protestation of innocence the Chief Justice replied: "We know that you have either downright denials, or equivocating terms for everything: yet, in plain dealing, every one that heard your trial hath great satisfaction, and for my own particular, I have great satisfaction that you are every one of you guilty." The spirit of this judicial murderer is shown in one of the preceding trials, that of Fr. Wm. Ireland, S.J., on Jan. 24, when he said to the jury after passing sentence: "You have done, gentlemen, like very good subjects and very good Christians—that is to say, like very good Protestants; and [alluding to an alleged reward for assassinating the king] much good may their thirty thousand masses do them."

The three prisoners were removed from Newgate, and suffered at Tyburn, Feb. 21, 1679, Mr. Green being described as very advanced in years.

Smith, Account of the Behaviour of the fourteen late Popish Malefactors, p. 9; *Prance, Narrative*, p. 9 seq.; *Challoner, Memoirs*, ed. 1742, vol. ii. p. 381 seq.; *Madden, Hist. of the Penal Laws*, p. 206 seq.; *Dodd, Ch. Hist.*, vol. iii. p. 275.

1. "An Account of the Behaviour of the fourteen late Popish Malefactors, whilst in Newgate. And their discourses with the ordinary—viz., Mr. Staley, Mr. Coleman, Mr. Grove, Mr. Ireland, Mr. Pickering, Mr. Green, Mr. Hill, Mr. Berry, Mr. Whitbread, Mr. Harcourt, Mr. Fenwick, Mr. Gawen, Mr. Turner, and Mr. Langhorn. Also, a Confutation of their Appeals, Courage, and Cheerfulness, at Execution. By Samuel Smith, Ordinary of Newgate, and Minister of the Gospel." Lond. 1679, fol., title 1 f., pp. 38.

"A True Narrative and Discovery of several very Remarkable Passages Relating to the Horrid Popish Plot: As they fell within the knowledge of Mr. Miles Prance, of Covent Garden, goldsmith—viz., I. His Depositions concerning the Plot in General, and a Particular Design against the Life of His Sacred Majesty. II. The whole Proceedings touching the Murder of Sir Edmundbury Godfrey, and the particular Circumstances thereof. III. A Conspiracy to Murder the Right Hon. the Earl of Shaftsbury. IV. The Traiterous Intrigues and Immoralities of divers Popish Priests." Lond. 1679, fol., Order of the Council to the printer, 1 f., title 1 f., Epistle Dedicatory to all Protestants, 2 ff., pp. 40.

"The Tryals of Robert Green, Henry Berry, and Lawrence Hill, for the Murder of Sr. Edmund-bury Godfrey, Knt., one of His Majesties Justices of the Peace for the County of Middlesex; at the King's Bench Bar at Westminster, before the Right Hon. Sir Wm. Scroggs, Knt., Lord Chief Justice of that Court, and the rest of His Majesties Judges there; on Monday the 10th of Feb. 1678-9. Where, upon full Evidence they were Convicted, and received Sentence accordingly, on Tuesday the next day following." Lond. 1679, fol., pp. 92, pub. by authority of the Lord Chief Justice.

"The Behaviour and Execution of Robert Green and L. Hill condemned for the Murder of Sir E. Godfrey; who suffered at Tyburn Feb. 21, 1678-9. With an account of their lives." Lond. 1678-9, 4to.

"De Processen van R. Green, H. Berry, en L. Hill, over de Mood van de Ridder, Edmund-Bury Godfrey den 10 Feb. 1678-9. Gedruckt na ne copy. van London." (Amsterdam?) 1679, 4to.

"Onnoselheyt van Hil en Grine twee Catholijeken, en Engelandt gehangen," 1679, 4to.

"Fernens Epistolische continuatis der Benachrichtigung wie es in Engelland gegen die Catholische vorgehet Worinn Auch geschen wird dass Hil und Grine unschuldig zum Todt verdambt Sind, etc.," printed in Philemeri Irenici Elisie Diarium Europœum, etc. Th. xxxix., Frankfort-on-Main, 4to.

"Seconde lettre de Mons ou Factum pour Hil et Grine deux Catholiques pendus en Angleterre, etc." (1679?) 4to.

For the numerous tracts on the Oates Plot, *see* under W. Barrow, *alias* Harcourt, J. Caldwell, *alias* Fenwick, Earl of Castlemain, E. Coleman, J. Corker, J. Gawen, and others mentioned above.

Green, Thomas Louis, D.D., born at Stourbridge in 1799, was son of Francis Green, of Solihull Lodge, co. Warwick, and Stourbridge, co. Worcester, who was fifth son of John Green, of Solihull, and Alice his wife. One of Dr. Green's uncles, Joseph Green, died at the Franciscan convent at Douay, Aug. 2, 1769, having been professed about three months previously. Another uncle, William, settled at Bristol, and was the grandfather of the present Mr. William Wheeler Green, of that city.

At an early age he was committed (with his brother Joseph)

to the care of Bishop Milner, who sent him to Sedgley Park School, whence he removed to Oscott College, Aug. 15, 1813. After his ordination, in Feb. 1825, he remained at Oscott as procurator till 1828, when he left the college for the mission of Norwich, in succession to the Rev. J. M'Donnell. It was here that he first displayed his controversial ability. In 1830 he removed to Tixall, in Staffordshire, the seat of Sir Clifford Constable, Bart., and shortly afterwards he commenced his memorable struggle for the rights of Catholic burial.

He returned to Oscott in 1846 as prefect of discipline, under the President, Dr. Wiseman, but after about two years, in 1848, he was appointed chaplain at St. Mary's Priory, Princethorpe, near Coventry. In 1858 he was stationed at Mawley, Cleobury Mortimer, Salop, and in the following year took charge of the mission at Madeley, Salop. In 1860 he went to Aldenham Park, near Bridgnorth, as chaplain to Lord Acton, and there he spent the remainder of his long and honourable missionary life, employing his leisure in literary pursuits.

On the recommendation of Dr. Brown, Bishop of Shrewsbury, Pius IX. honoured him with the doctor's cap, in recognition of the services he had rendered to religion by his vindication of Catholic doctrine. On Oct. 20, 1868, his bishop publicly conferred upon him, with great ceremony in the cathedral-church of Shrewsbury, the well-merited degree of D.D. Shortly before his death he retired to Salters Hall, Newport, Salop, where he died, Feb. 27, 1883, aged 84.

Cath. Miscel., 1829, pp. 566, 607; *Cath. Mag.*, vol. v. p. 584; *Orthodox Journal*, vol. ii. 1833, p. 227, vol. xiii. pp. 161, 188; *Tablet*, vol. xxxii. p. 676; *Cath. Times*, March 2 and 9, 1883; *Cath. Directories*; *The Oscotian*, N.S., vol. iii. p. 48.

1. **A Series of Discourses on the principal Controverted Points of Catholic Doctrine, lately delivered at the Catholic Chapel, St. John's Madder Market, Norwich.** Norwich, 1830, 8vo.

The passing of the Catholic Emancipation Act in 1829 was followed by the establishment of societies throughout the kingdom for the promotion of the principles of the Reformation. Amongst other places a crusade was begun in the city of Norwich. At a meeting of one of these societies, known as the Irish Sunday School Society, held in July of that year, at which the Dean of Ardagh unfolded his usual roll of absurd anecdotes about the prodigies worked by the Bible in Ireland, a formal challenge was given to the Catholic clergy and laity to meet the Protestants for the purpose of a public discussion on various controverted points of faith. Dr. Green, in consequence of this challenge, addressed a letter, penned with great prudence, in which he

declined the challenge, on account of the few chances there were, "from the violence of party feelings, the improper motives of the champions at such exhibitions, the undue excitement of the hearers, and the probable enkindling of angry feelings and virulence among the community at large," of any real good being produced by the proposed public disputation. However, lest this should be interpreted as the result of apprehension for the solidity of his cause, and the immutable basis of Catholic faith, he announced his intention to deliver a series of sermons in his own chapel on the principal controverted points, and to invite public attendance, by advertisement in the newspapers, whenever one of these sermons was to be delivered. The sermons created such interest that Dr. Green consented to publish them in threepenny numbers fortnightly. The first was entitled "A Sermon [on Prov. xvi. 25] on Private Judgment," Norwich, 1829, 12mo. pp. 23. The success of Dr. Green's discourses, which were attended by many Protestants, induced the supporters of the Reformation to deliver a counter-series of sermons at one of their own churches. "An Answer to the Rev. T. L. Green's Sermon on Private Judgment," by "A Member of the Reformed Church," was published in the *Norwich Chronicle*, but in the attempt to refute Dr. Green, the writer practically explained away the chief doctrines of the Reformation, inasmuch that his defence was publicly disclaimed by another Churchman. Dr. Green followed his first sermon by others—"On the Infallibility of Christ's Church, being the second, &c." Lond. (Norwich pr.), 1829, 8vo. pp. 26; "On Transubstantiation as proved from Scripture alone, being the third, &c." *ibid.* 1829, pp. 24; "On Transubstantiation, not opposed to Scripture, being the fourth, &c.," *ibid.* 1829, pp. 22; "On Transubstantiation proved from Scripture, being the fifth, &c.," *ibid.* 1829, pp. 24. Others were on "Purgatory," "Invocation of Saints and the Use of Holy Images," &c. They were republished in a collective form in 1830, and again under the title of "Argumentative Discourses, with Additions," Lond. 1837, 8vo. 2nd edit.

2. **A Correspondence between the Protestant Rector of Tixall, and the Catholic Chaplain of Sir Clifford Constable, Bart.; with an Argumentative Appeal to the Lord Bishop of Lichfield and Coventry, on the Marriages and Funerals of Catholics and Dissenters. With Notes, &c.** Stafford (1834), 8vo. pp. 50.

This correspondence between Dr. Green and the Rev. Wm. Webb took place in the years 1832 and 1833. The parish of Tixall, with the exception of the glebe and parsonage, was the exclusive property of Sir Clifford Constable, and by far the greater part of the inhabitants were Catholics. Mr. Webb's predecessor died in 1822. He was of a liberal and benevolent disposition, and for many years before his death did not enforce the performance at Catholic funerals of that part of the Protestant service which is celebrated *in* the church. On the occasion of the first Catholic funeral after this rector's death, Dr. Green courteously informed his successor of the practice hitherto observed, and requested a continuance of the same favour. The congregation likewise appealed to him on the subject, but all that could be gained from Mr. Webb was evasion, shuffling, and personality. Dr. Green then laid the correspondence before the rector's ecclesiastical superior, the Bp. of Lichfield and Coventry, with an appeal to his lordship, but the only satisfaction he received was an acknowledgment of the receipt of his communication. This

led to an agitation throughout the country to amend the law which permitted such injustice. The perseverance and zeal with which Dr. Green pursued the cause merits for him the lasting gratitude of Catholics. On the occasion of a Catholic funeral, Sept. 25, 1839, the corpse, as usual, was conveyed in the first instance to the Catholic chapel at Tixall, for the celebration of the Catholic service for the repose of the departed soul. It was then silently borne to the grave in the Protestant churchyard, accompanied by Dr. Green and the mourners. The doctor, attired in his ordinary dress, the usual Spanish or funeral cloak, and a college trencher cap, remained at the grave until the corpse was buried. He then retired with the relatives of the deceased to the public road, where he joined with them in reciting prayers for the repose of the departed soul. This was made the subject of a violent harangue at Derby by Archdeacon, Hodson, on Oct. 29, 1839, who said "that the Romish priest had dared to usurp the power of interring one of his flock in the parish churchyard, according to the rites of the Romish Church"—*Staffordshire Gazette*, Nov. 2, 1839. Webb had already, immediately after the funeral, resorted to threats, and the Catholics of the parish had met and presented him with a memorial. The matter was ultimately laid before the Home Secretary. Dr. Green then obtained the opinion of Dr. J. Addams, and, on the feast of St. Alphonsus de Liguorio, 1841, sent it to the Marquis of Normanby, the Home Secretary, accompanied by the published correspondence with Mr. Webb, his circular "Letter in Reply," and the opinion of Dr. Addams, and notes by Dr. Green. These are printed in the *Orthodox Journal*, vol. xiii. pp. 161 and 188. Lord Normanby, having taken the opinion of the law-officers of the Crown, replied on Aug. 25, 1841, to the effect that the churchyard of the parish was recognized by the common law as the place of burial for all persons dying within the parish, and that it was the duty of the parson, subject to certain exceptions not applicable to this case, to read the service appointed by the rubric over every corpse there buried.

3. **A Letter addressed to the Rev. Clement Leigh, M.A., Rector of Newcastle-under-Line, in reply to a Sermon on Justification, &c., Lond. 1836, 8vo.**

4. **The Truth, the Whole Truth, and Nothing but the Truth. The Catholic Church Vindicated. In two Letters addressed to the Ven. Geo. Hodson, M.A., Protestant Vicar of Colwich, Archdeacon of Stafford, Canon Residentiary of Lichfield, &c. : in reply to his Pamphlet entitled "The Church of Rome's Traffic in Pardons." By the Rev. T. L. Green, Catholic Clergyman of Tixall. Lond. (Rugeley pr.) 1838-40, 2 vols. 8vo., sep. titles and pagin., the second having pp. 96.**

The archdeacon's pamphlet was entitled "The Church of Rome's Traffic in Pardons, considered in three letters, addressed to the Rev. T. L. Green, Roman Catholic Priest, &c." Lond. 1838, 8vo., in reply to Dr. Green's vindication of his Church. In the opinion of Sir Charles Wolseley, "a more artful, arrogant, and unchristian effusion never came from the pen of a Churchman," and, by way of retort, the worthy baronet took up his pen to teach the clergy of the Church of England their duty on acts of liberality and Christian charity. His work was entitled, "Catholic Clergymen versus Protestant Parsons. By Sir Charles Wolseley, Bart. Occasioned by the Letters

of Archdeacon Hodson, Vicar of Colwich, &c., to the Rev. T. L. Green, the Catholic Clergyman of the adjoining parish of Tixall." Lond. 1838, 8vo.

This was followed by "Remarks on some parts of the Rev. T. L. Green's letter to the Ven. Archdeacon Hodson," by the Rev. Joseph Mendham, M.A., of Sutton Coldfield, near Birmingham, a great opponent of the Church, in his "Venal Indulgences and Pardons of the Church of Rome Exemplified," Lond. 1839, 12mo.

5. **The Secular Clergy Fund of the late Midland District, commonly called "Johnson's Fund."** Lond. 1853, 8vo., privately printed.

The Rev. John Johnson, who died at Longbirch, June 16, 1739, was for many years the administrator of a fund for superannuated and disabled clergymen of the Midland District.

6. **Rome, Purgatory, Indulgences, Idolatry, &c. A Letter addressed to the Rev. George Bellett, M.A., Incumbent of St. Leonard's Church, Bridgnorth, in Reply to his Lecture entitled "The City of Rome."** Bridgnorth, 1863, 12mo. pp. 60.

In this he points out the great historical errors into which Mr. Bellett had fallen respecting St. Paul's imprisonment, and other important subjects, but in such kind and courteous terms that his opponent readily acknowledged the superiority of his scholarship.

7. **Indulgences, Sacramental Absolutions, and Tax Tables of the Roman Chancery and Penitentiary Considered, in Reply to the charge of Venality. By the Rev. T. L. Green, D.D.** Lond., Longmans, 1872, 8vo. pp. xx.-207; Lond. 1880, 8vo. pp. 214.

The book consists of a series of letters, the greater part of which originally appeared in his pamphlets addressed to Archdeacon Hodson. The present work arose from a controversy carried on in the *Midland Counties Express*, a Wolverhampton weekly, in the years 1867-8. Mr. C. H. Collette, a London solicitor, and well known as an ultra-Protestant controversialist, challenged Dr. Green to discuss the subject of *Indulgences*. The result was a rather long and somewhat acrimonious newspaper controversy, out of which Mr. Collette did not come with flying colours. He, however, published a pamphlet on the same subject, in which he undertook to prove that "the present recognized teaching and practice of the Roman Church is a novel invention, unscriptural, delusive, dangerous, a pious fraud, and a cheat." The real question at issue was not whether the Catholic doctrine as to indulgences is true or false; but, 1. Whether they are directly a license to commit sin; and, 2. Whether they may be sold. This Dr. Green conclusively proved is not the Catholic doctrine. His work is most valuable, as it contains, in a compendious form, a complete history and explanation of Indulgences, Sacramental Absolutions, and the *Taxæ Cancellariæ*. The notes and authorities are accurately copied and placed under the text they are intended to verify and illustrate. The *Dublin Review* says that it exhibits in every line the most careful conscientiousness. "He puts forth most clearly, and yet most concisely, the doctrine of Indulgences, and explains it so that children might understand it."

It was attacked by Dr. Littledale in his "Plain Reasons," and defended by Fr. H. J. D. Ryder in his masterly "Reply to Dr. Littledale's Plain Reasons,"

which led to a correspondence in *The Tablet* (see Dr. Green's letter, dated Jan. 3, 1882, vol. lix. p. 22).

8. Dr. Green was a correspondent to the *Orthodox Journal*, and other Catholic periodicals. He joined in the controversy on the "Catholic Oath," in the *Catholic Magazine* (vol. iv. 1833, p. 100), and in *The True Tablet* (vol. iii. 1842, pp. 341 and 469), on the "Sale of Advowsons and Dispensations."

Green, William, D.D., President of Douay College, *vide* Wm. Scott.

Greene, John Raymund, O.P., D.D., born in Oxfordshire in 1655, was brought up in the royal household at London and Windsor, where at the age of seven he was much noticed by Cosmo de Medici, afterwards Grand Duke of Tuscany. As soon as he had arrived at a suitable age, he was sent by the dean and chapter of Windsor to Magdalen College, Oxford, to be educated for the Established Church. At this time Fr. Philip Thomas Howard, O.P., afterwards Cardinal of Norfolk, was chaplain and grand-almoner to Catharine of Braganza, consort of Charles II., and by him the young man was reconciled to the Church. This drew upon the Dominican the anger of the dean and chapter of Windsor, whose ill-feeling was intensified by the fact of Fr. Howard also having reconciled John Davis, one of their minor canons and chaplain of Magdalen College, Oxford. In consequence of this Fr. Howard had to retire to the Continent, and he was followed by Mr. Davis and Mr. Greene, who arrived at the English Dominican convent at Bornhem, near Antwerp, Oct. 3, 1674. There Mr. Greene took the habit of St. Dominic, and the religious name of Raymund, on Dec. 9, and was professed on Dec. 15 in the following year. He studied his philosophy at Bornhem, but removed to Naples for his theology, and was ordained priest in 1679.

Fr. Greene was gifted with great natural abilities, and was remarkable for his keenness of comprehension, so that he had no sooner completed his course of divinity than he was appointed to the chair of philosophy, and then to that of theology at Bornhem. In 1686 he accompanied the Provincial of the English Dominican Congregation to the general-chapter held at Rome, and before that assembly defended his thesis in universal divinity with such success that he was honoured by the General, Fr. Antonius Cloche, with the degree of *præsentatus*.

In 1693 he relinquished his chair of divinity to become confessor to the English convent of Dominicanesses at Brussels, but in the following year he was elected prior of Bornhem, an office which was renewed for another triennium in 1697. From Sept. 10, 1695, to 1698, he was vicar for Belgium, and in 1700 he twice attempted to reach England, but both times was captured by hostile cruisers, and relanded in the Netherlands. On Oct. 28, 1705, he was elected sub-prior of Bornhem, and in the following year the general-chapter at Rome conferred on him the degree of S. Th. Mag. In Nov. 1707, he went to the college of his order at Louvain to teach philosophy and divinity. According to Dr. Kirk, he was elected the third rector of the college, in 1712, and at the end of his triennium returned as confessor to the Sisters at Brussels. Fr. Palmer omits this, and says that he went to Brussels, Nov. 22, 1712.

On April 2, 1716, he was instituted provincial of the English Congregation, O.S.D., and once more returned to the Sisters for a short time in 1719. He then came on the English mission, and had the care of a congregation, but in 1722 he was recalled for the service of the Sisters. In 1726 he returned to England and became chaplain to Mrs. Knight, in Lincolnshire, probably the widow of William Knight, of Kingerby, Esq., where he remained until 1730, when he removed to London. Two years later, Oct. 11, 1732, he returned for the fourth time to the convent at Brussels. There he remained until he was seized with an attack of hemiplegia, in 1736, which deprived him of the use of one side. He retired to the college at Louvain, where he bore his sufferings with admirable patience and resignation until his happy release, July 28, 1741, in the 86th year of his age.

Palmer, Obit. Notices, O.P.; *Kirk, Biog. Collects. MS.*, No. 20; *Oliver, Collections*, p. 457; *Palmer, Life of Card. Howard*, p. 151 seq.

1. An admirable and devout Method made use of by many great Servants of God, inculcated by the Ven. and Very Rev. Father John Weymor, of pious and happy memory, to the Rev. Fr. Raymond Greene and the rest of his Novices, in the yeare of grace 1674. Augmented with many copious reasons and motives to suggest matter unto the devotion of young beginners, and so disposed as to serve for a private spirituall recollection of 30 days, allowing only a quarter of an houre at each time—viz., at morning, noon, and night for every meditation. MS. in the pos-

session of the Dominicanesses at Carisbrook convent, who brought it with them from Brussels.

2. **Processionale, O.S.D.**, MS., sm. 8vo., "written out for the use of the most truly Virtuous and very Religious Sister, Sr. Dominica Howard, of Norfolk. By her unworthy Brother and Servant, the most unworthy of all the children of St. Dominique, Bro. Raym. Greene." This beautifully written MS., finished in 1694, is now in the library of the Duke of Norfolk at Arundel Castle.

3. **A Spirituall Exercise**, MS., 1698, 12mo. in 2 pts., at Carisbrook convent.

Greene, Thomas, Carthusian, martyr, beatified by papal decree on the feast of St. Thomas of Canterbury, Dec. 29, 1886, was a professed monk and priest at the Charterhouse, London. He was one of those ten brethren who were cast into Newgate, May 29, 1537, and so foully murdered after every means had been ineffectually resorted to in order to induce them to subscribe the oath of royal supremacy, or in other words to acknowledge the lawfulness of the king's proceedings. So much blood had already flowed that it was judged impolitic to put them publicly to death, and therefore the king decided that these holy Carthusians should be secretly destroyed, for they had become the special object of his malice on account of their open disapproval of the lustful and tyrannical course on which he had embarked.

To effect this purpose the ten Carthusians were immured in Newgate with their hands tied behind them to the walls of their dungeon, so that they could neither render assistance to each other, nor even assist themselves. All communication with them was strictly prohibited, and they were left to perish by slow starvation and the insupportable stench of their dungeon. In this deplorable position they must have perished within a few days had their sufferings not come within the knowledge of the virtuous and intrepid Margaret Clement. This lady was the wife of a learned and pious physician, the friend of Sir Thomas More. By bribing the gaolers, she daily obtained entrance into the prison, disguised as a milkmaid, with a pail upon her head, and she thus supported the famishing religious with the milk that she brought with her. She also cleaned, as far as she was able, their place of confinement, and carried away the filth in her pail. This charitable office she continued for some days, until the king inquired if the monks were all dead. Being answered in the negative, he

expressed his surprise, and gave orders that their confinement should be rendered still more rigorous. After this the keeper, fearful for his own safety, refused to permit Mrs. Clement to enter the prison. By an additional bribe this heroic woman persuaded the gaoler to allow her to climb upon the roof of the dungeon in which the Carthusians were confined, and by making an aperture was enabled to prolong their existence for a few days by lowering with a rope a vessel containing nourishment. But the fears of the gaoler again prevailed, and within sixteen days from their incarceration, Thomas Bedyll wrote a letter to Lord Cromwell, under date June 14, 1537, in which he informed Henry's infamous vicar-general that "there be departed : Brother William Grenewode, Dan John Davye, Brother Robert Salt, Brother Walter Pierson, Dan Thomas Greene. There be even at the point of death : Brother Thomas Scryven, Brother Thomas Redyng. There be sick : Dan Thomas Johnson, Brother William Horne. One is whole : Dan Bere." Of this ghastly list, which was no doubt read with grim satisfaction by the bloodthirsty monarch, but one survived the inhuman treatment which has been briefly narrated. Even he, Bro. William Horne, after remaining for four years in durance, was hanged, drawn, and quartered at Tyburn, Nov. 4, 1541, According to Chauncy, Fr. Greene succumbed on June 10, 1537.

When Cromwell was informed of the decease of these holy religious, he declared with an oath that he was sorry for their deaths, as he had intended to have treated them with still greater severity.

Havensius, Historica Relatio duodecim Martyrum, ed. 1753, p. 67 seq.; *Chauncy, Hist. aliquot nostri sæculi Martyrum*, 1583; *Cuddon, Brit. Martyrology*, ed. 1836, p. 96; *Morris, Troubles, First Series*; *Strype, Eccles. Mem.*, vol. i. ed. 1721, p. 194 seq.

Greene, Thomas, O.S.B., *alias* Houghton, was probably of the family of Greene, of Bowers House, Nateby, co. Lancaster. He was professed in the Spanish Congregation O.S.B. at Valladolid, became licentiate of divinity, and profitably spent many years in teaching his brethren theology at St. Gregory's, Douay, and at St. Malo. He was then sent to the English mission, but there it is difficult to follow him, as several priests of the name were in England at the time. Even the date of

his coming to the mission is not known. In a document in the State Paper Office (Dom. Eliz., vol. clxxxv. No. 90, 1585 ?), being a list of Englishmen in receipt of pensions from the king of Spain, is the name of Greene, priest, credited with 15 crowns a month. The date seems rather early, yet it may refer to Thomas Greene. Fr. Snow says that he was banished in 1606, but Challoner refers this to Thomas Greene the martyr, which is in agreement with the Douay Diary. Weldon does not say that Fr. Greene was ever banished, but speaks of his long imprisonments and many hardships endured for the truth he preached. Gee, in his "Foot out of the Snare," gives a list of priests resident in London about 1623, in which appears the name of "Fr. Greene, lodging over against Northampton stables."

During the great controversy respecting the lawfulness of the oath of allegiance imposed by James I. in 1606, Fr. Greene warmly seconded Fr. Preston, *alias* Roger Widdrington, O.S.B., in favour of Catholics taking it. The Holy See having decided against it, and censured many of the works published in its favour, Fr. Greene, shortly before his death, made a formal recantation of what he had written in defence of the oath, and ended his days in peace in 1624.

Dolan, Weldon's Chron. Notes; Snow, Bened. Necrology; Gillow, Lanc. Recusants, MS.

1. **Appellatio ad Romanum pontificem per Tho. Greenæum et Tho. Prestonum.** Augustæ, 1622, 4to.

As Fr. Preston was the great champion for the oath of allegiance, this controversy will be treated more properly under his works. Fr. Greene no doubt had written more on this subject, but whether published anonymously, or sent to Rome in MS., does not appear.

Greene, Thomas, priest and martyr, who assumed the name of Reynolds on the mission, was born, according to Challoner, in the city of Oxford, but De Marsys states that he was a native of Warwickshire. The latter says that he belonged to a very honourable and presumably wealthy family, and that he resided at home until he was fourteen years of age. After studying at Oxford, he proceeded to the English College at Rheims. It seems probable that he was a member of the knightly family of Greene, of Great Milton, co. Oxford, and that his mother was of the ancient family of Reynolds, of Old Stratford, co. Warwick.

The Douay Diary states that Thomas Greene arrived at the college, then at Rheims, Jan. 10, 1588. On March 17, 1590, he was ordained sub-deacon, and deacon on the following June 17. On Sept. 17, in the same year, he was sent with a colony of nine others to Spain, and, after being ordained priest at Seville, was sent to the English mission, where his labours were attended with remarkable success, many Protestants being converted to the faith. At length, however, he was thrown into prison, where he was kept for several years, until he was banished in 1606. But he returned almost immediately to his post, and was again apprehended and imprisoned about the year 1628. On this occasion he was tried and condemned to death for being a priest, but through the influence of the queen his sentence was respited, though he was detained prisoner for the remaining fourteen years of his life. During a portion of this time, however, considerable indulgence was granted him. In 1635, upon giving bond of his appearance, he was permitted to visit his friends. This was frequently repeated, until, in June, 1641, the clamours of the fanatical Puritan party rose to such a pitch that he was again committed to close confinement.

In Jan. 1642, the king was constrained by the factious party to issue his edict, commanding all priests under pain of death to leave the realm by the following April. Those who were confined in prison were promised release on condition that they left the country within a month. There were several who had spent more than thirty years in prison. But the departure of the king from London was followed by an outbreak of Puritan violence against Catholics. One Mayhew, an informer, appeared against Mr. Greene, who pleaded the king's promise of release and permission to withdraw from the country. The judge, before whom he was brought, replied that the king had been obliged to leave London, and that Mr. Greene's previous condemnation would now have to be carried out without any fresh trial, and he was removed from his prison at Westminster to that of Newgate.

On the morning of his execution, the holy martyr was permitted to celebrate Mass in his cell, after which he was laid on a hurdle, side by side with Dom Bartholomew Roe, a Benedictine. They were thus drawn from Newgate to Tyburn by four horses. The way was very dirty, and the two martyrs were

almost covered with mud when they arrived at their destination. The roads were lined with people, both Catholics and Protestants, who showed almost incredible commiseration for the holy martyrs. On their arrival at Tyburn, Mr. Greene, with the sheriff's permission, addressed the assembled multitude in an eloquent speech of half an hour's duration. He spoke with undaunted courage and extraordinary cheerfulness, at the same time displaying such meekness and humility as to draw tears from the eyes of many in the crowd. Having finished his discourse, he knelt down and prayed aloud for the king, queen, and royal family, and for the kingdom, that they might all have strength and prosperity. After this he remained rapt in private prayer, while Fr. Roe addressed the people. Both priests were then ordered to climb into the cart under the gallows, and the ropes having been adjusted the cart was drawn away, and the two priests were launched into eternity. They were permitted to hang in their clothes until life was extinct, when they were cut down, stripped, and quartered. Many of the bystanders dipped their handkerchiefs in the blood of the martyrs, and others gathered up the bloody straws or any other relic they could lay their hands on.

Mr. Greene was martyred on Friday, the feast of St. Agnes, Jan. 21, 1641, being about 80 years of age.

He was a man of very religious comportment, and throughout his long career had been assiduous in the service of God. Though corpulent and hale in appearance, he was very infirm through his long labours and many sufferings. His temper was mild and courteous, and though naturally timorous in disposition, he displayed great courage and resolution when he came to die.

De Marsys, De La Mort Glorieuse, p. 55 seq.; *Challoner, Memoirs*, ed. 1742, vol. ii. p. 187; *Dodd, Ch. Hist.*, vol. iii. p. 85; *Douay Diaries*.

1. Dr. Challoner cites as his authorities for Mr. Greene's biography—Mr. Ireland's *Douay Diary*; a Relation by Fr. Floyd, S.J., MS.; Mr. Knaresborough's *Collections*, MS.; and Chiflet's *Palma Cleri Anglicani*, Antwerp, 1645, p. 22. *De Marsys*, who was an eye-witness of most of the martyrdoms related in his book, gives many particulars which are not to be found in *Challoner*. He assisted the Duke of Gueldres in his collection of the relics of the martyrs of this period. In Mr. Simpson's article in the *Rambler*, New Series, vol. viii. p. 114 seq., entitled "The Duke of Guldres on the English Martyrs," is a copy of the Duke's certificate concerning the relics

which he had brought home with him to Paris. Mr. Greene is there called "Arnold Green," and his relics are enumerated as "a thumb, a piece of burnt liver, a towel dipped in his blood and his nightcap which was drawn over his eyes when he was hanged, a sponge, a piece of linen, and a towel dipped in their (his and Fr. Roe's) blood, and the apron and sleeves of the torturer."

Greene, Thomas, a gentleman held in great respect by the Catholics of Liverpool, was born there about the middle of last century.

His father, Francis Greene, had formerly been a lieutenant in the royal navy, but afterwards became a captain in the merchant service. He was known as "Honest Captain Greene," and so noted for his judgment and integrity that his time on shore was generally occupied in arbitration. He is said to have been one of the first to bring mahogany into this country. In 1745 he was on a visit to his relative, Mr. Eccleston, at Eccleston Hall. Both of them joined Prince Charles Edward, and, after his defeat at Preston, escaped with seven other Catholic gentlemen during the night. They arrived at Eccleston Hall just in time to change their apparel and mingle with the labourers going to their work at half-past five in the morning, when the king's officers rode up and demanded if they had been with the "rebels." Mr. Eccleston replied with assumed surprise, "I am planting trees." The officers saw that he was, and that part of the avenue of beech-trees (recently destroyed by the smoke) was in process of planting. They were therefore satisfied, and departed without further question. Capt. Greene married his second cousin, Elizabeth, daughter of Cuthbert Clifton, gent., son of James Clifton, of Ward's House, Salwick (and his wife, Anne Brent, of the Worcestershire family of that name), younger brother of Sir Thomas Clifton, of Clifton and Lytham, Bart. By this marriage Capt. Greene had issue a son, Fr. Francis Greene, S.J., born in Liverpool in 1744, and died at Worcester, Jan. 23, 1776 (Crisp, "Cath. Registers of the City of Worcester," p. 72), aged 31; Thomas, the subject of this notice; Frances, wife of Thos. West, of Eccleston Place and Cropper's Hill, father of Fr. Fris. West, S.J.; and Anne Maria, wife of Rich. Blundell, of Preston, gent.

It appears that Thomas Greene was educated by the English Jesuits at Bruges; he was evidently a man of considerable culture, and could speak fluently seven languages. For a considerable time he resided in Demerara, where he possessed plan-

tations, but is said to have lost his means on the emancipation of the slaves. He then returned to England, and resided at his sister's house, Cropper's Hill, St. Helens, where he died in the beginning of April, 1837, at a very advanced age, and was buried at Windleshaw.

West family pedigrees, MS.; Gillow, Lanc. Recusants, MS.; Thomas Greene's MSS.; Eyre, MSS.; Kirk, Biog. Collect., MSS.; Gillow, Tyldesley Diary; Palmer, Obit. Notices, O.S.D.

1. **Account of the Trial of six Roman Catholic gentlemen for High Treason, and their acquittal at Manchester, on May 1, 1696, 1834, MS.** at Stonyhurst, partially printed in *The Month*, vol. xvii., N.S., p. 221, under the title of "The Trial of the Lancashire Gentlemen in 1694."

This interesting narrative differs in many respects from that given by Lord Macaulay in his "Hist. of Eng.," ch. xx., which was drawn from two accounts—one by Richard Kingston, the court scribe, in his "True History of the several designs and conspiracies against his Majesty's Person and Government, as they were carried on from 1688 till 1697," Lond. 1698, 8vo., and the other by a Jacobite, which has been published by the Chetham Soc., vol. xxviii., 1853, under the title of "The Jacobite Trials at Manchester in 1694. From an unpublished manuscript. Edited by William Beaumont, Esq." A third account, originally written in French, and afterwards translated into English, and printed in 1696, was the production of Dr. Jacques Abbadie, a friend of King William, by whom he was advanced to the deanery of Killaloe. It is entitled "The True History of the late Conspiracy against the King and the Nation, with a particular account of the Lancashire Plot, and all the other attempts and machinations of the disaffected party since his Majesty's accession to the throne (extracted out of the original informations of the witnesses and other authentic papers)."

Mr. Greene wrote this account from papers left by his grandfather, John Greene, and from what he had heard his mother relate (between the years 1775 and 1784) of the story told by her father-in-law, the lawyer employed by the families of the accused gentlemen to conduct such defence as was then permitted to the opponents of the Government. He was also assisted by the memory of his elder sister, Mrs. West, who died Dec. 23, 1816, aged 67. In a document in the possession of the writer, Mr. Greene says that he wrote this account, with two others, by desire of his nephew, Fr. Francis West, S.J., of Preston, his brother, Wm. Ant. Aug. West, Esq., and the Fathers at Stonyhurst.

His grandfather, John Greene, at the time of the trial, was a young lawyer practising in Preston, who had served his apprenticeship at the same time and in the same office in Preston with Sir Thomas Bootle. His wife, Anne, was niece to Sir Thomas Clifton, Bart., one of the accused gentlemen, being the daughter of Thomas Westby, of Mowbreck, Esq., by Bridget, daughter of Thos. Clifton, of Clifton and Westby. The eight gentlemen tried at Manchester were Caryl Lord Molyneux, Sir William Gerard, Sir Rowland Stanley, Sir Thomas Clifton, Wm. Dicconson, Philip Langton, Barthol. Walmesley, and Wm. Blundell, Esquires. But besides these it was sought to implicate many other leading Catholics in the county, including the families of Scaris-

brick, Tyldesley, Standish, Townley, Threlfall, Ashton, Eccleston, Gradell, Hoghton, Trafford, Worthington, Hesketh, Anderton, Gillibrand, Sherborne, Shuttleworth, Greene, &c.

The iniquity of the accusation has been fully exposed. Mr. Greene narrates how his grandfather conducted the case for the defendants and succeeded in obtaining their acquittal.

Some account of the author's family, which is entirely original, will not be out place. The Greens were settled at Bowers House, Nateby, in the parish of Garstang, co. Lancaster, at an early period. A member of the family, Thomas de Greene, died vicar of Garstang in 1396. The present mansion of Bowers House was erected in place of an older building in the early part of the 17th century, as recorded by a stone bearing the date 1627, and the initials R. G. : G. G., which are those of Richard Greene and Grace his wife. It is an interesting specimen of the domestic architecture of the period, and is now the property of the family of the late Mr. Will. Bashall, of Leyland, who purchased it from the Wakefields, to whom it had been sold by the Greens about the middle of last century. There was a chapel situated in the upper part of one of the gables. It was a small room with a polished clay floor, to which access was gained by a curious flight of winding stairs, and it was provided with a hiding-place for the security of the priest. Both Richard Greene and Grace his wife were staunch recusants, and their payment of the usual penalties is regularly recorded between the years 1613 and 1638. Richard Greene was probably a lawyer, and in 1617. was made executor, with Alex. Standish, to the will of Thomas Lord Gerard, of Gerard's, Bromley, lord of the manor of Garstang. His son, Richard Greene, married Dorothy, daughter of John Brockholes, of Claughton, Esq., and had three sons, Richard, John, and Thomas. In 1660 Bowers House was vested in Richard and John, in which year they were fined for their recusancy. The eldest son, Richard, had sons, Thomas and William, friends of the diarist, Thomas Tyldesley, in 1712-14, both of whom appear as recusants in 1679. Thomas, third son of Richard Greene and Dorothy Brockholes, married Margaret, daughter of Edward Ireland, of Lydiat Hall, Esq., and was apparently the father of Edward Green, *alias* Ireland, a priest, who held property at Fishwick belonging to the mission in 1717. The history of the eldest son's descendants, who retained Bowers House, has not been ascertained. The second son, John Greene, was the father of his namesake, the Preston lawyer in 1694. The latter's marriage has already been given. He had three sons, John, of whom hereafter, Thomas, who died young, and Francis, the Captain before referred to. The eldest son, John, is said in the "Synopsis Fund. Col. S. Thomæ Lovanii" to have been born in Liverpool, about 1702. He was sent to the Dominican College at Bornhem, where he was professed July 22, 1721, and assumed the *alias* of Westby. He subsequently went to Paris and took his degree of B.D. at the Sorbonne. In 1731 he left Paris, and on June 9, 1736, he was elected the seventh rector of the Dominican College at Louvain, where he remained till 1743, when he came upon the mission as chaplain at Sunderland Hall, in Balderstone, near Blackburn, the seat of his second cousin, Dr. Alexander Osbaldeston, whose father and namesake married Catharine, one of the four daughters and coheirresses of John Westby, of Mowbreck, Esq., whose sister Anne was the wife of John Greene, grandfather of the Dominican. After the defeat of Prince Charles at

Preston, Fr. Greene fled into Yorkshire, but was seized at Halifax on suspicion of being a priest. On Oct. 10, 1745, he was brought before the court at the quarter sessions for the West Riding, held at Leeds, and required to take the oaths prescribed by the Act of 30 Car. II. On his refusal to make repeal and subscribe the oaths, he was committed prisoner to York Castle. After a long confinement he was released, and became chaplain at Wollfall Hall, about two miles from Prescot, Lancashire, where he died April 5, 1750, aged 48, and was buried at Huyton. After his death the mission at Wollfall was abandoned. Richard Wollfall, Esq., who died in 1718, was the last of the family resident there.

2. **Account of the destroying of the Roman Catholic Chapel in 1746, and of the successive building of the present Chapel of Edmund Street, Liverpool.** MS. 1833, at Stonyhurst.

It was the author's father, Capt. Greene, who provided a refuge at his house in Dale Street for the poor persecuted Catholics of Liverpool, after the destruction of their chapel in 1746. The principal matter of this MS. is embodied in an historical account of the Liverpool mission, written by the Rev. T. E. Gibson, in the *Cath. Times*, Nov. 9, 1883.

3. **Historical and Biographical Memoirs of the Jesuits in Lancashire.** MS.

These memoirs were written for his nephew, Fr. Fris. West, S.J., and others, for the use of the Society, and should be at Stonyhurst. They supply information which will add to Bro. Foley's Collectanea. Fr. Hen. Aspinall, *alias* Brent, S.J., born in 1715, was the son of Mr. Aspinall, and his wife Anne, daughter of James Clifton, of Ward's House, Salwick, gent., and his wife, Anne Brent. His brother, Fr. Thomas Aspinall, *alias* Brent, S.J., was born in 1719, and they had a sister Anne, a nun. James Clifton and his wife Anne Brent had issue, besides that given by the present writer in a note to Bro. Foley's notice of Fr. James Clifton, S.J., a son, Cuthbert Clifton, of Ward's House, who married, March 25, 1695, Dorothy, daughter of Will. Winckley, of Banister Hall, gent. They had issue, Fr. James Clifton, S.J., born in 1698; Fr. Thomas Clifton, born in 1700; William Clifton, gent., who married a Brent, and had issue, a daughter Anne, wife of Col. Slaughter; Eleanor, a nun; Anne, a nun; and Mary, wife of Mr. Brent, who had issue several daughters who died unmarried, and a son, Henry Brent, who married Ellen, daughter of the heir of the ancient Catholic family of Bryers, of Walton Hall, co. Lancaster, and had issue, Lawrence Brent, Esq., who died unmarried, Mary, married first to Mr. Totten, and afterwards to Mr. Plunket, and Frances, wife of Mr. Clark. The Brent estates were situated in Worcestershire and Warwickshire, and at one time the Greenses seem to have thought they had some claim as heirs. Mr. Greene says that Fr. Wm. Molyneux, S.J., 7th Viscount Molyneux, was born Dec. 4, 1685, admitted into the Society, Sept. 7, 1705, and was succeeded in the mission of Scholes by Fr. Thos. Weldon, S.J., in 1752. From the return of the high constable of West Derby Hundred, Oct. 16, 1716 (P.R.O., Forfeited Estates, 46 P.), it appears that Fr. John Busby, *alias* Brown, S.J., was then serving that mission. Mr. Greene's sister Frances, who married Thomas West, of Cropper's Hill and Eccleston Place, St. Helens, gent., had issue, James Underhill West, Eccleston Place, who married Mary, daughter of Mr. Cotham, of Hardshaw Hall, gent.; Thomas

West; Fr. Francis West, S.J., born in 1782; Will. Anthony West, died in infancy; Will. Ant. Aug. West, who married Anne, daughter of Thomas Boothman, of Ardwick Place, Manchester, Esq., and has issue a son, Clifton West, of Southport, Esq.; and Winifred Maria, married first to Mr. Tuohy, of Liverpool (by whom she had Edw. Thos.), and secondly to Lawrence Cotham, of Hardshaw Hall, St. Helens, and Bannister Hey, Esq., by whom she had issue a son, Wm. Penketh Cotham, and three daughters. The ancient Catholic family of Cottam, for such was the orthography of the name until comparatively recent times, was seated at Bannister Hey, Cloughton, for several centuries. It seems to have settled in South Lancashire after the marriage with the heiress of the Penkeths. John Penketh Cottam, Esq., says Baines, in his "Hist. of Lanc.," printed in 1836, purchased the manor of Hardshaw, which was then held by his grand-nephew. Fr. Will. Cotham, S.J., was born there in 1791.

Greenleaf, Mr., was probably the *alias* of an old secular priest, serving the mission in the neighbourhood of the Fylde, Lancashire, in the beginning of last century.

Diligent research has failed to identify him.

Dean Gillow, Cat. of Fernyhalgh Lib. MS.

1. **Historicall and Controversial Entertainments.** MS.

The Rev. Edw. Melling, priest at Fernyhalgh, has left a memorandum that he lent this MS. "of old Mr. Greenleaf's writing," on July 1, 1731, to "Mr. John Elston, *alias* Phillips, at Mr. Aspinwal's near Leeds, in Yorkshire." The Rev. John Phillips was the son of Richard Phillips, of Ribbleson, near Preston, and Anne his wife, probably a daughter of the Elston family of the neighbouring township of Elston. Richard Phillips was fined for recusancy in 1679. His son John was admitted at the English College, Rome, by Fr. Postgate, Dec. 22, 1697, aged 19. He was ordained priest March 3, 1703, and left the college, April 25, 1704, calling at Douay College on his way to England, with his schoolfellow, the Rev. James Gerard, on Sept. 13. The latter was thrown into gaol at Liverpool, during the persecution which followed 1715, where he died shortly afterwards (Rev. Xfer. Tootell's "Account of Lady Well," MS.). Mr. Phillips seems to have been stationed near Leeds in 1731, and it was there probably that he died, Feb. 6, 1737, O.S. Mr. Greenleaf's MS. was never restored to Fernyhalgh.

Greenway, Catherine Francis, O.S.F., was the first abbess of the cloister of English religious of the third order of St. Francis at Nieuport, in Flanders. The community was founded at Brussels, Aug. 9, 1621, through the instrumentality of FF. Genings and Davenport, O.S.F. The convent was dedicated to St. Elizabeth, and in 1622 six ladies were professed, of whom Mother Elizabeth Wilcox was elected first Superior. In 1637 they removed to Nieuport, on account of the dearness of the necessities of life at Brussels.

At this time Catherine was the Abbess. She resigned her office three years before her death, which occurred in Feb. 1642, N.S.

She seems to have been a lady of superior education, and to have been regarded with great veneration by the sisters, whom she governed for many years. The community removed in 1662 to the ancient palace called Princenhoff, in the city of Bruges. The nuns were employed in the education of young ladies, and continued their peaceful and meritorious career till they were alarmed by the report of the near approach of the French revolutionists in June, 1794. On Aug. 7, in that year, they landed at Greenwich, and proceeded to London. In the same year they settled at the Abbey House at Winchester, but in 1808 removed to Taunton Lodge, Somersetshire, where they still remain in their convent of Our Lady of Dolours.

Oliver, Collections, p. 544; *Petre, Notices of Eng. Colleges and Convents*, p. 90; *Wadding, Script. Ord. Minor*.

1. **A short Relation of the Life, Virtues, and Miracles of S. Elizabeth, called the Peacemaker, Queen of Portugall, of the third Rule of S. Francis.** Bruxelles, 1628, 12mo., A—F 2, in eights, portrait of the Saint on back of title, sculp. et excud. St. Van Schore, and on the last leaf, F 2, is a woodcut. It was "Translated out of Dutch; by Sister Catherine Francis, Abbess of the English Monesterie of S. Francis third Rules in Bruxelles."

St. Elizabeth's convent appears to have met with considerable opposition at its establishment. "Nor was it without much difficulty," says Dodd (Tierney's Ed. vol. iv. p. 112), "that its inmates at length succeeded in placing it on a permanent foundation. In 1624 the community consisted of 25 members.

Greenway, George, priest, son of Charles Greenway, of Tiverton, co. Devon, was born July 25, 1779, and was baptized by Fr. John Swarbrick, *alias* Edisford or Edsforth, S.J., a member of the Fylde family, which was intermarried with the Edsforths of Myrescough.

After a preliminary education at Sedgley Park School, George Greenway was sent to St. Alban's College, Valladolid, to study for the Church, but he was ordained priest at St. Edmund's College, Herts, in Sept. 1803. For seventeen years (Dr. Oliver says), St. Mary's, Moorfields, London, had the advantage of his spirited exertions and eloquence, and he had the satisfaction of witnessing the opening of what was considered in those days a grand new church. On the occasion of the ceremony of laying

the foundation-stone, Aug. 5, 1817, Mr. Greenway delivered a most eloquent sermon, calling on Catholics to complete the great work so well begun. His name was inscribed on the foundation-stone, with that of his superior in the mission, the Rev. Joseph Hunt, and his fellow-labourers, the Revv. John Devereux and John Law, as also that of the bishop, Dr. Poynter. Within three years the church was finished, at a cost of £26,000, and opened for Divine Service, April 22, 1820.

Mr. Greenway did not long survive this great event. To the intense regret of the congregation, he was called away in the prime of life, Oct. 19, 1821, aged 42.

He was buried in the vaults of the church, which was then the pro-cathedral, where a mural monument records that his virtues and exemplary conduct had endeared him to every one, and that by his death those who knew him were bereft of a most sincere friend.

Oliver, Collections, p. 315; *Cath. Miscel.*, vol. ii. p. 486; *Fleming, Hist. of St. Mary's, Moorfields*.

1. **Sermon delivered on the occasion of the laying of the Foundation-stone of S. Mary's, Moorfields.** Lond. 1817, 12mo.

An interesting account of Moorfields will be found in "Perambulations through London," Letter IX., *Cath. Miscellany*, vol. ii., by W. Y. The Rev. W. M. Fleming has published "The History of St. Mary's, Moorfields, and its relation to the Catholic revival in London." Lond. 1881, 12mo. pp. 32.

2. "Elegiac Lines on the Death of the Rev. George Greenway, late chaplain of St. Mary's Chapel, Moorfields," Lond. 1821, 12mo.

Greenway, John, priest and schoolmaster, son of John Greenway, of Tiverton, co. Devon, was born in 1750, and, soon after his father's conversion, was sent to Sedgley Park School, in Staffordshire. Thence he proceeded to Douay College, and, after passing through several of the schools of humanity, was sent with a colony to the English College at Valladolid.

His father and two uncles, Stafford and Charles, were converts to the faith. Stafford Greenway was Master of the Free School at Tiverton, which he was obliged to resign on account of his conversion, in 1757, after having held that position for twelve years. He died in London, April 13, 1797, aged 70. His wife, Lucy, survived until Aug. 20, 1809, aged 70, and, with his sister, Mary, who died May 10, 1821, aged 72, lies near him in St. Pancras, London.

Mr. Greenway was ordained priest at Valladolid, afterwards

taught divinity, and was vice-president of the college under Mr. Shepherd. When he returned to England he was appointed to the newly established mission at Gloucester; where he gained the respect of both Catholics and Protestants, and especially that of Dean Tucker. Under Mr. Greenway's auspices everything prospered. He opened an academy for young gentlemen of family, which he continued for some time, and thus was enabled, without being burdensome to his friends or his congregation, to purchase some property, and erect a chapel on it, dedicated to St. Peter, about 1789.

Whilst dining at Mrs. Stanford's, he had an attack of apoplexy, of which he died eight days later, Nov. 29, 1800, aged 50, and was buried, Dec. 3, in his own chapel.

Mr. Greenway was a man of great talent, solid learning, and piety, but he laboured under the disadvantage of deafness.

Kirk, Biog. Collect., MS., No. 20; Oliver, Collections, p. 316; Cath. Mag., vol. iii. p. 32.

1. He left many MSS. on various subjects at his death, but none of them appear to have found their way to the press.

Greenway, Oswald, S.J., *vide* Tesimond.

Greenwood, Gregory, O.S.B., was a member of the ancient family of this name seated at Brize Norton, in Oxfordshire. He was probably a younger son of John Greenwood, of Brize Norton, Esq., by Elizabeth, daughter of Francis Fettiplace, of Swyncombe, co. Oxon., Esq., the representative of an ancient Catholic family. In 1716, Charles Greenwood, Esq., of Brize Norton, registered an extensive estate in Oxfordshire, Gloucestershire, and the North Riding of York, as a Catholic non-juror, though he made the singular declaration that he was not a papist, but professed to believe in the holy Catholic Church "as the same is expressed in the Apostles' Creed."

Gregory Greenwood was educated at St. Gregory's Monastery at Douay, where he was professed, Aug. 1, 1688. He was *cellerarius* in 1698, and in 1702 he was sent on the mission in the Benedictine South Province, filling the old family chaplaincy at Brize Norton, which had existed for many generations. He was appointed definator of the province in 1721; cathedral prior of Coventry in 1725; provincial of Canterbury in the same year, a position which he held until 1737; and definator of the regimen from the last date until his death.

In 1721 he seems to have left Brize Norton to become chaplain to the Throckmortons at Coughton Court, Warwickshire, and there he remained until his death, Aug. 3, 1744.

Weldon, Chron. Notes ; Snow, Bened. Necrology ; Payne, Cath. Non-jurors ; D. Gilbert Dolan, Downside Review, vol. iv. No. 2, p. 155 ; *Kirk, Biog. Collect., MS.*, No. 21.

1. Several plain testimonies collected from the Sacred Scriptures, and from the holy Fathers, proving and demonstrating the true and real presence of the body and blood of Christ, under the sacramental veils of bread and wine in the ever blessed Eucharist. By G. G. M., O.S.B. MS., pp. 182.

2. Catechistical Instructions, or a short method of catechising children; divided into five parts. MS., dated Coughton, May 4, 1721.

3. Catechistical Discourses. MS., 15 vols.

4. Discourses and Instructions. MS., 18 vols.

5. A short account of the blessings of the Catholick Church, particularly of Holy Water, &c. MS., 8vo. pp. 120.

6. Catechistical Instructions of Colbert, Bishop of Montpellier, now made English by G. G. M., O.S.B. MS., 4to. pp. 469, "finished in 1734."

7. A short and plain account of the other World, by Father Lucas Pinelli. Translated by D. Gregory Greenwood. MS., 3 vols.

All the above MSS. are preserved in the library of the Benedictine mission of Redditch, co. Warwick.

Greenwood, Teresa, of whom the writer has failed to trace anything except the reference by Mr. Burke to her work.

Burke, Hist. Portraits of the Tudor Dynasty, vol. iv.

1. Female Prisoners' sufferings for Conscience-sake during Elizabeth's reign. By Teresa Greenwood. "A black-letter little book long out of print," Mr. Burke remarks.

Greenwood, Thomas, D.D., martyr, took his degree of M.A. at Cambridge in 1511. Four years later he was elected fellow of St. John's College, and was a strenuous opponent of Hugh Latimer's preaching in the University. He was B.D. in 1528, and received his doctor's cap in 1532.

The "Catalogus Martyrum" says that Dr. Greenwood, who is sometimes called Greenway, resolutely refused to subscribe to the doctrine of the king's ecclesiastical supremacy. For this he was tried and condemned, and suffered during the course of 1535, but the month is unknown.

Thomas Ward, in describing the tyranny of Henry VIII., to which Protestantism owes its introduction into the country, says :—

“ In short there were
Two Cardinals condemn'd to death,
And thirteen Abbots lost their breath ;
Archdeacons, Canons, seaventy four ;
Priests, Priors, Monks, five hundred more ;
And fifty learned Doctors dy'd.”

* * * * *

In all, King Henry sent to Heaven,
About twelve hundred eighty seaven
And more, if more had still deny'd
His Power Supream, had surely dy'd.”

Cooper, Athenæ Cantab., vol. i. ; *Cuddon, Brit. Martyrology*, p. 69 ; *Ward, England's Reformation*, ed. 1731, Canto I. p. 44.

Greenwood, William, Carthusian, martyr, beatified by papal decree on the feast of St. Thomas of Canterbury, Dec. 29, 1886, was one of the ten monks of the Charterhouse so inhumanly starved to death in Newgate by order of Henry VIII. He has been often confused with Thomas Greenwood, D.D.

On June 14, 1537, Thomas Bedyll, Archdeacon of Cornwall, wrote to Lord Cromwell enclosing a statement of the condition of the ten Carthusians, who had only been committed to Newgate on the 29th of the preceding month. In the list of the departed appears the name of Brother William Grenowode. Chauncy states that this poor lay-brother succumbed to his terrible sufferings on the 6th of June, within the octave of his incarceration.

Havensius, Historica Relatio duodecim Martyrum Cartusianorum, ed. 1753, p. 70 ; *Morris, Troubles, First Series* ; *Sanders, De Schismate Anglicano*, ed. 1585, p. 78.

Grene, Christopher, Father S.J., son of George Grene, and his wife Jane Tempest, who had left England to reside in the diocese of Kilkenny, was born in 1629. He was brought up by his parents in Ireland until his thirteenth year, when he was sent to the English College, S.J., at Liège, where he remained five years. He then, at the age of eighteen, was admitted into the English College, Rome, Oct. 20, 1647. There he was ordained priest, Sept. 7, 1653, and was sent to the English mission, April 8, 1654. Four years later, Sept. 7, 1658, he entered the Society of Jesus.

It was probably about the time that Fr. Grene joined the Society that he returned to the Continent. Dr. Oliver states

that he was at Rome in 1666, when he renewed his inquiries amongst the oldest of the Oratorian Fathers at Chiesa Nuova and St. Girolamo, concerning St. Philip Neri and the scholars of the English College at Rome. Fr. Christopher became penitentiary at Loretto in 1682, which he changed for that of the Vatican in 1686. He relinquished the latter position in 1692, and was appointed confessor at the English College, Rome, where he died Nov. 11, 1697, aged 68.

Fr. Morris says that he was a great lover of the English martyrs, and that he has done more than any other man to save the records of their sufferings from perishing, and to transmit to futurity materials for the history of the times of persecution in England.

Oliver, Collectanea S.J.; Morris, Troubles, Third Series; Foley, Records S.J., vols. iii., vi., and vii.

1. The following account of Fr. Grene's MS. collections is extracted from Fr. Morris' "Troubles," Third Series:

"Varia de persecutione in Anglia et martyribus," fol., marked A., collected by Father Cresswell, now broken up or lost.

"A number of papers, letters, &c., of the Persecution, &c.," fol., marked B., at present in the Archiepiscopal archives of Westminster.

A fol. vol. marked C., now at Stonyhurst, containing Fr. Gerard's Gunpowder Plot, &c.

"Miscell. Transcripta ex variis autographis," 4to., marked D., of which the only portion known to exist is Fr. Gerard's autobiography now at Stonyhurst.

A vol. marked E., now at St. Mary's College, Oscott, the most interesting portions of which form the first part of Fr. Morris' "Troubles," Third Series, under the title "An Ancient Editor's Note-Book."

A vol. marked F., now in the archives of the English College, Rome.

A vol. marked G., now unfortunately lost or broken up. A considerable portion of its contents was in Spanish. It contained the "Opus imperfectum de vita Campiani," by Fr. Persons, the original of which, perhaps the document itself, is now in the Stonyhurst collection, Angl. A., vol. ii. n. 14. It also contained an article "De editione Concertationis Anglicana, opus imperfectum Personii."

A vol. marked M., in three parts, containing the chief portion of Fr. Grene's transcripts, one part only being now at Stonyhurst.

A vol. marked N., in four parts, now bound in 2 vols., at Stonyhurst, containing Fr. Grene's earliest notes.

A vol. marked P., in four parts, in two large 4to. vols., now at Stonyhurst, containing Fr. Grene's transcripts from FF. Persons, Garnett, &c.

Grene, Francis, priest, brother to FF. Christopher and Martin Grene, S.J., was probably educated at Valladolid or

Lisbon. In a MS., marked Rawlinson D 173, in the Bodleian library, entitled "The names of those Cl(ergy) that dyed after Mr. Holt's being Secretary (of the chapter)," is the following entry which may refer to the subject of this notice—"1673, stilo novo, April the 17, dyed Mr. Francis Greene, in Holborne, a grave vertuous man."

Dr. Kirk notes that a Francis Greene was confessor for many years to the English Benedictine Dames at Ghent, who were always under the jurisdiction of the bishop in whose diocese they lived. When incapacitated from the performance of his religious duties by age and infirmities, he was assisted by the Rev. Richard Daniel, who succeeded him after his death to the chaplaincy. Dr. Kirk gives no dates, but this Francis Greene probably died in the early part of last century.

Oliver, Collectanea S.J., ed. 1845, p. 107; *Kirk, Biog. Collect., MS.*, No. 20.

1. **The Voice of Truth; or, the Highway leading to True Peace.** (Ghent) 1676, 18mo. A translation from his brother Martin's "Vox Veritatis," MS.

Grene, Martin, Father S.J., son of George Grene, probably a member of one of the Yorkshire families of that name, and his wife Jane Tempest, was born in 1616, in Kilkenny, Ireland, whither his parents had retired, it is said, on account of persecution. There his elder brother Thomas was born, as well as his younger brother, Fr. Christopher Grene, S.J. After studying his rudiments in Ireland, he was sent to St. Omer's College, and became a member of the Society in 1637. In 1642 he was a professor at the College of Liège, and at different times served the offices of prefect of morals, minister, consultor, socius, and master of novices in the various colleges on the Continent belonging to English Province, S.J. In 1653 he came upon the English mission, and in the following year, Dec. 3, 1654, was solemnly professed of the four vows. At that time he was in the Oxfordshire district. After twelve years of missionary work he was recalled to Watten to take charge of the novices, and died rector there, Oct. 2, 1667, aged 51.

Dr. Oliver eulogizes his discreet zeal, unaffected piety, and varied talent and erudition.

Oliver, Collectanea S.J. : Foley, Records S.J., vols. iii. and vii.; *De Bacher, Bib. Ecriv. S.J.*

1. **An Answer to the Provincial Letters** published by the Jansenists under the name of Lewis Montalt, against the Doctrine of the Jesuits and School Divines; made by some Fathers of the Society in France. There is set before the Answers in this edition "The History of Jansenism," and at the end "A Conclusion of Work," where the English Additionalls are shewed to deserve no answer; also an Appendix shewing the same of a book called "A further discovery of Jesuitisme." Paris, 1659, 8vo.

The translation of Blaise Pascal's work was entitled "Les Provinciales; or, the Mysterie of Jesuitisme, discovered in certain Letters written upon occasion of the present differences at Sorbonne, between the Jansenists and the Molinists, from Jan. 1656, to March, 1657, n.s., displaying the corrupt Maxims and Politicks of that Society. Faithfully rendered into English," Lond. 1657, 18mo.; Lond. 1668, 8vo. John Evelyn also published a translation, Lond. 1664, 8vo. This was translated, apparently by an English divine, notwithstanding the censures and condemnation of Alex. VII., which, says the Jesuit translator of "The Discourses of Cleander and Eudoxe," in 1704, "his moral divinity found a way to render them of none effect; and that was to change their name [The Provincial Letters] into that of the Mistry of Jesuitism. Upon the appearance of this book, it was thought advisable to apply the same antidote here, that had had pretty good effect abroad against the spreading poison; and so the French Answer to Pascal approved of by the Archbishop of Mechlen, and grand vicar of Liège, in 1657, was done into English; together with an answer to the Additionalls to Pascal's Letters. That was the work of Mr. Martin Green, and who read it must own it is judiciously, solidly, and unanswerably done. But then you must be told, that this his work was printed at Paris in 1659, a time when all things were in the greatest confusion here, occasioned by the different designs and conduct of Monk and the Rump. Hence it came to pass that very few copies of it could then be imported to ballance the influence of that said Mystery, or that of White's disciples in the new Art of Obedience and Government."

In 1651, Le P. Deschamps, jésuite, published "La Politique secrète des Jansénistes," which was translated into English by Fr. Thos. Fairfax, S.J., when the controversy about Jansenism was renewed in the beginning of last century, under the title "The Secret Policy of the Jansenists, and the Present State of the Sorbonne, with a Short History of Jansenism in Holland," 2nd edit. 1702 (Dodd and other authorities say 1703), 24mo. For the controversy thus commenced between the English Jesuits and seculars, *see* under T. Fairfax, T. Eyre, S.J., A. Giffard, R. Gumbledon, E. Hawarden, S. Jenks, J. Sergeant, R. Short, T. Southcot, F. Thwaites, H. Tootell, Whittenhall, R. Witham, &c.

2. **An Account of the Jesuites Life and Doctrine**, by M. G. Lond. 1661, 12mo. pp. 149.

Fr. James Forbes, S.J., Superior of the Society in Scotland, in a letter addressed to the Father-General Paul Oliva, dated April 10, 1680, says, "When I presented to his Serene Highness, the Duke of York, a book for his casual reading, which many years ago had been written by a certain Father Grene, in English, and which treats admirably of our institute, life,

and doctrine, the prince and his wife were so taken with reading it, that they wished me, as I had only that copy, to have another published, asserting that he would take care that so excellent and important a book, especially for these times, should be reprinted."

3. **Vox Veritatis, seu Via Regia ducens ad veram Pacem.** MS.

This treatise was translated into English by his brother, Francis Grene, and printed at Ghent, 1676, 24mo.

4. **The Church History of England,** MS., commencing with the reign of Hen. VIII. The first volume of this work was ready for the press when death arrested the progress of his labours. Fr. Bartoli was indebted to Fr. Grene for much of the information regarding English affairs in his "Dell' Istoria della Compagnia di Giesu L'Inghilterra parte dell' Europa, descritta dal P. Daniello Bartoli, della medesima Compagnia," Roma, 1667, fol. pp. 620. Three of Fr. Grene's letters to his brother Christopher on this matter are preserved in the Stonyhurst MSS., "Anglia," vol. v. n. 67. They have been reprinted in Bro. Foley's "Records S.J.," vol. iii. Dr. Oliver, "Collectanea, S.J.," ed. 1845, p. 107, appends an important note from the pen of a learned theologian upon Fr. Grene's advice as to the necessity of weighing and collating Acts of Parliament, especially regarding the subject of Anglican Ordinations.

Grene, Nicholas, priest, confessor of the faith, a Marian priest, was committed to the Ousebridge Kidcote, York, in 1566, where he lingered until his death, about 1571.

Morris, Troubles, Third Series.

Greswold, Robert, martyr, or, as the name is often spelt, Grissold, belonged to an ancient yeomanry family, seated at Rowington, in the parish of Henley, six miles from Kenilworth, co. Warwick, and descended from the Greswolds of Kenilworth and Solihull. In 1716, John Grissold, of Pinley, the adjoining hamlet to Rowington, yeoman, registered, as a Catholic, his property at Rowington. Another member of the family held property at Wootton-Wawen and Studley. Richard Greswold, who was ordained priest at Rheims in 1586, and after serving the mission for many years was banished in 1606, was probably a member of the Solihull family. John Grissold, who was so ill-used in the Tower in the same year, and at one time was reported to have died under torture, very likely was a brother of the three old bachelors of Rowington, and perhaps father of the subject of this notice.

At this period there were three unmarried brothers of the name of Greswold residing together at Rowington, Robert, Henry, and Ambrose. They were staunch Catholics, and were of great service to the missionaries in that district. Unhappily, they were betrayed by a nephew, one Clement Greswold, who

searched their house with a constable named Richard Smith, and apprehended a priest named John Sugar as he was leaving Rowington by the highway accompanied by a cousin of the betrayer, Robert Greswold, another nephew of the three old bachelors, and servant to Mr. Sheldon, of Broadway, Worcestershire. "Cousin, if you will go your way you may," said Clement; but Robert replied, "I will not, except I may have my friend with me." The two were consequently taken before Mr. Burgoyne, a Warwickshire justice, who committed them to Warwick gaol. There Greswold was offered a means of release, but his regard for Mr. Sugar and his zeal for martyrdom would not allow him to accept of it, and he remained in prison for a whole year.

The two prisoners were arraigned at the Warwick assizes, July 14, 1604. Judge Kingsmill asked Greswold if he would go to the Protestant church, and the following colloquy ensued: "I will not, my lord." "Then thou shalt be hanged," quoth the judge. "I beseech you, my lord, let me have justice, and let the country know wherefore I die." "Thou shalt have justice, I warrant thee," said the judge, "and the country shall know that thou diest for felony." "Wherein," asked Greswold, "have I committed felony?" "Thou hast committed felony," the judge replied, "in being in the company, in assisting and relieving a seminary priest, that is a traitor." "I have not therein committed felony," the prisoner answered. One of the justices of the peace then said, "Grissold, Grissold, go to church, or else, God judge me, thou shalt be hanged." "Then God's will be done," the prisoner replied. After that the judge again asked him if he would go to church. "I have answered you, my lord, enough for that matter; I will not." "Then thou shalt be hanged," said the judge. "I crave no favour of you, my lord, in this action." "What!" said his lordship in a great rage, "dost thou crave no favour at my hands?" "No, my lord, I crave no favour at your hands in this action." Thereupon the judge condemned him to be hanged for accompanying, assisting, and relieving a seminary priest. Whilst pronouncing judgment, it is recorded, his voice faltered and his hands trembled. The following day he sent for the prisoner to his chamber, and offered him his life if he would promise to go to church, which Greswold utterly refused to do.

The ancient manuscript quoted by Dr. Challoner, and sup-

posed to have been written by an eye-witness, describes at length the martyr's demeanour on the morning of his execution. He suffered at Warwick, with Mr. Sugar, July 16, 1604.

Challoner, Memoirs, ed. 1742, vol. ii. pp. 5, 8 *seq.*; *Harl. Soc., Visit. of Warwickshire*; *Payne, Eng. Cath. Non-jurors*; *Morris, Condition of Catholics*, p. 181; *Foley, Records S.J.*, vol. iv. p. 373; *Douay Diaries*.

Grey, John, O.S.F., martyr, is said by Bouchier and other authorities to have been a Scotchman, but Fr. Anthony Parkinson asserts that he was born of a noble English family.

In his youth John Grey relinquished a large fortune and the high position to which he was born in order to embrace evangelical poverty. He became a Franciscan in the convent at Greenwich, where he remained until its suppression by Henry VIII., Aug. 11, 1534. Fr. Grey then found a refuge in Catholic Brabant, and eventually was elected a canon of Anderlecht, now a suburb of the capital of Belgium, where the beautiful church, dedicated to SS. Peter and Paul, still remains. When Queen Mary succeeded to the throne, and restored the Franciscans to their convent at Greenwich, John Grey resigned his canonry, and rejoined his brethren in their ancient monastery, in the hope of spending his days, as Fr. Gonzaga says, in "peace and safety." This was not to be, however, for shortly afterwards the queen died, and her successor, Elizabeth, having firmly seated herself on the throne, expelled the friars and suppressed the monastery at Greenwich, June 12, 1559. Fr. Grey, with one or two others, retired to the convent of his order at Brussels, where he soon acquired a great reputation for sanctity among his brethren.

During the absence of Don John of Austria the Protestants took possession of Brussels, and the radical section of the party, known as *les Gueux*, were indulged in the most horrible excesses, and encouraged to put a stop by violence to the celebration of Catholic worship. At length, on June 15, 1579, a furious mob was gathered together and led against the friary. Mrs. Hope, in her "Franciscan Martyrs," graphically describes the attack. "The porter, Br. James, happened to be an Englishman. As soon as he caught sight of the mob he had the presence of mind to shut and barricade the doors, so that they long resisted all attempts to break through them. He

then ran to the cells of the brethren and warned them of the imminent danger. Hastily collecting the altar plate and the few other articles of value which they possessed, they prepared to fly by a door at the back of the house before the mob should have time to surround it, and to carry with them F. Grey, who was very infirm. He was now seventy years of age, and was very reluctant to quit the holy house in which he had long dwelt under the same roof with his Lord. . . . Fifty years had passed since he had first been driven from his home in Greenwich, and during all that time the crown of martyrdom had been the object of his ceaseless aspiration. How, then, could he fly, now that it was unexpectedly within his reach? He refused to go with his brethren. He pointed out to them the great risks that they ran in their flight, and exhorted them to remain with him instead of rushing upon the death which probably awaited them in the street. 'Let us stay in God's house,' he said. 'Where can we die so happily as in the presence of the Blessed Sacrament, on the holy spot where we hope to be buried?' But all in vain. They would scarcely listen to him, and as time pressed, they hurried away. The English friar, Br. James, who also had long cherished the hope of martyrdom, alone stayed behind with F. Grey. The mob at last succeeded in breaking into the priory, and, finding it empty, they rushed to the church, where they beheld the two English friars on their knees before the altar of the Blessed Sacrament. They first attacked Br. James, and beat him till he lost consciousness, and they thought he was dead. They then fell upon F. Grey, beating him, and heaping on him the vilest abuse. He, not knowing what else to do, humbly begged their pardon, and besought them not to be so cruel to a poor old man. But the ruffians cried out, 'What! shall we pardon thee, thou wretch of a friar!' One of them then drew his sword and struck him a mortal blow on the head; whereupon he said sweetly, 'I forgive you the wounds that you inflict on me,' and expired."

"When the news of what had happened was known in the city," Mrs. Hope continues, "crowds assembled, weeping and lamenting the death of such a saint; and, as in the case of the martyrs of old, there was a pious contest to get hold of anything that had been sprinkled with his blood. There happened then to be in the town a man who was dying of an

incurable disease. On hearing of the death of F. Grey, he begged to have something dipped in the blood of the martyr brought to him. When he beheld it he knelt down and kissed it with the greatest possible reverence; and scarcely had he done so, when lo! he was snatched from the brink of the grave and perfectly cured. The news of this miracle spread the fame of F. Grey's sanctity far and near."

Fr. Grey was deemed a martyr in defence of the Blessed Sacrament, and the veneration in which he was held by his fellow-citizens is recorded by numerous contemporaries.

Bourchier, Hist. Eccles., p. 127; *Parkinson, Collect. Anglo-Minoritica*, p. 254; *Hope, Franciscan Martyrs*, p. 81; *Leydan, Hist. Passionis Novorum*, p. 66; *Strype, Annals of the Reform.*, ed. 1735, vol. i. p. 141.

1. Fr. Francis Gonzaga in his history "De Origine Seraphicæ Religionis Franciscanæ," p. 104, distinctly says that Fr. Grey was Scotch. In a list of benefactors to the Scottish Seminary ultimately established at Douay, Dr. Oliver, under his notice of Fr. Hippolitus Curle, "Collectanea S.J.," ed. 1845, p. 18, includes the name of the *Rev. John Grier*, "de familia Lagne in Scotia canonicus ecclesiæ S. Petri in Anderleb, in Flandria prope Bruxellas." The Doctor does not give his authority for the quotation, but it appears almost certain that "Grier" and "Anderleb" are errors for *Grei* and *Anderlecht*. Dr. Oliver's note was followed by the Rev. James Aug. Stothert, formerly a Catholic priest in Scotland, whose MS. collections have been edited by the Rev. J. F. S. Gordon, D.D., Minister of the Episcopalian Church of St. Andrews at Glasgow, under the title of "The Catholic Church in Scotland," ed. 1869, p. 539.

There is a manuscript account of Fr. Grey's martyrdom preserved in the Burgundian Library. The Martyrologies and the Bollandists assign his death to the 5th of June, yet all the more recent authorities place it on the 15th, and make the series of disturbances which culminated in his martyrdom commence on the 6th. See two interesting letters on this subject in the *Tablet*, vol. lv. pp. 214, 271.

Griffyn, or Griffyth, John, a Premonstratensian canon of the abbey of Hales-Owen, in Shropshire, was a native of Wales, and was educated in the college of St. Bernard in the north suburb of Oxford. Wood was unable to say what degree he took, as several of his name proceeded in canon law and divinity.

He was a very pious and learned man, and his eloquence in the pulpit had gained him a wide reputation. On this account the reformers in the reign of Edward VI. were most anxious to secure the weight which his name would add to their theories. Fr. Griffyn was little acquainted with the ways of the world,

and at first very nearly fell a victim to their subtilty, but as soon as he became aware that the so-called reformers were in reality introducing a new religion, he at once declared his faith in the one holy Catholic Church, and showed himself proof against any temptation, to the great joy of the staunch Catholics.

The date of his death has not been ascertained, but it is certain that he remained constant to the end, contenting himself on the small pension allowed him upon the dissolution of his monastery. He was living in 1550, and is thought to have witnessed the restoration of religion under Queen Mary.

Pitts, De Illust. Angl. Script., p. 739; *Wood, Athen. Oxon.*, ed. 1691, p. 64; *Dodd, Ch. Hist.*, vol. i.

1. *Conciones Æstivales*, 12mo.
2. *Conciones Hyemales*, 12mo.
3. He is also said to have written other works.

Griffyn, or **Griffyth**, **Maurice**, last Catholic bishop of Rochester, a native of Wales, was educated by the Dominicans, or Black Friars, and for some time studied in the convent of his order in the south suburb of Oxford. He was admitted to the reading of the sentences in July, 1532, and took his degree of B.C.L. in the following February. On April 9, 1537, Maurice Griffyn, S.T.B., was admitted to St. Magnus the Martyr, near London Bridge. Later he succeeded Nicholas Metcalf as Arch-deacon of Rochester.

When Queen Mary ascended the throne, he joined with others in a petition to Cardinal Pole, the papal legate, for absolution from the penalties he had incurred through his adhesion or submission to the schism of the two preceding reigns. In March, 1554, Cardinal Pole formally granted him absolution, confirmation, and dispensation, and on April 1, in that year, he was consecrated Bishop of Rochester, by Stephen Gardiner, Bishop of Winchester, assisted by the Bishops of London and Durham, in the church of St. Saviour, Southwark. On the 18th of that month he received restitution of the temporalities of the See, and on the following July 6 his appointment was confirmed by the Pope in consistory, when the See was described as previously vacant, the Edwardian bishop, John Scorey, and other bishops during the schism, being ignored.

Bishop Griffyn died in his palace at Southwark, Nov. 20,

1558, and was buried in the church of St. Magnus, near London Bridge.

Bliss, Wood's Athenæ Oxon., vol. ii. ; *Brady, Epis. Succession*, vol. i. pp. 55, 69.

Griffith, Michael, Father S.J., *alias* Alford, born in London in 1587, entered the novitiate of the Society of Jesus at Louvain, Feb. 29, 1607. He studied philosophy in the college of the English Jesuits at Seville, and theology at Louvain. As soon as he was ordained priest he was sent to Naples to attend the English who frequented that city. Thence he proceeded to Rome, and from 1615 to 1620 he was English penitentiary at St. Peter's. In 1620, he was appointed *socius* to the master of novices at Liége, and about August in the following year he became rector of the house of tertians at Ghent. In 1629, Fr. Griffith was sent to the English mission. On landing at Dover he was arrested on suspicion of his being Dr. Richard Smith, Bishop of Chalcedon, for whose apprehension the government had offered a reward of £200, by the proclamations of Dec. 11, 1628, and March 24, 1629. What raised the suspicion of his being a priest was the discovery on his person of a copy of the "Imitation of Christ." A Protestant minister was called in for his opinion, who gravely pronounced that the title-page of the book was more objectionable than the text, for the author, Thomas à Kempis, was a regular canon, and canonists were proscribed by English statute, and that, therefore, the prisoner ought not to be hastily discharged. Fr. Griffith was consequently conveyed to London, for his captors now believed him to be Bishop Smith, but as his person in no respect corresponded with the bishop's description, he was restored to liberty, through the mediation of Queen Henrietta Maria.

Leicestershire was the chief scene of Fr. Griffith's missionary labours, and Dr. Oliver presumes that Holt was his residence. Bro. Foley says there is a tradition that he compiled some part of his works at Home-Lacey, the seat of the Scudamore family, which he thinks may be a mistake for Combe, in Herefordshire, where the Society had a residence. He assumes from the extent of the library at Combe, seized by Bishop Croft in 1679, which now forms a portion of the Hereford Cathedral library, that Fr. Griffith may have been there. In order to put the

finishing stroke to his "Annales Ecclesiastici," he obtained leave to retire to the college at St. Omer in the spring of 1652, and a few months after his arrival he was attacked by a fever, from which he died, Aug. 11 of the same year, aged 65.

The learned Benedictine, Dom Serenus Cressy, in his preface to his "Church History," printed in 1668, says that the venerable writer of the "Annales Ecclesiastici" certainly possessed in an eminent degree the two endowments which constitute an excellent historian—learning and fidelity; but his chief care was to adorn his soul with piety and virtue.

Oliver, Collectanea S.J.; Cressy, Ch. Hist. of Brittany; Southwell, Ribadeneira's Bibl. Script. S.J., p. 610; Foley, Records S.J., vols. ii. iv. p. 469, and vii.; De Backer, Bib. des Ecriv. S.J.; Dodd, Ch. Hist., vol. iii.

1. **The Admirable Life of St. Wenefride**, 1635, 12mo., with a frontispiece, translated from the abstract of the life compiled in 1140 by Robert, prior of Shrewsbury, in the "Legenda Nova Angliæ," commonly called Capgrave's "Lives of the Saints," Lond., Win. de Worde, 1516, fol., copied by Capgrave from the abstract in John of Tynmouth. Fr. John Falkner, S.J., also published a life in this year. Alban Butler, in his life of S. Wenefride, Nov. 3, "Lives of the Saints," ed. 1815, vol. xi. p. 68 *seq.*, says that Fr. Griffith seems to have seen no other life than that in Capgrave. Both his and Fr. Falkner's translation have "frequent abridgments and some few additions from other authors, but not without some mistakes." Fr. Metcalf, S.J., published his Life of St. Wenefride, with some alterations and additional late miracles, Lond. 1712, 8vo., in which year Bishop Fleetwood wrote his dissertation or remarks against the life.

2. **Britannia Illustrata; sive Lucii, Helenæ, Constantini, primorum Regum et Augustorum Christianorum Patria et Fides. Cum appendice de tribus hodie controversis de Paschate Britannorum, de Clericorum nuptiis, et num olim Britannia coluerit Romanum Ecclesiam.** Antverpiæ, Chris. Jeghers, 1641, 4to., engraved title 1 f., dedication to Charles, Prince of Wales, 4 pp., index 4 pp., synopsis 14 pp., pp. 424. This extremely rare work contains much curious matter connected with British history.

3. **Fides Regia Britannica; sive Annales Ecclesiæ Britannicæ (sæcular. xii. primorum ad annum 1189), ubi potissimum Britannorum Catholica, Romana, et Orthodoxa fides, per quinque prima sæcula: e Regum et Augustorum factis, et aliorum sanctorum rebus è virtute gestis, asseritur.** Auctore R. P. Michaele Alfordo, alias Griffith, Anglo Soc. Jesu theologo. Leodii, Jo. Mathiæ Hovii, 1663, fol. 4 vols. The title varies in each of the volumes; I. pp. 642; II. pp. 693, Fides Regia Anglo-Saxonica ab anno 500 ad 800, at the end of which is an address to the reader, written when the author lay concealed during the civil wars, and accounting for the unfinished state of the

work, the two last lines of which furnish the chronogram 1645 ; III. pp. 580 and 156 pp. chronological index, *Fides Regia Anglicana ab an. 800 ad 1066* ; IV., in two pts., pp. 328 and 336, *Fides Regia Anglicana ab'an. 1066 ad 1189*.

Cressy, in his "Church History," enlarges on his many obligations to this work. Bishop Fleetwood pronounces it to be a very valuable treasury of English ecclesiastical history, and Dibdin says it is "a work of no very ordinary occurrence, and, at the same time, of very considerable utility, as treating fully of the Church history of this country from the earliest period to the reign of Hen. II." The author of the "*Florus Anglo-Bavaricus*" observes regarding this great work, that with the exception of Baronius and a few others, nothing of the sort was then extant.

4. Cressy states that Fr. Griffith had a tender devotion to his patron, St. Michael the archangel, and some years before his death devised a picture of the saint, which he got engraved at Antwerp, with a devout prayer of his own composition.

Fr. Hen. More, S.J., "*Hist. Prov. Angl.*," p. 393, has preserved a distich of Fr. Griffith's poem on the sacred wounds of our Lord.

Griffith, William, schoolmaster, confessor of the faith, is stated by Fr. Christopher Grene, S.J. ("*Collectanea F., Oscott College*"), to have been a prisoner for recusancy at the time of the uproar which followed the execution of Mary Queen of Scots, in 1587, when his keeper consigned him to a dungeon. After he had suffered great misery for a fortnight, he was brought out of the cell, but expired as soon as he came into the fresh air.

Morris, Troubles, Third Series.

Griffiths, Humphrey, martyr, in some catalogues called Humphrey ap Richard, or Prichard (as in Challoner), was a Welshman, a plain, honest, and well-meaning soul, and, as all authors agree, a great servant of God. For twelve years he had devoted his services to the afflicted Catholics of those evil days. He was the faithful servant of a pious Catholic widow, who kept the St. Catherine's Wheel in Oxford, at whose house priests found a shelter and were enabled to be seen with the least risk on account of the house being a public inn. At length the officers of the university broke into the house at midnight and apprehended two priests, named George Nicols and Richard Yaxley, Thomas Belson, a Catholic gentleman, who had come to visit Mr. Nicols, and Humphrey Griffiths. The next morning they were all carried before the vice-chancellor, with whom were several doctors of the university. The following day the prisoners were again brought in irons before the same authority and his council and examined. They were

next, by order of the Privy Council, placed on rossinantes, or jades, and conveyed to London, with their hands tied behind them, the two priests, for greater disgrace, having their legs tied under their horses' bellies. After examination by Secretary Walsingham, and very cruel treatment in prison, they were led back to Oxford to be tried at the assizes, under the same strong guard and in the same manner as they had come. In order that none of them should escape death, Sir Francis Knollys, one of the Privy Council, was appointed to be present at the trial to overawe the jury. The good widow, the hostess, was first brought in under the law of premunire, her goods forfeited, and herself condemned to perpetual imprisonment for harbouring the priests. The two priests were condemned to death, as in cases of high treason, and lastly Mr. Belson, with Griffiths, the servant, were convicted of having aided and assisted the priests, and on that account were sentenced to die as in cases of felony. They all received their sentences with holy resignation and cheerfulness, giving thanks to God for being permitted to die for His cause.

On the appointed day the four martyrs were drawn to the place of execution at Oxford. Griffiths was the last to suffer. He came to the gallows with a cheerful and smiling countenance, and as soon as he had mounted the ladder turned to the people, and in a short speech declared himself a Catholic, and that it was for the confession of the Catholic faith that he was condemned to die, which he said he did willingly. A Protestant minister, standing by, told him he was a poor ignorant fellow, and did not know what it was to be a Catholic. Griffiths replied that he very well knew what it was to be a Catholic, though he could not, perhaps, explain it in theological terms; that he knew what he was to believe, and what he came there to die for; and that he willingly died for so good a cause. With that he was thrown off the ladder, and was ushered into a better world, July 5, 1589.

Challoner, Memoirs, ed. 1741, vol. i. p. 241 *seq.*; *Foley, Records S.J.*, vol. iii.; *Wilson, English Martyrologe*, 1608.

Griffiths, Thomas, Bishop, was born in London, June 2, 1791. Under the influence of his father, who was a Protestant, he was in early youth educated in the doctrines of the established religion, but the prayers and good example of his vir-

tuous mother, a fervent Catholic, soon gained him to the Church. His conversion greatly displeased his father, who threw many impediments in his way to prevent him from exercising his religion. The boy was in constant attendance at the altar in the chapel of St. George's-in-the-Fields, now the cathedral of Southwark, and it was he who served the first Mass that was celebrated there by his predecessor in the London vicariate, Bishop Bramston. It is said that his father would sometimes deprive him in the morning of his shoes and stockings in order to prevent him from going to serve Mass. But the young neophyte thought it but little pain or shame to go through the streets barefooted in such a cause.

His piety and amiable disposition soon attracted the attention of his spiritual director, who procured his admission, in Jan. 1805, into St. Edmund's College, Old Hall Green, near Ware. By dint of unwearied application he became a sound classical scholar, a good mathematician, and, what was more to the point, a profound theologian. In July, 1814, he was ordained priest, and for the next four years he was employed partly in the care of the congregation at and around Old Hall Green, and partly in the presidency of the small ecclesiastical seminary in the "Old Hall," an ancient tenement in the rear of St. Edmund's College. On Aug. 1, 1818, he removed with the students from the Old Hall to the new college, and was appointed President in succession to Dr. Bew.

For more than fifteen years he governed St. Edmund's with remarkable prudence and vigilance. On the death of Bishop Gradwell he was appointed, in July, 1833, coadjutor, with the right of succession, to Bishop Bramston, V.A. of the London District. His brief was to the coadjutorship and See of Olena *in partibus*, and he was consecrated at St. Edmund's College by Bishop Bramston, assisted by Bishops Penswick and Walsh, Oct. 28, 1833, the feast of SS. Simon and Jude. Bishop Briggs was also present, and Bishop Baines preached the sermon.

On July 11, 1836, Bishop Bramston died, and Dr. Griffiths succeeded to the London vicariate. In the following year he reported that the Catholics in London numbered 146,068, and in the rural parts of his District 11,246, making a total of 157,314 Catholics for the entire vicariate. The population of London at this time was 1,500,000. In 1840 Gregory XVI.

increased the number of vicariates in England, Bishop Griffiths being appointed by letters apostolic, dated July 3, to the new London District.

The harassing work of his extensive charge at length undermined his constitution. He lost the sight of one eye twelve months before his death, and the vision of the other was fading daily. He died at his residence, 35, Golden Square, London, Aug. 12, 1847, aged 56, and was buried in the clergy vault at Moorfields.

Dr. Griffiths was a most assiduous, earnest, and conscientious worker. His whole soul and almost every minute of his time were given to the fulfilment of the duties laid upon him.

Rev. Edw. Price, Dolman's Mag., vol. vi. p. 199; *Cath. Directory*, 1847; *Brady, Episc. Succession*, vol. iii.; *Tablet*, vol. viii. pp. 513 and 533.

1. **The Funeral Discourse** pronounced at St. Mary's Chapel, Moorfields, March 27, 1833, on the late R.R. Robert Gradwell, D.D., Bishop of Lidda, and coadjutor in the London District. Lond. 1833, 12mo.

2. **Instructions and Regulations for the Fast of Lent in the year 1837.** (Lond.) 1837, fol.

His Lenten pastorals were similarly published during the term of his vicariate; many of them will be found in the *Orthodox Journal*, vi. p. 138; vii. p. 32; viii. pp. 92, 111; x. p. 141; xi. p. 137, &c.

3. **Portrait.** "The R.R. Thomas Griffiths, D.D., Bishop of Olena, and Vicar-Apostolic of the London District," engr. by G. A. Peria from an original painting, *Catholic Directory*, 1848, 8vo.

Grimes, Matthew, S.J., *vide* Bazier.

Grimston, Ralph, martyr, a gentleman of ancient family, seated at Nidd Hall, in Yorkshire, was a great sufferer on account of his religion. On Nov. 18, 1593, he was twice examined by the president of the north, and on April 2, 1594, he was removed from the custody of Outlaw, the pursuivant at York, to the Castle. At the York Lent Assizes in that year he was indicted, with other Catholic gentlemen, by the Lord President, for harbouring and receiving seminaries. The jury had no other evidence than that of the President's own testimony, who, to satisfy their consciences, said that Hardesty, the apostate, had confessed he had been at some of the prisoners' houses, and he, the Lord President, would take it upon his

honour that it was true. Some say he brought Hardesty before them to avouch the same.

Subsequently he seems to have obtained his release, but was again seized in company with Peter Snow, a priest from Rheims, on their journey to York about the feast of St. Philip and St. James, May 1, 1598. They were both shortly afterwards arraigned and condemned—Mr. Snow of treason, as a seminary priest, and Mr. Grimston of felony, as aiding and assisting him, and, as it was asserted, for lifting up his weapon to defend him at the time of his apprehension. They both suffered at York, June 15, 1598.

Challoner, Memoirs, ed. 1741, p. 360; *Morris, Troubles, Third Series*; *Foley, Records S.J.*, vol. iii.

Grove, John, martyr, was one of the victims of the infamous plots of Oates, Bedloe, Dugdale, and Prance. He was the nominal occupier of the Jesuits' apartments in Wilde House, situated in what is now called Wilde Street, the Spanish ambassador residing under the same roof. Bro. Foley is very probably correct in his conjecture that he was a lay-brother of the Society. He was apprehended by Oates, accompanied by a king's messenger and a company of soldiers, on Sept. 29, 1678, with Fr. Wm. Ireland, Fr. John Caldwell, *alias* Fenwick, Thomas Pickering, lay-brother, O.S.B., and Dr. Fogarthy, a physician.

After suffering much in prison, he was brought to trial at the Old Bailey, Dec. 17, 1678, on a charge of contriving and conspiring to murder the king. As in all the trials during the "Popish Plot" ferment, there was hardly an appearance of justice. The three prisoners were condemned to death, and, after two reprieves, Grove was drawn from Newgate to Tyburn, with Fr. Ireland, and there executed, Jan. 24, 1679.

Miles Prance in his "Discovery," printed in May, 1679, endeavoured to implicate a nephew of Mr. Grove, a Catholic of the same surname, who kept a school in Princes Street, Covent Garden.

Challoner, Memoirs, ed. 1742, vol. ii. p. 376; *Foley, Records S.J.*, vol. v.; *Prance, True Narrative and Discovery*, p. 8; *Tryal*; *Dodd, Ch. Hist.*, vol. iii. p. 276.

1. "The Tryals of William Ireland, Thomas Pickering, and John Grove; for Conspiring to Murder the King: Who upon Full Evidence were found

Guilty of High Treason at the Sessions-House in the Old-Baily, Dec. the 17th, 1678. And received Sentence accordingly." Lond. 1678, fol. pp. 84, printed by order of Scroggs, the Lord Chief Justice.

"A True Narrative and Discovery," by Miles Prance; *see* under Robert Green.

"An Account of the Behaviour, &c.," by Sam. Smith, Ordinary of Newgate (*see* under R. Green); in which an account is given of the Ordinary's visit to him.

"The Information of William Lewis, Gent. Delivered at the Bar of The House of Commons. The 18th of Nov. 1680. Together with His further Narrative relating thereto, In all which is contained A Confirmation of the Popish Plot, and the Justice of the Executions done upon Grove, Pickering, and the Jesuites for the Design of Killing His Most Sacred Majesty. And discovering further the Design of the Papists to set the Navy Royal on Fire in Harbour; and to throw the guilt of the whole upon the Presbyterians. With their Contrivances to take away the Life of the Right Hon. Anthony Earl of Shaftsbury." Lond. 1680, fol. pp. 31.

"A Narrative and Impartial Discovery of the Horrid Popish Plot, carried on for the Burning and Destroying the Cities of London and Westminster, with their suburbs, &c. Setting forth the several Consults, Orders, and Resolutions of the Jesuites, &c., concerning the same. And divers Depositions and Informations, relating thereunto. Never before Printed. By Capt. William Bedloe, lately engaged in that Horrid Design, and one of the Popish Committee for carrying on such Fires." Lond. 1679, fol.

"The Further Information of Mr. Stephen Dugdale, Given to the Honourable House of Commons, Pursuant to an Order of the said House, on the 30th of Oct. 1680." Lond. 1680, fol. pp. 22.

"The Confession and Execution, &c." Lond. 1678-9, 4to., for which *see* under W. Ireland.

Amongst the many publications in which Mr. Grove's name appears may be mentioned "The Tryall of Richard Langhorn, Esq." Lond. 1679, fol., *see* under R. Langhorn.

Gumbleton, or Gomeldon, Richard, was the son of Thomas Gomeldon, of Summerfield Court, parish of Selling, in the county of Kent, Esq. His father is said to have been a jeweller in London; he was afterwards sheriff of Kent, and died in 1703, leaving by Phalaties, his wife, two sons, William and Richard, and a daughter, Meliora. William married Elizabeth, daughter of John Crossley, and died without issue in 1709. Richard then succeeded to the estate, which he registered in 1717, as a Catholic, under the act of 1 George I., declaring that it was freehold, and of the annual value of £693 10s. 1½*d.*, subject to a rental of £600 to his sister-in-law, Mrs. Elizabeth Gomeldon.

Richard Gomeldon became a Catholic, and his sister also, but when, or under what circumstances, is not stated. It is said that he became a discalced Carmelite, but this is extremely

doubtful. His life, certainly, seems to have been a disgrace to his profession, whatever that was, whether a religious or a layman. Yet he seems to have had an outward zeal for religion, and was one of the loudest of those who raised their voices against Jansenism, when that charge was brought against the bishops and clergy of England in the beginning of the eighteenth century. In 1710 he is described as having spent his patrimony, and hardly daring to show himself for fear of arrest for debt. Judging from the account given of him by the Rev. Andrew Giffard, he must have brought upon himself a derangement of intellect. He died in 1718.

His sister, Meliora, married Thomas Poole, son of Sir James Poole, of Poole Hall, co. Chester, Bart., and after his death became the wife of Thomas Stanley, of Great Eccleston Hall and Garrett Hall, co. Lancaster, Esq. Her second husband was attainted and convicted of high treason for taking part in the rising of 1715, and his estates of Great Eccleston, Garrett and New Hall, in the parish of Leigh, and his residence in Preston, were forfeited and sold. Mrs. Stanley's Kentish estates which she brought to her husband were also forfeited to the Crown and vested in the commissioners of forfeited estates. Mr. Stanley afterwards inherited Culcheth Hall, co. Lancaster, where he died in July, 1749, and his wife, Meliora, in the preceding month. Their daughter and eventual heiress, Meliora, married William Dicconson, Esq., son of Edward Dicconson, of Wrightington, co. Lancaster, Esq., by Mary, daughter of George Blount, Esq., and sister to Sir Edward Blount, Bart. The marriage of Meliora to William Dicconson is the more noticeable, as it was to his great-uncle, Bishop Edward Dicconson, *alias* Eaton, that Andrew Giffard gave her uncle, Richard Gomeldon, such a poor character in 1710.

Eyre Collection, MSS., vol. i. pp. 307-8 and 340; *Gillow, Lanc. Recusants, MS.*; *Kirk, Biog. Collect., MS.*, No. 21; *Payne, Eng. Cath. Non-jurors*; *Foley, Records S.J.*, vol. vi., *Culcheth pedigree*.

1. When the charge of Jansenism was brought against the bishops and clergy of England, according to Andrew Giffard, in his letter dated April 3, 1710, to Edw. Dicconson, *alias* Eaton, a professor at Douay, and afterwards V.A. of the Northern District, Richard Gomeldon, "a chief man employed to bring accusations against us, is a young debauchee, who has spent his patrimony *vivendo luxuriose cum meretricibus*, and now dares not shew his head for fear of arrests. He is a visionaire, who, according to his own words

often sees Heaven open, but oftener converses with hell, for he saies the devil sits by his bedside many nights, and they talk and converse familiarly for several hours." It was he who drew up a paper of accusations against Mr. Christopher Pigott, "a most laborious priest who helps ye poore people in and about Suthwarck, and seldom returns home from his labors untill ten or eleven a clock at night."

He also wrote a paper entitled "Several of Dr. Short's Tenets," consisting of about twenty propositions, "affirming that he heard ye Doctor speak them all." In this he seems to have been guided more by his prejudices and ignorance than by the love of truth, for "he made no difficulty to declare that the Doctor's memory was in execration to him before he knew him," and did not dare, when solemnly called upon, to swear to the truth. Dr. Short went to the venerable Father James Maurus Corker, O.S.B., "and desired to communicate at his hands, and after communion upon ye sacrament which he had received, took oath that not one off all ye propositions was his." Mr. Giffard concludes, in his letter to Dr. Dicconson, dated June 30, 1710, "I have given you some part of Gomeldon's character before. I can add much now, and particularly he is reported to have a very notorious faculty in lying, as being so very familiar with ye father of lies."

Gomeldon's papers were not printed, but were distributed in manuscript, both in town and country. An intercepted letter written to him by Fr. Charles Kennett, S.J., dated Jan. 6, 1710, is given by Mr. Giffard.

Gunston, John Chrysostom Gregory, D.D., *alias* Blunt, commonly known by the name of Dr. Sharp, son of John Gunston, of London, and his wife Mary Swinburne, was born Oct. 12, 1693, O.S. He was brought up a Protestant and educated in one of the universities, probably Cambridge, where one or two of his name took degrees. In 1715 he became a Catholic, and proceeded to the English College at Rome, where he was admitted by Fr. T. Ebersson, S.J., the rector, by order of Cardinal Gualterio, the protector, Feb. 23, 1718. After confirmation, taking the oath, and receiving minor orders, he was ordained sub-deacon and deacon, in March, and priest April 8, 1719. He left the college May 9, 1720, for the English mission.

For some portion of his career he laboured in London, where he signalized himself in the pulpit, and attracted great attention. It is presumed that he is the Dr. Sharp described in 1734 as canon and professor of divinity of St. Martin's church in Liége, missionary and prothonotary apostolic. He is said to have died at London, June 24, 1736, aged 42.

Kirk, Biog. Collect., MSS., Nos. 21 and 34; *Present State of Religion in Eng., in a letter to a Card.,* 1733, p. 20; *Foley, Records S.J.,* vol. vi.

1. **The Charter of the Kingdom of Christ, explained in 200 conclusions and corollaries, from the last words of our Blessed Lord to his Disciples ; being a preservative against the principles and practices of the Bishop of Bangor and his Disciples. To which are added the sentiments of the present Oriental Church hereupon . . . with a postscript to Mr. F. de la Pillonniere.** Lond. 1717, 8vo.

2. **An Answer to a Sermon preached in London.** 8vo.

3. A Catechism for the instruction of youth.

4. **Devout and Instructive Reflections on the Lord's Prayer, with Penitent Sentiments for having recited it all. To which is added, A Devout Prayer in Time of Temptation. Translated from the French by J. Sharp, D.D. Revised and earnestly recommended to all true Lovers of Devotion.** Lond., J. Marmaduke, 1748, 12mo., title 1 f., preface pp. iii-x, pp. 115, lines to Dr. Sharp on his conversion, in verse, 1 p.

This is evidently not the first edition ; it seems to have passed through several. W. Needham advertises in 1757 an edition by Fr. P. Baker, O.S.F., "Devout and Instructive Reflections on the Lord's Prayer, with Penitent Sentiments for having recited it all, &c. Translated from the French by J. Sharp (*alias* Blunt), D.D., revised and earnestly recommended to the Perusal of all true Lovers of Devotion by Mr. Ba—r, F.M." According to Marmaduke's advertisement, in 1786, it was translated from the French of F. Cheminais.

5. **Lives of the Saints.**

6. "John Sharp, D.D., Canon and Écolâtre of St. Martin's Church, in Liege, Miss. and Proth. Apost., 1734," is the inscription under an engraving of an angel, holding a cross in his left hand and pointing with his right to a crown on the upper part of it, over all, the words, *Tolle crucem, si vis coronam.*

Gunter, William, priest and martyr, was born in the parish of Ragland, Monmouth, in the diocese of Llandaff. He arrived at the English College at Rheims, July 16, 1583, and on Sept. 23, following, received the tonsure. He was ordained sub-deacon, Sept. 18, 1586 ; deacon, Dec. 19, in the same year ; and priest, March 14, 1587.

Four months after his ordination, July 23, he left the college for the English mission, where he was soon apprehended and committed to prison. An ancient manuscript in Fr. Christopher Grene's collections says that on Aug. 26, 1588, he was "arraigned and condemned at Newgate, for that being demanded by the commissioners whether he had reconciled any since he came into England, he, resolute and willing to die, answered he had, which his examination at his arraignment for that he confessed it true, he had judgment without any jury ; and so a day after was carried to the place of execution, where

the sheriff telling him that the Queen had pardoned him that he should not be quartered: 'It is requisite,' said he, 'for I am not worthy to suffer so much as those martyrs that have gone before me.'"

Two days after his condemnation he was executed at a new pair of gallows set up at the theatre, Aug. 28, 1588. He suffered, as did seven other martyrs on that day in various parts of London, with great constancy and joy.

Challoner, Memoirs, ed. 1741, p. 211; *Morris, Troubles, Third Series*; *Dodd, Ch. Hist.*, vol. ii. p. 104; *Exemplar Litterarum, Duaci*, 1617, p. 53; *Wilson, Eng. Martyr.*, 1608; *Douay Diaries*.

Gwynne, David, confessor of the faith, died about 1590, in the Compter, London, through the infectious state of the prison, where he was confined for recusancy.

Morris, Troubles, Third Series.

Gwynne, or Gwin, Robert, priest, a Welshman of the diocese of Bangor, graduated B.A. at Oxford in 1568, but disgusted with the new religion, left the university, with another bachelor, named Thomas Crowther, and proceeded to the English College established by Cardinal Allen at Douay, where he was admitted in 1571. There he was ordained priest in 1575, having in the same year taken his degree of B.D. at the University of Douay. On the following Jan 16, he was sent to the mission in Wales, where his labours were attended with wonderful success.

At this period there were but two bishops in England, and both were in prison. One was an Irish archbishop, and the other was the saintly Dr. Thomas Watson, the last Catholic Bishop of Lincoln. On this account Gregory XIII. granted Mr. Gwynne a licence to bless portable altars, &c., by an instrument dated May 24, 1578.

The following memorandum in the Douay Diary, under date July 18, 1576, shows Mr. Gwynne's reputation soon after his first entry on the mission: "It has been signified to us that in Wales many most religious and devout women, who had been reconciled to the Catholic faith by the Rev. R. Gwin, a priest and bachelor in sacred theology, sent to England from hence by us, were so greatly inflamed with an admirable zeal for the Catholic piety and religion now become known to them, that

when their heresiarch and pseudo-bishop came in person to rout out their priest from those parts, he was straightway put to flight by the terror he conceived from the threats of these most religious women."

He is described as a learned theologian and a most eloquent preacher. A document in the archives of the English College at Rome, printed in the Douay Diaries, says that "he rendered the greatest assistance, both by his labours and writings, to his most afflicted country." Wood says that he was living in 1591.

Bliss, Wood's Athenæ Oxon., vol. i.; *Douay Diaries*; *Dodd, Ch. Hist.*, vol. ii. p. 104.

1. In 1591, he translated into Welsh "The Christian Directory, or Book of Resolution," by Fr. Robt. Persons, S.J., which Wood says was largely used and highly appreciated, and worked much good amongst the Welsh people.

2. Anton. Possivinus, "Apparat. Sac. de Scriptoribus Ecclesiasticis," Col. Agrip., 1608, tom. ii. p. 342, says that he wrote several religious works in the Welsh language, but he omits the titles.

Gwynneth, John, priest, doctor of music, son of David ap Llewellyn ap Ithel of Llyn, a Welshman of humble position, went to Oxford, where a generous clergyman, recognizing his great natural abilities, furnished him with means to pursue his studies. After studying music for twelve years, during which period he published a large number of masses, antiphons, symphonies, &c., he supplicated the university that he might proceed in the faculty of music, and, in 1531, the degree of doctor of music was conferred upon him.

About this period he seems to have turned his attention to the study of divinity, and most ably confuted the Lutherans and Zwinglians who now began to spread their new doctrines in England. Henry VIII. presented him with the provostship or rectory, *sine cura*, of Clynogfawr, but he was refused admittance by Dr. John Capon, Bishop of Bangor, subsequently Bishop of Salisbury, who had sided with the king in the question of the divorce, and preached at St. Paul's Cross, when Dr. Bocking and others concerned in the matter of the Holy Maid of Kent were brought from the Tower to do penance. In 1540 Dr. Gwynneth brought his *quare impedit* against the bishop, and was ultimately instituted in Oct. 1541. After this Gwynneth had a great dispute with Bishop Bulkeley in the Star

Chamber, in 1542 and 1543, in which latter year he again obtained judgment upon his *quare impedit*.

He was next installed in the vicarage of Luton, in Bedfordshire, then in the diocese of Lincoln, and enjoyed this benefice in 1557. He probably died before the close of Queen Mary's reign.

Bliss, Wood's Athenæ Oxon., vol. i.; *Dodd, Ch. Hist.* vol. i.; *Pitts, De Illust. Angl. Script.*, p. 735.

1. **My Love mournyth, &c.**, 1530, obl. 4to., commencing "In this boke ar conteynyd xx songes," words and music.

2. Wood says that when he supplicated for his degree in music in 1531, he had composed "all the Responses of the whole year in Division-Song, and had published many Masses in the said song." His admission was granted on condition that he should compose one Mass against the Act following. He then again supplicated, "that whereas he had spent 20 years in the Praxis and Theory of Musick, and had published three Masses of five parts, and five Masses of four, as also certain Symphona's, Antiphona's, and divers Songs for the use of the Church, he might be permitted to proceed in the Faculty of Musick, that is, be made Doctor of that Faculty." This was granted conditionally on his paying 20 pence to the university on the day of his admission.

3. **The confutacyon of the fyrst parte of Frythes boke, with a disputacyon before, whether it be possyble for any heretike to know that hymselfe is one or not, And also another, whether it be wors to denye directely more or lesse of the fayth.** (Printed by John Hertforde for Richard Stevenage: Saint Albans), 1536, 16mo., without pagination.

4. **A Manifeste Detection of the notable falshed of that Part of Frythe's boke which he termeth his Foundation, and bosteth it to be invincible.** Lond. 1554, 8vo., 2nd edition.

5. **A Playne Demonstration of J. Frithe's lacke of witte and learnynge in his understandynge of holie Scripture, and of the olde holy doctours, in the Blessed Sacrament of the Aulter, newly set foorth.** St. Albans, 1536, 4to., B.L.; Lond. 1557, 4to.; written in the form of a dialogue.

Frith was imprisoned in the Tower for his heretical doctrines, and eventually executed. Sir Thomas More refuted Frith's attack on the Blessed Sacrament, which elicited "A Boke made by John Fryth, Prysoner in the Tower of London, answering unto M. More's Letter which he wrote agaynst the fyrst lyle Treatyse that John Fryth made concerning the Sacrament of the Body and Bloude of Christ," Munster, 1533, 16mo. Frith's errors were also exposed by John Rastall and others.

6. **A Declaration of the State wherein all Heretickes dooe leade their lives; and also of their continuall indever and propre fruictes, which beginneth in the 38 Chapter, and so to thende of the Woorke.** Londini, 1554, 4to., B.L.

7. **Declaration of the notable Victory given of God to Queen**

Mary, shewed in the Church of Luton (in Bedfordshire), 22 July, in the first Year of her Reign. Lond. (1554), 8vo.

8. Both Pitts and Wood say he wrote other works, the titles of which are not given.

Habington, or Abington, Edward, younger son of John Habington, of Hindlip Castle, co. Worcester, Esq., was one of a band of unfortunate youths whose romantic sympathies with the unhappy position of the Queen of Scots brought them to the scaffold. Their object was to release the imprisoned queen, and their plans being known to Queen Elizabeth and Sir Francis Walsingham, the crafty secretary secretly encouraged them by means of spies and renegade priests, with a view to using their conspiracy as an excuse for the death of the innocent Mary. After months of intrigue, when Walsingham had sufficiently entrapped the youths in his nets, they were apprehended and brought to trial. The indictment charged them with a twofold conspiracy, a plot to murder the queen, and another to raise a rebellion within the realm in favour of Mary Stuart. Of the fourteen prisoners, six admitted their complicity more or less as to one or other of the counts; a similar number were convicted as accomplices on the questionable authority of passages extracted from the confessions of the others; and two were condemned as accessories after the fact, because they had aided and abetted the conspirators after the proclamation.

Habington was charged with being one of those appointed to assassinate Elizabeth on the confessions of Babington and Tyrrell. The latter afterwards acknowledged in writing that he had falsely accused him. Savage, in his confession, absolutely declined to support the charge. In his defence, Habington claimed that the evidence of a person under condemnation was inadmissible. He also cited an Act of the 13th Elizabeth, which required, in cases of high treason, that the witnesses should appear face to face. In both instances, however, he was overruled, and he was condemned to die. He suffered with six of his fellow-prisoners, Sept. 20, 1586.

"There was much in the fate of these young men," says Lingard, "to claim the sympathy of the reader. They were not of that class in which conspirators are generally found. Sprung from the best families in their respective counties, possessed of affluent fortunes, they had hitherto kept aloof

from political intrigue, and devoted their time to the pursuits and pleasures befitting their age and station. Probably had it not been for the perfidious emissaries of Morgan and Walsingham—of Morgan, who sought to revenge himself on Elizabeth, and of Walsingham, who cared not whose blood he shed provided he could shed that of Mary Stuart—none of them would have even thought of the offence for which they suffered. There were gradations in their guilt. Babington was an assassin; he sought to promote the murderous project of Ballard and Savage, though no particular plan had been selected, no definite resolution adopted. Of the rest, Habington, Salisbury, and Dunne refused to imbrue their hands in the blood of the English, but offered to co-operate for the liberation of the Scottish queen; the others condemned both projects; their real offence consisted in their silence; they scorned to betray the friends who confided in their honour.”

Disraeli, in his notice of “Chidioc Titchbourne,” has drawn a pathetic picture of these youths—“worthy of ranking with the heroes, rather than with the traitors of England . . . it is in the progress of the trial that the history and the feelings of these wondrous youths appear. In those times, when the government of the country felt itself unsettled, and mercy did not sit in the judgment-seat, even one of the judges could not refrain from being affected at the presence of so gallant a band as the prisoners at the bar. ‘Oh, Ballard, Ballard!’ the judge exclaimed, ‘what hast thou done? A sort [a company] of brave youths, otherwise endowed with good gifts, by thy inducement hast thou brought to their utter destruction and confusion.’”

Dodd, Ch. Hist., vol. ii. p. 150; *Lingard, Hist. of Eng.*, ed. 1849, vol. vi. p. 427 *seq.*; *Disraeli, Curiosities of Literature*, ed. 1849, vol. ii.; *Morris, Letter-Books of Sir A. Poulet; Morris, Troubles, Second Series.* .

1. “A Dutiful Invective against the most haynous Treasons of Ballard and Babington, with other their adherents, latelie executed. Together with the horrible Attempts and Actions of the Queen of Scottes; and the sentence pronounced against her at Fodderingay, Newlie compiled and set fourth, in English verse, for a New-yeares gifte to all loyall English subjects.” Lond. 1587, 4to., by Wm. Kemp.

“The Censure of a loyal subject upon certaine noted speches and behaviour of those 14 notable Traitors (Ballard, Babington, &c.), at the place of their execution (Lincoln’s Inn Fields), the xi. (20) and 12 (21) of September

last past ; wherein is handled matter of necessary instruction, &c." Lond. 1587, 4to. ; also without date ; by Wm. Kemp.

The fourteen gentlemen who suffered in "Babington's Plot" were—Ant. Babington, Jno. Ballard, priest, Jno. Savage, Rob. Barnwell, Chidiock Tichborne, Chas. Tylney, and Edw. Habington, on Sept. 20 ; and Thos. Salisbury, Hen. Dunne, Edw. Jones, Jno. Travers, Jno. Charnock, Rob. Gage, and Jerome Bellamy, on the following day.

Habington, Thomas, antiquary, born at Thorpe, near Chertsey, co. Surrey, Aug. 23, 1560, was the son and heir of John Habington, of Hindlip Castle, co. Worcester, cofferer to Queen Elizabeth. At about the age of sixteen he became a commoner of Lincoln College, Oxford, where he remained three years. Afterwards he spent some years in the universities at Rheims and Paris. On his return to England he became, like his father, a zealous partisan of the Queen of Scots, and connected himself with those who laboured to obtain her release. On this account, and for his recusancy, he was sent to the Tower, where he was imprisoned for six years. It is said that had he not been Elizabeth's godson he would have lost his life. He was pardoned, however, and permitted to retire to Hindlip, which his father settled upon him at the time of his marriage with Mary, eldest daughter of Edward Parker, Baron Morley, by Elizabeth, daughter and heiress of William Stanley, Baron Monteagle. Lord Morley was one of the peers who sat in judgment upon the Queen of Scots.

The laws against Catholics were now rigorously enforced, and it was at great peril that the services of a priest could be obtained. Hindlip is thought to have been erected by John Habington in 1572, as that date appeared in one of the parlours. His son determined that it should afford protection for the persecuted priests. He added much to the mansion, and furnished it with most ingeniously contrived hiding-places. There was scarcely an apartment that had not secret ways of ingress and egress. Trap-doors communicated with staircases concealed in the walls, sliding-panels opened into places of retreat cleverly constructed in the chimneys, and some of the entrances, curiously covered over with bricks and mortar supported by wooden frames black with paint and soot, were actually contrived inside the chimneys. The situation of the house, too, upon the summit of the highest ground in the neighbourhood, with an unintercepted prospect on all sides, afforded peculiar facilities for a timely observance of the approach of dangerous visitors.

Nash, on account of its uncommon construction both within and without, gives an engraving of Hindlip as it appeared shortly before it was pulled down. Such was the house which enabled Mr. Habington for many years to offer a comparatively secure refuge to priests and persecuted Catholics.

Shortly after the discovery of the Gunpowder Plot, with which Mr. Habington was not directly (if in any way) concerned, a proclamation was issued for the arrest of suspected traitors, and the facilities of Hindlip for concealment being well known to the government, directions were given for its examination. Sir Hen. Bromley, of Holt Castle, a neighbouring magistrate, was commissioned by the lords of the council to invest the house, and to search rigorously all the apartments. The magistrate surrounded Hindlip with over a hundred soldiers early on Sunday morning, Jan. 19, 1606. Fr. Oldcorne, who usually resided there, had persuaded Fr. Garnett to join him for better security. The two Jesuit lay-brothers, Nicholas Owen and Ralph Ashley, were also in the house. They had barely time to conceal themselves before the doors were broken open. Mr. Habington was from home on a visit to his kinsman, Mr. Talbot, at Pepperhill, but returned on Monday evening. The search lasted for eleven nights and twelve days, until all four had been forced to come forth from their hiding-places through sheer exhaustion, otherwise they would not have been discovered. They were conveyed with Mr. Habington, charged with concealing them, to Worcester, three miles from Hindlip, whence they were forwarded to London and committed to the Tower. Owen died under torture upon the "Topcliff" rack. The rest were brought to the bar at the Lent assizes at Worcester, and all four condemned to death. Mr. Habington, however, who was sentenced for harbouring Frs. Oldcorne and Garnett, was reprieved, owing it is said to the intercession of his father-in-law, Lord Morley. Mrs. Habington is credited with having written the letter warning her brother, Lord Monteaigle, of the plot, and this, perhaps, weighed in her husband's favour. Tradition asserts that his pardon was accompanied with the injunction that he should not outstep the precincts of Worcestershire.

During the remainder of his life Mr. Habington devoted himself with great assiduity to the collection of materials for the history of Worcestershire. He surveyed it, says Wood, "and made a collection of most of its antiquities from records, regis-

ters, evidences both public and private, monumental inscriptions and arms. Part of this book I have seen and perused, and find that every leaf is a sufficient testimony of his generous and virtuous mind, of his indefatigable industry and infinite reading." He died at Hindlip, Oct. 8, 1647, aged 87.

Dodd, Ch. Hist., vol. ii. p. 422; *Bliss, Wood's Athenæ Oxon.*, vol. iii. p. 222; *Nash, Hist. of Worcestershire*, vol. i. p. 585; *Jardine, Gunpowder Plot*; *Morris, Condition of Catholics under Jas. I.*; *Foley, Records S.J.*, vols. iii. iv.; *Butler, Hist. Mem.*, ed. 1822, vol. ii. pp. 176, 441.

1. **The Epistle of Gildas à Britain, entitled De Excidio et Conquestu Britannicæ.** Lond. 1638, 12mo., with long preface addressed to the inhabitants of Britain, with portrait by Marshall; Lond. 1641, 12mo.

This was translated during his imprisonment in the Tower, during which time it is said that he profited more by his studies than previously he had done.

2. **The Historie of Edward IV. of England.** Lond., T. Cotes, 1640, fol., with portrait of Edward in a small escutcheon by Elstracke; reprinted in the first vol. of Kennett's *Hist. of Eng.*

In this he was assisted by his son William. It was written and published by desire of Charles I.

3. **The Antiquities of the Cathedral Churches of Chichester and Lichfield.** Lond. 1717, 8vo.; reprinted under the title of "The Antiquities of the Cathedral Church of Worcester: to which are added the Antiquities of the Cathedral Churches of Chichester and Lichfield," Lond. 1723, 8vo.; Worcester, pp. xxxv-240, index 8 pp. with title-page, and preface and errata 2 pp.; Lichfield, pp. xlviii-62, ending with the catch-word "An."

In his thin folio MS., from which the above was printed, Habington says that he gathered much of the history of the Bishops of Worcester from the collection of Thomas Talbot, the antiquary, second son of John Talbot, of Salisbury, co. Lanc. Limping Talbot, as the antiquary was called on account of his lameness, obtained his materials from a ledger formerly belonging to the Priory of Worcester.

4. **The Antiquities and Survey of Worcestershire, MS.**, large folio, formerly in the custody of the Compton family.

This formed the basis of the "Hist. of Worcestershire" by Dr. Nash. Habington's papers were purchased by Dr. Thomas for 20 guineas. Those relating to the cathedral were printed as in the previous note. After Dr. Thomas's death they came into the hands of Chas. Lyttleton, Bishop of Carlisle, who left them to the library of the Soc. of Antiquities.

5. **Portrait**, engr. by Marshall, 12mo., *vide* No. 1. It is also in Nash's "Worcestershire," as well as that of his wife.

Habington, William, poet, was born at Hindlip on the very day of the discovery of the Gunpowder Plot, Nov. 5, 1605,

by which his father, Thomas Habington, narrowly escaped destruction on a false charge of having been connected with it. He was educated in the English Jesuits' College at St. Omer, and afterwards continued his studies at Paris. On his return to England, he married Lucy, daughter of William Herbert, first Baron Powis, of Powis Castle, by Eleanor, daughter of Henry Percy, Earl of Northumberland. This lady was his "Castara," of whom Aubrey de Vere says that "no other woman has ever been so honourably celebrated in verse."

The life of the poet glided quietly away, cheered by the society and affection of his Castara. He had no stormy passions to agitate him, and no unruly imagination to control or subdue. The stirring political events, which shook the nation to its centre during the last years of his life, did not make him an active partisan. He submitted to the times, and is said not to have been unknown to Oliver Cromwell. He died at Hindlip, Nov. 13, 1645, aged 40.

His son Thomas succeeded to the manor of Hindlip and other estates, but dying without issue the family became extinct. In his will, dated June 9, 1721, he mentions his niece, Lucy How, and his kinsman, Sir Wm. Compton, to whom Hindlip passed.

It has been remarked by Aubrey de Vere that Habington's poems, which cluster round the name of Castara, relate to many subjects—"but the spirit of an elevated love is in them all, and constitutes their connecting link. The peculiar genius, uniting deep thought with an expansive imagination, which belonged to his age, is, in Habington's Castara, combined with a moral purity and true refinement not common in any age. Habington writes ever like a Christian and a gentleman, as well as like a poet, and few circumstances should teach us more to distrust the award of popular opinion than the obscurity in which his writings have so long remained."

Dodd, Ch. Hist., vol. ii. p. 423, iii. p. 277; *Nash, Hist. of Worcest.*, vol. i. p. 585 seq.; *Chambers, Cyclop. of Eng. Lit.*, vol. i. p. 144; *De Vere, Specimens of the Poets*; *Payne, Eng. Cath. Non-jurors*; *Allibone, Crit. Dict.*, vol. i.; *Nat. Encyclop.*, vol. vii. p. 78.

1. **Castara; a Collection of Poems.** Lond. 1634, 4to.; 2nd edit., corrected and augmented, 2 pts., Lond. 1635, 12mo.; 3rd edit., corrected and augmented, 3 pts., Lond. 1640, 12mo., pp. 228, with engr. frontis. by W. Marshall, title, preface, &c., 11 ff.; new edit., "with a Preface and Notes

by Chas. A. Elton, Bristol (1812), 12mo. ; also in Johnson and Chalmers' Eng. Poets, Southey's Early Brit. Poets, &c.

In these poems he celebrates his wife. Part I. is entitled "The Mistress," prefaced by a prose description, and consists of verses addressed to her during his courtship. Part II., "The Friend," is preceded by a similar preface, and contains eight elegies on the death of his kinsman, the Hon. Geo. Talbot. Part III., "The Holy Man," consists of paraphrases on the Psalms. In each part are included several copies of verses, a design afterwards adopted by Cowley.

Aubrey de Vere's estimate of these poems is borne out by Sir S. Egerton Bridges ("Cens. Lit.," viii.), who says—"They possess much elegance, much poetical fancy; and are almost everywhere tinged with a deep moral cast, which ought to have made their fame permanent. Indeed I cannot easily account for the neglect of them." Thomas Park says—"As an amatory poet he possesses more unaffected tenderness and delicacy of sentiment than either Carew or Waller, with an elegance of versification very seldom inferior to his more favoured contemporaries." On the other hand, the *Lon. Retrosph. Rev.*, xii. 274-286, 1825, speaks of him as a middling poet of the worst school of poetry, possessed of the coldness without the smoothness of Waller; with grace and feeling sacrificed to the utterance of clever or strange things; his amatory poetry without passion, his funeral elegies without grief, and his paraphrases of Scripture without the warmth or elevation of the original. Hallam ("Lit. Hist. of Europe"), whilst agreeing with all writers as to the purity, amiability, and nobility of Habington's sentiments, says that his poetry displays no great original power, "nor is it by any means exempt from the ordinary blemishes of hyperbolic compliment and far-fetched imagery."

The poet himself says in his preface, that "if the innocence of a chaste muse be more acceptable and weigh heavier in the balance of esteem, than a fame begot in adultery of study, I doubt I shall leave no hope of competition." And of a pure attachment he says finely, that "when love builds upon the rock of chastity, it may safely contemn the battery of the waves and threatenings of the wind; since time, that makes a mockery of the firmest structures, shall itself be ruined before that be demolished."

"She her throne makes reason climb,
While wild passions captive lie:
And, each article of time,
Her pure thoughts to heaven fly."

2. **The Queene of Arragon; a Tragi-Comedie.** Lond. 1640, fol.; repr. in Dodsley's Coll. of Old Plays.

Acted at the court of Charles I., and at Blackfriars, and published against the author's will. In 1664 it was revived, with the revival of the stage after the Restoration, when a new prologue and epilogue were furnished by Butler, the author of *Hudibras*. According to the *Retrosph. Rev.* (*ubi supra*), it possesses little that can be praised either in incident, character, or imagery.

3. He assisted his father in the "Hist. of Edw. IV.," published at the express desire of Chas. I., and probably gave it the florid style which Wood says was thought to be more becoming a poetical than an historical subject.

4. **Observations upon the Historie of Henry the Second's association of his eldest sonne to the regal throne.** Lond. 1641, 8vo.

It is interspersed with political and moral reflections, similar to those introduced into the "Hist. of Edw. IV."

Hackshott, Thomas, martyr, a native of Mursley, in Buckinghamshire, was apprehended whilst rescuing a priest, named Thomas Tichborne, from the hands of his keeper. It appears that Mr. Nicholas Tichborne heard that his relative was to be conducted from his prison to another place by a single officer, and Hackshott, who was a steady young man, volunteered to assist him in rescuing the priest. Planting himself in the way he knocked the keeper down, and allowed the prisoner to escape, but was himself arrested through the officer's cries for help. The young man was dragged to the prison whence the priest had been brought, confined in a dungeon, and afflicted with various torments, all of which he endured with great fortitude. He was tried and condemned, and suffered with constancy at Tyburn, with Mr. Nicholas Tichborne, who was condemned for aiding and assisting in the rescue, Aug. 24, 1601.

Challoner, Memoirs, ed. 1741, p. 399.

Hadfield, Matthew Ellison, architect, eldest son of Mr. Joseph Hadfield, and Mary his wife, sister of Mr. Michael Ellison, agent for the Duke of Norfolk's Sheffield and Glossop estates, was born at Lees Hall, Glossop, Sept. 8, 1812. He was sent with his cousin, Mr. M. J. Ellison, who succeeded his father in the agency, to a Catholic academy conducted by Mr. Robinson at Woolton Grove, near Liverpool. At the age of fifteen he was placed with his uncle in the Norfolk Estate Office at Sheffield. Mr. Ellison, however, perceiving that his nephew had a decided talent for architecture, persuaded his father to article him, in 1831, to Messrs. Wood and Hirst, of Doncaster, a firm of high standing in the county. After three years, Mr. Hadfield went to London, and entered the office of Mr. P. F. Robinson, one of the architects who gained a premium in the competition for the designs of the Houses of Parliament. These years of probation called forth all the self-reliant qualities of the young man, and when he returned to Sheffield, about 1837, he had acquired confidence and experience to carry on business successfully on his own account.

In 1838 he entered into partnership with his fellow-pupil

and friend, Mr. John Gray Weightman, who at the time was engaged upon the plans of the Collegiate School, Sheffield. The young men threw themselves with great ardour into what is known as the Gothic revival, then exciting the best minds of the profession, and they measured and delineated many of the ancient ecclesiastical edifices of Yorkshire and Lincolnshire. They had a special reputation for designs of churches and schools, of which they erected very many in all parts of the country, and in the west and south of Ireland their practice was also extensive.

The early growth of the railway system furnished much employment to Mr. Hadfield's firm, and in association with Mr. John Fowler, the engineer, they designed the Gorton Depôt, and various stations and works on large sections of the Manchester, Sheffield, and Lincolnshire Railway.

In 1850 the firm took into partnership Mr. George Goldie, and its style then became "Weightman, Hadfield, and Goldie." The senior partner retired from professional life about 1858, Mr. Goldie commenced practice alone in London in 1861, and in 1864 Mr. Hadfield's only son, Charles, who had been educated at Ushaw, and passed through the student's grade of the Royal Institute of British Architects, joined the firm, which has since been known as "M. E. Hadfield and Son."

Mr. Hadfield was one of the earliest associates of the R.I.B.A., became a fellow in May, 1847, and served on the council during 1866-8. He also found time to take an active interest in Sheffield affairs, and from 1854 to 1857 was a member of the town council. About the same time he served upon the board of guardians, of which he held the position of vice-chairman. He was president of the School of Art from 1877 to 1879 inclusive, and retained his seat in the council until his death. He was also one of the founders of the "Gentlemen's Club."

He was an ardent Catholic, and interested himself very deeply in all that concerned the welfare of the Church. When the distinguished Belgian philanthropist, Mgr. de Haerne, came to Sheffield, in 1869, to found his school for Catholic deaf-mutes, he found his most active co-operator in Mr. Hadfield, who became its secretary and treasurer, and devoted much of his time to the interests of the institution. It was in consequence of these services that in his last illness he obtained by

telegram from Cardinal Jacobini the special favour of the apostolical benediction of Leo XIII.

On May 10, 1839, Mr. Hadfield married Sarah, daughter of Mr. William Frith, of Sheffield, by whom he had a son, Charles, and three daughters. One of the latter is a nun of the Order of the Sacre Cœur at Brighton, and the others are sisters of charity in London. Mr. Hadfield's professional activity continued until a few months before his death, which occurred at his residence, Knowle House, Sheffield, March 9, 1885, aged 72.

In professional, as in private life, Mr. Hadfield was always genial, tolerant, and large-hearted to those who differed from him, though well able to hold and express his opinions with weight. He was self-reliant in nature, and enthusiastic in his work. Of handsome presence, genial spirits, and cultivated talents, he made his own way in the world, rising to a high position in his profession, and taking a prominent though unassuming part in the concerns of the town of his adoption.

Sheffield Daily Telegraph, March 10 and 13, 1885; *Journal of Proceedings R.I.B.A.*, No. 11, p. 144; *Report, St. John's Institute for Deaf and Dumb*, for 1885, p. 9; *Cath. Times*, March 27, 1885.

1. Mr. Hadfield's designs are too numerous to detail. In conjunction with Mr. Weightman he designed the Catholic chapel at Worksop, erected at the cost of the Duke of Norfolk, in the pointed style of the Tudor period. The foundation-stone was laid Oct. 29, 1838 (*Orthodox Journal*, vol. vii. p. 317). About the same period were built the churches at Carlton, Masborough, New Mills, and Matlock-Bath, followed by others at Liverpool, Birkenhead, Manchester, Middlesborough, &c. Aug. Welby Pugin, writing in 1842, paid Mr. Hadfield the compliment of describing and illustrating the chapel at Masborough, near Rotherham, in his "Review of the State of Ecclesiastical Architecture." In 1844 St. John's Cathedral, Salford, was commenced, one of the very first "revivals" of a large cruciform church with a central tower and spire. It is given by Eastlake ("Hist. of the Gothic Revival," chap. xiii.) as an instance, with an illustration, of one of the successful adaptations from old designs. In this case the tower and spire of Newark, the nave of Howden, and the choir of Selby were copied, not absolutely in proportion, but in detail. It was opened in 1848, and amongst contemporary critics elicited the admiration of Pugin. The disaffection which some critics were expressing as to copying too literally rather than developing from ancient models, began soon to assume a decided form in the pages of the *Rambler*, where may be seen, in its number for Sept. 1848, a view and description of St. John's. The articles of Mr. Capes in his review were so talented and convincing as to induce several architects to offer designs and suggestions for town churches in its pages. Mr. C. Parker, the author of "Villa Rustica,"

Mr. W. W. Wardell, and Mr. Hadfield, were of this number, the latter contributing a design in the Byzantine style to the Jan. number, vol. v. 1850, p. 11. This elicited a characteristic pamphlet from the pen of Aug. Welby Pugin, entitled "Remarks on the Articles in the *Rambler*," which gives a lively insight of the progress of the revival. In it, Mr. Hadfield's round arched design came in for an unmerciful scathing, and expressions, more direct than elegant, testify to the wrong-doing of a friendly rival who could dream of deserting the pointed arch. Mr. Hadfield had just visited Germany, and had been struck by the fine Romanesque church architecture of the Rhine provinces. His design in the *Rambler* was afterwards carried out with some modification in St. Mary's, Mulberry St., Manchester, but the English Gothic of the 14th century remained after all Mr. Hadfield's chosen style, as instanced in St. Mary's, Burnley, commenced in 1845, which is described and illustrated in the *Weekly Register*, vol. i., Dec. 1, 1849, p. 280, and still more in his *chef d'œuvre*, St. Mary's, Sheffield, commenced in 1846 and opened in 1850, which was fully described, with an illustration and ground plan, in the *Sheffield Times* of Sept. 14, 1850. The two latter churches are referred to by Eastlake in his "Hist. of the Gothic Revival," 1870. Another small chapel, dedicated to St. Benedict, Kemmerton, Gloucestershire, designed by Messrs. Weightman and Hadfield, is illustrated in *The Weekly and Monthly Orthodox*, vol. i. p. 409, June 2, 1849. One of the latest works to which Mr. Hadfield gave serious attention was the Sheffield Corn Exchange, described and illustrated in *The Architect*, July, 1882. It is a large and richly executed building in the Tudor style, comprehending an hotel, the Norfolk Estate Office, and other offices and chambers with shops underneath, so planned as to enclose a central glazed court, the Corn Market itself.

Haggerston, John, captain, was the eldest son of Sir Thomas Haggerston, of Haggerston Castle, co. Northumberland, Bart., by Alice, daughter and heiress of Henry Banister, of Bank, co. Lancaster, Esq. He was slain in Lancashire, fighting for his king during the civil wars. His youngest brother, a lieut.-colonel, lost his life at Preston in the same cause.

Sir Thomas Haggerston, the representative of one of the oldest families in the north, was colonel of a regiment of horse and foot in the service of Charles I., and was created a baronet Aug. 15, 1643. He was succeeded by his second son and namesake, who married, first, Margaret, daughter of Sir Francis Howard, of Corby Castle, Cumberland, third son of Lord William Howard, of Naworth, known as "Belted Will," by whom he had nine sons and a daughter; and, secondly, Jane, daughter and heiress of Sir William Carnaby, by whom he had no issue. Of the sons of the second baronet, the eldest, Thomas, who was educated at the English College, Rome, fell in the service

of James II. in Ireland ; William, married Anne, daughter and ultimately heiress of Sir Philip Constable, of Everingham, Bart., and had, besides three daughters, of whom the third, Anne, was the wife of Bryan Salvin, of Croxdale, co. Durham, Esq., a son, Sir Carnaby, of whom hereafter ; Henry, a Jesuit, died in the Durham District in 1714, aged 56 ; John, a Jesuit, like his brother used the *alias* of Howard, and died in the same District in 1726, aged 65 ; and Francis, a Benedictine, assumed the religious name of Placid, and died at Douay in 1716.

William's two eldest daughters became Benedictines at Pontoise, one of them being elected Abbess of the convent in 1753. His son, Sir Carnaby, succeeded his grandfather as third baronet, and married Elizabeth, daughter and heiress of Peter Middleton, of Stockeld Park and Myddelton Lodge, co. York, Esq. The eldest son of this marriage was Sir Thomas Haggerston, 4th Bart., who married Mary, daughter of George Silvertop, of Minsteracres, co. Northumberland, Esq., and, dying in 1777, was succeeded by Sir Carnaby Haggerston, 5th Bart., on whose death, in 1831, without male issue (his only daughter having married Sir Thomas Stanley, of Hooton, co. Cheshire, Bart.), the baronetcy passed through his nephews, and is now vested in Sir John de Marie Haggerston, 9th Bart., of Ellingham, co. Northumberland.

The third baronet's second son, William, assumed the name of Constable, and, as briefly shown under the notice of his third son, Charles Stanley Constable, was the lineal ancestor of the present Lord Herries, Charles Marmaduke Middleton, of Myddelton, and Stockeld Park, Esq., and Thomas Constable, of Manor House, Otley, co. York, Esq.

Castlemain, Cath. Apology ; Dolan, Weldon's Chron. Notes ; Foley, Records S.J., vols. vi. and vii. ; Kirk, Biog. Collect., MS., No. 47 ; Letters to the Editor, from Thos. Constable, Esq.

1. There was formerly a fine library at Haggerston, but it was destroyed when the castle was burnt, Feb. 19, 1687. At that time, Sir Thomas Haggerston, the second Bart., was Governor of Berwick Castle. He lost most of his writings, and sustained above £6000 damage, narrowly escaping himself with his wife and family.

As an instance of how the old Catholic families held together before the penal laws were removed, it may be noted that three generations proved sufficient to unite in the descendants of a younger son of the Haggerstons the blood and estates of the three ancient families of Constable, Middleton, and Maxwell. And as regards blood, the family picture of Lady Winifrid

Maxwell, the wife of William Haggerston Constable, is painted as holding in her hand, or presenting, a red and a white rose, to commemorate that her husband had in his veins, through his mother and his grandmother, a union of the blood of the houses of Lancaster and York that had so long been hostile to each other. For the Middleton pedigree shows that Elizabeth, one of the two daughters, and ultimately, on the deaths of Kings Henry IV., V., and VI., one of the coheirs of John of Gaunt, duke of Lancaster, had by her husband, the duke of Holland, a son, whose daughter, Anne Holland, married the second earl of Westmoreland, whose descendant, the 6th earl, being attainted for his rising against Queen Elizabeth in 1571, died in 1601 without leaving male issue. One of his three daughters and coheresses married David Ingleby, son of Sir William Ingleby, of Ripley, and one of the three daughters and coheresses of this David Ingleby married Sir Peter Middleton, the direct lineal ancestor of the mother of William Haggerston Constable. Moreover, it is shown by the Constable pedigree that Anne, eldest daughter of Richard, duke of York, and eldest sister of King Edward IV. and King Richard III., and widow of Henry Holland, duke of Exeter, who died without issue, married as her second husband Sir Thomas St. Leger, and that there was issue of this marriage an only daughter, Anna, who married George Manners, Lord Roos, and that Catherine, one of the daughters of this marriage, married Sir Robert Constable, eldest son of Sir Marmaduke Constable, who married the heiress of Everingham, and was lineal ancestor of William Haggerston Constable's grandmother, wife of his grandfather, William Haggerston.

The Haggerstons were not authors, but Sir Carnaby, the 5th Bart., who was one of the heirs to the barony of Umfravill, appears as a patron of literature. In the "Poems" published by Capt. Charles James in 1792, is a pastoral, written at school in 1775, saluting Sir Carnaby as the patron of the poet. He addresses elegies to him, and dedicates the poetic epistle, "Petrarch to Laura," to Lady Haggerston.

An interesting account of the family's connection with the Constables will be found in "Everingham in the Olden Time; A Lecture by Lord Herries, delivered in the Village School-room, Christmas, 1885. Published for the benefit of the Market-Weighton Reformatory School," Market-Weighton, 1886, 8vo. pp. 20.

Haigh, Daniel Henry, priest, son of George Haigh, calico-printer, of Brinscall Hall, Wheelton, in the parish of Leyland, co. Lancaster, was born there Aug. 7, 1819. His father, who came from Huddersfield, died when he was but a child, and his mother when he was only sixteen. He consequently found himself at that early age in the responsibility which belonged to the eldest of three orphan boys, who had come, in equal proportions, into the possession of a large fortune. When the time came to choose a career, he hesitated between the demands of trade, which in the interests of his brothers it seemed he ought to pursue, his own inclination towards the profession of an architect, and the desire of serving God in His ministry.

After pursuing trade for a time in Leeds, he resolved to join the ministry of the Anglican Church, and prepared to devote fortune and a life's service to the cause he embraced. With this view he took up his residence with the clergymen of St. Saviour's Church, Leeds, to which, or to the schools connected with it, or to both, he contributed a considerable sum. Having heard from the pulpit a sermon of a kind not uncommon since the tractarian movement, in which the preacher, in spite of his place and ministry, found himself bound to teach Catholic doctrine, Mr. Haigh was agitated by the incongruity. Finding the preacher quite convinced of the doctrine, he resolved that very night, after long discussion—with that peculiar strength of determination which distinguished him—to seek truth at the fountain-head. His own determination, and the arguments with which it was supported, drew after him the four clergymen of St. Saviour's, and he and they were all shortly after advanced to the priesthood. Mr. Haigh himself ascribed his conversion to the writings of St. Bede.

Proceeding to St. Mary's College, Oscott, he was received into the Catholic Church, Jan. 1, 1847. Nine days later he was confirmed, received the tonsure on March 31, minor orders, April 3, the sub-diaconate, Dec. 18, the diaconate, March 18, 1848, and the priesthood, April 8. No sooner was he ordained priest than he laid the foundation-stone of a new church at Erdington, near Birmingham, on the feast of St. Augustine, apostle of England, 1848, which he erected at his own expense. It cost about £12,000, and was endowed with about £3000 more. The architect was Mr. Charles Hansom, and the beauty of the Gothic edifice, which was the result of his and its founder's combined taste, has given it a place among the most famous specimens of the revival of Gothic architecture in England. It was consecrated by Bishop Ullathorne on the feast of St. Barnabas, 1850, and in 1876 it was furnished with a peal of eight bells.

In a very unpretentious house by the church, Mr. Haigh lived till the year 1876, dividing his substance, which had grown very small, with a family of orphans, whom he gathered about him and kept under his own roof. Their number was usually about twelve, and one of his last works before leaving Erdington was to find new homes for these recipients of his Christian love.

Just before he retired from his mission, his long entertained desire that a religious community should succeed and perfect his work was accomplished. A band of Benedictines of the German Congregation, exiles for conscience sake, took off his shoulders the burden of his labours. They erected a priory, dedicated to SS. Thomas and Edmund of Canterbury, and opened a grammar school at Erdington, in which both boarders and day-scholars are received.

His health was now in a declining state, and he suffered greatly from chronic bronchitis. He accepted an invitation to take up his residence at Oscott College, within a short walk of his own church, where he spent the two last years of his life, dying there, May 10, 1879, in his 60th year.

Mr. Haigh was a man of great intellectual depth and culture. He was a patron, as far as his opportunities extended, of every branch of learning; but his own bias was always towards the study of the past. He was a sound Anglo-Saxon scholar, and deeply versed in Anglo-Saxon antiquities. Another subject which he pursued as an aid to his historic studies was the science of numismatics. He was, moreover, a biblical archæologist of great standing. From the time of his conversion he had set before himself as a literary object the illustration of the Sacred Scriptures, with the determination to use whatever talent he might possess to that end. For this purpose he made himself deeply learned in Assyrian and Egyptian lore, and has the singular merit of pointing out to Egyptologists the occurrence of the name of Jerusalem in Egyptian records. The apparent absence of this name had been a puzzle and a hindrance to the prosecution of research till Mr. Haigh made the discovery. But even greater than his Oriental knowledge was his command of Runic literature, on which subject he was the chief authority in England.

Relics of the past, especially if they connected themselves with the history of the Bible or the Church, were to him as books in secret characters. If patient research did not succeed in clearing up their meaning, his intimate knowledge of earlier times, and his instinctive sympathy with bygone ages, were apt to beguile him into filling up the gap with a theory; and his theory once formed, was abandoned only with a pang. But in spite of his love of the past, he was no mere antiquary; he lived with his whole heart in the present, and was ever ready to

devote himself unsparingly to the good of his neighbour, even if it were a question of only the most trifling obligation of social life. The time he spent in pleasing another, though only a child, he accounted gain, not loss.

Rev. S. H. Sole, The Tablet, vol. liii. p. 659 ; *Catholic Times*, May 30, 1879, p. 2 ; *Rambler*, vol. vi. p. 90.

1. **An Essay on the Numismatic History of the ancient kingdom of the East Angles.** By D. H. Haigh. Leeds, Green, 1845, cr. 8vo., ded. to Aquilla Smith, Esq., M.D., M.R.I.A., pp. viii-22, and 5 plates.

2. **On the Fragments of Crosses discovered at Leeds in 1838.** Leeds, 1857, 8vo.

3. **The Conquest of Britain by the Saxons ; a harmony of the "Historia Britonum," the writings of Gildas, the "Brut," and the Saxon Chronicle, with reference to the events of the Fifth and Sixth Centuries.** Lond., Russell Smith, 1861, 8vo. pp. xvi-367.

4. **The Anglo-Saxon Sagas ; an Examination of their Value as Aids to History ; a sequel to the "History of the Conquest of Britain by the Saxons."** Lond., Russell Smith, 1861, 8vo. pp. xi-178.

5. **Miscellaneous Notes on the Old English Coinage.** Lond. 1869, 8vo.

6. **The Runic Monuments of Northumberland.** Leeds, Baines, 1870, 8vo., a paper read at the meeting of the Geological and Polytechnic Soc. of the West Riding of Yorkshire at Sheffield, April 29, 1870.

7. **Coincidonæ of the History of Egra, with the first part of the History of Nehemiah,** Lond. 1873, 8vo.

8. **The Compensation paid by the Kentish Men to Ine for the burning of Mul.** Lond. 1875, 8vo.

9. **Comparison of the earliest Inscribed Monuments of Britain and Ireland.** Dublin, 1879, 8vo.

10. His contributions to archæological journals, home and foreign, some of which appeared at Copenhagen and Leipsic, were mostly reprinted privately without date :—

"Where was Cambodunum?" *Yorkshire Archæological Journal*, 15 pp.

"On Runic Inscriptions discovered at Thornhill," *ibid.* 40 pp.

"Caer Ebraue, the first city of Britain," *ibid.* 12 pp.

"The Monasteries of S. Hein and S. Hild," *ibid.* 43 pp.

"Coins of Alfred the Great," *Numismatic Chronicle*, N.S., vol. x. 21 pp., 7 plates.

"On the Jute, Angle, and Saxon Royal Pedigrees," *Archæologia Cantiana*, vol. viii. 32 pp.

"The Coins of the Danish Kings of Northumberland," *Archæologia Cæliana*, vol. vii. 57 pp. 7 plates.

"Yorkshire Dials," *Yorkshire Archæological Journal*, pp. 93.

"On the Dedication Stone of the Church of St. Mary, in Castlegate," *Yorkshire Philosophical Soc.*, 1870.

11. In a great work on Runic remains, issued from Copenhagen, that portion which deals with Runic inscriptions in the British Isles is due and ascribed to him with full acknowledgment.

Hale, John, priest and martyr, beatified by papal decree of the feast of St. Thomas of Canterbury, Dec. 29, 1886, became rector of Chelmsford, Essex, in 1492. On Aug. 13, 1521, he was inducted into the vicarage of Isleworth, at that time called Thistleworth, Middlesex, upon the resignation of the former vicar. He is said to have been a learned man, and to have spent his life in piety and holiness. He was endowed with great firmness, and courageously denounced the iniquitous proceedings of Henry VIII. The strength of his indignation led him to use the most forcible language at his command to stimulate the people to resist the arbitrary and unconstitutional action of the king. This he admitted at his trial. He was arraigned on April 29, 1535, on the same day with Richard Reynolds, a monk of Sion House, and the three Carthusian priors, John Houghton, Augustine Webster, and Robert Laurence, who were indicted for "that traitorously machinating to deprive the king of his title as Supreme Head of the Church of England, they did, on the 26th of April, at the Tower of London, openly declare and say—'The King, our Sovereign Lord, is not Supreme Head on earth of the Church of England.'" They were all drawn on hurdles from the Tower to Tyburn, where they were hanged, drawn, and quartered in the most barbarous manner, May 4, 1535.

Morris, Troubles, First Series; Cuddon, Brit. Martyrology, ed. 1836, p. 13; *Lewis, Sanders' Angl. Schism; Lingard, Hist. of Eng.*, ed. 1849, vol. v. p. 39.

Hales, Sir Edward, baronet, of Woodchurch, in Kent, was the son of Sir Edward Hales, who risked his person and estate in an attempt to rescue Charles I. from his confinement in the Isle of Wight. He was brought up a Protestant, and educated at Oxford under the care of Obadiah Walker, by whom he was convinced of the truth of Catholicity, but did not openly avow his conversion until the reign of James II. afforded him a favourable opportunity of putting his religion into practice, when he was publicly admitted into the Church, Nov. 11, 1685.

In the following spring the king decided to bring a test case of his power of dispensing Catholic officers in the army from the penalties to which they were liable by the statute of 25th Charles II., and enabling them to hold their commissions, "any clause in any Act of Parliament notwithstanding." Sir Edward

Hales was given a commission of colonel of a regiment of foot, which he accepted without having previously qualified according to the provisions of the Test Act by taking the oaths of supremacy and allegiance. Arthur Godden, Sir Edward's coachman, then received instructions to prosecute his master for the penalty of £500, due to the informer under the Act. Sir Edward pleaded a dispensation under the great seal, and the cause was heard in the court of King's Bench before twelve judges. Herbert, the Lord Chief Justice, presided. He was a lawyer whose upright and blameless conduct was calculated to give weight to a judicial decision. After consultation with his brethren, of whom only one dissented, Street, a judge of very indifferent reputation, the court gave judgment in favour of the defendant, on June 21. It declared it was part of the sovereign's prerogative to dispense with penal laws in particular cases and upon necessary reasons, of which he was the sole judge. This decision gave great dissatisfaction to the Protestant party, and was one of the chief causes of the king's fall.

Sir Edward was also appointed a member of the Privy Council, a lord of the Admiralty, deputy governor of the Cinque Ports, and lieutenant of the Tower of London. When the revolution broke out, he was committed prisoner to the Tower, Dec. 11, 1688, where he was confined for about a year and a half, being ultimately released upon bail. He then left England, and landed at Cherbourg, Oct. 1, 1690, whence he proceeded to the court at St. Germain. There he appears to have attended the king more as a friend than a statesman. The dethroned monarch, in consideration of his past services, created him Earl of Tenterden, with limitations to his brothers, John and Charles. He soon, however, wearied of living in banishment, and in 1694 applied to the Earl of Shrewsbury for a licence to return to England, but died without obtaining it, in the following year.

The last few years of his life were chiefly spent in preparation for a future state. He was scrupulously just in his dealings, regular in his habits, and remarkably charitable to those in distress. By the schedule annexed to his will, dated July, 1695, he bequeathed £5000 to be disposed of according to his private instructions given to Bishop Bonaventure Giffard and Dr. Thomas Witham. He was buried in the church of St. Sulpice at Paris.

By his wife Frances, daughter of Sir Francis Windebank, of Oxon., Knt., he had five sons and seven daughters. His eldest son was slain in the service of his sovereign, James II., at the battle of the Boyne. One of his daughters, Anne, became a religious in the English Augustinian convent at Paris.

Dodd, Ch. Hist., vol. iii. ; *Lingard, Hist. of Eng.*, ed. 1849, vol. x. p. 207 ; *Butler, Hist. Memoirs*, ed. 1822, vol. iii. p. 94 ; *Berington, Memoirs of Panzani*, p. 346 ; *Burke, Extinct Baronetage*.

1. Sir Edward left in MS. a journal of his life, which Dodd used in his "Church Hist.," *vide* vol. iii. pp. 421, 422, 451, &c.

2. "A short Account of the Authorities in Law, upon which Judgment was given in Sir Edward Hales's Case," Lond. 1688, 4to. ; *id.* 1689 ; *see* Bp. Wm. Nicolson's Eng. Hist. Lib., ed. 1776, p. 159, and Sir J. Mackintosh's Works, ii. pp. 64, 70, 76 and 87.

This work elicited from Wm. Atwood, an English barrister and Chief Justice of New York, "The Lord Chief Justice Herbert's account examined, &c.," Lond. 1689, 4to. Sir Robert Atkyns, Lord Chief Baron of the Exchequer, wrote "An Enquiry into the Power of dispensing with Penal Statutes, &c.," Lond. 1689, 4to., republished in "Parliamentary and Political Tracts," Lond. 1734, 2nd ed. 1741, which sums up the whole history of dispensations and denies their antiquity. He also published a reply to Chief Justice Herbert's review of the authorities in Hales's case, which raised the question of the dispensing power (*see* both tracts, 11. State Tracts, 1200).

Hall, John, a gentleman of estate, was executed at Tyburn, Nov. 28, 1572, for joining the northern rising in defence of the ancient faith and the rights of the people.

Dodd, Ch. Hist., vol. ii. ; *Stow, Chron.*, p. 673.

Hall, John, D.D., a native of Preston or its immediate neighbourhood, in the county of Lancaster, was born in 1796. He was educated at Ushaw College, where he was ordained priest in 1821. On April 17, in that year, he commenced his labours in a small chapel dedicated to St. Michael, in Chester Road, Macclesfield, co. Chester, which the Catholics of the town had just erected. A room partitioned off from the chapel served for his residence. The congregation at that time numbered about 300. Previous to this, Macclesfield was served by the Rev. Rowland Broomhead from Manchester, and at an earlier period the Catholics there were attended by the chaplain at Sutton Hall, in the township of Prestbury, a seat of the Bellasys family, Viscounts Falconberg.

Besides attending to his duties at Macclesfield he found

time to found a mission in the neighbouring town of Congleton. On Dec. 21, 1821, he conducted a service in the kitchen of the only Catholic housekeeper in that town. Afterwards he said Mass for about four years in a club-room in a building then known as the Angel Hotel, doing double duty each Sunday between Macclesfield and Congleton. In 1825-6 he designed and erected the present chapel of St. Mary at Congleton, with the schools underneath, and continued to serve the mission as before until the end of 1827. The Rev. Philip Orrell was then appointed to Congleton, but as he only remained six months, the duty again fell upon Mr. Hall until May, 1830. He next directed his attention to Bollington, and on June 13 of the latter year he engaged two cottages there, and had them altered so as to serve the purpose both of chapel and schools. He soon drew together a congregation numbering close upon 200, and at length, in 1834, succeeded in raising the chapel of St. Gregory, the site having been generously given by a Protestant gentleman of the locality, Mr. Turner, of Shrigley Park. In addition to his duties of pastor, thus multiplied threefold, he for many years supplied the towns of Middlewich, Sandbach, Northwich, Knutsford, and Wilmslow, his labours covering a circuit of nearly seventy miles. In 1839 he commenced the erection of the present handsome church, dedicated to St. Alban, in Chester Road, Macclesfield, designed by the elder Pugin, and in 1841 it was opened. His often-expressed wish was that he might be spared to pay off the debt of the church, and this he achieved within about two months of his death.

On the completion of his 25th year in Macclesfield, in 1846, the congregation presented him with a mark of their esteem in the shape of a purse containing £82, which he appropriated to the purchase of a stained-glass window in the Lady chapel of St. Alban's. In 1852 Pius IX., in recognition of his zeal and exemplary qualities, conferred on Mr. Hall the degree of D.D. When he attained the 50th year of his priesthood, in April, 1871, his jubilee was made the occasion of a public banquet, at which a presentation of 150 guineas was made to him in the presence of the mayor and other influential gentlemen of the town, the Bishop of Shrewsbury, and a large assembly of clergy from a distance. Congratulatory addresses were read from the Catholics of Macclesfield, and citizens of Dublin and

Philadelphia who were formerly members of his congregation. A further mark of personal respect was shown to him, when the mayor, T. U. Brocklehurst, Esq., a Unitarian, subsequently M.P. for the borough, went over to Rome to consult his Holiness, through the president of the English College there, as to the kind of gift which would be most appropriate to the aged clergyman. Pius IX. suggested a missal and a set of vestments. The suggestion was fully carried out by Mr. Brocklehurst, who purchased most costly vestments and an illuminated missal in Rome, and presented them at a public banquet given to Dr. Hall in Macclesfield, in Oct. 1874.

Dr. Hall was V.G. to the Bishop of Shrewsbury and provost of the Cathedral chapter. He was a member of the Macclesfield School Board from the time of its establishment until his death, which occurred suddenly, on Sunday morning, Oct. 1, 1876, in his 81st year.

He was possessed of great patience and perseverance, and in his younger days his energy and industry were of a marked character. The love and esteem entertained for him by the members of his own flock—consisting at the time of his death of about 3000—have seldom been surpassed in the relations between pastor and people. The fact that for nearly twenty years the Doctor was afflicted with blindness—the culmination of a weakness of vision, which at length resulted in an almost total eclipse—no doubt strengthened the bond of sympathy with his congregation. With the inhabitants generally he was recognized as a useful, hard-working, and amiable Christian pastor, anxious to live in brotherhood and peace with all the denominations in the town, and whose difference or antagonism of religious belief was never aggressively obtruded as a stumbling-block in the way of co-operation in objects for the well-being of the community.

Lynch, Hall Memorial; Tablet, vol. xlvi. pp. 468, 501; *Cath. Times*, Oct. 6 and 20, 1876.

1. "The Hall Memorial, Macclesfield. In Memoriam: The Very Rev. John Provost Hall, D.D., of St. Alban's, Macclesfield. Designed by Mr. J. F. A. Lynch." Manchester (1877), fol., 6 pp., reprinted from the *British Architect and Northern Engineer*, March 2, 1877, with a memoir and an illustration of Dr. Hall's monument.

Hall, Richard, D.D., probably a member of the family of Hall, of Greatford, co. Lincoln, was matriculated as a member

of Clare Hall, Cambridge, in Nov. 1552. Thence he migrated to Christ's College, where he proceeded B.A. in 1555-6. In the latter year he was elected a fellow of Pembroke Hall, and in 1559 he commenced M.A.

From remarks passed in his "Life and Death of the renowned John Fisher, Bishop of Rochester," it is apparent that during the reign of Mary, Hall was so intimate with the leading Catholics as to dine with the chancellor (the Bishop of Winchester), and other lords of the council. It is also clear that he wrote this "Life" before his withdrawal from England, and probably finished it about 1559. In an early year of Elizabeth's reign he retired to the Continent to avoid persecution. He went first to Belgium, then to Rome, and there completed his theological studies, and took the degree of doctor in theology. Returning to Flanders in 1570, he was for some time professor and regent of the college of Marchiennes in the University of Douay. At the solicitation of Dr. Allen, he willingly sacrificed his position to assist the recently established English College at Douay. There he took up his residence, Dec. 14, 1576, and laboured for many years as professor of Holy Scripture. About the same period he was made a canon of St. Gery's, in Cambrai. His zeal and learning had now become so widely known that the Bishop of St. Omer invited him to accept a canonry in his cathedral, and also appointed him official of the diocese. These latter offices he held till his death, which occurred at St. Omer, Feb. 26, 1603-4.

On the south side of the rood-loft in the cathedral of St. Omer is this inscription:—"Dominus Richardus Hallus, Anglus, Sacrae Theol. Doctor, hujus Eccl. Can. Officialis. Obiit xxvi. Feb. 1604."

Dr. Hall is always mentioned in the Douay Diaries with the deepest respect. He was naturally of a retiring disposition, and rather reserved in conversation. He was an excellent casuist, and a zealous promoter of ecclesiastical discipline. Pitts, the literary historian, made his acquaintance at Douay in 1580, and frequently heard him lecture in Latin and preach both in French and English. He mentions his great piety, charity, and kindness, and the universal esteem in which he was held.

Dodd, Ch. Hist., vol. ii. p. 70; *Douay Diaries*; *Cooper, Athenæ Cantab.*, vol. ii.; *Pitts, De Illus. Angl. Script.*, p. 802; *Bliss, Wood's Athenæ Oxon.*, vol. ii. p. 528; *Bridgett, Life of the Blessed John Fisher.*

1. **The Life of John Fisher, Bishop of Rochester**, MS. (circa 1559).

This work was left in MS. by the author, after whose death it was deposited in the library of the English Benedictines at Dieulward, in Lorraine. Several copies of it exist, either written by Hall himself or by transcribers, and, after careful comparison, Fr. T. E. Bridgett, C.S.S.R., arrives at the conclusion that the original work must have been written in or before 1559, and also in England, where Fisher's contemporaries were still alive, and the author could have access to documents. "There is," he says, "little variation between the MSS. In none of them is there any reference to any event of Elizabeth's reign, beyond the mere fact of the country's relapse into heresy, and this is an addition. The latest author quoted in praise of Fisher is Cardinal Hosius, who wrote against Brentius in the time of Queen Mary."

The principal transcripts of the work are in the Brit. Museum—Arundel MS. No. 152; Harl. MSS. 250 (imperfect), 6382, 6896, 7047 (by H. Wanley, from the Arundel MS.?), 7049 (a vol. of Baker's Collections, commencing at f. 137, transcribed from a copy then in possession of John Anstis, on which Baker has written, "this is taken from the best copy that I have seen, that at Caius College is not so perfect"); Lansdowne MS. 423 (a copy in an Italian hand of the beginning of the 18th century, from a MS. stated to have been then in the library of the Earl of Cardigan at Deene); and Add. MSS. 1705, 1898 (Bibl. Sloan). At Caius College, Cambridge, is MS. 195, and at Stonyhurst College is an excellent MS., of which a copy is at St. Mary's, Clapham.

Wood ("*Athenæ Oxon.*," ed. 1691, i. 487) says, "I have seen a MS. containing the said Bishop's [Fisher's] Life, beginning thus, 'Est in Eboracensi comitatu, octogesimo a Londino lapide ad aquilonem Beverleie oppidum, &c.,' but who the author was I cannot tell; 'twas written before Hall's time, and 'tis not unlikely but that he had seen it."

In the middle of the 17th century a copy of the MS. fell into the hands of Dr. Thomas Bailey, as described vol. i. p. 104, and it was published under the title, "The Life and Death of that renowned John Fisher, &c.," Lond. 1655, 12mo., with portrait of Fisher by R. Vaughan, title 1 f., ded. "To my honoured kinsman Mr. John Questall, merchant in Antwerp," signed T. B., 2 ff., pp. 261; 2nd edit., Lond., Coxeter, 1739, 12mo., with portrait; 3rd edit., Lond., P. Meighan, 1740, 12mo., with portrait, R. Parr, sc., title 1 f., ded. 2 ff., pp. 267, including a copy of Henry VIII.'s will in English instead of the Latin extract given by Bailey; Lond. 1835, 12mo.

Bailey introduced what he doubtless considered improvements, but in reality his inflated metaphors brought Hall's narrative into unmerited disrepute. Fr. Bridgett is now engaged with a work which will show the unexceptionable character of the original "Life of Fisher."

2. **De Schismate sive de Ecclesiasticæ Unitatis Divisione, Liber Unus**, Lovanii, 1573, 8vo.; Duaci, 1603, 8vo.

This work, edited with a preface by Dr. Hall, was written by Dr. John Young, master of Pembroke Hall, Cambridge, and vice-chancellor of the university, who was then confined in the Wood Street compter, and is said to have died in prison at Wisbeach in 1580.

3. **Opuscula quædam his temporibus per necessaria de tribus primariis causis tumultuum Belgicorum: contra coalitionem**

multarum religionum, quam liberam religionem vocant : Libellus exhortatorius ad pacem quibusvis conditionibus cum Rege Cath. faciendam. Duaci, 1581, sm. 8vo.

4. **Tractatus pro Defensione Regiæ et Episcopalis Auctoritatis contra horum temporum.** Duaci, Jo. Bogard, 1584, 12mo., title, epistola, &c., 32 pp., pp. 120, 2 ff. unpag.

5. **De Proprietate et Vestiario Monachorum aliisque adhoc Vitium extirpandum necessariis, liber unus Epitaphium A. de le Cambe alias Gantois.** Duaci, 1585, sm. 8vo.

Dr. Hall was a strict disciplinarian and a strong denunciator of the laxity of the age. Complaisance he could not do with. Thus the severity of his morals met with some opposition.

6. **De castitate Monachorum.**

A work which Dodd says was suppressed and never published.

7. **Orationes variæ.**

8. Latin hexameters and pentameters prefixed to the "Institutiones Dialecticæ" of Dr. John Sanderson, canon of Cambrai, 1589.

9. **Carmina diversa.**

10. **De Quinque partita Conscientia, I. Recta ; II. Erronea ; III. Dubia ; IV. Opinabili, seu opiniosa ; et V. Scrupulosa. Libri III. A Ricardo Hallo, Doctore Theol. et Canonico Audomarensi ad Illustriss. D. Joannem Saracenum, archiepiscopum et ducem Cameracensem, &c., et ad R. D. Warnerum de Daure Abbatem Aquacinetinum, conscripti.** Duaci, 1598, 4to.

Hall, Thomas, D.D., a native of London, and brother to William Hall, prior of the Carthusians at Nieuport, studied at the English College at Lisbon until he had completed his philosophy, when he was sent to Paris for his divinity and to take degrees in that university. After about six years he was admitted B.D., and received the diaconate. He was then appointed to teach philosophy in the English College at Douay, where he arrived Oct. 22, 1688, and on Sept. 24, 1689 was ordained priest. Leaving Douay, Aug. 21, 1690, he returned to Paris to proceed in divinity, and he received his degree of D.D.

Afterwards he was sent to the English mission, where he laboured for some years. He finally returned to Paris, where he died about 1719, before he had completed his 60th year.

Dodd says he was gifted with extraordinary natural parts, and was an eloquent preacher.

Dodd, Ch. Hist., vol. iii. ; *Douay Diaries.*

1. A Treatise of Prayer, MS. 4to.

2. Spondani Annales. A translation, MS. 2 vols. fol.

3. The Catechism of Grenoble. A translation, MS. 3 vols. 8vo.

4. A Collection of Lives of the Saints. A translation, MS., opus imperfectum.

Hall, William, Carthusian, son of Thomas Hall, a confectioner, of Ivy Lane, near St. Paul's, London, was educated in the English College at Lisbon, where he was ordained priest. He was sent to the English mission, and was appointed chaplain and preacher to James II. It was a saying of this prince, that as Dr. Ken was the best preacher among the Protestants, so Fr. William Hall was the best among the Catholics.

The revolution of 1688 necessitated his retirement from the country, and in his voyage over the Channel he was overtaken by a great storm, during which he made a vow to become a Carthusian monk, should his life be spared. On his safe landing, having first paid a visit to his royal master at St. Germain, he repaired to the Carthusian convent at Nieuport, where he was shortly afterwards professed.

He lived there for many years, and was some time prior of his convent, dying about the year 1718.

Dodd, Ch. Hist., vol. iii. ; *Wood, Athen. Oxon.*, vol. ii.

1. A Sermon [on John xvi. 23, 24] preached before Her Majesty the Queen Dowager, in her Chapel at Somerset House, upon the Fifth Sunday after Easter, May 9, 1686. By William Hall, Preacher in Ordinary to His Majesty. Published by Her Majesty's command. Lond., Henry Hills, 1686, 4to., title 1 f., pp. 38; reprinted in "Catholick Sermons," 1741, vol. ii. p. 183.

Jones (Chetham Popery Tracts, pt. 2, p. 454), says that in p. 21 there is a passage evidently based on the historical facts in which originated the Rogations, described in the *Quarterly Review*, vol. lxxiv. p. 295. See *Notes and Queries*, 3rd Series, vol. v. p. 131.

2. Collections of Historical Matters. MS. fol.

Hallahan, Margaret Mary, O.S.D., foundress of the Tertians in England, born in London, Jan. 23, 1803, was the only child of Edmund Hallahan and his wife Catharine O'Connor. Her parents were Irish and of humble position, though Mr. Hallahan belonged to a family which occupied a respectable position in society. Owing to a long series of misfortunes he had sunk in life, and at length found himself obliged to maintain his family by humble labour. Fr. John O'Connor, O.P., of Cork, was a near relative of Mrs. Hallahan. Margaret's education began at the day-school established at Somers Town by the celebrated *emigré* priest, the Abbé Carron. About the age of nine she lost her father, and her mother being left in very embarrassed circumstances, the Rev. Joseph Hunt, of Moorfields, procured the admission of the child into the

orphanage attached to the Somers Town school. Scarcely six months after her father's death, her mother followed him to the grave, and thus at the age of nine Margaret Hallahan was left in the desolation of complete orphanhood. At the same time a change in the arrangement of Somers Town Orphanage led to her dismissal. Thus the whole period of her school life did not exceed three years. Mr. Hunt again interested himself in her favour, and placed her in service, where she appears to have remained for two years. Through the kindness of the same good priest, she was then received into the family of Madame Caulier, the wife of a French emigrant of good birth, who, like many others in like circumstances, had been compelled to embark in trade, and had opened a lace warehouse in Cheapside. Madame Caulier retained her in her service for several years, and became warmly attached to her, and formed the intention of adopting Margaret as her child. She was naturally cheerful and merry, much fonder of reading than of needlework. So beautiful was her reading that she was often sent for to a house at which Rowland Hill, the well-known Independent minister, visited, that she might read to him. She was somewhat untidy, a fault that was afterwards thoroughly corrected, and her temper was passionate, which she also at a later period brought into absolute control. Withal she possessed warm instincts of liberality. But the discomforts of her situation became so unendurable, that, when not more than twelve years of age, she ran away, but was brought back by Madame Caulier. When about thirteen she entered the service of a Protestant family, where for two years she was not permitted to hear Mass. She then returned to Madame Caulier, but before long she again entered service in a Protestant family, where a painful trial awaited her. The master of the house so far forgot himself as to offer a gross insult to the poor servant-girl who should have claimed his protection. Her modesty was, however, defended by her own firmness and courage, and she at once returned to Madame Caulier, and did not again leave her protection until placed by her in the family of Dr. Morgan, who had formerly filled the post of physician to George III. This was about the year 1820. At his death he left her a legacy of £50, and she continued to reside, first with his son, and afterwards with Mrs. Thompson, his married daughter. Under this lady's roof Margaret remained for twenty years, of

which five were spent partly in London and partly in Margate, and the remaining fifteen in Bruges. She was intrusted with the care of the children of the family, but she soon won so much of the love and confidence of her mistress as to be regarded by her far more as a friend than a servant.

The atmosphere of a Catholic country produced a great impression on Margaret Hallahan, and she soon conceived a desire to enter a religious state of life. Her attention was first drawn to the Dominican order, but for eight years her entreaties for admission to the tertiary, or the third order of St. Dominic, were constantly rejected. At length she received the habit on the feast of St. Catherine of Sienna, 1834, and on April 30, 1835, she made her profession at Bruges. This step did not of necessity involve any change in her outward manner of life; in fact, she remained with Mrs. Thompson until the autumn of 1839, and only left then in consequence of ill-health. After her recovery, by the advice of the Abbé Capron, she determined on commencing a small community of Dominican tertiaries, living under religious rule, in Bruges. She proposed taking in invalid English ladies, or young persons requiring religious instruction, and with this view she hired a good house in Esel Street. Difficulties of all sorts arose to obstruct her progress, and, at length, she was reduced to actual distress. She endeavoured for a time to support herself by receiving lodgers. This plan likewise failed, but at this critical juncture an old and valued friend, Mrs. Amherst, of Kenilworth, the venerable mother of the late Bishop of Northampton, pressed her to return to England, where there was so much need of those who were willing to work for the glory of God.

On April 30, 1842, Margaret crossed from Belgium and landed in England. After a brief visit to her old friend, Madame Caulier, who then resided at Isleworth, and a few days spent with Mrs. Amherst at Kenilworth, she proceeded to Coventry as mistress of the girls' school attached to the mission of the Rev. Dr. Ullathorne, O.S.B. Within a fortnight after her arrival, Dr. Ullathorne was obliged to proceed to Rome in order to get his appointment to the bishopric of Hobart Town, in Australia, finally negatived. When he returned after a few months' absence, he found that she had collected a school of two hundred girls whom she was teaching unaided. In 1843, Dr. Ullathorne commenced the erection of a new church and small missionary

priory at Coventry. Whilst this was in progress he took up his residence in a house in Spon Street, and there was laid the first germ of Mother Margaret's community.

The Dominican tertians were at that time unknown in England. However, the necessary permission was obtained, and on March 28, 1844, Sister Hallahan and three postulants took up their residence in the house in Spon Street. When the priory was erected they removed there with their kind protector, Dr. Ullathorne. On June 21, 1846, the doctor was consecrated bishop, in succession to Dr. Baggs, V.A., of the Western District, and removed to Bristol. This seemed to threaten destruction to the infant community. The first letter Mother Margaret wrote after the bishop's departure was headed by the words, "God alone, God alone, God alone." She never afterwards laid aside the use of these words, which have been adopted as the motto of the Congregation. The bishop, however, had no intention of abandoning the sisters. He procured them a house in Queen's Square, Bristol, in the following November, and, early in Lent, 1848, the community removed to Clifton, where it was decided to erect a convent. Mother Margaret, before commencing to build, paid a short visit to Belgium for the purpose of soliciting alms. The community had now so greatly increased that a filiation was opened at Bridgwater, in Somersetshire, in July, 1850. It was not destined to take root, however, and it was abandoned in April, 1851.

In the year 1850, the vicar-general of the Dominican order began his visitation in England, and drew up a petition to be sent to the holy See. In this, after stating the powers and jurisdiction over the religious sisters of the third order, which by the advice of the English friars he had delegated to the Bishop of Birmingham, Dr. Ullathorne, for life, he prays for a confirmation of those powers in the name both of himself and of his lordship. The papal rescript, granting the prayer of this petition, *salvis juribus ordinariorum*, is dated Aug. 31, 1851.

In the meanwhile another foundation was made at Longton, in the Potteries, Staffordshire, in a house called "The Foley," selected by Bishop Ullathorne, of which the religious took possession, Jan. 6, 1851. Shortly afterwards it was determined to remove the novitiate to Stone. In July, 1853, Mother Margaret and three professed religious took possession of the portion of the new convent which was then erecting. In the following

year the whole community at Longton was transferred there. St. Dominic's, Stone, therefore, became the mother-house of the Congregation, and in course of time rose to be the finest specimen of conventual buildings, probably, in all England. In 1857, another foundation was made at Stoke-upon-Trent.

In the autumn of 1858 it was decided that Mother Margaret should proceed to Rome, in order that the whole *status* of the Congregation, which had not been sufficiently established by the papal rescript of 1851, might be laid before the proper authorities, and a definite decree obtained for the settlement of its future government. There she had an audience with Pius IX. On Feb. 16, 1859, she left Rome, and arrived at Stone in the following month. Shortly afterwards his Holiness decreed that the houses of the religious of the third order of St. Dominic, founded, or hereafter to be founded, in England, be formed into a Congregation, having one general superioress and one novitiate house. They were placed immediately under the jurisdiction of the master-general of the order, who exercises his authority through a delegate nominated by himself, his lordship, Bishop Ullathorne, being confirmed in that office for life.

The latter years of Mother Margaret's life were occupied by extensive undertakings at Stone and Stoke, as well as by the establishment of new foundations at Leicester, begun in 1860; Rhyl, in 1864; St. Mary Church, near Torquay, in 1864; and Bromley St. Leonard's, near Bow, in 1867. Two of these foundations, those namely of Leicester and Rhyl, were withdrawn in 1866; and the community now established at Bow was originally fixed at Walthamstow, in Essex, in 1866, whence it was removed in Nov. 1867. During the summer of 1867, Mother Margaret's declining health became evident, and caused great solicitude to the religious in all her convents. She gradually grew worse, and, after a long and painful illness, expired at Stone, May 11, 1868, aged 65.

Mother Margaret was an extraordinary woman. The firm will, the clear and rapid judgment, the boundless power of sympathy which won her the title of "everybody's mother," and the ever-present thought of God, were prominent features in her character which could hardly escape detection, even at a first meeting. The very simplicity of her speech gave a peculiar charm and strength to everything she said, so that the most common observation came home to the hearer's mind and heart

as something almost from another world. The foundation of her spiritual life, continues Bishop Ullathorne, was recollection in God, that true recollection which implies detachment from the creature.

Her largeness of heart and ever-active charity in labouring either for the temporal or spiritual good of others, is the second great feature of her charity. Her greatest solicitude was towards orphans, next to them came the sick. The foundation of a hospital was the first charity to which she had longed to devote herself, and although she never lived to see the actual realization of her wishes on this head by the erection of suitable buildings, yet she had received and supported, before she died, upwards of one hundred patients in hired houses or premises on the convent ground, and at the time of her death the number of patients under her care exceeded forty.

Such was her devotion, energy, and administrative ability, said Dr. Ullathorne in her funeral oration, that she was the direct agent in founding five convents, with poor-schools attached to each, two middle-schools, four churches, several orphanages, and the hospital of incurables at Stone. Her motto was "God Alone!" and with that she headed every letter she wrote.

The constitutions drawn under her direction from those of the great order, and adapted to the circumstances of the Congregation which she governed as first prioress-provincial, have been adopted by similar institutions in all parts of the world. As an additional illustration of the moral power which she exercised over those with whom she came in contact, Dr. Ullathorne said that when she came to Stone, in 1853, there were only fifty Catholics, whereas at the time of her death there were thirteen hundred. From her seventeenth year she was an acute sufferer from spinal disease, and for the last six months of her life she bore with heroic fortitude the most intense physical sufferings, which at length put an end to her devoted and laborious life.

Biographical Sketch, 1871; *Cath. Opinion*, vol. iii. p. 161, vol. v. pp. 154, 187, 198; *Tablet*, vol. xxxiii. pp. 914, 947.

1. "Life of Mother Margaret Mary Hallahan, foundress of the English Congregation of St. Catherine of Sienna of the Third Order of St. Dominic. By her Religious Children. With a preface by his Lordship the Bishop of Birmingham." Lond., Longmans, 1869, 8vo.; 2nd edit., edited by the author of "Christian Schools and Scholars," Augusta Theodosia Drane (the Rev. Mother of St. Dominic's, Stone). Lond., Longmans, 1869, 8vo.

"Biographical Sketch of Mother Margaret Mary Hallahan, O.S.D. Abridged from her Life." Lond., Longmans, 1871, 8vo. pp. 248.

2. **Portrait**, in her "Life."

Halliday, or **Holiday**, **Richard**, priest and martyr, was probably the eldest son of Richard Halliday, a girdler in the parish of Christ Church, in the city of York, whose wife, Emma, appears in the ecclesiastical inquisition as a recusant between the years 1576 and 1579. In consequence of her refusal to attend church, it was ordered, in June, 1578, that a levy be made on the goods of her husband, although one of the reports (Nov. 20, 1576) had said, "as for the substance of the same Richard, we think him worth little or nothing." Other recusants of this name appear in the list of Yorkshire papists in 1604.

Richard Halliday arrived from Yorkshire at the English College, Rheims, Sept. 6, 1584, and John Halliday, who arrived there on Jan. 2, 1586, was probably his younger brother. He received the sub-diaconate at Soissons, March 18, the diaconate at Laon, May 27, and was ordained priest at the latter place, Sept. 23, 1589. On the following March 22 he left the college in company with three other priests, Edmund Duke, Richard Hill, and John Hogg, and landed in the north of England, where they were soon arrested on suspicion of being priests. They were all committed to Durham gaol, and there arraigned and condemned to death for being priests and coming into the realm contrary to the statute of 27 Elizabeth. They were hanged, drawn, and quartered at Durham, May 27, 1590.

Four men, who were executed at the same time and place for felony, were so much moved by the constancy and holy death of the martyrs, that they protested that they would die in the same faith. "Sure," said they, "they were God's priests." Several of the beholders, when the martyrs were offered their pardons if they would go to church, boldly declared that they would rather die themselves than any of them should relent, one of them, who had four children, saying, "I would to God they might all go the same way in making such a confession of their faith." Others said, "They have done their parts; if we be damned, it is long of ourselves. This is a preaching unto us: they die for Him that died for them." When the heads of the martyrs were cut off and held up to the people in the customary manner, not one would give the usual cry, "God save the

Queen," with the exception of the catchpolls and a minister or two.

Challoner, Memoirs, vol. i. p. 254, ed. 1741; *Morris, Troubles, Third Series*; *Peacock, Yorkshire Papists*; *Douay Diaries*.

Halsworth, or **Holdsworth, Daniel, D.D.**, was born about 1558 in Yorkshire, where several of his name are met with, one of whom, Richard Houlswathe, is mentioned in the list of Yorkshire recusants in 1604. On June 22, 1580, Mr. Halsworth arrived from England at the English College at Rheims, from which he was sent, with a number of other students, to the English College at Rome the following Aug. 4. There he arrived, and was admitted into the college, Sept. 9, being then of the age of 22.

He was ordained priest by the Bishop of St. Asaph, in Oct. 1583. He remained in the college until Sept. 1586, and was one of those who petitioned for the retention of the Society of Jesus in the management of the college. When he left he was sent, with others, to collect alms for the Rheims College, after which he was to proceed to the English mission, but, with the approbation of Cardinal Allen, he remained in Italy to continue his studies in one of the Italian universities, where he was created a doctor both in canon law and divinity, and acquired a great reputation for learning. He distinguished himself in oratory, poetry, philosophy, mathematics, and in his knowledge of Greek, Latin, and Hebrew.

For some years he lived at the court of his patron, the Duke of Savoy, and afterwards was appointed theologian to St. Charles Borromeo, Archbishop of Milan, and resided with him both at Rome and Milan. In Sept. 1591 he visited the hospice attached to the English College at Rome, and made a stay of five days. He is described in the pilgrim-book as of Salop. Dr. Bridgewater includes him in his list of exiles. According to Pitts, he died at Rome about the year 1595.

Pitts, De Illus. Angl. Script., p. 794; *Foley, Records S.J.*, vol. vi.; *Knox, Records of the Eng. Catholics*, vols. i. ii.; *Peacock, Yorkshire Papists*; *Bridgewater, Concertatio Eccles. Cath.*, ed. 1594; *Dodd, Ch. Hist.*, vol. ii. p. 90.

1. *Virgilii Maronis Bucolica, e Latino in Græcum Idioma versibus translata. Authore Dan. Alsvorto, Anglo Aug. Taurini,*

1591, 8vo. The dedication to Cardinal Allen contains some curious remarks concerning the state of England.

2. He wrote several other works, both in prose and in verse, which were never printed.

Hambley, John, priest and martyr, *alias* Tregwethan, was born in the parish of St. Mabyn, Cornwall, where his family held a respectable position. He was brought up in different schools in his own county, where he learnt Latin, except for some time while he was living at home.

In 1582, a fellow-parishioner of his, Nicholas Baldwin, who had been scholar at Exeter College, Oxford, lent him "The Reasons why Catholics should refuse to attend the Churches of the Heretics," written by Fr. Persons in 1580. His reading of this work, his conversations with Baldwin, and his previous inclination to the Catholic religion, made him resolve, at Christmas, 1582, not to attend a Protestant service again, which, indeed, he never did. About the same time, to escape imprisonment for non-attendance at church, he went up to London, and lived at the Sun and Seven Stars, in Smithfield, till the following May, during which period he met with a Cornish priest, David Kemp, *alias* Tomson, of Blisland, and also with Fortescue, another seminary priest, both of whom lodged at the Red Lion, in Holborn. He had previously been acquainted with them, having met Fortescue at Michael Baldwin's, in Cornwall. He was taken into the Church by Fortescue, and very soon afterwards resolved to proceed to the English College at Rheims. He sailed from Rye and landed at Dieppe, May 4, and, after passing through Rouen and staying two or three days in Paris, he arrived at the English College, Rheims, May 28, 1583. There he was warmly received by Dr. Allen, and commenced his studies. In the following year he received minor orders from the Cardinal of Guise, in the cathedral at Rheims, March 31, the sub-diaconate from the Bishop of Transalpina, the diaconate from the cardinal, and was ordained priest at Laon by the bishop there, Sept. 22, 1584.

On April 6, 1585, he left the college for the English mission disguised as a serving-man, and provided with about four pounds to pay for his journey. He crossed the Channel in a French bottom, and landed on the sands thirty miles beyond Ipswich. Two priests passed over with him, Morris Williams, a Welshman, and James Clayton, the latter of whom landed at Newcastle. Hambley and Williams went together to London,

and lodged for a fortnight at the Blue Boar, Holborn. They then separated, Hambley removing to the Red Lion, Holborn, and Williams remaining at the Blue Boar. He stayed in London about five weeks, saying Mass, by the appointment of Fr. John Cornelius, S.J. (who only entered the Society in prison shortly before his execution in 1594), in a chamber at Gray's Inn, where many gentlemen attended. The chamber was at the entrance of the court coming from the upper part of Holborn and turning to the left. He also said Mass in a house near the great conduit in Fleet Street, on the left going towards St. Paul's.

Hambley left London in May, 1585, and was directed by his countryman Nicholas Blewett to Andrew Munday, living at a farm of Mr. Watkins in Beaminster, Dorset, where he generally resided. Some time after Easter in the following year he rode over to Chard to meet a son of Sir John Fulford, who had arranged to be married to a young lady by Mr. Hambley at Munday's house. He stayed that night at an inn with Mr. Fulford, and the following day they were both arrested with the young lady at Crockhorn on their way to Munday's house. They were taken before the attorney-general, who committed Hambley to the gaol at Ilchester, and allowed Mr. Fulford and his intended to return home to Devonshire.

He was tried and condemned to death for being a seminary priest at the summer assizes held at Taunton, Somerset. In his weakness he promised conformity, and he was reprieved, but detained in confinement with hard usage. A bed and twopence a day had been appointed to him, but he was obliged to lay on the hard boards, and only received a penny a day to live upon. He therefore made his escape and took refuge in the house of widow Brown at Knowle, near Salisbury, where he was directed, through Dallison, by her son-in-law, Mr. Barnes, a Catholic, and there he was again apprehended during a search on Sunday night, Aug. 14, 1586, by the Bishop of Salisbury and Justice Estcourt. In their presence, on the 18th of the same month, a full confession was extracted from him, from which most of the particulars of his life are gathered. Under the date Aug. 20, 1586, in the State Paper Office, is a letter sent to the Privy Council signed Jo. Sarum and Gyles Estcourte, on which Mr. Simpson remarks: "This very apostolic pastoral of a Bishop thirsting, not for the salvation, but for the blood of those whom he called his flock, is followed by the confession of Hambley, who, however he 'was bearing the

Bishop in hand,' that is, hoaxing him with half promises of apostasy, did not hoax him at all with regard to his brethren, but ruthlessly betrayed their names, their abodes, and their personal marks, giving enough information about each to ensure his condemnation for felony, if not treason (that is, in being priests contrary to statute), as soon as he was caught."

Hambley was undoubtedly frightened by the prospect of martyrdom, and, in Mr. Simpson's words, "he scrupled not to 'bear in hand' his tormentors, and to make them believe that he would in time do all they told him; but when it came to the point, like some others of whom Sir Thomas Lucy complained, 'he started aside like a broken bow.'" He refused to carry out his promise of conformity, and submitted his neck to the rope, and his bowels to the knife, rather than commit the sin which in a moment of weakness he had promised to commit. Whether he suffered under his previous condemnation or was re-tried at Salisbury is not very clear. Fr. Warford, his contemporary, relates that at his arraignment a verdict was found against him. The judge, Mr. Baron Gent, addressed him in such soft and pathetic terms, that the prisoner's constancy appeared to the court to be staggering, and he inclining to conform, when a stranger stepped forward and delivered to him a letter. He read it again and again, and became so deeply affected as to burst into tears, but declined to tell the bystanders the cause of his distress. The next morning he announced in open court his deep shame for his weakness, and bitterly repented that the judge's solicitations and his own terror had for a time shaken his resolution. He added that now the most excruciating torments would prove most acceptable to him. On the following day he went rejoicing to execution. He suffered at Salisbury about Easter, 1587.

Rich. Simpson, Rambler, vol. x., New Series, p. 325; *Oliver, Collections*, p. 318; *Challoner, Memoirs*, vol. i., ed. 1741, p. 196; *Dom. Eliz.*, vol. cxcii., n. 46, P.R.O.

Hamerton, Anthony, a captain in the royal army, probably a younger brother of Philip Hamerton, of Monksrood, near Pontefract, Esq., was slain near Manchester during the civil wars.

Castlemain, Cath. Apology; Foley, Records S.J., vol. v.

Hamerton, Henry, Father S.J., schoolmaster, son of

Philip Hamerton, of Monksrood, near Pontefract, co. York, Esq., by Dorothy, daughter of Mr. Young, of Burn, near Selby, was born in 1646. He was educated at St. Omer's College, and entered the Society of Jesus, Sept. 28, 1669. He served the mission for many years at Pontefract and the neighbourhood, where he was much esteemed for his pastoral zeal and disinterested labours, especially during the northern epidemic of putrid fever in 1682.

About 1685 he transferred the Society's head residence in the Yorkshire District from York to Pontefract, where he built a chapel and opened a flourishing school of sixty scholars. He employed as an assistant a secular schoolmaster who had been educated in one of the Jesuit colleges, and many Protestants sent their sons to be instructed in Catholic doctrine. Public examinations of the scholars showed the great progress they made. When Bishop Leyburne visited the school, July 27, 1687, six of the scholars complimented his lordship in short addresses on his happy arrival, and he expressed himself highly pleased, and greatly applauded Fr. Hamerton's efforts. At this visitation no less than 230 persons received confirmation in the chapel.

Whilst others began to tremble when the first rumours of the Orange revolution of 1688 reached Yorkshire, Fr. Hamerton remained at his post, omitting nothing of his accustomed duties. He preached every Sunday morning, and in the afternoon explained the Christian doctrine in his chapel, which ordinarily accommodated a congregation of two hundred, and on festivals many more. There were usually fifty to sixty communicants, whose confessions Fr. Hamerton heard before Mass. When, however, the violence of the storm broke forth, and the mob assumed a more threatening attitude, he closed his chapel, dismissed his scholars, and put all things in safety. Shortly afterwards he sought refuge in flight, but was seized, probably at Wakefield, and thrust into a loathsome dungeon in York Castle, buying himself off from being chained by a fee of £5. After remaining for some time in prison, with other priests, he was liberated on bail and payment of a fine.

Upon regaining his liberty he retired in shattered health to Lincoln. In 1697 he was sent to Norwich, where he remained for two years, and then, withdrawing abroad, died at Ghent, Feb. 24, 1718, aged 72.

Oliver, Collectanea S.J.; Foley, Records S.J., vols. v. and vii.

Hamilton, or **Hambleton**, priest, appears in Dr. Worthington's catalogue of martyrs as a priest of Queen Mary's reign, who was put to death at Lincoln for using his priestly office in reconciling penitents and for denying the supremacy of the queen, in 1585.

Dodd, calling him William Hambleton, but citing the same authority, says he was tried and condemned at York. Challoner makes no allusion to him, and he is not named in other catalogues of martyrs.

Morris, The Month, April, 1887, p. 532; *Dodd, Ch. Hist.*, vol. ii. p. 104.

Hammond, John, priest and confessor of the faith, received sacerdotal orders at Douay College in 1625, in which year he was sent upon the English mission, where he seems to have used the *alias* of Jackson.

Dr. Challoner says he was a man of learning and merit, holding a high position amongst his brethren, a member of the chapter, and superior of the secular clergy in the west of England.

"John Hamond, *alias* Jackson, condemned, reprieved by the king, and died in Newgate," appears in an original document in Vincent Eyre's "MS. Cases, &c., on the Popery Laws," f. 1062 (Ushaw Coll.), printed in Lingard's "Hist. of Eng." (ed. 1849, vol. viii. p. 645), authenticated by the signatures of the parties concerned, which contains the names and fate of such Catholic priests as were apprehended and prosecuted in London, between the end of 1640 and the summer of 1651, by four individuals, who had formed themselves into a kind of joint-stock company for that laudable purpose, and who solicited from the Council some reward for their services.

It appears from Challoner that on Dec. 8, 1641, he was condemned, with six other priests, at the Old Bailey sessions to be hanged, drawn, and quartered, on account of his priesthood. At the solicitation of the French ambassador, the king, who himself preferred banishment to the shedding of blood, sent a message to both Houses of Parliament to know their opinion in the matter. This message, being sent by the Lords to the Commons on Dec. 11, and there read, resolutions in each case were passed that John Hammond, John Rivers, *alias* Abbot, Walter Coleman, and John Turner, priests, "shall be put to execution according to law."

However, the king, having been pleased to grant his reprieve to all the seven priests, on the Tuesday following, Dec. 14, both Houses agreed to join in a petition that his Majesty would take off the reprieve and order all the seven to be executed. To this Charles, on Dec. 16, replied that he would take the matter into consideration. This reprieve of the condemned priests, who were shortly after reduced to the number of six by the death of one of them, was made the subject of continual objection by the parliament to the king, till his Majesty, answering their petition concerning the magazine of Hull, &c., from York, told them—"concerning the six condemned priests, it is true, they were reprieved by our warrant, being informed that they were (by some restraint) disabled to take the benefit of our former proclamation; since that, we have issued out another for the due execution of the laws against papists; and have most solemnly promised, upon the word of a king, never to pardon any priest without your consent, who shall be found guilty by law; desiring to banish these, 'the six,' having herewith sent warrants to that purpose, if upon second thoughts you do not disapprove thereof. But if you think the execution of these persons so very necessary to the great and pious work of reformation, we refer it wholly to you, declaring hereby, that upon such your resolution signified to the ministers of justice, our warrant for their reprieve is determined, and the law to have its course."

This unexpected answer so disconcerted the parliament, Lord Clarendon says, in his "Hist. of the Rebellion" (vol. i. pt. 2. p. 490), that the condemned priests were all suffered to linger away their lives in Newgate, though no less than eight of their brethren were executed in different parts of the kingdom within the year 1642. The date of Mr. Hammond's death has not been ascertained.

Challoner, Memoirs, ed. 1742, vol. ii. p. 183; *Austin, Catholicus Plea*, p. 25.

Hanford, Compton John, Esq., born June 8, 1819, was the third son of Charles Edward Hanford, of Woollashall, co. Worcester, Esq., by Eliza, dau. of James Martin, of Overbury, co. Worcester, Esq.

This ancient Catholic family was seated at an early period at Hanford, co. Chester. The daughter and heiress of Wm. Hanford was married, first, to Sir John Stanley, and secondly, to

Sir Urian Brereton, and the estate of Hanford thus became the seat of the Breretons. Laurence Hanford, a younger son of Robert Hanford, and seventh in descent from Sir John Hanford, of Cheshire, was the ancestor of the Worcestershire family, who apparently became possessed of Woollashall about 1536. They were allied with the Hungerfords, Giffards, Hornyolds, and other good Catholic families. In the seventeenth century Walter Hanford, of Woollashall, married Frances, dau. of Sir Henry Compton, Knt., of Hartpury Court, co. Gloucester, and had issue two sons, Compton and Edward, both of them Catholic non-jurors in 1717. The former's grandson, Charles Hanford, died without issue in 1816, and Woollashall then passed to the latter's grandson, Charles Edward Hanford. The second son, Edward, resided at Redmarley d'Abitôt, co. Worcester, and it was probably under his protection and with his assistance that the Benedictines were enabled to keep a school there in the first half of last century.

Compton John Hanford was educated at Oscott College. His eldest brother, Charles Edward, died there from the effects of an accidental hurt, March 23, 1827. The second brother, James, died unmarried in 1840, aged 28, and thus the estate of Woollashall, on the death of his father, Feb. 17, 1854, aged 72, came to Compton John. His sister Frances, in 1847, became the wife of William Lloyd Flood, of Farmley, co. Kilkenny, Esq. Mr. Hanford died without issue, devising his estate to his sister's son with the injunction to take the additional name of Hanford.

Burke, Landed Gentry; Harl. Soc., Visit. of Cheshire, 1580; Payne, Eng. Cath. Non-jurors; Gillow, Cath. Schools in Eng., MS.; The Oscotian, New Series, vol. vi. p. 84.

1. **Protestantism and Catholicity compared in their effects on the Civilisation of Europe.** Written in Spanish by the Rev. J. Balmez. Translated from the French version by C. J. Hanford and R. Kershaw. Lond., Jas. Burns, 1849, cr. 8vo., pp. xiv-452; Lond. 1868, 8vo.

From the preface by Mr. Hanford it appears that the whole work was edited by him, but he was indebted to Mr. Robert Kershaw, of Liverpool, for the translation from chapter xlvi. to the end. The French version was by M. Blanche. It is one of the most elaborate works of modern theological literature. The Lond. *Athenæum* reviewing the English translation wrote, "Moderate in its tone, tolerant in its sentiments, and on the whole candid in its statements, it is one of the few works of religious controversy that maintain throughout a philosophic character and spirit."

2. When Charles Dolman, the publisher, projected his "Library of translations from Select Foreign Literature," in 1852, he obtained Mr. Hanford's assistance in the undertaking, and formed a literary council consisting of the following gentlemen: W. B. Mac Cabe, Esq., Rev. Dr. Cox, C. J. Hanford, Esq., J. Spencer Northcote, Esq. (subsequently D.D.), Rev. Dr. Rock, Rev. Dr. Russell, Edw. Healy Thompson, Esq., W. B. D. D. Turnbull, Esq., and Rev. J. Waterworth.

Mr. Hanford intended to publish a translation of Fr. Hurter's "Institutions of the Church in the Middle Ages," being a portion of his great work on the Life and Times of Innocent III. He had already proposed it as a sequel to Balmez's "Protestantism and Catholicity compared," but his translation does not appear to have been published.

Hankinson, Michael Adrian, O.S.B., Bishop, born at Warrington, Sept. 29, 1817, was descended from a branch of the Catholic yeomanry family of Hankinson, of Mason House, Lea, in the Fylde, which probably settled at Woolston, in the parish of Warrington, early in the last century. Robert Hankinson, of Woolston, was convicted of recusancy at the Lancaster sessions, April 10, 1716.

Michael Hankinson was professed at Broadway, Worcester-shire, in 1836, and two years later was sent to St. Edmund's Benedictine College at Douay, where he was ordained priest in 1841, and afterwards became sub-prior. In 1851 he was sent to the mission of St. Peter's, Liverpool, but in 1854 he was recalled to Douay as prior, an office which he held till late in 1863, when, in spite of his reluctance to accept such a position, he was nominated Bishop of Port Louis.

During the six years of his episcopate, Dr. Hankinson endeared himself to all by the happy mixture of firmness and affability which marked his character. When the terrible epidemic raged in the island for three years, and carried off one-sixth of the population, the bishop, besides discharging his own episcopal duties, took upon himself the work of his priests, when they were stricken down by the fever. Thus he baptized, heard confessions, administered the last sacraments in the plague-stricken hovels of the poor Indians, and more than once attended between thirty and forty funerals in a single day. In 1868 came the terrible hurricane which caused such destruction of life and property. Chapels, schools, and religious houses were seriously damaged, and in some instances utterly ruined. The Catholics of Port Louis will long remember the day when the bishop stood for hours up to his knees in water whilst the corpses

of two Christian Brothers and their scholars were being dug out of the ruins of their fine new schoolhouse. These many trials did not prevent his lordship from carrying out many excellent measures for the good of his flock. His most ardent wish was the conversion of the poor idolators, who formed three-fourths of the entire population; and to attain this he obtained the assistance of the Jesuit Fathers from India to give missions, and of the "Dames Réparatrices" to educate the Indian orphans. He also founded several new parishes and an ecclesiastical college.

Although he had not recovered from the effects of the fever, he hastened to Rome for the Œcumenical Council, but was obliged to leave by increasing illness in April. With difficulty he reached Douai in May, where, after rallying for a short time, he died Sept. 21, 1870, aged 53.

Dr. Hankinson was a clever administrator, a man remarkable for his tact and sagacity, and at the same time endowed with an immense power of attracting the sympathy of others. From 1862 to the date of his consecration he held the titular office of prior of Coventry.

Tablet, vol. xxxvi. pp. 438 and 550; *Snow, Bened. Necrology*; *Gillow, Lanc. Recusants, MS.*

1. *Catechism* Translated from the French, revised by the Rev. Father Prior of the English Benedictines of Douai, etc. Lond. 1856, 12mo. "Catechism printed by permission of the Archbishop of Cambrai Revised and corrected. Lond. 1863, 8vo.

2. "Eloge Funèbre de Mgr. Michel Adrien Hankinson, Evêque de Port Louis (Ile-Maurice), Ancien Prieur des Bénédictins Anglais de Douai. Par l'Abbé C. J. Destombes, Chanoine-honoraire, Supérieur de l'Institution S. Jean à Douai," Lille, Behague, Lond., Burns and Oates, 1870, 8vo.

This eloquent and interesting tribute of respect is especially worthy of perusal and of preservation for the sake of the account it gives of the frightful calamities that overtook the island of the Mauritius in 1867.

Hansbie, Morgan Joseph, O.P., D.D., a younger son of Ralph Hansbie, of Tickhill Castle, co. York, Esq., by Winifred, daughter of Sir John Cansfield, of Robert Hall, co. Lancauter, Knt., was born in 1673. He was professed in the Dominican convent at Bornhem, Aug. 1, 1696, where he was ordained priest in 1698.

After passing through several offices at Bornhem, he was appointed in 1708 chaplain to the Benedictine Abbey at Brussels,

and in 1711 came on the English mission. He returned, however, to Bornhem in 1712, and in the same year was appointed vice-rector of the Dominican College at Louvain, of which he became fourth rector in 1717.

In the latter year he must have returned to England, for he registered, as a Catholic non-juror, an annuity out of the manor of Burdale, in Yorkshire, under the Act of 1 Geo. I., describing himself as of St. James', co. Middlesex, gent.

In 1718 he was made procurator-general for transacting business at Rome, but returned to Louvain in the following year. In 1721 he was instituted provincial, and received his degree of S. Th. Mag. in that year. He then went to the mission at Tickhill Castle. In 1728 he was installed prior of Bornhem, and made vicar-provincial for Belgium in 1731. In the latter year he was re-elected prior of Bornhem, and a second time provincial in 1734, when he was stationed at London. From 1738 to 1742 he was vicar-provincial in England, and in 1743 he went to Lower Cheam, Surrey, the residence of the Dowager Lady Petre.

While here an incident occurred to him which might have been very serious. It is extracted from the London *Evening Post* of Dec. 1745. A little before daybreak on Sunday, Dec. 22, 1745, the house was suddenly surrounded and searched for arms, &c., supposed to be stored there for the service of Prince Charles Edward. Nothing, however, was found but two pairs of pistols, and a man in his nightgown, concealed between the ceiling of the garret and the rafters. This proved to be Fr. Hansbie, who was carried before the justices at Croydon. He was apparently liberated on bail, for he continued to reside at Cheam until he returned to London in 1747. Fr. Hansbie was a hearty Jacobite, and this being known, it was firmly believed that great numbers of men, horses, and arms, were concealed in subterraneous passages under the house.

He then served the Sardinian Chapel in London, and in the same year, 1747, was instituted vicar-general of England, and again provincial in 1748. There he died, June 5, 1750, aged 76, "lamented in death as he had been esteemed in life, for he had made himself all to all, that he might gain all to Christ."

Kirk, Biog. Collect., MSS. No. 22 ; Palmer, Obit. Notices, O.S.D. ; Oliver, Collections, p. 457 ; Letter of Fr. Raymund Palmer to the writer ; Payne, Eng. Cath. Non-jurors.

1. *Philosophia Universa*. Lovanii, 1715, 4to. pp. 10.
2. *Theses Theologicæ ex prima parte (Summæ D. T. A.) de Deo ejusque attributis*. Lovanii, 1716, 4to. unpag.
3. *Theses Theologicæ de Jure et Justitia*. Lovanii, 1717, 4to. pp. 12.
4. *Theses Theologicæ de Trinitate, homine, et legibus*. Lovanii, 1720, 4to. unpag.
5. *Theses Theologicæ de Virtutibus in communi tribus theologicis in specie, cum locis eo præcipue spectantibus*. Lovanii, 1721, 4to. unpag.

Hanse, Everard, priest and martyr, beatified by papal decree on the feast of St. Thomas of Canterbury, Dec. 29, 1886, was a native of Northamptonshire, and a Cambridge man. In due course he took orders in the recently established church, and secured a valuable benefice. Two or three years later he was seized with a serious illness, and was induced to weigh carefully his position. He sent for his brother William, a priest of Douay College, with whom he had had many disputes on the subject of religion. By him he was received into the Church, and, resigning his living, he passed over to Rheims, where he resided for nearly two years. He became a student at the English College there, June 11, 1580, was ordained sub-deacon Feb. 21, 1581, and on March 25, in the latter year, received priest's orders.

On April 24, 1581, he left the college for the English mission, where he had not been long before he ventured to visit the Catholic prisoners in the Marshalsea, and was there apprehended "upon suspicion of his being a priest." On being examined he boldly confessed himself to be a Catholic and a priest of the seminary at Rheims. He was thereupon cast into Newgate and loaded with irons amongst thieves. At the gaol delivery a few days later, July 28, 1581, he was brought before Fleetwood, the Recorder of London, and several of the judges, at the Old Bailey. Two questions were put to him, though foreign to the matter he was charged with. One was whether the Pope was infallible, and the other inquired if the Pope had erred in his bull of excommunication and deprivation against Queen Elizabeth. In answer to the first question, he drew a distinction between the Pope's personal actions and opinions and his decrees *ex cathedrâ*; as to the second, he replied that it was not for him to judge the actions of others, especially those of his superiors, but he hoped his Holiness had done

nothing to injure his conscience. As Mr. Hanse candidly admitted that he had received holy orders abroad, and positively denied the queen's spiritual supremacy, there was no occasion for witnesses or a long trial.

After his condemnation he was sent back to Newgate, where Robert Crowley and other ministers did their utmost to overcome his constancy. Irritated by their non-success they afterwards issued the slander that the martyr had said that treason to the queen was no sin before God.

The blessed martyr was drawn from Newgate to Tyburn, where he was butchered with the customary cruelty. He was pursued to the end by the ministers, whose slander he denounced to the people from the scaffold. It is stated in the Douay Diary that when the executioner had his hand upon his heart, the martyr was heard distinctly to pronounce the words, *O diem felicem*. He suffered on July 31, 1581.

Challoner, Memoirs, vol. i.; *Douay Diaries*; *Dodd, Ch. Hist.*, vol. ii.; *Lewis, Sanders' Angl. Schism*; *Bridgwater, Concert. Eccl. Cath. in Anglia*, ed. 1594, ff. 25b, 78-9, 292b, and 407b; *Pollini, L'Hist. Eccles. della Rivoluzion d'Inghilterra*, p. 551.

Hansom, Joseph Aloysius, architect and inventor of the hansom cab, born at York, Oct. 26, 1803, was a member of a staunch Catholic family long settled in that city. His grandfather, Richard Hansom, died at York, Sept. 1, 1818, and his widow, Elizabeth, survived him until Jan. 10, 1822, aged 80. She took pride in her descent from the Stonehouses, located in the neighbourhood of the quaint fishing village of Staithes, some ten miles from Whitby, a family which had preserved its religion through the whole of the persecutions. Their son, Henry Hansom, the father of the architect, was an extensive builder in York, where he died at the age of 75, Feb. 16, 1854, survived by his widow, Sarah, until April 14, 1856, aged 75.

At the age of thirteen, Mr. Hansom was apprenticed to his father, but his tastes running more in the direction of architecture, his articles were allowed to lapse in the following year, 1817, and new ones taken out with Mr. Philips, an architect of some ability in York. On the completion of his apprenticeship, in 1820, he continued with Mr. Philips as a clerk, doing some small matters on his own account, and teaching a night-school,

in which latter occupation, while rendering service to others, he contrived to improve his defective education. It may be here remarked that Mr. Hansom was one of those men who never lost an opportunity of improving his mind, and would take up and study the most abstruse subjects.

On April 14, 1825, he married Miss Hannah Glover, a Yorkshire lady, who died fifty-five years and a half later, and by whom he left surviving issue—Henry John, an architect, and district surveyor of Battersea under the Metropolitan Board of Works; Joseph Stanislaus, F.R.I.B.A., partner with, and successor to, his father; Sophia, wife of Mr. George Bernard Maycock, an eminent designer in painted glass, &c., and member of the firm of Hardman Powell & Co., of Birmingham; and Winifred Mary, wife of Mr. George Edward Hardman.

After his marriage Mr. Hansom settled in Halifax, where he took a place as assistant to Mr. Oates, architect, and there, for the first time, he had the opportunity of working in the Gothic branch of architecture. In this office he made the friendship of Mr. Edward Welch, with whom in 1828 he entered into partnership. Together they were engaged on a gaol and a terrace of houses at Beaumaris; churches at Toxteth Park, Liverpool, Acomb, and Hull, all gained in competition; three churches in the Isle of Man; a dispensary at York, &c. In 1831 both Mr. Hansom and Mr. Welch sent in distinct designs, but under the joint names, for the Birmingham town hall, and Mr. Hansom's design, conceived in the classical style of the day, after the model of a Grecian temple, was declared the first in merit. The work was commenced on April 27, 1832, but unfortunately the estimates of the contractors proved much too low to cover the bare cost of erection, and although great ingenuity and fertility of resource were displayed by Mr. Hansom in economizing labour, in the arrangement and transport of the marble, which had to be brought from Anglesey without the modern facility of railways, the contract proved disastrous to the builders. Under these circumstances Mr. Hansom was placed in the position of builder as well as architect, for the town commissioners had required him to become bond for the builders. He had endeavoured to evade such an imposition, but no alternative was allowed but to throw up the work altogether, and, as he put it in a pamphlet issued in 1834, he "was, therefore, obliged to submit or forego the object of my

ambition." The result was that he was landed in bankruptcy. In maturer years he always blamed himself for consenting to such terms ; but it will readily be understood that to a young man the temptation to acquire fame was very great.

Coming at such a time of life, the blow was a heavy one to bear, and for some short time he had to content himself with such small works as came in his way, until Mr. Dempster Hemming, of Caldecote Hall, struck with the amount of erudition and business aptitude he displayed, put him in charge of all his affairs, including banking, coal-mining, estate management, &c., which he carried on together with his profession. This engagement was to come to an unexpected end. The way Mr. Hemming's large fortune was dissipated is a matter of notoriety amongst the readers of *causes célèbres*, and when the connection ceased, Mr. Hansom's pecuniary position was little better than before.

It was at Mr. Hemming's wish that Mr. Hansom perfected and brought out his idea for the " Patent Safety Cab," an invention which his busy and ingenious brain had suggested before his departure from Birmingham. On Dec. 23, 1834, he took out his patent, and subsequently disposed of his rights to a company, the remuneration named being £10,000. It is sad, however, to relate, as in the case of many another inventor, that the purchase-money was never paid. Having put the company into a going and paying state, he retired from the management, with the double view of easing the company of expense and of devoting more time to his professional work. After this the company got into a bad state by mismanagement and excessive expenditure, and in 1839 he volunteered to put matters straight within the space of three years. This he did in half the time, and it is believed that for this work he received the sum of £300, the only money he ever received for all his time, talent, and labour involved. Under his management, as experience dictated, many improvements were made in the cab. There were, as usual, claimants to the credit of such improvements. The principle of " safety " which he studied is quite lost in the so-called " Hansom." This consisted in the suspended or cranked axle. The back seat was not in the original patent.

Appended to the patent is another idea for a cab which was to be entered through the wheel, but no use was ever made of it, as he saw that the construction was hardly likely to stand

the strain of heavy traffic without unduly weighting the vehicle.

This invention illustrates how quickly a habit is formed in these days, and how soon a name becomes historical. It is given to few to see their names spelt with a small initial, a distinction which assuredly marks extreme celebrity. The metropolis would now be lost indeed without its favourite cab. " 'Tis the gondola of London," said Lothair ; and in a climate too uncertain for the open *fiacre* of the Continent, the hansom is the most cheerful and airy vehicle at our command.

In 1842 it occurred to him that the building trades and professions were sadly in want of some channel of intercommunication and illustration, and on the last day of the year he brought out and founded the *Builder*. Want of capital forced him to retire from the undertaking, and he had to content himself at the end of a year with a small payment, which the publishers offered him for his consent not to contest the right of proprietorship in the periodical. The long continued and present success of this pioneer of our architectural and building journals is an additional proof of Mr. Hansom's discernment.

After this he devoted his energies almost entirely to the pursuit of his profession, being principally engaged on ecclesiastical and domestic work in the Gothic style, mostly for Catholics, he himself being a most devout member of the Church.

From 1854 to 1859 he worked in partnership with his younger brother, Mr. Charles Francis Hansom ; from 1859 to 1861, with his eldest son ; and from 1862 to 1863, with Mr. Edward Welby Pugin, a union which had a disagreeable termination. At the beginning of 1869 he took his second and youngest surviving son, who had previously been articled to him, into a partnership which lasted for eleven years, when, at his own request, he retired from the firm, retaining only a life interest in it. The last two years and a half of his life he devoted to the preparation for death, retaining all his mental faculties to the end, though sadly weak in body, which occurred at Fulham, June 29, 1882, aged 78.

During his long career Mr. Hansom resided in various parts of the country. He commenced practice at Halifax, and was afterwards at Liverpool, Birmingham, Hinckley, Caldecote, London,

York, Eckington, Preston, Edinburgh, Clifton, Ramsgate, and again at London from 1862 until his death.

While he was residing in Preston, from 1847 to 1854, he was induced to open what was intended to be a great religious art school, at the Hermitage, Edinburgh, in 1852. In this he was warmly encouraged by Bishop Gillis, who promised to take half the risk. This promise the bishop was unable to fulfil, and Mr. Hansom, who had simultaneously kept up his residence in Preston, was obliged to abandon his attempt to found an art school in 1854. He always, however, cherished his idea of a great establishment of art learning, and being brought professionally into connection with Robert Owen at Titherley, Hants, the intercourse ripened the idea. But Mr. Hansom felt a vacuum in Owen's scheme, the latter being an atheist, whereas the former felt the necessity of religion being the basis of Christian art.

During the great reform and other agitations Mr. Hansom was allied with Sir Francis Burdett, Schofield, Attwood, Lewis, &c., and took an active part, his power of homely language appealing strongly to the masses. The government at that time contemplated his arrest. He had nevertheless strong Conservative instincts, which grew stronger as he advanced in years.

His character was one of much power, mingled with still greater gentleness. Although proud of and thoroughly loyal to his art, he was singularly free from that professional *hauteur* which refuses to modify plans once formed, and disdains to consult the tastes, or may be prejudices, of others. He knew how to distinguish between accidents and essentials, and did not shrink from sacrificing cherished thoughts and labour freely, so long as the sacrifice involved nothing derogatory to art or good taste. To the clerks and pupils under him he was full of kindness, and many there were who sought every opportunity of evincing the respect they entertained for him.

Builder, vol. xliii. p. 43; *Tablet*, vol. lx. p. 51; *Weekly Register*, vol. lxvi. pp. 50 and 59; *Cath. Times*, July 7, 1882, p. 5; *J. S. Hansom, Letter to Editor, Cath. Annual Reg.*, 1850.

1. Pamphlet relative to Birmingham Town Hall, 1834.

2. Lecture: **First of a Series on Architecture, as delivered in the Music Hall, Store Street, in reference to the erection of the proposed Metropolitan Music Hall.** Lond. 1842, 8vo.

3. **The Builder: A Journal for the Architect, Engineer, Operative, and Artist**, weekly, founded and edited by Mr. Hansom, Dec. 31, 1842.

No. 49, Jan. 13, 1844, contained an article reflecting on Aug. Welby Pugin and his design of St. George's Cathedral, Southwark, which Mr. Hansom disclaimed in *The Tablet*, vol. v. p. 53, as not inserted with his sanction, or expressive of his views, but at the instance of Messrs. Cox, the printers, who had assumed the power of management by virtue of a deed of trust, and engaged a gentleman to take part in the editing of the paper.

4. On Nov. 24, 1864, Mr. E. Welby Pugin wrote an ill-advised letter to *The Tablet*, vol. xxv. p. 763, in which he reflected, in somewhat ambiguous and contradictory terms, on the character of Mr. Hansom and the partnership which had subsisted between them. Mr. Hansom being at the time on the Continent, his son-in-law, Mr. Maycock, satisfactorily cleared his reputation in a letter to the same journal, p. 779.

5. Examples of his skill and taste are to be seen in all parts of the kingdom, and some of his designs were carried out in Australia and South America. His best and principal achievement is the noble church at Arundel, designed for the Duke of Norfolk. The church of the Holy Name, Manchester, is remarkable for the extensive application of terra-cotta, the roof being groined with that material. Mr. Hansom was one of the principal promoters of the use of terra-cotta for ecclesiastical purposes, and some twenty years ago informed the writer that he once established a terra-cotta works in Durham, or the North of England, to perfect the manufacture. The spire, 306 ft. high, of St. Walburge's, Preston, is an exceedingly fine specimen of his skill.

Hanson, William Alphonsus, O.S.B., was a native of Barrowford, a township in the parish of Whalley, co. Lancaster. His mother was probably a member of the ancient family of Hesketh of Rufford, who were Catholics at this time, and resided much on their estate at Martholme, in Great Harwood. Mr. Hanson assumed his mother's name, and after his profession at St. Gregory's Benedictine monastery, Douay, Feb. 15, 1615, was generally known as Ildephonse Hesketh.

He was educated and ordained a secular priest at the English seminary at Seville, and afterwards joined the Benedictines, as previously stated. He was then sent on the English mission, but returned to the Continent and taught philosophy, both at Douay and St. Edmund's, Paris. After some time he was again sent to England, and served the mission in Yorkshire. During the civil wars he was seized near York with another Benedictine, Fr. Francis Boniface Kemp, or Kipton, by Parliamentary soldiers, who treated them with great cruelty on account of their religious character. They were driven on foot by the troopers in the heat of summer, and so completely exhausted that they

both expired before arrival at their destination or soon afterwards. Mr. Blount, in his catalogue of those Catholics who died and suffered for their loyalty, asserts that they were slain in cold blood near York. Their death is said to have occurred about July 26, 1644.

He was probably brother to Dom Maurus Hanson, O.S.B., professed in Spain, who served the mission in Lancashire, where he died March 15, 1630. In 1667 Richard Hanson, of Briercliffe, in the parish of Whalley, with Ellen his wife, and their children Henry and Margery, appear in the recusant rolls.

Dolan, Weldon's Chron. Notes ; Snow, Bened. Necrology ; Chaloner, Memoirs, vol. ii. p. 270, ed. 1742 ; Gillow, Lanc. Recusants, MS. ; Castlemain, Reply to the Answer of the Cath. Apology, p. 283.

Harborne, Richard, a major in the royal army, was dangerously wounded at Malpas, in Cheshire, during the civil wars, and died soon afterwards at Kendal, in Westmoreland.

He was probably a member of the family of Harborne or Hartburne, of Stillington, co. Durham. Of this family Edward Hartborne, *alias* Benett Lyncolne, priest, was imprisoned in the castle of Kingston-upon-Hull, Aug. 23, 1585. Some years previous he resided with Christopher Watson, of Ripon (who died a prisoner for the faith in 1581), and is described as "a learned and godly priest." Two other members of this family, apparently brothers, were Benedictines. The eldest, John Placid Hartburne, *alias* Commings or Foorde, born at Stillington, was ordained priest at the English College, Douay, in 1609, and passed to the mission in the following year. He was probably banished some years later, and returned to Douay and entered the Benedictine College there, where he was professed in 1617. He went to the English Benedictine monastery at Paris in 1629, and in 1639 he returned to the mission in the north of England, where he died, May 30, 1655. He laboured with great zeal and fruit, often suffering imprisonment, and is stated to have been exceedingly charitable. Martin Cuthbert Hartbourne, O.S.B., was likewise born at Stillington, professed at St. Gregory's, Douay, in 1614, and passed to the mission, where he died in 1646.

Castlemain, Cath. Apology ; Morris, Troubles, Third Series ; Dolan, Weldon's Chron. Notes ; Snow, Bened. Necrology.

Harcourt, Henry, Father S.J., whose true name was

Beaumont, was the third son of Sir Henry Beaumont, of Stoughton, co. Leicester, Knt., by Elizabeth, daughter of Sir William Turpen, of Knoptoft, co. Leicester, Knt. He was born in 1612, entered the Society in 1630, and was made a spiritual coadjutor, May 24, 1643. After serving as camp missionary to the English forces in Flanders, he was sent to the English mission in the latter year. In 1649 he was serving the Lancashire District, and in 1655 he was in the Hants District. In 1672 he was in the Suffolk District, where he died May 11, 1673, aged 61.

Foley, Records S.J., vol. vii.; *Southwell, Ribadeneira's Bib. Script. S.J.*, p. 326; *Oliver, Collectanea S.J.*; *Harl. Soc., Visit. of Leicester*.

1. **England's Old Religion Faithfully Gathered out of the Church of England.** As it was written by Ven. Bede, almost a Thousand Years agoe (that is) in the year 698 after the Passion of our Saviour. By H. B. Antwerp, 1650, 12mo. pp. 242, preface and errata 12 ff.

Lowndes cites an edition, Antwerp, 1658, 12mo., whilst Southwell, "Bib. Script. S.J.," gives Lond. 1658, *vide* W. Hurst, J. Stevens, and T. Stapleton.

Harcourt, Thomas, Father S.J., martyr, *vide* Thomas Whitbread.

Harcourt, William, Father S.J., martyr, *vide* William Barrow.

Harcourt, William, Father S.J., whose true name was Aylworth, was a native of Monmouthshire, born in 1625. He entered the Society at Watten in 1641, and having a great desire for the Indian mission he passed to the Spanish province, to wait an opportunity to embark for Peru and Paraguay. He was unable, however, to obtain a passport, and after spending some time in studying theology there, he was recalled to his own province. He then taught philosophy for three years, and theology for eight more, at Liège, after which he spent nine years as a missionary, partly in Holland, and partly in England.

Whilst in England he had some narrow escapes from arrest during the ferment raised by Oates' plot, and a large reward was offered for his apprehension. He ultimately passed over to Holland in disguise, accompanying the Pierpoints, of Holbeck Hall, Notts, with whom he resided. His constitution,

however, was broken down by his labours and sufferings in England, and he died at Harleim, three months after his arrival, Sept. 10, 1679, aged 54.

Fr. Harcourt was a learned man, and a very successful teacher. He possessed great simplicity and candour of soul, and practised severe austerities, both interior and exterior.

Foley, Records S.J., vols. v. and vii. ; *Oliver, Collectanea S.J.* ; *De Backer, Bib. Ecriv. S.J.*

1. *Metaphysica scholastica ; in qua ab Ente par ejus V. proprietates disputando ad Deum, pleræque philosophicæ, et non paucæ theologicæ difficultates elucidantur.* Coloniae, 1675, fol., with long dedicatory epistle to Gervase, Lord Pierrepont.

2. *The Escape of the Rev. William Harcourt, vere Aylworth, from the hands of the Heretics, 1679.* MS., in the Public Record Office, Brussels. Fr. Harcourt's account has been printed by Bro. Foley, "Records S.J.," vol. v., from a copy in the Stonyhurst MSS., "Collectio Cardwelli," vol. i. p. 62.

Hardesty, Robert, martyr, a young man of probity and piety, was apprehended by Sir William Mallory on the suspicion of being a companion of William Spencer, a priest whom the knight had seized on the road some furlong behind. Though Hardesty denied that he knew Mr. Spencer, his horse and cloak were taken from him, his arms pinioned, and so carried through the city of York. He was there committed to the castle, where he gave vent to a fit of religious enthusiasm, described at some length in Fr. Morris's "Ancient Editor's Note Book." In consequence of this he was straightforwardly carried for trial, with Mr. Spencer, before Lawrence Meares, a member of the council of the north. There being nothing to charge Hardesty for his life, a gaoler and his assistant were produced to depose that they had known him to relieve prisoners under their charge, and that he brought them venison and other relief on various occasions. On this evidence the young man was condemned as in cases of felony for relieving priests, and was executed accordingly at York, along with Mr. Spencer, Sept. 24, 1589.

The name Hardesty repeatedly appears in the lists of Yorkshire recusants. A student named William Hardesty was sent from Douay to Rome in 1581. In the last century there were two Benedictines of the name, and Fr. John Tempest, S.J., was also known as Hardesty.

Morris, Troubles, Third Series ; Challoner, Memoirs, vol. i. ; Douay Diaries ; Foley, Roman Diary ; Peacock, Yorkshire Papists.

Harding, Thomas, D.D., a native of Bickington, or Combe Martin, co. Devon, was educated at Winchester School, and was admitted a fellow of New College, Oxford, in 1536, after two years' probation. He completed his degree of M.A. in 1542, in which year he was appointed to the Hebrew professorship by Henry VIII., and shortly afterwards became chaplain to Henry Grey, Marquess of Dorchester, afterwards Duke of Suffolk. In this position he would no doubt meet with the Lady Jane Grey, but this does not prove the assertion of Prebendary Jones, in his "Diocesan History of Salisbury," that he instructed her in the doctrines of the Reformation. Like many other eminent divines who lived during the despotic reigns of Henry VIII. and his successor Edward VI., Dr. Harding either failed to appreciate the fundamental changes which were taking place in the religion of the country, or conformed to the times under coercion, weakly trusting that the strong faith of the nation would assert itself under succeeding sovereigns.

In 1552 he was admitted B.D., and as soon as Queen Mary ascended the throne, in the following year, he strongly denounced the changes which had taken place in religion and the doctrines of the so-called reformers. In 1554 he completed his degree of D.D., was made prebendary of Winchester, and on July 17, 1555, received the appointment of treasurer of Salisbury.

Dr. Harding was one of the first to be deprived of his preferments after the accession of Elizabeth to the throne, and a more complaisant divine was installed in his treasurership in the beginning of Jan. 1559. Fearing imprisonment, he retired to Louvain, where he was soon followed by many of those distinguished exiles whom Rishton describes without exaggeration as the "flower of the universities." There they settled, under the friendly shelter of Philip II., and eagerly took up the challenge, made at Paul's Cross, in the Lent of 1560, by John Jewel, the great Protestant champion, who had been placed by Elizabeth in the See of Salisbury in that year. *Facile princeps* among these able controversialists, says Sanders, was Dr. Thomas Harding, fellow of New College, Oxford, said to be the best Hebraist at the university.

In the midst of this controversy Pius V. assumed the pontificate, and immediately after his election turned his attention to the deplorable confusion of the Church in England caused by its episcopal denudation. In a consistory held in 1566 he appointed Dr. Harding and Dr. Sanders as apostolic delegates, with powers to give faculties to priests in England for absolving from heresy and schism, and with a special commission to make known the papal sentence that to frequent the Protestant Church services was a mortal sin, and a practice under no circumstances whatever to be tolerated or justified. Fuller, in his "Church History," referring to this mission, states that "Harding and Saunders bishop it in England, A.D. 1568"; others have thought that neither of them ever again entered England. There some trace, however, that Dr. Harding was in England about that period, though probably but for a short time.

He died in Sept. 1572, aged 59, and was buried on the 16th of that month in the church of St. Gertrude, Louvain.

All writers admit that Dr. Harding was a remarkably learned man. He was an excellent linguist, a solid divine, and well-read in history. These abilities are displayed to great advantage in his controversy with Jewel, who, though a classical scholar and a good orator, was no linguist, and an entire stranger to the writings of the Fathers until the time of his penning his appeal to the first six ages of the Church. Dr. Harding was also of great assistance to Cardinal Allen in founding the English College at Douay, and his unbounded generosity to the distressed exiles from England is repeatedly extolled.

It was he who persuaded Richard Hopkins to commence a series of translations from Spanish devotional works, by which he affirmed that more souls would be gained from schism than by controversial treatises. Mr. Hopkins in acknowledging this refers to Dr. Harding as a man of "greate vertue, learninge, wisdome, zeale, and sinceritie in writinge against hæresies; of very godlie and famous memorie."

Dodd, Ch. Hist., vol. ii. p. 95; *Pitts, De Illus. Angl. Script.*, p. 768; *Wood, Athenæ Oxon.*, ed. 1691, vol. i. p. 138; *Law, Vaux's Catechism, and Letter to the writer*; *Sanders, De Visib. Monarchia, Wirceburgi*, 1592, p. 664; *Strype, Annals of the Reform*, ed. 1735, vol. i. ch. xxv., xlv. and xlvi.; *Hopkins, Godlie Medit.*, ed. 1582, *Epistle*.

1. **An Answer to Maister Juelles Challenge, by Doctor Harding.** Lovaine, John Bogard, 1564, 4to. ; Douaie, John Bogard, 1564, 4to., ff. 193 besides table ; Antwerpe, William Sylvius, 1565, 16mo., Gg, in eights, "augmented with certaine quotations and additions," &c.

This was elicited by certain challenges made by John Jewel, Bishop of Salisbury, partly in his sermons at Paul's Cross, and at the Court, in 1560, and partly in letters to Dr. Henry Cole, wherein he challenged all men of the Catholic religion, without exception, upon twenty-seven articles, or rather portions of them, then under controversy. These were immediately responded to by Cole, Dorman, Feckenham, Harpsfield, Heskins, Marshall, Rastall, Sanders, and Stapleton, all eminent doctors, with such ability and conclusiveness that many Protestant divines frankly acknowledged that Jewel had overshot himself in promising to conform to the Catholic Church if any of the Fathers of the first 600 years after Christ could be proved to have taught any of the said articles. His appeal to the Fathers was considered a mere rhetorical flight adapted to the pulpit, and not intended for strict scrutiny. Jewel, however, resolved to go on, and in consequence found himself obliged to impose upon the world with false quotations from ancient writers in order to support his appeal, which he did with the same rash assurance as displayed in his challenge. This work appeared anonymously under the title of "*Apologia Ecclesiæ Anglicanæ*," in 1562, having been written, Strype says ("*Annals*," ed. 1735, vol. i. p. 284), in the previous year, and it was first published in Latin, with the approbation of the queen, and the consent of the other bishops, and afterwards translated into English, Greek, and other languages. The first translation, by Lady Anne Bacon, wife of Sir Nic. Bacon, Knt., was entitled, "An Apologic or Answer in Defence of the Church of England: with a brief and plain Declaration of the true Religion professed and used in the same. By John Juell, Bishop of Salisbury." Lond. 1562, 4to. ff. 70, which differs somewhat from the same lady's English translation of 1564.

2. **To Maister John Jeuell.** Antwerp, 12 Junii, 1565, large broad-sheet, printed on one side only, reprinted in Strype's "*Annals of the Reform.*," ed. 1735, vol. i., App. p. 71.

On May 27, 1565, Jewel preached a sermon at Paul's Cross, in which he passed some untruthful and offensive observations on Harding's "Answer." This coming to the Doctor's ears, then at Antwerp, he addressed the above letter to the bishop, who had stated in his "Sermon" that his "Reply" was then in the press. He appended a letter "To the Reader," in which he drew attention to his request to the bishop for a copy of his printed "Sermon," of which he was only in possession of an abstract. Jewel's "Replie unto M. Hardinges Answere; by perusinge whereof, the discrete and diligent reader may easily see the weake and unstable groundes of the Romaine Religion, in 27 Articles, which of late hath beene accompted Catholique," appeared in folio, Lond. 1565 and 1566, "which was esteemed," says Francis Walsingham, in his "*Search made into Matters of Religion*," 1609, pp. 164-7, "to have beene made by the joynt labours of the most learned men in England, both in London and the Universities." He adds, "This was the cause, as I understood, that those doctors also of the Roman Religion that were in banishment devided their labours for confutation of this Reply. For D. Harding himself made two Rejoynders; first about one article only which

was the first ; the second answered to three. D. Sanders also wrote divers bookes against divers of those articles, as 'The Rocke of the Church,' against the 4th, and another 'Of the Reall Presence,' against the fifth, and a third booke 'Of Images,' against the 14th. D. Stapleton wrote his 'Returne of Untruthes,' especially against the first 4 articles of M. Jewells. Others wrote other bookes of divers subjects, as namely—D. Heskins his 'Parliament of ancient Fathers for the Reall Presence;' D. Pointz of the 'Reall Presence' in like manner ; D. Allen wrote one booke of 'Purgatory,' and another of the 'Authority of Priests;' Mr. Rastall, divers bookes, whereof one was intituled 'Beware of M. Jewel,' another 'The Confutation of M. Jewells Sermon at Paules Crosse,' and a third whose title is 'A Reply against a false named Defence of the Truth,' and a fourth, 'A briefe shew of the False Wares packt together in the named Apology of the Church of England;' M. Martiall wrote a speciall booke 'Of the Crosse aud honor due unto it,' which was printed upon the yeare 1564, and a defence of the same afterward against M. Calhill."

3. **A Rejoindre to M. Jewel's Replie, by perusing whereof, the discrete and diligent Reader may easily see the Answer to parte of his Insolent Challenge justified, and his Objections against the Masse ; whereat the Priest sometime receiveth the Holy Mysteries without presant companie to receive with him, for that cause by Luther's Schoole called Private Masse, clearly confuted. By Thomas Harding, D.D. Antverpiæ, ex officina Joannis Foulteri, 1566, 4to., B.L.**

This able and exhaustive work plainly shows that there was no Catholic latitudinarianism in those days. He followed it with a second rejoinder—

4. **A Rejoindre to M. Jewel's Replie against the Sacrifice of the Masse, in which the doctrine of the Answer to the xvij Article of his Challenge is defended, &c. Lovanii, apud Joannem Foulereum, 1567, 4to.**

5. **A Confutation of a book intituled an Apologie of the Church of England. By Thomas Harding, Doctor of Divinity. Antwerpe, Thon Laet, 1565, 4to. pp. 351.**

Jewel now rejoined with "A Defence of the Apologie of the Church of Englande, conteininge an Answere to a certaine Booke, lately set forth by M. Hardinge, and intituled 'A Confutation,'" &c., Lond. 1567, fol., in which he acknowledged himself the author of the "Apologia." Charles Butler, "Hist. Memoirs," ed. 1822, vol. iv. p. 413, says that Jewel's defence became even more popular with Protestants than his apology.

6. **A Detection of sundrie Foule Errours, Lies, Sclaunders, corruptions, and other false Dealings, touching Doctrine and other matters, uttered and practized by M. Jewel: in a booke lately by him set forth, intituled, A Defence of the Apologie, &c. Louvanii, apud Joannem Foulereum, 1568, 4to. ; *id.* 1569, 4to., divided into five books.**

Jewel was a miserable trimmer, and, as Dodd says, was "so unfair, not to say unjust, in his quotations, that not only Harding had the advantage of exposing him to the world on that account, but some learned men of his own party became proselytes to the Catholic Church, when they compared his writings with those of the Fathers." Those who, like Prebendary Jones, in

his "Diocesan Hist. of Salisbury," consider that Jewel's "Apology" is a "complete vindication of the Catholicity of the Church of England, and its justification in separating itself from Rome," should avoid being misled by his undeniable eloquence, but test for themselves the honesty and truth of his quotations. The bishop replied with "An Answer to a booke written by M. Hardyng, entituled, A Detection of Sundrie Fowle Errours, &c." Lond. 1568, fol. ; and the controversy between the two then ended.

7. **History of the Divorce**, MS., ascribed to him by Le Grand in his answer to Dr. Burnet, was more probably the work of Dr. Nic. Harpsfield.

Wood, "Athenæ Oxonienses," says that most of Dr. Harding's works were translated into Latin by Dr. William Reynolds, but for want of money they were never published. Dr. Reynolds, says Dodd, "Ch. Hist.," vol. ii. p. 65, was one of those Protestant divines who detected Jewel's misquotations. He had been a great reader of his works, and designed to translate some of them into Latin. His discovery of Jewel's dishonesty led to his conversion.

Hardman, Mary Juliana, Sister of Mercy, born April 26, 1813, who assumed the name of Mary in religion, was daughter of John Hardman, sen., of Birmingham, an opulent button-maker and medallist, by his second wife, Lydia Wareing.

The Hardmans originally came from Lytham in the Fylde, co. Lancaster, being leaseholders under the Cliftons at Warton and Clifton-cum-Salwick. They were staunch Catholics, and several of them were convicted of recusancy at the Lancaster sessions holden Oct. 2, 1716. James Hardman left Lytham and settled at Birmingham about the middle of last century. His son John, born Aug. 3, 1767, entered into partnership with Mr. Lewis as button-makers and medallists, and in 1816 executed a medallion for the English and Irish Catholics in honour of the reigning pontiff, Pius VII. He was married three times, first, to Juliana Wheetman, secondly, to Lydia Wareing, and thirdly, to Mrs. Barbara Sumner, *née* Ellison. By his first wife he had a large family, of whom Lucy alone survived, and married Wm. Powell, whose son John Hardman Powell married Anne, eldest dau. of Augustus Welby Pugin, the eminent architect. By his second wife Mr. Hardman had also a large family, among whom were Mary and Juliana, Sisters of Mercy ; Eliza, an Augustinian nun, first at Spetisbury House, and afterwards at Newton Abbot, where she died in 1876 ; and John, who married Anne, dau. of Geo. Gibson, of Manchester, formerly of York. Mr. Hardman was a man of great charity. He subscribed largely to the foundation and support of St. Peter's chapel, the first place of Catholic worship publicly opened in Birmingham since the

destruction of the Franciscan chapel in the reign of James II. He was equally generous towards the building and furnishing of St. Chad's Cathedral, and towards the bishop's house and schools attached to that church. Besides founding the convent of St. Mary's, which will be spoken of later, he left a foundation of £1000 towards the maintenance of the Catholic schools of the town, and supplemented the endowment of St. Thomas' Charity, which had been founded by his friend and partner, Mr. Thomas Lewis. He was one of the founders of "The Catholic Sick and Burial Society," which began its career on May 25, 1795, and is still in existence under the title of "The Birmingham R.C. Friendly Society." He may be credited with like honour in respect of the Orphanage for Catholic Girls at Maryvale, as that institution arose from a similar charity which he had founded and supported near to his own residence. He died after a long and painful illness, Aug. 10, 1844, aged 77. His funeral was attended with the greatest ceremony that the Catholics of Birmingham had dared to exhibit since the so-called Reformation. He was buried in a chantry in the crypt of the cathedral, which had been presented to him as a freehold gift by Bishop Walsh in acknowledgment of his benefactions. Bishop Wiseman, subsequently cardinal, delivered the funeral oration. A good portrait of him exists at St. Mary's Convent, Handsworth, painted by J. R. Herbert, R.A., representing him as kneeling, with the convent he had erected in the background.

Juliana Hardman was educated in the Benedictine convent at Caverswall. In 1841 her father founded the convent of Our Lady of Mercy at Handsworth. He gave the land, erected the buildings, and provided everything necessary for the use of the sisters, at a cost of £5335. John, 16th Earl of Shrewsbury, supplemented this sum by a donation of £2000. In the previous year Miss Hardman and three other ladies, the Misses Bond, Edwards, and Wood, offered themselves to Bishop Walsh to form the community. Under his patronage and advice they proceeded to Ireland, and placed themselves under the direction of Mother Mary Cath. McAuley, foundress of the Institute of the Sisters of Mercy, St. Catherine's Convent, Baggot Street, Dublin. After some months they were followed by the Misses Borini and Polding. They made their religious profession, Aug. 19, 1841, and the next day sailed for England, from which time is dated

the commencement of the community at Handsworth. On their arrival at the convent, Aug. 21, they were received by Bishop Wiseman, coadjutor to Bishop Walsh. They proceeded to the chapel, and a solemn *Te Deum* was sung for this first establishment of an active community of religious women in the Central District, where already many convents of contemplative orders were flourishing.

On Sept. 6, Bishop Walsh appointed Sister Mary Juliana to be the first Superioress of the convent. She filled this office thirty-five years out of the forty-two she spent in religious life, during which time fifty-nine sisters were professed at St. Mary's.

Amongst her many good works may be mentioned the foundation of a convent of her institute at Nottingham, in 1844; the building of a House of Mercy for respectable servants out of place, at Handsworth, in the same year; and the erection of the church of St. Mary's, attached to the convent in Brougham Street, Birmingham, in 1847. She also established a community at St. Chad's, afterwards transferred to St. Anne's, Birmingham, in the latter year, and another convent, St. Joseph's, Wolverhampton, in 1849. She built an almonry for the daily relief of the poor, and opened poor-schools in 1850. She established the orphanage which had been commenced on a small scale by her father at Maryvale (Old Oscott College), and placed it under the care of sisters of her community. Later, this was formed into a separate establishment under her sister, Mother Mary of the Cross, who had joined her in 1843, and died March 15, 1855. In 1858 she erected a boarding-school for children of the middle classes; in 1872, a second set of elementary schools for the working classes; and in 1874 she established a middle-class day-school for children of both sexes. Only a few weeks before her death she consented, at the wish of her ecclesiastical superiors, to establish poor-law certified schools for the reception of Catholic girls in the parish of Birmingham, a work which has been successfully carried out since her death. She died at her convent after a short illness, March 24, 1884, aged 70.

Mother Juliana was, it may be said, the embodiment of the rule of her institute in her humility, solid piety, and self-sacrifice; a living rule to those whom she governed with such loving, wise, and gentle prudence. Her unassuming and retiring ways impressed all who came in contact with her. She said little, but performed great works.

Her brother John, already referred to, deserves notice. He was partner with his father for many years, until, becoming acquainted with the elder Pugin, he became enthusiastically interested in the great Catholic revival of all the external adjuncts of religion inaugurated about that time. It was in 1838 that he founded the well-known ecclesiastical metal-works, to which, in 1845, he added stained-glass works. For many years he was in daily communication with Pugin. In connection with him a studio of Christian art was formed at Rams-gate, where for some years the cartoons for stained-glass windows were executed. It was then transferred to the works at Birmingham.

But Mr. Hardman did not confine his attention solely to the English *renaissance* in ecclesiastical art. He was equally interested in and took an active part in the great Catholic revival of his time. Like his father, he was very generous, and contributed largely to St. Chad's church and schools, and to the various additions to St. Mary's Convent, as well as to the building of St. Mary's church, Birmingham. He was also a benefactor to the Catholic cemetery at Nechells, and to St. Chad's grammar-school, although the latter institution did not afterwards prosper. He displayed a deep interest in the tractarian movement, and was well known to the leading converts. He took a prominent part in collecting means, contributing himself £1000, for the defence of Dr. (now Cardinal) Newman, when an action was brought against him by the notorious Achilli in Nov. 1851. He was also one of the promoters of the public meeting held in the town hall, Birmingham, Dec. 11, 1850. This meeting assisted greatly in stemming the tide of bigotry that had been raised throughout the country by the re-establishment of the hierarchy by Pius IX., and had resulted in the passing by parliament of that now abortive measure known as the Ecclesiastical Titles Act.

The imprisonment in Warwick gaol of Bishop Ullathorne, and Dr. Moore, the president of Oscott College, in May, 1853, at the instance of the liquidators of the Monmouthshire and Glamorganshire Bank, again enlisted the sympathies of Mr. Hardman. The action, however, failed because the ecclesiastics mentioned were only interested as trustees for one of the diocesan missions, and they were speedily released, though not until heavy legal and other costs had been incurred, towards which Mr. Hardman generously contributed. Another work in which

he took a leading part was the establishment of the Catholic reformatory for boys at Mount St. Bernard's, in Charnwood Forest, in 1855-6.

One of Mr. Hardman's greatest works, however, was the foundation in St. Chad's Cathedral, Birmingham, of a choir, which still continues, for the performance of the Gregorian chant. This was done in connection with the late Rev. Henry Formby, and Mr. John Lambert, of Salisbury, now K.C.B. After the erection of St. Chad's Cathedral he was pressed by Pugin upon the inconsistency of singing such music as that of Haydn and Mozart in church at all, but more especially in such churches as professed to be a revival, as near as the means available would allow, of the solemn mediæval temples which the England of old built to the glory of God, and which were never profaned by the secular strains too frequent in our modern churches. Hardman came slowly and deliberately into Pugin's views. He resolved that there should be in England at least one choir after the old model. With the hearty sanction of Bishop Ullathorne he gave himself up to the formation of a choir *ad hoc*. He was gifted with a baritone voice of more than average compass and power. Many men can begin a work; few carry a difficult one through. Those acquainted with the details of choir management will understand the zeal and energy which alone could induce a man immersed in business to superintend personally, for eighteen years, the bi-weekly rehearsals of a choir, and to stand as *cantor* for that period at almost every service of the church. Although his munificence made him a benefactor of the choir until his death, and induced him to leave an endowment of £1000 for the continuance of his work, still, even his generosity in this respect is by no means so great a test and evidence of his earnestness as his persistent personal attention to the routine and dry work of choir practice. He was not extreme in his views, nor was he an exclusive theorist. All that grand mass of harmonized music produced by the great masters of the sixteenth century he looked upon as an heirloom in the Church, but he saw at the same time that the solemnity and simplicity of the Gregorian chant was both best suited to the sacredness of the divine offices, and would serve as a standard by which to judge of the appositeness and propriety of such harmony as should be introduced into the service.

At length he became an invalid, doubtless accelerated by his numerous labours, and retired to Clifton, near Bristol, where he

died, May 29, 1867, aged 55. He was buried with his father in the crypt of St. Chad's Cathedral, Birmingham.

Tablet, vol. xxxi. pp. 344, 358, lxiii. 591; *Cath. Times*, April 4, 1884; *Records of St. Chad's Cathedral and St. Mary's Convent, Birm., MSS.*; *Orthodox Journal*, 1816, vol. iv. p. 226.

Harman, John, Bishop of Exeter, *vide* John Veysy.

Harpsfield, John, D.D., born in Old Fish Street, in the parish of St. Mary Magdalen, London, was the grandson of Nicholas Harpsfield, Esq. This gentleman in 1472 was in the custody of Bishop Wayneflete, and detained in the episcopal prison of Wolvesey Castle, having been indicted and convicted of homicide, and subsequently claimed from the king's prison as a clerk by the bishop, in accordance with the ecclesiastical laws, as entitled to the benefit of clergy. The offence was committed at Windsor Castle on Aug. 21, 1471, and the bishop's commission for his purgation and delivery from Wolvesey prison is dated Aug. 29, 1472, so that he probably obtained his release before the close of the year.

John Harpsfield studied his classics with his younger brother Nicholas, at Winchester School. Thence removing to New College, Oxford, he was made a fellow in 1534, and completed his degrees in arts. Afterwards he was appointed chaplain to Dr. Bonner, Bishop of London, and being inducted into a good benefice in that diocese, resigned his fellowship about 1551.

In the beginning of Mary's reign, having been created D.D., he was promoted to the archdeaconry of London, about 1554, in the place of John Wymsey. In 1558, shortly before the queen's death, he was made dean of Christ Church, Norwich, the former dean, John Boxall, having other duties to perform.

When Elizabeth ascended the throne Dr. Harpsfield was obliged to resign his deanery to John Salisbury, suffragan of Thetford, in 1560. He was then committed prisoner to the Fleet, where he remained about a year, when he was discharged upon finding surety that he should not act, speak, or write against the established church. The remainder of his life was spent in great retirement and devotion in the house of one of his relations in St. Sepulchre's parish, where he died, Aug. 19, 1578.

He was buried in the parish church, as appears from the letters of administration taken out by his nearest relative, Anne

Worsopp. It was probably at this lady's house that he resided. She was the widow of John Worsopp, gent., and daughter of Richard Baron, Esq., citizen and mercer of London, by his wife, Alice Harpsfield. This Baron's father, Peter, of Saffron Walden, co. Essex, was a serjeant-at-law, and was drowned in the Thames.

Fox charges Dr. Harpsfield with persecution, but it must be remembered that he was obliged to carry out the measures against the so-called reformers by virtue of his office. There is no record that he exceeded the commands of the Council, or that he infused animosity into their execution.

Wood, Athenæ Oxon., ed. 1691, vol. i.; *Dodd, Ch. Hist.*, vol. ii.; *Maitland, Reformation; Tablet*, vol. xlvii. p. 536; *Harl. Soc., Visit. of Lond.*, 1568.

1. **Concio quædam habita coram Patribus et Clero in Ecclesia Paulina Londini, 26 Octobris, 1553, in Act. cap. 20, 28.** Lond., J. Cawodi, 1553, 16mo. D 4, in eights, half sheets, printed in neat italic type.

2. **Homilies to be read in Churches within the Diocese of London**, printed at the end of Bishop Bonner's Catechism, or "A Profitable and Necessary Doctrine, with certayne Homelies, and decayed thereto for the instruction of the people within the Diocese of London." Lond. 1554, 4to., *ibid.* 1555.

3. **Disputations and Epistles for the degree of Doctor of Divinity, 19 April, 1554**, printed in Fox's "Acts and Monuments," in which Archp. Cranmer took a part.

4. **A notable and learned Sermon or Homilie upon St. Andrewes Daye last past, 1556.** Lond., Rob. Caly, 1556, 16mo. pp. 19.

5. Disputes, Examinations, Letters, &c., printed in Fox's "Acts and Mon."

The exact date of his death is obtained from a MS. entry in a "Psalterium cum hymnis," 1528, in the library of Exeter College, Oxford. Bridgewater, "Concertatio Eccles. Cath. in Angl.," ed. 1594, f. 404, asserts that he died in prison, a confessor of the faith, but it is more probable that he was only under supervision as stated by Wood.

Harpsfield, Nicholas, D.D., confessor of the faith, a native of London, was, like his elder brother John, educated at Winchester and New College, Oxford. After serving two years' probation at the latter, he was admitted true and perpetual fellow in 1536, about which time he commenced to study civil and canon law, in which he rose to great eminence. In 1544, being then bachelor of civil law, he was elected principal of White Hall, and two years later, in 1546, he was appointed king's professor of Greek by Henry VIII. During the reign of Edward VI. he was in exile, but returned when Mary succeeded to the crown. In that year, 1553, he took the degree of LL.D.,

resigned his fellowship, and practised in the Court of Arches. In 1554, being then prebendary of St. Paul's, he was appointed archdeacon of Canterbury, in place of Edmund Cranmer, brother to the archbishop, who was deprived on account of marriage. He became judge of the Court of Arches, and also dean of the peculiars of Canterbury in 1558, having been made a prebendary Nov. 1, 1558, just before the queen's death.

After the accession of Elizabeth, Dr. Harpsfield was one of the seven Catholic divines elected to defend the Catholic cause against the Protestant party in a conference devised to give an appearance of fairness to the intended subversion of the ancient faith. Immediately afterwards he was committed prisoner to the Tower for his refusal to acknowledge the ecclesiastical supremacy of the sovereign, and there he was kept during the remainder of his life. The date of his death has been variously stated, but from some obituary notices written by a contemporary in a *psalterium* in the library of Exeter College, Oxford, it appears that he died Dec. 18, 1575.

Dr. Harpsfield's life in prison was spent no less for the interests of the public than for the good of religion. In his eulogium Leyland notices that he was most promising from his very youth, and that in all respects his life was equal to the character he bore. He was an excellent Grecian, a poet, and a faithful historian, in all of which he has left examples.

Wood, Athenæ Oxon., ed. 1691, vol. i. p. 171; *Dodd, Ch. Hist.*, vol. ii.; *Pitts, De Illus. Angl. Script.*, p. 780; *The Tablet*, vol. xlvii. p. 536, vol. lii. p. 110; *Watt, Bib. Brit.*

1. **Impugnatio contra Bullam Honorii Papæ primi ad Cantabrigiam**, MS.

2. **Historia hæresis Wicleffianæ**, MS., a copy of which is in the Lambeth Lib., l. 5. It is included in the "Hist. Angl. Eccles.," edited by Fr. Rich. Gibbons, S.J., pp. 667-732, from the MS. then in the English College, Rome.

3. **Supputatio Temporum à Diluvio ad An. 1559**. Lond. 1560, in Latin verse. Watt, "Bib. Brit.," credits this work to Dr. John Harpsfield, as does also the "Catalogue MSS. in the Cottonian Lib.," 1802, p. 425, where the MS. is described as "Chronicon Johannis Harpsfieldi, a Diluvio ad An. 1559; manu propria." The catalogue description of the other MS. is "ejusdem versus elegiaci, ex centuriis summatim comprehensi, de Historia Ecclesiastica Anglorum: manu item propria," Vitellius, c. ix. 185, b.

4. **Historia Anglicana Ecclesiastica, a primis gentis susceptæ fidei incunabulis ad nostra fere tempora deducta, et in quindecim centurias distributa: auctore Nicolao Harpsfeldio, Archidiacono**

Cantuariensi. *Adjecta brevi narratione de Divortio Henrici VIII. Regis ab uxore Catherina, et ab Ecclesia Catholica Romana discessione, scripta ab Edmundo Campiano. Nunc primum in lucem producta studio et opera R. P. Richardi Gibboni Angli Societatis Jesu Theologi.* Duaci, 1622, fol., title, ded., preface, index, &c., ff. 12, pp. 779, approb. 1 p.

This learned work is most carefully and accurately written. Pitts states that the MS. from which it was printed was then in the Eng. Coll., Rome. The MS. in the Cottonian Library, c. ix. nu. 12, is said to be in the author's own hand; another MS. copy in 2 vols. is in the Lambeth Lib. Wood states that these copies contain many things which do not appear in the printed volume, especially with regard to the controversies between the Court of England and the See of Rome.

5. **Dialogi sex, contra summi Pontificatûs, Monasticæ Vitæ, Sanctorum, Sacrorum Imaginum Oppugnatores; contra Centurionem Magdeburgensium, auctorum Apologia Anglicanæ Pseudo-martyrologorum Joannis Foxi.** Antverpiæ, 1566, 4to., *ibid.* 1573.

A description of this work will be found under its editor, Dr. Alan Cope, the author being in prison at the time of its publication.

6. **Life of Sir Thomas More, 1556, MS.**

This was compiled from materials supplied by Roper and other friends of the Chancellor. So much of it as relates to the divorce is included in Lord Acton's philobibliion publication, "Harpfield's Narrative of the Divorce," 1877, sm. 4to. pp. 5-23.

7. **A Treatise on the Pretended Divorce between Henry VIII. and Catharine of Arragon.** By Nicholas Harpsfield, LL.D., now first printed from a collation of four MSS., by Nicholas Pocock, M.A., late Michael Fellow of Queen's College, Oxford. Camden Soc., 1878, 4to. pp. ix.-344.

This publication is mainly taken from Eyston's transcript, "A Treatise of Marryage occasioned by the pretended Divorce of King Henry the Eighth from Queen Catharine of Arragon, divided into three Bookes written by the Reverend and learned Nicholas Harpsfield, LL.D., the last Catholic Archdeacon of Canterbury. It is a copy of a manuscript whose original was taken by one Topcliffe, a Pursuivant, out of the house of William Cartor, a Catholicke printer, in Queen Elizabeth's dayes, and came to the hands of Charles Eyston, by the favour of Mr. Francis Hildesly, R.S.J. in com. Oxon. Transcribed by William Eyston, Anno Dñi 1707." This MS. has a dedication by Charles Eyston to his son Charles, dated East Hendred, Jan. 19., 1706-7.

Mr. Eyston, in his letter to his son, says, "This manuscript was lent me by Mr. Thomas Hildesley, R.S.J. in com. Oxon., uncle to your aunt Eyston," but the transcriber, Mr. Eyston's younger brother, says it came by the favour of Mr. Francis Hildesley, R.S.J. Mr. William Hildesley, of Benham, Berks, an ancestor of Fr. Fris. Hildesley, S.J., who died in 1717, was seized at Lyford, with Fr. Campion, in 1581. William Carter, the printer, was imprisoned several times, the last occasion being in 1584, in which year he was executed. It is not improbable, therefore, that William Hildesley obtained possession of the MS. from Topcliffe. Two copies of the MS. are:

at New College, Oxford, and a fourth belongs to the Grenville Library in the Brit. Mus.

This treatise, written with great accuracy, was apparently finished just before Queen Mary's death, and under Elizabeth publication was impossible. It gives an account of the illegal proceedings at Oxford in obtaining the university seal to the decree in favour of the divorce. The work is quoted by Wood against Burnet, who himself admits that he had seen it, and the statements are confirmed by a work published in the beginning of Elizabeth's reign, by "A Master of Arts," entitled "An Apology of the Government of Oxford against King Henry VIII." Throughout the whole of Harpsfield's treatise Wolsey is considered as the author, intentional or unintentional, of the divorce.

Lord Acton remarks that if the work had been less technical it would probably have been published by Wood or by Hearne, for they knew its value. His lordship's publication, "Harpsfield's Narrative of the Divorce" (1877), sm. 4to. pp. 124, commences with some extracts from the Archdeacon's Life of Sir Thomas More relative to the divorce, and from p. 25 continues with "Harpsfield's Discourse of Marriage. An Answer to a Dialogue in English called the Glasse of Truth." The tract alluded to treats of the divorce of Henry VIII. from Catharine of Arragon, and determines in favour of the king. It is entitled "A Glasse of the Truthe." Imprinted by Thomas Berthelet (1528), 16mo., F. 4, in eights.

8. **The Life of Cranmer, MS.**, ascribed to Dr. Harpsfield by Joachim B. Le Grand, in his "Histoire du Divorce de Henry VIII. et de Catharine d'Aragon, avec la Defense de Sanderus, la Refutation des deux premiers Livres de l'Histoire de la Reformation de Burnet, et les Preuves," Paris, 1688, 8vo.

Harrington, William, priest and martyr, born about 1566, was one of the six sons of William Harrington, of Mount St. John, Yorkshire, Esq., by Ann, daughter of Sir Thomas Fairfax and his wife, Ann, daughter of Sir William Gascoigne. Like many other Catholics, the knightly family of Harrington did not return a pedigree at the heralds' visitations of Yorkshire in 1563-4, 1584-5, or 1612. The Harringtons of Huyton, in Lancashire, were probably descended from the same stock.

It was at the house of William Harrington's father that Fr. Campion received hospitality for twelve days just before Easter, 1581, and composed part of his famous "Decem Rationes." In the following year Harrington went over to Douay, where he arrived Sept. 25, 1582, and there joined the English College at that time at Rheims. He left the college Sept. 7, 1584, with the object, apparently, of joining the novitiate of the Jesuits at Tournay, but, on account of ill-health, left immediately, for in the beginning of the next month the government was informed that he was then residing at a tailor's, next door to the White Horse in

Holborn. On this information he was apprehended, but on account of his youth was released, or rather sent down to his father to be kept in his custody, at the motion of the Earl of Huntingdon, then Lord President of the North. He remained in Yorkshire about six years and a half, and then left home once more and proceeded to Dover, where he took ship and sailed to Flushing and Middelburgh, having acquaintance there with one Captain White. Thence he went to see his old friends at Douay College, where he arrived Feb. 28, 1591, and stayed there six weeks. After that he passed into France on his way to Rheims, but was taken prisoner at St. Quentins, and detained there seven or eight months, probably on suspicion of his being a spy in the Spanish interest. On his discharge he went to Rheims, where he was ordained deacon, Feb. 24, 1592, and priest, by the Bishop of Placentia, legate in France, in the following month. He left the college, June 24, for Brussels, and thence returned to England, having visited Namur, Antwerp, St. Omer's, and Calais.

In London he passed himself off as a young man of fashion, and wore a pistol, which he had borrowed of some Catholic friend. He was apprehended in May, 1593, in the chamber of Mr. Henry Donne, a young gentleman of one of the Inns of Court, by Mr. Justice Young, who committed him to Bridewell, and forthwith examined him. At first he declined to acknowledge himself a priest, although he would not directly say that he was not. At last, probably wearied out with torture, he confessed that he was a priest, ordained abroad, and that he had come into England "to give testimony of God's truth, knowing that most priests were executed and the Church pulled down."

At the next sessions, about the end of June, Harrington was removed to Newgate, and indicted of high treason. He pleaded *Not guilty*; and on Serjeant Drew, the Recorder, asking him "how he would be tried," he answered, "By God and the bench." He was told to say, "By God and his country," but he declared that he would not lay the guilt of his death on a jury of simple men; the bench was, or should be, wise and learned, and knew whether the law was just and the prisoner guilty; he would put himself on no other trial. He was then told that judgment would be pronounced against him immediately. He said he was prepared for it. Puzzled and struck by Harrington's resolute answers, the Recorder respited judgment, and sent him

back to Newgate. He was then taken before the Attorney and Solicitor-General to be examined, and was committed by them to the Marshalsea, from whence he wrote the noble letter, now in the State Paper Office ("Dom. Eliz.," vol. ccxlv. n. 66), to the Lord-Keeper Puckering.

The Christian charity, childlike simplicity, and chivalrous manliness of this letter cannot be surpassed. It is quite, says Mr. Simpson, a psychological study, revealing, as it does, the co-existence within the martyr's soul of two equal desires—the supernatural desire of martyrdom and the natural love of life. Perhaps it had some influence on the Council, for he was left quiet in the Marshalsea till Friday, Feb. 15, 1594, when he was suddenly taken to Newgate, where the sessions were being held, and tried on his former indictment. He was again asked whether he would yet put himself upon his country; he replied that he was resolved not to do it. The Recorder said that if he thought that course would save his life he was much mistaken, for that they might and would pass sentence upon him. The martyr answered that he knew it very well, for they had a precedent in York, where two priests, who would not involve more men than necessary in the guilt of their deaths, had been sentenced without jury. Thus, knowing that the jury would find him guilty, and that the judge would have to give sentence, he meant to free the jury, and lay all the guilt of his death on the judge and the bench. After this the Recorder sentenced him to be hanged, drawn, and quartered, and the Chief Justice offered him his life if he would but go to the Protestant Church, the refusal of which Harrington begged the people to mark was the sole cause of his death.

After sentence he was removed to Newgate, where he remained until the Monday following, and was thence drawn, bound on a hurdle, to Tyburn, and there executed with even more than usual barbarity, Feb. 18, 1594, aged about 27.

R. Simpson, Rambler, N.S., vol. x. p. 399; Oliver, Collections, p. 319; Challoner, Memoirs, vol. i.; Morris, Troubles, Second Series, also Month, Third Series, vol. i. p. 411; Douay Diaries.

Harris, James, Father S.J., was born in London, Aug. 25, 1824. His parents belonged to the humbler classes of society, and gave him just as much schooling as would suffice for the position of life which, in the ordinary run of events, he was

likely to occupy. Over and above he acquired a slender knowledge of Latin, owing to the kindly interest of Dr. Wesley, a clergyman of the English Establishment, in which James Harris was brought up. He entered his career as foreman or clerk in a hosier's shop. In the days when the anti-corn-law agitation was at its height, Harris, then a youth of seventeen, was not only admitted upon one of the London committees, but was chosen, among others, to speak at a large public meeting. His success was complete, and he resumed his seat amidst unanimous cheers and waving of handkerchiefs. In honour of the event, his young friends invited him to a convivial entertainment, and he returned home at so late an hour that his anxious mother exacted from him a promise that he would once for all abandon such political ambitions—a promise which he faithfully kept ever after. Thus it was that his bright prospects as a public speaker and political agitator were, fortunately for him, nipped in the bud.

He was converted through a poor Irish lad, who attended upon him in his lodgings, lending him Bishop Milner's "End of Controversy." A short time after, he applied for admission into the Society of Jesus. After considerable difficulties, he was finally sent to Tronchiennes, in Belgium, in order to pass through his two years of probation as a novice, upon which he entered July 31, 1850. After he had taken his first vows at the end of his noviceship, he was sent to Namur, in order to pursue his philosophical studies, and at the end of his philosophy he was appointed assistant-surveillant in the college. There he remained for some years, and thence was sent for his theology to Louvain, at his own instance, and completed it at St. Beuno's College, North Wales, where he was ordained priest by the Bishop of Shrewsbury, Sept. 22, 1861. In July of the following year he stood "the great act," an honour most rarely conferred at St. Beuno's. It is the most severe public examination known. It is made before a large assembly of auditors, in the presence of the bishop, examiners, &c., any one of whom may put questions.

After his ordination he became minister at St. Beuno's; in Oct. 1862, was appointed professor of ecclesiastical history; and in 1864 was advanced to the chair of moral theology, all of which offices he fulfilled to the general content of the community. In 1865 he went to St. Francis Xavier's College, Liverpool,

where he was employed for the remainder of his life. He was at first appointed spiritual father and prefect of studies, and after teaching with marked success was raised to the superiorship of the college in 1879. Towards the close of his career his health became seriously impaired, and whilst on a visit to his brother at Kentish Town, London, he was seized with a severe attack of illness, and died suddenly, Dec. 4, 1883, aged 59.

There were two special traits in Fr. Harris' character. The one was his intense love of his vocation, and the other, his exquisite humour and sense of humour. To these largely must be attributed the wonderful success which attended his vast exertions in the noble college at Liverpool, which owes much of its present high standing to him. His popularity was not confined to the students. He was equally beloved by the congregation attached to St. Francis Xavier's, and the admirable missionary retreats which he frequently gave, have made his memory respected over a wide area.

Harper, Memoir ; Bro. Foley, Letter to the writer ; Catholic Directories.

1. "Memoir of Father James Harris, S.J. By Fr. Thomas Harper, S.J.," Manresa press (Roehampton), 1884, 8vo., pp. 31.

Harris, John, priest and martyr, was executed at Tyburn for refusing to acknowledge the spiritual supremacy of Henry VIII., July 30, 1539.

Dodd, Ch. Hist., vol. i. ; *Wilson, Eng. Martyrologe, Cat. of Martyrs.*

Harris, John, was the first and principal secretary to Sir Thomas More, Lord Chancellor of England, who made him his confidant. He married Dorothy Colley, the faithful maid and companion of Margaret Roper. When the great chancellor returned to the Tower after his condemnation, Dorothy was there to receive him, with his daughter Margaret, whom he loved so much. Being afraid that Sir Thomas would go away after kissing his child, and that she would not be able to say farewell herself, Dorothy suddenly seized the head of Sir Thomas, as he was leaning over his daughter's shoulder, and with great affection kissed her master before all the people, upon which Sir Thomas said to her, "Kindly meant, but not politely done." And in his last letter he wrote, "I like especial well Dorothy Colley ; I pray you be good unto her." In one of his notes to his

daughter, written in the Tower with a coal, the chancellor calls John Harris "my friend."

At the commencement of Elizabeth's reign, Harris retired abroad with his wife and family, and eventually made himself very useful at Douay College. When the college removed to Rheims in 1578, he accompanied it with his wife and five children, who, with the Bristow family, were permitted to reside within the college. Mr. Harris then went to Namur, where he died, Nov. 11, 1579.

He was a man of great gravity, solid judgment, fidelity and probity, astonishing industry and piety, and was possessed of more than average learning. One of his daughters, Alice, married the eminent printer, John Fowler, next to whom he was buried in the cemetery of St. John the Evangelist at Namur.

Pitts, De Illus. Angl. Script., p. 771; *Dodd, Ch. Hist.*, vol. ii.; *Lewis, Sander's Angl. Schism*; *Morris, Troubles, First Series*; *Douay Diaries*; *Audin, Hist. de T. More*, p. 31.

1. **Collectanea ex Sanctis Patribus.**

Mr. Harris possessed a profound knowledge of the writings of the ancient Fathers, and the learned Fleming, Jacques Pamelius, made great use of his work in his editions of Tertullian and St. Cyprian.

His widow supplied Dr. Thomas Stapleton with many MSS. and letters for his Life of Sir Thomas More.

Harris, Raymond, Father S.J., *vide* Hormasa.

Harris, Thomas, priest, was born of humble parents, at Warwick, Jan. 11, 1799. From his birth he was weak and sickly, and was never expected to live long. The peculiar interest of his life lies in the fact that from the very beginning, without exterior aid—for his parents and surroundings were not Catholic—an inward influence seemed to mould and fashion his heart and mind to Catholic principles, Catholic thoughts, and most Catholic affections. From his earliest years he was endowed with an intense love of books. His abilities were great, his memory most retentive, and he began early to amass that variety of knowledge which his great modesty only prevented from becoming more generally known and admired.

In 1808 he removed with his family to Stratford, and was sent to the grammar-school in that town. In 1814 they came

to live in London, where his father kept a public-house. For some years, with obedience and assiduity, he continued to assist in the business, which was a source of the deepest distress to him. By economizing his time, he often obtained an opportunity to assist at Mass in the nearest chapels, St. Thomas's (the German chapel) and the Sardinian chapel. He also frequently attended morning and evening prayers at Westminster Abbey, St. Paul's, and St. Martin's-in-the-Fields, where he would remain kneeling for an hour at a time in prayer. At the age of sixteen he began to think seriously of becoming a Catholic, and made some inquiries about going abroad to study for the priesthood, but he abandoned this design in obedience to the will of others.

In 1823 he went to the Independent Academy at Hoxton, to study there for the ministry. Dr. Harris, the then preceptor, who, though of the same name, was not related, remarked to a friend that, "on entering the academy he was much more qualified to leave it than many who had been there their full time." He continued his studies until 1827, when he was appointed to the charge of a congregation at Alford, in Lincolnshire. Even here, his love for Catholicity remained unshaken, and the works of St. Augustine, St. Thomas of Aquin, St. Bernard, &c., were his companions and his delight. Whilst living at Alford he had several severe attacks of illness, one of which was brought on by living a whole Lent upon bread and potatoes. His friends remonstrated with the manifest inconsistency of his conduct, in always extolling the Church and upholding her discipline, yet still continuing in dissent. Nevertheless, for full fourteen years he remained in this sad state of constraint. At length, in 1841, he was requested by a part of his congregation to resign, and he did so at once. On the feast of All Saints he preached his farewell sermon.

At the close of that year he returned to London, and many friends eagerly sought to win him to the Established Church, in which they wished him to take orders. Application was made to several of its bishops, but every attempt to persuade Mr. Harris failed. The celebrated decision on the stone altar at Cambridge finally determined him against joining a system which thereby rejected all idea of a sacrifice and a priesthood. It was not until 1845, however, that he finally triumphed over his bashfulness and fear of acting for himself, by calling on

some of the priests in London. By one of these he was introduced to Bishop Griffiths, and this interview led to his being received into the Church, on Whit-Sunday, 1846, by the Rev. E. Hearn.

Much as he had expected from communion with the Church, he was not disappointed. His own feelings naturally directed him towards a higher step—to minister at that altar which in early youth had possessed such powerful attractions for him. The death of Dr. Griffiths delayed the step for a season. However, as soon as Dr. Wiseman was appointed pro-vicar apostolic of the district, the matter was taken up, and Mr. Harris received the tonsure and minor orders on All Saints' Day, 1847, at the convent in Queen Square. Shortly afterwards he was ordained sub-deacon, a little later deacon, and priest on the feast of St. Andrew. The chaplaincy of a religious community was committed to him, and on Sundays and festivals he assisted at the chapel of the Bavarian Embassy, in Warwick Street, London.

For the short time that remained to him he laboured to the extent of his strength, and to the great consolation and spiritual profit of the religious community to which he attached himself. At the beginning of March, 1849, he was seized with a most excruciating interior malady, which laid him, for the last time, on his bed of sickness. He died at the convent, Queen Square, March 21, 1849, aged 50, and was buried in St. John's Wood.

Thus quietly, and unseen by men, expired, in the midst of mighty London, one whose virtues and holiness of life might, if his life had been spared, have shed a mild lustre on the Church. His preaching was full of affectionateness and tenderness, but his voice was very feeble, and it was difficult to catch the original thoughts and beautiful sentiments which his words conveyed.

Dublin Review, vol. xxviii. p. 94 *seq.*; *Cath. Directory*, 1850.

1. **Christian Discourses on the most important subjects of Religion, intended chiefly for the instruction of Catholic Congregations.** By Mr. Harris, Lond. 8vo.

2. Journals, Letters, and Sermon Notes, MSS.

Many extracts from these are given in an admirably written biographical sketch, entitled "The Priest's Hidden Life," in the *Dublin Review*, vol. xxviii. pp. 90-122.

Harris, William, priest, a native of Lincolnshire, was educated at Oxford, where he became a fellow of Lincoln College about 1567, being then B.A. Afterwards he proceeded M.A., but forsook the Established Church and went to Louvain, where he pursued his studies and was ordained priest. In 1575 he was admitted into the English College at Douay, and in the same year came on the English mission. He is referred to in a confession by Robert Graye, priest ("Dom. Eliz.," vol. ccxlv. n. 138, P.R.O.), as being at Cowdray, the seat of Viscount Montagu, in 1590. He is there described as "a tall man, blackish hair of head, and beard." He lived to an advanced age, and died in 1602.

Wood, Athenæ Oxon., ed. 1691, vol. i. p. 273; *Dodd, Ch. Hist.*, vol. ii.; *Foley, Records S.J.*, vol. vii.; *Douay Diaries*; *Pitts, De Illus. Anglia*, p. 801.

1. *Theatrum, seu Speculum verissimæ et antiquissimæ Ecclesiæ magnæ Britanniæ, quæ ab Apostolicis viris fundata, et ab aliis sanctissimis Doctoribus a generationem propagata, in nostram usque ætatem perpetuò duravit. Libri decem.*

Dodd suspects that this great work was never published.

Harrison, Alice, schoolmistress, better known as "Dame Alice," born at Fulwood Row, near Preston, co. Lancaster, received a good education, and was brought up a member of the Established Church. By reading Catholic books she became a convert, at a very early age, to the great annoyance of her parents, who treated her with much severity, even with corporal chastisement. Through all this she remained firm, and, when turned out of doors by her father, was induced by her friends at Fernyhalgh to open a school for boys and girls, at a short distance from the ancient Catholic chapel at Lady Well. This appears to have occurred about the commencement of the 18th century. The Rev. Christopher Tootell, G.V., was at this time the pastor at Fernyhalgh, and with his assistance and the encouragement of the people in the surrounding district, who were principally Catholics, her school was soon filled with children from the neighbourhood, from Preston, the Fylde, Liverpool, Manchester, London, and other parts of the kingdom. She reckoned from one to two hundred pupils, to whom, with her assistants, she gave lectures not entirely confined to "the horn-book and the art of spelling." These lodged and boarded, some with "the Dame," and others in the cottages and farm-

houses in the neighbourhood, for which they paid £5 per annum, and 1s. 6d. per quarter for their schooling. Every day she took the Catholic children (for she had some Protestant pupils) to Mass at Lady Well, lingering a few moments to offer up a prayer as she passed our Lady's well in front of the ancient chantry. Many of the most able and zealous missionaries of the last century were pupils in early life of "Dame Alice," and indeed this famous school was in reality nothing less than a nursery for the English colleges abroad.

The venerable dame continued her school until she was very advanced in years, having at that time under her care the children or grandchildren of those whom she herself had tutored in their tender years. Shortly before her death she retired to a comfortable retreat provided through the benevolence of the Gerards of Garswood, and there she died, about the year 1760, and was buried in the old Catholic cemetery at Windleshaw, near St. Helens.

Cath. Mag., vol. ii. p. 476; *Whittle, Hist. of Preston*, vol. i. p. 181; *Whittle, St. Marie's Chapel, Fernyhalgh*; *Dean Gillow, Cat. of the Fernyhalgh Lib., MS.*; *Gillow, Cath. Schools in Eng., MS.*; *Kirk, Biog. Collect.*, No. 32, *MS.*; *Catholicon*, Oct. 1816.

1. The ancient traditions and interesting history of the chapel at Lady Well, Fernyhalgh, will be referred to under the notice of the Rev. Christopher Tootell. The present purpose is to rescue from oblivion some account of the educational establishments which the persecuted Catholics succeeded in maintaining at Fernyhalgh in spite of repressive legislation. Some three years ago the writer spent the greatest portion of a night in the old library at Fernyhalgh in the endeavour to obtain an insight into the past, in which he was rewarded with a certain amount of success. From the autographs in the old Latin and other class-books still remaining in the library, "In Usum Scholæ Sanctæ Mariæ ad Fontem," it is pretty evident that a school existed there at an early period; in fact, the dates appended to the scholars' names run almost consecutively from 1651 to the time when Dame Alice is supposed to have established her school in the beginning of last century. In early times the school was no doubt kept by the priest at Fernyhalgh, and was perhaps located "on ye top of ye hill, near the chapel and Lady Well," as described in the beginning of this century by Miss Singleton, of Preston, an old lady who had been one of Dame Alice's pupils, and afterwards for many years had boarded several of her scholars at Fernyhalgh. But it is evident that at one time the school was kept in and adjoining the ancient residence of the Charnleys in Durton, at the end of the lane in which the present chapel is situated. It is now a farmhouse, the mullioned windows being the only trace of its former gentility. The Fleetwood crest has been introduced over the door, with the characteristic motto of the plunderers of Rossall

Grange, the home of Cardinal Allen,—*Homo homine lupus*. In the barn attached to the farm, the writer discovered, on the occasion above referred to, an ancient table which had formerly been used in Lady Well school for the double purpose of a desk and dining-board. Many years before he had heard that this table existed in the buttery of the farmhouse in which the school had formerly been conducted, and that its top was covered with initials and dates carved by the boys. Unfortunately some vandal had planed the surface, and thus obliterated a record which would have been extremely valuable. It is an unusually long and narrow table of massive build, supported by six turned legs of great thickness, all in oak, blackened with age but in a very perfect condition. The whole length of the front is carved, and in the panel over the centre legs is the date 1629, to which the initials H. C. F. have been added at a later period. Over the side legs are respectively the initials H. C. and A. C.; the latter refer to Hugh Charnley, gent., and Alice his wife; the former are probably those of his grandson Hugh Charnley and Frances his wife. It was the younger Hugh who by deed of trust, dated March 16, 1685, restored to the mission the site of our Lady's well at Fernyhalgh.

The following are some of the autographs found in class-books still at Fernyhalgh:—Samuell Hart, his Bk., witness Christopher Horne, April 29th, 1651, Amen; Raufe Tyldesley (third son of Sir Thos. Tyldesley, knt., born in 1644, in "Prosodia" about 1652); John Tootell, his booke, 1667 (a near relative of the Rev. Hugh Tootell, *alias* Charles Dodd, the Church historian, who was born at Durton, close to the school, in 1672, and probably studied his rudiments there); Nicolaus Sandersonus, 1673 (probably a nephew of Nic. Sanderson, who was born at Alston, close to Fernyhalgh, and was ordained priest at Rome in 1670); Thomas Goose, his book, 1685, *id.* 1686 (*see* his biog., vol. ii. p. 534); Thomas Lucas, his book, 1685 (Thos. Lucas, gent., of Barniker, near Garstang, married April 30, 1695, Martha, dau. of Wm. Leckonby, of Elswick, gent.); John Melling, his book, 1703 (who took the college oath at Douay in 1708, and after his ordination was appointed in 1716 to assist the Rev. Gilbert Haydock at St. Monica's convent, Louvain. His father, Ralph Melling, a member of the Fernyhalgh congregation, married the Rev. Xfer. Tootell's sister Ann, and his brother Edward, who was no doubt at the school also, succeeded his uncle, Mr. Tootell, to the mission); John Plesington, his Book, 1713 (son of John Plesington, of Dimples, gent., who was attainted of high treason in 1716, for joining the Chevalier de St. George, and his estates forfeited. His great-uncle and namesake was martyred on account of his priesthood in 1679); Jam. Parkinson (perhaps the James Parkinson who took the oath at Douay in 1734; of this Fylde family there were many priests); Richard Danyell, His Booke, 1694, *id.* 1703 (admitted into the Eng. Coll. Rome in 1704, and ordained priest there in 1710; many of the Daniels were at Lady Well school, *see* their biog. vol. ii. pp. 11-15); Richard Barr (perhaps of the same family as Thos. Bern. Barr, O.S.B., who was born at Winchester in 1739); John Whittaker Booke, June 14, 1696 (probably a member of the family of the Rev. Thos. Whittaker who was martyred in 1646).

The foregoing names give some idea of the character and approximate date of the school. Mr. Penketh, *alias* Rivers, a relative of the Charnleys, was the priest who built the new chapel in 1684-5. About two years later he

was succeeded by Christopher Tootell, who was joined by his nephew Hugh Tootell, the Church historian, about 1698. Edward Melling, another nephew, came as assistant to his uncle about 1708, and succeeded him on his death in 1727. Who superintended the school before this time is a matter for speculation. It is very probable that after Dame Alice established her school a few of the more advanced students resided in the chapel-house, and this system was continued by the Rev. Hen. Kendal, who succeeded to the mission on Mr. Melling's death in 1733, and also by his brother, Dr. Geo. Kendal. The following are some of Dame Alice's pupils:—The Rev. Alban Butler, the author of the well-known "Lives of the Saints," who is said to have come to the school in 1722; Rev. Edw. Daniel; James Bradshaw, 1753; Rev. John Daniel, Pres. of Douay College; Rev. Thos. Southworth, Pres. of Sedgley Park, and his brothers, Ralph, William, Richard, and John; Geo. Kendal, D.D., and his brothers, Hugh, Pres. of Sedgley Park, Richard, and Robert, all priests. In one of the class-books, endorsed "In Usum Scholæ Stæ Mariæ ad Fontem," appears Rob. Ken., George Kendall, ejus Liber 1749, James Parker, Mr. Kendall my master, 1749 (at this time Dr. Kendall was at Fernyhalgh). His elder brothers, Richard and Henry Kendal, were also at the school. Other pupils were—Xfer. Gradwell, Robt. Banister, Edw. Holmes, and Chas. Cordell, all priests; John Gillow, Pres. of Ushaw College, Chas. Tootell, O.S.F., John White, S.J., the Rev. John Shepherd, of Hammersmith, and Rev. Joseph Shepherd, Pres. of Valladolid, with other members of that family, Mr. Davison, priest at Salwick, and Mr. Wilkinson, priest of Westby. Many other names could be added to this list.

The last assistant Dame Alice had was Mary Backhouse. After the old lady's retirement, about 1760, it would appear that a school was still kept at Fernyhalgh, for the class-books bear the autographs—Edward Richardson, 1761, 1762, 1766, 1769 and 1771 (perhaps two individuals of the same name), James Parker; and in a book printed in 1767 appears the old inscription "In Usum Scholæ Sanctæ Mariæ ad fontem." In 1780 Peter Newby, a former pupil of Dame Alice, who had finished his education at Douay College, removed his school from Great Eccleston to Haighton adjoining Fernyhalgh. Laurentius Teebay, 1780, Nicholas Billington, 1787, and James Teebay, 1789, appear in the class-books. He continued his school there until 1799. After Dean Gillow had restored Lady Well in 1842, the premises were occupied as a school for young ladies by Miss Ann Dorothy Browne, afterwards Green, and continued as such with great success for many years.

Harrison, James, priest and martyr, a native of the diocese of Lichfield, was ordained at the English College at Rheims in Sept. 1583, and proceeded to the English mission in the following year.

A little before the York Lent assizes he was seized by the pursuivants in the house of a gentleman in that county, named Anthony Battie, or Bates. Both were brought to trial and sentenced to die, as in cases of high treason. Mr. Harrison was condemned for exercising his priestly office, and Mr. Battie for entertaining him. On the night before his execution, Mr.

Harrison was informed by his keeper that he was to suffer the next day. Though the news was unexpected, for the judges had left the city without fixing the date, he showed no sign of being troubled, but with a cheerful countenance sat down to supper, saying, "Let us eat and drink, for to-morrow we shall die." He was hanged, drawn, and quartered, at York, displaying great constancy and fervour, March 22, 1602.

His head was religiously preserved for many years by the English Franciscans at Douay.

Challoner, Memoirs, vol. i. ; *Douay Diaries* ; *Dodd, Ch. Hist.*, vol. ii.

Harrison, John, priest and confessor of the faith, was a member of a respectable family of the diocese of Peterborough, born about 1550. He arrived at the English College at Rheims, from Paris, July 27, 1583, and proceeded as a pilgrim to Rome on the following Aug. 13. On his arrival there he was admitted as a convictor among the alumni of the English College on Oct. 1. He returned to Rheims on April 18, 1584, and was there ordained deacon on the following Dec. 6, and priest on April 5, 1585.

He left the college for the English mission on Oct. 19 following his ordination, but was seized a few months after his arrival in Yorkshire. An ancient record, printed by Fr. Morris, says : " Upon Monday in Easter week, the house of Mr. Heathe at Cumberford searched by Thornes and Cawdwell, and Mr. Harrison, a priest, there apprehended. They so cruelly used Mrs. Heathe at that time, tossing and tumbling her, that she, thereby frighted, died the Friday following." It is not improbable that Mr. Harrison was likewise roughly used on this occasion, for all authorities agree that he died in prison in the year 1586.

Challoner, Memoirs, ed. 1741, vol. i. p. 190 ; *Morris, Troubles, Third Series* ; *Douay Diaries* ; *Foley, Records S.J.*, vol. vi. ; *Tierney, Dodd's Ch. Hist.*, vol. iii. p. 169.

Harrison, Matthias, priest and martyr, a native of Yorkshire, was ordained priest at Douay College in 1597, and came on the English mission in the same year. He was soon captured, and hanged, drawn, and quartered, at York, for being a priest, in the year 1599.

Challoner, Memoirs, vol. i. ; *Douay Diaries*.

Harrison, William, D.D., third and last Archpriest, born in Derbyshire about 1553, entered the English College at Douay in 1575. Having been ordained deacon at Douay, he was sent to Rome in 1577 to enter the projected English College. On its formal establishment, April 23, 1579, he took the mission oath, being then a priest studying divinity in the college. On March 26, 1581, he left for England, calling at the English College at Rheims on his way, and staying there from the 13th to the 22nd of May.

He laboured on the mission until 1587, when he went to Paris to study civil and canon law. He returned to Rheims, licentiate in those faculties, Dec. 22, 1590, and left the college on Jan. 10, 1591, to take charge of a small English school, established by Fr. Persons, S.J., at Eu, in Normandy, supplied by supernumerary students from Rheims. This he governed until 1593, when the school was broken up by the civil war, some of the students being sent to Rheims, and others to St. Omer's, where Fr. Persons had founded a grammar-school. He then returned to Rheims as procurator, and after the removal of the college to Douay he resumed his studies, completed his degree of D.D. in the University of Douay in 1597, and was professor of theology in the college until 1603.

In the latter year Dr. Harrison went to Rome, where he is found a visitor for eighteen days, from Aug. 21, 1603, in the English College. He remained in Rome five years, "well esteemed by the Italians," says Dodd. On Oct. 29, 1608, he returned to Douay College, and stayed there until June 19, in the following year, on which day he set out for England, being called over upon the affairs of the clergy, who, valuing his singular prudence, learning, and experience, desired his advice and approbation.

In the February following Archpriest Birkhead's death, Dr. Harrison was appointed by the Holy See to succeed him, and on July 11, 1615, he was formally installed by brief of Paul V. Though the re-establishment of the episcopacy was what the clergy had petitioned for, Harrison's appointment was by no means unacceptable. He was a man of unaffected piety, respected alike for his age and for his learning, and recommended to his brethren by the affability of his manners, and by the peculiar mildness of his deportment. Without the energy or the firmness of some, he possessed all the honesty of mind, and all the in-

tegrity of purpose, which marked the most distinguished of the clergy. He was the friend of order, the advocate of canonical government, and, though formerly known as the agent of the Archpriest Blackwell and the confidant of Fr. Persons, had long since proved himself to be the warm, though not the blind, supporter of the interests of his own body,

His first care, on the arrival of his brief, was to notify his appointment to his assistants, and, after charging them with the preservation of discipline in their several districts, to urge them to employ their influence in suppressing animosities (for at that time differences existed between the clergy and Jesuits on matters of policy and government), and to cherish a feeling of brotherly affection among the missionaries.

After Cardinal Allen's death the clergy had complained of a want of independence and interference in their affairs by the Jesuits. Dr. Harrison's desire was to ameliorate this condition of affairs. To effect this he resolved to support Dr. Kellison, the new president of Douay College, and to assist him in obtaining the removal of the Jesuit confessor imposed on the college, and the recall of the students from the public schools of the Fathers in Douay. This after much difficulty was accomplished to the great satisfaction of the clergy. Dr. Harrison next turned his attention to the restoration of episcopal government, which his own experience, and the ardent desire of the great body of the English Catholics, convinced him was the only form of government that would ensure peace and further the interests of religion. He repeatedly petitioned the Court at Rome for this object, and the papal nuncios at Paris and Brussels were made sensible of the necessity of the alteration. The most learned doctors, including Bishop, Smith, Champney, Kellison, and Cæsar Clement, had exerted themselves in similar memorials, and at length, Dec. 20, 1619, the archpriest himself, with his assistants, signed a common petition, laying open the whole matter from the very beginning, and supporting their case with such reasoning as to preclude any counter-arguments acting to their prejudice. Taking advantage of the negotiations for marriage between the sister of the King of Spain and the Prince of Wales, and perhaps also of the accession of a new pontiff, Gregory XV., the archpriest resolved to commission a special envoy, John Bennett, to the Holy See, who should be charged with the double duty of soliciting the dispensation necessary for

the proposed marriage, and of obtaining, if possible, the appointment of one or more bishops for the government of the Church in England.

The eventual result of this mission was the creation of a bishop in ordinary for England, Dr. William Bishop, and after his death a vicariate apostolic; but Dr. Harrison did not live to see it, for his death occurred on the very eve of the envoy's departure for Rome, May 11, 1621, aged 68.

Dr. Harrison suffered imprisonment, but the particulars are not given. After he was created archpriest he seems to have made Cowdray, the seat of Lord Montagu, his principal residence. In the Record Office ("Dom. Eliz.," ccxxxviii. n. 62, 1591) there is an information: "Mr. Harrison, whose byname is Blacke or Bannester. I neede not to describe hym; you knowe hym well. Hee goeth in blacke rashe, and lieth aboute Holborne, I knowe not where." This description, however, more probably refers to Dr. Harrison's fellow-collegian, William Harrison, priest.

Dodd, Ch. Hist., vol. ii.; *Tierney's Dodd*, vol. v. pp. 62 *seq.* et ccxxii. *seq.*; *Brady, Episc.*; *Berington, Memoirs of Panzini*, pp. 87 *seq.*; *Douay Diaries*; *Foley, Records S.J.*, vols. i. and vi.

i. Canon Tierney publishes Dr. Harrison's memorial to Paul V., with other letters and documents, in his edition of Dodd's "Ch. Hist.," vol. v. pp. ccxii. *seq.* Fr. Constable, S.J., took exception to some of Dodd's statements in his "Specimen of Amendments," p. 181, to which Dodd replied in his "Apology," p. 198. Turnbull appends some comments on the subject in his edition of Sergeant's "Account of the Chapter," p. 25, and further remarks will be found in Butler's "Hist. Memoirs," vol. ii. p. 266.

Hart, Alban J. X., a native of England, was admitted into Stonyhurst College, July 13, 1817. Eventually he entered the novitiate, but was obliged to abandon his intention to join the Society through ill-health. He then became a master at Sedgley Park School, where he remained for a few years. After that he proceeded to the United States, where he followed the same profession in one of the universities. He remained there many years, and became quite Americanized, having the regular nasal twang of the genuine Yankee.

On his return to England he took up his residence at St. Mary's College, Oscott, to which he presented his valuable library, consisting chiefly of classical and scientific works. He died at Worcester, April 13, 1879, aged 81.

Letter of the Rev. J. Caswell, V.P., of Oscott; Hatt, Stonyhurst Lists.

1. **The Mind and its Creations : an Essay on Mental Philosophy.** New York, 1853, 8vo.

2. **My own Language ; or, the Elements of English Grammar, intended for beginners.** Baltimore, 2nd edit. 1860, 8vo.

3. **The Hermit of the Alps. A Poem in four Cantos, and other Poems.** Lond. 8vo., ded. to the Very Rev. Dr. Northcote, President of St. Mary's College, Oscott.

4. **Catholic Psychology ; or, the Philosophy of the Human Mind. Simplified and systematised from the most approved authors, according to nature, reason, and experience, and consistently with Revelation.** Lond. 1867, 8vo.

The author describes it as only an abridgment of and pioneer to a larger work, which he considers may prove serviceable as a companion to students in philosophy. The use of the term "Catholic" in the title is explained as referring to the universality of the subject, and its general application to the human race. It is an attempt to systematize and simplify the philosophy of the human mind, the author having, as he says, for many years been employed in ascertaining the principles of natural and revealed truth, not with a view to entangle the truths of nature and religion, or to elevate science above revelation, but in order to convince the understanding by harmonizing faith and reason, human and divine nature, and the feelings of man's heart with the goodness of Almighty God.

Hart, John, Father S.J., a native of Oxon., was educated in that university, where he is said to have taken degrees, though Wood was unable to find proof for the assertion. For some time before he finally decided to leave the university, he showed evident dissatisfaction with the new religion. At length he went to Douay, was reconciled to the Church, and admitted into the English College in 1570. There he pursued his studies, took his degree of B.D. in the University of Douay in 1577, and was ordained priest March 29, in the following year.

In June, 1580, he was sent to the English mission, but was arrested on his landing at Dover, and sent prisoner to the Privy Council. As Fr. Persons relates (Stonyhurst MSS., P. fol. 132): "And for that he was a very comely young gentleman, and his father and friends well known, and his talents greatly liked by Sir Francis Walsingham, the Secretary, that had the examination of him, they would fain have gotten or perverted him by secret means ; and so after commendations of his person and protestation of goodwill by Sir Francis, as Mr. Hart himself told me afterward the whole story in France and Italy, he gave:

him leave to go to Oxford for three months, upon condition that he should confer with one John Reynolds, a minister of Corpus Christi College, about controversies of religion, which Mr. Hart accepted, both for that he desired by that occasion to see his friends and to settle better his temporal affairs, whatsoever should happen, as also for that, though he were young, yet feared he little whatsoever John Reynolds or any other could say in defence of heresy against the Catholic religion." At the expiration of the three months he returned to Walsingham as resolute in faith as before, and by him he was committed to the Marshalsea, and on Dec. 29, 1580, was transferred to the Tower. Throughout that year he persevered with constancy, and on the day after Fr. Campion's condemnation he was tried with several who were afterwards martyred, and, like them, had sentence pronounced against him. On Dec. 1, 1581, he was to have been executed with Campion, Sherwin, and Bryant, but when placed on the sledge his fears overcame him, and he was taken back to the prison to write to Walsingham that sad and complete act of apostasy which is now exhibited in the Record Office ("Dom. Eliz.," vol. cl. n. 80). It is a relief, however, to see that six weeks afterwards the confessor, though his was not a martyr's spirit, was himself again. Luke Kirby, the martyr, in his letter from the Tower, given by Dr. Challoner, says: "Mr. Hart hath had many and great conflicts with his adversaries. This morning, the 10th of January (1582), he was committed to the dungeon, where he now remaineth; God comfort him. He taketh it very quietly and patiently. The cause was that he would not yield to Mr. Reynolds, of Oxford, in any one point, but still remained constant, the same man he was before and ever." Rishton says he was put into the pit for nine days. The interpretation of the change is probably to be found in the fact, told by Cardinal Allen to Fr. Agazzari, in a letter, dated Feb. 7, 1582, that Hart's mother had been to visit him in the Tower, and that she, "a gentlewoman of a noble spirit, spoke to him in such lofty tones of martyrdom, that if she found him hot with the desire of it, she left him on fire; and the report of this great deed on her part, and its merited promise, was widespread among the Catholics."

On the anniversary of the day when he should have died his name reappears in Rishton's Diary, Dec. 1, 1582: "John Hart, priest, under sentence of death, was punished by twenty days in

irons, for not yielding to one Reynolds, a minister." Six months later he was put into the pit, for the same offence, for four-and-forty days.

In the early part of 1583 he was admitted, while in prison, a member of the Society of Jesus, and on Jan. 21, 1585, he was removed from the Tower and sent into banishment with twenty other prisoners. Landing on the coast of Normandy, he went first to Verdun, then to Rome, but died at Jarislau, in Poland, July 19, 1586.

Morris, Troubles, Second Series; Wood, Athenæ Oxon., vol. i.; Dodd, Ch. Hist., vol. ii.; Oliver, Collectanea S.J.; Foley, Records S.J., vol. vii.; Douay Diaries; Lewis, Sanders' Angl. Schism.

1. "The summe of the Conference betwene John Rainoldes and John Hart, touching the Head and Faith of the Church. Penned by John Rainoldes, according to the notes set down in writing by them both: perused by J. Hart, &c. Whereto is annexed a Treatise entituled, Six Conclusions touching the Holie Scripture and the Church, written by John Rainoldes; with a defence of such thinges as T. Stapleton and Gr. Martin have carped at therein." Lond. 1584, 4to.; *ibid.* 1588, 1598, 1609; trans. into Latin, Oxon., 1610, fol.; Summa Colloquia J. Rainoldi cum J. Harte de capite et fide Ecclesiæ, &c., *ibid.* 1611.

This conference he held with Dr. Reynolds in the Tower, about 1583, under very unequal terms. Mr. Hart was not only totally unprovided with books, but was suffering great infirmity from his treatment in prison, having been racked, as he himself relates, until his limbs were so disabled that he could not rise from his bed for the space of fifteen days. The particulars of this conference are very unfairly given by Dr. Reynolds. Though he assures the reader that the work was published with Mr. Hart's consent, any impartial person can detect the advantage taken by the editor to misrepresent the force of Mr. Hart's arguments. The doctor himself admitted that his defence of Protestantism was far from satisfactory. On the other hand, Mr. Hart acquitted himself with honour, and Camden styles him, *vir præ cæteris doctissimus*.

Hart, William, priest and martyr, beatified by papal decree on the feast of St. Thomas of Canterbury, Dec. 29, 1886, was a native of Wells, in Somersetshire. He became a student in Lincoln College, Oxford, in 1572. At this period the college was noted for its tendency to the old faith, which Mr. Hart very soon decided to embrace. He passed over to Douay, and was there when the college removed to Rheims in 1578. Shortly afterwards he was sent to the newly established English College at Rome, being twenty-one years of age at the time when he took the college oath, April 23, 1579. There he completed his theology, was ordained priest, and left for the English mission,

March 26, 1581. He called at the college at Rheims on his way, May 13th, and resumed his journey on the 22nd.

His labours in England were chiefly in the city of York and the neighbourhood, of which county he was called the apostle. He was extraordinarily gifted as a preacher, his eloquence being compared to that of Campion. The sanctity of his life had also a great effect in strengthening the constancy of many poor Catholics who were being frightened into conformity with the Established Church by the severity of the penal laws. With great courage, Mr. Hart assiduously visited the innumerable prisoners for recusancy in York, and comforted them in their afflictions. He was seized in his bed, after he had retired to rest on Christmas-day, 1582, and carried to the house of the high sheriff in York. In the morning he was brought before the lord president of the north, by whom he was committed to the castle and thrown into a dungeon, which was his sole apartment until his execution.

His reputation attracted some of the leading Protestant ministers in York to his cell. He had several conferences with Dean Hutton, Mr. Bunny, Mr. Pace, and Mr. Palmer, who are said to have been impressed with his learning and zeal. At his trial at the Spring assizes the foreman of the jury returned into court and petitioned for a discharge, being unwilling to have a hand in a man's blood, whose life, by all evidence, was rather angelical than human. The courageous and honest foreman was consequently discharged from his office, under severe threats that he should be made to answer the penalty he had incurred by such an action, which seemed to reflect upon the court and the justice of the whole nation. The jury, as directed by the judges, then brought in a verdict that the blessed martyr was guilty of exercising his sacerdotal functions contrary to law, and the martyr received his sentence with great calmness and resignation.

His last six days were spent in preparation for his final exit. He fasted rigorously, and passed most of his nights in prayer and contemplation. At length, on the day of his execution, he was laid on a hurdle and drawn to the gallows. Bunny and Pace, the two ministers previously mentioned, were there, and did their best to persuade the people assembled that the martyr was a traitor and that he did not die for his religion. Pace made himself particularly offensive, continually loading the blessed martyr with reproaches and injuries. After he was

hanged, drawn, and quartered, the lord mayor and magistrates exerted themselves to prevent the great number of Catholics who were present from securing relics of the martyr. He suffered at York, March 15, 1583.

Challoner, Memoirs, vol. i. ; *Dodd, Ch. Hist.*, vol. ii. ; *Wood, Athenæ Oxon.*, vol. i. ; *Douay Diaries* ; *Foley, Records S.J.*, vols. iii. and vi. ; *Bridgewater, Concert. Eccl. Cath. in Angl.* ed. 1594, pp. 104, 293, 409.

1. Dr. Bridgewater gives in Latin ten of his letters—to certain Catholics, to his spiritual sons, to his loving mother, to the afflicted Catholics in prison, to a noble matron, &c. At one time he had desired admission to the Society of Jesus, but was refused on account of his ill-health. Fr. Constable, "Spec. of Amendments," p. 162, took Dodd to task for not mentioning this fact.

Harting, James Vincent, F.S.A., born May 17, 1812, in St. James' Square, London, was the eldest son of James Harting, of Hampstead, Middlesex, Esq., by his wife, Mary Anne, daughter of James White, Esq.

While very young he was sent to Baylis House, near Windsor, a school conducted by Messrs. W. H. and J. P. Butt, whence he proceeded to Downside College, near Bath, and from 1828 to 1830 studied at the London University. After leaving the latter he spent some time in the office of his father, a solicitor in good practice in Waterloo Place, and at that time agent to the Duke of Norfolk. Upon his father's death he entered the office of Messrs. Tatham, Upton, and Johnson, to whom he was articled, and became admitted to practice as a solicitor in 1836, in the house in Lincoln's Inn Fields (No. 24), which he continued to occupy until his death.

His professional labours were principally in behalf of Catholic interests and the Catholic body. Allusion may be made to the share he had in the defence of Cardinal Newman in the great Achilli case, and to the active part he took in the defence of Cardinal Wiseman in the litigation which arose out of, or was traceable to, the famous "papal aggression," the restoration of the hierarchy in 1850. In the Norwood convent case and the Clapham bell case he was likewise prominently engaged. His appearance before the public was still more conspicuous in the case of the parliamentary inquiry as to convents with which Mr. Newdigate's name was closely associated. On this occasion he was subjected to a long examination before a committee

of the House of Commons. In 1863 he was engaged in the defence of Ushaw College against the claims advanced by the five northern bishops. The case lasted five or six years, and was ultimately settled in favour of the bishops in the ecclesiastical courts at Rome, where Mr. Harting, in company with Dr. Gillow, the vice-president of the college, spent a lengthened visit.

Mr. Harting was the confidential legal adviser of Cardinal Wiseman, and his services in that capacity were in constant requisition. In a biographical memoir of him published after his death, *The Tablet* remarked that every bishop in England at the time of the re-establishment of the hierarchy, "and nearly every one since then, had profited by his advice, frequently on matters involving no question of law. . . . He had not only well earned the respect of his co-religionists in every rank of life, but had won great esteem from the members of his own profession, who knew him to be a man of the highest integrity, a sound lawyer, and a good canonist."

In early youth he became a member and occasional contributor to the "Acts" of a somewhat distinguished Philological Society connected with the University of London. It was about this time that he became acquainted with the Rev. Joseph Hunter, the learned antiquary and historian. He had been an early friend of Mr. Harting's father, to whom he acknowledged his indebtedness for assistance afforded him in his "History of Hallamshire," published in 1819. It was perhaps this friendship which directed his attention to the study of history and antiquities, in which he was ever ready to place his valuable knowledge and researches at the disposal of his literary friends.

On June 1, 1840, Mr. Harting married Alexine, daughter of Colonel Robert Hamilton Fotheringham, of Kingsbridge House, Southampton, by whom he has left two sons—James Edmund Harting, Esq., F.L.S., F.Z.S., an eminent naturalist and well-known writer, and Robert Alphonsus Harting, Esq.—and three daughters, the youngest of whom is a Dominican nun at Stone. He resided chiefly at Kingsbury, co. Middlesex, and at Ladymead, Harting, in Sussex, but died at his house in Russell Square, London, Aug. 30, 1883, aged 71.

The Tablet, vol. lxii. p. 382; *Gordon, Hist. of Harting*;

Burke, Landed Gentry; Mr. Harting's Correspondence with the Author, &c.

1. **The Holy Hour.** Lond. 1851, 12mo.

A little tractate which received the cordial approval of Cardinal Wiseman, and was soon out of print.

2. A number of Mr. Harting's cases drawn up by himself were printed, and some of them published. Amongst these may be noted, as of public interest, the "De Ferrers Peerage; In the House of Lords; Case on behalf of Marmion Edward Ferrers, of Baddesley Clinton, in the County of Warwick, Esq., claiming to be the senior coheir to the Barony of De Ferrers." (Lond. 1859), fol.

"In the Matter of Stephenson's Charities, Westmoreland. Statement for the Charity Commissioners, and Appendix of Documents. By J. V. Harting." (Lond. 1862), 4to. pp. 36 and 96; very interesting and of local historical value.

About 1873, some difference of opinion having arisen amongst the trustees of St. Elizabeth's Hospital, in Great Ormond Street, and erroneous impressions on the subject having got abroad, Mr. Harting was requested by the Archbishop of Westminster (Cardinal Manning) to prepare a statement of the case, which he did very clearly and concisely. It was published in pamphlet form, and elicited an answer from Sir George Bowyer, Bart., who was a great benefactor to the hospital, and one of the trustees.

He was Cardinal Wiseman's solicitor in some troublesome differences with the Rev. Rich. Boyle, regarding which were published—"Correspondence between Cardinal Wiseman and the Rev. Rich. Boyle, in Reference to his Removal from the Catholic Church of St. John's, Islington," Lond. 1853, 8vo.; "Verbatim Report of the Trial, Boyle v. Wiseman. Tried at Guildford, Aug. 12, 1854, from the shorthand notes of W. Hibbit," Lond. 1854, 8vo. pp. 48, in which the plaintiff charged the defendant with a libel, published in the Parisian *Univers*, but was non-suited; "Report of the Trial at Kingston," Lond. 1855, 8vo.; "Full Statement of the Causes," Lond. 1855, 8vo.

In 1857 he served the Cardinal in the same capacity in the action brought by the Abbé Roux for damages for the loss of certain documents, reported in four columns of *The Times* of April 6, which resulted in a verdict for £500. In 1866 he was the solicitor for the president of Oscott College, Dr. Northcote, in the case of Fitzgerald v. Northcote, which occasioned considerable comment, published in "Opinions of the Press, Letters, and other Documents on the late Oscott Trial" (Birmingham, 1866), 8vo. pp. 40.

3. In the years 1837 and 1838 he made considerable researches in the offices of the clerks of the peace in various counties, Middlesex, Sussex, Kent, Lancashire, &c., and accumulated a mass of notes concerning the registration of Catholic estates in the early part of last century. He also collected voluminous notes, genealogical and historical, on the Catholic family of Cayroll, formerly lords of Harting and Ladyholt, in Sussex, where Cardinal Pole was once rector, and it is much to be regretted that he did not live to arrange for publication these valuable memoranda, which would have proved of extreme interest to Catholics. When the Rev. H. D. Gordon wrote his

"History of the Parish of Harting," Mr. Harting gave him much generous assistance.

4. He furnished materials also to Sir Cuthbert Sharp for a new edition of his "History of Hartlepool," which was published in 1851. Many years later he assisted Canon Escourt in the preparation of his work, "The Question of Anglican Ordinations Discussed," Lond. 1873, 8vo. pp. xvi.-382-cxvi., contributing thereto some important additions, and revising the proof-sheets.

Amongst other works to which he contributed information, or helped the authors with advice, may be mentioned Bro. Hen. Foley's "Records of the English Province, S.J.," vol. iii. 1878.

Hartley, William, *alias* **Garton**, priest and martyr, a native of Nottingham, became a fellow of St. John's College, Oxford, at the time when Campion was there, and, according to Wood, was a learned man. He was converted, and going to Rheims, was received into the English College in Aug. 1579. In the following month he was ordained sub-deacon, deacon in Dec., and priest in Feb. 1580, and on June 16 he set out on foot to proceed to the English mission.

Within twelve months he came under the notice of the government through dispersing copies of Campion's "Decem Rationes" in St. Mary's church in Oxford, during Act-time. On Aug. 13, 1581, he was apprehended in Dame Cecilia Stonor's house, Stonor Park, near Henley, and carried prisoner to the Tower, with John Stonor and Stephen Brinkley, the printer of the "Decem Rationes." There he was confined until Sept. 16, 1582, when he was transferred to another prison. In Jan. 1585, he was banished, put on board a vessel at the Tower wharf, with about twenty other priests, and landed on the coast of Normandy. He returned to the college at Rheims, but, after a short stay, courageously ventured into England again. Eventually he was re-arrested, and arraigned with another priest, named John Hewett, *alias* Weldon, and a schoolmaster named Robert Sutton. They were all condemned to death, the two priests on account of their sacerdotal character, and the layman for being reconciled to the Church. The three were conveyed in a cart to Mile End Green, where Weldon was executed; Sutton was hanged at Clerkenwell; and Hartley was carried in the same cart to the theatre, where he suffered, Oct. 5, 1588.

Raissius relates ("Catalog. Martyr. Anglo Duac.," p. 52) that the martyr's mother was a witness of his execution, and re-

joiced exceedingly that she had brought forth a son to glorify God by such a death.

A True Report, &c.; Challoner, Memoirs, vol. i.; *Wood, Athenæ Oxon.*, ed. 1691, vol. i. p. 166; *Dodd, Ch. Hist.*, vol. ii. pp. 98, 106; *Douay Diaries; Law, The Month*, vol. xvi., *Third Series*, pp. 77 seq.

1. "A True Report of the inditement, arraignment, conviction, condemnation, and Execution of John Weldon, William Hartley, and Robert Sutton; Who suffred for high Treason, in severall places, about the Citie of London, on Saturday the fifth of October, Anno 1588. With the Speeches, which passed between a learned Preacher and them: Faithfullie collected, even in the same wordes, as neere as might be remembred. By one of credit, that was present at the same." Lond. Rich. Jones, 1588, 8vo., A-C in fours.

This tract is dated at the end Oct. 24, 1588, less than three weeks after the execution. It seems to have been written by "the learned and godly preacher" himself. At the head of the title-page are three woodcuts, intended to represent the busts of the three martyrs, 1½ in. square. One would suppose them to be villainous caricatures except that the third, standing apparently for Sutton, is not bad-looking. It was this pamphlet which led Mr. Law to the identification of Weldon and Hewett.

Harvey, Edward, Father S.J., *vide* Mico.

Harvey, John Monnoux, priest and schoolmaster, *alias* Rivett, son of Henry Harvey, and his wife Margaret Rivett, was born in Norfolk in 1698 or 1699.

Sir Philip Monnoux, Bart., who died in 1707, married Dorothy, daughter of William Harvey, of Chigwell, in Essex, Esq. Probably Mr. Monnoux Harvey was of this family. He is called "Moxon" in the diary of the English College at Rome, but he spelt his name "Monox."

He was received into the English College, Rome, March 23, 1724, at the age of 25, by Fr. L. Browne, S.J., the rector, and stated on his admission that he was a convert to the faith of about eleven years' standing, and had been confirmed by Bishop Giffard, V.A., at London. He was ordained priest by Benedict XIII., Sept. 18, 1728, and left the college for the English mission, April 6, 1729.

His residence was in London, where the anonymous author of the "Present State of Popery in England," in 1733, says that he opened a school for the benefit of Catholic children, whom he instructed in all the principles of religion, and though the laws were very severe against Catholics on this

head, yet he practised in the double capacity of missionary and schoolmaster without any disturbance. The writer adds : " His success induced several other priests to set up schools, which soon became famous, through the good management and strict discipline observed by their governors, and were resorted to by the children of the Catholic gentry that did not cross the seas, and of rich merchants and tradesmen. Many also came over from Maryland, Barbadoes, &c., to these schools. The principal of these was Twyford, where upwards of 100 boarders were educated under the care and direction of Father Fleetwood." This account is not quite accurate, for Francis (*alias* John Walter) Fleetwood was not at that time a Jesuit, and Twyford had then been established over forty years.

Mr. Harvey was a zealous and successful preacher, and died in London, Dec. 22, 1756, aged about 57.

Kirk, Biog. Collect., MSS.; Foley, Records S.J., Roman Diary; Gillow, Cath. Schools in Eng., MS.; Present State of Popery in Eng., in a Letter to a Cardinal, 1733, p. 19.

Harwood, Thomas, confessor of the faith, was committed for recusancy, about 1576, to the Ousebridge Kidcote, York, where he remained for some ten years.

He was probably the eldest son and heir of Thomas Harwood, of Great Barugh, near Malton, gent. (by Ann, daughter and coheir of Henry Nalton, of Malton Dale, co. York), who was son of Matthew Harwood, of the same place, by Jane, daughter and heiress of Ralph Broughton, of Egton, in Pickering Lythe. Ralph Harwood was a recusant at Egton in 1604. In the Harwood pedigree, returned at the visitation of 1612, Thomas Harwood is said to have died *sine prole*, and his nephew, Richard, was then twenty years of age.

In 1586 he was accused by one Pennyngton, a prisoner for debt in the same prison, of writing the Life of Margaret Clitherow, who was martyred at York in March of that year. For this he was arraigned at the bar before the judges, and also threatened with death by the council of the north unless he would go to church. He yielded so far as to hear a sermon, hoping thereby to obtain his liberty. In this, however, he was disappointed, for his persecutors were not content with his mere appearance at church, but required him to receive the sacrament, and in the meanwhile kept him in the custody of a pursuivant.

To this he would not consent, for he had no intention of renouncing his faith, and he even repented that he had been so weak as to attend church. He was then committed to the castle at York, and put into the "low prison," where he shortly afterwards died through his ill-treatment, apparently in the same year, 1586.

Morris, Troubles, Third Series; Foster, Visit. of Yorkshire; Peacock, Yorkshire Papists.

1. **The Life of Margaret Clitherow.** MS.

This was very probably used by the Rev. John Mush in his life of the martyr, and it is not unlikely that Harwood was the author of some portion of those narratives by Yorkshire recusants referred to by Fr. Morris in his third series of "Troubles." A recent publication is entitled "Life of Margaret Clitherow. By Laetitia Selwyn Oliver. With a preface by Fr. John Morris, S.J." Lond. 1886, 12mo. pp. 190, which does not, however, throw any light on Mr. Harwood's work.

Hatton, Edward Anthony, O.P., born in 1701, was probably the son of Edward Hatton, of Great Crosby, co. Lancaster, yeoman, who registered his estate as a Catholic non-juror in 1717, and whose family appears in the recusant rolls for many generations.

He was educated at the Dominican college at Bornhem, where he was professed, May 25, 1722. After teaching for some years, he was ordained priest, left the college, July 7, 1730, for the mission, and became chaplain to Jordan Langdale, Esq., in Yorkshire. Mr. Langdale was the son and heir of Philip Langdale, of Southcliffe, co. York, Esq., and married Dorothy, daughter of John Danby, of Crofton, co. Lancaster, and relict of William Walmesley, of Lower Hall, Samlesbury, in the same county, gent. In 1739, Fr. Hatton became chaplain to Bishop Williams, O.P., V.A., of the Northern District, who resided at Huddlestone Hall, Yorkshire, a seat of the Gascoignes, but the bishop dying April 3, 1740, Fr. Hatton removed to Tong, in the same county, the seat of Mr. Tempest. In 1749 he succeeded Fr. Robt. Pius Bruce, O.P., as chaplain to Ralph Brandling, Esq., at The Felling, near Newcastle, but, as that gentleman died in the same year, he went to assist Fr. Thos. Worthington, O.P., at Middleton Lodge, near Leeds, who died there, Feb. 25, 1753-4. Fr. Hatton then took charge of the mission. Some time afterwards it seems that Mrs. Brandling, who was a Protestant, sent orders to the housekeeper at Mid-

leton to strip the chapel of all its furniture, and to send it to The Felling. She also instructed her brother, Mr. Ralph Ogle, to take possession of the late Fr. Worthington's room. These proceedings were carried out in Dec., 1755, and it was on this occasion that the very extraordinary occurrence happened which is related in the note. Fr. Hatton then removed the mission to Stourton Lodge, a few miles distant, where eventually, in 1776, he succeeded in erecting a new chapel.

On May 21, 1754, he was elected provincial, an office to which he was again appointed, May 7, 1770. His degree of S. Th. Mag. was granted June 27, 1767. In 1776 he commenced the mission at Hunslett, near Leeds, but died at Stourton Lodge, Oct. 23, 1783, aged 81.

Palmer, Obit. Notices, O.S.D.; *Oliver, Collections*, p. 458; *Gillow, Lanc. Recusants, MS.*; *Weekly Reg.*, vol. i. p. 68

1. **Moral and Controversial Lectures upon the Christian Doctrines and Christian Practice. In Four Parts. By E. H. 8vo., s. l. et a., pp. 339.**

Though marked vol. i. part i., no other parts seem to have been published. It contains 71 lectures, principally based on the Apostles' Creed.

2. **Memoirs of the Reformation of England; in Two Parts. The whole collected chiefly from Acts of Parliament and Protestant Historians. By Constantius Archæophilus. Lond., Keating & Brown, 1826, 8vo. pp. 257; Lond. 1841, 8vo.**

The principle upon which this work is compiled renders it a valuable acquisition, for it prevents all cavilling at the facts related, the authorities being such as will be admitted by the most prejudiced readers.

3. **Miscellaneous Sermons upon some of the most important Christian Duties and Gospel Truths. MSS., 7 vols. 8vo., containing respectively pp. 365, 364, 361, 174, 174, 172, and 171.**

4. In the "Ushaw Collections," MSS., vol. ii. p. 313, is a portion of a letter giving a very curious account of the strange occurrence which happened at Middleton when the chapel was despoiled. The signature to this document and the name of the person to whom it was addressed are wanting. It commences by stating that Fr. John Catterell, O.P., then chaplain at Stonecroft, "has received a letter from Mr. Hatton concerning the prodigy (or rather the miracle), which happened at Midleton, near Leeds, in 1755." A copy of Fr. Hatton's letter, dated Feb. 9, 1756, then follows. In this he says that "Mrs. Brandling, of Felling, sent positive orders to Mrs. Humble and Mrs. Betty Rawson to strip the chappel of Middleton of all its furniture, and send it into the north. Accordingly, on Wednesday, Dec. 10, 1755, after they had packed up the vestments, they proceeded sacrilegiously to plunder the tabernacle, and having taken out the chalice, ciborium, &c., they attempted to take down the picture you mentioned, when, Behold the prodigy! A bloody sweat broke out, and ran trickling down the picture in

great drops, as big as peas (as my informants express themselves). This happened between 9 and 10 o'clock in the morning. In the afternoon of the same day, I was sent for, being informed (by a letter from Mr. Humble) that Mr. Ralph Ogle had express orders from his sister Mrs. Brandling to lodge in the late Mr. Worthington's room; that he had demanded the key in a very insolent manner, and was not to be denied. Upon my arrival at Middleton, Mrs. Humble told me what had happened to the picture, when going up to it, I perceived upon it only one single drop of blood!—blood I think I may justly call it, since to me it seemed to have both the colour and consistency of blood. This astonished me very much. But as we were all very busily employed the whole afternoon in removing the books, &c., out of the late Mr. Worthington's room, no farther notice was taken of the picture for that day. The Wednesday following, Dec. 17, they ventured to take it down, in order to pack it up and prepare it for a journey into the north (in compliance with Mrs. Brandling's orders) along with the rest of the sacred furniture. But as soon as it was taken down three drops of blood appeared again upon its surface. Being alarmed a second time, they carried it into a room adjoining to the late Mr. Worthington's, where it remained (with other pictures, &c.) till Saturday, Dec. 27, when they determined to bring it back again to its old place. And while they were doing this, a third bloody eruption was perceived to appear, in drops as large and numerous as in the first. Thus, you see, there have been three different bloody sweats, at three different times, tho' nothing has happened to it since its being replaced in the chapel. I shall conclude this account with informing you that by good providence some few drops have been preserved upon an altar towel, which (from the colour of the stains) convince me, and will I believe convince any reasonable man, that it is true and real (tho' miraculous) blood." Fr. Hatton then gives the names of several eye-witnesses of the facts above related, and he adds that he is informed that several persons have already been at Middleton to take down informations in writing as he has done.

The Brandlings were an ancient Catholic family of great possessions. Sir Robt. Brandling acquired Felling, co. Durham, and Gosforth, co. Northumberland, by marrying the dau. and heiress of John Place, Esq., in the reign of Henry VIII. Middleton Lodge, co. York, came to Ralph Brandling through his marriage with the dau. and heiress of John Leghe, Esq. His nephew, Ralph Brandling, Esq., eventually succeeded to the estates, and married, in 1729, Eleanor, dau. of . . . Ogle, of Eglington, Esq. Mr. Brandling died in 1749. His wife was a Protestant, and succeeded in bringing up her younger son Charles in her own religion. The elder, Ralph, unfortunately died a student at Tours in 1751, aged 21.

Hatton, Richard, priest and confessor of the faith, is probably identical with the second son of William Hatton, of Stockton-yate, co. Chester, Esq., who is described as "a benefited priest about Enfield" in the pedigree returned by the family at the visitation of Cheshire in 1580. Anyhow, Richard Hatton was ordained priest in the days of Queen Mary, and was dispossessed of his benefice by Elizabeth for his refusal to

adopt the new religion. He seems to have secretly exercised his priestly office in Lancashire, for in a search made for priests by Sir Edmond Trafford, sheriff of that county, he was taken, with another priest, Thomas Williamson, on Jan. 17, 1583-4, and committed to the gaol at Salford. He was tried at the Manchester quarter sessions five days later, being indicted for high treason, with Thomas Williamson and James Bell, priests, for extolling the Pope's authority, &c.—in other words, for denying the spiritual supremacy of the queen of England. He was condemned according to the statute, and remitted back to Salford gaol. Thence he was sent to Lancaster to be tried for his life at the Lent assizes, with the two other priests, and a layman named John Finch. They were all indicted for the same cause, that is for denying the spiritual supremacy, and were brought in guilty by the jury. The judge, however, had only instructions from the Council to put two of them to death, so he sentenced Mr. Hatton and Mr. Williamson to imprisonment for life, with the loss of all their goods as in cases of *premunire*.

How long Mr. Hatton survived his sentence does not appear. His death in prison at Lancaster must have taken place within a very short time, for Dr. Bridgewater refers to it in his "Concertatio," printed in 1588.

Gillow, Lanc. Recusants, MS.; *Dodd, Ch. Hist.*, vol. ii. p. 98; *Challoner, Memoirs*, ed. 1741, vol. i. p. 161; *Harl. Soc., Visit. Cheshire*, 1580.

Havard, Lewis, priest, born at Devynock, co. Brecon, April 12, 1774, came of an influential Catholic family which appears in the recusant rolls throughout the ages of persecution. Lewis Havard, of Devynock, gent., and several of his relatives registered their estates as Catholic non-jurors in 1717. A pedigree of the Havards of Pontwylm is give by Theophilus Jones in his "History of the County of Brecknock," in 1809.

Mr. Havard was sent to Douay College, and passed through all the troubles which the community suffered during the terrible times of the French Revolution. He was liberated with the other imprisoned collegians on Feb. 25, 1795, being at that time in the school of rhetoric, and proceeded to the new college at Old Hall Green, Herts, where he was ordained priest in 1800. During his missionary career, mostly spent at St. Mary's Chapel, Westminster, he attained the reputation of a

good preacher, and was frequently called upon to deliver orations at the funerals of leading members of the community. At length he retired to Brecon, where his nephew and namesake served the mission, and there he died, after a long illness, on Good Friday, April 2, 1858, aged 84.

His brother, the Rev. Michael Havard, received his early education at Sedgley Park, and died at Brecon, Jan. 22, 1831.

Dr. Gillow, Suppression of Douay Coll., MS.; Lamp. 1858, vol. i. p. 271; *Cath. Mag.*, vol. iii. p. 33; *Payne, Eng. Cath. Non-jurors.*

1. **Oration pronounced at the Obsequies of the late Right Rev. Doctor John Douglass, V.A. of the London District.** Lond. 1812, 12mo. pp. 12.

Delivered at the solemn dirge, on Friday, May 15, 1812, in the chapel attached to the Sardinian Embassy, Duke Street, Lincoln's-Inn-Fields, in the presence of the principal Catholic nobility and gentry in London, and of many Protestants of rank and distinction. Among the former was the illustrious head of the Catholics of Ireland, the Earl of Fingall: and among the latter, the early and enlightened friend of the Catholic body, Sir John Cox Hipposley, Bart. Four English and six French bishops assisted in the ceremony, supported by twenty-six priests. The text of the sermon was Eccles. xlv. 14.

2. **The Funeral Discourse [on Ps. cxi. 7] delivered . . . at the obsequies celebrated for the late R.R. Dr. William Poynter, Bishop of Halia.** Lond. (1827), 8vo.

It contains an animated eulogium of Douay College, and adduces the respect in which Dr. Poynter was held by Dr. Milner, notwithstanding the differences between the two bishops.

Hawarden Edward, D.D., born April 9, 1662, O.S., was apparently the son of Thomas Hawarden, of Croxteth, co. Lancaster, gent., by Jane, daughter of Edward Tarleton, of Aigburth, gent.

His father was the second son of John Hawarden, of Fenilstreet, Appleton, by Anne, daughter of John Ditchfield, of Ditton, gent.; the eldest son, John Hawarden, of Fenilstreet, married Margaret, daughter and coheiress of Will. Mere, of Mere, co. Chester, Esq., and, besides a son John, born in 1661 (whose widow Mary registered her estate as a Catholic non-juror in 1717 for herself and son John), had a younger son, William, born in 1666, who received priest's orders at Douay College, and was serving the mission in Widnes under his mother's name of Mere in 1716, in which year, on April 10, he was convicted of recusancy at the Lancaster sessions.

The family of which Edward Hawarden was such a distinguished ornament, was descended from the Hawardens, of Hawarden, co. Flint, now the seat of the Right Hon. W. E. Gladstone. In the 15th century, this family, or a branch of it, migrated to Woolston, in Lancashire, and intermarried in successive generations with the leading families of their adopted county. In the 16th century, one of the family acquired the estate of Fenilstreet, in Appleton-with-Widnes, in marriage with the heiress of the Appletons, and from that time the Hawardens resided there until, towards the close of the last century, the family merged into that of Fazakerley, and ultimately into that of the Gillibrands, of Fazakerley House and Gillibrand Hall. The mansion of Fenilstreet contained a domestic chapel, in the upper part of the house, and there, or in one of the other residences of the family in Appleton and Widnes, a priest was maintained for the benefit of the Catholics of the neighbourhood during the whole period of persecution. Ed. Hawarden's cousin, Rev. Wm. Hawarden, *alias* Mere, died at Lower House, Widnes, and was succeeded by Rev. Thos. Hawarden. In 1750 a public chapel was opened in Appleton, replaced by a new church in 1847, erected at a cost of £4000. The Rev. Henry Gillow was here from 1821 to his death in 1849. Another church was opened at Widnes in 1865.

The names of the Hawardens appear annually in the recusant rolls and other documents in the Record Office relating to the sufferings of Catholics from the commencement of the penal laws under Elizabeth till the reign of George I. They also figure in the ecclesiastical records. Charles Hawarden, born in 1677, probably a son of Edward Hawarden, of Huyton-cum-Roby, gent., a recusant in 1679, took the college oath at Douay in 1694, and was a professor there in 1706. Thomas Hawarden, born in 1693, younger son of John Hawarden, of Fenilstreet, gent., and his wife Mary, took the Douay oath in 1716, and died V.G. on the mission at Lower House, in April, 1746. There were two other widows who registered their estates as Catholic non-jurors in 1716—Catharine Hawarden, of Sutton (daughter of Bryan Lea, of Sutton, gent., by Eleanor, daughter of Wm. Holland, of Sutton, gent.), and Mary Hawarden, of Upton-within-Widnes, whose son, Caryll Hawarden, of Appleton, gent., married Catharine Crosbie, and had several children. The eldest is the subject of "The Miraculous Cure of Thomas Hawarden"

by the hand of the martyr Edmund Arrowsmith, reprinted by Bro. Foley in his "Records S.J.," vol. ii. This occurred in 1735, when the boy was about twelve years of age. He had two brothers who became priests at Douay College—John, born in 1724, and Edward, who took the college oath in 1751. After his ordination John taught poetry and rhetoric, and came on the Lancashire mission in 1754 or 1755, where he spent the remainder of his life, dying May 27, 1770. Edward became general prefect at the college, and after holding that office for several years came on the mission to Wroughton Hall, where he resided till his death, Dec. 17, 1793. Another member of this family was the Rev. Thomas Russell Hawarden, who was educated at Ushaw College, Durham, and afterwards went to the English College at Rome, where he was ordained priest, and was intended for the London vicariate, but on account of ill-health was obliged to return to his friends in Lancashire, where he died, March 20, 1835.

Edward Hawarden (pronounced Harden) was very young when he was sent to the English College at Douay, during the presidentship of Dr. Leyburne, some time between June 25, 1670, and 1675. There he displayed, in every stage of his academical course, those great talents with which he was endowed. He was ordained priest, June 7, 1686, and in the same year, if not sooner, was appointed professor of philosophy, having previously taught classics. After teaching two courses of philosophy, and fulfilling with universal satisfaction the duties of professor and prefect of studies, the president, Dr. Paston, recognizing that his abilities were far above the common, determined to promote him, as soon as opportunity offered, to the chair of divinity. That he might be the better qualified for that important position, Mr. Hawarden took the degree of B.D. at the University of Douay. In the meanwhile Bishop Giffard had been appointed principal of Magdalen College, Oxford, of which most of the fellows were ejected for resisting the will of James II., for his Majesty considered that it was only reasonable that the Catholics, by whom nearly all the colleges in Oxford were founded, should at least possess one. A colony was therefore sent from Douay to Magdalen College, at the head of which was Licentiate Hawarden, who was selected for the express purpose of taking the chair of divinity in that college.

He accordingly left Douay, Sept. 21, 1688, and was followed,

on Oct. 5, by Thomas Smith, Richard Goodwin, and Ralph Crathorne, to study divinity, and Edward Waldegrave to study logic. Their stay, however, was but short, in consequence of the expected revolution. Smith and Crathorne returned to Douay on Oct. 31, and Mr. Hawarden, with Dr. Richard Short, who had been admitted a fellow, on Nov. 16. Thus the chair of divinity at Magdalen was exchanged for that at Douay, which Mr. Hawarden held for not less than seventeen years, with great credit to himself, and to the general satisfaction of those who had the privilege of studying under him. Soon after his return to Douay Mr. Hawarden took the degree of D.D., and was appointed vice-president of the college.

In 1702, when one of the royal chairs of divinity in the University of Douay became vacant, the reputation for learning which Dr. Hawarden had acquired was so generally acknowledged in France, that not only the bishop of the diocese and the chief members of the university itself, but even the secular magistracy of the town—in short, the universal wishes of the whole province, one party excepted—solicited him to become a candidate for the vacancy. It was with great difficulty that he could be prevailed upon to consent to this, for it was his ardent desire to pursue his studies in the retirement of his college; yet the applications were so numerous and so urgent, that he at length reluctantly consented. As others concurred with him for the honour of the chair, each one was obliged to give public exhibition of his abilities before the provisors and judges appointed to pronounce on their merits, and to name the successful candidate. Some account of this concurrence will be found in a note. At this time there was a small but powerful party in the university, headed by Dr. Amon, and Adrian d'Elcourt, the vice-chancellor, that frequently had been foiled in the schools by Dr. Hawarden; and accordingly means were found to influence the Court to interfere in order to exclude the doctor by altering the measures of the university, which had been authorized by special royal commission. The result was that, after much fruitless solicitation on the part of the university, the opposite faction overruled all past proceedings, and by mandatory letters a young man was installed in the place that was so justly the right of Dr. Hawarden. It has been said that the abilities he displayed on this occasion raised

much of the opposition and persecution which he afterwards experienced.

The doctor had now good reason to hope that those who had taken offence at his candidature would cease all further pursuit of their animosity, and leave him in the quiet possession of that retirement he loved so much. He used to say that he believed "they little suspected how real a kindness they had done him by depriving him of a preferment, which he as passionately had desired to be exempt from as mostly others do desire to acquire and possess." But such defeats as those suffered by his opponents are not easily forgotten, and other means were dictated by the *odium theologicum* to bring Dr. Hawarden down from the proud eminence he had obtained in the public estimation. Now arose all that bitterness and animosity which for years afterwards was shown against him, though he himself, during the five following years in which he stayed at the college, never once resented the prejudice of his accusers, but, on the contrary, was observed to avoid discussing the injustice done him.

At this period the disputes on Jansenism in France ran very high. The English Jesuits were amongst the most zealous opponents of the schism, and they were afraid lest the contagion should spread to their own country, although, as it ultimately proved, there were but trivial grounds for their apprehensions. Their fears seem to have made them excessively sensitive on the subject, and the action of some members of their society was construed by the seculars into an attack on the whole body of clergy in England, and into an attempt to obtain possession of the administration of Douay College.

Some time after an end had been put to the concurrence, the professors at Douay received information that several hands were engaged in making affidavits or subscriptions against Dr. Hawarden, insinuating that he was teaching the doctrines of Jansenius, which acted very much to the prejudice of the college and especially to the doctor's reputation. The offence which was at first charged against him was put forward with great caution and reserve, and gradually extended to all the professors in the college, with one or two exceptions, though "during all the time he was at college," says Bishop Dicconson, "his enemies could not, nor durst attack him in the point of Jansenism." His dictates, surrendered in 1704, were closely examined, but

were not found to teach or to defend the doctrines of Jansenius or his abettors, and no specific objection appears to have been formulated against him before the year 1710. In the meantime the Catholics in England had been widely warned to beware of Jansenism, with such effect in some quarters that an illustration is given of one lady, being in danger of death and her good Father not at hand, choosing rather to die without the sacraments than have a neighbouring secular clergyman. In 1707, Mons. Bussy, the Nuncio at Cologne, whose head was almost turned on the subject of Jansenism, took the matter upon himself, and sent an information to Rome against Douay College, naming more especially Dr. Hawarden, and accompanying it with insinuations against the bishops in England. About this time Mr. Mayes was sent to represent the clergy at Rome, to be ready, if need be, to defend them against any charge that might be made against them, and to solicit the election of a fourth bishop.

It was in that year, in Sept. 1707, that Dr. Hawarden withdrew from Douay to employ his learning in the service of his country as a missionary, for it seemed that he had been professor of divinity long enough, since his great ability attracted so much envy, and it was hoped that his removal from the college would leave no one against whom the least shadow of accusation would appear. But this proved a mistake, for no sooner had he gone than the war was renewed. It was reported that he had fled through fear, and that the college would very shortly be placed under the supervision of the Jesuits. The Holy See, however, with its habitual wisdom, required proofs of Mons. Bussy's information, and a visitation of the college was ordered, which resulted in a complete dismissal of the odious imputation.

When Dr. Hawarden left Douay, in 1707, the high estimation in which he was held by Dr. Smith, V.A. of the Northern District, induced that prelate to desire to have him near to his own person, and he accordingly placed him at Gilligate, in Durham. When the bishop made his will, in 1709, he appointed Dr. Hawarden one of his trustees, and left him an annuity of £10, on condition that he should continue to reside in the north.

Soon after his arrival in England, Dr. Hawarden was chosen a member of the English chapter, and, in 1710, was appointed an archdeacon. How long he resided in Durham does not

appear, but it is evident from the "Tyldesley Diary" that he was in charge of the mission at Aldcliffe Hall, near Lancaster, soon after Bishop Smith's death in 1711, for the diarist frequently records his attendance at the doctor's Mass, both at Aldcliffe and in his own house in Leonard Gate, Lancaster, in the years 1712-13-14. At this period there was no mission in Lancaster itself. The Catholics of the town had to attend the domestic chapels in Aldcliffe Hall and Dolphin Lee, both estates being the property of the Dalton family of Thurnham Hall. Dolphin Lee, in Bulk, was for many generations tenanted by the Ball family, and at this time the chapel was served by the Rev. George Ball, who died there in Nov. 1734. On one occasion, Christmas Eve, 1713, Squire Tyldesley observes in his diary, "About a 11 at night went to Aldcliffe, where Doctr. Harden preached gloriously."

It was perhaps in consequence of the troubles which ensued after the unsuccessful effort of the Chevalier de St. George to regain the throne of his ancestors in 1715, that the doctor, like so many other priests, felt it prudent to withdraw from Lancashire, for, in 1717, the Commissioners for Forfeited Estates seized Aldcliffe Hall as given to "superstitious purposes." One half of the estate, indeed, had been left to the Church by the Daltons. Dr. Hawarden had been appointed "Catholic controversy-writer," and no doubt this also would influence his removal to London, where he might more easily watch the works issued against the Church, and have the convenience of books necessary to answer them. Anyhow, he was settled in London before 1719.

It was in London that he had his celebrated conference with Dr. Samuel Clarke, occasioned by a work issued by the latter, entitled "The Scripture Doctrine of the Trinity," the second edition of which, with alterations, appeared in 1719. The conference was held by desire of Queen Caroline, consort of George II., in her Majesty's presence and that of Dr. Peter Francis Courayer, the French divine who obtained such favour in England by his defence of the validity of the English ordinations. Dr. Milner says that Mrs. Eliot, of Portarlington, one of the queen's maids of honour, and much in her confidence, was also present. His victory on this occasion was subsequently crowned by his crushing "Answer to Dr. Clarke and Mr. Whiston," published in 1729. It is a remarkable fact that,

in recognition of his admirable defence of the Blessed Trinity, Dr. Hawarden received the thanks of the University of Oxford.

The doctor did not survive this victory many years. He died in London, April 23, 1735, aged 73.

Dodd, in his "Church History" (vol. iii. p. 487), speaks of him in highly eulogistical terms. He possessed "consummate knowledge in all ecclesiastical matters, scholastic, moral, and historical; and, to do him justice, perhaps the present age cannot show his equal." In his "Secret Policy," the Church historian also refers to his learning and humility. Bishop Milner, in the life prefixed to the Dublin edition of Dr. Hawarden's works, describes him as "one of the most profound theologians and able controvertists of his age." Berington, in his "Memoirs of Panzani" (p. 403), calls him "the ornament of his college;" and Charles Butler ("Hist. Memoirs," ed. 1822, p. 429) says that he "distinguished himself by many polemic writings, in which there is an union, seldom found, of brevity, accuracy, clearness, order, and close reasoning."

Bp. Dicconson's Diary of Douay College, MS.; And. Giffard's Papers on Jansenism, MS.; Dr. Short's MSS.; Eyre Collection, MSS.; Kirk, Biog. Collect., No. 23, MSS.; Gillow, Lanc. Recusants, MS.; Dodd, Ch. Hist., vol. iii.; Douay Diaries; Gillow, Tyldesley Diary; West Derby Hund. Records, MS.

1. "Usury Explain'd; or, Conscience quieted in the Case of putting out Money to Interest," Lond. 1696, 8vo., published anonymously by Fr. John Huddleston, *alias* Dormer, S.J., which Dr. Hawarden translated into Latin in 1701, and sent his MS. to Rome to be examined by the Congregation of the Index, by whom Fr. Huddleston's work was condemned.

At this time there was considerable controversy about usury in England. Sir Thomas Culpepper, who had previously issued several tracts on the subject, published "A Brief Survey of the Growth of Usury in England, with the Mischiefs attending it," Lond. 1671, 4to. reprinted 1690. David Jones wrote, "Vindication against the Athenian Mercury, concerning Usury," Lond. 1692, 4to., repr. 1696; and the controversy continued many years, the celebrated Dominican divine, Fr. Daniel Concina, issuing an exposition of the Catholic doctrine on the subject, entitled "The Dogma of the Roman Church respecting Usury," Naples, 1746, 4to.

2. **Dictata** of Dr. Hawarden's theological lectures at Douay, MS., at Oscott College.

As these *dictates* were made the groundwork of the accusation of Jansenism against Douay College, it will be proper here to give a brief outline of the disputes which followed the attack, prefaced by a description of the concurrence which is said to have been the cause of much of the animosity displayed

against Dr. Hawarden. An interesting account of the concurrence is given by Dr. Meynell in an original letter, dated July 4, 1702, to Mr. Tunstall, at Brussels ("Ushaw Coll. Collection," MSS. vol. i. p. 179), of which the following is an extract. "In my last I think I came to the citation of both parties to Tournay, and ye engagement twixt Henricus de Cerf and M. Dumont. To begin, therefore, where I left off that morning after ye rector had usher'd Mr. Dumont into ye school, and ye brunt there was past, [he] slipt out of ye school again, and mounted immediately M. Coll's coach, and together with M. Coll and Councillor Becquet, made straight for Tournay. Delcourt hearing this thought there was no time to lose, but took post, and tho' he sett out an hour after them, and they had 4 good horses, yet he got to Tournay two hours before them. We were in great expectation to hear ye success, which we did not till Sunday morning. But in ye meantime ye provisors and judges went on with their business. On Friday morning we were in hopes to have seen a second part to the same tune twixt Cerf and M. Dumont, especially there having been a formal challenge. But Cerf did not come, so that Dumont dictated quietly. You must know his question was *De recidivis* and he brought in ye controversie of peise with a vengeance against the Jesuits. Six of them writ under him, and one of them stept up to him as he came out and in a leering way saluted him with a *pifce*, and some say spoke some scurrilous things to him, but I did not hear anything more myself. Saturday there was a batchelor defended his 3rd these for licentiat. Delcourt being out of town, and Cerf not very well, we suppos'd the *clairvoiant*, Doctor Aman, yt renowned King's professor, would preside *pour la premiere fois*. In fine, Doctor Hawarden went to see, and put an argument which fairly poaked both defendand and moderator. All that Aman could say for himself was, *videris tibi ipsi scientificus, et vellesvideri aliis scientificus; sed non es valde scientificus*, and desired ye doctor to dispute no further, for neither he nor his defendand would answer a word; and accordingly both retreated to ye middle of their pulpits and there kept silence awhile, and then Aman cal'd up another batchelor. Ye students did shout and hoot, and laugh at a strange rate. Ye batchelor had not put two sylogisms till ye Doctor took up the argument, and presently laid em as flatt as before, which was a new occasion of laughter to ye school, who show'd very little respect to their new professor. Saturday night came M. Delcourt from Tournay, with a flea in his ear, for ye rector with his associates had got there a compleat victory over him, ye parliament there declaring yt all was to be left in ye hands of ye provisors."

It will be seen from Dr. Meynell's description, that much party feeling was infused into the proceedings, which lasted from May until August, 1702, for so long were the seven candidates retarded from finishing their public acts and exercises through the unjustifiable action of the Vice-Chancellor d'Elcourt, Dr. Amon, and their friends. Their influence with the Court at length prevailed, and by revoking the royal commission to the university, Dr. Hawarden was excluded from his well-merited honour.

The doctrines of Jansenius were at this time exciting very great interest throughout France. Between the end of the concurrence and the revocation of the commission came the accusations of Jansenism upon the 40 Sorbonne doctors' "Case of Conscience," which furnished the occasion for the attack on Douay College. In that year, 1702, appeared a translation by Fr. Thos.

Fairfax, S.J., from a work written in 1651 by a French Jesuit, Etienne de Champs, entitled, "The Secret Policy of the Jansenists, and the Present State of the Sorbonne, with a Short History of Jansenism in Holland." The translator added a preface and the history of the schism in Holland. This he followed with his "Case of Conscience, Proposed to, and Decided by Forty Doctors of the Faculty of Paris, in favour of Jansenism," &c., 1703, 12mo., pp. 136. In his comments, Fr. Fairfax charged the quintessence (that is, the five propositions) of Jansenius upon the universally received opinion throughout the school of St. Thomas, that "grace, by itself efficacious, is necessary to the effectuating every work of piety."

In the following year, 1704, certain insinuations were inserted in a remarkable preface to a translation of Père Gabriel Daniel's work, entitled, "Discourse of Cleander and Eudoxe, upon the Provincial Letters," Lond. 1704, 8vo., published by an English Jesuit against the Thomists by name, as not ill-wishers to the Jansenists. This was printed notwithstanding the fact that the original work had been condemned at Rome on the previous Jan. 17, 1703, for renewing some points of lax morality. However, the vicars-apostolic abstained from interposing their authority to suppress the translation; one of their reasons being the danger of drawing upon the Catholics in England a renewal of persecution by bringing the matter too prominently before the public. This abstention was subsequently made the subject of a charge against them at Rome, "that they suffered condemned books to be read and dispersed in England."

It was now that the professors at Douay became aware that several persons were engaged in making affidavits or subscriptions against Dr. Hawarden. A correspondence was opened by Dr. Hawarden's detractors with a misguided and ill-disposed student in the college, named Austin Newdigate Poyntz, generally termed the "turbulent gentleman." This young man, who was then in sub-deacon's orders, "after several years of a very serious and discreet comportment, unhappily being so far advanced in orders, fell to ways which were justly thought to be not becoming his profession." The president, Dr. Paston, therefore removed him to the bishop's seminary at Arras, the superior of which after some time reported that he believed the young man would never be fit for the priesthood. He returned, however, to Douay with such an apparent change for the better in disposition, that the president hoped that with patience and a fair trial he would completely amend. In this Dr. Paston was disappointed, for after three months the young man relapsed into his former conduct, and gave vent to an ungovernable temper. Finding that he was not to be ordained, he put himself into communication with Fr. Ant. Westby, O.S.F., who introduced him to Fr. Adam Pigott, S.J., then studying in the University of Douay, on whom the young man so worked as to induce him to believe that his superiors were Rigorists and Jansenists. Fr. Pigott, therefore, told him that he might obtain orders elsewhere, put him into communication with Fr. Lewis Sabran, S.J., rector of the episcopal seminary at Liège (until his election as provincial in 1708), who promised his care and protection, and assured him that he could obtain him orders from the Bishop of Liège. Poyntz now asserted that he had heard Mr. Laur. Mayes, a professor in the college, once say, "were he to answer from the dictates of Dr. Hawarden he should scarce make any other than the forty-two Paris

doctors had done—viz., concerning respectful silence.” When Dr. Hawarden afterwards heard this, he declared that Mr. Mayes had mistaken the meaning of his words. Poyntz subsequently added to his affidavit some words concerning indulgences, beads, and scapulars, spoken in a jocular manner during recreation time by one or two insignificant youths in the college, which he pretended were the subject of every day discourse, a statement which was absolutely false. It is no wonder under these circumstances that Poyntz was dismissed from the college in Nov. 1704. He then proceeded to Fr. Sabran and those to whom he had delivered his subscriptions of Dr. Hawarden’s dictates, and forthwith returned to England, where he continued to spread abroad calumnious assertions respecting the teaching of Jansenism at Douay, very much to the prejudice of the college, and especially to Dr. Hawarden’s reputation (Bp. Dicconson’s “Diary of Douay College,” 1704 to 1714, MS., and other documents in Pres. Eyre’s Colln. MSS.). Poyntz was eventually admitted by the Jesuits into the English College at Rome, July 11, 1705, where he was ordained priest, April 3, 1706 (Foley, “Roman Diary”), and left the college in April, 1707, to be confessor at the Augustinian convent at Bruges (“Kirk, Biog. Collns.” MSS., No. 33).

Considering that the subscriptions made by Poyntz were in part written with the express intention of accusing Dr. Hawarden, it seems surprising that any reliance could have been placed on their fidelity. Dr. Hawarden was not charged with his words and their sense, but with unnatural inferences drawn from his opinions, such inferences as he himself would never have dreamt but with horror and detestation. But it is well known how subject the philosophical chicanes of the schools are to father the worst of consequences in obscure matters upon most approved tenets; indeed, it is often done upon points of faith themselves, as all must see who read heretical controversy.

In the meantime the controversy waxed warm in England, an account of which will be found under Sylvester Jenks, Ed. Dicconson, T. Eyre, T. Fairfax, A. Giffard, R. Gumbleton, C. Kennet, R. Mannock, Metcalf, Paston, Pigott, Postgate, Sergeant, Short, Southcot, Whittenhall, &c. The controversy was not so much on the doctrines of Jansenius as on the question as to whether there was any support given to them in England, for the clergy to a man repudiated Jansenism equally with the Jesuits. It is possible that the dispute had the merit of preventing the schism from entering England; but, on the other hand, it caused much unpleasantness for many years afterwards.

After Dr. Hawarden’s withdrawal from Douay a visitation of the college was ordered by the Holy See. By some strange intrigue, d’Elcourt, the avowed and bitterest enemy of the college, succeeded in obtaining his own appointment as visitor with another, but this oversight was amended through the exertions of Dr. Edw. Dicconson, who appealed to the nuncio at Brussels, and, under more impartial visitors, the college was entirely cleared from the odious imputation. The visitors examined both the dictates and the members of the college, from the president to the philosophers, and reported, “that they found both the writings and persons in the house free from all suspected doctrine of Jansenism, or any other heresy; that they there found excellent professors and an exact discipline observed in the college.” After this, says Dr. Robt.

Witham, in his letter dated Aug. 9, 1712, their friends in the university, and particularly some Fathers of the Society from the Walloon College, came to congratulate Dr. Paston and his seniors.

3. It was not before 1710 that Dr. Hawarden was specifically charged. "In that year," says Bp. Dicconson, "in the discourse I had on the 28th June with Dr. Delcourt in the presence of Mr. L. Rigby, S.T.P., and of Mr. L. Green, *alias* Ward, he affirmed that Dr. Hawarden had said things not right in the *concourse*. But when I reasoned the cause, and said what he declared of his own belief of the fact (of Jansenius's book), Dr. Delcourt answered, that he said something by which he showed that he would not condemn those who did not. To which I said, that Dr. Hawarden being pressed to declare whether the four bishops were among the *fili iniquitatis* or no, he waived the question, only saying that he was not *judex episcoporum*." On another occasion d'Elcourt said that "Dr. Hawarden maintained that the Church was not infallible in obscure grammatical facts," which, if true, did not infer that he denied her infallibility in dogmatical facts. To these accusations and insinuations, when they saw the light, Dr. Hawarden replied that he had expressly condemned the *Cas de Conscience*; that he had, without any hesitation, declared his acceptance of the "Constitutions" of Innocent X., of Alexander VII., and of Clement XI.; that he had written a *treatise* (then, 1711, in the possession of the Rev. Cuth. Haydock) to expressly prove that the five propositions were all in the *Augustinus of Jansenius*; and that he detested, and always had detested, the errors of Jansenius, and all others condemned by the apostolic See. To one of the questions asked him, "An Jansenismum unquam probaveris?" the venerable man replied, "Ne dormiens quidem; nam vigilantibus, tale facinus excidere non potuit." This is to be found in his solemn "Declarations" made to Bishop Smith.

Andrew Giffard, in a letter dated Nov. 29, 1709, and signed "R. C." (probably a misprint for "J. C."—*i.e.*, Jonathan Cole, the *alias* under which Mr. Giffard passed), printed in Dodd's "Church History" (vol. iii. p. 524), records the handsome testimony borne to the orthodoxy of the secular clergy by Fr. Peter Hamerton, S.J., Provincial of the Society. In that year Bp. Giffard, accompanied by his grand vicar, Dr. Jones, called on the provincial, "and desired him freely to declare if he knew of any priest in his district who might be justly accused or suspected of Jansenism?" The Rev. Father, as a person of worth and integrity, answered, "That he knew not, nor heard of any such person in his lordship's whole district;" and he added, "That he was newly return'd from his visit in the northern parts, and that he neither had heard, nor did know any person in that district who could be accused of the said opinions of Jansenism." All the superiors of the religious orders testified to the same effect.

Dodd has entered very fully, from his own point of view, into this unhappy dispute, which for many years estranged the love and concord that ever should subsist between all the members of the Church, in his "Hist. of the Eng. College of Douay," and his "Secret Policy of the Soc. of Jesus," pub. respectively in 1713 and 1715; from p. 33-36 in the former, and in part vii. of the latter. The foregoing account will serve as a key to the names suppressed under initials by Dodd. Fr. Hunter, S.J., denies the accuracy of the statements of Dodd in his "Hist. of Douay," in a work entitled "A Modest Defence of the Clergy and Religious," 1714, 8vo., from p. 117 to p. 143, to

which Dodd rejoined with his "Secret Policy." Fr. Hunter replied to this in a manuscript, pp. 55, 4to., now at Stonyhurst, but his superiors deemed it better not to publish it. An examination of Bishop Dicconson's diary at Douay College, 1704 to 1714, and of other original letters and documents written by the leading actors in the dispute, both secular and religious, now preserved in the "Ushaw Collections," MSS., shows that Dodd has faithfully drawn his facts from those sources. The diary very explicitly records the events as they happened, with the impressions prevailing in the college. Berington has treated the matter in much the same light as Dodd, in his "Memoirs of Gregorio Panzani," Birm. 1793, 8vo. This work was answered by Fr. Chas. Plowden, S.J., in his "Remarks on a Book intituled Memoirs of Gregorio Panzani," 1794.

4. **The True Church of Christ, shewed by Concurrent Testimonies of Scripture and Primitive Tradition, in Answer to a Book entitled, "The Case stated between the Church of Rome and the Church of England." In three Parts, to which is annexed Four Appendices: on Images, Relics, Prayers for the Dead, and Purgatory, Celibacy of Priests, Communion in one kind, and the Liturgy in Latin, &c.** Vol. i. (Lond., Thos. Meighan), 1714, 8vo., title and preface, pp. xviii., contents, 6 ff. unpag., pp. 293, index, 4 ff. unpag.; vol. ii., part iii., Lond., Thos. Meighan, 1715, 8to., title and preface, pp. xxxv., contents, 5 ff. unpag., pp. 496, index, 8 ff. unpag.; (Lond.) 1738, 8vo., 2 vols., 2nd edit., i. pp. 293, besides title, &c.; ii. pp. 496, besides title, &c.; repr. Dublin, 1808, 8vo.

It was in refutation of Chas. Leslie's "Case Stated," &c., Lond. 1712, 8vo., Ball, Barrow, and others. The Rev. Robt. Manning, author of the celebrated and often reprinted "Answer to Lesley," termed Dr. Hawarden's work "a treasure to those who possess it; where all sorts of arguments—offensive and defensive—are lodged; and, with justice, it may be called a magazine of erudition." Dr. Milner refers to it in his "End of Religious Controversy," as one "which for depth of learning and solidity of argument has not been surpassed since the days of Bellarmine." It elicited "A Compassionate Address to those Papists who will be prevailed with to examine the cause for which they suffer. In Five Letters, in Answer to two Popish Books entitled 'The Case restated,' and the 'Church of Christ shew'd by Concurrent Testimonies of Scripture and Primitive Tradition.'" Lond. 1716, 8vo., by Francis Hutchinson, afterwards Bishop of Down and Connor, which was answered by Robt. Manning.

5. **Discourses of Religion, between a Minister of the Church of England, and a Country Gentleman. Wherein the Chief Points of Controversy between the Church of England and Rome are Truly Stated and Briefly discuss'd.** Lond. 1716, 12mo., frontispiece, "Emblematical Persons," title, 1 f., preface pp. iii.-xvii., contents, 5 pp., pp. 230.

It displays in a marvellous degree the intimate acquaintance he possessed with ecclesiastical and controversial literature.

6. **The Rule of Faith truly stated in a new and easy Method; or, a Key to Controversy. All Scripture is profitable for Doctrine, for Reproof, for Correction, for Sustenation in Righteousness.**

2. **Tim. iii. 16.** (Lond.) 1721, pp. 12, 65 pp., besides double title and preface. The first edition appears to have been pub. in 1720.

7. **Postscript; or, A Review of the Grounds already laid: Together with a Second and Third Part of the Rule of Faith.** (Lond., T. Meighan) 1720, 12mo. pp. 344, besides 30 pp. of title, preface, and contents of Rule of Faith.

8. **Some Remarks on the Decree of King Augustus II. and of the Assessorial Tribunal, with other select Judges of Poland, Oct. 30, 1724; Which Decree was confirm'd by the General Diet at Warsaw in the same year. Together with an Answer to a Pamphlet entitled "A Faithful and Exact Narrative of the Horrid Tragedy lately acted at Thorn," exhorting Protestants of all Denominations to unite and exert themselves against their Common Enemy.** By H. E. Lond., A. Moore, 1726, 8vo. pp. 34, besides title and address.

9. **Charity and Truth; or, Catholicks not uncharitable in saying that none are sav'd out of the Catholick Communion, because the Rule is not Universal.** By H. E. Brussels, 1728, 8vo. and (Lond.) 1728, 8vo. pp. 284, besides title, preface, errata, contents and index; 1730, 8vo., title 1 f., preface, pp. xiv., dated June 28, 1727, contents, pp. xv.-xviii., pp. 284, index 4 ff.

In this, perhaps his most interesting work, he replies to Chillingworth's "Religion of Protestants a safe way to Salvation; or, an Answer to a Book entitled, 'Mercy and Truth; or, Charity maintained by Catholics,' which pretends to prove the contrary," Oxford, 1638, fol., reprinted, 9th edit., in 1727. Charles Butler ("Hist. Memoirs," ed. 1822, vol. iv. p. 431) gives some account of the propositions contained in Dr. Hawarden's work, which he says was held in universal esteem. It was reprinted in Dublin in 1808, and again in 1809, 8vo., under the sanction of all the Irish prelates.

10. **Catholick Grounds; or, a Summary and Rational Account of the Unchangeable Orthodoxy of the Catholick Church.** By H. E. (Lond.) 1729, 8vo., pp. 20; said to have been frequently reprinted.

Many works have been issued under somewhat similar titles, which has often caused confusion. The following may be noted:—"Grounds of the Old and New Religion," 1608; "Grounds of the Old Religion," 1742, by Bp. Challoner; "The Ground of the Catholicke and Roman Religion," 1623, by Fr. P. Anderson, S.J.; "Grounds of the Catholic Doctrine," &c., 1732, by Bp. Challoner; and "Grounds of the Christian's Belief," 1771, by Bp. Hornyold.

11. **An Answer to Dr. Clarke and Mr. Whiston, concerning the Divinity of the Son, and of the Holy Spirit; with a Summary Account of the Chief Writers of the Three First Ages.** By H. E. Lond., Thos. Meighan, 1729, 8vo., title 1 f., preface dated July 17, 1728, pp. xxi., contents 1 p., pp. 131, index 6 ff.; repr. with his works, Dublin, 1808, 8vo. Some copies are without printer's name and address.

Charles Butler ("Hist. Memoirs," ed. 1822, vol. iv.) gives an interesting account of Dr. Hawarden's conference and controversy with Dr. Sam. Clarke, occasioned by the 2nd edit. with alterations, 1719, of his work entitled "The Scripture Doctrine of the Trinity," originally published in 1712, which he defended in a number of other works against the attacks of Dr. Wells, Robt.

Nelson, Esq., &c., and especially in his "Answer to the late Rev. Mr. Richard Mayo, containing observations upon his book entitled, 'A Plain Scripture Argument against Dr. Clarke's doctrine concerning the ever blessed Trinity ;' and a letter to the author of a book entitled, 'The True Scripture Doctrine of the most holy and undivided Trinity continued and vindicated : recommended first by Mr. Nelson, and since by Dr. Waterland,'" Lond. 1719, 8vo. In Dr. Clarke's work was produced a more refined, and if not in a more intelligible at least in a more specious, form than it had previously assumed, the doctrine of the early Socinians respecting Jesus Christ. Tritheism, Arianism, and Sabellianism, Mr. Butler says, are the rocks upon which the adventurers in the Trinitarian controversy too often split. Dr. Clarke professed to steer clear of the first by denying the self-existence of the Son and of the Holy Ghost ; of the second, by maintaining their derivation from, and subordination to, the Father ; and of the third, by maintaining the personality and distinct agency of each person of the Trinity. He propounded his system with great clearness, and supported it with considerable strength and subtlety of argument. But he met a powerful opponent in Dr. Hawarden, who first defeated him in a conference, and finally crushed him in his work as above,

In the conference, held by desire and in the presence of her Majesty Queen Caroline, Dr. Clarke explained his system at some length in very guarded terms and with apparent great perspicuity. After he had finished, a pause ensued, and then Dr. Hawarden said, "He had listened with the greatest attention to what had been said by Dr. Clarke, and that he believed he apprehended rightly the whole of his system ; that the only reply that he should make to it was to ask a single question ; that if the question was thought to contain any ambiguity, he wished it to be cleared of this before any answer to it was returned, but desired that when the answer should be given it should be expressed either by the affirmative or negative monosyllable." To this proposition Dr. Clarke assented. "Then," said Dr. Hawarden, "I ask, can God the Father annihilate the Son and the Holy Ghost ? Answer me, Yes or No." Dr. Clarke remained for some time absorbed in thought, and then frankly acknowledged it was a question which he had never considered. Here the conference ended. The bearings of this searching question will be readily perceived. If Dr. Clarke answered "Yes," he admitted the Son and the Holy Ghost to be mere creatures ; if he answered "No," he admitted each to be absolutely God.

It is a remarkable fact that after the "Answer to Dr. Clarke" was published, Dr. Hawarden received the thanks of the University of Oxford for his admirable defence of the Blessed Trinity.

Wm. Whiston had zealously ventilated his Arianism in innumerable works, for which he was deprived of his Lucasian professorship and expelled the University of Cambridge, after which he settled in London and led a busy life in the vain endeavour to restore what he called Primitive Christianity. In 1730 he published a memoir of Dr. Clarke, who died in the previous year.

12. Wit against Reason ; or the Protestant Champion, the great, the incomparable Chillingworth, not invulnerable, being a Treatise in which are laid open the noble Adventures and inimitable Exploits of that immortal man in defence of The Bible, as

he is pleas'd to call it; or rather, of all the new and contradictory Religions in Christendom, against the Church of Rome. By H. E. Brussels, 1735, 8vo. pp. 131, besides title, preface, contents, and errata; Dublin, 1808, 8vo.

13. He left in MS. a body of theology of near twenty years' labour, which was preserved at Douay until the French Revolution. A copy of another very interesting MS. of his was formerly at the mission of New House, Newsham, near Preston. It is "A Brief Account of the Gunpowder Plot." In Vin. Eyre's "Colln. of MS. Cases, &c., on the Popery Laws," Ushaw Coll., f. 70, are some of Dr. Hawarden's opinions on cases of conscience respecting money matters.

14. **Portrait**, from an original painting at Burton Constable, engraved in mezzotinto by Turner, pub. by J. Booker, about 1814, 14 by 10 in.

Hawarden, Joseph Bernard, O.S.B, schoolmaster, born at Eccleston, in the parish of Prescot, co. Lancaster, in 1773, was professed in St. Gregory's monastery at Douay, Oct. 21, 1792. In September, 1801, he was placed at Bonham, in Somersetshire, in succession to Dom John Basil Brindle, O.S.B., where he opened a school for young gentlemen, which he continued for about twenty years.

In March, 1823, he was obliged to resign his position on account of his breaking his vows. In 1840 a serious illness brought him to his senses, and he sought to make reparation for all the infidelities, disobedience, and scandals of which he had been guilty, but after his recovery he again fell away. In his last sickness, however, he was attended by Canon Parfitt, and died at Hinton, near Bath, April 21, 1851, aged 78.

Though probably descended from the same source as the Hawardens of Appleton, his relationship was remote. He was the last ecclesiastic of the name, and the only one who disgraced his calling.

Oliver, Collections, p. 229; *Dolan, Weldon's Chron. Notes*.

Hawarden, Savage, third son of John Hawarden, of Fenilstreet, Appleton, co. Lancaster, gent., by Elizabeth, daughter of Thomas Gryse, of Warrington, gent., was born Sept. 29, 1582. His father and all his family suffered very considerably for their recusancy. Savage, so named from some family alliance with the Savages, of Rock Savage, co. Chester, was educated at Eton, and elected thence to King's College, Cambridge, whereof he was admitted scholar, Aug. 25, 1595, and fellow, Aug. 25, 1602. It does not appear that he graduated, and it is probable that he retired from the university

on the renewal of the persecutions by James I. His subsequent history is not recorded.

Cooper, Athenæ Cantab., vol. ii.; *Gillow, Lanc. Recusants*, MS.

1. Two Latin poems in the university collection, Cambridge, on the accession of James I., 1603.

Hawker, Robert Stephen, poet, born at Plymouth, Dec. 3, 1804, was the son of James Stephen Hawker, then a medical man, but subsequently in holy orders and successively curate and vicar of Stratton, eight miles from Morwenstow. His grandfather was the celebrated Calvinistic divine, Robert Hawker, D.D., author of the well-known "Morning and Evening Portions."

As early as 1821, he published anonymously, at Cheltenham, his first poems, "Tendrils by Reuben." On April 28, 1823, he matriculated at Pembroke College, Oxford, and in the following November married Charlotte Eliza Rawleigh, daughter and eventually heiress of Col. J'Ans, of Whitstone House, near Bude Haven, Cornwall. The next year he returned to the university, but in consequence of his marriage removed his name from Pembroke College to Magdalen Hall (now Hertford College), where in 1827 he gained the Newdigate Prize Poem. This circumstance brought him under the notice of Dr. Phillpotts, of Stanhope, in Durham, who, after he became Bishop of Exeter, gave him his preferment. In 1828, he took his degree of B.A., and left Oxford. In 1829 he was ordained deacon by Bishop Carey, and appointed to the curacy of North Tamerton, Devon. He received priest's orders in 1831, and in the following year, while at North Tamerton he published at Oxford the first series of "Records of the Western Shore," simple legends connected with the wild and singular scenery of his own country, "done into verse" (as he expresses it) during his walks and rides. In Dec. 1834, he was appointed to the vicarage of Morwenstow, in Cornwall, by Dr. Phillpotts.

In Jan. 1835, he took up his residence in the parish with which his name will always be associated. This isolated and romantic place, where there had been no resident vicar for a hundred years, was then a wilderness. He built a bridge over a dangerous ford, the vicarage on its carefully chosen and picturesque site, and the school-house, St. Mark's,

in a central situation, in order that the children of the surrounding hamlets might have easy access to it. He also restored the church well of St. John, and rescued the ancient church from the state of dilapidation in which he found it. Amidst such scenery Mr. Hawker spent his life; winning his people by kindness, succouring the living and the dead whenever the sea cast a ship ashore on the perilous rocks, and sending forth from his solitude at intervals those "snatches of song" which earned him the title of "Bard of the Tamar-side."

In 1836 he took his degree of M.A., and in 1850 added to his labours the curacy of Welcombe, a little parish in the neighbourhood, which he continued to serve with Morwenstow until his death.

Thus for over forty years he laboured patiently, systematically, and successfully amongst people who thoroughly appreciated his labours. His sermons, says the author of his memoir in the *Morning Post*, were brief, terse, and altogether extempore, but thoroughly theological and dogmatic, though in form and style brought down to the level of ordinary minds. He had a most prepossessing and commanding appearance, and always spoke as one with authority. His instinctive grasp of Catholic dogma led him to follow with keen interest all that was taking place in connection with the Oxford movement in the Church of England. His anxiety regarding the position of the Established Church increased with every fresh interference of the State. Bishop Phillpotts frequently consulted him, and his advice was constantly sought by his clergy. As regards the Exeter Synod, held after the Gorham judgment, Mr. Hawker is said to have been the first to recommend it to his diocesan as the only true and proper mode of overcoming what all then felt to be a very serious difficulty. He was at one with Archdeacon Denison on the conscience clause, feeling confident—as is now being discovered by many—that the National Schools will in due course either fall before irreligious Board Schools, or surely lose their distinctive Christian character.

He was greatly impressed during the excitement which arose in 1869, consequent on the author of the first of the "Essays and Reviews," an authoritative printed manifesto of sceptical and latitudinarian opinions, being, by her Majesty, at Mr. Gladstone's recommendation, nominated to the See of Exeter. But

his deepest distress was that the Public Worship Regulation Bill should have been introduced by the bishops. It lay heavily upon him both night and day ; so much so, that he expressed a resolution, a few months before his death, that in case the measure became law he would sever himself from the Established Church, which had "neither authority nor doctrine ;" and when the Act was passed he declared, "the bishops are the traitors of their Master." He now began to recognize that the spiritual continuity of the old national church had been severed. It is no wonder, therefore, that at this crisis, May, 1875, Mr. Hawker's thoughts were irrevocably turned towards the Catholic Church. "Whither else could he turn ?" Dr. Lee exclaims.

In June of that year it was found imperative that Mr. Hawker should have absolute rest. After a few days spent with his brother, Mr. Claude Hawker, of Boscastle, Cornwall, he decided to visit his birthplace, Plymouth, and there he died, on the morning of Aug. 15, 1875, aged 70.

"Come to thy God in time !
He read his native chime :
Youth, manhood, old age past,
His bell rung out at last."

R. S. HAWKER.—"Silent Tower of Botreau."

The evening before his death he was received into the Church by the Very Rev. Richard Canon Mansfield, of the Bishop's House, Portsmouth. To those best acquainted with the workings of his inner life, this step did not cause the least astonishment. "For I suppose," wrote his wife, "thirty years at least my dear husband has been at heart a Roman Catholic. No one converted him, as no human being influenced him in the smallest degree. He quietly, during the first years of his having Morwenstow, read himself into his convictions, and embraced all the tenets of the Roman Catholic faith, and his heart yearned for communion with them."

When he was told by his wife that a priest should see him before he died, he broke forth into the jubilant antiphon, the "Gloria in Excelsis," "Te Deum," and other canticles of praise.

"Mr. Hawker," says the author of the memoir above mentioned, "was at once a scholar, a poet, a theologian, and an antiquary—sure, reliable, and solid in all. A great reader, a searcher into out-of-the-way corners of literature, as well as a

careful and painstaking student of men and things belonging more especially to his native Cornwall, he was deservedly looked up to as an authority by hundreds who valued his extensive and accurate learning, and knew his personal worth, though they never had the privilege and good fortune to know him in the flesh."

It has been truly said that Mr. Hawker was more of a poet than an apostle, though this came from no lack of goodwill or devotion on his part, but was rather the outcome of his position. Everything around him, naturally, favoured the bent of his mind; everything around him, morally, was a clog upon his energies and defied his strongest efforts.

He was known to many of the most distinguished literary men of the day, including the Poet Laureate, the late Canon Kingsley, and the late Charles Dickens. The first draft of some of Lord Tennyson's poems are said to have been written on the cliffs above Morwenstow, especially "Break, break, break," where likewise some of the most striking of Mr. Hawker's own poetical works were produced.

He has been termed "a great poet, whose works are a well-spring of delight." His strength, however, lay chiefly in hymns and ballads, but his most ambitious and incomparably his finest work is the "Quest of the Sangraal," which was written in the lonely time that succeeded his first wife's death, on Feb. 2, 1863. On Dec. 21 of the following year he married, secondly, Pauline Anne, only daughter of Vincent Francis Kuczynski, a Polish nobleman in exile, who held an appointment in the State Paper Office. By this marriage he had three daughters, Morwenna Pauline (named after the saintly daughter of Breachan, a Celtic king of the ninth century, whose station or stowe gave name to Mr. Hawker's parish), Rosalind, and Juliot.

Godwin, Hawker's Poetical Works; The Tablet, vol. xlvi. p. 343; *Baring-Gould, Life; Ave Maria Mag.*, May, 1882; *Lee, Memorials*.

1. **Tendrils.** By Reuben. Cheltenham, 1821, 8vo., ded. to the friends of his early boyhood, dated Charlton, 1821; appended to his "Poetical Works." Lond. 1879, 8vo.

2. **Poetical First Buds.** By Reuben. Plymouth, 1825, 8vo., which gave undoubted promise of future ability.

3. **Pompeii, a prize poem, recited in the Theatre, Oxford, June 27, 1827.** Oxford (1827), 8vo.; repr. 1836.

This well-conceived and carefully written poem displays research, art, and

poetical power; in fact many at the time held it to be on a level with that by Heber.

4. **Records of the Western Shore.** Oxford, 1832, 12mo. pp. 56, in verse.

5. **Records of the Western Shore. Second Series.** Stratton, 1836, 12mo. pp. 52, included in "Poems, containing the Second Series of Records of the Western Shore. First edition. The First Series, second edition; and Pompeii, the Oxford Prize Poem for 1827." Stratton, 1836, 12mo., 3 pts.

6. **A Welcome to The Prince Albert, submitted to the Queen on the approach of her Majesty's Marriage, by the Author of "Pompeii."** Oxford, 1840, 8vo. in verse. Pronounced to be rather commonplace.

7. **Ecclesia: a Volume of Poems.** Oxford, 1840, 8vo. pp. 144, mainly consisting of reprints of his verses then out of print. The new productions are all marked by that extensive knowledge of local legends, Christian folk-lore, and true religious sentiment, which so markedly distinguishes most of his productions.

8. **Reeds Shaken with the Wind.** Lond., James Burns, 1843, 16mo. pp. 48, *ibid.*, 1844, first and second clusters.

9. **Rural Synods; by the Vicar of Morwenstow.** Lond. 1844, 8vo. pp. 24.

Being Rural Dean of Trigg Major, he took a deep and active interest in the revival of synodical action, both local, diocesan, and provincial, and, with his bishop's consent, held a ruridecanal chapter at Morwenstow, the first that had been held for centuries. He justified the meeting of the synod in church in the above pamphlet.

10. **The Offertory to J. Walter, Esq., of Bearwood, Berks.** Lond. 1844, 8vo., a letter, dated Nov. 27.

In the autumn of 1844 there arose a considerable excitement with regard to the restoration of the weekly offertory in Protestant parish churches, a storm which some of the daily London and Exeter press did their best to intensify. Mr. Hawker, who had openly defended the principle of the offertory from the plain and unambiguous directions of the Book of Common Prayer, was singled out by name for attack in the *Times* newspaper. Some of his letters in answer to the attack in question, though strictly confined to the point in dispute, were refused admittance, upon which he personally addressed the proprietor of that journal as above. Dr. Lee says that his letter is as forcible in its reasoning as it is true, charitable, and vigorous in its conclusions. It had a very large circulation, and was generally commended.

11. **The Field of Rephidim: a Visitation Sermon [on Exod. xvii. 11, 12], in the Diocese of Exeter, written by the Vicar of Morwenstow; delivered in the Church of St. Mary Magdalene, Launceston, July 27, 1845, by T. N. Harper, B.A., curate of Stratton.** Lond. 1845, 8vo. pp. 16.

He had been selected by his bishop to preach a visitation sermon, but owing to his father's death was unable to deliver it. It was, however, preached by the Rev. Thos. Norton Harper, then a Protestant clergyman,

and now a distinguished Jesuit. Dr. Lee says that, "the sermon is thoroughly original, displays considerable thought, much power, and excellent taste, the taste of a far-seeing religious teacher who was a perfect gentleman."

12. **Echoes from Old Cornwall.** Lond. 1846, 8vo., a small vol. of poems, which had considerable sale, as the author's name and powers were then known and appreciated far and wide.

13. **A Voice from the Place of St. Morwenna in the Rocky Land, uttered to the Sisters of Mercy at the Tamar Mouth; and to Lydia, their Lady in the Faith, "whose heart the Lord opened."** By the Vicar of Morwenstow. Lond. (Plymouth, pr.) 1849, 16mo. pp. 14.

Written to aid Miss Sellon in her efforts to restore religious life within the Established Church, for which she was right royally abused, says Dr. Lee, both by Protestants and unbelievers.

Morwenstow occupies the upper and northern nook of the county of Cornwall, shut in and bounded on the one hand by the Severn Sea, and on the other by the offspring of its bosom, the Tamar river, which gushes from a rushy knoll on the eastern wilds of Morwenstow. This spot was the place or "stowe" of St. Morwenna, daughter of Breachan, a Celtic King of the ninth century. The Cornish retained their religion for long after the so-called Reformation, and even yet their Catholic traditions are not entirely eradicated. In 1853, Mr. Hawker put on record, in a letter to Mr. Godwin, the following forcible and characteristic opinion. "John Wesley years ago corrupted and degraded the Cornish character; found them wrestlers, caused them to change their sins, and called it 'conversion.' With my last breath I protest that the man Wesley corrupted and depraved, instead of improving, the West of England; indeed all the land."

Mr. Hawker did much to foster Catholic traditions. The altar in his church was duly furnished after the Catholic model, and for more than forty years, in obedience to the injunction of his patron and diocesan, eucharistic vestments of ancient material and form were constantly used in the services. Some of the vestments had come down from pre-Reformation times, and were rich with that beautiful embroidery for which even in Rome itself England was so deservedly famous.

14. **Aishah Shechinah. A Poem on the Incarnation.** Privately printed, May, 1860, in which, says Dr. Lee, the mystery, beauty, and mercy of the Incarnation, are sung with perfect simplicity, as by the lips of the seraph, while the divine art and majestic music of every line and stanza strike and linger on the memory like a song from the angelic choirs.

15. **The Quest of the Sangraal. Chant the First.** Exeter, 1864, 4to. pp. 46, ded. in memory of his wife, a poem in blank verse of about 500 lines, privately printed.

This is his masterpiece, and many hold it to be the most noble Christian poem of the present age, an opinion which was deliberately formed by Bishop Phillpotts, and ratified and approved by Mrs. Browning, no mean judges.

"The Quest of the Sangraal by King Arthur and the Table Round," is a remarkable legend attached to Cornwall. King Arthur was born at Tintagel Castle, on the northern coast of the county. In after life the King frequently resided at the castle, and the surrounding country abounds with legends of

his hunting feats. The Sangraal was the holy grail, or chalice, in which tradition says our Lord consecrated on Maundy Thursday, and in which St. Joseph of Arimathea preserved the Precious Blood gathered from beneath the Cross. St. Joseph came as a pilgrim to England, and the miraculous blossoming of his staff told him it was his Lord's will he should remain in the land; and his cell was the foundation of the great Abbey of Glastonbury. But after his death the Sangraal was lost, and to find this treasure was the ardent desire of the holy King Arthur.

The legend is told in exquisite style, every line breathing the spirit of deep and fervent piety, which is so sadly wanting in the more pretentious verse of Tennyson on kindred themes. Deep Catholic instincts are apparent on every page. His words are full of meaning, yet never obscure nor spasmodic, but always musical, and as Dr. Lee remarks, "the verse seems to march on like the stately chant of an ancient bard; while in every sentiment and sentence gleams the glory of the Cross of the Crucified." There is nothing finer in the English language than the close of this great poem.

The plan of the poem had long been in his mind, and it was to have embraced three other chants, but he only wrote the opening lines of the second.

16. *Ichabod*, March, 1865, issued anon. and signed "Karn-idzek."

These beautiful verses on the death of Cardinal Wiseman show how intense was his affectionate admiration, professed Protestant though he was, for that great prelate.

"Hush! for a star is swallow'd up in night!
A noble name hath set along the sea,
An eye that flash'd with Heaven, no more is bright:
The brow that ruled the Islands, where is he?"

This gave great offence to Protestants and was severely criticized.

17. *The Cornish Ballads and other Poems . . . including a second edition of "The Quest of the Sangraal."* Lond. (Oxford, pr.), 1869, 8vo.; Lond. 1884, 8vo., containing the whole of his chief and best known poems, of which sixty-three remarkable examples are given, including "Pompeii," "The Quest of the Sangraal," and all his popular ballads and lyrics. Several hitherto unpublished poems are also embodied in the book. It is one of the most complete and attractive volumes ever issued.

18. *Footprints of Former Men in Far Cornwall.* Lond. 1870, 8vo. pp. 250.

It contains a variety of curious and most readable articles, many of which had been previously published in various magazines and serials, but some of them appeared for the first time. The thirteen articles constitute a most interesting and attractive volume.

19. *A Canticle for Christmas*; 1874, 8vo., privately printed poem. A very beautiful specimen of his theological tenets and rhythmical powers.

20. *Aurora: a poem.* Of which twenty-five copies were privately printed by Mr. Hawker's friend and neighbour, Mr. Wm. Maskell, of Bude Castle, in 1873. It was reprinted in Dr. Lee's "Lyrics of Light and Life." Though mystical it has many admirers.

21. Contributions to the Cornwall newspapers, *The Catholic Instructor*,

edited by Canon Sing (vol. iv., "The Wreck," "The Exile's Test," "The Cell by the Sea," "A Baptismal Ballad," pp. 366, 407, 411, and 432 respectively), *Household Words*, *All the Year Round*, *The Union Review* (edit. by Dr. Lee, between 1863-69), *Gentleman's Mag.*, March, 1867 (a full and interesting account of Morwenstow, replete with learning, research, and piety), and other secular publications. In Dr. Lee's work is a short essay from Mr. Hawker's pen concerning "Time and Space," written in 1865.

22. **The Poetical Works of Robert Stephen Hawker, Vicar of Morwenstow, Cornwall.** Now first collected and arranged. With a Prefatory Notice by J. G. Godwin. Lond. 1879, 8vo. pp. xxiv.-351, with photo taken in 1864.

It has been remarked in a review of this work in *The Month* (vol. xvi. p. 610) that, "His poems are the best biography of the man . . . they give his mind and heart with all their quaint and singular features. He seldom committed himself to a long and elaborate poem, and the specimens of his workmanship in this kind are not the most characteristic pieces which he has left behind him. We get the man more perfectly in his fugitive productions, and there is hardly one of these which is not good and does not bear an original stamp. . . . He seems from the beginning to have had a great many Catholic instincts, and some of his prettiest poems are connected with the honour of our blessed Lady."

23. "Memorials of the late Rev. Robert Stephen Hawker, M.A. Some-time Vicar of Morwenstow, in the Diocese of Exeter. Collected, arranged, and edited by the Rev. Fred. Geo. Lee, D.C.L., Vicar of All Saints, Lambeth." Lond. 1876, 8vo. pp. xiv.-234, with photo and folding pedigree of Hawker family, and illustrations.

With all the tenderness and grace befitting his friend, contrasting greatly with Mr Baring-Gould's book on the same subject, Dr. Lee defends Mr. Hawker against the angry bitterness which was raised by his conversion. He gives vivid pictures of the secularizing of the National Church, and shows how every act of its rulers had its influence upon Mr. Hawker's mind, giving quotations from his letters which tell how keenly he felt every step on the downward path from his ideal. (*Tablet*, vol. xlvii. p. 491.)

24. "The Vicar of Morwenstow." A Life of R. S. Hawker, M.A. By S. Baring-Gould, M.A. Lond. 1876, 8vo. pp. vii.-299, with photo; *id.* 3rd edit., revised.

It is not surprising that some who had listened eagerly to the voice which came from Morwenstow should speak of him with bitter feelings, and others deem him weakened in mind, when it became known that at the eleventh hour Mr. Hawker had submitted to the Church. In this spirit the above work was written.

25. "Remarks upon the recent Memoirs of the late R. S. Hawker," 1876, 8vo., privately printed, to which some observations are added by "W. M." (Wm. Maskell), a Catholic, who had known him for more than thirty years, with reference to Mr. Hawker's reception into the Church. The latter are reprinted in the *Tablet*, vol. xlviii. p. 108.

26. **Portrait**, photographs in the above memoirs.

Hawkins, Francis, Father, S.J., born, according to Oliver, in 1622, was the son of John Hawkins, M.D., of London,

younger brother of Sir Thomas Hawkins, of Nash Court, Kent, the translator of Caussin's "Holy Court."

Before he came of age he translated "Youth's Behaviour," which, at his father's request, was printed by William Lee about 1641. In 1649 he entered the Society of Jesus abroad, and was professed of the four vows, May 14, 1662. In 1665 he was socius to the master of novices at Watten; in 1672 confessor, &c., at Ghent; in 1675, professor of Holy Scripture in Liège College, where he died Feb. 19, 1681, aged 59.

He has been confused with Dr. Francis Hawkins, chaplain of the Tower of London, who published "The Confession of Edward Fitz-Harris, Esq." Lond. 1681, 4to., and "A Narrative of the Discourse" which passed between him and Fitz-Harris, when a prisoner in the Tower, Lond., 1681, 4to.

Oliver, Collectanea S.J.; Hawkins, Youth's Behaviour, ed. 1663; *Foley, Records S.J.*, vols. iii. iv. and vii.

1. **Youth's Behaviour; or, Decency in Conversation amongst Men.** Composed in French by Grave Persons, for the use and benefit of their youth. Now newly turned into English by Francis Hawkins, nephew to Sir Thomas Hawkins, translator to Caussin's Holy Court. With the addition of 26 new precepts, writ by a grave author, which are marked ×, and some additions. 8th impression, Lond. 1663, 12mo.

The bookseller, Wm. Lee, in his address to the reader, says that he printed this little book about twenty-two years since at the request of Dr. Hawkins, "the Father of this young author." 2nd. edit., Lond. 1646, 12mo.; Lond. (Oct. 5) 1646, 8vo., 4th edit.; with new additions, Lond. 1650, 12mo.; Lond. 1652, *ibid.* 1653, 12mo., illustrated; Lond. 1654, 12mo.; 9th edit., Lond. 1668, sm. 8vo.

"Youth's Behaviour; or, Decency in Conversation amongst Women. The Second Part," Lond. 1664, 12mo., with portr. of Lady Ferrers, was added by the Puritan, Robert Codrington, M.A., who translated and edited the last volume of Caussin's "Holy Court." It is probable that he also edited the later editions of Fris. Hawkin's translation with considerable alterations. The second part, in comparison with the first, appears to be an entirely new work. In his dedication to "Mistress Ellinor Pargites," and "Mrs. Elizabeth Washington, her only daughter," he hopes this "will prove as profitable as I have found it difficult; for although there are extant in Greek and other languages many excellent books concerning the instruction of youth, yet I never have read any that have precisely treated of the education of gentlewomen." Hazlitt, "Bibl. Collns.," remarks, "As a point of criticism, the second part is a piece of mere bookmaking, quite devoid of the raciness of the first; but the collection of Select Proverbs should be compared with Ray."

Hawkins, Henry, Father, S.J., born in London in 1575,

was second son of Sir Thomas Hawkins, of Nash Court, Kent, Knt., and his wife Anne, daughter and heiress of Cyriac Pettit, of Boughton, Kent, Esq. After studying his humanities at St. Omer's College, he was admitted into the English College at Rome, March 19, 1609, and there he was ordained priest about 1613. After two years spent in studying scholastic theology, he left the college for Belgium, where he entered the Society of Jesus.

Soon after he proceeded to England, where he was taken prisoner, and in 1618 sent into perpetual exile. Some time later he again risked his life on the mission, where he laboured, principally in the London district, for twenty-five years. At length in his old age he withdrew to the house of the English Tertian Fathers at Ghent, and there died, Aug. 18, 1646, aged 76.

He is said to have renounced large expectations, probably his mother's estate, in order to embrace the ecclesiastical state.

Foley, Records S.J., vols. iii. vi. and vii. ; *Oliver, Collectanea S.J.* ; *Dodd, Ch. Hist.*, vol. iii.

1. "Synopsis Apostasiæ Marci Antonii de Dominis" (Archbp. of Spalato, in Dalmatia, and Dean of Windsor), by Fr. John Floyd (Annosus Fidelis), translated into English, St. Omer, 1617, 8vo.

2. **Certaine selected Epistles of St. Hierome translated into English**, 1630, 4to. pp. 149, under the initials H. H.

In this vol. are also the Lives of St. Paul, the first hermit, of St. Hilarion, the first monk of Syria, and of St. Malchus, all written by St. Jerome, pp. 150.

3. **Partheneia Sacra ; or, the Mysterious and Delicious Garden of the Sacred Parthenes, symbolically set forth and enriched with pious devices and emblems of devout soules, contrived all to the honour of the Incomparable Virgin Marie, Mother of God, for the pleasure and devotion of the Parthenian Sodalitie of her Immaculate Conception**, by H. A. Paris, Consturier, 1633, 8vo., illus. with 50 plates ; Oliver cites "Partheneia Sacra, with Verses and Emblems," Rouen, 1632, 8vo. A translation, the verse being above mediocrity.

4. **The Life of St. Aldegunda, translated from the French of P. Binet**. Paris, 1636, 12mo., translated under the initials H. H. from "La Vie de St. Aldegonde, par P. Binet, Jesuite," Paris, 1625, 12mo.

5. **The History of St. Elizabeth, Daughter of the King of Hungary**. Collected from various authors by N. A. S.l., 1632, 12mo., with fine portrait by Picart, ded. to Lady Jerneghan by H. H.

6. **Fuga Sæculi ; or, the Holy Hatred of the World. Conteyning the Lives of 17 Holy Confessours of Christ, selected out of sundry Authors, &c.** Translated by H. H. Paris, 1632, sm. 4to.

The preface, pp. 7, and the arguments by the translator are in verse. Amongst the Lives are those of St. Malachy, bishop of Connorthen in

Ireland, St. Edward the Confessor, St. Anselm, Archbp. of Canterbury, and St. Hugh, Bp. of Lincoln. It is from the Italian of Fr. John Peter Maffæus, S.J.

Hawkins, John, M.D., younger brother of Sir Thomas Hawkins, of Nash Court, Knt., married Frances, daughter of Francis Power, of Bleckington, co. Oxon., Esq., by Prudence, daughter of Sir George Giffard, of Middle Claydon, co. Bucks, Knt. Besides his son Francis, the Jesuit, he had probably another son from whom descend the family of Hawkins of Tredunnoch, co. Monmouth.

Dr. Hawkins most likely took his degree in the University of Padua. He was a staunch recusant, and appears in Gee's list of "Popish Physicians in and about the city of London," in 1624, as residing in Charterhouse Court. Wood calls him an "ingenious" man.

Wood, Athenæ Oxon., ed. 1691, vol. ii.; *Foley, Records S.J.*, vol. iv.; *Harl. Soc., Visit. Oxon.*

1. **A briefe Introduction to Syntax Collected out of Nebrissa With the Concordance supplied by J. H.** Lond. 1631, 8vo.

2. **Discursus de Melancholia Hypochondriaca, etc.** Heidelbergæ, 1633, 4to.

3. **The Ransome of Time being captive. Wherein is declared how precious a thing is Time Written in Spanish by Andreas de Soto Translated into English by J. H.** Lond. 1634, 8vo.

4. **Particulæ Latinæ Orationis, collectæ, dispositæ, et confabulationibus digestæ, etc.** Lond. 1635, 8vo.

5. **Paraphrase upon the seaven Penitential Psalms Translated out of Italian by J. H.** Lond. 1635, 8vo.

Hawkins, Sir Thomas, Knt., was the eldest son of Sir Thomas Hawkins, of Nash Court, Kent., Knt.-Banneret, by Anne, daughter and heiress of Cyriac Pettit, of Boughton-under-the Blean, Kent, Esq.

The family was of great antiquity in the county of Kent, springing from Hawkins in the hundred of Folkestone. In the reign of Edward III. it became seated at Nash Court, and in the parish church of Boughton-Blean are still to be seen some of the family monuments. Sir Thomas' grandfather and namesake died in 1587 at the age of 101, and his father, the Knight-banneret, died April 10, 1617, aged 68. All of the family retained the faith, and suffered much persecution in consequence,

several of them being driven into exile ; many of them were nuns, and one or two were priests. In 1715, during the ferment the nation was thrown into on account of the rising in favour of the rightful heirs to the throne, Nash Court was scandalously plundered by a Protestant mob. Every part of the furniture, portraits, deeds, family papers, and an excellent library, were burnt, and the plate carried off. The mansion was rebuilt by the then esquire, Thomas Hawkins, and continued to be the residence of the family until the death of his grandson and namesake in 1800, when the estates became the property of his four daughters and coheirresses, Lady Teynham, who died in 1826 ; Lady Knatchbull, who died in 1850 ; Mrs. Woodroffe, who died in 1861 ; and Mrs. Goold, who died in 1847.

Sir Thomas Hawkins married Elizabeth, daughter of George Smith, of Ashby Folville, co. Leicester, Esq. (by Anne, daughter of Thomas Giffard, of Chillington, co. Stafford, Esq.), and had two sons, both of whom died young and without issue. He was probably knighted by James I., being held in esteem for his learning and his talents in music and poetry. He died at Nash Court, and was buried near the graves of his father and mother towards the close of 1640.

His niece, Sister Anne Bonaventure Hawkins, was one of the foundresses of the Immaculate Conceptionists, or Blue Nuns, at Paris, where she died in 1689, aged 79. Her nieces, Susannah and Anne Hawkins, also joined that community. The former, in religion Susannah Joseph, died abbess of her convent, June 13, 1704, aged 60, having been professed on May 3, 1662 ; the latter, in religion Anne Domitilla, went to the convent when but ten years of age, in Aug. 1660, and the Diary records, "she was the first gentlewoman that came to this house." She died Aug. 12, 1684, aged 35.

Wood, Athenæ Oxon., ed. 1691, vol. ii. p. 170 ; *Hasted, Hist. of Kent*, vol. iii. ; *Payne, Cath. Non-jurors* ; *Foley, Records S.J.*, vols. iii. and iv. ; *Diary of the Blue Nuns, MS.* ; *Harl. Soc., Visit. of Leicester* ; *Burke, Landed Gentry*, 1863.

1. Odes of Horace, the best of Lyrick Poets ; contayning much morallity and sweetnesse. Selected, translated, and in this edition reviewed and enlarged with many more, by Sir T. H. Lond. 1631, 8vo. ; Lond. 1638, 12mo.

This translation was plagiarised by Dr. Barten Holyday in 1652.

2. Unhappy Prosperitie, expressed in the Histories of Ælius

Sejanus and Philippa the Catanian, with observations on the fall of Sejanus. Translated from the French. Lond. 1632, 4to., with frontispiece; Lond. 1639, 12mo., front. by W. Marshall, ded. to Wm., Earl of Salisbury.

3. **The Holy Court in Five Tomes: The first, treating of Motives, which should excite men of quality to Christian perfection. The second, of the prelate, souldier, statesman, and ladie. The third, of maxims of Christianitie against prophanesse, divided into three parts, viz., divinity, government of this life, and state of the other world. The fourth, containing the command of reason over the passions. The fifth, now first published in English, and much augmented according to the last edition of the authour; containing the Lives of the most famous and illustrious courtiers; taken both out of the Old and New Testament, and other modern authours. Written in French by Nicholas Caussin, S.J. Translated into English by Sir T. H. and others.** Lond., W. Bentley, 1650, fol., frontispiece and numerous portraits, very curiously divided, with several title pages and dedications by Sir Thos. Hawkins, to Queen Henrietta Maria, the Earl of Dorset, the Duchess of Buckingham, &c., pp. 522, 319, and Caussin's "Angel of Peace to all Christian Princes," pp. 13. Other editions, Paris, 1631, 4to., 2 vols.; Rouen, J. Cousturier, 1634, fol., with frontispiece; Lond. 1638, fol.; Lond. 1663, fol.; Lond. 1678, fol., 4th edit., ded. like the two previous editions to the Queen Mother. The later editions were probably edited by Robert Codrington, the Puritan, who is said to have added some translations of his own. Sir Thos. Hawkins was assisted by Sir Basil Brook, who translated "The Penitent; or, Entertainments for Lent," and probably "The Angel of Peace," both of which were also pub. separately.

This work was for many years in great favour, especially amongst Catholics. It contains lives, with portraits, of Mary Queen of Scots and Cardinal Pole.

4. **The Lives and singular vertues of Saint Elzear, Count of Sabran, and of his Wife the blessed Countesse Delphina, both Virgins and Married. Written in French by R. F. Stephen Binet, S.J., and translated into English by Sir T. Hawkins.** Paris, 1638, 8vo., ded. "to the Right Hon. John Erle of Shrewsbury, Baron Talbot of Goodrich, &c., and the Lady Mary his Countess."

5. **The Christian Diurnal of F. N. Caussin, S.J., translated into English by T. H.** Paris, 1632, thick 18mo.; "reviewed and much augmented," 1686, third edit., 18mo. pp. 272, ded. to the Lady Viscountess Savage, signed Thomas Hawkins, epistle to Madame the princess by Nic. Caussin. It differs slightly from "The Christian Diary of F. N. Caussin, S.J., translated into English by T. H.," Lond. 1648, 12mo.; Lond. 1652, 8vo., which was issued rather for Protestant than Catholic use.

Hawksley, Edward, of Blooms Grove, near Nottingham, at the age of fourteen was led by accidental causes to join the congregation of Unitarians in Nottingham. At that age, as

might be expected, he knew very little of the differences which have so long divided the professors of Christianity in this country. He, in common with many of more mature years, thought every religion equally good. To the Unitarian chapel in Nottingham was attached an extensive library, chiefly composed of Unitarian authors. To this he speedily obtained access, and as speedily discovered the difference between Unitarianism and Trinitarianism. Notwithstanding, he became a decided Unitarian, and was appointed by the congregation at Blooms Grove, with the approbation of the society at Nottingham, to assist in conducting the services of that chapel, which he did for upwards of twelvemonths by regularly preaching on Sundays. At this time Mr. Hawksley was a member of a small society of Unitarians, consisting only of ten persons, called the "Nottingham Berean Society." In this society, subjects of every description were discussed—religious, moral, political, social, &c. By these means a spirit of inquiry was awakened within him, and he never rested with any opinion until it appeared to him to be fixed on the immutable foundations of truth. In the course of these inquiries, about Sept. 1833, he was lent Andrew's "Review of Foxe's Book of Martyrs," which made a considerable impression upon him. He then borrowed "The Conversion of the Rev. J. A. Mason from the Errors of Methodism to the Catholic Faith," which completely revolutionized his former ideas. After this some printed sermons by the Rev. T. L. Green, of Norwich, subsequently D.D., opened his mind to the truth of the Catholic Church. Providentially about this time he was introduced to the Rev. R. W. Willson, of Nottingham, subsequently Bishop of Tasmania, to whom he explained the disordered state of his mind, and the anxiety he felt to arrive at the truth. Thus by him he was thoroughly convinced, after three months' patient and unwearied investigation. He then addressed a letter to his former friends, the members of the "Berean Society," informing them of the change in his religious opinions, and stating at considerable length his reasons for uniting himself to the universal Church of Christ. On Jan. 5, 1834, he made a public profession of his faith, and the next day, being the Epiphany, was admitted to the sacraments of baptism and holy eucharist. On the same day his infant daughter was also baptized. After his conversion he met with many trials,

and soon afterwards emigrated with his wife and family to Sydney, Australia, where he apparently died.

Weekly Orthodox Journal, vol. ii. pp. 248, 261.

1. **The Worship of the Catholic Church not Idolatrous; a Reply to the Rev. W. M'Intyre's Candid Inquiry into the doctrine maintained by Bishop Polding, in his Pastoral Address.** Sydney, 1838, 8vo.

Hawley, Susan, Mary of the Conception, first prioress and foundress of the English Canonesses Regular of the Holy Sepulchre at Liège, was the daughter of Thomas Hawley and his wife Judith Hawkins. She was born at New Brentford, co. Middlesex, in 1622. She would therefore be a near relation of Sir Francis Hawley, of Buckland House, co. Somerset, created a baronet in 1643, and further advanced to the peerage of Ireland as Lord Hawley, Baron of Donamore, in 1646. Her mother was of an equally ancient family. At the age of nineteen, inspired with the resolution to found a convent abroad for Englishwomen, she left her father's house and passed over to the Low Countries. Finding many convents of Canonesses Regular of the Holy Sepulchre in those parts, she decided on that ancient order. She preferred to make her novitiate in a convent recently founded at Tongres, because the community had adopted the new constitutions, approved by the apostolical letters of Urban VIII., dated Dec. 18, 1631, which were drawn up either by Père Louis Lallemant, S.J., or some other father of the Society. She received the first habit of clergess on the Feast of the Assumption, and on Oct. 7 of the same year, 1641, was clothed and invested with the white linen surplice and double red cross, the distinctive mark of the Church of Jerusalem. In the following December, Frances Cary, of Tor Abbey, Devonshire, offered herself and was accepted for the projected foundation for Englishwomen.

On Oct. 8, 1642, Susan Hawley was professed, and on the same day started from Tongres with four others, including Mother Margaret, mistress of novices, who was nominated superioress by the chapter at Tongres, until such time as the new convent should have a sufficient number of members to make a canonical election of a prioress. Miss Frances Cary accompanied her countrywoman. The colony arrived at Liège the same day, where it had been decided to erect the new convent in order that they might have the assistance of the English

Jesuits, under whose advice the project was undertaken. At first they took apartments in the house of a widow, where they remained six weeks. In the meantime, being joined by several other young ladies, they hired part of a house opposite St. Hubert's Church, called the Barbican, where they remained two years. They then found means to purchase a large house and grounds, pleasantly situated on the height of Pierreuse. This was the house in which some English ladies had formerly resided who were known by the name of "Mrs. Ward's Company." They had been suppressed, on April 30, 1631, by the bull of Pope Urban VIII., and their property confiscated. It is not correct, as stated in the "Life of Mary Ward" (vol. ii. p. 455), that any of their property passed, with certain of their number, to the English Sepulchrines. It is possible that some of the ladies joined one or other of the houses of the same order, of which there were many in the Low Countries, and two in the city of Liége beside the English Sepulchrines. The latter took possession of their new house on Christmas Day, 1644. After residing there for twelve years a rebellion broke out in the Low Countries, and the prince-bishop of Liége raised a citadel, or extended the ramparts, by which a considerable part of the convent grounds were included within the precincts. The religious, therefore, addressed a petition to the prince-bishop to assign them another dwelling. There was in the city a convent and church which had formerly been connected with the knights of St. John of Jerusalem, but was then occupied by nine persons called Coquins (that is, *Fratres Coquini*), in allusion to their obligation to provide cooked meat for pilgrims. In reality they were only laymen, and, moreover, on account of certain irregularities, the prince-bishop had obtained leave from Rome to suppress them. The institution was therefore given to the Sepulchrines in exchange for the house in which they were living. But the Coquins refused to vacate the hospital, and in consequence the prince-bishop sent soldiers early one morning, seized the inmates, and carried them to prison. There they were detained until they submitted, when they were released and a pension for life given to each of them. The Maison des Coquins, or Hôpital de St. Christophe, in the Faubourg d'Avroy, was taken possession of by the Sepulchrines on April 1, 1655.

In the meantime the Sepulchrines had largely increased in

numbers, so that Mother Margaret of Tongres, who had hitherto governed in quality of superior by appointment only, and not by election, judged the community able to exist by itself. The superior at Tongres, therefore, recalled her to her own convent, and appointed Mother Mary of the Conception (Hawley) *ad interim* to govern in her place. The community had not yet the requisite number of twelve capitulars to elect a prioress canonically. It was not till after the expiration of two years, on Nov. 25, 1652, that she was capitularly chosen first prioress of the convent. She signalized her election by the publication and distribution of "A Brief Relation of the Order." In this work she advertised for ladies who wished to join the community, pensioners, and girls to be educated. The last, however, for the first century after the establishment of the convent, seldom exceeded half-a-dozen.

The prioress' rare talents, sanctity, and maternal care for the happiness and perfection of her daughters attracted many English ladies, and the community soon counted between thirty and forty choir nuns. To the new convent, as before described, was attached a hospital for pilgrims, which the nuns at first served. But that employment was found to be unsuitable for enclosed religious women, and a petition was made to the prince-bishop for leave to close the hospital, and to distribute the revenue in bread and other necessaries to the poor of the city, which was granted. Mother Hawley governed her community for forty-seven years, and in 1692 celebrated her golden jubilee of fifty years' profession. In 1697 she abdicated her dignity, and spent her retirement with great merit till her death on Christmas Day, 1706, aged 83.

Chapter Reg. of Liège Convent ; Brief Relation of the Order ; Oliver, Collections, p. 156 ; Burke, Extinct Baronetage.

1. **A Brief Relation of the Order and Institute of the English Religious Women at Liège.** (Liège, 1652), 12mo. pp. 55, approx., dated Sept. 27, 1652, with instructions for best and shortest way to Liège, 1 f., illus. with plate representing an Eng. canoness regular of the Holy Sepulchre.

This little work was probably edited for the prioress by one of the fathers of the English College at Liège, who continued to watch over and direct the community until the suppression of the Society.

The convent was dedicated to St. Helen. When the Rev. Mother Susan abdicated, in 1697, Marina Dolman (of Pocklington) was elected as 2nd-prioress. She abdicated in 1720 (and died in 1722), and Susan Marie Cath. de Bouveroit was elected, and died in office in 1739. The four succeeding

prioresses were as follows:—Mary Christina Percy (of Yorkshire), 1739, to death in 1749; Jane Mary Xaveria Withenburg, 1749, abdicated 1770, died 1775; Mary Christina Dennett (of Lydiate, Lancashire), 1770, to death 1781; Bridget Mary Augustin Westby (of White Hall, Lanc.), 1781, to death 1786.

After the death of the first prioress, the community continued to increase and prosper, especially after the election of the Rev. Mother Dennett. It was she who established in the convent the devotion to the Sacred Heart, with all the practices now common throughout the Church, and the feast has ever since been kept as a holiday of obligation in this community. She also decided on opening a large school, and set about making the necessary arrangements and accommodation. Her efforts were eminently successful. In a very short time the pupils numbered from forty to fifty, which has been the average number to the present time. This undertaking did not interfere with the principal duty of the order, the divine office in choir. The house was very popular in the city, especially on account of the numerous English families who were attracted there by the convenience it afforded for the education of their sons at the Jesuits' college, or their daughters at the English convent. Thus when the revolution broke out, and the community wished to leave Liège, great opposition was made, and the townsmen kept watch on the convent to prevent their departure. The prince-bishop was no less unwilling to grant permission to move, and the necessary leave was extorted at length only by the interference of the English friends of the community, but on condition that they should not leave the diocese, and should return to their old abode if possible. A house was therefore taken at Maestrick, to which most of the valuables were sent. Barges were engaged some time after to convey the community down the river, for the attacks of the revolutionary party, and the continual advance of the French, convinced the superiors that now was come the time foretold by Fr. John Holme, *alias* Howard, S.J., that the nuns should return to England. Fr. Holme was the last rector of the English college at Liège, and on the suppression of the Society in 1773, took up his residence in the out-quarters of the convent, and there died in 1783. He had been director of the community from 1764, and often spoke to them of going to England, then a most unlikely event, as the penal laws were in force. At last, on Ascension Day, May 29, 1794, having heard Mass at midnight in their own church, the community, escorted through the town by some French émigré gentlemen, went on board the barges ready on the river, and immediately left for Maestrick, where they remained for three months. The French meanwhile overran the country, and the danger as religious, and as English, becoming urgent, the community left for Rotterdam; there finding a large East Indiaman in the docks bound to London for a cargo, they engaged it to carry them over. They were three weeks on board, and entered the Thames on St. Helen's Day, Aug. 18, 1794. All this happened during the superiorship of Mother Bridget Mary Aloysia Clough (of Shrewsbury), who was elected prioress in 1786. On their arrival at Greenwich, the community were generously provided for in London by Lord Clifford and Sir Wm. Gerard, and remained there two months. Lord Stourton then placed Holme Hall, in Yorkshire, at their disposal until they should have a house of their own. In 1796 they transferred themselves to Dean House, Wilts, and there continued to render incalculable services by

their admirable system of education until Jan. 1799, when they removed to New Hall, near Chelmsford, in Essex. This property was secured for them by Mr. Michael McEvoy, who generously gave them half the purchase money. Thus they were brought to the dominions of "Old King Coël," the father of St. Helen, consort of the Emperor Constantine, and the patroness of the convent. The history of New Hall may be traced from a remote period. In the fifteenth century this ancient palace passed from the Butlers to the Boleyns, by the marriage of the heiress of Thomas, Earl of Ormond, with Sir Wm. Boleyn, the grandfather of Anne Boleyn. Henry VIII. took such a fancy to New Hall that he made it his own for a royal residence. This was not the first time that it had been the property of the Crown, for it had belonged to Edw. IV., and had been granted to the Butlers by Hen. VII. The tyrant, whose iniquitous life was the cause of the destruction of the Church in England, gave the place a new name, Beaulieu, which, however, never came into common use. He erected a noble gatehouse leading into the principal court, and set up his arms with an inscription. The latter may still be seen, though transferred to the interior of the present convent chapel, which was once the grand hall. The inscription is:—

"Henricus Rex Octavus, rex inclytus armis,
Magnanimus, struxit hoc opus egregium."

A pleasanter association with New Hall is that of the name of Sir Thomas More, who married the daughter of its then occupier, Mr. Colt. It was also for a time the residence of the Princess Mary, afterwards Queen, and it continued royal property till her successor, Elizabeth, made it over to Tho. Ratcliffe, the Earl of Sussex. By him it was sold to the great Duke of Buckingham, the favourite of James I. and Charles I. It was from New Hall that Charles started with Buckingham for Spain, to visit the court and negotiate for his intended match. In 1651 it fell into the hands of Oliver Cromwell, who exchanged it for Hampton Court. On the Restoration New Hall reverted to the Buckingham family, but was ultimately bestowed on General Monk, created Duke of Albemarle, who resided there in splendour. It then passed into other hands, and in 1737 it was sold to John Olminius, afterwards created Baron Waltham. It was he who pulled down part of its extensive premises. He died in 1764, and from his son, or his son's executors, New Hall was purchased for the nuns. An interesting account of New Hall will be found in *Cath. Progress*, v. 211.

Mother M. A. Clough died at New Hall in 1816, and the later prioresses are as follows:—Eliz. Mary Regis Gerard (of Bryn, Lanc.), 1816, to death 1843; Anne Aloysia Austin Clifford, 1843, to death 1844; Anna Maria Teresa Joseph Blount, 1844, abdicated 1869, died 1879; Caroline Mary Alphonsa Corney (d. of Jno. Dolan, of London, and relict of Jas. Alex. Corney, of London), 1869, to death 1873; and the present and thirteenth prioress, Julia Aloysia Austin Butler, elected 1873.

The successors of the good nuns of Liège uphold their holy and ancient institute, and while, by the constant contemplation of the Sacred Passion of our Lord and prayer for the Church and the Holy Land, they perform the part of "Mary," they likewise fulfil the office of "Martha" by the education they give to young ladies, and the gratuitous school they teach for the neighbouring poor.

Haydock, George, priest and martyr, born about 1557, was the youngest son of Vivian Haydock, of Cottam Hall, near Preston, co. Lancaster, Esq., by Ellen, daughter of William Westby, of Westby, co. York, and Mowbreck Hall, co. Lancaster, Esq.

The family of Haydock, descended from Hugo de Eydoc de Haidoc, appears to have held the manor of Cottam and some parts of Ashton and French Lea, from a very remote period. In the survey of the wapentake of Amounderness, in 1320-46, Edmund de Haydoke is stated to have held part of one carucate of land in Ashton. The elder branch of the Haydocks became extinct in the male line on the death of Sir Gilbert de Haydock, of Haydock, whose daughter and heiress, Johanna, carried the manors of Haydock and Bradley, Bruch Hall, and the manor-house of Poulton-with-Fearnhead, with other estates, to her first husband, Sir Peter Legh, of Lyme, co. Chester. She married secondly Sir Richard Molyneux, of Sefton, ancestor of the Earls of Sefton.

Gilbert Haydock, lord of the manor of Cottam, 10 Henry V. (1422), married Isabel, daughter of William de Hoghton, of Hoghton and English Lea. Being related in the fourth degree, they were married by dispensation from Rome, dated Feb. 16, 5 Martin V. On July 10, 1466, a commission was granted to Robert, abbot of Cockersand, to veil Isabel, widow of Gilbert Haydock. Their son and heir, Richard, married Eleanor, daughter of Sir William Ashton, of Croston, 3 Henry VI. (1455), and successive generations were allied with the families of Clifton of Clifton, Heton of Heton, Browne of Ribbleton Hall, Osbaldeston of Osbaldeston, and other leading families of the county of Lancaster.

Some curious traditions attach to the family, and none more so than the prophecy said to have been made by his mother, shortly after the birth of the martyr. While the saintly wife of Vivian Haydock lay on her bed of sickness for the last time, to add to the gloom which pervaded the moated and semi-fortified manor-house of Cottam, the intelligence arrived that her Majesty was dead, and the base daughter of Henry VIII. proclaimed queen. There by his wife's side stood the squire of Cottam, gazing into the future, which would find him a widower, a priest, a fugitive for conscience sake, hunted to death with his children in the land of his birth. He had witnessed the blood of his uncle spilt by the tyrant at Whalley; he had seen

lust linked with avarice spreading desolation over the land ; and he had watched a new doctrine, the offspring of licentiousness, grow up and wax strong, whilst legitimate religion was trampled underfoot. His wife, divining his reverie, raised herself with one arm, and, pointing to the motto under the Haydock arms embroidered on the arras at the foot of the bed, slowly pronounced the words, *Tristitia vestra vertetur in gaudium!* And suddenly clasping the baby by her side, she fell a corpse into her husband's arms. Little could Vivian Haydock then see how his sorrow should be turned into joy. He was but at the outset of a long reign of unexampled persecution and cruelty, in which he was to drink to the very dregs, both in his own personal sufferings and in those of his family. But the prophecy foretold not the joy of this world. It was the crown for which martyrs suffer, and, indeed, was thus exemplified in every generation of the "fugitive's" descendants, from that hour until the family became extinct.

A few years after Mrs. Haydock's death, William Allen, afterwards cardinal, whose brother George was married to her sister, Elizabeth, came over to England, and during his three years' stay, between 1562 and 1565, visited his friends and relatives in Lancashire. Many were the consultations he held with Vivian Haydock on the threatened extirmination of religion in the country. In the old manor-house at Cottam and in the lordly tower at Hoghton, the newly-erected seat of their mutual friend Thomas Hoghton, they reviewed the process by which the nation was being robbed of its birthright, and discussed proposals for remedying the evil. It was then that Vivian Haydock was inspired with the determination to resign his worldly position, as soon as his eldest son should be old enough to take his place, and to devote the remainder of his life to the preservation of the Church in England. It was to him that Hoghton alludes in his pathetic ballad of "The Blessed Conscience :"

" And as I went, myselfe alone,
 Their came to my presençe
 A frende, who seem'd to make grate moan,
 And sayde, ' Goe, gett yo hence.'
 * * * * *
 For in this land yo have noe frende
 To kepe your consciençe."

Hoghton withdrew to the Continent about 1569, and four years later, in 1573, Vivian Haydock, accompanied by one, if not both, of his younger sons, Richard and George, passed over

to Douay, and joined Dr. Allen in his recently-established college. The eldest son, William Haydock, married Hoghton's half-sister, Bryde, daughter of Sir Richard Hoghton by his fourth wife, Elizabeth, daughter of John Gregson (or Norman-ton), of Balderstone.

Within two years Vivian Haydock was ordained priest, and on Nov. 21, 1575, he set out for England to labour on the mission in his native county. The strict watch kept by the English Government probably prevented his crossing the channel for some little time, for in the following February he was again at Douay for a few days. The high opinion held by Dr. Allen and all the professors at Douay of Vivian Haydock's prudence, integrity, and experience, induced them to appoint him procurator for the college in England, which he undertook in 1581, to the general satisfaction of the clergy. The Privy Council was aware of this, and made great exertion to apprehend him. Hunted from place to place the courageous old man's strength at last gave way, and whilst staying at Mowbreck Hall, the seat of his brother-in-law, the staunch and determined recusant, John Westby, he received a shock which speedily laid him in his grave. The tradition connected with his death is still preserved in the Fylde, where it is known as "The gory head of Mowbreck Hall."

On the Hallowe'en preceding the arrest of his son George, Vivian Haydock stood robed in his vestments at the foot of the altar in the domestic chapel at Mowbreck, awaiting the clock to strike twelve. As the bell tolled the hour of midnight, the "fugitive" beheld the decapitated head of his favourite son slowly rising above the altar, whose blood-stained lips seemed to repeat those memorable words, *Tristitia vestra vertetur in gaudium!* Swooning at the horrible apparition, the old man was carried to his secret chamber, and when the little children called on All Souls for their somas cakes, to their customary acknowledgment of "Pray God be merciful to the suffering souls in purgatory," they added, "God be merciful to the soul of Vivian Haydock." His body was borne to its last resting-place, and laid beneath the chapel at Cottam Hall by his son Dr. Richard Haydock. Even yet the country people say that on the eve of All-hallows the "gory-head" still appears over the altar in the old chapel at Mowbreck Hall.

George Haydock probably went over to Douay with his father in 1573, but he seems to have returned to England for

a short time, for in June, 1577, he was re-admitted into the college. In 1578 he was sent, with others, to colonize the English College at Rome, and was present at its formal erection, April 23, 1579. There he was ordained deacon, but his health giving way under the heat of the Roman climate, it was thought advisable that he should return to Rheims to be ordained priest. Before leaving Rome he went to kiss the feet of his Holiness, who received him graciously, wished him God speed in his mission, and supplied him with funds for his journey. This was in Sept. 1581, and on Nov. 2 he arrived at Rheims. On Dec. 21 he was ordained priest, and on Jan. 4, 1582, he celebrated his first Mass. Twelve days later he left the college for the English mission.

He had scarcely arrived in London when he was betrayed by an old acquaintance into the hands of the pursuivants. This man, Hankinson, was the son of one of Vivian Haydock's tenants at Hollowforth or Lea, and, settling in London, was of assistance to his son on the occasion of his returning to Douay. In the meantime he had become a pervert, and, not suspecting the change, the martyr made straight for his house and told him all about himself and his intentions. The traitor at once made secret arrangements with Norris and Slade, two pursuivants of the very worst stamp, that they should lay in wait near his house in St. Paul's Churchyard, and seize the priest as he came out. This they readily did, on Feb. 6, 1582, and carried their prisoner into the cathedral, where one of the Calvinian ministers conferred with him, and offered him liberty without further trouble if he would renounce the Pope. This Mr. Haydock steadfastly refused to entertain, and they then led him into the restaurant or inn wherein he had been accustomed to take his meals. There they found another priest, Mr. Arthur Pitts, at dinner, and, at the same table with him, Mr. William Jenison, a law student. The former was at once recognized by Slade, for they had been students at the same time at Rome, the one studying letters and the other deceit. They were all three led off to appear before Popham, the queen's attorney, but in the meantime, whilst waiting for him, they were surrounded by a great concourse of Templars, studying the law in that college, and a keen dispute was carried on for nearly an hour on the subject of religion. At length, on Popham's arrival, they underwent their examination, of which

Mr. Haydock has left a circumstantial account as regards his own in a letter to a fellow-prisoner. He was then conveyed to the Gatehouse for the night, and on the morrow to the Star Chamber, to appear before Cecil, the high treasurer, who committed him to the Tower with Mr. Pitts, where they were received by Sir William George, then in command of the gate-warders and garrison, who heaped every kind of abuse upon them. From this ruffian Mr. Haydock was passed to the mercy of a man who proved himself to be still more depraved. It appears that on his arrest Norris offered to release Mr. Haydock if he would give him some pieces of gold. Mr. Haydock pulled out his purse and paid the pursuivant what he demanded, but the scoundrel, perceiving that he had a considerable sum upon him, set his mind upon the remainder, and refused to keep his plighted word. He then listened attentively to learn to what prison the priest should be consigned, and going by a short road to the lieutenant of the Tower, Sir Owen Hopton, advised him of the gold Mr. Haydock had on his person, in the hope that he might be allowed at least some share of the plunder. Hopton, therefore, consigned him to a remote dungeon, and forbade access to all who might wish to visit him, so that the robbery might not become known. Thus for fifteen months Mr. Haydock was confined in a most wretched condition, seeing no one but his gaoler except on one occasion, when a priest contrived to gain admittance to his cell and fortify him with Holy Communion.

Shortly before his martyrdom, he was removed to another cell, where access to him was occasionally permitted, and he was enabled secretly to receive the Sacraments. Those who saw him were greatly edified by his humility and patience, for besides the hardships of his prison he was suffering from a return of the lingering disease contracted in Italy, which tormented him grievously day and night, frequently causing violent cramps in his stomach and limbs of an hour's duration.

At length, on Jan. 18, 1584, he was brought before the Recorder of London, Sir William Fleetwood, who received him with most outrageous language, unfit for publication, and gave vent to his fury to such a pitch that he even stretched forth his fist to strike the poor priest, who merely answered: "Use your right, for in behalf of the Catholic faith I will cheerfully suffer anything." His constancy being apparent, it was resolved to

make away with him, and forthwith those murderous questions were put to him ; “What he thought of the Pope, and what of the Queen, what authority ought in his opinion to be granted to the one, and what to the other?” To these the martyr courageously answered in well-chosen words, that the Roman pontiff possessed supreme and full power of ruling the universal Church of Christ upon earth, and that the queen was incompetent to hold this priestly dignity and authority, nor could that holy office be executed by a woman. This was enough, but to render him more odious to her Majesty and the government, he was pressed until he was induced with reluctance (as he himself afterwards frankly confessed) to say that the queen was a heretic, and, without repentance, was in danger of being eternally lost. He was then triumphantly committed, the day being the Feast of St. Peter’s Chair. The thought that he should be doomed for maintaining the authority of the chair on this very day gave great satisfaction to the martyr.

Some of the extraordinary animosity displayed by the Recorder perhaps may be accounted for by the fact that he was own cousin to Edmund Fleetwood, son of Thomas Fleetwood, of Vach, co. Bucks, who was at that very time endeavouring to encompass the Allens and their relatives in order to obtain possession of their estate of Rossall, of which his father had purchased the unexpired lease from Edward VI. The estate in olden times had been a grange belonging to the suppressed abbey of Dieulacres. On the very day that George Haydock was martyred, Rossall Grange, then the residence of Elizabeth Allen, the cardinal’s widowed sister-in-law, was seized and plundered by Sir Edmund Trafford, acting in collusion with Edmund Fleetwood. A most scandalous trial at Manchester, a mere mockery of the law, at which Fleetwood himself was appointed foreman of the packed jury, confirmed this robbery, and at the very same time Sir Edmund Trafford made a raid on Cottam Hall and carried off the martyr’s sister, Aloysia Haydock, and threw her into the gaol in Salford on account of her staunch refusal to abjure her religion. It is curious to find that Elizabeth Hankinson, the sister of the scoundrel who had betrayed the martyr, was also confined in the Salford gaol at this very time, with old Sir John Southworth, brother-in-law to Mr. Haydock’s uncle John Westby, Thomas Woods, priest, Thomas Houghton, and other relatives of the Haydocks and

Allens. The martyr's cousin, William Hesketh, whose mother was a Westby, was confined in the Fleet, where he had visited him before his arrest, and from whom he had first learned the intelligence of his father's death. It was William Hesketh who married Cardinal Allen's sister, Elizabeth, and in whose name an action was brought in the Duchy of Lancaster Court by Bartholomew Hesketh, June 29, 1585, to recover some of the property seized at the plunder of Rossall Grange.

On the Feast of the Epiphany, the day on which the martyr had been first apprehended two years before, he was brought from the Tower to Westminster Hall, and there arraigned for high treason with four other priests. They were all condemned on the following day, the Feast of St. Dorothy, to whom the martyr had a special devotion, which he carefully noted in the calendar of his breviary before presenting it to his fellow prisoner, the venerable Archbishop of Armagh. They were condemned under the act of 1 Elizabeth c. i., for being made priests beyond the seas by the Pope's authority, and also for conspiring at Rome and at Rheims the death of the queen. It was so well understood that there were no grounds for the latter part of the accusation, that Stow omits to mention it.

On receiving sentence of death, Mr. Haydock returned to prison filled with a gladness beyond belief, and thanking God from his soul. But while he was preparing for his eternal happiness, he was alarmed by a rumour industriously spread about the city, and which was conveyed to him in the Tower, that the queen had altered the sentence, and that she would not have any more put to death for their religion. Yet the martyr's confessor bid him be of good cheer, saying there was no surer sign that his life would shortly be taken than that such reports should be circulated. This, he added, was confirmed by recent experience, for it was usually remarked that whenever the Government had determined to shed blood in such cases, there was a few days beforehand much talk of a certain mildness and mercifulness implanted in the queen's nature and of her great abhorrence of all bloodthirstiness and barbarity, which was done to remove the odium from her Majesty, and make it appear that such deeds were against her inclinations. The martyr, therefore, took heart, and laid aside all fear of losing his crown.

A few days later, having said Mass in his cell at an early

hour, he was bound flat upon a hurdle, in like manner with four other priests, and so drawn to Tyburn. When they arrived, Mr. Haydock, being the youngest and most delicate of them all, was the first to be ordered into the cart, which he mounted with alacrity. After the rope had been adjusted, he was called upon by Spencer, the sheriff (who showed himself exceedingly hostile to the martyr), and certain Zwinglian ministers, to acknowledge his treason against the Queen. He replied, "I do call God to witness unto my soul, that of the crime whereof I am accused I am altogether innocent, and that therefore I have got nothing to deprecate." He then went on to say that he held her Majesty for his Queen, and prayed for her prosperity in all things, and on that very day had several times recited the Lord's Prayer for her health and preservation; and furthermore that if both of them were in a wilderness, where he might do with her whatsoever he pleased, such was his disposition and loyalty towards his Queen, that he would not hurt her with the prick of a pin, though he might gain the whole world for so doing.

The sheriff then charged him with crimes supposed to have been discovered since his condemnation, to which the martyr replied, "Nay forsooth, ye have found out no evil since then; but this anxiety of yours to trace out a crime shows that I have been unjustly adjudged to death." Then they brought forward the infamous informer, Anthony Munday, who pretended that he had heard him wish for the Queen's head. At this speech, Spencer, the other officers of justice, and the ministers, cried out that the execrable traitor should be dispatched. But Mr. Haydock quietly refuted the charge, and asked Munday why he had not made that charge at his trial, to which the spy replied that he had heard nothing of the business. Then Spencer once more asked him if he had not called the Queen a heretic, which the martyr acknowledged. At this the officials and ministers gave vent to their fury, shouting out that he was a traitor, rebel, and unworthy of the light of day, intermingled with all sorts of reproaches. One of the ministers, who had got into the cart with him, hearing him praying in a low voice in Latin, exhorted him to pray in English, that the people might join with him. But the martyr, warding off the seducer with his hand as best he could, said, "Avaunt! get thee gone! There is nought in common betwixt

me and thee. But of all Catholics I do beg and beseech that they pray to our common Lord together with me and for my salvation, and that of the whole country." Then said some one of the crowd: "There are no Catholics here present." "Aye indeed," quoth another, "we be all Catholics." To whom the holy man replied, "Catholics I call them which cherish the faith of the holy Catholic Roman Church; God grant that from my blood there may accrue some increase to the Catholic faith." "Catholic faith," said Spencer, "the devil's faith. Drive on with the cart; hang the traitorous villain."

Mr. Haydock was not permitted to hang long after the cart had driven from underneath the gallows. Spencer urgently bid the executioner cut the rope, and the martyr fell to the ground in full possession of his senses, nor ceased to retain consciousness until, with his breast ripped open and his very entrails torn out with violent hands, his spirit at length rose gloriously triumphant over all this cruelty of bloodthirsty fanatics. Thus he passed to his eternal reward, Feb. 12, 1584, aged about 27.

Whilst in his desolate dungeon, no one being permitted even to visit him, he took pleasure in drawing the name and ensigns of the Roman pontiff with a pen, and carving them with a sharp instrument on the wall of his cell. Afterwards he added the following inscription: "Gregory XIII., on earth the supreme head of the whole Catholic Church," for which he was severely admonished by the warder, but declined to efface it. Elsewhere he inscribed his family motto, and it is exceedingly curious that, a hundred years later, Fr. Corker relates, in his "Remonstrance of Piety and Innocence" (p. 104), that the holy confessor, Fr. Thomas Jenison, S.J., relieved the weary hours of his imprisonment by extracting the following double chronogram (1686) out of this inscription, afterwards found in his cell at Newgate, apparently in the hope that the prophecy would be accomplished in the joyful restoration of religion under the rule of the Catholic sovereign, James II.:—

TRISTITIA VESTRA VERTETVR IN
 GAVDIVM. ALLELVIA.
 YOVR SORROVV SHAL BE MADE
 VERY IOYFVLL VNTO YOVR.

One of his relatives, probably William Hesketh, obtained

possession of the martyr's head, which was preserved by the family in the chapel at Cottam until the estate passed into other hands. The skull, which was taken to Mawdesley at that time, and is still there in the possession of the Finch family, is generally said to be that of this martyr, but, from its older appearance, the late Bishop Goss formed the opinion that it was the skull of the martyr's relative, the monk of Whalley, known to have been preserved at Cottam.

Bridgewater, Concertatio Ecclesiæ, ed. 1594, f. 133; *Douay Diaries*; *Dodd, Ch. Hist.*, vol. ii.; *Gillow, Lanc. Recusants, MS.*; *Challoner, Memoirs*, vol. i.; *Foley, Records S.J.*, vol. vi.; *Gillow, Haydock Papers*.

1. Letter to a Fellow-Prisoner, concerning his examination, printed in Latin by Dr. Bridgewater in his "Concertatio," p. 134 *seq.*

The history and traditions of the family will be found in "The Haydock Papers," by the present writer.

Haydock, George Leo, priest, biblical annotator, born April 11, 1774, was the youngest son of George Haydock, of The Tagg, Cottam, by his second wife, Anne, dau. of William Cottam, of Bilsborrow, gent., and eventual heiress to her brothers.

The Haydocks of the Tagg, the ancient dower-house of the family, adjoining the park at Cottam, were descended from George Haydock, cousin and heir-at-law to William Haydock, the last squire of Cottam Hall, who was outlawed after the Stuart rising of 1715.

Like his elder brothers, James and Thomas, George Haydock was placed at an early age with the Rev. Robert Banister, who at that time kept a school at Mowbreck Hall, near Kirkham. This learned man had gained a high reputation during his twelve years' professorship of divinity at Douay College. He was an excellent classical scholar, and, in the judgment of the venerable Alban Butler, possessed the Ciceronian style in a degree equal if not superior to any of his age. George Haydock remained there part of three years. On Sept. 22, 1784, Bishop Matthew Gibson, V.A. of the northern district, gave confirmation at Mowbreck Hall, and George Haydock received the additional name of Leo. In the following year, 1785, he was sent to Douay College, where he was indefatigable in his studies. At the beginning of the French Revolution, being then in the school of Moral Philosophy, he effected his escape

from Douay with his brother Thomas, in company with the Rev. William Davis, one of the minor professors. They left the college on Aug. 5, 1793, and walked by Orchies to Tournay, where they took the diligence to Bruges. There they were entertained for two days by the Augustinian nuns, one of whom, Sister Margaret Stanislaus Haydock, was their sister. They then proceeded to Ostend, where the English consul, General Haynes, refused them a passport, as he would not believe but that they were French. George told him that he was born at The Tagg, three miles N.W. from Preston, co. Lancaster. The consul replied that he knew Preston, but had not heard of that house, which Haydock observed was not surprising. He afterwards found that General Haynes had at one time carried a pack! The three travellers, however, succeeded in crossing the Channel without a passport, and proceeded by coach from Dover to London, where they arrived Aug. 14, 1793, amidst the congratulations of all their friends. The two brothers were kindly entertained for a week by Mr. J. P. Coghlan, the eminent Catholic publisher, whose wife was some relation of theirs. They next visited their brother James, then chaplain at Trafford House, near Manchester, whence they walked home with him, a distance of over thirty miles.

George remained at The Tagg till the end of November, when he was ordered by his ecclesiastical superiors to repair with Thomas Penswick, subsequently bishop, to Old Hall Green, near Ware, co. Herts. The Rev. John Potier was at this time the head of the school there, and Bishop Douglass considered it the most suitable spot for sheltering the refugees from Douay College. Haydock arrived at Old Hall about Dec. 3, 1793. In the meanwhile a number of the Douay refugees had collected in the north, and in 1794 settled at Crook Hall, co. Durham, which was opened to continue the work of their *alma mater*. Five of the Douay students at Old Hall, who belonged to the northern district, signed a memorial, or round robin, addressed to Bishop William Gibson, praying for admission into Crook Hall. These were Charles Saul, Richard Thompson, Thomas Gillow, Thomas Penswick, and George Haydock. Hearing about Sept. 1794, that they were to remove to the north, the last three went to London, from whence Penswick proceeded home. Bishop Douglass called upon Messrs. Gillow and Haydock, and persuaded them to return to Old Hall, as he earnestly wished to

have all the Douay students united in one general college yet to be established. This he understood was the agreement with Bishop Gibson. Shortly afterwards Bishop Gibson ordered the remaining northern students at Old Hall to repair to Crook Hall. Haydock left on Nov. 3, 1794, but seeing things so unsettled, went home, and stayed at The Tagg, reading the Vulgate, &c., until Jan. 13, 1796. On that day he set out with his brother Thomas and Robert Gradwell, subsequently bishop, for Crook Hall, where they arrived four days later. Haydock had now to make up for lost time, as the schools had commenced after the vacation in the previous August. On Aug. 9, 1796, he defended on "*Revel. Theol.*, Virtues, Grace, Human Actions, Laws, and Sins." On July 28 of the following year, being then deacon, he maintained what regarded *Relig. Revel. Incarn. et Decalog. Spect.*; and on Aug. 9, 1798, he defended *Theses Theologicæ de Deo, Revelatione, Ecclesia, &c.*, besides, at his own desire, the *Theologia Universa* of the preceding year, which elicited great applause. On the following Sept. 22 he was ordained priest, and appointed general-prefect and master of all the schools under poetry. Thus he continued till Jan. 26, 1803, receiving for remuneration but five pounds during as many years. During this period, notwithstanding his arduous duties, he incessantly devoted every moment at his command to the study of the fathers, divines, and biblical annotators.

Upon leaving the college, he went direct to Ugthorpe, in Yorkshire, but was not formally appointed to the mission till April 4, 1803. Ugthorpe was the poorest mission in the district, and was usually styled the "Purgatory." It had also been long neglected. Haydock set to work at once to repair and enlarge the chapel at his own cost, for the endowment of the place was scarcely £27. Indeed, the income never averaged above £40 per annum. Finding the congregation much increasing in 1808, he proposed to erect a new chapel, which he opened and blessed on April 10, 1810. During this period he devoted his leisure to the study of the Scriptures, and composed a paraphrase of the Psalms, in four quarto volumes, which, however, was never printed. In 1808 he commenced to write the notes for the new edition of the Douay Bible and Rheims Testament, projected by his brother Thomas, which was finished in 1814. In July 1815 Mr. Gilbert left the neighbouring mission of Whitby to return to France, and Mr. Haydock supplied there

till July 1816, when he was officially appointed to the mission, and removed there. He had still, however, the obligation of attending Ugthorpe in alternate weeks with Mr. Woodcock, of Egton Bridge; they had likewise to attend Scarborough. This arrangement lasted till 1827, with the exception of seven months in 1822, when the Rev. Richard Gillow took charge of Ugthorpe and Scarborough. During this time he published some small works. On June 23, 1827, the Rev. Nicholas Rigby was placed at Ugthorpe, but declined to acknowledge the debt on the chapel due to Mr. Haydock. Besides this grievance, Mr. Haydock had a difference with his superiors relative to a gift to Whitby chapel by Sir Henry Trelawny, Bart., in 1810, which had been transferred to Ushaw College. His claims were disregarded, and Mr. Haydock vigorously and unceasingly protested against this treatment. He was in consequence removed from Whitby to the mission at Westby Hall, in Lancashire, Sept. 22, 1830, where he remained for eleven months. As soon as Bishop Smith died, his successor in the northern vicariate, Bishop Penswick, without previous admonition, interdicted Mr. Haydock from saying Mass in his district by letter dated Aug. 19, 1831. Mr. Haydock withdrew quietly to his estate, The Tagg, where he resided in retirement for over eight years. He appealed to Propaganda twice during the year 1832, but his letters were intercepted and sent to the bishop against whom he appealed, which, as he said, "made bad worse." In 1838 he appealed to Propaganda for the third time, which resulted in his faculties being restored by the Rev. T. Sherburne, vicar-general to Dr. Briggs in the northern vicariate, Nov. 18, 1839, without any explanation proffered or any retraction required. He was then told he might take charge of the mission at Penrith, where he arrived four days later.

Penrith was a wretchedly poor mission with only a miserable room hired for the purpose of a chapel, the priest having to lodge as best he could with Protestants, for the congregation almost entirely consisted of labourers. At his advanced age, Mr. Haydock's heart might well have sunk at such a prospect. Nevertheless he threw himself with zeal into the work of the mission, and projected the erection of a church. He did not live to see the accomplishment of his desires, yet to his exertion and influence, joined with the liberality of Catherine, Lady Throckmorton, the Catholics of Penrith are chiefly indebted for their present chapel. About seven months before it was

opened, Mr. Haydock died (and was buried on the left side of the chancel in Penrith chapel), Nov. 29, 1849, aged 75.

He was succeeded in the mission by his relative, the very Rev. Robert Canon Smith, who opened the chapel in 1850, more than doubled its dimensions in 1860, and erected a presbytery, in great measure at his own expense.

From his very boyhood to the last week of his long life, Haydock continued his studious and literary habits. Archdeacon Cotton, in his account of the "Rhemes and Douay" Testaments, says: "He does not appear to have possessed high scholarship; but was a pious and warm-hearted man, a most industrious reader, and liberal annotator." He was an assiduous book-collector, and accumulated an extensive library, the sale of which, by Mr. H. C. Walton, of Preston, occupied a week in July, 1851. Most of the works were not of great value, but the fly-leaves and margins of almost all were covered with notes by his own pen, many of which are of considerable interest. It was his habit to jot down notes on spare sheets of paper, on the insides of envelopes, or on old letters which he carefully preserved. He was also fond of drawing, and has handed down sketches and ground plans of Catholic colleges, convents, chapels, and other places of interest of which otherwise no impression would have been left.

G. L. Haydock, MSS.; Gillow, Haydock Papers; Cotton, Rhemes and Douay; Walker, Hist. of Penrith, 2nd ed., p. 129; Hardwick, Hist. of Preston; Lamp, New Series, viii. 311; Weekly Register, i. 314; Kirk, Biog. Collns., MSS., No. 21.

1. **Douay Dictates**, MSS., 1796-1798, 4to., five vols., in the possession of the writer.

During the existence of Douay College, from its foundation by Cardinal Allen in 1568 to its suppression, Oct. 12, 1793, the students in divinity had annually to write the Dictates which the respective professors thought proper to deliver. From the commencement of the eighteenth century the ones in general use were those drawn up by the eminent Dr. Edward Hawarden and the venerable Alban Butler. The former's were more highly prized, and a notice of these celebrated Dictates will be found under the head of their author. After the suppression of Douay by the French revolutionists, and the destruction of the valuable library, the scattered members of the college were collected in the north of England (subsequently settling at Crook Hall), and at Old Hall Green, in Hertfordshire. The divinity students were placed under the Rev. W. H. Coombes at the latter college, and studied Collet, S. Thomas, &c. But at Crook Hall the Rev. Thos. Eyre, the president, insisted upon the Douay Dictates. Hence those who could not procure copies were

forced to spend much time in private to write them out. Haydock, therefore, purchased from Mr. J. Marshall two vols., MSS. "De Deo" and "De Ecclesiâ," to supply vol. i. of the Dictates. The remaining five vols. he transcribed from a copy by the Rev. Thos. Eyre, written in 1769, and abridged the "Synopsis Sacramentorum" from a copy by the Rev. Jas. Johnson in 1767. They are thus entitled—II., "Synopsis Sacramentalis," pp. 662; III., "Virtutes et Peccata," De virtutibus theologicis, pp. 220; De Actibus humanis, pp. 124; De Peccatis, pp. 154, Revelatio, pp. 87, Notæ et indices, pp. xcix.; IV., "Leges et Gratia," De Legibus, pp. 120, De Gratia, pp. 444, Notæ et indices, pp. xlii.; V., "Incarnatio et Decalogi Pars I.," De Incarnatione, pp. 280, Notæ, 66 ff., unpag., De Decalogo, pp. 196; VI., "Decalogi Pars altera," pp. 561.

It easily will be conceived that much time was occupied by the students in writing out these Dictates. Mr. Eyre, the president and professor of theology at Crook Hall, was uncommunicative, and generally answered questions by referring to the Dictates. Bishop Penswick told Mr. Haydock that he was very different till Mr. John Daniel, president of Douay College, came in June, 1795, and assumed the presidency of Crook Hall, though Mr. Eyre was replaced a few days later. After Mr. Eyre's death, his successor, Dr. Gillow, applied to Mr. Haydock for his Dictates, but he thought them unsuitable for the purpose, and advised the plan of using Collet, &c., and writing such things only as were required by circumstances. The idea was at length adopted, and Bailly, then Dens, &c., were put into the hands of the students. Thus a great amount of useless labour was avoided.

2. "Theologia Universa, quam, Deo Juvante, præside Rev. Dno. Thoma Eyre, S.T.P., propugnabunt, in Coll. Cath. (vulgò Crook Hall) in comitatu Dunelmensi. Rev. Dom. Thomas Penswick, sacerdos, die 1 Aug. horâ x. Matt. et iv. Pom. Rev. Dom. Richardus Thompson, sacerdos, die 2 Aug. horâ x. Matt. et iv. Pom. Rev. Dom. Thomas Gillow, sacerdos, die 3. Aug. horâ x. Matt. et iv. Pom. Quæ vero ad Religionem Revelatam, incarnationem et decalogum spectant. Prius tueri conabuntur, Mag. Thomas Lupton, die 27 Julii, ab horâ dec. Matt. ad meridiem. Mag. Josephus Swinburn, eodem die ab horâ quartâ Pom. ad vesperam. Dom. Georgius Haydock, diaconus, die 28 Julii, ab horâ dec. Matt. ad meridiem. Dom. Joannes Rickaby, diaconus, eodem die ab horâ quartâ Pom. ad vesperam." Novi Castri, apud Edvardum Walker, Typo, 1797, 4to., pp. 75, besides title and "Theses Theologicæ," pp. 33.

3. "Theses Theologicæ de Deo, Revelatione, Ecclesia, &c., quas Deo Juvante, præside Rev. Dno. Thoma Eyre, S.T.P. Tueri conabuntur, in Coll. Cath. (vulgò Crook Hall) in comitatu Dunelmensi. Mag. Thomas Cock, die 6 Aug. . . . Mag. Thomas Dawson, eodem die . . . Mag. Joannes Bradley, die 7 Aug. . . . Mag. Thomas Lupton, eodem die . . . Mag. Josephus Swinburn, die 8 Aug. . . . Dom. Joannes Rickaby, diaconus, eodem die . . . Præterea Theologiæ Universæ Doctrinam. anno superiore traditam, propugnabit, Dom. Georgius Haydock, diaconus, die 9 Aug. horâ x. Matt. et iv. Pom." Novi Castri, apud E. Walker, Typo., 1798, 4to., pp. 24, besides title and "Theses Theologicæ," pp. 28.

4. **A Short Rule of Catholic Faith; chiefly taken from Francis Veron, D.D.** By Geo. Leo. Haydock, MS., 1798-1800, 4to., pp. 81, in the possession of the writer.

In a short preface Mr. Haydock says that he has translated the whole of

Vernon's "Rule" with some additions in the form of marginal notes, &c. The edition which he follows is that in Hooke's "Relig. Nat. et Revel. Principia." Dr. H. Holden's "Div. Fidei Analysis," though generally good, he says, is not deemed quite so accurate or concise.

Vernon's "Rule of Catholick Faith" was first translated from the French into English by Edw. Sheldon, Esq., Paris, 1660, 12mo. pp. 144.

5. **The Psalms and Canticles in the Roman Office, paraphrased and illustrated; with some choice observations of F. de Carrieres, Calmet, Rondet, &c.** By Geo. Leo Haydock, MS., 1805-6, 4 vols. 4to. I. containing the advertisement, and numerous dissertations; II. the remainder of the dissertations and Psalms i.-lxii.; III. Psalms lxiii.-cxxxv.; IV. Psalms cxxxvi.-cl., Canticles from the Old and New Testaments, Te Deum, the Creed, the Catholic Faith Explained, and De Matrimonio.

In a letter to his brother Thomas, which was printed and circulated in 1811, Mr. Haydock expresses his intention of publishing the paraphrase as an accompaniment to some "Biblical Dissertations," which it was proposed to print as a supplement to the Bible when finished. This design was not carried into execution, and after his death the MS. fell into the hands of Archdeacon Cotton.

6. **The Tree of Life; or, the one Church of God from Adam until the 19th or 58th Century.** Manchester: T. Haydock, 1809.

In 1806 Thomas Haydock proposed to reprint and engrave Thomas Ward's "Tree of Life; or, the Church of Christ represented." Lond., T. Meighan, in two large broadsheets. This work presents at one view an epitome of church history chronologically arranged. The date of its appearance is not ascertained. Ward died in 1708, and it was probably reprinted some years later, for Thomas Haydock, in a letter to his brother George, fixes 1724 as the date of the copy in his possession. He found that George was already contemplating a revision with many additions and alterations, bringing it down to date. The "Tree of Life" was very popular with English Catholics. A copy of Haydock's version was presented to the Pope, and now hangs in the Vatican.

In 1814 appeared a long folding chart entitled "Theological History in Miniature: being a List of the Popes, Saints, Martyrs, Eminent Catholics, Writers, Councils, Persecutions, Heretics, and Schismatics, from the earliest period of Christianity to the present time. Carefully compiled from Alban Butler's 'Saints' Lives,' Ward's 'Tree of Life,' 'Missionary Priests,' &c. &c." This was a rival of Haydock's "Tree."

Ward may have taken the suggestion from "A Physical Account of the Tree of Life by Edward Madeira Arrais. Translated into English by R. Brown." Lond. 1683, 8vo.

7. **The Holy Bible, translated from the Latin Vulgate: diligently compared with the Hebrew, Greek, and other editions in divers languages.** The Old Testament, first published by the English College at Douay, A.D. 1609, and The New Testament, first published by the English College at Rheims, A.D. 1582. With useful notes, critical, historical, controversial, and explanatory, selected from the most eminent commentators, and the most able and judicious critics. By the Rev. Geo. Leo Haydock, and other divines. Enriched with twenty superb engravings.

Vol. i., Manchester, Thomas Haydock, 1812, folio, pp. 932 inclus. of title; vol. ii., "By the Rev. Geo. Leo Haydock," Manchester, T. Haydock, 1814, fol. pp. 933-1383 besides title, and "An Historical and Chronological Index to the Old Testament," 2 ff.

"The New Testament of our Lord and Saviour Jesus Christ; first published by the English College at Rheims, A.D. 1582. Translated from the Latin Vulgate; diligently compared with the original text, and other editions in divers languages, with useful Notes, critical, historical, controversial, and explanatory, selected from the most eminent commentators, and the most able and judicious critics. Enriched with superb engravings." Manchester, Thomas Haydock, 1812, fol. pp. xii.-446, inclus. of title, Historical and Chronological Index to the New Testament, 1 f.; Useful Table of References, 2 ff.; Table of the Epistles and Gospels, after the Roman use, 3 ff.; printed by T. H., at 9, Cumberland Street, Deansgate, Manchester.

In this edition of the Holy Scriptures, the projector, Thomas Haydock, decided to adhere to the text of that of the Venerable Bishop Challoner, published in 1750. He consulted his brother George, and Bishop William Gibson, V.A., of the Northern district, and in a letter to his brother, dated Manchester, Nov. 5, 1806, says, "I like your notions respecting notes, &c., much better than the Bishop's, whose ideas are, I fear, rather affected with his bodily palzy. I hope yours and my opinion are nearly the same respecting the work—viz., to give rather a selection of the original notes than copy the whole, many of which may be replaced with others far more to the complexion of the present times. . . . I would have you to begin immediately with Genesis, with a short historical introduction at the beginning of it, as well as the other books of the Bible and Testament. . . . The notes I would make, as I promise them in *prospectus*, historical, critical, explanatory, and controversial, and their arrangement I leave entirely to yourself, only I certainly would, as near as might be, make the Testament and its notes equal in bulk the Bible, &c., not only on account of its being more interesting but also because the work would have a prettier appearance if the two volumes were equally matched in size. I would also give a short historical account of any great personage mentioned in the work, such as Melchisedec, the Evangelists, &c. Greek I would use very sparingly, and Hebrew not at all, unless it may be absolutely necessary to elucidate the interpretation."

In his "Advertisement" to the first vol., George Haydock says that he has inserted all Challoner's notes *verbatim*, or at least their full sense, with his signature attached. They are accompanied by others abridged and modernized from Bristow, Calnet, Du. Hamel, Estius, Menochius, Pastorini (or Bp. Chas. Walmesley), Tirinus, Worthington, and Witham. To these must be added the editor's original observations, marked with the letter H. "We shall reserve," he concludes, "the more elaborate Biblical disquisitions till the text and notes be completed, and then, if required, they may be published, and bound up either at the beginning or at the end of the Holy Bible."

"It is not exactly true," Archdeacon Cotton remarks, "that Dr. Challoner's text is followed universally." In the New Testament, Dr. Troy's 1794 edition is largely followed. The characteristic of the edition is its new and copious annotations. All the notes to the Old Testament, observes Archdeacon Cotton, were supplied by Mr. Haydock. "I have the original MS. from

which the work was printed in his own handwriting, in five small but closely written volumes. His diligence was unwearied; yet he found the greatest difficulty in keeping the press from standing still, so that, perhaps, he did not always select his notes as judiciously as he would have done if more leisure had been allowed him."

The archdeacon says that the notes to the New Testament were compiled by the Rev. B. Rayment, Dom. Thos. Gregory Robinson, O.S.B., and some of the monks of Ampleforth; those written by the former being designated by the letter A., and those selected from various commentators being marked as in the Old Testament. It is evident, however, that G. L. Haydock at first undertook to do it, for his brother Thomas writes to him under date Aug. 3, 1811, "I fear much we shall find you too hard work, as one number will appear weekly. If Mr. Rayment would undertake the Scripture part it would give you much ease, as we would print the Bible and Testament numbers alternately. If you think proper you will correspond with him on this head." On Dec. 19 he again writes to him on the same subject, and on July 5, 1812, whilst acknowledging the receipt of a parcel of notes, he states that four numbers of the Testament and twenty-eight of the Bible are already printed, the twenty-ninth number of the latter being promised for the following Thursday.

Notwithstanding all the anxiety and pains bestowed upon the work by its indefatigable editor, it proved a financial failure so far as he was concerned. Towards this and other publications, he advanced his brother Thomas nearly £3000. This sum was entirely devoured by the canvassers and caterpillars who surrounded the enterprising but too good-natured printer. For further particulars of the editions of Haydock's Bible see Thos. Haydock.

8. **Biblical Disquisitions**, MS., 4to., several vols., intended as a supplement to the Bible, but never printed. Perhaps these are now at Stonyhurst.

9. **A Treatise on the various points of difference between the Roman and Anglo-Catholic Churches**, MS.

10. **Prayers before and after Mass, proper for Country Congregations. To which are added some Evening Prayers, for Sundays and Holidays.** York, T. Bolland, 1822, 12mo. pp. 70, with "A Short Chronology of Religion during the Six Ages," 2 pp.

11. **A Key to the Roman Catholic Office; briefly shewing the Falsehood of Fox's Martyrology, the Invocation of the Saints, &c., not Idolatrous: the Meaning of the Litanies, &c. The Kalendar: containing a short account of the chief Saints: their titles, countries, and the year of their happy death: with a Variety of Prayers, etc. etc. By the George Leo Haydock.** Whitby, R. Kirby, 1823, 12mo. pp. 126; in the following year were added, "Doxologies and Conflicts of Religion," pp. 8.

It contains many curious and out of the way notes, biographical and otherwise. There is a chapter on "Some of the Saints, &c., who have illustrated Whitby," pp. 118-123.

12. **A Collection of Catholic Hymns; or, Religious Songs, &c. The third edition, corrected and enlarged, with an Appendix shewing the Conflicts of Religion, during 5823 years; and the Origin of the Eight Communion now followed at Whitby. By**

Rev. Geo. Leo Haydock. York, T. Bolland, 1823, 12mo. pp. 143; it also appeared with the title page, "A Collection of Catholic Hymns; Third edition, corrected and enlarged, with A New Collection of Psalms, Hymns, Motettos, Anthems, and Doxologies. Also, A Short Chronology of the Six Ages of the World. By the Rev. Geo. Leo Haydock." Whitby, R. Kirby, 1823, 12mo. pp. 143, Cath. Hymns, pp. 46, Chronology 1 f.

In his Introduction, Haydock says that the affecting hymn composed by the Rev. Nicholas Postgate, of Ugthorpe, martyred in 1679, gave the first idea of printing at Whitby a small collection of hymns when the new chapel was opened there by the Rev. Nic. Alain Gilbert, April 10, 1805. A second edition enlarged was published by T. Haydock, Manchester, 1807, 12mo. Both were prepared for the press by Mr. Gilbert, though Haydock seems to have assisted him in the collection.

13. **A New Collection of Catholic Psalms, Hymns, Motettos, Anthems, and Doxologies.** Whitby, R. Kirby, 1823, 12mo. Advertisement, pp. iv., Hymns, pp. 46, Conflicts of Religion, pp. 26, A Short Chronology of Religion, pp. 27-38. Both the Conflicts and the Chronology were also sold separately.

His notes on the origin of the eight communions then followed at Whitby, with the dates of their establishment there, and the numbers of their congregations, are exceedingly interesting.

14. **The Method of Sanctifying the Sabbath Days at Whitby, Scarborough, &c. With a Paraphrase on some Psalms, &c.** By the late Rev. N. A. Gilbert, M. Pr. The second edition, with various additional instructions, by the Rev. George Leo Haydock, Ap. M. York, 1824, 12mo. pp. 71.

Mr. Gilbert's work was entitled, "Catholic Prayers, for the Forenoon, Afternoon, and Evening Services; to which is prefixed an Abridgment of Catholic Doctrines," Whitby, 1811, 12mo. pp. 103, pub. anon. Haydock prefixes a short advertisement to his edition, dated Whitby, April 11, 1824.

15. Haydock's pen was never idle, but his sad experience of the pecuniary dangers of the press deterred him from publishing anything else.

In 1806, it seems from a letter of his brother Thomas that he had written "An Easy Catechism," which "he had some thoughts of giving to the public."

In 1823, from his "Conflicts of Religion," pp. 25-6, it appears that he intended to publish an analysis of the "Ten Prescriptions of Tertullian" against heretics, with a short "Controversial Chronology," the Lives of S. Hilda, S. Wilfrid, Father Postgate, and several other eminent Catholics who have illustrated the vicinity of Whitby.

He frequently corresponded with the press, sometimes signing his letters "Leo." At one time he was engaged in a controversy with the late Rev. G. Young, M.A., and the Rev. J. (or W.) Blackburn. The latter took charge of the Independent chapel at Whitby, in 1820. In his first sermon he told his hearers that he was brought up a Catholic, then associated with the Methodists, but left them for fear of being disinherited by his father, and professedly became a "papist" again. At length, at the age of 15, upon the death of his father he joined the Independents.

At the sale of his library in 1851, the late Mr. Alderman Brown, of Preston, became possessed of two volumes of "Miscellaneous Extracts and

Original Pieces," by Haydock, written in Hebrew, Greek, Latin, French, and English. Included were some of his poems, one of which, on Death, is said to exhibit no mean power.

A collection of his Letters, Miscellaneous Notes, and Sketches, is in the possession of the writer. Extracts from some of these are printed in "The Haydock Papers."

16. **Portrait**, in oil and also in silhouette, in the possession of the writer.

Haydock, James, priest, born in 1765, was the eldest son of George Haydock, of The Tagg, Cottam, by his second wife, Anne Cottam. At an early age he was placed by his parents under the tuition of the Rev. Robert Banister, at Mowbreck Hall. Thence he proceeded to Douay College, where he was admitted May 29, 1780. In 1786 he defended with great *éclat* his *thesis philosophiæ*, and, after filling the office of prefect of the study-place for some years, besides teaching catechism, in which branch of his duty he excelled, he was ordained priest at Arras in the beginning of 1792. Soon afterwards he was sent to the mission, and was appointed domestic chaplain to John Trafford, of Trafford House, near Manchester, the lineal descendant of Sir Edmund Trafford, the great persecutor of his ancestors. In 1808 he removed to the mission at Lea, near Preston. There, whilst attending the sick of his congregation during a local epidemic, he took a fever, and died a martyr of charity a few days later, April 25, 1809, aged 43.

He was buried at New House Chapel, Newsham, where a monument was erected to his memory.

Haydock MSS.; Kirk, Biog. Collns., MSS., No. 21; Gillow; Haydock Papers.

1. **Philosophia Rationalis, Prolegomena: . . . Ex logica, viii. Metaphysica, vii.** Præside Reverendo Domino Joanne Gillow, philosophiæ professore. Tueri conabitur in aula Collegii Anglorum Duaceni. **Jacobus Haydocke**, die 23 Maii, 1786, à nonâ matutinâ ad undecimam. Duaci, apud Derbaix, Typo (1786), large s. sh., with fine engraving of the Holy Family after Bourdon.

2. **Sermons for all the Sundays and Holidays throughout the Year.** MS.

Most of these sermons are marked with the dates when preached, ranging from 1796 to 1803.

Haydock, Richard, D.D., born about 1552, was the second son of Vivian Haydock, of Cottam Hall, Esq. He went with his father to Douay College in 1573, and four years later, in 1577, was ordained priest. In the next year he

accompanied the professors and students when the college was transferred to Rheims. He was one of the first selected by Dr. Allen to commence the English College at Rome. When Dr. Clenock's partiality for his Welsh countrymen created dissensions in the college, which terminated in its being placed under the direction of the Jesuits, Richard Haydock was one of the most prominent actors. His name appears second in the list of those who took the college oath at its final settlement and formal opening, April 23, 1579. There he completed his studies, and took his degree of D.D. On the following Nov. 4 he left the college for the English mission, having previously been presented by Dr. Allen to his Holiness Gregory VIII., who gave him his blessing and liberally provided him with funds for his perilous journey.

The English Government was shortly afterwards apprised, by one of its numerous spies on the continent, that "Doctor Haddock with three other priests have passed this way." In his letter, now amongst the State Papers ("Dom. Eliz.," vol. cli. No. 74, 1581), the informer, in furtherance of his profession, pretended to have heard a report that Fr. Parsons' gold had animated them to some villainous attempt against her Majesty's person. He cunningly added: "I cannott believe that suche wickednes can be fostered in the spiritte of these youthes (for they are yonge), notwithstanding be warie and very circumspect that if this Haddock come to England you now non of yoth come into his company, for Parsons' wrath be devilishe and have extravagant drifte and bad ends."

In 1582 the council received another information ("Dom Eliz.," vol. cliv. No. 76): "Richard Hadocke preeste, who keepithe wth his brother at Cottam Hall, two myles from Preston in Lank^e, or with his unc^l three miles from his brother's house. His unckell's name is John Westbye, and the house where he dwellethe is called Moorbyrdge Hall in Lanck^e. Dr. Allen is unckell unto the said Hadocke and to George Hadocke prisoner in the Tower."

The doctor's eldest brother, William Haydock, of Cottam Hall, married Bridget, daughter of Sir Richard Hoghton, of Hoghton Tower, co. Lancaster. He was a great sufferer for the faith, and his name prominently figures in the records of the Lancashire recusants. In 1584, the year of so much trouble to his family, he was one of those Lancashire gentlemen who had

awarded to them, in virtue of their recusancy, the exclusive privilege of furnishing each a light horseman with accoutrements for the service of her Majesty. At a later period ("Dom. Eliz.," vol. cclxvi. No. 80, Feb. 1598), he was assessed £5 towards the expense of raising troops for service in Ireland on the same account. Indeed, throughout his life he was subjected to all those cruel impositions under the penal laws which were devised by a tyrannical government to stamp out the faith of the people and to establish a new religion. In an information about the keeping of schoolmasters in Lancashire ("Dom. Eliz.," vol. ccxliii. No. 52, Oct. 1592), the following occurs: "Mr. Haddocke, of Cottam, he is of Allens kynrid, kepte a Recusante scholemaster many yares whose name as of the others I can learne when I come into Lancashire."

According to the Diary of the English College at Rome, Dr. Haydock at some period of his career in England suffered imprisonment for the faith. This is corroborated by Dr. Bridgewater, who, in his account of the cruel apprehension and imprisonment of Aloysia Haydock, in 1584, calls her "a maiden truly worthy of the noble race of Haydock, which has the glory of producing two confessors, her father and her elder brother, and one martyr, George Haydock, her younger brother, all of them most holy priests of Christ."

After ten years of missionary labour in England and Ireland, playing hide and seek with the pursuivants, the doctor returned to the continent, and was invited to Rome by Cardinal Allen, who appointed him his domestic chaplain. This position he retained till the cardinal's death in 1594, when he was recommended for a benefice by the Spanish ambassador, El Duque de Sessa. He remained in Italy for some years, in close friendship with Fr. Persons, S.J., whose confidence he enjoyed. In 1595 the English government was informed by Thomas Wilson, one of its spies ("Dom. Eliz.," ccli., No. 90), that two years before there had been a consultation at Rome between the Duke of Sissons, ambassador of Spain, Cardinal Aldobrandini, protector of England, the Jesuit General, Aquaviva, Fr. Persons, prefect of the English province S.J., and others, about the restoration of the hierarchy in England. The spy professed that Blackwell, the archpriest, was selected for the Archbishopric of York, with an annual pension of 4000 crowns from Spain; Dr. Haydock was to fill the princely see of Durham; and a

third bishop was proposed for Carlisle. The two latter were to have pensions of 2000 crowns. The drift of the device was to stop the entrance of the King of Scots into England, and to form a strong party for the Infanta. But this, the spy added, was abandoned through the objections of an English priest, and some other plan was proposed.

Another document in the Record Office ("Dom. Eliz.," xxxiv., Addenda, n. 42, II., Oct. 1601) again reveals the attention paid by the spies to Dr. Haydock, who is represented to Cecil as "Parsons' coachman, for that he keepeth his coach and horses, and are at his sole command, but sayeth or may say, *Hos ego versiculos feci tulit alter honores*. For it is well known unto the world that Dr. Haddocks is not able to keep a coach and two horses at Rome, for it is very chargeable, and his living small, besides two men to attend him; but the poor scholars pay for all, and whereas the college formerly was well able to maintain seventy scholars, now it is not able to maintain fifty, although the living or revenues is rather increased than decreased; only except that Parsons, in despite and revenge of the scholars, sold away a great vineyard, the goodliest in Rome, both in vines, walks, fruits, houses, waters, and other necessaries whatsoever, and a thousand crowns under the value as would have been given for the same. The said Mr. Doctor is president of the council at the college, and generally every afternoon do they sit to deliberate of all causes. The councillors names are these following: Parsons, judge; Walpole, Stephens, Smythe, Owen, Dr. Haydock, Mr. Thomas Fitzherbert, Mr. Roger Baines, and Mr. Sweete, when he was there. When the case is litigious, then Father Harrison is sent for to censure his opinion in the same. They cannot well agree among themselves who should be cardinal; some will have Fr. Parsons, Mr. Fitzherbert, Mr. Mumpsons, or Dr. Haddock, but the Pope will take an order for making of English cardinals, for he is well persuaded of their sedition, and . . . tion bishoprics will not serve their turns, but must presently become cardinals."

Soon after this, Dr. Haydock left Rome for Douay College, where he arrived Oct. 26, 1602. He then proceeded to Lancashire, and thence, perhaps, to Ireland. There he held the dignity of dean of Dublin, for in the archives of the See of Westminster (vol. iii. p. 311) is a memorial to the Pope, dated 1602, to which among other autograph signatures is appended

that of "Richardus Hadocus, sacræ theologiæ doctor et Dublinensis decanus." Filled with a desire to visit Rome once more, he returned to Douay, June 3, 1603, and began his journey thence in company with Dr. Harrison, the procurator of the college, who was commissioned to lay before his Holiness a statement of the poverty from which it was suffering at that time. Dr. Haydock arrived at the English College at Rome on the following August 27th. The pilgrim-book of the hospice in connection with the college states that he received, with his servant, ten days' hospitality.

The remainder of his life was spent in Rome, during which he translated into English from the Italian Cardinal Bellarmine's large catechism. He then sent it to Douay for publication in 1604. Worn out with continual labour and suffering, he died in the eternal city in the year 1605, aged about 53.

He was probably buried, as directed in his will, at the foot of the altar of our Lady in the church of St. Thomas of Canterbury, attached to the English College. In his will, written in Latin, he made bequests to St. Ursula's Augustinian Convent at Louvain, to his maternal aunt, Elizabeth Allen, and to his relatives, Catherine Allen, Fr. Thos. Talbot, S.J., Thos. Worthington, of Blainscough Hall, co. Lancaster, Esq., Dr. Thos. Worthington, president of Douay College, &c. He made the English College at Rome his residuary legatee, and desired a marble slab to be placed over his remains, inscribed with his name and degree, his arms and the Haydock motto—*Tristitia vestra vertetur in gaudium*.

Dodd, Ch. Hist., ii. ; *Records of the Eng. Caths.*, i. and ii. ; *Foley, Records S.J.*, ii., iii.; vi. ; *Bridgewater, Concert. Eccles.*, ed. 1594, f. 133 ; *Gillow, Lanc. Recusants, MS.*

1. **An Ample Declaration of the Christian Doctrine, composed in Italian by the renowned Cardinal, Card. Bellarmin. By the ordinance of our holie Father the Pope, Clement the Eighth. And translated into English by R. H., Doctor of Divinitie.** Douay, 1604, 8vo. ; S. Omers, John Heigham, 1624, 48mo., approb. Duaci, Nov. 7, 1603, running title "Christian Doctrine," pp. 381.

It appeared in Latin, "Doctrina Christiana ; seu Catechismus, Arabice versus, per Vict. Scialic," Roma, 1613, 8vo. An English translation with pictures, perhaps Haydock's, was printed at Augusta, 1614, 8vo. An edition in Welsh appeared in 1618.

2. "Mr. Richard Haddock to Dr. Allen, giving an account of the Revolution in the English College at Rome ; wherein he was a person chiefly

employed by the malcontents," dated Rome, March 9, 1579, printed in Tierney's Dodd, ii. cccl.-ccclxxi.

The history of the transfer to the Jesuits of the administration of the English secular college at Rome is a vexed question, too long and intricate to enter into here. Suffice it to say that Haydock supported the Jesuits, and the students demanded his expulsion from the college. Besides the authorities cited above, Haydock's action in this matter is referred to in Turnbull, "Sergeant's Account of the Eng. Chapter," p. 14; Tierney, "Dodd's Ch. Hist.," ii. 173-5, iii. 49; Hunter, "Modest Defence," p. 74; Constable, "Spec. of Amendments," pp. 115, 167.

Haydock, Thomas, printer, publisher, and schoolmaster, born Feb. 21, 1772, was the second son of George Haydock, of The Tagg, Cottam, gent., by his second wife Anne Cottam. He made his preliminary studies under Mr. Banister at Mowbreck Hall, where he remained some years, and in 1785 was sent to Douay College. In Aug., 1793, just before the seizure of the college by the French revolutionists, being then in the school of natural philosophy, he effected his escape to England as related in the memoir of his brother George. He then proceeded to Lisbon, and entered the English College to continue his studies for the priesthood. His superiors there came to the conclusion that he had no vocation for the church, and so he returned to England towards the close of 1795. In the meantime the Douay refugees belonging to the northern vicariate had settled at Crook Hall, co. Durham. On Jan. 13 1796, he started from The Tagg in company with his brother George and Robert Gradwell, subsequently bishop, and arrived at Crook Hall four days later. There he commenced his third attempt for the priesthood, and on Aug. 8, in the same year, he defended his thesis, *De Gratia et Actibus humanis*. Shortly before this, in the month of June, some one busied himself with casting doubts on Haydock's vocation for the church. The principal complaint seems to have been that he was "funny," that is of a humorous disposition. Mr. Eyre, the president, asked his brother George if he thought Thomas would do for a priest? He replied that it was not for him to say; he had done nothing to disqualify himself, and the Bishop, Dr. Wm. Gibson, had authorized him to come to the college. "Oh!" replied Mr. Eyre, "when I go into the grounds I always see a crowd about Thomas laughing, and such generally end in the asylum." He himself thoroughly believed in his vocation, and, as he says in a letter to his brother James, "if there is any fault, it must be in imagining myself to

have sufficient piety, strength, and resolution to fulfil my intentions." However, he was advised to leave the college, very much against the wishes of his brother James, who was no mean discriminator of character. The Rev. Benedict Rayment also gave it as his opinion that "Thomas would have been the best of the three brothers."

Soon after leaving Crook Hall, Thomas Haydock took a house, No. 42, Alport Street, in Manchester, and opened a school. His neatly engraved prospectus announces that he intends teaching Greek, Latin, French, Portuguese, Spanish, and Italian, besides the usual course. In all these languages he was certainly qualified as a teacher, and his efforts met with fair success for a number of years. The task, however, was not agreeable to him, and his love of literature and all connected with it soon plunged him into an undertaking which proved his ruin; indeed, within two years of his arrival in Manchester he began to publish Catholic works and engravings. This naturally interfered with his school, and eventually he gave it up, though from time to time when other sources failed he took to teaching for his subsistence.

About 1799 he took premises in Tib Lane, and commenced to publish a large selection of Catholic works besides some valuable engravings. Thence, in 1804, he removed to temporary premises in Lever Street. Shortly afterwards he went to Market Street Lane, and later to Stable Street, Lever's Row. In 1806 he conceived the idea of publishing a new and handsome edition of the Douay Bible, which was very much called for at that period. Financial troubles, however, interfered with his intention, and in March, 1809, he had recourse to his old plan of taking pupils, about twenty in number. At the same time he continued his publishing business, and made some financial arrangements with a Mr. John Heys. In the following year he went over to Dublin to collect some large and long outstanding debts. There he met with such liberal promises of support that he was induced to open a branch establishment. In the meantime Heys suddenly came down upon him with a claim for £800, seized his stock in Manchester, which at Heys' own valuation was worth £3000, and demanded immediate payment. After five months' absence in Dublin Haydock returned to Manchester in Jan. 1811, and issued a circular announcing that the large folio edition of the Bible would be put to press

immediately. At this time he had an extensive printing establishment in Cumberland Street, Manchester, and a shop in Anglesea Street, Dublin. The first number of the Bible appeared in July, 1811, and the last sheet was struck off on Sep. 11, 1814. He was still, however, in the clutches of the man Heys, who made him sign an agreement to allow him two-pence on every shilling number, amounting in the aggregate to about £1000, as a condition for assisting him to print the Bible. The advance would not exceed £500 even for a year. This arrangement was enforced under a threat to send Haydock to Lancaster, "where he should lie and rot in the debtor's prison." One misfortune after another happened to the poor publisher. His managers, clerks, and canvassers robbed him and ran away, several of his business connections failed, and at length, in 1816, Heys, the worst of all his leeches, was thrown into bankruptcy. Haydock was then arrested for debt and suffered four months' imprisonment. After his release he struggled on in business in Lower Ormond Quay, Dublin, for many years, and subsequently reopened a school until his final retirement about 1840.

During his residence in Dublin, about 1818, Haydock married an Irish lady, Miss Mary Lynch, by whom he had three children, all of whom died young. She died Oct. 19, 1823. After leaving Ireland he resided in Liverpool for some years, and finally removed to Preston, where he died Aug. 25, 1859, aged 87.

He was interred in the family grave at Newhouse chapel, Newsham. His interest in The Tagg estate had long before been purchased by his brother and sister, both of whom had generously come to his assistance throughout his chequered career.

Haydock was possessed of no mean literary ability, but was not a commercial man. He was easy-going, sanguine, and enthusiastic beyond measure in his desire to spread Catholic literature. His trustful nature was almost invariably taken advantage of by those whom he employed. Many of his publications were excellent specimens of typography, and he did a great work in stimulating the improvement of the London Catholic Press.

Haydock MSS., in possession of the Writer; Tablet, xx. 580; Cotton, Rhemes and Douay.

1. He edited and translated several books of piety and devotion, but as they were all published anonymously, the titles cannot be ascertained. In a letter to his brother George, dated Dublin, July 22, 1819, he says: "I am

translating two little works, 'Saints' Lives in Miniature,' from the French, 2 sm. vols., and 'Infernus Damnatorum,' from the Latin of Drexelius, S.J. I will send you over the manuscript before I put them to press."

2. In 1832 he made arrangements for beginning *The Catholic Penny Magazine*, with his brother's assistance. The first number was to appear on the last Saturday in Nov., and the impression was to be 5000. This was to be edited by himself. It does not seem to have survived its first number, if even that was published.

3. In 1806 he conceived the design of publishing a "splendid and correct edition of the Douay Bible and Testament," with historic, critical, explanatory, and controversial notes. Haydock's Bible, by which title it is generally known, is the work which hands his name down to posterity, and therefore some description of it is due. The Rev. Benedict Rayment, then of Lartington Hall, near Barnard Castle, proffered to edit the entire work, but afterwards withdrew. Haydock then applied to his brother George, who consented to undertake the task. It was proposed to issue it in parts, commencing early in the spring of 1807. This arrangement was afterwards altered to August, but even then was not fulfilled, for the enthusiastic printer had got out of his depth, and was obliged to go over to Dublin to collect some large and long out-standing debts. His cheering reception induced him to open a publishing establishment there, whilst he left his business in Manchester under the charge of a manager, who eventually defrauded him. In Manchester he made some business arrangement with Mr. John Heys, who suddenly put forward a claim, seized his goods, of which the valuation amounted to upwards of £3000, and threatened to sell them unless £800 was at once paid to him. Haydock therefore returned to Manchester, and, much to his astonishment, found that another Catholic printer in the town, Oswald Syers, had announced his intention to issue a new edition of the Bible, to be revised by the Rev. Edward Kenyon and the Rev. Thomas Sadler. In a letter to his brother George, dated Manchester, Jan. 5, 1811, Thomas Haydock says: "You will have the goodness not to lose a single moment in forwarding the work in question, as some persons in this town thought to have stolen a march during my absence, and have actually ordered types, paper, &c., for commencing it. My re-appearance must, however, greatly disconcert them, and, tho' they openly avow their determination to persevere, I know very well they will be obliged to give up the contest, as I can get more than ten subscribers for their one." Syers, having secured promises of help from several priests, commenced to print his Bible, and issue it in parts, in small folio, in March, 1811. It was of indifferent execution, and was finished in 1813.

The first number of Haydock's edition appeared on July 11, 1811. It was intended to issue it in fortnightly numbers at 1s. each, alternately with the New Testament, but after the second number it appeared weekly. The first impression was 1500 copies, but as subscribers soon multiplied other editions were printed, partly in Manchester and partly in Dublin. The last sheet was worked off on Sept. 11, 1814. It is difficult from Haydock's own descriptions to classify the various editions accurately, his difficulties caused them to be so much intermixed. Archdeacon Cotton's statement, however, may be accepted. The first title-page is as described under the Rev. Geo. Leo Haydock; the second bears the announcement that Mr.

Rayment and some of the monks of Ampleforth (Mr. Robinson and others) had agreed to prepare notes for the New Testament; Manchester, Thomas Haydock, 9, Cumberland Street, and at his shop, 19, Anglesea Street, Dublin, 1812; the third, Dublin, Thos. Haydock, 17, Lower Ormond Quay, 1813; and the fourth, Manchester, Thos. Haydock, 9, Cumberland Street, 1814. He projected an abridged 8vo. edition in 1822 at Dublin, and obtained Dr. Troy's approbation in July of that year. He was, however, compelled to give up this edition to Mr. Pickering. In the later editions he had no interest. In 1845-48, Haydock's Bible was republished at Edinburgh and London, from the earliest impressions, *verbum verbo*, with all its notes, in a handsome 4to. form, bearing the approbation of the vicars-apostolic of Scotland, with their coadjutors, of the archbishops of Armagh and Dublin, and of the bishops of Belfast, Waterford, and Limerick. Dr. Husenbeth commenced an abridged edition in 2 vols. 4to., in 1850, finished in 1853. A New York edition in 4to. also appeared in 1832-56.

Haydock, William, O. Cist., was a younger son of William Haydock, of Cottam Hall, co. Lancaster, Esq., by Joan, daughter of William Heton, of Heton. His parents' marriage indenture is dated 20 Edw. IV., 1480-81.

In 1536, the people of the northern counties, where the corruption of the court had not penetrated, banded themselves together and raised a great army of thirty thousand men in defence of their faith, their ancient rights, and the dissolved monasteries. The nominal command was entrusted to Robert Aske. From the borders of Scotland far into the fens of Lincolnshire, and to the west coast of Lancashire, the inhabitants generally bound themselves by oath to stand by each other, "for the love which they bore to Almighty God, His faith, the hoij Church, and the maintenance thereof." They complained chiefly of the suppression of the monasteries, of the Statute of Uses, of the introduction into the council of such men as Cromwell and Rich, and of the preferment of the Archbishops of Canterbury and Dublin, and of the Bishops of Rochester, Salisbury, and St. David's, whose chief aim was to subvert the Church of Christ. Their enterprise was termed "The Pilgrimage of Grace," and their banners were painted with the image of Christ crucified, and with the chalice and host, the emblems of their belief. Wherever the pilgrims appeared, the people flocked to their standards, and the ejected monks were replaced in the monasteries. Their formidable appearance alarmed the king, who eventually offered them an unlimited pardon, with an understanding that their grievances should be shortly discussed in the parliament to be assembled at York. But the people, in

their simplicity, were no match for the arbitrary and unscrupulous monarch and his ravenous advisers. After the army had been disbanded, Henry refused to keep his promise, arrested the leaders, and recommenced his plunder of the monasteries.

At this time William Haydock was one of the senior monks in the Cistercian Abbey of Whalley. There probably he had been educated and professed. He, and John Eastgate, another monk, supported the abbot, John Paslew, in assuming a lead in the ranks of the popular outburst. After the movement had been suppressed, through the king's treachery, they were arraigned and convicted of high treason at the spring assizes holden at Lancaster in 1537. The abbot was executed, March 10, upon a gallows erected on a gentle elevation in a field called Holehouses, immediately facing Pendle Hill and the house of his birth, near Whalley. Eastgate suffered with him, and their bodies were dismembered, and their quarters set up in various towns in Lancashire. William Haydock was hanged two days later, in a field adjoining the abbey known by the name of Le Impe-yard, which signifies a nursery for young trees, March 12, 1537, aged about 54.

His body, for some unknown reason, was allowed to continue suspended on the gibbet entire, and ultimately was secured and secretly removed by his nephew and namesake to Cottam Hall, where it remained until its discovery when the mansion was pulled down in the early part of this century. In Lancashire he was generally looked upon as a martyr, and his remains were treated with great veneration by the Haydock family.

Dodd, Ch. Hist., vol. i.; *Whitaker, Hist. of Whalley*, 4th edit.; *Lingard, Hist. of Eng.*, ed. 1849, vol. v.; *Gillow, Lanc. Recusants*, MS.

Haynes, Matthew Priestman, journalist, was a native of Husband's Bosworth, co. Leicester. In 1825 he was sent to St. Mary's College, Oscott, as a church student, where he gave great promise, but his health failing, it was thought advisable that he should abandon his studies for the church. He went home to his father's house at Husband's Bosworth, and having in a great measure recovered his health, was engaged by the Rev. T. M. M'Donnell, the well-known priest of St. Peter's, Birmingham, to teach his parochial boys' school. Mr. M'Donnell was an ardent politician as well as a zealous priest, and as

Matthew Haynes was a fine orator as well as a good writer, his reverend patron employed him in the agitation for reform, of which Birmingham was the centre, and Mr. M'Donnell one of the chief men under the leaders Attwood and Scholefield. Politics soon absorbed Haynes' attention, and he gave up the post of schoolmaster. He tried unsuccessfully to get into parliament, but eventually settled down as a journalist.

Whilst at Birmingham, in 1830, he published his "Enquirer's Guide," and shortly afterwards went over to Ireland, and undertook the editorship of *The Mayo Telegraph*. There he married, on Oct. 23, 1833, Maria Louisa, eldest daughter of T. McCormack, of Tuam, Esq.

In 1839 he removed to London, and commenced *The Penny Catholic Magazine*, which at first received great encouragement, but came to an untimely end through want of sufficient support before it had completed its third volume. The date of his death has not been ascertained.

Tablet, vol. i., pp. 200, 367; *Cath. Mag.*, vol. iv., p. lxxxiii.; *Cath. Directory*, 1841, p. 186; *Gillow, Early Cath. Periodicals*; *Tablet*, Jan. 29-March 19, 1881; *Oscotian*, vol. vi., p. 61.

1. **The Enquirer's Guide; or, an Exposure of the Evasive, Erroneous, and Inconclusive Arguments urged against Catholicity by the Rev. Wm. Dalton and the Rev. Wm. Crowley, addressed to all candid and enquiring Christians. By M. P. Haynes.** Birmingham, 1830, 8vo., 2 pts.

Dalton and Crowley were two aggressive Protestant clergymen who published several bitter pamphlets to stir up bigotry in the neighbourhood.

2. **An Interesting Account of the Extraordinary Grand Teetotal Galas held at Dyrham Park, Aug. 10, 1840. With Reports of the Speeches, &c.** Lond. (1840), 8vo.

3. **The Position of the Jews, as indicated and affected by the return to Parliament of Baron L. de Rothschild, with considerations whether he can take his seat.** Lond. 1847, 8vo.

4. *The Penny Catholic Magazine*, edited by M. P. Haynes, weekly, published by Keating & Brown, afterwards by James Brown, London; commenced Sep. 7, 1839, ceased towards the close of 1840, having just commenced the third vol. It seems that Mr. Haynes withdrew from the editorship for awhile, but resumed it with the forty-seventh No., Aug. 1, 1840.

5. Mr. Haynes wrote several articles in the *Oscotian*; or, *Literary Gazette of St. Mary's*, a magazine conducted by the *alumni* of Oscott College, the New Series of which commenced in 1828.

Hearne, Daniel, priest, a native of Ireland, was educated and ordained at Maynooth College. He then came to England

and was appointed to the mission at Garstang, co. Lancaster, July 24, 1824. He remained there till Nov. 1825, when he was transferred to St. Mary's, Mulberry Street, Manchester, as assistant to the Rev. Henry Gillow, senior. When St. Patrick's church was opened in Livesey Street, Manchester, Feb. 29, 1832, Mr. Hearne was given the charge of the new mission. He was a very active missionary, and won the affections of his large Irish congregation by incessant labour for both their temporal and spiritual welfare. He had a good address and took part in a celebrated religious discussion, known as the Bradford Controversy, in Dec. 1828. By the right use of great zeal, and considerable practical talent, he not only saved his countrymen parishioners from the evils of Socialism, Chartism, and the like, but also rendered them sober, united, and peaceful. He communicated a great impulse to religion in Manchester by the establishment of guilds, schools, and kindred institutions. The disgraceful libel upon him in 1840 by the well-known anti-Catholic clergyman, Hugh Stowell, and the subsequent lawsuits, in which Mr. Hearne was successful, greatly increased his popularity. With all this, however, he was afflicted with vanity, and was jealous of much attention being paid by his parishioners to either of his two curates. One of them, the Rev. Hugh M'Cormick, was voted into the chair by some committee in connection with the mission or with the convent attached to it. This annoyed Mr. Hearne, who got the motion rescinded. On the following Sunday, about the middle of 1846, there was High Mass, and M'Cormick seized the opportunity to attack Mr. Hearne in a gross manner from the pulpit. Mr. Hearne, who was the celebrant, outwardly maintained his self-possession under these trying circumstances until he came to the *pax*, when he turned round and addressed the congregation, solemnly denying the truth of the accusations, and assuring the people that he bore no ill-will to any man. This created a great sensation, and the matter was brought to the attention of the bishop. Mr. Hearne was summoned to Liverpool and reprimanded for the grave canonical offence he had committed. The matter would have blown over with the discharge of the offending curate, but Mr. Hearne had not recovered his self-possession, and influenced, perhaps, by some differences he had with the bishop on account of moneys he claimed to have invested in the mission, he defied his lordship to suspend him. In consequence Dr. Brown

removed him, with both of his curates, from St. Patrick's, and in place installed Dr. Roskell, subsequently bishop of Nottingham, with two other priests. Mr. Hearne's removal caused great excitement and ill-feeling towards the bishop on the part of the young Irelanders of Manchester, and a series of disgraceful disturbances in the church during divine service ensued. They professed that he was removed because he was an Irishman who had raised himself to a position that was envied and coveted. They complained that in England the affections of an Irish congregation for their pastor were never respected, whilst the whims and prejudices of an English congregation respecting an Irish priest were always adopted. Finally they declared that Mr. Hearne was persecuted because he had the courage to love his country, and to advocate her interests, which were misunderstood, and even if understood, would not be respected. On the first Sunday that the new incumbent addressed the congregation he was interrupted by the misguided men. Seeing how vain it would be to insist with people blinded by obstinacy and passion, he came down from the pulpit and humbly knelt before the altar in silent prayer; then rising, he turned towards the congregation to give them his parting blessing, but he was met with vociferations that not his blessing but the return of Mr. Hearne was wanted. Thus matters were brought to a climax. Public meetings were held to denunciate the bishop and clergy, and subscriptions were set on foot to enable Mr. Hearne to appeal to the Holy See. Fortunately at this period Dr. Gentili and Fr. Moses Furlong, of the Institute of Charity, had just concluded a mission at St. Wilfrid's, Hulme. A deputation of nine respectable Irishmen belonging to St. Patrick's congregation waited upon them with an address, signed by Dr. Roskell and themselves, soliciting them to favour St. Patrick's with a similar series of sermons. To this proposal Dr. Gentili acceded, and the mission commenced Sept. 27, 1846. It opened under alarming menaces by the malcontents, two hundred of whom forcibly took possession of seats in the church without paying the usual admission penny. For some days the rioters held meetings in the churchyard, and Dr. Gentili was interrupted in his discourses by disturbances in the church. Scuffling and uproars desecrated the sacred edifice, and on one occasion the doors were thrown open for the avowed purpose of turning out both priest and people. The police watched the

proceedings, and the matter even came under the cognizance of the magistrates. At length a reaction set in, and, after nearly seven weeks, Dr. Gentili had the satisfaction of concluding the mission under most favourable circumstances, Nov. 12, 1846. Thus one of the greatest scandals that ever disturbed a Catholic community in England was happily terminated.

In the meantime Mr. Hearne had retired to Waterford, awaiting the course of events in Manchester, and the subscriptions which were to enable him to make his appeal to the Holy See. At this time things were in a very disturbed state in Italy, and the revolutionists had assumed a very threatening attitude in Rome. The clergy were insulted on every possible occasion, religion was decried, and the use of the dagger was by no means uncommon. Whilst Mr. Hearne was awaiting in Rome a decision in his case, he dared publicly to expostulate with the party of disorder for their scandalous misbehaviour in the Church of the Gesù. Shortly afterwards, in Aug. 1848, when taking his usual evening walk in the Corso, he was attacked by one of these ruffians, who aimed at him three deadly blows with a dagger. Fortunately Mr. Hearne warded off the two first and received the stabs in his arm and wrist. The third blow missed effect through his falling to the ground. After Rossi's assassination, he deemed it more prudent to leave Rome, and on Nov. 24, the same day on which Pius IX. fled, he proceeded to Leghorn. There he was laid up with illness for some weeks, but left for England on Dec. 16. Upon his arrival, Bishop Brown appointed him to the then recently established mission at Bootle, near Liverpool, of which he took charge, Mar. 25, 1849. He remained there until Oct. 5, 1851, when he withdrew from the English mission for America. Sometime after his arrival in the States, while inspecting the erection of a new church, he climbed on to the building, but the scaffolding giving way, he was precipitated to the ground and received injuries which proved fatal.

Laity's Directories; Tablet, vol. vii. 713, 727, 731, 742; *Pagani, Life of Dr. Gentili*, p. 243 seq.; *Weekly and Monthly Orthodox*, vol. i. p. 18; *Cath. Miscel., New Series*, p. 85.

1. "Hearne v. Stowell," the action for libel brought by Mr. Hearne against the Rev. Hugh Stowell, of Manchester, excited great interest throughout the North of England. In an address at a public meeting held in Manchester, April 28, 1840, for the purpose of getting up a petition to

Parliament to withhold further grants of public money to Maynooth College, Stowell made a gross attack upon Catholicity, and singled out Mr. Hearne as an illustration of the tyranny practised by priests in the confessional. Mr. Hearne at once demanded through his solicitors the proofs for the assertion which Stowell pretended to have. These, of course, were not forthcoming, and Hearne published a letter in the *Manchester Guardian*, May 17, 1840, denying the allegations. Stowell, through his solicitors, then repeated his conviction of the truth of his allegations, and action was at once taken by Hearne. The case was tried in the civil court before Baron Rolfe and a jury, Aug. 29, 1840, and resulted in the plaintiff's favour. The defendant, however, impeached the correctness of the charge delivered by Baron Rolfe. The appeal was brought before Denman, the Lord Chief Justice, in the Court of Queen's Bench, Nov. 27, 1841, and resulted in a complete victory for Mr. Hearne. The effect was to leave Stowell convicted of slander, under circumstances of the most humiliating description (see *Tablet* ii. 580, 734, 780, 787; *Orthodox Journal*, 1840, xi. 148, 298; xiii. 303).

2. **Address to the Catholics of St. Patrick's District** (1846), s. sh. 4to., in which Mr. Hearne gives a few interesting statistics relative to the Catholic population of Manchester. These are embodied in the following account.

At this period there were only five Catholic chapels in Manchester, and a mission in Salford just commenced. The old chapel in Rook-street, dedicated to St. Chad, was still in use; St. Mary's, Mulberry-street, had been opened in 1794; St. Augustine's, Granby Row, in 1820; St. Patrick's, Livesey-street, in 1832, and St. Wilfrid's, Hulme, in 1842. Further information regarding the history of these missions will be found under the Revs. R. Broomhead, M. Gray, H. Kendal, Edw. Helmes, E. Kenyon, &c. It is evident from the various returns of recusants, that the Catholics of Manchester were more numerous in the 16th, 17th, and 18th centuries than is commonly supposed. The present object, however, is to supply a few statistics, commencing with the period at which the body had become reduced by the action of the penal laws to its lowest state, both in condition and numbers. The figures which have been put forward from time to time are of an unreliable character, arising from the necessity of Catholics being nominally entered as Churchmen in the parish registers. Under these circumstances Catholics were usually baptized by a priest in private, often in their own houses, before the legal operation in the Protestant churches was performed, and consequently no entry was made in the records of the mission. It has been stated by the late Mr. John Reilly, in his "History of Manchester," that the number of adult Catholics in the town, in 1744, was not more than fifteen. The *Christian Advocate* states that twenty years later the number was but seventy. These statements are very misleading. They may possibly represent something like the numbers in attendance at the chapel in the house in the Parsonage, down the steps cut in the sandstone by the river, and its successor in Roman Entry, off Church Street. But there were private chapels maintained by the Traffords, the Barlows, and other families in the immediate neighbourhood of the town, during the whole period of persecution, and these could be attended with greater secrecy and security than that in the town. For many years a chapel existed in Crumpsall Hall, the residence of the

Gartsides, and at one time that of Henry Howard, Esq., which was served by the Rev. John Eyre for some years from 1775. Travelling missionaries were still in existence at this period, and they were accustomed to visit Catholics in their houses at certain intervals, to perform all the services that were requisite.

The *Catholic Magazine*, vol. ii. p. 216, states that, according to the Catholic registers in Manchester, there were only twenty-two baptisms in 1772. Mr. Hearne gives the date 1775. This, on the ratio of twenty to a baptism, which is perhaps the most accurate calculation for towns, situated as the Catholic community is at present, would represent a Catholic population of 440. In 1781 there were, according to the same authority, fifty-five baptisms, which at the same calculation would give a population of 1100. In a letter dated Weld Bank, Feb. 3, 1783 ("Ushaw Coll.," MSS., vol. ii. p. 491), from the Rev. John Chadwick, V.G. to Bishop Matt. Gibson, V.A., of the Northern District, the writer says that the Rev. Messrs. Hoghton and Broomhead had then 400 communicants at Manchester. In 1788, the previous authority gives the number of baptisms as 117, which represents a total population of 2340; 1800, bapt. 270, pop. 5400; 1802, bapt. 336, pop. 6720; and 1816, bapt. 553, pop. 11,060. We are informed by a little pamphlet entitled "The Catholic Chapels and Chaplains, with the number of their respective Congregations, in the County of Lancaster, as taken at the end of 1819" (Liverpool, 8vo., pp. 7), that Manchester contained two chapels, served by four priests, with an attendance of 15,000 Catholics, and that the mission at Trafford was served by one priest with a congregation of 300. The Biblical annotator, the Rev. George Leo Haydock, has left it on record that Mr. Broomhead found 1000 Catholics under his charge when he arrived in the town in 1778, and that when he died, in 1820, he left 40,000. There is a great discrepancy between the latter statement and the return of 1819, even allowing for the higher multiple of twenty-five, which seems to have been generally used about this time in calculating the population from baptisms. Haydock's figures probably refer to the whole district covered by Mr. Broomhead when he first came to Manchester. Mr. Hearne (who adopts the high multiple of twenty-six), says that there were 1650 baptisms in 1825, or a Catholic population of 33,000, on the ratio of twenty to a baptism. There were then four priests, and chapel room for 6100. In 1829, the year of the Catholic Emancipation Act, the baptisms were 1664, or at the same calculation a population of 33,280 Catholics. In 1830 the baptisms were 1687, or 33,740 pop. In 1845, Mr. Hearne again says the baptisms were 2950, which would give 59,000. There were then fourteen priests, and chapel room for 14,200.

Appended is a statistical table taken from the registers of baptisms for 1850, 1865, and 1869, to which are added official returns issued by his lordship the Bishop of Salford in a privately printed pamphlet, and the Catholic population figures given by Mgr. Gadd in his "Almanac of the Diocese of Salford" for 1886. The calculation on which the bishop's return is made is not stated, but it is much higher than the ratio of twenty to one. The Registrar-General adopts a multiple close upon twenty-eight and a half for each birth to ascertain the population, but this multiple would be far too great in the case of a Catholic community such as that in Manchester.

Missions in Manchester and Salford and the immediate vicinity.	Estab- lished.	Population on the ratio of 20 to 1 baptism.			Dr. Vaughan's return. r875.	Mgr. Gadd's return. r886.
		r850.	r865.	r869.		
S. Mary's, Mulberry Street . . .	1794	5,720	5,620	4,700	4,158	3,168
S. Augustine's, Granby Row . . .	1820	12,420	9,040	8,600	8,184	4,848
S. Patrick's, Livesy Street . . .	1832	19,780	14,960	13,480	17,380	12,000
S. Wilfrid's, Hulme . . .	1842	10,120	10,620	11,000	10,670	7,678
Cathedral, Salford . . .	1844	7,560	14,620	14,140	14,630	9,000
S. Chad's, Cheetham Road . . .	1847	11,700	10,200	8,440	8,272	6,842
S. Anne's, Junction Street . . .	1847	4,720	5,780	6,460	7,568	7,774
Immac. Concept., Failsworth . . .	...	760	700	880	...	1,435
S. Joseph's, Goulden Street . . .	1852	...	6,780	4,800	4,708	3,498
S. Mary's, Levinshulme . . .	1853	...	120	200	...	207
S. Aloysius, Ardwick . . .	1854	...	3,620	1,920	3,872	4,510
Our Lady, Blackley . . .	1855	...	560	1,020	...	1,011
S. Mary's, Swinton . . .	1856	...	800	940	...	1,000
All Saint's, Barton . . .	...	740	1,720	2,220	...	902
S. Anne's, Stretford . . .	1859	...	320	160	...	352
S. Michael's, George Leigh Street . . .	1859	...	...	...	...	3,366
S. Edward's, Rusholme . . .	1861	...	480	200	220	286
S. Peter's, Salford . . .	1863	...	...	2,560	3,674	4,928
S. Alban's, Ancoats . . .	1863	...	2,140	2,160	2,332	1,584
S. Francis', West Gorton . . .	1863	...	2,480	3,440	4,510	4,772
S. James', Pendleton . . .	...	...	...	2,400	...	4,796
Patronage of S. Joseph, Salford . . .	1871	...	...	...	...	2,948
S. Edmund's, Miles Platting . . .	1873	...	...	...	...	4,796
Holy Ghost, Withington . . .	1874	...	...	...	...	264
Holy Family, Ormond Street . . .	1876	...	...	...	...	4,510
S. Thomas, Higher Broughton . . .	1876	...	...	...	...	700
S. Bedes', Alexandra Park . . .	1876	...	...	...	...	286
Holy Name, Oxford Road . . .	1876	...	...	...	1,580	2,068
S. Bridget's, Bradford . . .	1878	...	...	...	...	3,212
S. Mary's, Eccles . . .	1879	...	...	...	...	1,100
Mount Carmel, Salford . . .	1880	...	...	...	...	3,260
		73,520	90,560	89,720	91,758	107,101

Mgr. Gadd uses the multiple of twenty-two ; that of the Bishop of Salford is not stated, and he omits a few of the outlying missions.

Some of the above missions originated as chapels of ease, and were for some time included in the returns of their mother-missions. In 1886 they were served by about seventy-two priests.

3. **An Address to the Irish, resident in Lancashire. Brotherly Love. At one of the Catholic Chapels in Manchester, an impressive Sermon on this Subject was lately delivered.** S. sh. fol., n. d., pub. anon.

Similar extracts from his sermons were frequently printed on broadsheets and widely distributed.

4. **Portrait, "Rev. Daniel Hearne. First Rector of St. Patrick's Church, Manchester, 1846,"** litho., 4to., G. Hays del.

Hearne, Thomas, the eminent antiquary, born at White-Waltham, Berks, in 1678, is said to have been received into

the Church three or four days before his death, June 10, 1735.

This statement is supported by Bishop Tanner, in a letter to Dr. Rawlinson, who says that Hearne was attended by a priest at the time mentioned. The antiquary was on intimate terms with many Catholics for long before his death. Of these, Fr. Anthony Parkinson, O.S.F., and the Eystons, of East Hendred, may be specially named. In the absence of conclusive evidence of his reception into the Church, this notice is considered sufficient for the present.

Dr. Kirk, Memorandum, MS. ; Gent. Mag., April, 1799.

Heath, Henry, O.S.F., martyr, in religion Paul of S. Magdalen, son of John Heath, was christened at St. John's, Peterborough, Dec. 16, 1599. His elder brother, John, similarly appears in the parish register under date Nov. 30, 1597. His parents were Protestants, and he was sent to Cambridge to study for the ministry. At St. Benet's (latterly called Corpus Christi) College, he remained about five years, proceeded M.A., and was appointed librarian. This afforded him an opportunity of inquiring into the grounds of religion. He first studied the controversy between Cardinal Bellarmine and Dr. Whitaker, and in order to judge the better between them he devoted his attention to the writings of the Fathers. Before long he noticed the accuracy and fairness of Bellarmine's quotations and the fraudulent character of Whitaker's. His researches gradually led him to see that Protestantism does not rest on a solid basis, and he therefore resolved to pursue his inquiries. Even at this time he followed out the life of a religious in a remarkable way. Every morning, both in summer and winter, he rose at two o'clock and began to read. If any of his fellow-students wished to rise at three or four, he gladly called them, and by his example encouraged them to study. Four of them were so impressed by his sentiments and the result of his studies, that they not only left the college before him, but soon afterwards became religious, three as Franciscans and the fourth as a Jesuit. The apostolic spirit with which he was animated was so great that he openly and successfully exposed the errors of the so-called Reformation. The authorities of his college, therefore, determined either to imprison him or to expel him ignominiously. On hearing of their intention he fled to London.

His first visit was to the Spanish ambassador, whose house was a well-known asylum for all poor Catholics; but most unexpectedly he was refused assistance. He then applied to Mr. George Jerningham, a noted Catholic, who took him for a spy, and sent him away with bitter reproaches. Thus destitute of friends and repulsed on all sides, he bethought him, in his extremity, of the devotion of Catholics to our Blessed Lady, in whom he had hitherto but little faith. Immediately after he met Mr. Jerningham, who, to his surprise, accosted him very kindly. After hearing his history he was conducted by him to a Douay priest named George Muscott, who heard his confession and reconciled him to the Church.

He was now introduced to the Spanish ambassador, who found means to send him out of England with letters of recommendation to Dr. Kellison, president of Douay College, who received him kindly and admitted him amongst the convicts. Two of the English Recollects lately established at Douay happening to come to the college, he was much struck with their mode of life, and felt a strong call to embrace their Order. He communicated his desires to his confessor, who consulted the president and seniors of the college, and after due deliberation they decided to apply at once on his behalf to Fr. Jackson, then guardian of the convent of St. Bonaventure at Douay. In 1623 he received the habit of St. Francis, and took the religious name of Paul of St. Magdalen. At the end of the year he was professed, and during the period, almost nineteen years, in which he resided in the convent he led a life of extraordinary perfection.

In Dec., 1630, he was appointed vicar or vice-president of his house, to which office were united those of Master of the Scholastics and Lector of Moral Theology. Afterwards he became Lector of Scholastic Theology, and finally he rose to the highest theological chair. In Oct., 1632, he was elected guardian of the convent, in which he was confirmed for three years longer in the second chapter of the province, June 15, 1634, and also declared *custos custodum*, with the office of commissary of his English brethren and sisters in Belgium. At the fourth provincial chapter, April 19, 1640, he was again appointed guardian, and also Lector of Scholastic Theology.

In the month of Dec., 1641, seven priests were condemned in England for exercising their sacred calling, and amongst

them Fr. Coleman, O.S.F., an intimate friend of Fr. Heath. The news no sooner reached Douay than Fr. Heath was filled with a desire to follow the example of these holy confessors. He earnestly begged the permission of his superiors to go on the English mission, where he felt that he should gain the martyr's palm for which he longed. After considerable difficulty he obtained his request, and sailed from Dunkirk to Dover in the disguise of a sailor. He arrived in London after sunset wearied and fatigued, for he had travelled barefoot forty miles that day, in the severity of a winter season, and on such little food as he could beg on the way. He went to an inn called the Star, near London Bridge, to which he had been directed, but about eight o'clock he was turned out, his room being required for others who could pay for it, for Fr. Heath, imitating the spirit of St. Francis, had declined to take any money with him. Overcome by fatigue he sat down on the doorstep of a citizen, but before long the master of the house came home, and, questioning the stranger, sent for a constable. In searching him the officer found some papers, sewn in his cap, which Fr. Heath had written in defence of the Church. He was therefore taken to the Compter prison, and in the morning was brought before the Lord Mayor. By him he was examined, and on his confessing himself to be a priest he was committed to Newgate. After some days he was examined by a parliamentary committee, to whom he also owned that he was a priest. He was then brought to the bar, indicted under the Act of 27th Elizabeth for being a priest and coming into England, and found guilty of high treason. Accordingly he was drawn on a hurdle from Newgate to Tyburn, and there executed with the usual barbarities. His head was placed on London Bridge and his quarters on the gates of the city. His martyrdom occurred in the 45th year of his age and the 20th of his religious profession, April 17, 1643.

Fr. Heath was a remarkably learned man. With characteristic simplicity he directed his studies solely to the promotion of the love of God in himself and his neighbour. His fine natural gifts were more fully drawn out by the supernatural motive which animated him, and he soon attained proficiency in every branch of theology. The sanctity of his life and death has been beautifully portrayed by several writers in various languages, Mrs. Hope's memoir being one of the most interesting.

It is remarkable that his father, John Heath, when a widower and nearly eighty years of age, passed over to Douay, was reconciled to the Church in St. Bonaventure's convent, and became a lay-brother in the community. The good old man lived to a great age, and died at Douay, Dec. 29, 1652.

Challoner, Memoirs, ed. 1742, vol. ii. p. 243; *Mason, Certamen Seraphicum*, pp. 63-126; *De Marsys, De la Mort Glorieuse*, pp. 117-128; *Mrs. Hope, Franciscan Martyrs*, pp. 155-186; *Oliver, Collections*, pp. 553-6; *Dodd, Ch. Hist.*, vol. iii. p. 119; *Tablet*, vol. lxxix., p. 152.

1. *Soliloquia seu Documenta Christianæ Perfectionis. Venerabilis ac eximii patris P. F. Pauli à S. Magdalena, Angli Ordinis Seraphici FF. Minorum Collegii D. Bonaventuræ Anglo-Duacensium olim guardiani, ac Londini, An. 1643, 17 Aprilis, Martyrio coronati.* Duaci, typis Baltasaris Belleri, 1651, 12mo., title, preface, life, and exercises, 7 ff., pp. 181, pious similes, index, &c., 11 pp. unpag.

"Soliloquies; or, the Documents of Christian Perfection of the venerable and famous Fr. Paul of St. Magdalen, formerly Guardian of the English Colledge of St. Bonaventure, of the Seraphick Order of the Fryers Minors at Doway, crowned with Martyrdom at London, Apr. 17th, 1643. Faithfully translated out of the sixth and last Latin edition." Doway, 1674, 24mo., with portrait; reprinted by Dolman, Lond. 1844, 12mo.

The work was finished on the feast of St. Agnes, Jan. 21, 1634. It gives a clear insight into his saintly soul, and deserves to be in every Catholic library.

2. "The Pope's Brief," *see* under Dom R. B. Cox, O.S.B., vol. i. p. 583, was published by order of the House of Commons in Dec. 1643, and refers to the Commission appointed by Urban VIII. to the Archbishop of Cambrai to inquire into the recent martyrdoms, including that of Fr. Heath. The Duke of Gueldres, then Count Egmont, and M. de Marsys, were both present at the execution. The servants of the former, by his order and in his sight, collected as relics one of Fr. Heath's toes, three small bones, a piece of the windpipe, some of his burnt flesh, the straw on which he was laid to be disembowelled, four napkins dipped in his blood, and the rope with which he was hanged. The duke's certificate of these and other relics was translated and printed by Mr. Richard Simpson in *The Rambler*, New Series, vol. viii. p. 119. The original is in the archives at Lille. Of these relics the convent of our Lady of Dolours at Taunton now possesses two small pieces of Fr. Heath's bones about two inches square, a corporal dipped in his blood, and a piece of the rope with which he was hanged.

3. *Portrait.* "Paulus à S. Magdalena, *alias* Heath, Convent. FF. Minorum Recoll. Anglorum, Duaci, Guard." &c., sm. 4to., in the "Certamen Seraphicum," reprinted in the English translations of his work, also in *The Lamp*, Jan.-June, 1858, p. 201.

Heath, Nicholas, last Catholic Archbishop of York, of the family of Heath, of Apsley, in the parish of Tamworth, was

born in London about 1501. After receiving his preliminary education at the then famous school of St. Anthony, London, he entered Corpus Christi College, Oxford, whence he removed shortly afterwards to Cambridge. In that university he proceeded B.A. in 1519-20, and in the following year was elected a fellow of Christ's College. In 1522 he commenced M.A., and was chosen a fellow of Clare Hall, April 9, 1524. He is said to have been one of the chaplains to Cardinal Wolsey, who, visiting Cambridge on one occasion, was greatly struck with his talents. On Feb. 17, 1531-2, he was admitted to the rectory of Hever, Kent, on the presentation of the prior and convent of Camberwell.

Heath very soon brought himself under the favourable notice of the court, partly by his clever and witty exposure of the supposed revelations of Elizabeth Barton, the holy maid of Kent. He was therefore employed in some of the negotiations which arose out of the king's divorce from Catharine of Arragon, but to what extent he joined in those discreditable proceedings does not appear. In a letter from Archbishop Cranmer to Cromwell, supposed to have been written Jan. 5, 1533-4, is the following passage: "To accomplish the king's commandment I shall send unto you Mr. Heth to-morrow, which, for his learning, wisdom, discretion, and sincere mind towards his prince, I know no man in my judgment more meet to serve the king's highness' purpose: yet for many other considerations I know no man more unable to appoint himself to the king's honour than he; for he lacketh apparel, horses, plate, money, and all things convenient for such a journey; he hath also no benefice nor no promotion towards the bearing of his charges. . . . And as for his acquaintance with the king's great cause, I know no man in England can defend it better than he. Nevertheless I pray you send him again to me, that we may confer it together once again before he depart hence." He was then sent with Sir Thomas Elliot to the court of the Emperor Charles V., and also it is said to the meeting of the German reformers, held at Nuremberg in May, 1534. In that year he was appointed archdeacon of Stafford, and shortly afterwards he became chaplain to the king. In 1535 he was created D.D. by the University of Cambridge, and in December of the same year he was associated with Edward Fox, Bishop of Hereford, and Dr. Robert Barnes, in the embassy from Henry VIII. to the German princes

assembled at Smalcald. There he won the admiration of Melancthon, who highly extolled his learning. Bucer also subsequently referred to "that excellent man Master Nicholas Heath."

On Sept. 6, 1537, he was collated by Archbishop Cranmer to the rectory of Bishopsbourne, Kent, and to the deanery of South Malling on the following Dec. 23. Through the same patronage he became rector of Cliffe, Kent, in 1538, and was collated to the deanery of Shoreham on May 23, in that year. The latter he resigned Feb. 16, 1539-40, an annual pension for life of £15 being reserved to him. At this period he was also king's almoner.

In March, 1540, he was elected to the See of Rochester by the prior and convent of that church. The royal assent to his election was given on the 31st of that month. He was consecrated bishop at St. Paul's on April 4, and ten days later had restitution of the temporalities of his See. A dispensation was granted to him to hold with his bishopric in commendam the archdeaconry of Stafford till the feast of St. John the Baptist, and the churches of Shoreham and Cliffe for life. His name occurs to the decree of July 9, 1540, annulling the king's marriage with the lady Anne of Cleves. On the following Oct. 3 he was sworn of the privy council at St. Alban's, and was thereupon joined with Dr. Thirleby, bishop elect of Westminster, to hear causes determinable in the Whitehall, where the Court of Requests was held at that period. In the following November, Dr. Curwen occurs as joint almoner with the Bishop of Rochester. He was also appointed in the same year one of the commissioners to discuss certain questions relating to the sacraments, and in 1542 he supported Archbishop Cranmer's successful efforts to moderate the rigour of the act of the six articles.

On Dec. 22, 1543, Bishop Heath was translated to Worcester; his election was confirmed by the king on the following Jan. 16, and he obtained restitution of the temporalities of that See, May 22, 1543-4, on which day he had licence to hold in commendam till Christmas following the rectory of Shoreham, with the annexed chapel of Otford, and the rectory of Cliffe. In 1545 he occurs as co-operating with Archbishop Cranmer in the reform of the service-books and the suppression of certain practices which it was professed were superstitious. In the last year of Henry VIII. he exchanged with the king for other lands some of the estates of the See of Worcester.

The proceedings of the reformers under Edward VI. opened the eyes of Bishop Heath to the evils into which the country had drifted during the iniquitous reign of Henry VIII. He defended the Catholic doctrine in the three days' disputation on the Blessed Sacrament held at London in Dec. 1548. Though a member of the commission, issued May 8, 1549, for the visitation of the University of Oxford, he at the same time opposed in Parliament several bills for effecting further changes in religion. His opposition, however, was characterized by his usual moderation and good temper, and he was named one of the twelve commissioners appointed to prepare a new form of ordination, although he had dissented from the Act passed for the purpose. He refused to subscribe the form agreed upon, or to further the novelties introduced. Thereupon, on March 4, 1550, he was "committed to the Fleet, for that obstinately he denied to subscribe to the book devised for the consecration and making of bishops and priests." Whilst in the Fleet he was examined as a witness on behalf of Bishop Gardiner. On Sept. 22, 1551, he was brought before the Privy Council, and refused to "subscribe the book devised for the form of making archbishops, bishops, priests, and deacons." He also said, "there be many other things whereunto he would not consent if demanded, as to take down altars and set up tables." He was ordered to subscribe before Thursday, the 24th, on pain of deprivation. He refused, and "as a man incorrigible he was returned to the Fleet." He was then deposed from the See of Worcester, Oct. 10, 1551, as Burnet remarks, "by the royal authority, not by any court consisting of churchmen, but by secular delegates, of whom three were civilians and three common lawyers." In June, 1552, he was committed to the custody of Ridley, Bishop of London, who treated him with great kindness.

The death of the boy-monarch and the accession of Queen Mary displaced from power the noisy and fanatical minority which had so grievously trespassed upon the nation at large. In August, 1553, Bishop Heath was released from prison, and shortly afterwards a court of delegates reversed the proceedings taken against him in the reign of Edward VI., and he was restored to the bishopric of Worcester. This restoration was not confirmed by the Pope, by whom Dr. Heath was formally regarded as a clergyman only, because not his episcopal orders were deemed invalid, for he was not re-ordained, but because

his position was not acknowledged by the Holy See, having been appointed to Rochester and translated to Worcester during the schism. On Aug. 22, 1553, the Duke of Northumberland suffered on the block the consequence of his attempt to deprive his rightful sovereign of her throne, and his renunciation of all his heresies and his sincere profession of the Catholic faith was generally admitted to be owing to the exhortation of Bishop Heath. About the same time the bishop was appointed by the queen lord-president of Wales, and he obtained the royal licence for ten retainers.

In Feb. 1555, Bishop Heath received from Cardinal Pole absolution, confirmation, and dispensation as Bishop of Worcester. Immediately afterwards he was appointed by the queen to the archbishopric of York, the temporalities whereof were committed to his custody on the 26th of March. The papal consistorial act, bearing date June 21, 1555, does not, however, recognize Pole's confirmation of Heath as Bishop of Worcester. The pallium was granted August 23, and on October 30 a bull of confirmation in the archbishopric was issued. From this document it appears that Heath scrupled to act upon Pole's confirmation, which treated him as a simple cleric, and contained a licence for his consecration "by a Catholic archbishop (*antistite*) with the assistance of two or three Catholic bishops, having grace or communion with the Holy See." Whilst admitting the validity of Heath's ordination, as he was consecrated *in forma ecclesiæ*, the bull merely styles him *de facto* Bishop of Worcester, in conformity with the principle which seems to have ruled all similar cases—namely, to allow the consecration if valid, but to disallow the jurisdiction as bishop over any particular See. On Nov. 27 he had plenary restitution of the temporalities of the See of York, and was enthroned in person Jan. 25, 1555-6.

Archbishop Heath received the great seal from the queen on Jan. 1, 1555-6, when he was constituted Lord High Chancellor of England, and he had a licence to have sixty retainers. He was selected to fill that office, which had been vacant for some weeks, not only on account of his spotless moral character, orthodoxy, learning, and ability, but also because his conciliatory disposition was most likely to overcome obstructions to the measures necessary to consummate the reconciliation with Rome. As a judge he displayed patience and good sense, and acted with impartiality and integrity, but not having been trained in

jurisprudence he got through his judicial business in such an unsatisfactory manner as to excite clamour from the bar, the suitors, and the public.

As legate of the Apostolic See he consecrated Cardinal Pole Archbishop of Canterbury, March 22, 1555-6, in the church of the Greyfriars at Greenwich. In the commission for the suppression of heresy he acted with prudence and advocated moderation. Indeed, had his advice been followed, it is thought that the sanguinary laws against heretics handed down from previous reigns would have been allowed to lapse. As lord chancellor he was obliged to sit upon the trials of Bishop Hooper, Dr. Rowland Taylor, and others, and to issue the writ for the execution of his former patron Archbishop Cranmer.

After he was made archbishop, the queen gave him Suffolk House, near St. George's church in Southwark, as an equivalent for York House, which had been taken from Cardinal Wolsey. But Suffolk House being too remote from the court, he obtained permission to alienate it, and afterwards made a purchase of Norwich House, or Suffolk Place, near Charing Cross. In or about 1558 he purchased of the queen an estate at Chobham, in Surrey. It consisted of a mansion, garden, orchard, and 500 acres of land enclosed with a pale. The total value was £180 a year, the purchase-money being £3000, £800 of which sum was the value of the timber. This purchase was on his own private account, but he was not unmindful of the rights of his archiepiscopal See, obtaining from the crown the restitution of Ripon and Southwell, as also compensation in respect of the loss of Whitehall, the ancient town residence of the Archbishop of York.

Queen Mary made him one of her executors, and bequeathed him a legacy of £500. He delivered an oration at the conclusion of her funeral Mass in Westminster Abbey. He disapproved of the Bishop of Winchester's sermon at the funeral of the queen, and it is said that in consequence of this, and the complaint of the Marquess of Winchester, Bishop White was committed to prison, where he remained for more than a month. Archbishop Heath was also one of the overseers of the will of Cardinal Pole, who died a few days after the queen.

At the time of the queen's death Parliament was sitting, and the archbishop, as lord chancellor, announced that event and the succession of Elizabeth, upon whom he waited at Hatfield on

the following day. He either received a hint, or deemed it prudent, to surrender the great seal to her Majesty, though he was retained as a member of the Privy Council, and he, Sir William Petre, and Sir John Mason, were empowered to act on any emergency which might occur before the queen's arrival in London. Elizabeth, though outwardly professing the Catholic faith during her sister's reign, now, through fear of the consequences of her illegitimacy, artfully suggested by certain Protestants whom she admitted into the council, refused to submit to the ecclesiastical laws, and determined to change at the first opportunity the form of religion and the government of the English church. She made her purpose manifest at once in many ways, but especially by silencing the Catholic preachers. When Oglethorpe, bishop of Carlisle, who had professed heresy under Edward VI., was about to say Mass in the queen's presence and stood vested before the altar, her Majesty ordered him to abstain from elevating the Host at the consecration. In consequence of these proceedings Archbishop Heath who, now that the primate, Cardinal Pole, was dead, would have to crown her, refused to do so, in which he was followed by all the other bishops with the exception of Oglethorpe, who was almost the youngest of them. At her coronation she took the usual oath of Christian sovereigns to defend the Catholic faith and to guard the rights and immunities of the church. She was also anointed, but she disliked the ceremony and ridiculed it; for when she withdrew, according to the custom, to put on the royal garments, it is reported that she said to the noble ladies in attendance upon her, "Away with you, the oil is stinking."

In the first Parliament of Queen Elizabeth, Archbishop Heath dissented from the Bills for the supremacy; for the handing over of the first-fruits and tithes to the crown; for exchange of bishop's lands; for uniformity of common prayer; and for the patentees of the lands of the bishopric of Winchester. His speech against the first of these measures is extant. He and Sir Nicholas Bacon, lord-keeper, were appointed to moderate the theological disputation between five bishops and three doctors on one side, and eight reformed divines on the other, which began at Westminster, March 31, 1559. It was ingeniously ordered that on each day the Catholics should begin, and the reformers should answer. On the second morning the prelates

objected to an arrangement which gave so palpable an advantage to their adversaries. Bacon refused to listen to their remonstrances, and thus the conference came to an abrupt termination. Two of the bishops were at once sent to the Tower, and the other six disputants on the Catholic side were bound in their own recognizances. On the following May 15, the archbishop, on behalf of himself and the other prelates, made a speech to the queen, exhorting her to be reconciled to the Holy See. Her bold and decisive reply must have extinguished all hope, if any were really entertained. On July 5, in the same year, the oath of supremacy was tendered him. He of course declined to take it, and was therefore deprived of his archbishopric. The same fate awaited the other bishops, and before winter all Queen Mary's prelates were weeded out of the church, with the exception of Kitchin, who submitted to take the oath, and in consequence was suffered to retain the See of Landaff. A new episcopacy was formed under the primacy of Parker, to whom the deprived bishops, including Archbishop Heath, sent a letter of remonstrance towards the close of the year. On June 10, 1560, the archbishop was committed to the Tower, and sentence of excommunication was pronounced against him in Feb. 1560-1, at which period he still remained in the Tower, but he was soon afterwards released on giving security not to interfere in the affairs of church or state.

Dr. Heath now retired to his residence at Chobham, where he continued for the remainder of his life. The queen still entertained a high regard for him in consequence of his honourable and straightforward conduct on her accession, and she visited him on several occasions. Nevertheless he was subjected to strict surveillance, and suffered many annoyances. An entry in the Privy Council register, under date June 22, 1565, directs Lord Scrope to proceed sharply with Nicholas Hethe to the end he should declare why he wandered abroad. Later he appears to have been freed from interference, for there is a letter from him to Lord Burghley, dated Sept. 22, 1573, wherein he expresses his gratitude for having lived many years in great quietness of mind. In the following year, however, the letters of a treacherous minister, who had pretended to be reconciled to the Catholic Church for the purpose of betraying Catholics to the Government, reveal the strict watch which was kept upon him. Under date July 6, 1574, Davy Johnes writes

to Francis Mills, Walsingham's secretary, "I do give you to understand that there shall be upon Sunday sennight a Mass at my Lord Bishop Hethe, which was Bishop of York, and he doth dwell within a little way of Windsor as I heard say, but I will see afore it be long. Also there doth come thither a great sort." A fortnight later the spy again writes to Mills: "I desire you to send me a word what your pleasure is afore Saturday at three o'clock afternoon, whether I shall go to Doctor Hethe or not, for I will travel all night an if you will."

At length the archbishop died at Chobham in 1579, administration of his effects being granted on May 5, in that year, to his nephew, Thomas Heath, who inherited Chobham Park. He was buried next to his brother, William Heath, in Chobham church, under a plain marble stone in the middle of the chancel. The stone was afterwards broken, and the brass plate bearing the inscription removed, no copy of which has been preserved.

All writers speak well of Archbishop Heath's character. He was a prudent prelate, devoid of craft or self-interest; zealous in the maintenance of the old religion, yet exercising moderation with those who disagreed with him. He was no advocate of extreme measures, and deprecated the sanguinary laws which his office obliged him to administer.

Cooper, Athenæ Cantab., vol. i.; *Bliss, Wood's Athenæ Oxon.*, vol. ii. p. 817; *Brady, Episcopal Succession*, vol. i. p. 91; *Dodd, Ch. Hist.*, vol. i. p. 497; *Lingard, Hist. of Eng.*, ed. 1849, vol. vi.; *Morris, Troubles, Second Series*; *Lewis, Sanders' Angl. Schism*; *Bridgewater, Concertatio*, ed. 1594, pp. 301, 317, 416.

1. Conference with John Bradford; in Foxe's "Acts and Mon.," and "Bradford's Works," according to their version of it.

2. Conference with John Philpot; in Foxe's "Acts and Mon." and Philpot's "Examinations and Writings."

3. A Discourse exhibited to the Queen's Council immediately upon Queen Elizabeth's coming in. MS. cccc.-121, p. 99.

4. A Speech made in the Upper House of Parliament, against the Supremacy to be in her Majesty; by Nicholas Heath, Lord Chancellor of England, in the first year of the Reign of Queen Elizabeth. 1558, printed in Touchet's "Hist. Collections," Lond. 1686, 12mo. pp. 225-241, from a MS. entitled "A Tale told in Parliament. For Oaths the Land shall be cloathed in Mourning." MS., cccc.-121, p. 99; Lond. 1688, 8vo.; in Tierney's *Dodd*, ii. ccxliii.; *Somers' Tracts*, ed. 1751, i.; *id.* 1809, i.

5. Letters.

6. He took part in the compilation of "The Institution of a Christian Man," for an account of which *see* under Gardiner, vol. ii. p. 383.

He was also concerned in the drawing up of the statutes of the cathedral churches of Durham, Chester, and Bristol.

He and Bishop Tunstall oversaw and perused two folio editions of the translation of the Bible into English, which appeared in 1540 and 1541; to him also, in 1542, the Convocation assigned the perusal of the translation of the Acts of the Apostles.

7. **Portrait.** Wood says an original was formerly in the gallery at Weston House, Warwickshire, the seat of the Sheldons, one of whom married Philippa, d. and coh. of Baldwin Heath, son of Thos. Heath, of Apsley, said to be great-grandfather to the archbishop. He is represented as bearing some resemblance to Cardinal Fisher, black hair, pale face, thin and macerated, but his nose a little shorter than the cardinal's.

Heath, Mrs., confessor of the faith, was the wife of Mr. William Heath, nephew of the last Catholic Archbishop of York.

The old saying that an Englishman's house is his castle was not applicable where Catholics were concerned, for their houses were subject to constant intrusion and search, at all hours of the day or night, under any pretence on the score of religion. Upon Monday in Easter week the house of Mr. Heath at Cumberland, in Yorkshire, was suddenly searched by two pursuivants, Thornes and Cawdwell, and a priest named Harrison was apprehended in it. Protestant bigotry, and the terror inspired by the Government, was so strong that pursuivants enjoyed immunity to commit almost any violence towards Catholics, whom they well knew could have no redress. These instruments of a professedly Christian religion usually behaved, therefore, in a way which would have disgraced any civilized community. When Mr. Heath's house was forcibly entered by these ruffians, they so tossed and tumbled his wife in their cruel sport as to frighten her to such an extent that she died on the following Good Friday, 1586.

Morris, Troubles, Third Series.

Heath, William, gentleman, confessor of the faith, was nephew to Archbishop Heath, and resided at Cumberland, in Yorkshire. His relationship to the deposed Archbishop of York probably attracted especial attention and the most bitter persecution of himself and family.

After enduring much suffering in Worcester gaol, where he

was incarcerated for three or four years, he at length was released by death in 1590.

Morris, Troubles, Third Series.

1. Either he or his brother Thomas, in conjunction with a gentleman named George Stoker, wrote relations concerning martyrs during their time, preserved in Fr. Grene's "Collections," MSS. at Stonyhurst.

Thomas Heath inherited Chobham Park from the archbishop in 1579. There is a reference to him in a letter from Fr. John Hay, S.J., to Cardinal Allen at Rome, dated Cologne, June 26, 1589, of which the following is a translation: "I do not think it necessary to commend to your eminence the bearer of this letter, Robert Bellamy, an Englishman from London (as he says). His worth and constancy in the faith, both in England and Scotland, have been put to abundant test, as he will narrate to your eminence at length. In his behalf, and in that of two others, Thomas Heythe and George Stoker, the King of Scotland, though a heretic, wrote to the Duke of Parma." George Stoker appears in the list of exiles in Bridgewater's "Concertatio."

Thomas Heath, a son of one of the two brothers, Thomas and William Heath, probably of the latter, was on his way, with three others, to the English College at Rheims, in Sept. 1582, when they were seized and robbed by the soldiers of the Duke of Anjou. A large ransom was demanded for them, which sadly disturbed Dr. Allen, who knew not where to look for the money. Thomas Heath, however, made his escape, and arrived at the college, in rags and tatters, on the following Oct. 19. On April 15, 1583, he was sent from the college, with John Ingram, one of his companions in the adventure of the previous year, to Pont-à-Mousson, to study logic under the fathers of the Society ("Douay Diaries" and Card. Allen's "Letters"). Gee, in his list of priests and Jesuits in and about London in 1623, names "Heath, a Jesuite." He was probably correct.

Heatley, William, Esquire, born about 1764, was the son of James Heatley, of Samlesbury and Brindle, co. Lancaster, and his wife Alice, one of the five daughters and coheiresses of Mr. Gregson, of Balderstone, whose ancestor, the son of Gregory Normanton, of Normanton, co. York, and Balderstone, co. Lancaster, was commonly called Greg's son, hence the patronymic Gregson.

The Heatleys were a wealthy yeomanry family long settled in Samlesbury and the neighbourhood. Hugh Heatley, a staunch recusant of Samlesbury, was the father of James, of Sourbutts Green; Hugh, a priest, living in 1683, and Ann. James, who was living in 1700, by his wife Alice, was the father of Hugh, James, and Peter. The last, who resided at Whittle-le-Woods, and registered, as a Catholic non-juror, a freehold estate there in 1717, was the father of Fr. James Heatley, S.J., who died chaplain at Broughton Hall, the seat

of the Tempests, in 1782, aged 67. He had also a daughter Ann, who, in 1735, became the wife of James Walton, of Ingolhead, in Broughton, yeoman, son and heir of James Walton, of the same, then deceased, and from whom descends the Rev. Thomas Walton, of Alston Lane. The eldest of the three sons, Hugh, of Samlesbury, was likewise a Catholic non-juror in 1717. He seems to have resided latterly at Dunkenhalth, where he died in 1723, leaving by his wife Anne, two sons, James and William. The latter was born at Dunkenhalth in 1722. At that time the Benedictines were very strong in this locality, possessing several missions within a radius of a few miles. William Heatley was sent to the monastery at Lambspring, in Germany, where he was professed May 26, 1740, under the religious name of Maurus. He was ordained in 1746, and in 1750 was sent to St. Gregory's College at Douay. In 1753 he was placed upon the mission at Cheame, in Surrey, and was elected definitor of the Southern Benedictine province in 1757. At length he returned to Lambspring and was elected abbot of the monastery, Jan. 26, and blest as such Feb. 10, 1762, being then thirty-nine years of age. Thus he continued till June 1, 1802, when he was suspended from his office and authority by Dr. Brewer, president of the English Congregation, O.S.B., of which the monks at Lambspring were members, after having been abbot forty years. Two months later he died, Aug. 15, 1802, aged 79. An undue severity and long confinement inflicted on one of his monks is said to have been the cause of his deposition. His brother James, of Samlesbury, married Alice Gregson, and was probably the one who purchased the Brindle estate. His wife died at Brindle Lodge, May 1, 1818, aged 94, and was buried at Fernyhalgh, where a mural tablet in the chapel records her memory. They had several children—Hugh, a Benedictine, William, the subject of this notice, Anne, who died unmarried, June 1, 1803, and was buried at Fernyhalgh, and another daughter who married and was the mother of Mrs. Eastwood. Hugh was born in 1757, and was professed in the monastery at Lambspring in 1777, assuming the religious name of Jerome. He was sent to the mission at Bath in 1787, where he fell a victim to typhus fever, April 28, 1792. His cousin John Heatley, born at Samlesbury in 1752, was professed at Lambspring in 1776, when he took the name of

Lewis in religion and remained there until his death, May 9, 1805. Shortly after the death of his uncle, Abbot Heatley, the monastery was suppressed by the Prussian Government in 1803, but the monks were allowed to remain till death in receipt of a small pension.

Upon the death of his father, William Heatley succeeded to his estates. He laid out a park and erected the mansion of Brindle Lodge, including the old farmstead in the building at the back of the house. The wealth of the family had considerably increased by judicious investments in the Funds, at the time when they were so low owing to the threatened invasion of the country by Napoleon. He held the rank of captain in the Lancashire volunteers raised during that period, but through his popularity as a wealthy and generous landlord was commonly known as Squire Heatley. He was a man of genial and charitable disposition, and being a bachelor, devoted much of his time and means to furthering the interests of the church in Lancashire. He died at his residence, widely respected and lamented, July 21, 1840, aged 76.

Mr. Heatley's charities to the poor and to the church were innumerable. The chapels at Brindle and Osbaldeston, St. Alban's, Blackburn, St. Augustine's, Preston, St. Patrick's, Manchester, and other religious establishments, owe much to his munificence. The handsome church at The Willows, Kirkham, said to be the first Catholic church since the Reformation supplied with a peal of bells, was erected at a cost of £10,000 out of the money he bequeathed to the Rev. Thomas Sherburne.

Gillow, Lanc. Recusants, MS. ; Dolan, Weldon's Chron. Notes ; Snow, Bened. Necrology ; Kirk, Biog. Collns. MS. No. 23 ; Oliver, Collections, p. 325 ; Haydock Papers, MSS. ; Tablet, vols. iii. pp. 839, 855 ; iv. pp. 21, 37 ; v. p. 358 ; vii. pp. 522, 586.

1. Some time after Mr. Heatley's decease a broadsheet was printed with tributary verses on his death, and a few lines were appended as a sort of elegy upon his qualities. On the same sheet was another poetical effusion, entitled "The Brindle Lament: a Doggrel Ballad," which referred to Mr. Thomas Eastwood, the husband of Mr. Heatley's niece, who disputed his will on the ground of undue influence.

2. "A Refutation of Certain Statements in the Evidence of the Rev. Thomas Sherburne, published in the Report of the Select Committee on Mortmain," &c. Lond. (1845) 8vo., by C. Eastwood.

By will dated 1829, and two codicils dated respectively 1835 and 1836,

Mr. Heatley bequeathed the bulk of his estate, both personal and real, to the Rev. Thomas Sherburne, *vere* Irving, of The Willows, Kirkham, for charitable purposes. Mrs. Catherine Eastwood, Mr. Heatley's niece, who had a family of nine children, was left the mansion of Brindle Lodge, with some 330 acres in the immediate neighbourhood, at an estimated rental of about £500. Immediately after Mr. Heatley's death, Mr. Eastwood and his wife instituted proceedings against Mr. Sherburne, asserting undue clerical influence and praying for an investigation. After considerable litigation, Mr. Sherburne compromised with the Eastwoods, at the Liverpool March assizes of 1841, by giving up £6000 and all claim to the personal estate at Brindle Lodge. Mr. Eastwood, however, was not satisfied, and in the following year a petition was drawn up to Bishop Brown, V.A. of the Lancashire district, to which were attached the signatures of 194 Catholics, out of the Brindle congregation of 845, requesting his lordship to prevent confessors from making the wills of their penitents in their own favour, and to oblige the Rev. T. Sherburne to restore the Brindle property to the natural and legal heirs. In June, 1844, Mr. Watson presented to the House of Commons a petition from certain Catholics in Lancashire, praying the House to afford that protection formerly given to patrons of Catholic chapels, and that the same should be vested in laymen, and not in the Pope's vicar. It seems that this petition was signed by many of the Brindle Catholics in ignorance of its contents. The outcome of this was the Report of the Select Committee on Mortmain referred to in Mr. Eastwood's pamphlet, nominally issued in Mrs. Eastwood's name. That gentleman's next move was to annoy the Rev. J. B. Smith, O.S.B., of Brindle chapel, which was built in 1780 on land adjoining Brindle Lodge. Mr. Heatley had done much for the mission, and occupied a tribune in the chapel. To this Mr. Eastwood laid claim, and refused to pay any pew-rent. He was in consequence refused admittance, and at the disturbance which ensued Mr. Eastwood claimed a legal assault. For this six members of the congregation were committed to the Preston House of Correction on refusing to pay the penalties of conviction at the Chorley Petty Sessions, March 24, 1846. In August they commenced an action against the magistrates for false imprisonment, their right to interfere in the internal arrangements of the chapel being denied by the plaintiffs, who asserted that they had the right to resist Mr. Eastwood's entrance into the chapel unless he paid the penny demanded. The action was, however, withdrawn on some technical grounds. After this Mr. Eastwood turned the domestic oratory in Brindle Lodge into a bathroom, &c., became a Protestant, and now lies in Walton churchyard. From his correspondence in the "Haydock Papers," it appears that he removed from college two of his sons who were studying for the priesthood. After his death the contents of Brindle Lodge, including Mr. Heatley's library, were sold by auction, and the estate privately disposed of to Mr. Whitehead, a coal merchant of Preston.

3. In 1814 Mr. Heatley established an education fund of £1000 at Ushaw College. In 1826 he gave another sum for the same purpose, which was invested in the French Funds, and when sold out in 1830 realized £1930. In Jan. 1843, Mr. Sherburne handed over to the college, for a similar fund in Mr. Heatley's name, £800 more. On Mr. Sherburne's death in 1854, he gave the college a large amount under Mr. Heatley's private instructions.

This money was eventually claimed by the Bishops of Liverpool and Salford (representing the late Lancashire vicariate), as being beyond Mr. Sherburne's right to deal with the bequest outside the district. An action in the Papal courts resulted in favour of the bishops, to the great loss of the college.

4. **Portrait**, original oil painting, formerly at the convent adjoining St. Patrick's, Manchester, to which he was a great benefactor.

Heigham, John, printer and publisher, was probably descended from a younger son of the ancient family of Heigham, or Higham, of Higham, in Cheshire, who settled in Essex. William Heigham, of Dunmowe, gent., married Ann, daughter of John Allen, of Essex, gent., and had a son William, and two daughters, Alice and Anne. William and Anne became Catholics, and were in consequence disinherited by their father, who sold his estate of £600 a year lest it should pass to his son. About 1585, William was arrested and thrown into Bridewell, where he suffered intensely on account of his faith. On recovering his freedom he engaged himself as a tutor to a gentleman whose wife was a Catholic. Later he proceeded to Spain and became a lay-brother in the Society of Jesus. His sister married Mr. Line, and was executed on account of her faith in 1601.

Little is known of Mr. Heigham beyond his works and publications. He was a man of liberal education, and seems to have devoted himself to the publication of works of piety and religious controversy. He was an exile, and resided at Douay and St. Omer, but chiefly at the latter, where he appears to have been living in 1639. By his wife, Mary Garnett, he had a son John, who, after studying at St. Omer's College, was admitted into the English College at Rome, Oct. 10, 1634, being then of the age of 17½. On account of ill-health he went to Paris in 1637, but returned to the college in 1645, and was ordained priest Feb. 24, 1646. He left Rome for the English mission in 1649,

Mr. Heigham was conversant with French, Italian, Spanish, and Latin, as evidenced by his works.

Dodd, Ch. Hist., vol. ii. p. 426; *Visitations of Essex, Harl. Soc.*; *Foley, Records, S.J.*, vol. vi.; *Morris, Condition of Catholics*.

1. **A Devout Exposition of the Holie Masse.** With an Ample declaration of all the Rites and Ceremonies belonging to the same. Composed by John Heigham. The more to moove all godly people to the greater veneration of so sublime a sacrament.

Doway, 1614, 12mo.; St. Omers, 1622, 8vo., 2nd edit., reviewed and augmented by the author, title, preface, of ceremonies, 13 ff., pp. 3-366, approb. dated Duaci 15 Julii 1612; Lond., Washbourne, 1876, 12mo. pp. 364, edited from the 2nd edit. by Austin Joseph Rowley, Priest.

Shortly before, Fr. Hen. Fitzsimons, S.J., had published "The Justification and Exposition of the Divine Sacrifice of the Masse, and of all Rites and Ceremonies thereto belonging" (Doway?) 1611, 4to. pp. 356. Heigham's work contains chapters on the excellency and dignity of the Holy Mass, of the end for which it is said, and of the devotion with which it should be heard. The author also describes the meaning of the altar, ornaments, and vestments, &c., and treats his subject most exhaustively. The book is extremely devout in tone, and filled with matter for reflection during the Holy Sacrifice, mingling with it all many quaint anecdotes of persons punished for want of sufficient reverence.

2. **A Mirrour to Confesse well for such persons as doe frequent this Sacrament. Abridged out of sundrie confessionals by a certain devout Religious man.** Doway, John Heigham, 1618, 12mo. pp. 61, ded. "To the Right Worshipfull and H. S. especiall Good Friend Mr. J. K., Doctor of Divinitie," by John Heigham; Doway, 1624, 12mo., see Psalter of Jesus below.

3. **A Method of Meditation, translated from the French of Fr. Ignatius Balsom. By John Heigham.** St. Omer, 1618, 8vo.

In Southwell's "Bib. Script., S.J.," p. 762, it is asserted that Fr. Thos. Everard was the real translator of this work. *Vide* vol. ii. p. 192.

4. **The Psalter of Jesus contayninge very devoute and godlie petitions, Newlie imprinted and amplified with enrichment of figures.** Doway, 1618, 12mo.; Doway, 1624, 12mo., with "A Mirrour to Confesse well," and the four succeeding works, Nos. 5, 6, 7, 8, in all six parts, each having a distinct title page, the Psalter with separate pagination and register.

A revised edition of Rich. Whytford's Psalter, so long and so justly popular with English Catholics.

5. **Certaine very pious and godly considerations proper to be exercised whilst the . . . Sacrifice of the Masse is celebrated. By J. Heigham.** Doway, 1624, 12mo.

6. **Divers Devout considerations for the more worthy receaving of the . . . Sacrament. Collected by J. Heigham.** Doway, 1624, 12mo.

7. **Certaine advertisements teaching men how to lead a Christian life. Written in Italian by S. Charles Boromeus.** Doway, 1624, 12mo.

8. **A briefe and profitable exercise of the seaven principall effusions of the . . . blood of . . . Jesus Christ. Translated out of the French into English. . . . By J. Heigham.** Doway, 1624, 12mo.

9. **Meditations on the Mysteries of our holie Faith, with the Practise of Mental Prayer touching the same. Composed in Spanish by the Reverend Father Lewis of Puente, of the Societie of Jesus, native of Valladolid. And translated out of Spanish into English by John Heigham. The First Tome. That which**

this First and Second Tome containe is to be seene in the page ensuing. The Whole Discourse very profitable for Preachers, and for all such as are Masters of perfection. S. Omers, 1619, 4to. pp. 784, besides title, contents, ded. by J. H., preface and approb., and at end table of Medit.; "Meditations on the Mysteries of our Holy Faith, together with a Treatise on Mental Prayer, by the Ven. Fr. Louis de Ponte, S.J., being the Translation from the original Spanish by John Heigham, revised and corrected. To which are added, the Rev. F. C. Borgo's Meditations on the Sacred Heart, translated from the Italian. In six volumes." Lond. (Derby, pr.), 1852, &c., 8vo., edited by the Jesuit Fathers.

This translation is distinct from that by Fr. Rich. Gibbons, S.J., in 1610, *vide* vol. ii. p. 440.

10. **The True Christian Catholique; or, the Maner How to Live Christianly.** Gathered forth of the holie Scriptures and ancient Fathers, confirmed and explained by Sundrie Reasons, apte similitudes, and examples. By the Rev. Fr. F. Phillip Doultreman, of the Societie of Jesus. And turned out of Frenche into Englishe by John Heigham. S. Omers, 1622, 12mo. pp. 474, besides index, &c., ded. "To the Right Worthy Lady, the Lady Elizabeth Willoughby, daughter to J. Thornbrough, Lord Bishopp of Worcester," approb. by Hugo Buceleus, S.J., dated Aug. 18, 1622.

11. **Villegas's Lives of the Saints Translated, whereunto are added the Lives of sundry other saints of the Universal Church, set forth by J. Heigham.** S. Omers, 1630, 4to.

"The "Lives of the Saints," by Fr. Alfonso Villegas was translated by W. and E. Kinsman, and published at Douay in 1610-14, 8vo., 2 vols. It again appeared in English, with additions from Fr. P. Ribadeneira in 1636, 4to. Another translation entitled "Flos Sanctorum" was published without date in 4to.

12. **Via Vere Tuta; or, the Truly Safe Way. Discovering the Danger, Crookedness and Uncertaintie of M. John Preston and Sir Humfrey Lindes Unsafe Way.** St. Omers, 1631, 8vo.; St. Omers, 1639, 8vo. pp. 800.

Written in answer to the celebrated Puritan divine, Dr. John Preston, and Sir H. Lynde's "Via Tuta." Fr. Jno. Floyd, S.J., also wrote an answer to the "Via Tuta," *vide* vol. ii p. 303, No. 14.

13. It is most probable that he was the author or translator of other works. Gee ("Foot out of the Snare," 1624) credits him with "The Life of St. Catharine of Siena," 1609, but this it will be seen in vol. ii., p. 246, was translated by John Fenn. It was, however, dedicated to the Lady D. J. by John Heigham.

The following may be his, "The Life of Our Lord and Saviour Jesus Christ. Gathered out of the famous Doctor S. Bonaventure, and other devout Catholike writers. Augmented and enriched with many most Excellent and Goodly Documents. By J. H. The Third Edition." s.l., 1634, 24mo. pp. 815, besides title and table. At a later period E. Y. published his "Life of Our Lord and Saviour Jesus Christ. Translated from the works of St. Bonaventure." Lond. 1739, 8vo. pp. 364, besides title and preface.

Many devotional books were printed and published, and probably edited, by Heigham, as *The Primer*, St. Omers, 1623, 24mo., &c.

14. **Portrait**, represented in "The Jesuits or priests as they use to sit at Council in England to further the Catholic Cause," printed in "Vox Populi," 1624, 4to., pt. ii., but of course the sketch is merely ideal.

Heigham, Thomas, M.D., was a younger son of John Heigham, of Chelmsford, co. Essex, mercer, by Alice, daughter of Mr. Dickenson. He must have taken his degree in one of the foreign universities. In 1629, under date October 3, he is recorded in the pilgrim-book as paying a visit to the hospice attached to the English College at Rome. He had no letters of introduction, but some of the professors or students knew him. He stayed eight days in Rome, during which time he dined twice in the college refectory. He is named in Owen's *Visitation of Essex*, in 1634, and was then unmarried.

Harl. Soc., Visit. of Essex, Pt. i. p. 419; *Foley, Records, S.J.*, vol. vi., p. 605.

1. **The Ghosts of the deceased Sieurs de Villemar and de Fontaines**, by G. de Chevalier, translated by T. H. Lond. 1624, 12mo.

Helme, Germain, O.S.F., confessor of the faith, was descended from an ancient family seated in Goosnargh, co. Lancaster. In the sixteenth and seventeenth centuries the family resided at Church House, Goosnargh, which had the date 1589 over the door, and was only taken down about the middle of this century. There was a John Helme a priest here in 1478, and another John Helme was curate of Goosnargh in 1583. An imperfect pedigree of the family is recorded in Dugdale's *Visitation of Lancashire* in 1664. Another branch of the family possessed Middleton Hall, in Goosnargh, in the sixteenth century; a third settled at Blackmosse, in Chipping, and resided there in the seventeenth century; and about the same period two other branches settled at Lea and Hollowforth. The name is as frequently spelt Helmes or Holmes as Helme, and sometimes it is met with as Holme.

Germain Helme, generally called Holmes, whose baptismal name has not been ascertained, was a native of Goosnargh. There were several missionary stations in that township during the days of persecution. The Franciscan residence of the Holy Cross was presented to the provincial during his visitation of the province in 1687. At White Hill, the seat of the Heskeths,

was also a chaplaincy, but this was discontinued after the attainder of Gabriel Hesketh and his son Cuthbert in 1716. A local tradition obtains that formerly a secret underground passage existed between White Hill and the Ashes, the seat of the Threlfalls, where was another chapel. At this period the Rev. John Appleton served the mission at White Hill. Tyldesley, the Jacobite squire, mentions him in his diary in 1713. Shortly after this a chapel was opened in a building in close proximity to the hall, and it was here that Fr. Germain Helme was stationed in the first half of last century. From here he served the mission at Lee House, in Thornley, founded in 1738 by Thomas Eccles, the representative of an ancient yeomanry family long settled there, who was a Catholic non-juror in 1717, and died in 1743. Lee House continued to be served by the Franciscans until about 1826, when Fr. John Davison, O.S.F., retired from the mission, and it was handed over to the secular clergy. The Rev. Fris. Trappes was then appointed to the mission, but owing to some disagreement with his bishop, the chapel was closed between 1841 and 1859, and in the latter year was handed over to the Benedictines, who have since served it. After the Stuart rising of 1745, Fr. Germain Helme, was seized during the revival of persecution consequent on that event, thrown into the castle at Lancaster for being a priest, and there died a prisoner in 1746.

The following is the record in the Chapter Register, O.S.F. :—
“ In 1746, the venerable confessor of Jesus Christ F. Germanus Holmes, once lector of philosophy in our convent of Douay, who, after suffering various insults from the insolent dregs of the populace, from hatred of his priestly character, was consigned by the magistrates to Lancaster Castle, loaded with iron chains, where, after about four months, he fought the good fight, and there, as is piously to be hoped, finished his course ; but not without suspicion of poison administered to him by a wicked woman.”

Towards the end of last century the mission at Goosnargh was removed to The Hill, the ancient residence of the Catholic family of Blackburne, descended from Richard, second son of Richard Blackburne, of Scorton Hall, Thistleton and Newton, gent. The last male descendant of this family, the Rev. James Blackburne, died at the English College at Lisbon in July 1754, when The Hill passed to his aunts and coheirs, Grace Blackburne, of Garswood, spinster, and Elizabeth, wife of George

Sedgwick, of Northwich. They sold the estate to Thomas Starkie in 1757, and some time after this a portion of it seems to have been purchased for the mission. Like most of the old Catholic chapels in this locality, the registers of baptisms at The Hill chapel commence about 1770. Fr. Charles Tootell, O.S.F., was perhaps Fr. Helme's successor. After him came Fr. Charles Wilcock, O.S.F., who died at The Hill, April 8, 1802. Some time after this Fr. Joseph Bonaventure Martin, O.S.F., took charge of the mission, and died there April 29, 1834, aged 62, and was buried at Lee House. The Franciscans were then dying out in England, and accordingly the mission was transferred to the Benedictines. Dom Edw. Vincent Dinmore, O.S.B., arrived at The Hill in 1833. In the following year he enlarged the chapel, and remained there until his death, July 1, 1879. He was succeeded by Dom Matthew Gregory Brierley, O.S.B., the present pastor, who opened a cemetery at The Hill in Feb. 1880, and a school on the following Aug. 16.

Oliver, Collections, pp. 566, 570; *Salford Almanac*, 1886, p. 43; *Kirk. Biog. Collns. MS.*, Nos. 23-4; *Gillow, Lanc. Recusants, MS.*; *Fishwick, Hist. of Goosnargh*; *Dolan, Weldon's Chron. Notes*; *Snow, Bened. Necrology*; *Eyre, Ushaw Collns. MSS.*; *Douay Diaries*.

The following notices of other members of Fr. Helme's family and its various branches will be found useful.

Another Fr. Helme, or Holmes, O.S.F., was a relative of Fr. Germain Helme. He was confessor to the nuns at Aire, in Artois, but afterwards came over to the mission in England, and ultimately conformed to the Established Church. As a reward for his apostacy, says Dr. Milner, a living was given him in Essex, but he died the day he preached his first sermon. This happened about 1773. He appears to be the same with Fr. Thomas Helme, or Holmes, O.S.F., who was elected provincial of the order May 7, 1740. He subsequently supplied the residue of Fr. Joseph Pulton's triennium, after which he was re-elected his successor in July, 1749, for another three years, and again in 1758.

There were also several members of this family Benedictines. Dom Richard Helme, or Holme, O.S.B., professed at St. Gregory's monastery at Douay, Nov. 1, 1676, was sent on the mission to the north province, and was chaplain to Lord Molyneux, at Sefton Hall, Lancashire, in 1697. He succeeded Dom Thurstan Celestine Anderton, O.S.B., who died at Sefton in that year. Subsequently, during the troubles which ensued on the Stuart rising of 1715, Dom Rich. Helme removed to Woolton Hall, in Much Woolton, which had been purchased by the Molyneux family from the Brettarghs, and there he died, Dec. 18, 1717. The chaplaincy at Sefton was

then transferred to the Franciscans, who continued to serve the mission until 1742, when Dom James Ambrose Kaye, O.S.B., was appointed. He was succeeded in 1754 by Dom Rich. Vincent Gregson, O.S.B. In 1768, Charles William Molyneux, 9th Viscount Molyneux, conformed to the Established Church, and three years later was rewarded with the Earldom of Sefton. Finding it impossible to continue the mission longer at Sefton, Fr. Gregson removed to Netherton in 1792, and founded that mission. He died there Sept. 10, 1800, and was succeeded by Dom Stephen Hodgson, from Lawkland, who remained until 1804; Dom Richard Pope, from 1804 till his death, July 24, 1828; Dom Edw. Austin Clifford, 1828, till 1830; Dom Abraham Ignatius Abram, 1830 till death, Dec. 17, 1867; Dom Geo. Alban Caldwell, 1868 till 1870, when the present incumbent, Dom Thomas Maurus Shepherd took charge of the mission. Fr. Helme was succeeded in the mission at Woolton by Dom Laurence Kirby, who remained till 1731; Dom Wm. Laur. Champney, who died there in the following year, April 21, 1732; Dom Thomas Placid Hutton, till death there, May, 17, 1755; and Dom Edw. Bern. Catterall, who came in 1753. In 1765 Fr. Catterall removed from Woolton Hall to a chapel, which he erected, called Woolton Priory. This was probably occasioned by the sale of the hall, a spacious and lofty stone mansion, by the Molyneux family to Nicholas Ashton, Esq. Fr. Catterall remained there till his death Sept. 9, 1781. He was succeeded by Dom Jno. Bede Brewer, O.S.B., D.D., who retired to Ampleforth in 1818 (but returned to die at Woolton, April 18, 1822); Dom James Calderbank, 1819, till death, April 9, 1821; Dom Jno. Jerome Jenkins, 1821 till 1826; Dom Sam. Maurus Philips, 1824, till death, April 3, 1855; and Dom Rich. Placid Burchall, D.D., to whose exertions is due the erection of the beautiful church of St. Mary, in the village of Much Woolton, in 1860. He died at Woolton, March 7, 1885, and was succeeded by the present incumbent, Dom Jno. Placid Hall, O.S.B. Amongst the assistant priests, and those who retired to Woolton to die, are:—Dom Stephen Hodgson, who retired from Everingham in 1813, and died here April 9, 1816; Dom Joseph Bern. Short, 1840 till 1851; Dom Charles Fris. Kershaw, 1855, till 1858; Dom Wm. Jerome Hampson, 1862, till 1867; and Dom Gregory Brierley, 1858. When the Benedictine nuns were driven from their abbey at Cambray, in 1795, they settled at Woolton, upon the invitation of Dr. Brewer, and opened a school for young ladies. Dom Ralph Maurus Shaw, O.S.B., was shortly afterwards appointed their chaplain, and removed with them to Abbot's Salford, near Stratford-on-Avon, in 1808.

Dom Gregory Helme, O.S.B., also born in Goosnargh, was professed at St. Laurence's monastery, Dieulward, in 1686. He served the mission in the north province, probably in Lancashire, and died there Aug. 11, 1696. Dom Thomas Wilfrid Helme, O.S.B., born at Goosnargh, was professed at St. Edmund's, Paris, July 5, 1699, served the mission in the south province for three or four years, and then passed to the north province, and was stationed at Kilvington, Yorkshire. He was elected procurator of the province in 1725, and also provincial of York from that year till 1729. He then returned to Paris, and was prior of St. Edmund's from 1729 to 1733. In 1733 he received the titular dignity of cathedral prior of Chester, retired to St. Laurence's, Dieulward, in 1737, and died there Jan. 2, 1742. Bro. Peter Helme, or

Holmes, O.S.B., was professed at St. Gregory's, Douay, and died there, Oct. 26, 1674. Placida Helme, or Holmes, became a lay-sister in the Benedictine abbey at Ypres, March 10, 1690, and Anne Frances Helme, O.S.B., a lay-sister at Cambrai, died at Abbott's Salford, Jan. 29, 1812 aged 25.

Another branch of the Helme family, which adopted the orthography of Holmes, settled at Newsham, then in the chapelry of Goosnargh. James Holmes, of Newsham, by his wife Anne, was father of William Holmes, of Newsham and Preston, who died Oct. 17, 1855. By his first wife, the latter had issue two sons, John Holmes, of Grimsargh Cottage, gent., and the Rev. Peter Holmes, educated at Ushaw, who took charge of the mission at Huyton, near Liverpool, in Oct. 1859, erected the present church in 1861, and died there, Sept. 4, 1882. By his second wife, Mary Mayer, Mr. Will. Holmes had issue an only daughter, Anne, the wife of Mr. Whittle.

The Helmes of Lea, also descended from the Goosnargh family, were recusants for several generations. They were yeomen, tanners, and websters. The Rev. Edward Helme, son of Thomas Helme, of Lea, tanner, and his wife Elizabeth Barton, was born in Jan. 1725. He received his early education under Dame Alice, at Ladywell, Fernyhalgh, and thence proceeded to Douay, where he took the college oath, Sept. 21, 1743. After completing his course he taught poetry. He was professor of philosophy in 1752, and in the following year was also prefect of studies. He was considered "an excellent scholar." Shortly after this he was sent to the English mission, and was given the charge of the mission in and about Manchester. Previous to his arrival the mission was served by a priest of the name of Kendal. He was there in 1734, and in Bishop Dicconson's list of priests in his vicariate, written between 1741 and 1752, he is called the Rev. Henry Kendal. Dr. Kirk says that it was the Rev. George Kendal, D.D., who served the Manchester mission. It is probable that the Rev. Henry Kendal exchanged missions with Dr. Kendal, of Fernyhalgh, for he died at the latter in 1752. In 1754 Dr. Kendal returned to Douay to teach divinity, having spent twenty years on the mission, and it was then that the Rev. Edward Helme took charge of the Manchester mission. The priest at Manchester about this period also supplied at Sutton Downes, near Macclesfield, the seat of Lord Fauconberg. There is a tradition that the chapel was a room near the old fruit market, behind the Bay Horse, and that during Mass a watchman had to be placed at the door to give warning of the approach of priest-hunters or other enemies. Reilly ("Hist. of Manchester," p. 259) says that the chapel was in a house in the Parsonage, about 1744. Other accounts say that it was down a passage in a building overhanging the Irwell, or in a dyehouse in Blackfriars, all of which descriptions may refer to the same locality. After Mr. Helme's arrival he seems to have removed the chapel to some premises which he purchased down a passage in Church Street, still known, from this circumstance, as Roman Entry. He continued to attend Sutton Downes, and in consequence the Manchester Catholics were often without Mass on Sunday. This worthy priest, who is always spoken of with great respect, died at Manchester, Oct. 16, 1773, aged 48, and was buried in the old church, between the Jesus chapel and the chancel arch, where his gravestone was to be seen about twenty years ago. It is said that when he arrived in Manchester he had only some twenty or thirty families for his congregation; some statistics on

this subject will be found under the notice of Daniel Hearne. Mr. Helme bequeathed £300 for the benefit of the Manchester and Sutton Catholics, £200 to the former and £100 to the latter. This money was paid to the "Manchester trustees," Oct. 18, 1775, whose names were John Cook, Wm. Moorhouse, Wm. Walton, Benj. Wildsmith, Nathaniel Eyre, Thos. Whitgreave, and Rich. Kaye. They expended it in the erection of a new chapel in Rook Street (now converted into a cloth warehouse in the occupation of Messrs. Sam. Ogden & Co.), but engaged to pay $4\frac{1}{2}$ per cent. interest for the money in conformity with the testator's intention. Mrs. Eccleston, of Cowley Hill, gave £120 to the mission in 1775. The new chapel, dedicated to St. Chad, was opened June 23, 1776, the Rev. John Orrell, having succeeded Mr. Helme, being the incumbent. On the 5th of the following month he advised his bishop, William Walton, V.A. of the Northern district, that the prospective income of the Manchester incumbency was as follows: "Trafford family (precarious), £8 8s.; Lord Fauconberg, for Sutton, £5 5s.; two houses in Church Street, £11 4s.; old chapel and house (supposed), £16; cellars and stable of present chapel, £11 15s.; benches in new chapel (when all sett), £84—total, £136 12s." Mr. Orrell did not remain long after the opening of Rook Street chapel, and he was succeeded by the Rev. Charles Houghton, on Mar. 19, 1778; the Rev. Rowland Broomhead came from Sheffield to assist Mr. Houghton, who remained many years, till he left to travel with Mr. Battersby through Italy. This gave great offence to his bishop, from whom he had not leave to quit his post, and in consequence he was suspended. On his return he became chaplain to the Stapletons, at Carlton, in Yorkshire, and died at York, Sept. 7, 1797. The later history of the Manchester mission will be found under the notices of R. Broomhead, J. Curr, H. Gillow, G. and H. Kendal, E. Kenyon, &c.

It is worthy of notice that a niece of Mr. Helme, daughter to his brother who resided at Lea, became the wife of Mr. John Turner, of Preston, and was mother to the Right Rev. Wm. Turner, D.D., first Bishop of Salford. The last male representative of the Helmes of Lea was educated for a priest at Sedgley Park, but having no vocation for that state, settled as a lawyer's clerk in Preston, became famous as the "Fulwood miser," and starved himself to death there about fourteen years ago.

Helmes, Thomas, *vide* Tunstall.

Helyar, John, divine, a native of Hampshire, was admitted probationer fellow of Corpus Christi College, Oxford, June 1, 1522, at the age of nineteen, and commenced B.A. in July, 1524. Instead of completing his degree by determination in the public schools in the following Lent, that of M.A. was conferred upon him through the patronage of Cardinal Wolsey, who was struck by his great knowledge of Latin, Greek, and Hebrew, in which he had the repute of being the first scholar of his day.

After Wolsey's fall, which put a stop to his rising fortunes, Helyar supplicated to be admitted to the reading of the

sentences. He does not appear to have received further advancement, though he was greatly esteemed for his learning, as appears by his correspondence with Erasmus and others.

He was still living in 1539.

Bliss, Wood's Athen. Oxon., vol. i.; *Pitts, De Illus. Angl. Script.* p. 706; *Dodd, Ch. Hist.*, vol. i. p. 211.

1. **Comment. in Ciceronem pro M. Marcello.**
2. **Scholia in Sophoclem.**
3. **Commentaria in Epistolas Ovidii.**
4. **Epitaphium D. Erasmi Roterodami.**
Written in Greek and Latin with other things.
5. **S. Chrysostom, De Providentia et fato, &c.**
A translation from the Greek into Latin.

Hemerford, Thomas, priest and martyr, born in Dorset about 1554, took his degree of bachelor of civil law in the University of Oxford, June 30, 1575. From conscientious motives he quitted Hart's Hall and proceeded to the English college at Rheims. Its president, Dr. Allen, in a letter to Fr. Agazzari, S.J. (Aug. 3, 1580), then recently appointed rector of the English college at Rome, introduces Mr. Hemerford to his notice as "vir honestissimus," and mentions that he had started two days before for the eternal city, and was preparing himself for entering into the Society of Jesus. He was admitted into the English College at Rome on Oct. 9 that year, and in March, 1583, was ordained priest by Dr. Thomas Goldwell, the exiled bishop of St. Asaph. Before leaving Rome for England in April of that year, Gregory XIII. granted to him and another priest, Ralph Bickley, a number of unusual missionary faculties. He arrived at Rheims on June 9, and on the 25th left the college and continued his journey.

Shortly after his arrival in England he was apprehended and thrown into prison. He was arraigned at Westminster on the following Feb. 7, and was condemned for being a priest, with his four companions, Haydock, Fenn, Nutter, and Munden. He was then loaded with irons and cast into the dungeon known as the "pit" in Newgate, whence he was brought out and drawn on a hurdle to Tyburn and there literally butchered alive, Feb. 12, 1584, aged 30.

Fr. Warford says that he was remarkable for his love of virginal purity, and used great severity with himself on this point. He was of average stature, with dark beard, stern

countenance, yet cheerful in temper, most amiable in conversation, and in every respect exemplary. Dr. Challoner adds that he suffered with great constancy.

Challoner, Memoirs, vol. i.; *Oliver, Collections*, p. 325; *Wood, Athen. Oxon.*, ed. 1691, vol. i. pp. 321, 738; *Bridgewater, Concertatio*, ed. 1594, p. 156b; *Douay Diary*; *Foley, Records, S.J.*, vol. vi.

1. His biography was written by Dr. Humphrey Ely and sent to Dr. Bridgewater for publication in his "Concertatio," but it appears to have been mislaid, for he only gives a few lines about Mr. Hemerford. In a letter to the doctor in 1587 (*vide* Morris, "Troubles," Second Series, p. 20), Dr. Ely asks for its return, as he intended to publish it with others in English.

Hemsworth, Stephen, priest and confessor of the faith, was probably a member of the ancient Yorkshire family of Hemsworth, of Garforth, Stephen being a family name. He was a Marian priest, and in the reign of Elizabeth was immured with others, who preferred their consciences to their liberty, in the north blockhouse, castle of Hull.

Here this "good and godly man," to use the words of the record, patiently breathed his last after long years of imprisonment, through which he had passed "with great zeal, fervent devotion, secret silence, pleasant quietness, and charity towards God and all men," about April, 1585.

Foley, Records S.J., vol. iii.; *Morris, Troubles, Third Series*; *Foster, Visit. of Yorkshire*.

Hendren, Joseph William, O.S.F., D.D., Bishop of Nottingham, was born at Birmingham, Oct. 19, 1791, and was baptized by Fr. Pacificus Nutt, the venerable Franciscan missionary of that city. He was partly educated at the Franciscan school at Baddesley, and in his fifteenth year, Aug. 2, 1806, received the habit from Fr. Grafton, O.S.F., and was professed Nov. 19, 1807. He received minor orders in the following summer at Abergavenny from Bishop Collingridge, O.S.F., and removed with the novitiate to Perthyre, Oct. 15, 1808. Four years later he returned to Baddesley school to teach Latin, Greek, mathematics, &c., and while so engaged was ordained sub-deacon by Bishop Milner at Wolverhampton, April 4, 1814, deacon on the 26th, and priest Sept. 28, 1815. In Jan. 1816, he was removed to Perthyre to teach philosophy and divinity, and when the small community was transferred to Aston, in Oct. 1818, he was continued in the same employment until the

end of April, 1823, when he was appointed president of Bad-desley Academy. Whilst at Perthye he served the congregation at Courtfield, a distance of eleven miles, once a fortnight, during the absence of the Vaughan family on the continent; and whilst at Aston he did duty at Swynnerton, the seat of the Fitzherberts, every Sunday and holiday, from July 16, 1820, until the end of April, 1823.

In the beginning of 1826 he was appointed to the mission of Abergavenny, and there remained for thirteen years. On Feb. 9, 1839, he commenced duty as confessor and spiritual director to the nuns and pensioners of the Franciscan convent at Taunton Lodge.

In Jan. 1847, Bishop Ullathorne, V.A., of the Western District, made him his grand vicar, and recommended him as his successor in that vicariate in 1848. His brief for this vicariate and the See of Uranopolis *in partibus* was dated July 28, 1848, and he was consecrated at Clifton by Bishop Ullathorne, Sept. 10, in that year.

On the restoration of the hierarchy Bishop Hendren was translated to the newly erected See of Clifton, with the administration of the See of Plymouth, by brief dated Sept. 29, 1850. In the following year, by brief dated June 27, 1851, he was translated to Nottingham.

From the time of his appointment as Dr. Ullathorne's grand vicar his health had been much impaired, and in 1852 he resigned the See of Nottingham. On Feb. 23, 1853, he was translated to the See of Martyropolis *in partibus infidelium*, and in the following May went to reside in Birmingham, where he died Nov. 14, 1866, aged 75.

Oliver Collections, p. 325; *Brady, Episc. Succession*, vol. iii.; *Weekly and Monthly Orthodox*, vol. i. p. 456.

Henrietta, Anne, Duchess of Orleans, born June 16, 1644, was the youngest child of Charles I. and his consort Henrietta Maria. Her birth took place in the midst of the misfortunes of her royal parents. It happened at Bedford House, Exeter, at a time when the city was threatened with siege by the Earl of Essex. On the approach of the hostile army, the queen, who was in a very precarious state of health, sent to the Parliamentary general requesting permission to retire to Bath for the completion of her recovery. Essex insultingly replied "that it was his intention to escort her Majesty to London, where her presence

was required to answer to Parliament for having levied war in England." Under these circumstances there was no course open to the courageous queen but to leave her infant and make her escape in disguise to the Continent, as related in her memoir. Meanwhile Charles I. made incredible efforts to succour his queen, and, urged by despair, fought his way to Exeter by means of a series of minor victories. But it was ten days after the queen had sailed from Pendennis that Charles entered Exeter in triumph. The little princess was presented to the king, and, for the first and last time, the hapless monarch bestowed on his poor babe a paternal embrace. He caused one of his chaplains to baptize the infant Henrietta Anne, after her mother and her kind aunt of France. He relieved Exeter, and left an order on the customs for the support of the princess, who remained there for some time in charge of her governess, Lady Morton. In the course of 1646, Lady Morton escaped with the child to France, and joined the queen at the Louvre. Henrietta had felt the separation from her babe intensely, and had vowed that if ever she was restored to her she would rear her in her own religion. The mother and child thus re-united never again were separated for any length of time. The sad queen seems to have centred her warmest maternal affection in this youngest and fairest of her offspring.

In 1660 a marriage engagement was formally concluded between the Princess Henrietta and her cousin, Philippe, Duke of Orleans, brother of Louis XIV. It was in consequence of this that the queen-mother delayed visiting her son Charles II., who had been settled in his kingdom about five months. She now did so with the princess, whose portion had to be settled. After their return to France, in the following January, the marriage was celebrated in the queen's private chapel in the Palais Royal, March 31, 1661.

The withdrawal of the princess from the care of her mother before she was of an age to understand how to guide her course was very injurious. Without doing, or even thinking of evil, the young Duchess of Orleans plunged giddily into the vortex of dissipation presented by the court of Louis XIV. Her conduct annoyed her husband, and aggravated the uneasy terms on which she is said to have lived with him. Her unhappiness was intensified by the death of the queen-mother in 1669.

The duchess took an active part in the negotiation for a

closer union between her brother Charles II. and Louis XIV. in 1668. This resulted in a secret treaty, in which, amongst other articles, it was agreed that Charles should publicly profess himself a Catholic at such time as should appear to him most expedient, and subsequently to that profession should join with Louis in a war against the Dutch Republic at such time as the French monarch should judge proper. It had been arranged that in May, 1670, while Louis with his queen made a progress through the territory lately ceded to him by Spain, the Duchess of Orleans should pay a short visit to her brother Charles at Dover. It was hoped by the French king that she would induce him to depart from his intention of postponing the war against the States till he had made the announcement of his conversion. The duchess had also a personal object in view, which was to procure her brother's permission to separate from her husband, and to fix her residence in England. Charles received her affectionately, and laboured to gratify her with presents and entertainments, but on both points he resisted her prayers and her reasoning. The French ambassador reluctantly consented to subscribe the treaty as it had been drawn up, and Henrietta, with a heavy heart, returned to her state of splendid misery in the court of France.

Within three weeks from her departure from Dover, the fair and fascinating Henrietta was numbered with the dead. After drinking a glass of cold water in her apartment in the palace of St. Cloud, she was seized with a shivering, succeeded by a burning heat, which threw her into the most excruciating torments. Thus she continued until her death a few hours later, June 20, 1670, aged 26.

Henrietta possessed all the vivacity and engaging manners of her brother Charles. Her accomplishments of mind and her graces of person were of a superior order. Her conversation was fascinating and animated, and in the school of adversity her mind had been matured, her manners softened. Her understanding was good, and well-cultivated; her judgment was correct, and her taste delicate. The report that, to punish the infidelity of her husband, she had indulged in similar infidelities, was solemnly contradicted by her in her last moments; and the suspicion that she had been poisoned by his order with a cup of succory-water, received no support from the appearance of the body when it was opened after death. This is the view taken

by contemporary French historians. Bossuet attended her death-bed, and preached at her funeral.

Her favourite maid, Louisa de Querouaille, after some time, was invited to England by Charles II., who appointed her maid of honour to the queen. In a short time she became one of the royal mistresses, and was created Duchess of Portsmouth. The king first saw her at Dover, when she accompanied his sister. It has been said that this was by the device of Louis, who well knew the power of beauty over the susceptible Charles. It is not likely that Henrietta would lend herself to such an action.

Strickland, Lives of the Queens of Eng., ed. 1845, vol. viii. ; *Lingard, Hist. of Eng.*, ed. 1849, vol. ix. ; *Memoirs of James II.*, 1821., vol. i. ; *Butler's Works*, vol. iii. p. 269.

1. "Lachrymæ Cantabrigienses in Obitum Henriettæ Caroli I. Regis et Martyris Filiæ, Ducissæ Aurelianensis." Cantab. 1670, 4to.

"Recit de ce qui c'est passé à la mort de Henriette d'Angleterre, Duchesse d'Orleans." Paris, 1686, 4to., by J. B. Feuillet.

One of the finest of Bossuet's funeral orations is that on the death of Henrietta Anne. It will be found in the selection as translated by Edward Jerningham, published at Lond. 1800, 8vo. ; *idem*, 2nd edit. ; *ibid.* 1801, 8vo., 3rd edit.

2. "Biographical Sketches of Henrietta, Dutchess of Orleans, &c.," *vide* Edw. Jerningham, poet, No. 22, Lond. 1799, 8vo. ; *ibid.* 1800, 8vo.

Henrietta Maria, queen-consort of Charles I., youngest child of Henry IV. of France, and of his wife, Marie de Medicis, was born at the Louvre, Nov. 25, 1609. When in 1623 the Prince of Wales passed through France on his romantic wooing of the Spanish infanta, he stopped a day in Paris, and was admitted in quality of a stranger to the French Court, where he saw the Princess Henrietta Maria at a ball. After the treaty with the infanta was broken off, by reason of the extreme unpopularity of the union in both countries, the first idea of a marriage between the prince and Henrietta of France was suggested by her eldest sister Elizabeth, the young queen of Philip IV. of Spain. The Spanish wooing had certainly smoothed the way ; it had accustomed the English people to the idea of a Catholic queen. James I. sent Lord Kensington to France to ascertain whether the hand of Henrietta could be obtained for his son. The marriage articles of the infanta, and the programme of the ceremony as previously agreed upon at Rome, formed a precedent for the terms of the wedlock that

actually took place between Charles and Henrietta, and the treaty was solemnly ratified, Dec. 12, 1624. One of the marriage articles secretly stipulated for a relaxation of the persecution against Catholics. James agreed that all Catholics imprisoned for religion since the rising of Parliament should be discharged ; that all fines levied on recusants since that period should be repaid ; and that for the future they should suffer no molestation on account of the private and peaceable exercise of their worship.

The English king, however, did not live to see the celebration of the marriage. He died March 27, 1625, and Charles, then in his twenty-fifth year, ascended the throne. The royal betrothed of Henrietta immediately renewed the marriage treaty on his own authority, the dispensation of the Pope was obtained, and the ceremony was performed by proxy on a platform erected before the great door of the cathedral at Paris, May 1, 1625. After some delay, occasioned by the illness of Louis XIII., Henrietta was escorted to England. At Dover she was received by Charles, at the head of the English nobility ; the contract of marriage was publicly renewed in the great hall in Canterbury, and the royal couple repaired to Whitehall and thence to the palace at Hampton Court.

The domestic happiness which the king and queen at first enjoyed was soon embittered by a succession of petty and vexatious quarrels. The former complained of the caprice and petulance of his wife ; the latter of the morose and anti-Gallican disposition of her husband. He attributed their disagreement to the discontent of her French attendants ; she and her relations to the interested suggestions of Buckingham. That the servants of her household met with much to exercise their patience cannot be doubted, they occupied the place of Englishmen, and were consequently exposed to the hostility of all who might profit by their removal ; and that the queen should undertake their defence was natural. She pleaded only for the strict observance of the marriage treaty. Charles, however, before the conclusion of six months, had resolved to send them back to France. He sought to spare himself the charge of so expensive an establishment at a time when the treasury was drained to the last shilling. The number of the Oratorian chaplains, the pomp with which they performed the service, and their bold, perhaps indiscreet, bearing amidst the vilifiers of

their religion, were thought to cause, or at least to strengthen, the opposition of the Commons to the measures of the administration. Indeed, strong complaints against their number and behaviour had been made in the Parliament which met on June 18, 1625. These were probably the real grounds of the king's determination. At length, by royal order, the queen's attendants, amounting to sixty, were sent back to France, in Aug. 1626. Three English priests, recommended by Buckingham, received the appointment of chaplains, and six females, of whom four were Protestants, that of ladies of the bedchamber to the queen. This violent dismissal of her household was resented as a personal affront by the King of France. He even talked of doing himself and his sister justice by the sword. War, however, was averted by the policy of Bassompierre, who came to England in quality of ambassador extraordinary. He found the king and queen highly exasperated against each other, but by argument and entreaty he induced them both to yield. It was arranged that a new establishment should be formed, partly of French but principally of English servants. A bishop, a confessor and his companion, and ten priests, provided they were neither Jesuits nor Oratorians, were allowed, and, in addition to the chapel originally prepared for the infant at St. James', it was agreed that another should be built for the queen's use at Somerset House. This arrangement restored harmony between the royal couple. Charles congratulated himself on the dutiful and affectionate behaviour of his wife, and Henrietta soon obtained considerable influence over the heart and even the judgment of her husband.

In the following year war broke out between England and France, and it was not until May 10, 1629, that peace was proclaimed. Meanwhile the Catholics in England were terribly harassed. They were even excluded from the queen's chapel at Somerset House, which was now served by ten Capuchins in place of the Oratorians. In successive proclamations a reward of one hundred pounds was offered for the apprehension of Dr. Richard Smith, Bishop of Chalcedon. The magistrates, judges, and bishops were repeatedly ordered to enforce the penal laws against priests and Jesuits. Many were apprehended, and some were convicted. But the king, having ratified for the third time the articles of the marriage treaty, was ashamed to shed their blood merely on account of their religion. One

only suffered the extreme penalty, through the hasty zeal of Judge Yelverton. Of the remainder, some perished in prison, some were sent into banishment, and others occasionally obtained their discharge on giving security to appear at a short notice. The same motive induced his majesty to act with lenity towards the lay recusants. In lieu of the old penalties he allowed them to compound for a fixed sum to be paid annually into the exchequer, the amount of which was determined at the pleasure of the commissioners. Notwithstanding the rigour with which Catholics were treated, the queen was enabled to alleviate many of their sufferings by unceasingly interceding in their behalf with the king, who was more influenced in his actions by the clamours of the puritans than by his own religious principles. Her majesty also interested herself in the internal affairs of the Catholic church in England, especially in the controversies respecting the oath of allegiance and the expediency of restoring episcopal government.

In 1641, when the differences between the king and the parliament had widened to such an extent as to threaten an open rupture, the queen wished to apply for assistance to her brother, the King of France, but was opposed by Cardinal Richelieu. That minister had no intention that the daughter of his inveterate enemy, Marie de Medicis, the queen mother of France, who had found an asylum in England during the two preceding years, should enjoy the opportunity of instilling her opinions into the private ear of his sovereign. Some months later, Henrietta, terrified by the threats of her enemies, announced her intention of accompanying her mother to the Continent. The commons, however, interposed, and at their solicitation the lords joined in a petition requesting her to remain. Her majesty, in a gracious speech pronounced in English, not only gave her assent but expressed her readiness to make every sacrifice that might be agreeable to the nation. In the following February, however, the king seeing that the attitude of his opponents rendered preparation for war absolutely necessary, sent his queen to Holland under the pretence of conducting his daughter Mary to her husband, but really for the purpose of soliciting aid from foreign powers. His majesty saw the queen on board at Dover. He then returned to the vicinity of the metropolis, from which he gradually withdrew to York, arriving towards the close of March 1642, the date

which marks the commencement of the civil wars. It was owing to the indefatigable exertions of Henrietta that the king was enabled to meet his opponents in the field. During her residence in Holland she repeatedly sent him supplies of arms and ammunition, and, what he equally wanted, veteran officers to train and discipline his forces. In Feb. 1643, leaving the Hague, and trusting to her good fortune, she eluded the vigilance of Batten, the parliamentary admiral, and landed in safety in the port of Burlington, on the coast of Yorkshire. She remained four months in Yorkshire, winning the hearts of the inhabitants by her affability, and quickening their loyalty by her words and example. Her forces were united with the loyalists commanded by the Earl of Newcastle, and thus that army was styled by the parliamentarians the "Queen's army." They also instilled into the people that it consisted of none but professed papists, and therefore called it the "Catholic army." In May Henrietta sent a plentiful convoy from York to the king at Oxford, and in the same month she was impeached of high treason against the parliament and kingdom. The lords declined the ungracious task of sitting in judgment on the wife of their sovereign, and, after the lapse of eight months, the commons yielded to their reluctance, and silently dropped the prosecution. In July of the same year, Charles met with transport his adored Henrietta in the vale of Keynton, near his own victorious ground of Edgehill, and conducted her to Oxford. They had not seen each other for a year and five months. In the following September they were both spectators of the bloody battle of Edgehill. The change of fortune that befel the king's cause, and the near approach of the parliamentary forces to Oxford, necessitated the removal of the queen to a place of greater safety, for she was then in an advanced state of pregnancy. Charles escorted his beloved wife to Abingdon, and there, on April 3, 1644, with tears and forebodings for the future, this attached pair parted, never to meet again. She proceeded to Bath, where she sought the cure of an agonizing rheumatic fever, and thence sought refuge in the loyal city of Exeter. There, amidst the consternation of an approaching siege, she gave birth to the princess Henrietta Anne, June 16, 1644. In less than a fortnight afterwards the army of the Earl of Essex advanced to besiege Exeter. With that energy of character which she had derived from her

mighty sire, Henry the Great, she rose from her sick bed, and escaped from the city in disguise. After undergoing great suffering and many perils she arrived at Pendennis Castle on June 29th. There she found a friendly Dutch vessel in the bay, in which she embarked, and, escaping the keen pursuit of an English cruiser from Torbay, landed on the coast of Bretagne, not far from Brest.

It is unnecessary to follow in detail Henrietta's life at Paris and St. Germain's. She maintained a close correspondence with Charles until his judicial murder, Jan. 30, 1649. Meanwhile the royal offspring Charles, Prince of Wales, James, Duke of York, Henry, Duke of Gloucester, and the infant princess, Henrietta, all escaped to the Continent. Soon after the restoration of Charles II., in 1660, Queen Henrietta visited England with the object of concluding the negotiation for her daughter's portion, and of taking possession at the same time of her own long-withheld dowry. She hoped likewise to prevent the Duke of York's marriage with Clarendon's daughter. After about two months she returned to France, having given orders for the repairs of her dower palaces of Somerset House and Greenwich.

In July, 1662, she once more came to England. For a short time she resided at Greenwich, pending the completion of the repairs of Somerset House. To this palace she made very splendid additions and restorations. There is a tradition that the queen, inheriting the practical taste for architecture, which caused her mother, Marie de Medicis to design with her own hand the Luxemburgh palace, made original drawings of all the buildings she added to Somerset House. Her majesty's chamber and closet were considered remarkable for the beauty of the furniture and pictures. The great stone staircase led down into the garden on the bank of the Thames. The echo on this stair, if a voice sang three notes, made many repetitions, and then sounded them all together in concert. This melodious echo was well adapted to the frequent concerts with which the musical queen made the Somerset House palace resound. She had also a beautiful gallery, which she ornamented in the finest taste. Her ecclesiastical establishment was reinstated. The Capuchins, whose convent adjoined the chapel, undertook the service and daily recited the divine offices in their habits. Sermons were preached every Sunday and

holiday, and during Lent. The chapel itself was beautifully adorned, and the altar was supplied with magnificent plate presented by the Duchess d'Aiguillon, niece of Cardinal Richelieu. Abbot Walter Montagu, brother to the Earl of Manchester, was her lord almoner, and Père Lambert was her majesty's confessor. The convent of Capuchins consisted of a warden, called the father guardian, seven priests, the senior of whom was Père Cyprian Gamache, and two lay-brothers. The queen kept within her income; she paid all her accounts weekly; she had no debts. She had, as her contemporary biographer quaintly expresses it, "a large reputation for justice." Every quarter she dispersed the overplus of her revenue among the poor, bountifully bestowing, without consideration of difference of faith, her favourite charity—releasing debtors confined for small sums, or for non-payment of fees; likewise sending relief to those who were enduring great hardships in prison.

Her majesty's health was now very much impaired, yet she was unwilling to leave London lest her chapel should be closed against the Catholic congregation which usually assembled there under her protection. She had a conference with her son King Charles. She told him "that she would recover if she went for a time to breathe her native air, and seek health at the Bourbon baths, and she would do so if he would not close her chapel against his Catholic subjects; but if it was closed for one day on account of her departure, she would stay and live as long as it pleased God, and then die at the post of duty." Charles granted her request, but infinitely bewailed the necessity of separation from his dear and virtuous mother. Henrietta, therefore, left London, in June, 1665, accompanied by the King, Queen Catherine, and most of the lords and ladies of their household, who attended her as far as the buoy at the Nore, and her son, the Duke of York, escorted her to Calais. The queen mother's health, however, continued gradually to decline, until at length she permitted the most able medical men in France to hold a consultation on her case. They prescribed opium, which at first her majesty positively declined, for she knew its effects by experience, and her famous physician in England, Dr. Mayerne, had warned her against it. Nevertheless her repugnance was overruled, the fatal dose was administered to her late in the evening, and she fell into a sleep from which

she never awoke. Her death took place at her country palace of Colombe, Aug. 10, 1669.

"It has been the custom," says Lingard, "to attribute a great portion of the misfortunes of Charles I. to the control which this beautiful princess possessed over the heart, and through the heart over the judgment of her husband. But there is reason to believe that her influence was considerably exaggerated by those whose policy it was to alienate the people from the sovereign, by representing him as guided by the counsels of a popish wife. On most questions she coincided in opinion with Secretary Nicholas; nor will it be rash to conclude that the unfortunate monarch would have fared better had he sometimes followed their advice."

The story of Henrietta's second marriage with her devoted lord chamberlain, Henry Jermyn, Earl of St. Albans, is entirely discredited by Miss Strickland in her life of the queen. It is shown to have been the malicious invention of the enemies of the Stuarts. One sentence in Bossuet's funeral oration is sufficient to brush it aside: "Great queen, well do I know that I fulfil the most tender wishes of your heart when I celebrate your monarch—that heart which never beat but for him; is it not ready to vibrate, though cold in the dust, and to stir at the sound of the name of a spouse so dear, though veiled under the mortuary pall?"

Her heart was placed in a silver vessel, and preserved in the chapel of the convent at Chaillot, which the religious queen had founded amidst the pressure of her troubles, in July, 1651. The place of her sepulture was with her royal ancestors at the magnificent abbey of St. Denis, near Paris.

Lingard, Hist. of Eng., ed. 1849, vols. vii., viii., ix.; *Strickland, Lives of the Queens of Eng.*, ed. 1845, vol. viii.; *Dodd, Ch. Hist.*, vol. iii. p. 122.

1. "A Relation of the Glorious Triumphs and Order of the Ceremonies observed in the Marriage . . . of Charles . . . and Ladie Henrietta Maria, &c." Lond. 1625, 4to.

"Le triomphe glorieux et l'ordre des Cérémonies, &c., au Mariage du Roy, &c." Paris, 1625, 4to.

"Gratulatio quadrilinguis in Nuptiis Caroli I. et Pr. Henr. Mar. Fr." Lond. 1625, 4to., by Walter Quin, preceptor to Prince Henry.

"Musarum Oxoniensium Charisteria pro Regina Maria." Oxon. 1638, 4to. The queen was always called Mary at the court of Charles I.

2. A copy of—I. The letter sent by the Queenes Majestie concerning

the Collection of the Recusants Money for the Scottish Warre, Apr. 17, 1639. II. The Letter sent by Sir Kenelm Digby and Mr. Montague concerning the Contribution. III. The Letter sent by those assembled in London to every shire. IV. The names of the Collectors in each county in England and Wales. And V. The Message sent from the Queenes Majestie to the house of Commons by Master Comptroller, the 5th of Feb., 1639." Lond. 1641, 4to.

"Her Majesties answer to a message of both Houses," Lond. 1641, 4to., concerning a rumour that the Commons had an intention to accuse her of high treason.

"His Ma: Speech, and the Queenes Speech concerning the reasons of the House of Commons to stay the Queenes going to Holland." Lond. 1641, s.sh. fol.

"A copie of the Queens letter from the Hague in Holland to the King's Majestie residing at Yorke. Sent . . . by one of his Majesty's gentlemen ushers, Mar. 19, 1641 (O.S.);" Lond. 1642, s.sh. fol.

"Some observations upon occasion of the publishing their Majesties Letters." Lond. 1645, 4to.

"The Lord George Digby's Cabinet, and Dr. Goff's Negotiations; together with his Majesties, the Queen's, and the Lord Jermin's, and other Letters taken at the Battle of Sherborn, about the 15th Oct. last. Also Observations upon the said Letters." Lond. (March 26, 1646), 4to., *vide* under Geo. Digby, ii. 68 *seq.*

"His Majesties Declaration and Speech concerning his coming from Windsor to White-Hall . . . Also the Queenes Majesties Message to the Lord Generall Fairfax, . . . concerning the King's . . . Tryall." Lond. 1648, 4to.

"A Letter sent from the Queen of England to the King's Majestie at Newport concerning the . . . treaty; . . . Also his Majesties last concessions for peace, delivered to the Commons, &c." Lond. (Oct. 12) 1648, 4to., a narrative.

Letters of Queen Henrietta Maria, including her Private Correspondence with Charles the First. Edited by M. A. E. Green. Lond. 1857 (1856), 8vo.

The tracts appertaining to the queen during the civil war, and the period immediately preceding it, are very numerous.

3. "Discours du bon et loial sujet a la Reyne de ce Pays, touchant la Paix et affaires d'iceluy a la Glorie de Charles I., Roy de Royaume seant en son Parlement distingué en lonsses ordres selon la volonté des Roys at Reynes, et représenté par figures en Tailles douces." Paris, 1648, 4to. This work contains a portrait of Henrietta Maria.

"The Queen of England's Prophicie concerning Prince Charles [narrated in a letter, dated Leyden, April 26, 1649] . . . With a narrative of his proceedings; and the declaration of the Low Country souldiers. Also a prophecy delivered to Lieut. Generall Crumwell by a Yorkshire gentlewoman, &c." Lond. April 30, 1649, 4to.

"The Muses' Joy for the recovery of Henrietta Maria, the Queen Mother, and her Royal Branches." Lond. 1661, 4to., by John Crouch.

"The Speech of Her Ma. the Q. Mother's Palace, upon the reparation and enlargement of it, by Her Majesty." Lond. 1665, fol.

"Upon Her Majesties New Buildings at Somerset House." Lond. 1665, s.sh. fol., a poem by Sir John Denham.

4. "History of Henrietta Maria, Queen of England." Lond. 1660, 8vo.

"The Life and Death of that matchless mirrour of magnanimity, Henrietta Maria de Bourbon, Queen to that Blessed King and Martyr, Charles the First, &c." Lond. 1669, 12mo.; Lond. 1672, 12mo., with portr. by Faithorne; Lond. 1685, with portrait by Faithorne.

"Vie de Reine Henriette," prefixed to the Funeral Oration of Bossuet, 1669, translated into English in his "Select Sermons and Funeral Orations," Lond. 1800, 8vo., *see* Edw. Jerningham.

"The Funerall Sermon of the Queene of Great Britanie [translated from the French]. By Thomas Carre." Paris, Vincent du Moutier, 1670, 8vo., pp. 52. The Rev. Miles Pinkney, *alias* Thos. Carr, was confessor to the Augustinian nuns at Paris.

"Memoires of the life and death of . . . Henrietta Maria de Bourbon, Queen to . . . Charles the first, &c." Lond. 1671, 12mo., ded. to Chas. II., a scarce and valuable private history.

"The Life and Death of Henrietta, &c.," Lond., pr. for Dorman Newman, 1685, 8vo.; repr. in G. Smeeton's Tracts, vol. i. 1820, 4to.

"Histoire d'Henriette d'Angleterre," 1720, 12mo., with portr.

"La vie de tres haute et tres puissante Princesse Henriette Marie de France, Reyne de Grande Bretagne." Paris, 1690, 8vo.

In the first vol. (pp. 242-260) of Madame F. B. de Motteville's "Memoires pour servir à l'Histoire d'Anne d'Autriche," Amst., 1723, 5 tom. 12mo., is an edited narrative of the queen. It is headed "Abrege des Revolutions d'Angleterre," and is thus introduced by the editress, "Recital made by the queen of England, Henriette Marie, daughter of Henri Quatre and Marie de Medicis in the monastery of the Virgins of St. Mary de Chaillot, of which she was foundress, written by Madame de Motteville, to whom this princess dictated."

5. **Portrait**, "Serenissima, Potentissima Domina Henrietta Maria, Borbonia, Dei Gratia Magnæ Britanniaë, Franciaë, et Hiberniaë Regina, &c. Henrici IV., Galliarum et Navarræ Regis Fil. Illustrissimi et Reverendissimi Domino D. Carlo Vanden Bosch, Brugensium Episcopo, perpetuo et hereditario Flandriaë Cancellario, ut omni genæ eruditionis laude florentissimo, ita singulari bonarum artium fautori et patrono, iconem hanc, cujus Prototypen viroris coloribus expressam inter ejus cimelia spectantur, Lub. Mer. Dedicabat Mast. Antonius Civis Antverp," A. van Dyck, pinx., P de Jode, sc.

"Henrietta Maria, Regina," W. Faithorne, f.

"Henrietta Maria, King Charles the first's Queen," A. van Dyck, p., W. Hollar, sc., 1164 f.

"Henrietta Maria, by the Grace of God, Queen of England, Scotland, France, and Ireland, &c.," W. Hollar, f.

"Henrietta Maria, Consort to King Charles I.," A. van Dyck, p.

"Henrietta Maria, Wife of King Charles I. with her husband."

Herbert, Lady Lucy, prioress, **O.S.A.**, born in 1669, was the fourth daughter of William, third Baron and first Earl and Marquess of Powis, who was created a duke by the exiled

monarch, James II., at the Court of St. Germain, about 1692. Her mother was Elizabeth, daughter of Edward Somerset, Marquess of Worcester.

Feeling a strong desire to embrace the religious state, Lady Lucy visited most of the English convents on the Continent, at some of which she was received in state, with lighted tapers, &c. On Feb. 22, 1692, she was conducted by Fr. Sabran, S.J., the queen's chaplain at St. Germain, to the priory of the English canonesses of St. Augustine at Bruges. The simple cordiality of her greeting impressed her more than her previous receptions, and she at once declared that this was the house of her choice. On the following March 1st she received the habit, and on the 17th of the same month was clothed, the ceremony being performed with all the solemnity permitted by the disturbed state of the times. In religion she took the name of Sister Teresa Joseph, and on June 1, 1693, she was professed.

On March 5, 1709, she was elected prioress of the convent in succession to Mother Mary Wright, who died on the 27th of the previous month. She had already filled the office of procuratrix for two years.

After the unsuccessful rising in favour of the rightful heirs to the throne in 1715, Lady Lucy's sisters, the Lady Montagu and Lady Nithsdale, visited the convent and stayed for some time; the former returned in 1738 with the intention of ending her days there.

During Lady Herbert's long government the convent increased in numbers and flourished exceedingly. She enlarged the inclosure, erected a new house for the chaplain, and rebuilt the church, which, though small, was very beautiful. The fine marble altar erected in 1738 was brought from Rome at great cost. At length she departed this life, leaving the whole community in true affliction for the loss of so great an example of all virtues, Jan. 19, 1744, aged 75.

"She was endowed," says the chronicle of the convent, "with all religious virtues, an extreme piety and devotion, exactitude in all religious duties, a well-grounded mortification, a profound humility, a most ardent devotion to our Redeemer in the Holy Sacrament of the Altar. . . . Her meekness and sweetness of temper rendered her amiable to every one, both equals and inferiors. She had an heroic courage to overcome all difficulties in anything she undertook for the glory of God."

Morris, The Devotions; Dodd, Ch. Hist., vol. iii. p. 447; *Petre, Notices of Eng. Colleges, &c.*, p. 55; *Kirk, Biog. Collects.*, MS., No. 43.

1. **Several Excellent Methods of Hearing Mass with fruit and benefit according to the institution of that Divine Sacrifice and the intention of our Holy Mother the Church. With Motives to induce all good Christians, particularly Religious Persons, to make use of the same.** Collected together by the Right Honourable Lady Lucy Herbert of Powis, Superior of the English Augustin nuns. Bruges, John de Cock, 1722, 8vo., pt. 2 has a separate pagination and register; Bruges, 1742, 12mo.; (London), 1791, 12mo., pp. 140, besides Index 2pp., repr. in "The Devotions," 1873.

2. **Several Methods and Practices of devotions appertaining to a Religious Life.** Bruges, 1743, 12mo.; (Lond.), 1791, 12mo., pp. 248, besides Index 3 pp., and Prayer 2 pp.; repr. in "The Devotions," 1873.

3. **Motives to excite us to the frequent Meditation of our Saviour's Passion.** Bruges, 1742, 8vo.; (Lond.), 1791, 12mo., pp. 110; reprinted in "The Devotions of the Lady Lucy Herbert of Powis. Formerly Prioress of the Augustinian Nuns at Bruges. Edited by John Morris, S.J." London, Burns & Oates, 1873, 12mo., pp. xxii.-492, divided into 3 pts. I. Several Methods and Practices of Devotion appertaining to a religious life. II. Several excellent methods of hearing mass. III. Meditations on our Saviour's passion, on the motives for honouring our Blessed Lady, and for each Sunday of the month.

4. **The Pearl of the Sanctuary, or Devotions to Jesus in the adorable sacrifice and Blessed Sacrament. Compiled in . . . 1709 by . . . Lady Lucy Herbert.** Lond. 1861, 12mo., edited by Miss A. M. Stewart.

Herbert, William, *vide* Marquess of Powis.

Herman, Mr., confessor of the faith, is named in Foxe's list of Catholics, imprisoned in various places in 1579, as having died in prison previous to that date, at which time his widow was still in prison at Winton.

Tierney, Dodd, Ch. Hist., vol. iii., p. 160.

Heron, Giles, martyr, was the son and heir of Sir John Heron, Knt, master of the jewel-house, by his first wife, daughter of Griffith Reade, of Wales.

Sir John was the son of William Heron, of Ford Castle, Northumberland, which remains to this day a fine specimen of an old Border castle. Full of ancient woodwork and other objects of antiquarian interest, the grey turreted and battlemented pile rises from the midst of carefully-tended grounds. Its chief attraction is its association with the luckless James IV.

of Scotland, who fell at the battle of Flodden Field. The room in which he slept on Sept. 5, 1513, in the tower bearing his name, still remains in its original state; there is the canopied bedstead, the curiously-carved cabinet, and the original tapestry on the walls. During the restoration of the castle a secret staircase was discovered, built in the thickness of the walls, connecting the monarch's room with that below, which was occupied by Lady Heron, from whom, probably, the Earl of Surrey gained that information concerning the disposition of the royal forces which prompted him to make the strategical move round by Twizel Bridge which proved so fatal to Scotland. From Ford Castle, too, it is said that Surrey sent James the challenge to decide the day by single combat.

Giles Heron married Cicely, youngest daughter of Sir Thomas More, the lord chancellor. The date of his marriage is not stated, but the chancellor refers to his son-in-law Heron in a letter to his wife in Sept. 1526. Heron's step-mother, Elizabeth, second wife of Sir John Heron, was the daughter of John Roper, of Wellhall and St. Dunstan's, Kent, thus forming a closer connection with the chancellor's family, for her nephew, William Roper, of Eltham, clerk of the King's Bench, was the husband of Sir Thomas More's eldest daughter Margare't. This relationship to the great chancellor was in itself sufficient to procure Giles Heron the ill-will of Henry VIII. and his council. After the tyrant had wreaked himself with the blood of Sir Thomas in 1535, he followed up his vengeance by committing to the Tower the martyr's only son, John More, his sons-in-law, William Roper, John Dancy, and Giles Heron, as also his family tutor, Dr. John Clement. They were presented with the new oath of Henry's spiritual supremacy, but all refused to take it. According to Dr. Stapleton, they were eventually released; but if it is true that Giles Heron recovered his liberty, it was not a permanent release. A few years later he was included in a parliamentary attainder, with the prior of Doncaster and five others, and condemned to death for the same cause, the denial of the king's ecclesiastical supremacy. Accordingly the seven martyrs were drawn to Tyburn, and there hanged and quartered, Aug. 4, 1540.

Mr. Heron had two sons and one daughter. Of the sons, Thomas is the only one named in the pedigrees, in one of which he is stated to have married Cicely, daughter of Barthol.

Ickell, and to have died s.p. The daughter, Anne, married, first, a member of an ancient Northumbrian family of Horsley, and, secondly, Mr. Osborne.

Wilson, English Martyrology; Harl. Soc., Visit. of Notts.; id., Visit. of Yorks.; id., Visit. of Essex, P.I.; Lewis, Sanders' Anglican Schism, p. 151; Sanders, Schism. Angl., ed. 1585; Dodd, Ch. Hist., vol. i. p. 206; Hodgson, Hist. of Northumberland, vol. ii.; Peerage, Teynham pedigree; Audin, Stapleton's Histoire de Thomas More, pp. 82, 209, 233, 373, and 386.

Herries, William Constable-Maxwell, Baron Herries of Terregles, in the Peerage of Scotland, born Aug. 25, 1804, was the eldest son of Marmaduke William Constable-Maxwell, Esq., of Carlaverock Castle, Dumfries, and Everingham Park, Yorkshire, by his wife Theresa Appolonia, daughter of Edmund Wakeman, of Beckford, co. Gloucester, Esq. He was educated with his brother at Stonyhurst College, which he entered Sept. 24, 1814.

His father was the eldest son of William Haggerston, second son of Sir Carnaby Haggerston, of Haggerston Castle, co. Northumberland, Bart., by Elizabeth, daughter and heiress of Peter Middleton, of Stockeld Park and Myddelton Lodge, co. York, Esq. William Haggerston succeeded, through his grandmother, Anne, the wife of William Haggerston, Esq., to the estates of her father, Sir Philip Constable, of Everingham, Bart., and assumed the name of Constable. In 1758 he married Lady Winifred Maxwell, only surviving daughter and heiress of William, Lord Maxwell, titular Earl of Nithsdale, by his wife, Lady Catharine Stewart, daughter of Charles, fourth Earl of Traquair, who would have inherited, but for the attainder of her grandfather, the Barony of Herries of Traquair. The eldest son of this marriage, Marmaduke William (Haggerston) Constable, became seised of the Constable and Maxwell estates, and assumed the additional name of Maxwell; William (Haggerston) Constable, the second son, succeeded to the Middleton estates, and assumed that name; and Charles (Haggerston) Constable inherited the Manor House, Otley, part of the Middleton estates, and, having married Elizabeth, sister and heiress of Sir William Stanley, of Hooton, co. Chester, Bart., assumed the name of Stanley-Constable.

In 1848 an act of parliament was passed, by which Mr. William Constable-Maxwell and all the other descendants of

the body of William Earl of Nithsdale were restored in blood. Thereupon Mr. Constable-Maxwell presented a petition to her majesty, praying to be declared and adjudged entitled to the honour and dignity of Baron Herries of Terregles. This petition was referred to the House of Lords, and on June 23, 1858, the ancient Scottish Barony of Herries of Terregles, created in 1489, and borne by the last Earl of Nithsdale, was restored in Mr. Constable-Maxwell's person as eleventh baron.

In 1835 he married Marcia, eldest daughter of the Hon. Sir Edward Marmaduke Vavasour, Bart. (younger son of Charles Philip, sixteenth Lord Stourton), by Marcia Bridget, only daughter of James Fox-Lane, of Bramham Park, Yorkshire, Esq. By this lady, who survived him, Lord Herries left a family of sixteen children, of whom the eldest son, Marmaduke Francis, Master of Herries, born Oct. 4, 1837, succeeded his father as twelfth baron, and having married, April 14, 1875, the Hon. Angela Mary Charlotte Fitzalan Howard, daughter of Lord Howard of Glossop, has recently been created a Baron of the United Kingdom. His lordship died in Berkeley Square, London, Nov. 12, 1876, aged 72, and was interred at Everingham.

His lady survived him seven years, and died at Rome Nov. 18, 1883, aged 67, her remains being removed to Everingham for interment. Her life had been one of prayer and good works. During the latter years of her husband's life, with his approval and generous help, she established a Convent of Poor Clares Colettines in York, and continued for many years to be the chief benefactress and support of those excellent religious. By persevering efforts she obtained means to build for them a convent, with a chapel and a garden enclosed within protecting walls. The devotion of Lady Herries to the great patriarch, St. Francis of Assisi, was her incentive to this great undertaking, and she did not relax in her labour of begging until the house was actually established, and the nuns able to provide for themselves. After the death of Lord Herries, the Dowager Lady Herries resided chiefly in Scotland, and her zeal for the spread of religion in that country suggested to her the pious thought of establishing a convent there in which the perpetual adoration of the Most Holy Sacrament might be practised, and might so win for the land its restoration to the ancient faith. In the face of every kind of difficulty, she began by inviting contribu-

tions from all her friends, and at length, after unflagging efforts, she found herself able to begin the building on a piece of land generously granted by her son, the present Lord Herries. She obtained the consent of the Benedictines of the Perpetual Adoration at Arras to establish the convent, but she did not live to see them take possession. She went to Rome to obtain a dispensation from the Pope to allow her to become a Visitation nun, she being one year past the age at which widows are admitted into that order. There she died, after a few days' illness, at the feet, so to speak, and with the special blessing, of the Vicar of Christ.

Tablet, vol. xlv. p. 659, vol. xlvi. pp. 663, 694, vol. lxii. pp. 821, 901; *Hatt, Stonylhurst Lists*; *Jones, Misc. Ped., MS.*

1. In the correspondence which ensued upon Mr. Gladstone's Expostulation referring to the decree of the Vatican Council as regards the infallibility of the Pope, Lord Harries wrote a letter to the *Times* under date Nov. 14, 1874.

2. For much historical and genealogical information, see "The Book of Carlaverock," Edinburgh, 1873, 4to. 2 vols., edited by Wm. Fraser from materials collected by the Hon. Marmaduke Constable-Maxwell of Terregles, brother of Lord Herries, who died in 1872.

See also "Everingham in the Olden Time: a Lecture by Lord Herries." Market Weighton, 1886, 8vo, pp. 20.

3. "A Funeral Discourse, etc., on Marcia Baroness Herries. By Fr. Peter Gallwey, S.J." Lond. 1883, 8vo.

Herst, Richard, martyr, *vide* Hurst.

Hesketh, John, priest, was a younger son of Thomas Hesketh, of Maynes Hall, Little Singleton, co. Lancaster, Esq., by Margaret, daughter and heiress of George Talbot, of New Hall, Clayton-le-dale, Esq., younger son of Sir John Talbot, of Salisbury Hall, Knt.

He studied his humanities at St. Omer's College, and entered the novitiate S.J., at Watten, Sept. 7, 1699. He seems to have left the society very soon, for his name does not appear in the catalogue of the members in 1701. In 1710 he was confessor at the English Benedictine Abbey at Dunkirk, but how long he remained there does not appear. He was living when his brother William registered his estate in 1717, being then in receipt of an annuity.

Gillow, Lanc. Recusants, MS.; *Foley, Records S.J.*, vols. vi. and vii.

1. **The Devotion of the Infant Jesus.** 1710, MS.'

This devotion was promoted by Fr. Hesketh whilst director to the nuns. It is dedicated "To my dear sisters in Christ, Evangelical Perfection and Eternal Benediction," and begins, "I endeavoured by word of mouth to imprint in all your hearts," and goes on to speak of "the great desire I have of your perfection," and is signed "J. H." The MS. is now at St. Scholastica's Abbey, Teignmouth.

Hesketh, Richard, gentleman, baptized at Great Harwood, July 28, 1562, was the third son of Sir Thomas Hesketh, of Rufford and Martholme, Knt., by Alice, dau. of Sir John Holcroft, of Holcroft, Knt. His eldest brother, Robert Hesketh, married Marie, dau. of Sir George Stanley, of Cross Hall, Knt., marshal in Ireland. The Heskeths of Rufford at this period were Catholics, and their names frequently appear in the recusant rolls. Richard Hesketh joined the English refugees on the Continent, and in all probability served in Sir William Stanley's regiment in Flanders. On the death of Henry Stanley, fourth Earl of Derby, in Sept., 1592, Richard Hesketh was commissioned by Sir William Stanley and Fr. Holt, S.J., to negotiate with his son and successor, Ferdinando, Lord Strange, relative to the succession of the crown. The new earl was third in descent from Henry VII., whilst the Stuarts, though of the older line, were fourth in descent. It cannot be doubted that Lord Strange had at one time entertained proposals to be made king after the death of the queen. It is asserted that this was the burden of Hesketh's mission, supported with promises of Spanish assistance. The exact nature of his commission, however, is by no means certain; Dodd repudiates the allegations ascribed to Hesketh on the scaffold. Lord Derby delivered Hesketh to the council, and he was arraigned and condemned for high treason. He was executed at St. Albans, Nov. 29, 1593, aged 31.

The sudden death of Earl Ferdinando in the following April, was insinuated without any foundation to be the result of poison administered to him in revenge for his treachery. It might with equal, if not more probability, be ascribed to the ruling politicians.

Mr. Hesketh was cousin to Roger Ashton, who was executed at Tyburn for procuring a dispensation from Rome to marry a second cousin, and for entertaining seminary priests. Ashton, was a captain in Sir William Stanley's regiment, and this, doubtless, was the underlying motive for his execution.

Dodd, Ch. Hist., vol. ii., p. 160 ; *Collier, Ch. Hist.*, vol. vii., p. 253 ; *Strype, Annals*, 2nd ed., 103-4 ; *Records of the Eng. Catholics*, vol. ii. ; *Gillow, Lanc. Recusants, MS.* ; *Estate of Eng. Fugitives*, 1595, p. 72 ; *Heywood, Allen's Defence of Stanley*.

Hesketh, Roger, D.D., a younger son of Gabriel Hesketh, of Whitehill, Goosnargh, co. Lancaster, gent., by Anne, daughter of Robert Simpson, of Barker, in Goosnargh, was born in 1643.

This honourable branch of the Heskeths of Rufford was descended from Gabriel Hesketh, of Aughton, gent., by his second wife Jane, daughter of Sir Henry Halsall, of Halsall, Knt. Their second son, Sir Thomas Hesketh, Knt., was bencher and reader at Gray's Inn, Attorney-General, co. Lancaster, under Queen Elizabeth and James I., one of the court of wards and liveries, and also a member of the council north at York. He represented Preston in Parliament in 1586, and Lancaster in 1597 and 1603. It was he who acquired the estate of Whitehill, in Goosnargh, and also the Manor of Heslington, near York, and dying without issue left both of those estates to his younger brother Cuthbert. The latter bequeathed Heslington to his eldest son, Thomas, and Whitehill to his third son Gabriel, the father of the subject of this notice. There was a chapel at Whitehill, the altar in which had a curious marble re-dos. A local tradition obtains that formerly there existed a secret underground passage from Whitehill to the Ashes, the ancient residence of the Catholic family of Threlfall, wherein was another domestic chapel.

Roger Hesketh went over to the English College at Lisbon with his elder brother George, and after his ordination was made Procurator of the College in 1697, and Confessarius in 1672. In Jan., 1676, he began to teach philosophy, and in 1677, divinity. On Dec. 6, 1678, he was appointed Vice-President, and continued to fill that office till he was recalled to England by Bishop Leyburne, in 1686. He left Lisbon, April 29, in that year, but not till he had taken his degree of D.D.

When Dr. Watkinson wished to resign the government of Lisbon College, Dr. Hesketh was judged the most suitable successor, and he accordingly received the patent for that purpose from the chapter. Dr. Watkinson, however, was prevailed upon by the inquisitor-general to retain his office, and to

this the chapter assented. In 1694, Dr. Hesketh was elected a capitular, and in 1710 he assisted at the general chapter, in which Dr. Robert Jones, the sub-dean, presided in the place of the dean, Dr. Perrott, whose infirmities prevented his attendance.

The scene of Dr. Hesketh's missionary career is not stated. It was probably in his native county. He is said to have laboured assiduously in the conversion of souls till his death, when, to borrow the expression of the annals of his college, "full of days, he fell asleep in the Lord," in the year 1715, aged 71.

Bartholomew Hesketh, O.S.B., an elder brother of the doctor, was professed in the Benedictine monastery at Dieulward in 1653, when he adopted the religious name of Gregory. He was sent to Lancashire, and served the Benedictine mission at Fishwick Hall, near Preston, the ancient seat of the Eyves family. This good Catholic family about the same time settled at Ashton-super-Ribble, and the Fishwick Hall estate fell into the hands of the Molyneux family of Sefton, under whom it had probably been held during a succession of long leases. Caryll, third Viscount Molyneux, during the reign of James II., granted the hall and estate to the Benedictines on lease for the lives of Frs. James Mather, Aug. Hudson, and Gregory Helme. Fr. Hesketh had the charge of the mission, and he erected a new chapel adjoining the hall, and provided it with two bells and an organ. The Catholics of the neighbourhood had not possessed such a chapel for more than a century. But the revolution of 1688 silenced the bells of Fishwick, and the strains of the organ were no longer heard, lest the ears of "sensitive" Protestants might be offended. Fr. Hesketh, however, remained at Fishwick until his death, Jan. 25, 1694-5, when he was interred in the family burial-place at Goosnargh on the following February 1. He was succeeded in the mission by Fr. Fris. Watmough, O.S.B., who left for Rome in 1698. In 1716 the estate was seized by the commissioners for forfeited estates, as devoted to "superstitious uses," and after that the Catholics of the neighbourhood seem to have met for divine service in the chapel at Ribbeton Lodge, the seat of the Brewers. A barn in Fishwick, belonging to Mr. Smith, grandfather of the R. R. Dom Cuthbert Smith, O.S.B., was also used for mass some time previous to 1762.

Several other members of this family were Benedictines,

notably Dom Roger Jerome Hesketh, son of Cuthbert Hesketh, of Whitehill, professed at Douay, Sept. 21, 1639, and sent to the mission in Lancashire, where he became procurator of the northern province in 1657. From 1675-8 he was director to the nuns at Paris, and in the latter year returned to the mission in London. There he was arrested during the excitement raised by the impostor Oates. He was brought to the bar in company with Fr. Anthony Hunter, S.J., but Oates, who knew neither of them, swore that the latter was Fr. Hesketh, and that he had formerly been well acquainted with him, and knew him to be a Benedictine priest. The Jesuit was accordingly condemned to death in the name of the Benedictine, who was discharged, as Oates declared he did not know him and had nothing to say about him. Fr. Hesketh was ready to have acknowledged his name if he had been asked, but under the circumstances it was thought better that he should not needlessly sacrifice another life. Thus, after fifteen months' imprisonment in Newgate, he was allowed to retire abroad, and going to Douay, was made prior of St. Gregory's monastery. After holding that office from 1681 to 1685, he probably returned to Lancashire, and died at an advanced age about the year 1693.

Kirk, Biog. Collns. MSS., No. 23; *Gillow, Lanc. Recusants, MS.*; *Forfeited Estates Papers, P.R.O.*, F. 1, F. 2, S. 94, P. 134, S. 54; *Fishwick, Hist. of Goosnargh*; *Cath. Mag.*, vol. vi. p. 104; *Dolan, Weldon's Chron. Notes*; *Snow, Bened. Necrology*.

1. In a MS. collection of Latin verses composed by various students of Lisbon College, referred to in the *Cath. Mag.*, vi. 105, is a long juvenile performance by Dr. Hesketh in praise of his native country.

2. "A Treatise of Transubstantiation," one of the numerous anonymous tracts published during the reign of James II. Dodd, in his "Certamen Utriusque," says it was against John Patrick, M.A., preacher at the Charterhouse, and therefore must have been in reply to one of the two following works by that author: "Transubstantiation no doctrine of the primitive fathers, being a defence of the Dublin Letter herein against the Papist Misrepresented and Represented, part ii. cap. 3," Lond. 1687, 4to. pp. 72; or, "A Full View of the Doctrines and Practices of the Ancient Church relating to the Eucharist. Wholly different from those of the present Roman Church, and inconsistent with the belief of Transubstantiation. Being a sufficient confutation of Consensus Veterum, Nubes Testium, and other late Collections of the Fathers, pretending to the contrary." Lond. 1688. 4to. pp. xi.-202.

For this controversy, see under John Gother, vol. ii. pp. 541-3. Also Jones' Chetham Popery Tracts.

Hesketh, Thomas, Esq., of Heslington, co. York, was the eldest son of Cuthbert Hesketh, of Whitehill, co Lancaster, gent., by Jennet, daughter of John Parkinson, of Whinney Clough. His father inherited Heslington from his elder brother Sir Thomas Hesketh, Knt.

Thomas Hesketh was slain in the service of Charles I., in Manor-Yard at York. He married Jane, daughter of Alderman Brooke of York, and his son Thomas Hesketh of Heslington, Esq., married Elizabeth, daughter of Sir Walter Bethill, of Alne, co. York, and grand-daughter of Sir Henry Slingsby, Bart. Their only child, Anne Hesketh, carried the estate to her husband James Yarburgh, of Snaith Hall, lord of the manors of Yarburgh, Snaith, and Cowick. He was godson to James II., and one of his Majesty's pages of honour. He afterwards became a lieutenant-colonel in the Guards, and died in 1728. His wife died in April 1718, the last of the Heskeths of Heslington.

Gillow, Lanc. Rescusants, MS.; Burke, Commoners.

Hesketh, Thomas, a major in the royal army, was slain at Malpas, in Cheshire, during the civil wars. He was apparently the eldest son and heir of Robert Hesketh, of Rufford, Esq., by his first wife, Mary, daughter of Sir George Stanley, Knt., marshal in Ireland, and sister and heiress of Henry Stanley, of Cross Hall, Lancashire, Esq. The major, who figures in the recusant rolls in the reign of Charles I., was thrice married, first to Susan Powes, a Shropshire lady, secondly to Jane Edmondson, and thirdly to Catharine, daughter of Alexander Breers, of Lathom, co. Lancaster, gent., but died without issue in Nov. 1646.

Previous to this time most of the Rufford Heskeths were recusants.

Gillow, Lanc. Recusants, MS.; Castlemain, Cath. Apology; Genealogy of the Heskaythes.

1. Good accounts of this family and its various branches will be found in "The Genealogy of the worshipful and auncient familie of the Heskaythes, of Rufford in Lancashire. Copied from the original Roll in the possession of Sir Thomas George Fermor-Hesketh, of Rufford, Bart. Together with The Hesketh Pedigrees from the Visitations of Lancashire, 1613, 1664, &c." Lond. privately printed, 1869, 4to. pp. 14, besides title-page and plate of arms. See also Abram's "Hist. of Blackburn."

Hesketh, Thomas, a captain of horse in the service of

Charles II., was the second son of Thomas Hesketh of Maynes Hall and Little Poulton Hall, co. Lancaster, Esq., by his first wife Anne, daughter of Simon Haydock, of Heysandforth, co. Lancaster, Esq. Whilst but a young man he was slain in a skirmish at Brindle, near Preston, during the king's march towards Worcester in 1651.

This excellent Catholic family was descended from the Heskeths of Aughton, a branch of the Heskeths of Rufford, and settled in the sixteenth century, first at Little Poulton Hall, and then at The Maynes, in the adjoining manor of Little Singleton. William Hesketh, Esq., of The Maynes, who was buried at Poulton, May 22, 1751, married Mary, daughter of John Brockholes, of Claughton Hall, Esq. Her brother William Brockholes, dying without issue, devised the Claughton estates to his nephew Thomas Hesketh, who assumed the name and arms of Brockholes. He died in 1766 and was succeeded by his brother Joseph Hesketh Brockholes, who married, in 1768, Constantia, daughter of Thomas Fitzherbert, of Swynerton Park, co. Stafford, Esq. This gentleman died without surviving issue in 1783, and bequeathed the Hesketh and Brockholes estates to his brother James for life, who was not married, with remainder to his brother-in-law William Fitzherbert, third son of Thomas Fitzherbert, with instructions to assume the name of Brockholes. Mr. Fitzherbert Brockholes was succeeded by his son Thomas Fitzherbert Brockholes, who died a bachelor, Dec. 21, 1873. His nephew James Fitzherbert Brockholes then inherited the estates, and on his death without issue the estates passed to his relative the present William Fitzherbert Brockholes, Esq.

In the last generation of the Heskeths, besides the three brothers who assumed the name of Brockholes, there were two others ecclesiastical students, and several sisters, spinsters and nuns. William Hesketh, born May 14, 1717, was probably educated at St. Omer's College, and entered the Society of Jesus at Watten, Sept. 7, 1735. He returned to England in ill-health before he was ordained priest, and died Dec. 30, 1741, aged 24. His brother, Roger Hesketh, was born in July, 1729, and after studying his humanities at St. Omer's College was admitted into the English College at Rome as a convictor, Nov. 3, 1750, by order of Cardinal Lante, and began his course of philosophy. On Aug. 23, 1752, he left the college to enter

the novitiate, S.J., at Watten, but his health failed, and he returned to Lancashire, where he died March 8, 1767. At Rome he assumed his grandmother's name of Talbot. Of the sisters, Mary, Aloysia, and Catherine Mary Frances went to the Benedictine Abbey at Ghent in 1756. After the community fled from Ghent it was eventually gathered together, in 1795, in a house opposite to St. Wilfrid's, in Chapel Street, Preston. There the nuns opened a school for young ladies, and in 1797 Dame Catherine Mary Frances Hesketh was elected abbess. Thus she continued until her death, Nov. 24, 1809, in the 81st year of her age, and the 54th of her religious profession. She was buried beside many of her nuns at Fernyhalgh, where a white marble tablet was erected to her memory. Other sisters were—Margaret, who resided at Ormskirk, and died unmarried in 1764; Anne, who died unmarried and was buried at Poulton in 1758; and Frances who died young and was buried at Poulton in 1732.

Castlemain, Cath. Apol.; *Gillow, Lanc. Recusants, MS.*; *Kirk, Biog. Collns. MS.*, No. 23.

Heskin, or **Heskyms**, **Thomas**, **O.P.**, **D.D.**, was a native of Heskin, in the parish of Eccleston, co. Lancaster. The family seems to have lost its territorial position in the township some time in the seventeenth century, when the hall was replaced by a new structure, which was taken down at the beginning of this century, and a farm-house now occupies the site. The Heskings were staunch recusants, and appear annually in the returns. Elizabeth, wife of Thomas Heskyn de Heskyn, and Janet, wife of Robert Heskyn of the same, appear in the roll of 5 Jac. I., 1606-7. The will of Hugh Heskin, of Heskyn, was proved in 1618. At later dates descendants of the family were returned as recusants of Halsall and Latham, some of whom were convicted so late as 1716. Hugh and Henry were family names.

Thomas Heskin, after studying for twelve years at Oxford, was created M.A. of Cambridge in 1540, being then priest and fellow of Clare Hall. In 1548 he proceeded B.D. in the same university, and it is recorded that on June 11, in the following year, the Edwardian Commissioners for the visitation of the university had before them ten or eleven of Clare Hall for the purgation of Mr. Heskin. When it was proposed to suppress that college, in order to unite it to Trinity Hall, he signed a

paper, stating that, as an obedient subject to the king, he was content to give place to his authority in the dissolution of the college of Clare Hall, though his consent was not agreeable to the same by reason of his oath to the college. He occurs as rector of Hildersham, Cambridgeshire, from 1551 to 1556.

During Mary's reign, in 1557, he commenced D.D., and was collated by Cardinal Pole to the chancellorship of the church of Sarum, by mandate dated Oct. 27, 1558. In the following month he was admitted to the vicarage of Brixworth, Northamptonshire, on his own petition, that benefice being in his gift as Chancellor of Sarum.

When Elizabeth changed the religion of the country, Dr. Heskin refused to subscribe to her spiritual supremacy, and in consequence he was deprived of all his preferments in Aug. 1559. Thereupon he withdrew to Flanders, became a Dominican, and was appointed confessor to some English nuns of that order at Bergen op Zoom, where they had been permitted to retire from England in the first year of Elizabeth's reign. Some years later he secretly visited England, for in 1569 Dr. Philip Baker, provost of King's College, Cambridge, was charged with having entertained him. The famous papist, it was stated, had been brought to his table at Cambridge in the dark, and conveyed away in the like manner.

Dr. Heskin was greatly esteemed for his zeal and learning. It is not known when or where he died.

Cooper, Athenæ Cantab, vol. i. p. 419; *Pitts, De Illus. Angl. Script.* p. 765; *Dodd, Ch. Hist.*, vol. i. p. 525; *Gillow, Lanc. Recusants, MS.*

1. The Parliament of Chryste avouching and declaring the enacted and receaved Trueth of the Presence of his Bodie and Bloode in the Blessed Sacrament, and of other Articles concerning the same, impugned in a wicked Sermon by M. Juel; called and set forth by Thomas Heskyms, Doctour of Dyvinitie. Wherein the Reader shall fynde all the Scripture commonlee alleaged out of the Newe Testamente Touching the Blessed Sacrament, and some of the olde Testamente plainlie and truly expounded by a Nombre of holy and learned Fathers and Doctours. Brussels, 1565, fol.; Antwerp, 1566, fol. ff. cccc., besides title, address to M. Jo. Juell, prologue, portrait, and plate SS. Miraculosum Sacramentum.

This learned confutation of Jewell on the Eucharist was replied to fourteen years later by William Fulke, in two publications, entitled, "Heskins' Parliament Repealed; with a confutation of Saunders' Treatise of Worshipping Images," Lond. 1579, 8vo., and "D. Heskins, D. Saunders, and M.

Rastel, accounted (among their faction) three Pillars and Archpatriarchs of the Popish Synagogue, overthrowne and detected of their severall blasphemous Heresies," Lond. 1579, 8vo.

2. **Portrait**, on wood, folio, frontispiece to the Antwerp edition of his work.

Hewett, John, *alias* **Weldon**, priest and martyr, son of William Hewett, of York; draper, is said to have been born at Tollerton, in the North Riding. For some time he was a student in Caius College, Cambridge, whence he went to the English College, then at Rheims, where he received the tonsure and minor orders on Sept. 23, 1583. After he had been ordained deacon he returned to his native country, probably on account of ill-health, and was at once arrested. On Aug. 23, 1585, the keeper of the recognizances in the castle of Kingston-upon-Hull certified that he had received him into his charge. He was banished after a short imprisonment, and landed in France with twenty-one priests from the gaols at York and Hull, and on the following Nov. 7 arrived at Rheims again. In Jan. 1586 he left the college in company with two priests. According to the narrative of his execution, he was ordained priest at Paris, but this may be a mistake for Chalons. In the early part of 1587 he was apprehended at Gray's Inn, in the chambers of John Gardener, of Grove Place, co. Buckingham, Esq., and was again banished. On Sept. 30, 1588, a list of seminary priests in the prisons in and about London, printed by Strype, includes the name of John Weldon. He also used the *alias* of Savell.

It appears that when he was banished he was landed in the Low Countries, where he was arrested by the Earl of Leicester, under pretence that he had come there to murder his lordship. He was sent over to England, but the earl's sudden death, on Sept. 4, 1588, delayed his trial for a short time. In the beginning of October he was brought before the Lord Chief Justice, the Lord Mayor, the Recorder (Sergeant Fleetwood), &c., and indicted for having been ordained priest at Paris, by authority derived from the See of Rome, and entering into England to execute his office of a seminary priest, contrary to the laws of the realm. Hewett took exception to the indictment as false, and demurred to his being tried by the impannelled jury, for he was loath, he said, that those ignorant men who did not understand his case should be burthened with his blood. He therefore referred the matter to the consciences of those sitting in judgment

upon him. Notwithstanding that he proved the injustice of the indictment, and that he had been sent a prisoner into the country by the Earl of Leicester, the Recorder, with the consent of the Lord Mayor and the other judges and justices, proceeded without a jury to sentence him to be hanged, drawn, and quartered.

The next day he was conveyed through the city of London, with William Hartley, priest, and Robert Sutton, layman. Hartley was executed near the Theatre, Sutton was hanged at Clerkenwell, and Hewett at Mile End Green, Oct. 5, 1588.

Standing in the cart at Mile End Green, the martyr disputed with the preachers, whilst one of them went to the Court to know the queen's pleasure concerning his quartering. Her majesty was found so favourable that she would have him merely hanged. In the meantime he refuted the fallacious statements of the minister who was disputing with him, behaving in all respects with great constancy and discretion.

Challoner and other writers have been misled by Hewett's *alias* of Weldon, and have made two martyrs of one person. This has been conclusively shown by Mr. T. G. Law in his interesting paper on "The Martyrs of the Year of the Armada," published in *The Month*.

A True Report, &c.; Law, Month, vol. xvi., *Third Series*, pp. 71-85; *Challoner, Memoirs*, ed. 1741, vol. i. pp. 234-6; *Lewis, Sanders' Angl. Schism*, p. 331; *Morris, Troubles, Third Series; Douay Diaries*.

1. "A True Report of the Inditement . . . of John Weldon, &c." Lond. 1588, 8vo. See under Wm. Hartley, No. 1.

Heywood, Ellis (or **Elizeus**), Father, S.J., born at London in 1530, was the eldest son of John Heywood, the epigrammatist. After receiving a preliminary education in London, he was sent to Oxford, and in 1547 was admitted probationer-fellow of All Souls' College, where he took the degree of D.C.L. in 1552. Unable to reconcile his conscience with the doctrines of the reformers, he withdrew to the Continent, and travelled through France and Italy. During part of this time he was entertained by Cardinal Pole, who appointed him one of his secretaries. He does not appear, however, to have accompanied the cardinal to England in the reign of Queen Mary, for in 1556 he was settled at Florence, where he published his book *Il Moro*.

About 1566 he seems to have gone to the university at Dillengen, in Bavaria, and there entered the Society of Jesus in December of that year. After labouring for some time in the instruction of the ignorant in the rudiments of the Catholic religion, in which duty he took a singular delight, he was sent to Antwerp, where he filled the office of spiritual father and preacher at the professed-house of the Society. When the college was attacked by a mob of fanatics, and the community violently expelled, Fr. Heywood took refuge at Louvain, where he died, Oct. 2-12, 1578, aged 48.

A copy of his will, dated Dillengen, Dec. 26, 1566, is preserved in *Angl. Hist.*, vol. i., in the archives S.J. at Rome.

Wood, Athenæ Oxon., ed. 1691, vol. i. p. 140; *Dodd, Ch. Hist.* vol. i. p. 146; *Foley, Records S.J.*, vol. i. p. 388, vii. pt. i. p. 349; *Oliver, Collectanea S.J.*, p. 115.

1. **Il Moro d'Heliseo Heiuodo Inglese. All' Illustrissimo Card. Reginaldo Polo.** Fiorenza, 1556, 8vo., lib. ii. pp. 180.

It is a fictitious dialogue in Italian, the scene of which is laid in the house of Sir Thomas More at Chelsea, whose conversations with the learned men of his time are represented. The work is extremely rare.

2. He is said to have written other works, printed abroad, the titles of which have not been preserved.

Heywood, Jasper, Father, S.J., younger brother of Ellis, was born in London in 1535. For some little time he was page of honour to the Princess Elizabeth. In 1547 he was sent to Oxford, and in 1553 took his B.A. degree, and was admitted fellow of Merton. There he remained for about five years, "in all which time," as Anthony Wood quaintly says, "he bore away the bell in disputations at home and in the publick schools." In 1558 he received for the third time an admonition from the warden and senior fellows of his college, "for he and his brother Ellis Heywood were for a time very wild, to the great grief of their father." He therefore resigned his fellowship to prevent expulsion, April 4, 1558. In the following June he took the degree of M.A., and in November he obtained a fellowship at All Souls. This he was compelled to resign for non-compliance with the new order of things after the accession of Elizabeth.

Being already ordained priest, he went to Rome, where he was admitted to the Society of Jesus, May 21, 1562. He then taught philosophy, and repeated theology for two years at

the Roman College, after which he was sent to the Jesuit College at Dillengen, in Bavaria. There for seventeen years he was professor of Moral Theology and Controversy, took the degree of D.D., and was professed of the four vows in 1570. After the Society had decided to enter upon the English mission, Fr. Persons wrote from England urgently imploring Pope Gregory XIII. and the General of the Society to send more labourers into the vineyard, especially naming Fr. Jasper Heywood. His Holiness, therefore, wrote an autograph letter to the Elector of Bavaria, by whom the father was much esteemed, desiring him to send him with all speed.

Fr. Jasper arrived in England in the summer of 1581, with Fr. Wm. Holt, and together they converted two hundred and twenty-eight persons to the Catholic faith, within three months, in Staffordshire alone. Fr. Persons had been compelled to withdraw to the Continent before his arrival, and consequently Fr. Heywood was appointed superior of the English mission S.J. Soon after his arrival Fr. Heywood, in virtue of his position, took an active part in the controversy on the necessity of Catholics in England maintaining the rigid fasts customary in Catholic times. He imprudently allowed himself to lean so much to the party of relaxation as to appear to weaken the very obligation of fasting at all, and in consequence he was recalled from England by his superior. Fr. Heywood presumably based his opinion upon the substitution of the Roman for the Salisbury, York, Canterbury, and other English rites, which change was introduced by the seminary priests. The law was not on his side, as Fr. Morris tells us, for the obligation of the English fasts remained for two centuries after this, until Pope Pius VI., in 1777, transferred the vigils through the year to the Wednesdays and Fridays in Advent, and in 1781 abrogated the Friday fast. The abstinence on Saturdays, the rogations, and St. Mark, Pius VI. left in force as "a pious custom descending from ancient times," but Pius VIII. dispensed the English Catholics from its observance in 1830.

In 1583-4 he eluded the pursuivants and searchers, and with extreme difficulty, on account of the infirmities he suffered from the gout, embarked on board a vessel bound for Dieppe. When almost in sight of the port, however, a violent gale arose, which drove the vessel back to the English coast. Upon landing, Fr. Heywood was arrested on suspicion of being a priest.

He was carried to London in chains, and committed to the Clink prison Dec. 9, 1583. He was frequently examined by the council, and urged by various promises and threats to conform to the new religion; he was even offered a bishopric if he would yield. On Feb. 5, 1584, he was brought to Westminster to be arraigned with George Haydock and other priests, but for some reason this scheme was withdrawn, and he was conveyed by water to the Tower. There he was imprisoned for nearly a year, suffering greatly from the gout and the loathsomeness of his dungeon. At length, on Jan. 21, 1584-5, he was put on board a vessel, with twenty other prisoners for conscience' sake, and landed on the coast of Normandy. He proceeded to the college of the Society at Dôle, in Burgundy, and four years later (1589) to Rome; thence to Naples, where he was usefully employed as far as his broken constitution allowed, and died a holy death, Jan. 9, 1598, aged 63.

Wood says that he was noted as a disputant at Oxford. His great knowledge of Hebrew and his general learning is admitted by all writers.

Foley, Records S.J., vols. i., iv., and vii., pt. i.; *Oliver, Collectanea S.J.*; *Dodd, Ch. Hist.*, vol. ii.; *Wood, Ath. Oxon.*, ed. 1691, vol. i. p. 252; *Morris, Troubles, Second Series*; *Bridgewater, Concertatio Eccles.* ed. 1594, p. 409; *Lewis, Sanders' Angl. Schism.*

1. **The sixth Tragedie of Lucius Anneus Seneca, entitled Troas, newly set forth in Englyshe by Jaspar Heywood, Student, in Oxenforde, anno Domini 1559.** Lond., Ric. Tottyl, 12mo., sign. A to F 3, in eights; 1563, 12mo.; "The sixth Tragedie of L. A. Seneca, entitled Troas, with divers and sundry Addicions to the same, newly set forth in English by Jasper Heywood, Student in Oxenforde," Lond., Thos. Powell for Geo. Bucke, 16mo., sign. A to F 3, in eights, ded. to Queen Elizabeth by the translator; repr. in Thos. Newton's edition of Seneca's tragedies, Lond. 1581, 4to.; again, 1591, 4to.

2. **The seconde Tragedie of Seneca intituled Thyestes faithfully englished by Jaspar Heywood, Fellowe of Alsolne College in Oxforde.** Lond., Thos. Berthelettes, 1560, 16mo., title, &c., 16 ff., then sign. A to E 6, in eights; ded. to Syr John Mason, Knt. The title-page has one of Berthelett's well-used wood-cut borders bearing the date 1534. Repr. by Thos. Newton in 1581.

3. **The first Tragedie of Lucius Anneus Seneca, intituled Hercules furens, translated into English Metre by Jaspar Heywood, Student in Oxford.** Lond., Hen. Sutton, 1561, 16mo., sign. A. in fours, B to M, in eights, ded. to Syr Wm. Harbert, Knt., Lorde Harbert, of

of Cardyffe, Earle of Pembroke. The Latin text faces the translation. Reprinted in Thos. Newton's edition of Seneca's Tragedies, Lond. 1581, 4to.

4. Wood says he wrote and published a *compendium* of Hebrew grammar, a short and easy method, reduced into tables.

5. Various poems and devices, some of which are printed in "The Paradise of Daynty Devises," Lond. 1573, 4to.; repr., Brit. Bibliographer, III., 1810, 8vo.; again in "Seven English Poetical Miscellanies," by J. P. Collin, 1867, 4to.

Heywood, John, dramatist, a native of North Mimms, near St. Alban's, co. Hertford, was educated at Broadgate Hall, Oxford. His natural wit and humour ill-suited him for an academical career, so he left the university and proceeded to London, where he was patronised by Sir Thomas More, and speedily became a great favourite with Henry VIII., who rewarded him handsomely.

During the reign of Edward VI. his staunch adherence to the ancient faith necessitated his withdrawal from Court, but in the following reign he was reinstated in the royal favour on account of "the mirth and quickness of his conceits." Queen Mary frequently admitted him into her presence, purposely to relieve her mind, and give it some relaxation by listening to his entertaining remarks. This continued even during the last sickness of the queen. Shortly after the accession of Elizabeth he was constrained to withdraw from the country in order to preserve his conscience, "which is a wonder to some," says Anthony Wood, "who will allow no religion in poets, that this person should, above all of his profession, be a voluntary exile for it." He took up his residence in Mechlin, in Brabant, where a number of English exiles for conscience' sake had settled. There he died and was buried about 1565.

He left behind him several children, to whom he had given a liberal education, Fathers Ellis and Jasper Heywood being of the number. His daughter Elizabeth, a devout Catholic, was the mother of John Donne, Dean of St. Paul's.

Heywood is justly credited with being one of our earliest dramatic writers of the period which intervened between the moral plays and the introduction of the modern drama. None of his dramatic pieces extend beyond the limits of an interlude, "a species of writing," says Mr. Collier, "of which he has a claim to be considered the inventor." Warton speaks in terms of disparagement of the plot, humour, and character of his works, remarking that the miserable drolleries and the con-

temptible quibbles with which his little pieces are pointed, indicate a great want of refinement, not only in the composition, but in the conversation of our ancestors. The elder Disraeli says that "his quips, and quirks, and quibbles are of his age, but his copious pleasantry still enlivens," and adds that more of his table-talk and promptness at reply have been handed down to us than of any writer of the times. Though far from being a learned man, he displayed no small skill and talent in exposing the follies and corruptions of his age. The favour with which he was regarded as a jester was greatly enhanced by his skill in vocal and instrumental music.

Wood, Athenæ Oxon., ed. 1691, p. 115; *Dodd, Ch. Hist.* vol. i. p. 369; *Warton, Hist. of Eng. Poetry*; *Disraeli, Aménities of Literature*.

1. **A mery Play between the Pardoner and the Frere, the Curate and Neybour Pratte.** Lond., W. Rastell, 1533, fol.; fac-simile repr., 1819; repr. cr. 8vo., Chiswick Press, 1820.

Although not printed before 1533, it must have been written before 1521.

2. **The Play of Love; or a new and a very merry Enterlude of all maner (of) Weathers.** Lond., W. Rastell, 1533, sm. fol.; Lond., Robt. Wyer, n. d., 4to., a reprint of Rastell's edit.

3. **A mery Play betwene Johan the Husbande Tyb the Wife, and Syr Johan the Prestyr.** By John Heywood. Lond., Wm. Rastall, 1533, fol., pp. 16; repr. by Whittingham at Chiswick, 1819, 8vo.

4. **The Play called the foure PPs., A newe and a very merry Enterlude of a Palmer, a Pardoner, a Potecary, and a Pedler.** B.L. Lond., Wm. Myddylton, (1545?) unpag., 4to.; Lond., Mo. Alde, 1569, 4to., unpag.; again without printers name or date; repr. in Dodsley's Coll. of Old Plays, vol. i.; and in "The Ancient British Drama," vol. i.

It is a dispute between the four characters as to which shall tell the grossest falsehood. An accidental assertion of the palmer that he never saw a woman out of patience in his life, takes the rest off their guard, all of whom declare it to be the greatest lie they ever heard, and the settlement of the question is thus brought about amidst much mirth.

5. **Of Gentylnes and Noblyte. A Dyaloge between the Marchaunt, the Knyght, and the Plowman, compiled in Maner of an Enterlude, with divers Toys and Gestes added thereto to make mery Pastyme and Disport.** (Lond.), Jno. Rastell, (1535), sm. fol., sig. to C iv.; Lond. (1829) 4to.

6. **The Pinner of Wakefield, a Comedie.**

7. **Philotas Scotch, a Comedie.**

Warton says, "His comedies, most of which appeared before 1534, are destitute of plot, humour, or character, and give us no very high opinion of the festivity of this agreeable companion. They consist of low incident and the language of ribaldry. But perfection must not be expected before its time."

8. Wood questions if he was not the author of an interlude of youth, printed in London in black-letter temp. Hen. VIII.

9. **A Dialogue of Contayning in effect the Number of al the Proverbes in the English Tongue compact in a Matter concerning two Mariages.** Lond., Tho. Berthelet, 1546, 4to., first edit; 1547, 4to.; 1549; 1556; "Newly overseen and somewhat augmented, Lond. 1561, 8vo.; Lond., Jno. Marsh, 1576; 'The Proverbs and Epigrams of J. H., etc.,' Spencer Soc., 1867, 4to.; The Proverbs of J. H. Being the 'Proverbes' of that author printed in 1846. Edited with notes and introduction by J. Sharman," Lond. 1874, 8vo.

Of this Warton says, "All the proverbes of the English language are here interwoven into a very silly comic tale."

10. **A Balade specifienge partly the Maner, partly the Matter, in the most excellent Meetyng and lyke Marriage betwene our Sovereigne Lord and our Sovereigne Lady, the Kynges and Queenes Highnes.** Lond., Wm. Byddell, large single sheet, B.L.; repr. in "Harl. Miscell.," vol. 10.

11. **The Spider and the Flie.** B.L. Lond., 1556, 4to., with wood-cut full-length portr. of the author at the back of title; Lond., Thos. Powell, 1556, 4to., B.L.; with his Works, 1562.

This allegorical poem, in seven line stanzas, divided into ninety-eight chapters, with a cut to each, is his longest production. It is one of the first works so profusely illustrated, and was held in high estimation in Queen Mary's reign. It was intended to vindicate the administration of justice in the Queen's reign. At the end is "The Conclusion, with an Expossission of the Auctor, touching one piece of the latter part of this Parable," in which we are informed that by the spiders are meant the Protestants, the flies, the Catholics, the maid, Queen Mary, her broom, the civic sword, her master, Christ, and her mistress, Mother Church. The book was naturally very much disliked by Protestants, whose opinions of the author in consequence shew considerable bias.

12. **A breefe Balet, touching the traytorous Takyng of Scarborough Castel (1557).** Lond., Thos. Powell; repr. in "Harl. Miscell.," vol. 10.

13. **A description of a most noble Ladye adviewed by John Heywoode,** MS. Harl., No. 1703, fol. 108.

A poetical portrait of Queen Mary printed entire in Park's edition of Walpole's Royal and Noble Authors.

14. **Poetical Dialogue concerning witty—i.e., wise and witless.** MS., Harl, 367, fol. 110, Brit. Mus.

15. **A Dialogue on Wit and Folly.** By John Heywood. Now first printed. To which is prefixed an account of that Author, and his Dramatic Works, by F. W. Fairholt. Percy Soc., 1846, vol. 65.

16. **John Heywoodes Woorkes; a Dialogue, conteyning the number of the effectual proverbes in the English tongue compact, in a matter concerning two maner of mariages. With one hundreth Epigrammes: and three hundreth of Epigrammes uppon three hundreth Proverbes; and a fifth hundred of Epi-**

grammes. Whereunto are newly added, a sixte hundredth of Epigrammes, by the said John Heywood. Lond., Thos. Powell, 1562, 4to., B.L. ; Lond., H. Wykes, 1566, 4to. ; Lond., Tho. Marshe, 1576, 4to. ; *ibid.*, 1577 : *ibid.*, 1587 ; Lond., Felix Kyngston, 1598, 4to.

17. **Portrait**, full length, attired in a fur-gown, something resembling that of a master of arts, the sleeves only reaching to the kneecap ; round cap, face clean shaved, dagger hanging from girdle ; wood-cut in "The Spider and the Flie."

Higsons, Bevil, historian, born in 1670, was a younger son of Sir Thomas Higsons, of Grewell, co. Hampshire, Knt., by his second wife, Bridget, dau. of Sir Bevil Granville, of Stow, co. Cornwall, Knt., and sister of John Granville, Earl of Bath. She was the widow of Simon Leach, of Chudleigh, co. Devon, Esq. At the age of sixteen he became a commoner of St. John's College, Oxford, in Lent Term, 1686. After some years he removed to Cambridge, and subsequently entered the Middle Temple. He was a firm adherent to the house of Stuart, and is said to have accompanied James II. into exile in 1688, but this is doubtful. In 1696 he was in England, and his name was included in the proclamation against the supposed conspiracy of that year. He was arrested with his elder brother George, and confined in Newgate, but both were soon discharged from custody. Shortly after he withdrew to France, where he died in March 1735, aged 65.

Higsons probably became a convert in France.

Bliss, Wood's Athenæ Oxon., vol. iv. p. 714 ; *Rose, Biog. Dict.* ; *Harl. Soc., Le Neve's Knights* ; *Higsons, Short View*.

1. **Poems**. "A Poem to Sir Godfrey Kneller drawing the Lady Hide's Picture ;" "A Song on a Lady indisposed ;" "To a Lady, who, raffling for the King of France's Picture, flung the highest chances on the dice ;" "On the Lady Sandwich's being stayed in Town by the immoderate Rain ;" all of which are in Dryden's "Examen Poeticum," being the third part of *Miscellany Poems*. Lond. 1693, 8vo.

He also wrote "A Poem to Mr. Dryden on his translation of Persius."

2. **The Generous Conquerour: or the Timely Discovery ; a Tragedy**. Lond. 1702, 4to.

3. **A Short View of the English History: With Reflections, political, historical, civil, physical, and moral, on the reigns of the Kings, their characters, and manners, their succession to the throne, and all other remarkable incidents, to the Revolution 1688. Drawn from authentick memoirs and manuscripts**. By B. Higsons, gent. Lond. 1723, 8vo., pp. viii.-435, postscript pp. 4 ; Hague, 1727, 8vo. ; Lond. 1733, 8vo. ; Lond. 1736, 8vo. ; Lond. 1748, 8vo.

In his preface the author says that it is a maxim not to write the history

of one's own times, for truth "can only be safely look'd on through the distance and mist of time." For this reason he "let these papers lie covered with dust these twenty-six years, till every person concerned in the transactions mentioned was removed from the stage." His work is certainly written with judgment and impartiality.

4. **Historical and Critical Remarks on Bp. Burnet's History of His own Time.** By B. Higgons, gent. Lond., P. Meighan, 1725, 8vo. pp. 454, besides title and preface 4 ff.; Lond. 1727, 8vo., with additional remarks, &c.; repr. as vol. ii. of his "Historical Works," vol. i. being his "Short View," Lond. 1736, 8vo.

In this work he exposes Burnet's want of veracity, saying of him in his preface that "It is very evident that revenge has absolutely guided him through his History, that passion more predominant than the rest seems to have animated the whole design, and has so wrenched his reason, and darkened his understanding, as to make him sometimes fall into the grossest absurdities, and must convince his reader that he was a much weaker man than the world believed him." Burnet had left instructions that his History should not be published until six years after his death, and, in fact, the first volume did not appear until 1724, and the 2nd. in 1734.

5. **A Poem on the Glorious Peace of Utrecht.** Lond. 1731, 8vo.

6. **History of the Life and Reign of Mary, Queen of Scots, and Dowager of France.** Dublin, 1753, 8vo.

Hildesley, John, schismatical bishop of Rochester, was of the family of that name seated at Beneham, co. Berks, originally descended from the Hildesleys of Hildesley in the same county. From his very childhood he displayed a religious tendency and a love of study, and his parents discerning it, being people of means, placed him under the tuition of a Dominican friar.

When grown up he joined the Dominicans at Bristol, and thence proceeded to their house in the south suburbs of Oxford to study for degrees. In May, 1527, he supplicated to be admitted to the reading of the sentences, and in 1532 he stands recorded as B.D. Afterwards he was created D.D., though it seems to be uncertain whether this degree was taken here or at Cambridge, of which university he is known to have been a member, for subsequently Archbishop Cranmer recommended him as Prior of the Dominican house there. In 1533 he was prior of the Dominicans of Bristol, and preached in that city against Hugh Latimer. In April 1534, he was appointed provincial of his order, and placed in commission to take the acknowledgments of the king's ecclesiastical supremacy from certain religious houses. His compliance to the royal wishes obtained him the See of Rochester, vacant by the death of Cardinal Fisher, and he was consecrated Sept. 18, 1535.

On Nov. 20, 1538, he, as perpetual commendatory and prior of the house of Black Friars, London, surrendered it into the king's hands. Six days later he preached at St. Paul's Cross, and there exhibited the professed blood of Hales, affirming the same to be clarified honey coloured with saffron.

At length his eyes were opened to the devastation and irreligion into which the Court policy was hurrying the nation, and in 1539 he opposed the bill of the Six Articles, but too late to make amends for the assistance he had given to those who in their rapacity were destroying the fabric of the church. Some writers have placed his death at the end of the previous year, but this is clearly an error. He was accounted a learned man, though with this opinion Wood appears to differ.

Bliss, Wood's Athenæ Oxon., vol. i. p. 112 ; *Dodd, Ch. Hist.*, vol. i. ; *Cooper, Athenæ Cantab.*, vol. i.

1. **The Manuall of Prayers ; or, the Prymer, in Englyshe and Latin, set out at length, with the Pystles and Gospels in Englyshe.** Lond. 1539, 4to., ded. to Thomas Lord Cromwell, by whose command it was published.

"The Primer in Englishe, moste necessarrye for the Educacyon of Chyl-dren, abstracted out of the Manuall of Prayers ; or Primer in Englishe and Latin." Lond. 1539, 16mo.

2. **De Veri Corporis Jesu in Sacramento.**

Also dedicated to Cromwell, and is alluded to by John White, warden of the college near Winchester, afterwards successively bishop of Lincoln and Winchester, in a latin poem entitled "Diacosia-Martyrion," Lond. 1553, fol.

3. **Resolutions concerning the Sacraments.**

4. **Resolutions of some questions relating to bishops, priests, and deacons.**

5. He was also concerned in the compilation of "The Institution of a Christian man," commonly called the Bishops' Book, in 1534.

Hildeyard, Thomas, Father, S.J., of an ancient Yorkshire and Lincolnshire family, was born in London, March 3, 1690. He was educated at St. Omer's College, entered the Society Sept. 7, 1707, and was professed of the four vows Feb. 2, 1725. After teaching philosophy, theology, and mathematics at Liege, he was sent to England, and for many years served the mission in the South Wales district. For upwards of twenty years he was chaplain to the Bodenhams at Rotherwas Court in Herefordshire. In Sept. 1743 he was declared rector of that district, the college of S. Francis Xavier, and died in that office at Rotherwas, April 10, 1746, N.S., aged 56.

He was buried in the ancient family chapel adjoining the mansion at Rotherwas. Dr. Oliver records the inscription on his gravestone, eulogizing his piety, charity towards his neighbours, integrity and modesty, as likewise his erudition. He was a scientific mechanic, and a profound student of the works of Fr. Gaspar Schott, S.J., the German Archimedes, who died May 20, 1666.

Oliver, Collectanea S.J.; Foley, Records S.J., vols. v., p. 907 ; vii., p. 360.

1. **Lectures on Penance**, MS. (taken down by Fr. Walter Shelley), now at the Presbytery, St. George's, Worcester.

2. Fr. Caballero, in his supplement to the "Bibliotheca Scriptorum, S.J.," Rome, 1814, states, p. 57, that Fr. Hildeyard published a description of his invented time-piece. Some of his ingenious astronomical clocks are said to be at Holt and Rotherwas.

Hill, Edmund Thomas, O.S.B., D.D., *alias* Buckland, born in Somersetshire about 1563, is said to have been a minister in the Church of England. He became a Catholic, and went to Rheims, where he was admitted into the English College Aug. 21, 1590. He left for Rome Feb. 16, 1593, and was admitted into the English College March 23, and took the oath Oct. 3 in that year. He was ordained subdeacon in the following Dec., deacon in March, 1594, and priest on the 12th of the latter month. On Sept. 16, 1597, he was sent to the English mission.

He was probably the priest named in the letter of William Pole to his uncle, Sir John Popham, the lord chief justice, dated Jan. 18, 1599, as "the corrupter and seducer of Sir Robert Bassett," and the "blasphemous fellow, lately consorting with Sweet [John, S.J.], that lewd fellow." Sir Robert had been converted by Hill, and was then preparing to travel with him. Pole suggests the "stopping of this travel, and imprisonment of that most pernicious lewd man Hill, who otherwise will be the overthrow of the gentle nature of Sir Robert." In the following year Wood says he was living at "Phalempyne beyond the sea," and published his "Quatron of Reasons," being then D.D. Dodd, in his "Certamen utriusque," says that he had been chaplain to Queen Elizabeth, but this is perhaps a mistake. At the English College at Rome he had taken part with Anthony Champney, and many others who were afterwards distinguished men, in objecting to the adminis-

tration of the college by the Jesuits. In the early part of 1602, Fr. Rivers, S.J., states, "last week one Dabscomtes' house was searched in London by Sir Anthony Ashley, one of the clerks of the council, being thereunto called and required by Atkinson, the priest [apostate], under pretence of apprehending a Jesuit that would kill the king, a jest now over stale. In that search one Hill, an appellant priest, a western man, was taken, and with him some eight persons (but neither saying Mass or Mattins). All were sent to Newgate, but since, all but the priest are released upon bail to appear at the sessions." How long he remained in Newgate does not appear. He was again in prison in 1612, when he was condemned to death for being a priest, but was reprieved and banished in the following year. Whilst in prison he received the Benedictine habit by commission from Dom Leander of S. Martin, and after his release he was professed Oct. 8, 1613, under the religious name of Thomas of St. Gregory.

After labouring for many years on the mission, where he was distinguished by his singular zeal and piety, he retired in his old age to St. Gregory's monastery at Douay, and there died Aug. 7, 1644, aged about 81.

Weldon gives his age as 84, his priesthood 53, his religious profession 33, and his labours in the apostolical mission 50. He states that he first detected the error of the Illuminati, who expected the incarnation of the Holy Ghost from a certain young virgin, but does not say how he made his exposure public.

Wood, Athenæ Oxon., ed. 1691, vol. i. p. 499; *Dodd, Ch. Hist.*, vol. ii. p. 160; *Dolan, Weldon's Chron. Notes*; *Snow, Bened. Necrology*; *Foley, Records S.J.*, vols. i. iv. and vi.; *Dolan, Downside Review*, vol. iii. p. 256; *Challoner, Memoirs*, ed. 1742, vol. ii. p. 88.

1. **A Quatron of Reasons of Catholike Religion, with as many briefe reasons of refusall.** Antwerpe, 1600, 8vo.

George Abbot, Dean of Winchester, afterwards Archbishop of Canterbury, "at the intreaty of others," spent a year and a half (1603-4) in preparing a reply to this work, and to the republication in 1599 of Richard Bristow's "Briefe Treatise . . . or Motives unto the Catholike Faith." Abbot's work was entitled, "The reasons which Dr. Hill hath brought for the upholding of Papistry unmasked and shewed to be very weak," &c., Oxon. 1604, 4to., ded. to Lord Buckhurst, who had just been created Earl of Dorset. Strype ("Annals," ii. ed. 1735, p. 336) says that Hill's work was a

new version in twenty-five reasons of Bristow's "Motives," in forty-eight, "but containing much of the form and manner, and all the matter for the ground thereof." Abbot's intemperate pamphlet was an attempt to prove the weakness of ten of Dr. Hill's reasons.

Fris. Dillingham, B.D., of Cambridge, also wrote a reply, entitled, "A quatron of reasons, composed by Dr. Hill, unquartered and proved a quatron of follies," Cambridge, 1603, 4to. It was not, however, worthy of notice.

2. **The Plaine Path Way to Heaven. Meditacions or Spirituall discourses and illuminations upon the gospells of all the yeare; for every daie in the weeke, on the Text of the gospells; composed and sett further by Thomas Buckland, of the order of Saint Benedict.** Douay, Martin Bogart, 1634, 12mo., pp. 870; *ibid.* 1637. A MS. of this work, dated 1634, perhaps the original, is at Oscott, *see* Oscott Catalogue by Rev. Wm. Greaney, V.P., No. 553, p. 51. The title there given varies slightly from the above.

The work includes "A little Treatise, how to find out the true Fayth, composed by T. B."

Hill, Laurence, martyr, a Lancashire man, was probably a native of Widnes, where recusants of his name resided for many generations. Robert Hill, sen., and Robert Hill, jun., coopers, with their wives, were fined there in 1667. William Hill, of Widnes, was a recusant in 1679, and on April 10, 1716, Laurence and Robert Hill, of Widnes, were convicted as popish recusants at the quarter sessions held at Lancaster.

Leaving Lancashire, Laurence Hill went up to London, where he became a servant to Mr. Ravenscroft. During his service he married Mary Gray, a domestic in the same family. In 1670 he entered the service of Dr. Thomas Godden, chaplain to Queen Catharine, at Somerset House. In 1678 he fell a victim to the machinations of the Earl of Shaftesbury. One of his lordship's tools, Miles Prance, accused Hill of being accessory to the murder of Sir E. Godfrey. He was apprehended and brought to trial Feb. 10, 1678-9, with Robert Green and Henry Berry. Prance's evidence was that Sir E. Godfrey had been strangled by Green, and that Hill had conveyed the body to Primrose Hill. He afterwards acknowledged before the king and council that he had perjured himself. Notwithstanding the character of the evidence for the prosecution, and the strength of the defence, justice had to give place to the popular fury raised against the church, and these poor innocent men were condemned to death. Hill was executed with Green at Tyburn, Feb. 21, 1678-9.

From the scaffold he addressed the people, declaring his

innocence, and that he died, as he had lived, in the Catholic faith. A little before he had written to his wife, charging her to bear no resentment against those who were the occasion of his death. He died in perfect forgiveness, praying God to preserve the nation and lay not innocent blood to its charge.

Challoner, Memoirs, ed. 1742, vol. ii. pp. 381-4; *Dodd, Ch. Hist.*, vol. iii. p. 277; *Gillow, Lanc. Recusants, M.S.*

1. "An Account of Lau. Hill, together with the paper that was found in his pocket when he was executed for the murder of Sir Edmondbury Godfrey." Lond. 1679, 4to.

For other publications referring to Hill's trial and death, and the plot against the Catholics, *see* under Rob. Green, Jno. Grove, &c.

Hill, Nicholas, gentleman, a native of London, was first educated at Merchant Taylors' School, and afterwards at St. John's College, Oxford, where he was admitted a student, in 1587, at the age of seventeen. In 1592 he was fellow of that college, and took his degrees in arts. He was remarkable for his whimsical philosophy. Edward Vere, the spendthrift Earl of Oxford, made him his secretary, and also his companion, until the earl's projects and extravagancies had almost ruined his vast estate. Henry, Earl of Northumberland, then befriended him, and held him in as great esteem as Lord Oxford.

Robert Hulls, the geographer, was an intimate acquaintance of Mr. Hill, and says that he was obliged to leave England in the beginning of the reign of James I. through a kind of conspiracy. It appears that a Mr. Basset, of Umberley, in Devonshire, a descendant of Arthur Plantagenet, Viscount Lisle, natural son of Edward IV., pretended to be the heir to the crown. Hill is said to have favoured this claim, and in consequence was forced to fly into Holland, and settled at Rotterdam with his son Laurence, where he practised as a physician. At length his son was seized with the plague, which so affected Mr. Hill's mind that he went into an apothecary's shop, swallowed a dose of poison, and died on the spot. This is supposed, according to this very unreliable story, to have occurred in 1610. His widow was living near Bow Church, in London, in 1636. Wood observes that Mr. Hill possessed good parts, but was too humorous; that his writings were peculiar and affected, and that he entertained fantastical notions in philosophy. He lived most of his time a Catholic,

and so he died. The honest Oxford historian could not believe that his death was either that of a fool or a madman.

Dodd, Ch. Hist., vol. ii. p. 429; *Wood, Athenæ Oxon.*, vol. i.

1. *Philosophia Epicurea, Democritiana, Theophrastica, proposita simpliciter, non Edocta. Accedit A. Politiani Panepistemon.* Parisiis, 1601, 8vo.; Gen. 1619, 12mo.; Colon. Alobr., 1619, 8vo.; ded. to his young son Laurence.

This occasioned Ben Jonson's epigram,

"Those Atomi ridiculous
Whereof old Democrite and Hill Nicholas,
One said, the other swore, the World consists."

2. Several imperfect MSS. were left in his widow's possession.

Hill, Richard, priest and martyr, a native of Yorkshire, arrived at the English College at Rheims, May 15, 1587. He was ordained subdeacon at Soissons, with two other Yorkshire students, John Hogg and Richard Holiday, March 15, 1589. On the following May 27 they all three received the diaconate at Laon, and priesthood on Sept. 23. On March 22, 1590, they left the college for the English mission in company with Mr. Edmund Duke, who had just returned from Rome. They landed in the north of England, and, travelling together through the country, with which they were not well acquainted, they were arrested upon suspicion in a village where they had stayed to rest. They were carried before a neighbouring justice of the peace, who, upon examination, found them to be priests, and committed them to Durham gaol. There they were at once attacked by some of the prebendaries of the cathedral as well as by some other ministers, whom, Dr. Champney says, they confuted. But the recent enactment of the 27th Elizabeth was more effectual in stopping their mouths. They were arraigned and condemned to death for being priests, made by authority of the Holy See and coming into England, and were all four hanged, drawn, and quartered at Durham, May 27, 1590.

The meekness and constancy with which they suffered edified many and was the admiration of all. From a letter of the Rev. Cuthbert Trollop, priest, it appears that a circumstance which occurred after the execution was noted as very extraordinary. The well out of which the water was drawn to boil the quarters of the martyrs suddenly dried up, and so continued for many years. The following extract from the *Durham*

Register relative to their execution is also curious:—"1591. Edmund Duke, Richard Holyday, John Hogge, and Richard Hill, seminary priests, May 27. Robert Naire, of Hardwick, and his bride were spectators of the tragedy, and so impressed by the courage and constancy of the sufferers that they became Catholics, and their descendants have adhered to the faith to the present day. The bride was Grace, daughter of Henry Smith, and niece of John Heath, of Keyper; and her father was so provoked by her conversion that, in his will, he called her his 'graceless Grace,' and made her a bequest clogged with a condition which precluded its acceptance by any conscientious mind."

Challoner, Memoirs, vol. i.; *Douay Diaries*; *Dodd, Ch. Hist.*, vol. ii.; *Newcastle Daily Chronicle*, March 22, 1865; *Morris, Troubles, Third Series*.

Hill, William, mnemonicalist, was a member of a staunch Catholic family long resident in Salford or the neighbourhood of Eccles, where he was born about 1806. For many years he was employed as a salesman or bookkeeper in the calico-printing firm of Daniel Lee & Co., of Manchester. Ultimately he retired from business, and, after some years, died at his residence, Rose Bank, Patricroft, April 2, 1881, aged 75.

He had several relatives in the Church, and his son and namesake is now a priest in the Salford diocese.

Almanack of the Diocese of Salford, 1882; *personal acquaintance*.

1. **Fifteen Lessons on the Analogy and Syntax of the English Language**, for the use of adult persons who have neglected the study of grammar. Huddersfield, 1833, 12mo.; frequently reprinted.

In this he endeavours "to disrobe the subject of the mysticism which had hitherto always hung about it," and to present it in a more simple and inviting form.

2. **The Rational School Grammar and Entertaining Class Book**. By W. Hill. Manchester, 18mo., pp. v.-95, 5th ed., the style and language being simplified to suit the capacity of children.

3. **A Companion to the Rational School Grammar, &c.** Manchester, 12mo., containing selections most carefully arranged and adapted to the instructions contained in the successive lessons.

4. **The Grammatical Text Book for the use of Schools**. Manchester, 12mo., in which the bare, naked principles of grammar, expressed as concisely as possible, are exhibited for the memory.

5. **Progressive Exercises**, selected from the best English

Authors, and so arranged as to accord with the progressive lessons in the "Fifteen Lessons." Manchester, 12mo.

6. **The Complete English Exposition and comprehensive School Spelling Book.** Combining all the advantages of all the modern expositions, with several important improvements never before introduced. Manchester, 12mo.

7. **The Educational Monitor;** a new system, which will enable the student to fix knowledge rapidly in the mind . . . To which are added Lessons for practice in Geography, Chronology, French, German, and Latin. Lond. (Manchester pr.) 1847, 18mo.

8. **The Educational Monitor. Part I. Spelling Lessons,** to which are added Reading Lessons . . . in which the principles of the Educational Monitor are applied to education from its earliest stages. Lond. (Manchester) 1848, 8vo.

9. **The Memory of Language and Rhyming Mnemonical Expositor.** Lond. (Manchester pr.) 1852, 12mo., 5th edit., pp. 180.

This little work received high commendation in the press.

10. **The Catechism made easy to learn, easy to teach, easy to remember;** to which are added, several Lessons of Music, easily taught, which will fix permanently in the mind, in a few minutes, the notes on the staff, and the keys upon the pianoforte. Lond. (Manchester pr.) 1854, 12mo.

11. **The Mnemonical Alphabet.** Manchester, 1858, 12mo.

12. **How to Teach the Alphabet in a few hours.** Lond. (Manchester pr.) 1865, 16mo.

13. **Memories for the Million; or, how to teach students to remember, by a new invention of word-power, anything . . . which they wish to bear in mind.** Manchester, 1875, 16mo.

14. **Poems.** Several of his compositions will be found in *The Lamp* (vol. vi. 1853, p. 410; vii. 1854, pp. 53, 135; 1857, i. p. 105; 1858, i. p. 103), entitled, "The Working Man's Church," "A Nuptial Present," "The Mechanic's Evening," "God Bless the Ancient Church," "The Catholic Factory Child."

He also wrote "Barton Manor House—Ellen de Booth. A Tale" (*Lamp*, vii.), into which he weaves his system of mnemonics, and introduces verses of his own composition.

15. **Lectures.** Mr. Hill was a frequent lecturer, "On the practical improvement of the moral, social, intellectual, and religious condition of the working classes of the Catholic community" (*Lamp*, 1856, i. 47), "Lancashire Catholic traditions" (*Tablet*, xxxi. 167, 1867), &c. &c.

Hills, Henry, printer, of Black Fryers, London, was printer to Oliver Cromwell, Charles II., and James II., and served the office of Master of the Stationers' Company in 1684. His conversion in the latter reign brought down upon him a shower of abuse, and a scurrilous epigram was written upon his doing penance. For a short time from Jan. 10, 1709, he and Thomas Newcombe were printers to Queen Anne, under a

reversionary patent for thirty-four years, granted Dec. 1665, on the expiration of a patent then held by the Barkers, in which family it had continued from the reign of Elizabeth. He was a great retailer of cheap sermons and poems, which it is asserted he pirated and printed upon bad paper. In 1710 he pirated Addison's "Letters from Italy," and this, with other circumstances of the like kind, led to the direction, in the Act of 8 Anne, that fine paper copies of all publications should be given to the public libraries. He died in 1713.

After his death his stock was advertised to be disposed of at the Blue Anchor, Paternoster Row, in Nov. 1713. His son, Gillam Hills, also a printer, died Oct. 18, 1737. The Rev. Robert Hills, *alias* Hyde, is supposed to have been another son.

Timperley, Dict. of Printers; Kirk, Biog. Collects., MSS.

1. "A view of part of the many Traiterous Actions of H[enry] H[ills] senior, sometimes Printer to Cromwel, to the Commonwealth, to the Anabaptist Congregation, &c." Lond. 1684, s.sh. fol.

"The Life of H. H[ills], with the relation at large of what passed betwixt him and the Taylor's wife in Blackfriars, &c." Lond. 1688, 8vo. This is attributed to Hills himself. It has addresses to the reader by Wm. Kiffin and Dan. King.

"A Dialogue between a Pedler and a Popish Priest, &c.," Lond. 1699, 8mo., by John Taylor, the Water Poet, with a preface by Henry Hills. The original was published in 1641.

Hills, Robert, *alias* Hyde, priest and schoolmaster, born in London, March 31, 1671, O.S., is presumed to have been the son of the well-known printer, Henry Hills, who became a Catholic during the reign of James II. This quite accords with Robert's taking the oath of profession of faith at Douay College, Oct. 4, 1689. The missionary oath he took April 17, 1691. In England he was conspicuous amongst his brethren for his zeal for religion. The Rev. Gerard Saltmarsh refers to his being placed over a school for boys at Hammersmith, without, however, assigning any date. He was afterwards appointed to the mission at Winchester, where he died Jan. 15, 1745, O.S., aged 73.

He was a member of the chapter, to which he bequeathed £500.

Kirk, Biog. Collect., MSS., No. 23; Husenbeth, Hist. of Sedgley Park, p. 4; Records of the Eng. Caths., vol. i.

1. The name was often spelt Hill, which may possibly have added to the confusion made between Fr. Augustine Hill, O.S.F., and Fr. Robt. Hill, *vere* Hutton, S.J. It was Fr. Aug. Hill, O.S.F., who was chaplain to Sir Henry Tichborne, near Winchester, and no doubt it is his portrait which appears in the celebrated Tichborne-dole picture by Tilbourg in 1670, described in the key as "No. 13, Rev. R. Hill, who died at a very advanced age, Sept. 14, 1692." It is clear that the key was written long after the picture was painted, and this may easily account for the error in the initial letter of the chaplain's Christian name. Fr. Aug. Hill, *alias* Dacre, son of Wm. Hill, was born at Fareham, Hants, in Sept. 1633. His parents were Catholics of the middle-class, and grounded him well in religion. He studied Greek and Latin at home, syntax at Claremont College, and rhetoric at St. Omer's. On Nov. 14, 1649, he was admitted into the English College, Rome, as a convictor, with Henry Tichborne, son of his patron, Michael Tichborne, Esq. He left the college Sept. 29, 1651, and proceeded to the English Franciscan monastery at Douay, where he took the habit. As already stated, it was he who died at Sir Henry Tichborne's in 1692, and not, as Bro. Foley imagines ("Records S.J.," v. vi. vii.), Fr. Robert Hutton, *alias* Hill, S.J.

Hobbs, Robert, abbot of Woburn, martyr, is first met with as abbot of the Cistercian monastery at Woburn, Bedfordshire, in 1524. It is possible that he is the same with Robert Hobys, a native of Peterborough, who was elected from Eton to King's College, Cambridge, in 1495. He proceeded B.A. in 1499—1500, M.A. in 1503, was one of the esquire bedels, and by grace, in 1506, was constituted registry of the university, an office of which he appears to have been the first holder. He is also said to have been sometime superintendent of the works at Great St. Mary's.

After the king had entered upon his lustful course, and determined to seize the property of the monasteries and crush those who dare to disapprove of his actions, the abbot was apprehended and a number of accusations brought against him. None of these charges amounted to treason, unless the denial of Henry's spiritual supremacy might be considered as such. The abbot acknowledged that he had omitted to declare from the pulpit the king's ecclesiastical supremacy, not from any malice, but from scruples of conscience. The other accusations were to the effect that he had lamented the afflictions which religion was suffering, and that he had exhorted his brethren to pray for God's help. He had expressed wonder that the king could not be satisfied with his virtuous and legal wife, Queen Katherine; he had frequently supported the traditions of the Fathers of the Catholic Church, and condemned the new sects as erro-

neous; he had said that the new translation of the Bible was faulty in many places, "whiche hereafter may be cause of myche error;" and he was accused of saying, "Wolde Godde for his mercy take me ought (of) this wreched worlde and miserie I am nowe in: and wolde Godd I hadd suffered with thos gudd men, the Bishoppe of Rochester, Sir Thomas More," &c.

Such were the charges brought against the good abbot. But his death and that of two others was resolved upon, and nothing which he and his brethren could urge in their defence received attention. He was executed, probably without the semblance of a trial, in front of his abbey, together with his prior and the vicar of Puddington-with-Hinwick, in March, 1537.

Cuddon, Modern Brit. Martyrology, ed. 1836, p. 87; *Wilson, Engl. Martyrologe*; *Sanders, De Orig. ac prog. Schism Angl.*, ed. 1586; *Burnet, Hist. of the Reform.*, ed. 1679, vol. i.; *Cooper, Athenæ Cantab.*, vol. i.; *Dugdale, Monasticon*, ed. 1846, vol. v. p. 478.

1. **Robert, Abbott of Wooburn; his declaration concerning certain charges against him.** MS., Cotton Lib., Brit. Mus., Cleop. E. iv. 34.

This document appears to be a rough draft, written by the abbot himself, in a hand difficult to decipher, and in language not always intelligible. It completely refutes the opinion that he was accused of treason.

One of the accusations was, "concerning a book made by Sir John Mylward, priest of Todyngton, and of causing one Dampne William Hamp-ton to write the same, entitled 'De Potestate Petri,'"

2. "The Abbot and Convent of Wooburn; their original submission to the King, and desire for the continuance of his protection." MS., Cotton Lib., Cleop. E. iv. 55.

Hockenhull, John, Esq., confessor of the faith, was the eldest son and heir of Wm. Hockenhull, or Hocknell, of Prenton, in Wirrall, co. Cheshire, by Margt., dau. of James Hurlston, of Chester. This ancient family, descended from the Hockenhulls of Hockenhull, co. Chester, became extinct in 1782. Mr. Hockenhull succeeded his father to the estate, and married Margt., dau. of Peter Hockenhull, of Hockenhull, Esq. He had a son and namesake born in 1575, besides several other children.

At the summer assizes of 1582, Mr. Hockenhull, who at that period may have resided on his Lancashire estate, was convicted of recusancy and committed to prison by the judges on circuit in the northern parts, John Clenche and Francis

Gawdry. They informed the Privy Council by letter, dated Aug. 31, 1582 ("Dom. Eliz.," vol. clv., No. 35), of what they had done, and that Mr. Hockenhull's penalty was £20. On the 13th of the following October ("Dom. Eliz.," vol. clv., No. 76), Edmund Trafford and Robert Worsley wrote to the council that their prisoners for recusancy in the gaol at Salford, amongst whom "John Hocknell, Esq." is named, still continued "in their former obstinate opinions," and neither did they see any likelihood of conformity in any of them. In another document in the Record Office ("Dom. Eliz.," vol. clxvii., No. 41, Jan. 23 (?), 1584), being a list of the recusants then in gaol at Salford, Mr. Hockenhull's name still appears. After June 17, 1584, he is lost sight of in the official records; but it is briefly stated in a contemporary document, published by Fr. Morris, that Mr. Hockenhull was killed by his keeper in prison. His *inquisition post mortem* is dated 32 Eliz. 1589-1590, the approximate date ascribed to Fr. Morris' MS.; yet Ormerod says he died April 23, 1591.

Ormerod, Hist. of Cheshire, vol. ii. p. 293; *Harl. Soc., Visit of Cheshire*, 1580; *Gillow, Lanc. Recusants, MS.*; *Morris Troubles, Third Series*; *Cheth. Soc., Harland's Lanc. Lieut.*, pt. ii. p. 135; *Lysons, Hist. of Cheshire*.

Hodges, Nicholas William, journalist, of Kidderminster, became a convert during the period of the "Tractarian Movement." In 1857, and for some time, he was one of the editors of the *Weekly Register* at London.

Shaw, The McPhersons, p. 170; *The Lamp*, 1857, vol. i. p. 381.

1. **Masonic Fragments**; to which is prefixed a Calendar for the Province of Worcestershire, and Statistics of the Lodges and Royal Arch Chapters, holding Warrants under the Grand Lodge and Grand Chapter of England. Lond. (Kidderminster pr. 1851) 12mo.

2. **The Catholic Hand-Book. A History of the Metropolitan Missions, with a Description of One Hundred Churches and Chapels of the Dioceses of Westminster and Southwark.** Lond., Dolman, 1857, 8vo. pp. xx.-175, illus. with views of Churches, &c.

This is a valuable little work. It embraces the history of about 100 missions in Middlesex and the adjoining counties. The introduction also contains a sketch of the leading points in the history of Catholicity in London, well worthy of perusal.

Hodgson, Anthony, bookseller, born in 1780, was a native

of Newcastle-upon-Tyne, where his forefathers, impoverished by fines and confiscations on account of their recusancy, had resided for a lengthened period. They were descended from an ancient and wealthy Catholic family seated in different places in the counties of Durham and York. In 1598 William Hodgson, of the Manor House, Lanchester, co. Durham, Esq., was reported by Toby Matthews, Bishop of Durham, to be a "perilous" papist, and an old officer and follower of the Earl of Westmoreland. Indeed, the bishop had heard that his son, John Hodgson, was married to the Lady Catherine Grey, the earl's daughter. It was in this year, 1598, that William Hodgson made his will. In it he leaves a bequest to Jane, youngest daughter of Mr. Henry Lawson, of Nesham. It was this lady who afterwards married John Hodgson, and not the Lady Grey as the bishop suspected. Anthony Hodgson, the subject of this notice, was fifth in descent from this John Hodgson. The Hodgsons were several times allied with the Lawsons, one of whom, Henry Lawson, married the sister and eventual heiress of Sir Robert Hodgson, of Hebburn, Knt.

Mr. Hodgson probably received his education in the college at Crook Hall, afterwards transferred to Ushaw. His business in Newcastle was that of a hatter, but his zeal for religion and his literary tastes induced him to add to his commercial pursuits the very unprofitable branch of a Catholic bookseller. He was a great student of English Catholic history, more especially of that in any way connected with his native district. He contributed many well-written articles to the Catholic periodicals of the first half of this century, which display considerable research. He lost his wife, Mary, Jan. 10, 1867, aged 77, and two years later he himself died at Newcastle, Feb. 10, 1869, aged 89.

His son, Nicholas Maurus Hodgson, O.S.B., born Aug. 9, 1815, in due course was sent to Ushaw College, where he remained four years. In Nov., 1830, he went to the Benedictine College at Downside, near Bath, where he was professed, June 24, 1834. He was ordained priest, Nov. 8, 1840, and successively held the offices of prefect of studies, professor of divinity, and sub-prior. In July, 1850, he was elected prior of the monastery, but his humility caused him to decline the proffered honour. He then supplied at Princethorpe until the following October, when he was appointed to the mission at

Bath. This he exchanged for St. Mary's, Studley, co. Warwick, in 1855, and remained there till 1858. In the last year he went to Holme, in Yorkshire; thence to Belmont, 1859-60; Cheltenham for a short time; and, at the close of 1860, to Blackmore Park, co. Worcester. There he was seized with paralysis eight weeks before his death, which caused him to retire to the abode of his friend, Dom James Nic. Kendal, at Redditch, co. Warwick, where he died, Dec. 5, 1862, aged 47. He was endowed with talents of the highest order, and, gifted with the spirit of ceaseless labour, he had become one of the most accomplished scholars of his time. He had a younger brother, Anthony, who died at Newcastle, July 29, 1859, aged 34.

Cath. Mag., vol. i. p. 775; *Cath. Directory*, 1868, p. 54, 1870, p. 79; *Lamp*, 1859, vol. ii. p. 127; *Oliver, Collections*, p. 327; *Tablet*, Dec. 20, 1862; *Snow, Bened. Necrology*.

i. Miscellaneous articles, chiefly antiquarian, historical, or biographical, contributed to Catholic periodicals, amongst which may be noted—*Catholic Miscellany*, vi., "Equestrian Statue of James II. at Newcastle," p. 232; "Swinburne Castle," p. 313; "A Brief Historical Account of the Catholic Chapel, Newcastle-upon-Tyne," p. 384; New Series, 1830, "Memoir of Marmaduke Tunstall," p. 134. *Cath. Mag.* i., "A Short Account of the R.R. George Hay, D.D., Bishop of Daulis and V.A. of the Lowland District of Scotland," p. 276; "Present State of the Catholic Religion in Edinburgh and Wigtonshire, or West Galloway," p. 303; "Ampleforth College," p. 493; "The R. R. Thos. Smith, D.D. V.A., N.D.," p. 494. *Weekly Orthodox Journal* —i., "The Old Catholic Chapel of St. Edmund and St. Cuthbert in Gateshead," p. 145; "Nevil's Cross, near Durham," p. 225; "North Shields Catholic Chapel," p. 241; "St. Benet Biscop's Bell in Jarrow Church," p. 257; "St. Bede's Chair in Jarrow Church," p. 205; "Ruins of Jarrow Monastery," p. 273; "Darlington Catholic Chapel," p. 289; "A Brief Account of the Religious Institutions Suppressed at the so-called Reformation in . . . Newcastle," and the subsequent history of Catholicity in the town, pp. 353, 361, 369, 377; ii., "Rev. John Gillow, D.D., late President of Ushaw College," p. 49; "A True Scotch Bigot," p. 53; "Stella Catholic Church," pp. 113, 124; "St. Gregory's College, Downside," 367; Review of Mgr. Hulme's Reply to Aristogeiton, pp. 423, 436, 453, 472; "Callaly Castle," p. 431; iii., "The Ven. and R. R. Charles Walmesley, Lord Bishop of Rama, V.A. W.D.," p. 65; "Bishop Wearmouth Catholic Church," p. 97; "The R.R. John Hornihold, D.D.," p. 161; "The R.R. Wm. Gibson, D.D.," p. 275; "Catholic School, Newcastle," p. 389; iv., "The Beauties of the Christian Religion," p. 49, &c.; "Monkish Ignorance," p. 117; "The R. R. Richard Challoner, D.D.," p. 173; "Memoir of Marmaduke Tunstall," p. 229; "Newcastle Controversy," pp. 235, 297; "Swinburne Castle," p. 305. *Lond. and Dublin Orthodox Journal*, i., "The Chapter-House of the Cathedral of Durham," p. 33; "Ampleforth College," p. 65; Letter,

p. 185; "The Convent at the Bar, York," p. 289; "Ancient Confraternity of the Rosery," p. 358; "Lartington Hall," p. 385; "An Awful Scene," p. 398; ii., "St. Martin's Church, Canterbury," p. 1; "Stonyhurst College," p. 49; "St. Mary's College, Oscott," p. 289; iii., "Biography of Lady Haggerston," p. 32; "The Nuns of St. Bartholomew, late Anderson Place, Newcastle," p. 113; iv., "The Old Catholic Chapel, Gateshead," p. 320. Most of these articles are accompanied by illustrations.

Hodgson, Charles, Father, S.J., born at Little Plumpton, Lancashire, Nov. 20, 1742, was a member of a Catholic yeomanry family, which suffered very considerably for its faith. William Hodgson, of Plumpton, yeoman, his wife, and their daughter Elizabeth, appear annually in the recusant rolls from 1592 to 1614. James Hodgson, of Westby-cum-Plumpton, was fined in 1626; and between 1667 and 1680 John Hodgson, of the same, appears in the returns of the Lancashire recusants. On Jan. 15, 1716, William, Robert, and James Hodgson, of Little Plumpton, were convicted of recusancy at the Lancashire quarter sessions. In the following year William registered his estate in accordance with the Act of 1 Geo. I. Robert and James were probably his sons, and most likely one of them was the father of the subject of this notice. For a long time the mission at Westby-cum-Plumpton was served by the Jesuits, the chapel being in Westby Hall, a mansion belonging to the Clifton family. In 1717 the commissioners for forfeited estates seized the chapel fittings and the household effects of the resident priest, Fr. Edw. Barrow, S.J., and for some time the chapel in the hall was closed. Mass, however, was continued in the house of William Hodgson in Little Plumpton, and later in his house at Moss Side, where he appears to have died in 1726. In 1742, either the old chapel at Westby Hall was repaired and reopened for the use of the Catholics of the district, or a new chapel was erected in the yard adjoining the hall, which was then a farmstead.

Charles Hodgson was sent to the Jesuit College at Liège, and was admitted into the Society Sept. 7, 1760. For six years he taught in the college, and also filled the office of prefect, &c., having an excellent reputation as a scholar. At length he had the misfortune to lose his reason, and was removed to an asylum at Antwerp, where he died, Oct. 15, 1805, aged 63.

His brother James, born May 2, 1744, was admitted a member of the Society of Jesus, Sept. 7, 1763, but died a

scholastic at Liége, May 19, 1770, aged 26. A third brother, John, born Nov. 1751, joined the Society Sept. 7, 1769. In 1799 he succeeded Fr. Andrew Thorpe, S.J., at Dunkenhalth, Lancashire, the seat of the Petres, where he died, April 27, 1807, aged 56, and was interred in the old parish churchyard at Preston.

Oliver, Collectanea, S.J. ; Gillow, Lanc. Recusants, MS.

1. Two of his odes, "Eia Veloces" and "Dum Plausus," were published amongst the metrical pieces addressed by Liége College to the Prince Bishop Velbruck in 1772.

Hodgson, Joseph, S.T.P., son of George Hodgson and his wife Mary Hurd, of London, was born Aug. 14, 1756. In 1766 he was sent to Sedgley Park School, then recently established in Staffordshire, where he remained three years. Thence he proceeded to Douay College, where he was admitted Dec. 18, 1769. His progress in his studies and in piety gained him general admiration, and after he had finished his course he was retained in the college as a professor. He first taught philosophy and then divinity. The latter chair he filled when the French revolutionists seized the college, of which he was then vice-president. He was imprisoned with the rest of the professors and the students, first at Arras and afterwards at Doullens. Mr. Hodgson frequently alluded to the fact that "he was the last of all to quit the college."

On the liberation of the collegians, Feb. 25, 1795, he was placed in the arduous mission of St. George's-in-the-Fields, London, where he laboured hard for many years. At length he was removed to Castle Street, and was V.G. to Bishop Douglass and afterwards to Bishop Poynter. At the same time he had the spiritual care of the ladies' school at Brook Green, Hammersmith, where he died, Nov. 30, 1821, aged 65.

Mr. Hodgson was a good classical scholar, a sound theologian, and a zealous missionary. He was held in great respect by all who knew him.

Kirk, Biog. Collns., MSS., No. 24 ; Dr. Gillow, Suppression of Douay College MS. ; Husenbeth, Hist. of Sedgley Park, p. 24 ; Douay Diaries.

1. **Narrative of the Seizure of Douay College, and of the Deportation of the Seniors, Professors, and Students to Dourlens.** By the Rev. Joseph Hodgson, V.G.L.D., in a Letter to a Friend. Printed in the *Catholic Magazine*, i. 1831, pp. 14-26, 89-101, 137-

148, 208-216, 268-276, 333-339; continued by other hands, 397-402, 457-466, 683-4, vol. ii. p. 50-60, 255-262.

This account was written soon after the author arrived in England, and was not intended for publication, being left by him in a very unfinished state. Yet it contains many interesting facts, and has been translated into French, and forms the principal part of "Le Collège Anglais de Douai pendant la Révolution Française (Douai, Équerchin & Doullens), traduit de l'Anglais, avec une introduction et des notes par M. l'abbé L. Dancoisne." Douai, 1881, 12mo. pp. lxxxi-211, with portrait of Card. Allen.

Hodgson, Ralph, Esq., of Lintz, co. Durham, born about 1730, was descended from an ancient Catholic family long seated in that county. In 1717 Mary Hodgson, of Gateshead, co. Durham, widow of Ralph, who was son of Richard and Elizabeth Hodgson, registered, as a Catholic non-juror, an annuity out of an estate at Tanfield. She had a son and three daughters to maintain, all under age. One of these would apparently be the father of the subject of this notice. At the same time Richard Hodgson, of Gateshead, gent., registered his life estate at Tanfield, his son Ralph being named as the lessor. He also returned a life estate in a third part of coal mines in the manor of Benwell, in Northumberland, the tenant paying him 11s. 6d. a ton royalty.

Mr. Hodgson received part of his classical education at Douay College, and finished his studies at Paris. After his return to England he married one of the daughters and co-heiresses of Roger Strickland, of Catterick, co. York, Esq., nephew of Sir Thomas Strickland, Admiral of the Fleet in the reigns of Charles II. and James II., who followed the fortunes of the latter monarch, and died in France in 1694. By this marriage Mr. Hodgson left an only daughter and heiress, Catharine, wife of Thomas Selby, of Biddleston, co. Northumberland, Esq. Mr. Hodgson died in 1773, and his daughter, Mrs. Selby, in 1826, aged 65.

Kirk, Biog. Collns., MSS., No. 42; Burke, Landed Gentry; Payne, Cath. Non-jurors; Cath. Mag., vol. ii. p. 259.

1. **A Dispassionate Narrative.**

The date of this publication is not stated. The author's name is some times spelt Hodshon.

Hodgson, Sydney, martyr, a convert, was apprehended by Topcliffe, the priest hunter, whilst attending Mass in the house of Mr. Swithin Wells, in London, when Topcliffe and his men

broke into the house, the celebrant, Fr. Edmund Genings, was just at the consecration. Some of the gentlemen present, therefore, resisted the entrance of the intruders until the Mass was finished, and then submitted themselves prisoners. Hodgson was brought to trial with the rest on Dec. 4, and was indicted for receiving and relieving priests, and for being reconciled to the church of Rome. Choosing to die for his religion rather than save his life by occasional conformity to the establishment, he was executed at Tyburn Dec. 10, 1591.

Challoner, Memoirs, ed. 1741, i. 270, 286; *Dodd, Ch. Hist.* ii. 160; *Morris, Troubles, Third Series*.

Hogarth, William, D.D., first bishop of Hexham and Newcastle, born Mar. 25, 1786, was a native of Dodding Green, in the vale of Kendal, Westmoreland, where his ancestors were yeomen and had resided for a long period. On Aug. 29, 1796, he was admitted with his elder brother Robert into the recently established college at Crook Hall, Durham. He received the tonsure and four minor orders from Bishop William Gibson, at Durham, Mar. 19, 1807, and on April 2, 1808, was ordained subdeacon. In 1808 the college removed to Ushaw, where he received the diaconate from the same prelate, Dec. 14, in that year, and was ordained priest Dec. 20, 1809. He was destined by the bishop for the mission of Blackbrook, in Lancashire, but the president of the college decided to retain him as a professor, and appointed him general prefect and teacher of one of the humanity schools. Soon afterwards the administration of the college finances was entrusted to him, at a time when the burthen of debt was very great. During the seven years he remained at the college as a professor he was seldom in bed before midnight, and at five in the morning he was always at his post.

On Oct. 31, 1816, he left the college for the chaplaincy at Cliffe Hall, where he remained until Nov. 9. 1824, when the congregation was united to the mission at Darlington, to which he removed. At this period his congregation in that town is said to have numbered but two hundred, whereas at his death it had increased to three thousand. For many years he discharged the duties of vicar-general to Bishops Briggs, Mostyn, and Riddell, and on the death of the latter he was appointed to succeed him in the vicariate of the northern district.

His election to the vicariate was on July 17, and his brief for the see of Samosata *in partibus* was dated July 28, 1848. He was consecrated by Bishop Briggs at St. Cuthbert's College, Ushaw, Aug. 24, 1848, assisted by Bishop Brown and Bishop Wareing. On the restoration of the hierarchy, Dr. Hogarth was translated to the newly-erected see of Hexham by brief dated Sept. 29, 1850. In 1861, in a propaganda congregation held April 22, it was decreed that Newcastle should be the cathedral city, and that it should be entitled the see of Hexham and Newcastle. This decree was approved by the Pope Mar. 7, and was expedited May 23, 1861.

Bishop Hogarth was the first of the restored hierarchy to sign a public document with his new title as "William, Bishop of Hexham," in defiance of the threatened consequences of the Ecclesiastical Titles Bill.

He resided at Darlington until his death, which was sudden, although it occurred when he was within a few weeks of completing his eightieth year. He was seized with an attack of paralysis, of which he expired in the afternoon of the next day, Jan. 29, 1866, aged 79.

His remains were removed to Ushaw and deposited in the cloisters of the college cemetery on Feb. 6. The inscription on his tomb is recorded by Mr. Maziere Brady, as well as that on the elegant obelisk of polished granite, thirty feet high, raised to his memory at Darlington, from designs by the younger Pugin.

Shortly before Dr. Hogarth's election to the northern vicariate, Bishop Ullathorne described him in a memorial to propaganda, "as a man of energetic character, who had evinced for long years a marked capacity for business." On his monument at Darlington he is called "the father of his clergy and the poor, who by a saintly life, great labours and charity unbounded, won love and veneration from all." It was said at his funeral that every chapel or church in the whole of the four northern counties were either built or enlarged under his management.

His brother, the Rev. Robert Hogarth, died at the ancient mission at Dodding Green, Feb. 7, 1868, aged 84.

Brady, Episcop. Succ., iii.; *Tablet*, vol. xxx., pp. 86, 103; *Cath. Miscel.*, vol. iv. p. 385.

1. Besides his pastorals, Dr. Hogarth's name appears to a very exhaustive historical statement of the mission at Dodding Green, which arose out of the claim of Edw. Riddell, of Cheeseburn Grange, Northumberland, Esq., to the right to appoint the pastor-incumbent. It is entitled, "In the Matter of Stephenson's Charities, Westmoreland. Statement for the Charity Commissioners and Appendix of Documents." (Lond.) 4to. pp. 36 and 96, dated July 16, 1862, drawn up by James Vincent Harting, solicitor, of 24, Lincoln's Inn Fields.

Hogg, John, priest and martyr, a native of Yorkshire, probably of the recusant family of this name resident within the mission of Ugthorpe, in the parish of Lythe, arrived from England at the English College at Douay, Oct. 15, 1587. He received the subdiaconate at Soissons Mar. 18, and the diaconate at Laon May 27, and was ordained priest at the latter town Sept. 23, 1589. On the following Mar. 22, he left the college for the English mission in company with three other priests, Edmund Duke, Richard Hill, and Richard Holiday. All four landed in the North of England and were almost immediately arrested and committed prisoners to Durham. There they were arraigned and condemned to death for being priests, and executed with the barbarities usual in such cases, May 27, 1590.

Further particulars of this martyrdom will be found in the memoir of Richard Hill.

Challoner, Memoirs, vol. i.; *Douay Diaries*; *Peacock, Yorkshire Papists*.

Hoggard, or Huggard, Miles, poet, is said to have been the first layman who had not received a monastic or academical education who appeared in print against the fanaticism of the so-called reformers. Be this as it may, he was undoubtedly a learned man, and possessed of genuine piety and extraordinary zeal for his faith. One of his opponents, Thomas Haukes, in his own report of a disputation he had with Hoggard, in which the latter had the best of it, taunts him with being a hosier and dwelling in Pudding Lane, London. Dr. Maitland questions if Hoggard was a hosier, and remarks that he knows of no other authority for the assertion than that of the facetious Haukes, "who was, perhaps, only answered according to his folly."

Many of the leading reformers attacked him in terms of bitterness and scurrility. They undoubtedly considered him an opponent whom it was easier to abuse than refute. His friendship with Bishop Bonner, whose confidence he enjoyed, is evi-

dence of the esteem in which he was held by the Catholic party.

The date of his death is not stated. He was living in 1556, and probably died before the close of Mary's reign, to whom he dedicated one of his works, signing himself, "Serveaunte to the Quene's Highness."

Bliss, Wood's Athen. Oxon., vol. i.; *Dodd, Ch. Hist.*, vol. i. p. 206; *Fox, Acts and Mon.*, vol. ii., ed. 1591; *Maitland, Reformation*; *Pitts, De Illus. Angl. Script.*, p. 752.

1. **The Abuse of the Blessed Sacrament of the Aultare.** A poem, published towards the close of the reign of Henry VIII., in defence of the Blessed Sacrament.

This was soon attacked, and Robert Crowley wrote "The Confutation of the mishapen Aunswer to the misnamed, wicked Ballade, called, The Abuse of ye blessed Sacrament of the Aultare; wherein thou hast, gentle reader, the right understandynge of al the places of Scripture that Myles Hoggard, wyth his learned counsail, hath wrested to make for the transsubstanciacion of the bread and wyne." Lond. 1548, F. 10, in eights. The whole of Hoggard's poem is introduced and treated piecemeal.

2. **The Assault of the Sacrament of the Altar; containyng as well six severall Assaults, made from tyme to tyme, against the said blessed Sacrament; as also the names and opinions of all the hereticall Captains of the same Assaults.** Written in the year of our Lord, 1549, by Myles Huggarde, and dedicated to the Quene's most excellent Maiestie, being then Ladie Marie; in whiche tyme (heresie then reigning) it could take no place. Lond. Robt. Caly, 1554, 4to., in verse.

3. **A new treatyse in maner of a Dialoge, which sheweth the excellency of mañes nature, in that he is made to the image of God, and wherein it restyth, and by howe many wayes a man dothe blotte and defyle the same image.** (Lond. 1550?), B. L., Rob. Wyre, 4to., in verse. His name appears in the last stanza but one of "The Lenvoy."

4. **A Treatise of three Weddings.** 1550, 4to.

5. **A Treatise declaring howe Cryst by perverse Preachyng was banished out of this Realme; and how it hath pleas'd God to bring Cryst home againe by Mary our moost gracious Quene.** Lond. R. Caly, 1554, 4to., B. L., A-E 2, in fours, in seven-line stanzas, ded. to the Queen.

6. **A Treatise, entituled the Path-Waye to the Towre of Perfection.** Lond. Robt. Caly, 1554, 4to., sig. E 4; Lond. 1556, 4to., in verse.

An analysis of the work will be found in Brydges' "Brit. Bibliographer," pt. iv. 67-73.

7. **A Mirrour of Love, which such Light doth give, That all men may learn, how to love and live.** Lond., Robt. Wyer (1555), 4to. In verse, ded. to Queen Mary, "Mense Maii, 1555."

8. **The Displaying of the Protestants, and sondry their Practises, with a Description of divers their abuses of late frequented within their malignaunte church.** Perused and set forte with thassent of authoritie, according to the order in that behalf appointed. Lond., Robt. Cali, Mense Junii, 1556, B. L., 8vo., ff. 130, besides table.

This work, which did not bear the author's name, raised a storm amongst the Reformers, who heaped upon him every kind of abuse both in verse and prose. John Bale, the fanatical and coarse-minded Bishop of Ossory, ridiculed him for trying to extract approval of fasting from Virgil's "Æneid" and Cicero's "Tusculanarum Quæstionum," and printed some of the verses against him, in Latin, in the second edition of his "Illus. Majoris Brit. Scriptorum," Basle, 1557-9, fol. John Plough wrote "An Apology for the Protestants," which he published at Basle, where he resided during Mary's reign. Dr. Lawrence Humphrey, William Heth (an exile at Frankfort during the same reign), and others, joined in the attack upon Hoggard. Fox and Strype reproduced Thomas Haukes' account of his disputation with Hoggard, in which, after asking him if he was not an hosier and dwelt in Pudding Lane, Haukes terminated the discussion with—"ye can better skill to eat a pudding, and make a hose, then in Scripture cyther to answeere or oppose." This coarse and poor wit was characteristic of such fanatics, and highly appreciated in those days.

9. **A Short Treatise in Meter upon the cxxix. Psalme of David, called De Profundis.** Lond., Robt. Caley, 1556, 4to.

10. **New A B C, paraphrastically applied as the State of the World doth at this day require.** 1557, 4to.

11. A collection of his songs and religious poems is in the Brit. Museum, MS. 15,233.

Hoghton, Radcliffe, captain in the royal army, was the fourth son of Sir Richard Hoghton, Knt. and Bart., of Hoghton Tower, by Kath., dau. of Sir Gilbert Gerard, of Gerard's Bromley, co. Stafford, Knt., Master of the Rolls. Upon the tragic death of his father, Thomas Hoghton, in 1589, Sir Richard was taken in ward by the Master of the Rolls and brought up a Protestant, though all his ancestors had been Catholic. His brothers and sisters, however, were brought up in the faith by their mother, and it was, perhaps, through them that Radcliffe Hoghton became a Catholic. He was present at the Preston guilds of 1622 and 1642, and was slain there, fighting for his sovereign, some time after the latter date.

Castlemain, Cath. Apol.; Gillow, Lanc. Recusants, MS.; Abram, Preston Guild Rolls.

Hoghton, Thomas, Esq., born in 1517, was the eldest son and heir of Sir Richard Hoghton, of Hoghton, co. Lancaster, Knight of the Shire, 1 Ed. VI., 1547, by his first wife Alice,

daughter and co-heiress of Sir Thomas Assheton, of Ashton-under-Lyne, and cousin and heiress of Sir James Harrington, of Wolfedge, co. Northampton, Knt.

“E'er since the Hoghtons from this hill took name,
Who with the stiff, unbridled Saxons came,”

are lines in the poetic address with which James the First was welcomed on his visit to Hoghton Tower in 1617. Sir Richard's father, Sir William Hoghton, received the honour of knighthood on St. James' Eve, 22 Edw. IV., at the same time and under the same circumstances that his elder brother, Sir Alexander, was made a knight-banneret in recognition of his valiant behaviour under the Duke of Gloucester in Scotland. He married Mary, daughter of Sir John Southworth, of Samlesbury, Knt.

On the death of his father, Aug. 5, 1558, Thomas Hoghton succeeded to his extensive estates. Some few years previously he had married Catherine, daughter of Sir Thomas Gerard, of Bryn, and had a son, Thomas, and a daughter, Jane, born about 1557, who became the wife of James Bradshaigh, of The Haigh, Esq. Between the years 1563 and 1565, Thomas Hoghton replaced the old manor-house at Hoghton Bottoms by the imposing erection which still rears its majestic towers on the summit of Hoghton Hill. At this period, William Allen, afterwards cardinal, visited Lancashire, and was a guest at Hoghton Tower. In common with the gentry and people of Lancashire, Hoghton repudiated the new religion which was being forced upon the country. Every kind of pressure was devised by the council to drive the people into attendance at the Protestant service. Fines and imprisonment were inflicted in rapid succession, inquisitorial commissions were established in the country, and Catholics were outlawed and deprived of all protection. Under these circumstances, feeling that he could not remain in the country and keep his conscience, Hoghton took the advice of his friend, Vivian Haydock (whose son William married Hoghton's sister Bryde), and in 1569, or the beginning of the following year, he hired a vessel and sailed from his mansion of The Lea, on the Ribble, to the coast of France, and thence proceeded to Antwerp. For this he was declared an outlaw, and possession was taken of his estates. On March 17, 1576, his half-brother Richard, ancestor of the Hoghtons of Park Hall, in Charnock Richard, obtained a license from Queen

Elizabeth to visit the exile in Antwerp, with intent to persuade him to submit to the royal pleasure. Houghton was anxious to return, but could not make terms with the Court to retain his religion ; he, therefore, remained in exile until his death, which occurred at Liége, June 2, 1580, aged 63.

In the words of the last stanza, which has been added to his pathetic ballad of "The Blessed Conscience"—

"Hys lyfe a myrour was to all,
Hys death wythout offence ;
Confessor, then, lett us hym call,
O blessed conscyence."

He was buried in the church of St. Gervais, where a handsome monument was erected to his memory, bearing his arms and a suitable inscription. He had been of great assistance to Dr. Allen in founding Douay College, and on July 5, 1590, his body was carried from Liége to Douay, and translated to its final resting-place, *sub Scabello summi Altaris ad cornu Epistolæ*, when the first High Mass was sung in the new church belonging to the English college, July 13, 1603. He had charged his executors to remove his body to the place where his ancestors lay, in the parish church of Preston, of which the Houghtons were patrons, when God should have mercy on his country, and restore to it the Catholic faith and service.

His son and namesake, Thomas Houghton, went with his father into exile, and was not recognized on the escheat in 1580. He was placed with Dr. Allen at Douay College, whence he left to visit his father in Brabant in 1577. He probably returned, for he matriculated in the University of Douay, was ordained priest, and proceeded to the English mission. He had no sooner arrived in Lancashire than he was seized and thrown into Salford gaol, where great numbers of recusants are confined. There his name appears in the list of priests returned to the council by Edmund Trafford and Robert Worsley on April 13, 1582. He was one of those who "do still contynue in their obstinate opynions ; neyther do wee see anye likelyhoode of conformytie in any of them." His name continues in the lists of recusants imprisoned at Salford until Jan. 23, 1584, after which it is lost sight of, and, in all probability, he went to swell the great band of confessors of the faith who perished in prison unrecorded.

The half-brother of the exile, and, curiously, his namesake, Thomas Hoghton, was slain in a feud by the Baron of Newton in 1589, and his eldest son, being a minor, was given in ward to Sir Gilbert Gerard, the Master of the Rolls, to be brought up a Protestant. This system of gaining over Catholic families to the new religion was constantly practised, as in the case of Sir Roger Bradshaigh, the descendant of the exile, Thomas Hoghton. All the rest of the family retained the faith, and the Hoghtons would still have been Catholic but for this unjust proceeding.

Gillow, The Haydock Papers; Knox, Records of the Eng. Catholics, vols. i. and ii. ; *Dodd, Ch. Hist.*, vol. ii. p. 172.

1. **The Blessed Conscience.** A ballad, consisting of twenty-three eight-line stanzas, first printed by Peter Whittle, F.S.A., from the recitation of a Lancashire fiddler, Preston, 8vo., pp. 8 ; also in "The Pictorial Book of Ballads," by J. S. Moore, Esq., Lond. 1848, 8vo. 2 vols. ; "Ballads and Songs of Lancashire," by John Harland, F.S.A., Lond. 1865, 8vo. ; and "The Haydock Papers," by Joseph Gillow. There are several copies of the ballad in MS. ; the versions vary slightly.

It is most pathetic, and historically accurate ; every incident being capable of verification. In it the author bewails his hard fate, and narrates the cause of his exile and the circumstances which attended it.

Hoghton, William, Lieut.-colonel in the royal army, was the son of Richard Hoghton, of Park Hall, in Charnock Richard, co. Lancaster, Esq., by his second wife, Catherine, daughter of George Rogerlye, of Park Hall, in Blackrod, Esq. and his wife Margaret, daughter of William Skillicorne, of Prees Hall, Esq.

His father, Richard Hoghton, was son of Sir Richard Hoghton, of Hoghton Tower, by his fourth wife, Anne, daughter of Roger Browne, though he was born out of wedlock. During the exile of his eldest brother, Thomas Hoghton, he resided at the Tower and managed the estates. After the exile's death in 1580, he settled at Park Hall, an estate of the Hoghtons in Charnock Richard, and on Oct. 10, 1605, the manor of Charnock Richard was formally granted to him by his nephew, Sir Richard Hoghton, Bart., who also executed a deed of sale to him of other lands in Euxton, Dec. 15, 1607. On the following Jan. 12, Richard Hoghton entailed Park Hall and the Manor of Charnock Richard to himself and his heirs, and on Aug. 9, 1610, his nephew, Sir Richard, executed a quitclaim of the manor he had sold to him. These details are

given to correct the pedigree entered by Sir Richard St. George in 1613. Richard Hoghton's first wife was Mary, daughter of Ralph Rishton, of Pontalgh Hall, Esq., and by her he had a son, John Hoghton, born about 1577, and two daughters. John's name frequently appears in the recusant rolls. He married Isabel, daughter of Henry Rogerlye, of Lytham, gent., third son of George Rogerlye, of Lytham, and his wife Ellen, daughter of Cuthbert Clifton, of Clifton, Esq., and had issue three daughters and co-heiresses, Catherine, wife of James Holland, of Dalton, Margaret, and Mary, wife of Edw. Worthington, of Wharles, gent.

On Aug. 7, 1615, Richard Hoghton made a settlement of lands in Charnock Richard, &c., on the occasion of the marriage of his son William with Marie, third daughter of John Gascoigne, of Barnbow Hall, Yorkshire, afterwards created a baronet. By this lady William had two sons, Richard and John, and two daughters, one of whom, Dame Mary Eugenia, O.S.B., born at Park Hall in 1621, died at Cambray, Mar. 12, 1701, aged 80. Richard Hoghton, the father, died Nov. 24, 1624, having settled Park Hall upon his younger son William, owing it is said to his elder son, John, who was living in 1642, having very much annoyed him by his conduct, as related in the life of Fr. Lau. Johnson, the martyr.

After his wife's death, William Hoghton married, secondly, Margaret, daughter of Nicholas Worthington, of Shevington, gent., a staunch recusant. This lady must have been somewhat advanced in years, for she was fined for recusancy in 1603, when she could not have been less than sixteen. By her he had no children. The civil war now breaking out, William Hoghton received the lieut.-colonelcy of the regiment of horse raised and commanded by Col. Thomas Dalton, of Thurnham, and was slain in the first battle of Newbury, Sept. 20, 1643, aged 45.

It is curious that Col. Dalton received his mortal wounds at the second battle of Newbury, Oct. 27, and died Nov. 2, 1644. Col. Hoghton's grandson and namesake married the daughter and ultimate heiress of Robert Dalton, of Thurnham, Esq., son of the colonel, and his son John Hoghton assumed the name and arms of Dalton about 1710. The family became extinct on the death of Miss Elizabeth Dalton, of Thurnham Hall, in 1861, when the estates passed to the Fitzgeralds, and are now held by Sir Gerald Dalton-Fitzgerald, Bart.

Castlemain, Cath. Apol.; Gillow, Lanc. Recusants, MS.; Gillow, The Haydock Papers.

1. Some account of the mission at Park Hall will be of interest. In 1577, the martyr, Fr. Lau. Johnson, *alias* Richardson, was chaplain to Richard Hoghton, at Park Hall. His trials, and the reason for relinquishing the chaplaincy, are related in his memoir. Rich. Scholes and Mr. ffawcett were his successors. The Rev. Edward Booth, *alias* Barlow, died at the hall in 1719, in his 81st year, having filled the chaplaincy many years. The hall ceased to be the residence of the family after the death of William Hoghton in 1710. He had succeeded to Thurnham on the death of Robert Dalton in 1704. At this time, and for many previous years, there was a Benedictine mission at Low Hall, the seat of the Langtons, of which Dom John Placid Acton was the chaplain in 1699, and died there in 1727. In the meantime Dom Edward Hoghton, a younger son of William Hoghton and Elizabeth Dalton, was ordained priest at Lamspring in 1720, and came on the mission in Lancashire. He was placed at his paternal seat of Park Hall, where he was born. Hitherto Park Hall had been served by the seculars. On the death of Fr. Acton, in 1727, Low was joined to the mission at Park Hall, which Fr. Hoghton served, together with that at Hindley, until his death at Park Hall, Aug. 26, 1751. The chaplaincy at the hall then ceased, and the mission appears to have been served from Standish Hall until Dom Evan Anselm Eastham, O.S.B., came to Low Hall in 1758. In 1765 Low Hall was sold to the Duke of Bridgewater by Edward Philip Pugh, of Coytmore, Carnarvonshire, whose uncle, William Pugh, inherited it in 1733 from his uncle, Edward Langton, the last of his family. Fr. Eastham therefore removed the mission to Strangeways, in Hindley, a seat of the Culcheths, of Culcheth Hall. He remained there till 1773, when he was succeeded by Dom George Edmund Duckett, O.S.B. In 1788 he built a chapel at Hindley, to which he removed the mission in the following year, and died there, March 24, 1792. The Benedictines who followed were—Dom John Placid Bennet, 1792-3; Dom Andrew Bern. Ryding, 1792-7; Dom William Henry Dunstan Webb, 1797-1801, who returned to die there May 8, 1848; Dom John Laur. Forshaw, 1801-5; Dom Richard Marsh, 1805-7; Dom Thomas Austin Appleton, 1806-36; Dom William Placid Corlett, 1836-63; Dom Richard Cyprian Tyrer, 1862-4; Dom Thomas Aug. Bury, 1864-70; Dom John Ildephonus Brown, 1870-72; Dom John Cuth. Murphy, 1872-83; Dom Fris. Paulinus Hickey, 1883 to the present time. A new church was opened in 1869.

Holden, George, captain in the royal army, was slain at Usk, in Monmouthshire, during the civil wars. He was apparently the son of Richard Holden, of Crawshaw, third son of Richard Holden, of Chaigley, gent., and Eleanor, dau. of Miles Gerard, of Ince, both annually recusants for long previous to 1613-4. The eldest son of Richard and Eleanor, John Holden, gent., succeeded to Chaigley Manor, and married Elizabeth, dau. of Edw. Worthington, of Wharles, gent. He died in 1637, leaving two daughters, Ann, wife of Robt.

Hesketh, of the Whitehill family, who died *s.p.*, and Mary, eventual heiress, wife of Thomas Brockholes, of Claughton. After the death of Dr. Henry Holden the Chaigley was sold in 1665 to Richard Sherburne, of Stonyhurst, Esq. Richard Holden, the third son, resided at Crawshaw, and is described in the recusant rolls for 1626-7 as a yeoman. His wife, Margaret, was fined at the same time, besides the Misses Elizabeth and Anne Holden. This Richard was probably the father of the Rev. Henry Holden, of Thurnham, and the Rev. John Holden, a secular clergyman serving the mission in the neighbourhood of his native place in 1675. Richard Holden, of Crawshaw, who registered a leasehold estate in Holden, Bailey, and Chaigley, in accordance with the Act of I. Geo. I. in 1717, was their grand-nephew, and the gentleman frequently alluded to by Tyldesley, the diarist, in 1712-13-14. The family was a younger branch of the Holdens of Holden, and seems to have settled at Chaigley, in the parish of Mitton, about the middle of the 16th century.

The descendants of Richard Holden, the Catholic non-juror of 1717, have preserved for many generations certain relics, consisting of a skull, vestments, chalice, remains of wax candles, and other altar furniture, with which the following tradition is connected.

In the times of persecution a priest of the name of Holden was beheaded at Chapel House Farm, in Chaigley, whilst in the act of saying Mass at the altar. The head was thrown over the fence into an adjoining field, and Mrs. Holden, of Crawshaw, gathered it into her apron and took it into the house. She also secured all the objects in the chapel at the time the priest was murdered, and these were religiously preserved as relics, even to the candles burning on the altar. These were lately in the possession of Mr. Ralph Holden, of Woodplumpton. In the missal is written *Dieses gehört unserm Marter*, "this belongs to our Martyr," *Und unserm lieben Pfilp*, "and to our dear Philip." From this it has been thought that the martyr's name was Philip Holden, but the martyr and Philip were probably distinct individuals, for no one of the name of Philip can be traced in the Holden family. In the missal also appear the following words, written in an old hand, *Ex lib: Hen. Johnsoni*, thus showing that the book originally belonged to Dr. Holden. A document in the

possession of the Rev. T. E. Gibson, which he supposes to be written between 1640 and 1650, is evidence of the existence of a priest of the name of "Mr. Houlden," about the time of the civil wars.

It is well known that the Cromwellians visited Stonyhurst and the district during this period, and there are strong reasons for believing that the Holden tradition is substantially correct.

Castlemain Cath. Apol.; *W. A. Abram, Palatine Note-book*, vol. ii. p. 127; *Mgr. Gradwell, letter to the writer*; *Gillow, Lanc. Recusants, MS.*; *Tablet*, vol. xxxi. p. 459.

Holden, Henry, D.D., second son of Richard Holden, of Chaigley, co. Lancaster, gent., and Eleanor, his wife, staunch recusants, was born in 1596. At the age of twenty-two he was admitted into the English College at Douay, Sept. 18, 1618, where he assumed the name of Johnson. After studying philosophy and divinity, he left the college, July 15, 1623, and proceeded to Paris, where he entered his license at the Sorbonne, completed his degree of D.D., and, having greatly signalized himself, was appointed a professor in that university.

Dodd says that he held great influence at the Sorbonne, and took an active part in the debates. Fr. Plowden, S.J. (*Remarks on Berington's Panzani*, p. 266) does not allow this, citing as his authorities two of Dr. Holden's bitterest enemies, Dr. Robert Pugh and Dr. George Leyburne. The character given by the former is so extreme, that little or no value can be attached to it: "Besides his title of Dr. of Divinity at Paris, he had little to make him esteemed. He never could write ten lines of true Latin; and his philosophy and divinity were proportional. Yet his presumption was so great, that he thought none equal to him except the all-knowing Blackloe, as he used rashly to call him." Dr. Pugh adds, that "the Bishop of Chalcedon used to say of him, that he was an unlearned, presumptuous, and rash man." Such language—the veracity of the latter quotation being extremely doubtful—is not likely to hurt Dr. Holden's reputation. Dodd continues, that he never sought after preferment, but was content with his appointment as penitentiary at the church (or seminary attached thereto in 1644) of St. Nicholas du Chardonnet, where he was much consulted on difficult points of morality and in private cases of conscience. A rogue once took advantage of him in this respect to rob him of all his money.

The stranger was admitted into his apartment on the pretence of consulting him, and forced him under threats of immediate death to open his trunk and deliver up all the valuables in his possession.

From the diary of the Blue Nuns it appears that he was one of the grand vicars of the Archbishop of Paris, yet this did not prevent him from taking a deep and active interest in the affairs of the English secular clergy, by whom he was held in great respect. According to the "Relation of the Regulars," quoted by Berington in his *Memoirs of Panzani*, he was despatched to Rome to assist the chapter's agent, the Rev. Peter Biddulph, *alias* Fytton, whom they feared "was too gentle a negociator." This was shortly after the enforced flight of Dr. Richard Smith, the Bishop of Chalcedon, to Paris, in 1631, and his unfortunate letter of resignation of his episcopal charge, when the clergy had good reasons to apprehend the suppression of the chapter by Urban VIII. "The efforts of Holden were solely bent to procure a confirmation of the chapter, as all hopes were vanished of re-establishing the episcopal dignity." His petition was rejected, and he returned to Paris.

In 1647 he petitioned the House of Commons (*see Note 11*) for toleration for Catholics, on condition of their taking the oath of allegiance, having titular bishops as independent of the Pope as those of France and other catholic states, both regulars and seculars being subject to those prelates who would answer for the loyalty of all those recognising their authority, and would abstain from illegal action in marriages, wills, &c.

After Bishop Smith's death in 1655, Mr. Fytton was again sent to Rome as the agent of the chapter on the same business, when Innocent X. is reported to have said: "I will not disapprove of your chapter, but will let you alone with your government." At this period the appointment of a bishop was ardently desired by the clergy, and they strongly felt the reluctance of the Holy See to grant it, which they attributed to the opposition of the Jesuits and regulars. To further the wishes of the clergy, Thomas White, *alias* Blackloe, an eminent divine, published a work entitled "The Grounds of Obedience and Government," which attracted great attention. White was supported by Sir Kenelm Digby and Dr. Holden, and in 1657 a correspondence between the three was published, which

obtained the name of "Blackloe's Cabal." White's opinions gave great offence to the opposite party, and some of his works were censured at Rome. Dr. Holden, the venerated William Clifford, the learned Miles Pinkney, *alias* Thomas Carr, and many moderate men, disapproved of the extremity to which the outcry raised against him was carried. Dr. Holden came forward in his defence in 1657, but with little effect on the tongues of his adversaries, who stigmatised the leading men of the clergy, and particularly of the chapter, as the abettors of error under the appellation of Blackloists. Dr. Holden did not approve of all White's opinions, and, while believing him to have been too severely dealt with, exhorted him to submit and to condemn the errors of which he was censured. This he did in the most solemn manner, and yet did not satisfy his adversaries. A letter to this effect was written by Dr. George Leyburne to Dr. Holden, and White immediately signed a second formula of absolute and unqualified submission. Notwithstanding, fresh censures were passed upon him, and, though the humble submission of White was as persevering as the attacks of his enemies, Blackloism continued until Jansenism became the order of the day.

When the convent of the Third Order of St. Francis removed from Nieuport, in Flanders, to Paris, in 1658, Dr. Holden was extremely kind to them in their distress, which the nuns refer to with gratitude in their diary. In the month of Nov. 1659, owing to the refusal of Monsgr. le Cardinal de Retz, Archevesque de Paris, to permit religions of the order of St. Francis to settle in Paris, Fr. Angelus Mason, O.S.F., the provincial of the English Province, handed over the guardianship of the nuns to the clergy, in the presence of Dr. Holden, whom the archbishop appointed to be their superior. In the following month Dr. Holden procured them a commodious house in the suburbs of St. Anthony. In April, 1661, Fr. Angelus Mason drew up a petition to the Holy See for permission for the nuns to change from the Third Order of St. Francis to the rule of the Immaculate Conception of our Blessed Lady, in which he was seconded by the archbishop and Dr. Holden. On the eve of the following feast of the Immaculate Conception, Dr. Holden, being then confined to a bed of sickness, sent word to the convent that the Pope had despatched a bull for the adoption of that holy institute, and

instructed them to make their profession on the feast. He continued their superior to his death.

In June, 1661, Dr. Holden went to England, and whilst returning in the following September, experienced a very rough passage across the channel, contracted a quartan-ague, and died in March, 1662, aged 65.

He left most of his furniture and effects to the convent of the Blue Nuns, besides a bequest of 300 pistoles.

Charles Butler says that none of the English divines settled abroad attained greater celebrity than Dr. Holden. No man took more pains, and was more successful, says Dodd, in separating the approved tenets of the church from the superstructure of school divines. His orthodoxy was without reproach, though some have misrepresented him in the point of Jansenism, more especially Fr. Sirmond, S.J., who took the liberty to mention him as one of that party in his *Bibliotheca Janseniana*.

Dodd, Ch. Hist., vol. iii. p. 297; *Diary of the Blue Nuns MS.*; *Butler, Hist. Mem.*, ed. 1822, vol. ii. p. 416, 426-9, iv. 426; *Berington, Mem. of Panzani*, pp. 277, 294; *Dodd, Secret Pol.*, p. 208; *J. G. Alger, Palatine Notebook*, vol. ii. p. 56; *Plowden, Remarks on Mem. of Panzani*.

1. **Divinæ Fidei Analysis, seu de fidei Christianæ resolutione, libri duo, cum Appendicæ de Schismate.** Parisiis, 1652, 8vo.; Col. Agrip. 1655, 8vo.; Paris, 1685, 12mo.; Paris, Barbou, 1767, 12mo., with brief life from Dodd, pp. xxiv.-456. Translated—"The Analysis of Divine Faith: or Two Treatises of the Resolution of Christian Belief; with an Appendix of Schism. Written by Henry Holden, Doctor of Divinity, of the Faculty of Paris. Translated out of Latine into English by W. G. Whereunto is annexed an Epistle of the Author to the Translator, in Answer of Dr. Hammond and the Bishop of Derry's Treatises of Schisme." Paris, 1658, 4to. title 1 f., translator's preface 3 ff., author's preface and table 14 ff., pp. 471. The Epistle of the Author to the Translator (William Graunt) is dated Paris, May 1, 1654.

"It is an excellent work," says L'Avocat, "and comprises, in a few words, the whole economy of religion." Charles Butler says: "His object was to state with exactness, and in the fewest words possible, all the articles of Catholic faith, distinguishing these from matters of opinion. With this view he succinctly states the subject of inquiry and the points immediately connected with it; and, after a short discussion of them, inquires, in reference to the subject before him, *Quid necessariò credendum?* The solution of this question concludes the article."

Prefixed to the 2nd edit. of the "Analysis" is his "Tractatus de Usura," or "Epistola de Natura fœnoris ad nobilissimum quemdam amicum suum," dated Sept. 5, 1648, and in the Appendix his "Tractatus de Schismate" against the Bishop of Derry.

Dr. John Bramhall, successively Bishop of Derry and Archbishop of Armagh, published his "Vindication of the Church of England against Criminal Schism," Lond. 1654, 8vo., which was answered by John Sergeant's "Schisme Disarm'd of the defensive weapons lent it by Dr. Hammond and the Bishop of Derry," Paris, 1655, 8vo. Dr. Henry Hammond's work was entitled, "Of Schism; or a defence of the Church of England against the exceptions of the Romanists," Lond. 1653, 8vo. He then rejoined with his "Reply to a Catholick Gentleman's Answer to the most material parts of the Book of Schisme," Lond. 1654, 4to., and "The Disarmer's Dexterity examin'd, in a second defence of the Treatise of Schism," Lond. 1656, 4to. Bramhall also rejoined, and then Sergeant published his "Schism Dispatch't, or a Rejoynder to the Replies of Dr. Hammond and the Lord of Derry," 1657, 8vo. It was now that Dr. Holden came forward with his "Epistle of the Author to the Translator," published with the English translation of his "Analysis." Bramhall followed with his "Schism Guarded Against, and beaten back upon the right owners," Lond. 1658, 8vo., and Hammond published his "Dispatcher dispatched . . . with Reflections on Dr. Holden's Strictures on the Tract of Schism," Lond. 1659, 4to. But the continuation of this controversy more properly belongs to the notice of Sergeant's works.

Benj. Laney, D.D., successively Bishop of Peterborough, Lincoln, and Ely, attacked the "Analysis" in a book of "Questions proposed to the Author," and the following works must be added to the bibliography of the subject:—"Divinæ fidæi analysis, Theologiæ bursus Completus," tom. vi. 1839, 8vo., edited by J. P. Migne; again, in "Bibliotheca regularum fidei," tom. ii. 1844, 8vo., edit. by Jos. Braun; "Quid de invocatione Sanctorum; Quid de Reliquiis; Quid de Imaginibus necessario exedendum?" *Thesaurus Theologicus*, &c., tom. ix. 1762, 4to.

2. Answer to Doctor Laney's Queries concerning certain points of controversy.

3. Viro clarissimo Féret S. Nicolai de Cardineto Pastori, Illust. Pariensis Archiepiscopi Vicario Generale, Henricus Holden, S.D. Dated Feb. 5, 1656, printed in the "Analysis."

4. Viro sapientissimo Antonio Arnaldo, Doctori Sorbonico, Henricus Holden, S.D. Dated April 22, 1656, printed in the later editions of the "Analysis," with the letter of Arnauld, the Jansenist, to which it was a reply.

Dr. Holden was unfavourable to Jansenism. Mr. Butler quotes a passage from his letter, in which he says: "The work of Jansenius I never read, not so much as a page, or even a section of it. But as I find that Jansenius, and the five propositions extracted from it (which I condemned from the first), were condemned by Innocent the Tenth—from my respect to so great and so sacred an authority, I condemn—in the same sense in which they were condemned by him—Jansenius and his propositions." He subscribed the celebrated censure of the Sorbonne on the letter of Arnauld to the Duke of Liancour, but wished his apology for it to be received.

5. Dr. Holden's Letter to a Friend of his, upon the occasion of Mr. Blacklow (or rather T. White)'s submitting his Writings to

the See of Rome, together with a copie of the said Mr. Blacklow's Submission. [Paris, 1657] 4to.

This refers to the prohibition of Blackloe's "*Tabulæ Suffragiales*," Paris, 1657, 12mo. It was also printed under the title: "A Letter written by Mr. H. H. . . . touching the prohibition at Rome of Mr. Blacklow's book, intituled, *Tabulæ Suffragiales*." [Douay? 1657] 16mo. pp. 16.

Dr. Holden, in his letter dated Paris, Aug. 1, 1657, speaks confidently of the solidity of White's fundamental doctrine, but adds: "I confess, that omitting voluminous citations of skeptick fancies, and endeavours to incite divines to seek for real science, and to show how connatural true divinity is to the better portion of man, he useth divers expressions and manners of speech not common to our schools, and he hath several exotick and peculiar opinions which (be it spoken with due respect, tho' in opposition to so great a scholar and so learned a man) are much different from my sentiments." (Dodd, "Ch. Hist.," iii. 354).

6. *Novum Testamentum brevibus annotationibus illustratum*. Paris, 1660, 12mo. 2 vols., with marginal notes.

7. *Henrici Holdenii Theologi Parisiensis Epistola brevis ad illustrissimum D.D. N.N., Anglum, in qua de 22 propositionibus ex libris Thomæ Angli ex Albiis excerptis, & a facultate theologica Duacena damnatis, sententiam suam dicit*. Paris, Jan. 15, 1661, printed in his "Analysis," and probably separately.

8. *A Letter to Mr. Graunt, concerning Mr. White's Treatise, De Medio Animarum Statu*. Paris, 1661, 4to.; also printed in Latin, "*Henrici Holdenii theologi Parisiensis Epistola ad amicum suum W. G. In qua de questione in libello De Medio Animarum Statu agitata, judicium suum declarat*."

White, or Blackloe, maintained in his "*De Medio*," published in 1659, that souls in purgatory remain there till the last judgment; that the torments of hell are not corporal, but consist in remorse; that its inmates are therefore less pitiable than on earth; and that the Pope is not infallible. The consequences deducible from this system are irreconcilable with the Catholic doctrine of purgatory, and it is no wonder, therefore, that the book gave scandal. In his criticism of White's crabbed style and manner of speech, Dr. Holden says: "His doctrine is so far from taking that effect, which I suppose he would have it, that is, to be admitted and received, at least among the more learned sort of men, that contrarywise it is thrown by and neglected, if not quite blasted, at first sight."

9. *A Check; or enquiry into the late act of the Roman Inquisition, busily and pressingly dispersed over all England by the Jesuits*. Paris, 1662, 4to.

Dodd ("Ch. Hist." iii. 354) gives an abridgement of this pamphlet, which appears to have been also published in Latin.

10. *A Treatise on the Truth of Christianity*, MS., sent by the author to a friend in England for perusal, by whom it was lost during the civil war. It would seem that the design of the work was printed in two sheets, "*Præfatio ad amplum opus de veritate Religionis Christianæ*," Parisiis, 4to. Dodd laments the destruction of this work, which he describes as a public loss. In it Holden first established the existence of a Deity, chiefly

from the existence of creatures, and hence he inferred the necessity of subjection, or natural religion, from the insufficiency whereof he deduced revealed religion. Then he proceeded to demonstrate the divine origin of the Jewish dispensation from undeniable marks. Afterwards he applied these marks to the Christian religion, appropriated them to the faithful in communion with the See of Rome, and concluded that the Deity, natural religion, the Jewish religion, Christianity, and the Catholic religion, as professed by those in communion with the Holy See, stood upon the same basis and was supported by the same arguments.

11. There is a considerable collection of Dr. Holden's letters in Dr. Robt. Pugh's "Blackloe's Cabal," the 2nd edit. of which appeared in 1680. Remark- ing on this book, Charles Butler ("Hist. Memoirs," ed. 1822, ii. 414) says: "The publication of the private letters inserted in it is unjustifiable: some expressions in these are censurable; but they do not warrant either the harsh expressions which the editor applies to them or the consequences which he draws from them." Fr. Plowden, in his "Remarks on Berington's Panzani," appends the following short document—"Scriptum ab Eximio Domino Henrico Holdeno, S.T. Doctore Sorbonico exhibitum Parlamento Anglicano, anno Domini 1647, pro regimine Catholicorum Angliæ."

Holden, Henry, priest, was probably nephew of his learned namesake, and son of Richard Holden, third son of Richard Holden, of Chaigley, co. Lancaster, gent. Like his brother George, he was an officer in the royal army during the civil wars, and after the king's final overthrow he went over to his uncle at Paris, resolved to withdraw from the world. Thence he proceeded to Douay College, where he was admitted and took the oath, Jan. 1, 1649. "He answered to Aristotle's books of physicks, Jan. 15, 1652," says Dodd, "and to the whole course of philosophy, July 12, the said year; Mr. John Singleton being moderator."

After his ordination he was sent upon the mission in Lancashire. Either he or his uncle, Dr. Henry Holden, when on a visit to England, supplied the mission at Singleton for a short period some time between 1651 and 1655. His permanent settlement, however, was the chaplaincy at Thurnham Hall, the residence of Mrs. Dalton, whose husband, Colonel Thomas Dalton, died Nov. 2, 1643, from wounds received at the second battle of Newbury. Col. Dalton commanded a regiment of horse, which he had himself raised in defence of his sovereign, and Mr. Holden held a commission under him.

His name appears to a document of the constitutions of the Secular Clergy Fund, dated Feb. 28, 1675, which the informer, Robert Bolron, in imitation of Oates and his *confrères*, tried, in

1680, to impose upon the public as a "Damnable Popish Plot" at Stonyhurst. To this document the signature of John Holden, a secular priest, also appears. He was, presumably, brother to Henry.

Mr. Holden continued to serve the mission at Thurnham after Col. Dalton's son Robert, the last male descendant of the family, succeeded to the estates, and died there, at an advanced age, in 1688.

His will, dated Thurnham, June 20, 1686, with letters of probate and administration, April 4, 1688, is still in the old Cockersand Abbey chest in the chapel at Thurnham, now the property of Sir Gerald Dalton-Fitzgerald, Bart.

Dodd, Ch. Hist., vol. iii. p. 299; *Douay Diaries*; *Gillow, Lanc. Recusants, MS.*; *Gillow, Palatine Note-book*, vol. ii. pp. 8, 41.

1. **Meditations upon the principall Obligations of a Christian. Taken out of Holy Scripture, Councells, and Fathers.** MS. 4to. pp. 177, in the possession of the writer.

The MS. is in the hand of a scribe, with marginal notes and references in that of the author. The "Meditations" show great learning and research, and prove the author to have been a man of superior literary attainments.

Holden, John, Father, S.J., born at Bonds, Garstang, co. Lancaster, May 6, 1797, studied his humanities at Stonyhurst College, where he was admitted Sept. 18, 1812, and thence proceeded to Oscott College in 1823 for his theology. At Oscott he was ordained priest Oct. 6, 1825, and was sent to establish a mission at Thetford, in Norfolk. He remained there until the close of 1839, when he returned to Stonyhurst and was admitted into the Society of Jesus, Feb. 21, 1840. In 1842 he was appointed to the mission of Spinkhill, in Derbyshire, but in the following year removed to that at Lowergate, Clitheroe, Lancashire. On Aug. 23, 1847, he took charge of the mission at Lincoln, where he remained until 1859, when he became procurator at St. Beuno's College. In 1861 he removed to Mount St. Mary's College, Spinkhill, Derbyshire, where he died, June 30, 1861, aged 64.

Foley, Records S.J., vol. vii.; *Cath. Directories*; *Cath. Miscel.*, vol. vi. p. 142; *Truhteller*, vol. v. p. 145; *Hatt, Stonyhurst Lists*.

1. In Oct. 1826, Mr. Holden attended a meeting of the "Thetford Bible Society," and protested against the calumnious assertions regarding the Catholic Church in the speech of Professor Scholefield, of Cambridge. This

interruption elicited observations from the editor of the *Norwich and Bury Post*. Mr. Holden then issued a printed circular, dated The Cannons, Thetford, Oct. 13, 1826, which was similarly replied to by the Rev. T. D. Atkinson. Mr. Holden rejoined with a second circular, dated Oct. 19, and on Oct. 20 republished his circulars with a third letter. Then appeared—“Authorities to prove that the Church of Rome, both in Doctrine and Practice, prohibits the Reading of the Holy Scriptures. By the Rev. T. D. Atkinson, M.A., late fellow of Queen’s College, Cambridge, and now curate St. Mary’s, Thetford.” 1826, 8vo. ; 2nd edit. *id.* ; which elicited—

2. **A Discharge of Grape Shot against “Authorities,” &c. . . . To which is subjoined, A General Salute to his other Charges against the Catholic Church ; with a Postscript in Answer to his “Additions” in the Second Edition. By the Rev. J. Holden, “creature of the Pope.”** Lond., Andrews, 1826, 8vo.

3. In July, 1826, he issued an appeal for the chapel he was erecting at The Canons, Thetford, in which he says : “From the Reformation up to the present time, this distressed flock have had no schools for the instruction of their youth, and no chapels nearer than Bury St. Edmund’s, twelve miles to the south of Thetford ; Buckenham, now removed to Oxburgh, sixteen miles on the north ; Norwich, twenty-nine miles on the north-east ; Thelveton, a private chapel, twenty miles on the east ; and another private chapel, about thirty miles on the west. Add to this, that no efficient priest has ever resided in Thetford, or in the neighbouring towns or villages, longer than three or four years.”

Holden, Joseph, D.D., a native of Lancashire, descended from the Chaigley family, was educated at Douay College, whence he proceeded to St. Gregory’s seminary at Paris, which he entered as a student in philosophy in 1723, and was there ordained May 22, 1728. He took his degree of D.D. at the Sorbonne, March 20, 1734, and soon after proceeded to the English mission, and was stationed at Wycliffe, in Yorkshire.

On the death of Dr. Matthew Beare, fifth superior of St. Gregory’s, Paris, Bishop Stonor presented Dr. Holden as his successor ; but it was with difficulty that the confirmation of Mgr. Vintimille, archbishop of Paris, could be obtained, for “some busy people had whispered to the archbishop that Dr. Holden was to be suspected for his principles, or want of submission to the decrees of the Church. But Dr. Holden abundantly cleared himself before Mgr. Robinet, one of the G.V. of the archbishop, by signing his submission to all the decrees in question, which satisfied both the archbishop and his vicar.” His letters patent were accordingly signed Dec. 2, 1743.

The finances of the seminary were in a bad state when Dr. Beare died, and did not improve in Dr. Holden’s time, so that

he was obliged to take pensioners, such as Sir Charles Jerningham and his brother Edward, Mr. Ralph Standish, and others, who had no intention to take degrees or to enter into the ecclesiastical state. Similar necessity occasioned the adoption of the same plan during the superiorship of Doctors Charles Howard and John Bew. While superior, Dr. Holden purchased houses in the Rue des Tours for the seminary, but the attorney ran away with the purchase-money, which involved the doctor and seminary in difficulties and debt. His MSS. were seized by his creditors, among the rest a valuable course of divinity, which was adopted by one of the bishops in France in his seminary. Edward, Duke of Norfolk, called the good duke, was a considerable benefactor to St. Gregory's on this occasion.

The writer of the historical account of the seminary in the *Catholic Magazine*, vol. iii., gives the following description of the doctor: "Dr. Holden was less courteous in his manners and less gentle in his temper than his amiable predecessors. From a letter which, on Oct. 30, 1744, the Rev. Alban Butler addressed to him, in self-defence, it appears that the doctor was suspicious, irritable, and difficult to be appeased. Though imprudent in his conversation on the prevalent errors of the time, he was grievously offended with his best friends who ventured to insinuate a few words of caution; and implacable against those who doubted the purity of his principles."

The Archbishop of Paris, M. de Beaumont, renewed his patent at the expiration of the first term of six years in 1749, but positively refused to extend it any further in 1755. Dr. Holden, therefore, withdrew from the seminary, but continued to reside at Paris as a private individual, and died there, March 18, 1767.

Several other members of this family have since become ecclesiastics, amongst whom may be mentioned the Rev. Thomas Holden, who died at Rome Oct. 20, 1848, and the Very Rev. Richard Canon Holden, now of Huyton, near Liverpool.

Kirk, Biog. Collect., No. 24, MS.; *Cath. Mag.*, vol. ii. p. 259, vol. iii. p. 100.

1. Dr. Holden's name appears in the list of Douay writers, but unless the course of divinity, which was seized by his creditors with his MSS., was printed, it does not appear that he published anything.

Holdsworth, Daniel, D.D., *vide* Halsworth.

Holford, Peter, priest, born about 1690, was a younger son of Thomas Holford, of Cheshire, Esq., and his wife Mary Wrath, a junior branch of the Holfords, of Holford and Lostock-Gralan, co. Cheshire. He was brought up in the Protestant religion, but quitting his home, unknown to his parents, he was received into the church by Mr. John Jones, *alias* Vane, the London agent of the English College at Lisbon. There he was sent by Bishop Giffard, in Oct. 1708, at the age of 18, and he then assumed the *alias* of Lostock. Having finished his divinity, he was appointed professor of philosophy in Sept. 1711. He was ordained priest Oct. 30, 1712, and in the same year was appointed prefect of studies.

On July 16, 1718, Mr. Holford left Lisbon to pursue his studies at the Sorbonne, and was received by Dr. Ingleton into the English seminary at Paris, Aug. 19, on the recommendation of Bishop Stonor. Shortly before his death he was appointed director to the nuns at the English Benedictine Convent at Paris, where he was suddenly taken ill, and died Aug. 31, 1722, aged 32.

“He was a man,” says Dr. Ingleton, “of very eminent parts, accompanied with a great sweetness of temper, and an exemplary humility.” His nephew, Peter Holford, Esq., more than once mentioned to Dr. Kirk that his uncle was never heard of by his relatives after he quitted his parents’ roof. He added that his father, the Rev. Peter Holford’s elder brother, firmly believed that he once saw his brother enter his study and walk through it into an adjoining room, but when followed, could not be found. This nephew, Peter Holford, of Wootton Hall, co. Warwick, Esq., was also born at the family seat in Cheshire. He was his father’s second son, and was sent to Christ Church College, Cambridge, for the purpose of taking orders. He accordingly applied himself to the study of divinity, but becoming dissatisfied with the reasons assigned for the grounds of the reformation, he ventured to propose his difficulties to some clergymen of the Established Church, and even to the then Bishop of London. Their answers, he informed Dr. Kirk, instead of allaying, increased his difficulties, till at length he determined to leave his home and his friends. Unknown to them he went to London with his sister Elizabeth Holford. There they introduced themselves to Bishop Challoner, by whom they were instructed, received into the church, and confirmed.

They then went abroad, and, having placed his sister in a convent, Mr. Holford thought of entering the army in order to support both himself and her, their parents having turned their backs upon them as soon as they heard of their conversion. But the moral dangers of that state of life having been represented to him by his friends at Douay, he lived some time in retirement at Cambray. On his return to England, a commission he received from Dame Jousepha Carrington, O.S.B., of the convent at Cambray, to her sister Constantia Wright, widow of John Wright, of Kelvedon, Esq., introduced him to that lady, whom he afterwards married. These two ladies were the daughters of Francis Smith, of Aston, co. Salop, Esq., and his wife Catherine Southcott. On the death of the last male heir of the Smiths, Viscount Carrington, in 1758, the family estates devolved in equal moieties on his two nieces, Mrs. Holford and her sister the nun. Mrs. Holford's first husband, John Wright, died Dec. 2. 1751. Mr. Holford thus became possessed of the estates of Lord Carrington at Wootton. By this marriage he had two children, one who died young, and another, Catherine Maria, his sole heiress, who married in 1781, Sir Edward Smythe, of Acton-Burnell, Shropshire, and Eshe Hall, Durham, Bart. Mr. Holford died at Acton-Burnell, July 17, 1803, the anniversary of the death of his wife, and his sister died at Wootton, April 28, 1814, aged 81. Dr. Kirk, who knew him well, says he had a cultivated mind, and was a sincere convert and an exemplary Catholic.

Cath. Mag. vol. iii. p. 148; *Kirk, Biog. Collect., MS.*, Nos. 27 and 42; *Payne, Eng. Cath. Nonjurors*, p. 59; *Foley, Records S.J.*, vol. vi. p. 389; *Lysons, Cheshire*.

1. **Paradoxa Physico Thomistica**, March, 1716, a thesis dedicated to Cardinal Nuro de Cunha, inquisitor-general in Portugal.

Holford, Thomas, priest and martyr, a native of Cheshire, was no doubt a member of the family seated at Holford, or one of its offshoots. The Bishop of Chalcedon's catalogue says that he was born at Aston, a township in the parish of Acton, the name assumed by the martyr on the mission. His father was a minister, and he himself became tutor to Sir James Scudamore, of Holm Lacy, co. Hereford, and his two brothers, Henry and John. In 1579, a priest named Richard Davis, *alias* Wingfield, came over from Rheims to visit his parents in Here-

ford. He sent for Mr. Holford, and, in his own words, "so dealt with him, *gratia Dei co-operante*, that before I knew anything of it, he was gone to Rheims." Mr. Holford arrived at the English College at Rheims Aug. 18, 1582. He received the subdiaconate at Laon March 3, 1583, and was ordained deacon and priest there on the following April 7. He celebrated his first Mass on April 21, and on May 4 he left the college for the English mission.

About four years after his conversion, Mr. Holford again met Mr. Davis, who told him that he was living at Uxendon Manor, at Harrow-on-the-Hill, the seat of Richard Bellamy, Esq., one of the most famous refuges for priests in the south of England. In response to his invitation, Mr. Holford paid Uxendon a visit, "where, to his welcome, at his first coming," says Mr. Davis, "the house was searched upon All Souls' Day (1584), and when Mr. Bavin (Bevant) was making a sermon. The pursuivants were Newall and Worsley; but we all three escaped. After that he fell into a second danger, in the time of the search for Babington and his company (July, 1586), of which tragedy Sir Francis Walsingham was the chief actor and contriver, as I gathered by Mr. Babington himself, who was with me the night before he was apprehended; for after he, Mr. Holford, had escaped two or three watches, he came to me (at Uxendon) and the next day the house where I remained was searched, but we both escaped by a secret place, which was made at the foot of the stairs, where we lay, going into a haybarn."

"Which troubles being passed," Mr. Davis continues, "Mr. Holford, the next year after, went into his own country, which was Cheshire, hoping to gain some of his friends there unto the Catholic church; but there he was apprehended and imprisoned in the castle of West Chester [*i.e.*, Chester], and from thence was sent with two pursuivants (as I take it) to London; who lodging in Holborn, at the sign of the Bell, or the Exchequer, I do not well remember whether [Topcliffe says in the Strand], the good man rising about five in the morning, pulled on a yellow stocking upon one of his legs, and had his white boot hose on the other, and walked up and down the chamber. One of his keepers [Topcliffe says the sheriff's men of Cheshire] looked up, for they had drank hard the night before, and watched late, and seeing him there, fell to sleep again. Which

he perceiving, went down into the hall. The tapster met him, and asked him 'What lack you, gentleman?' But the tapster being gone, Mr. Holford went out, and so down Holborn to the Conduit, where a Catholic gentleman meeting him (but not knowing him) thought he was a madman. Then he turned into the little lane into Gray's Inn Fields, where he pulled off his stocking and boot hose. What ways he went afterwards I know not; but betwixt ten and eleven of the clock at night, he came to me where I lay [at Uxendon Manor] about eight miles from London. He had eaten of nothing all that day; his feet were galled with gravel stones, and his legs all scratched with briars and thorns (for he dared not to keep the highway) so that the blood followed in some places. The gentleman and mistress of the house caused a bath of sweet herbs to be made, and their two daughters washed and bathed his legs and feet; after which he went to bed." This happened in 1587, and the account of his kind reception by Richard Bellamy and his family is corroborated by Richard Topcliffe, the pursuivant, in his "Exceptions" to a petition in favour of the Bellamys, presented to Lord-Keeper Puckering shortly afterwards.

After this escape Mr. Holford avoided London for a time, and from another account it appears that he went into Gloucestershire. In 1588 he returned to London to purchase a suit of clothes, "at which time," continues Mr. Davis, "going to Mr. Swithin Wells' House, near St. Andrew's Church in Holborn, to serve God (to say Mass), Hodgkins, the pursuivant, espying him as he came forth, dogged him into his tailor's house, and there apprehended him." He was arraigned and condemned for receiving orders abroad and coming into the realm. After his condemnation the man who was the cause of his apprehension visited him in prison, and on his knees, with tears, begged his forgiveness. "He continued," says the account before referred to, "most zealously in doing his function unto his very death. That very day he suffered, having offered the most Divine Sacrifice, and made a very fervent and forcible exhortation to many Catholics there present in secret for their perseverance in the Catholic faith, as he was at his nine-hour (*i.e.*, saying None) or thereabouts, word was brought him that the executioners staid for him at the prison gate; he, desiring their patience a little, ended his service, blessed and kissed the company, and so departed to his martyrdom, wherein he abode such inhuman cruel

butchery that the adversary preachers exclaimed in their sermons against it." He was executed at Clerkenwell, four other priests and three laymen suffering in the same cause in other parts of the city, Aug. 28, 1588.

It is related in an ancient document that a gentleman in Gloucestershire, probably the one with whom Mr. Holford resided, was very much troubled and molested, and suffered a long imprisonment, for having "the bloody shirt of the blessed martyr, Mr. Holford, wherein he was executed." He seems to have used the *alias* of Bude (Dr. Oliver says Bird) whilst in Gloucestershire.

Challoner, Memoirs, vol. i. p. 213, ed. 1741; *Morris, Troubles, Second and Third Series*; *Douay Diaries*; *Dodd, Ch. Hist.*, vol. ii. p. 61; *T. G. Law, The Month*, vol. xvi., *Third Series*, p. 77; *Oliver Collections*, p. 103.

Holdforth, James, Esq., born June 14, 1778, was son of Joseph Holdforth, an extensive silk manufacturer in Leeds, and his wife Elizabeth Saxton. His father was a staunch Catholic, and was supposed to be descended from the Holdforths of Newborough, in the township of Dutton, Cheshire, a younger branch of the ancient family of Holford of Holford.

He was one of the twenty-two gentlemen placed in the first commission of the peace for Leeds under the municipal act in 1836. At the first election of members of the town council under that act, he was returned as a councillor for the east ward, was the same month included in the first list of aldermen, and in Nov., 1838, had the honour of chief magistrate conferred upon him. He was supposed to be the first Catholic mayor in England since the so-called reformation, and his election caused considerable discussion and difference of opinion in the council as to whether he was legally qualified for the office, he having omitted to subscribe to the oath required to be taken by Catholics. The opinion of counsel was taken, which was to the effect that the election was valid, and on the strength of this the mayor resumed office. In consequence of this decision, however, three of the aldermen refused to act, and others were appointed in their places. Mr. Holdforth was afterwards admitted to be one of the most assiduous and painstaking mayors that Leeds ever produced. During the earlier part of his life he was identified with all public matters

connected with the town. Parliamentary and municipal reforms were objects to which he gave an earnest support, and he was always found co-operating with the advocates of these important measures.

Though staunch in his religion, he never failed to show a careful regard for the conscientious opinions of others. He took an active part with Mr. Edward Baines, Mr. T. W. Tottie, and the leaders of the liberal party in Yorkshire, in carrying the catholic emancipation bill, and was a friend and correspondent of Daniel O'Connell, Sheil, O'Gorman Mahon, and other leaders of the movement. He entertained Cardinal Wiseman in Feb. 1853, and also Mgr. de Mazenod, Bishop of Marseilles, founder of the oblates of Mary Immaculate, on the occasion of his visit to the oblates of Mount St. Marie's, Leeds, in Aug., 1857. He was president of the Leeds Catholic Institute, and his liberal support was ever given to the struggling missions in the town, of which, indeed, he and his father may be said to be founders. His charities generally, and his sympathy for the poor, were conspicuous. For many years he entirely supported a ragged school in the east ward, where his silk factory was situated.

He married Mary, daughter of Thomas Dempsey, of Laurel House, Toxteth Park, Liverpool, and his wife Jannet, daughter of Thomas Charnley, of Liverpool, a descendant of the Charnleys of the Fylde, by whom he left a numerous family. He died at his residence, Burley Hill, Leeds, July 13, 1861, aged 83.

Tablet, xxii. 485 ; *Taylor, Biog. Leod.* ; *Lamp*, v. 250.

1. Mr. Holdforth at his own expense greatly assisted the Leeds Catholic Institute in the distribution of pamphlets calculated to diminish bigotry.

Holland, Catharine, O.S.A., daughter of Sir John Holland and his wife, Lady Sands, was born in 1635. Sir John was a rigid Protestant, and severe in his temper. His lady, on the contrary, was a zealous Catholic, and amiable in her disposition. Her husband had espoused her through worldly and interested motives, yet was sensible of her great worth, and frequently called her "the mirror of wives." He would often repeat to his daughter, "Imitate your mother in all things but her religion." Lest his children should imbibe the religious principles of his virtuous lady, Sir John removed them entirely

from her care, and attended to their education himself. He taught his daughter Catharine to read and write, and obliged her when she heard a sermon to write it down as nearly word for word as possible, and severely punished her when he was not satisfied with her performance. Thus she was brought up, without any real friend in whom to confide, for she was seldom allowed to converse with her mother. As she advanced in years she spent her time in the society of girls of her own rank whose days were absorbed in pleasure. But the comforts afforded by religion were wanting, and she would frequently say to herself, "The religion I follow seems to be but an empty shadow; there must be one true and only faith. Where can I find it?"

Owing to the disastrous course of the civil wars, Sir John removed his family to Holland, and there settled them in Bruges about 1651. It was then she first had an opportunity of seeing what the Catholic religion was, and of hearing Mass. "Here is God truly served," she said to herself, and prayed that He would enlighten her mind. But very soon an order arrived from her father for the family to return to Holland, and fix its residence at Bergen-op-Zoom. There she mixed in the whirl of society, though at times her soul was sorely distressed with a craving for the knowledge of God. After some years her father allowed her to return to Brabant, where she might see her mother. Within two years, though she did not speak to her mother on the subject of religion, she determined to become a Catholic, and wrote to her father in England, giving him her reasons for her conversion. He was very angry, and tried his utmost to prevent it. He joined his family, and after the restoration returned with them to England in 1661. In order to allay suspicion and to obtain more liberty Miss Holland affected to turn once more to the pleasures of society. But her mind was fixed, and she addressed a letter to Lady Bedingsfeld, the superioress of the Augustinian convent at Bruges, in which she explained her desires and the peculiar circumstances in which she was placed. This lady consoled her and directed her to her aunt, who resided in London, and a regular correspondence followed. Sir John was under the impression that his daughter had laid aside all idea of changing her religion, and to prevent, as he thought, the possibility of her recurring to her late opinions, introduced her to the Bishop of Winchester. What passed at their interview is

related by herself. She obtained a complete victory over the bishop, and was confirmed in her decision.

Miss Holland now began to think of withdrawing from her father's house, and of retiring to Flanders. Sir John resided in Holborn, and the gate of his garden opened into Fetter Lane. His daughter had discovered that two priests lodged in this street. To these, therefore, she repaired, informed them of her situation, and begged their advice. They listened to her with respect, gave her some information with regard to the Catholic religion, and advised her to follow her conscience. The priests, however, belonged to a religious order, and their superior forbade them to interfere in any manner in her case, lest the Catholic body in general should be made to suffer, for Sir John possessed great power and influence. This was a great blow to Miss Holland, for she had made all her arrangements to carry out her purpose. She then wrote to the cautious superior, concluding her letter, "Go, I will, cost what it may, and though man should forsake me, I know God will not." She therefore again wrote to the superioress at Bruges, and shortly afterwards fled from her father's house and arrived safely at the convent.

After a very short delay she took the religious habit, and, when the time of her profession drew near, wrote to her father for his pardon and consent to the step which alone could make her happy. This he eventually gave, and even remitted, through the intercession of Henry, Duke of Norfolk, the four hundred pounds necessary for her pension. The Duke himself led her to the altar Sept. 7, 1664, when she made her solemn profession. At Bruges she passed the remainder of her holy life, and died Jan. 6, 1720, aged 85.

She was endowed with great natural talents, sound sense, and ready wit, all which may be easily discerned in her writings. Her happy dispositions for piety were conspicuous in the exactitude with which she acquitted herself of her regular duties.

Cath. Miscel., vol. iv., pp. 245, 293.

1. Spiritual dramas and fugitive pieces of poetry.
2. Several translations from French and Dutch works of piety.
3. The Reasons why she became a Catholic.

Holland, Guy, Father S. J., *alias* Holt, born in Lincolnshire about 1587, passed B.A. at Cambridge. Being con-

verted, he went to the English College at Valladolid, where he was admitted Nov. 26, 1608. He was ordained priest, sent to England in May, 1613, and there joined the Society in 1615. At length he was seized, with other Fathers, by pursuivants, in March, 1628, at the London residence and noviciate of the Society in Clerkenwell. On July 14, of that year, he was professed of the four vows. His labours were chiefly spent in the London district, and that of Oxford, the Society's residence of St. Mary, of which he was once superior. He died in England, Nov. 26, 1660, aged 73.

He is described as a virtuous and prudent man, a great lover of books, and possessed of an accumulated treasure of learning from his extensive reading.

Alegambe, Southwell's Bibl. Script. Soc., p. 311; *Foley, Records S.J.*, vols. i., vii.; *Oliver, Collectanea S.J.*; *Valladolid Diary, MS.*

1. **The Grand Prerogative of Human Nature; concerning the Immortality of the Soul.** By G. H. Gent. Lond. 1653, 8vo.

2. He left other works ready for the press, stopped by the censors, owing to one or two points in which he rather deviated from the common opinion of the doctors.

Holland, Henry, B.D., a native of Daventry, Northamptonshire, was educated at Eton, whence he was elected a scholar of St. John's College, Oxford, in 1565. After proceeding B.A., he felt so dissatisfied with the progress of the new religion that he withdrew to the Continent, and visited several places in Flanders. Eventually he went to the English College at Douay, and was admitted an *alumnus* in 1573. He matriculated at the University of Douay, and in 1577 and 1578 proceeded B.D. After being ordained deacon on April 6, 1577, he left the college on the following May 28, for England, to transact some private business, but returned on the following Sept. 4. When the college removed from Douay to Rheims in March, 1578, Mr. Holland shared in the troubles caused by the revolutionary party then in power at Douay, and was again away from the college between June 7 and Nov. 15 in that year. He accompanied Dr. Allen to Paris on April 29, 1579, returned to the college on the following May 18, and on March 19, 1580, was ordained priest.

For some years before Mr. Holland was sent to the English mission, in 1582, he was engaged, with other members of the

college in the translation of the Bible into English. After a few years' labour on the English mission he returned to Douay, resumed his academical studies, and was created licentiate of divinity, Sept. 22, 1587. He was then invited to become professor of divinity and Scripture-reader in the monastery of Anchine, near Douay, where he remained till his death, at an advanced age, Sept. 28, 1625.

He was buried in the cloisters of the monastery, and a monument was raised over his remains bearing the epitaph recorded by Wood.

Wood, Athenæ Oxon., vol. i. p. 424, ed. 1691; *Douay Diaries*; *Dodd, Ch. Hist.*, vol. ii. p. 382.

1. **Urna Aurea, vel in Sacro-Sanctam Missam, maximeque in Divinum Canonem Expositio.** Duaci, 1612, 12mo.

2. **De Sacrificio Missæ.** Duaci, 1609, 12mo., cited by Wood. Late in last century 3 vols. with this title were pub. by the Abbé F. Plowden.

3. **De Venerabili Sacramento.** Also cited by Wood, and perhaps the same as "Urna Aurea."

4. **Carmina Diversa**, says Wood, "with other things printed beyond the seas, which seldom or never come into these parts."

5. **Vita Th. Stapletoni**, in the "Opera quæ extant omnia Stapletonii," Paris, 1620, 4 vols. fol., a work probably edited by Mr. Holland. To render this edition complete, Stapleton's English pieces were translated into Latin.

Holland, Hugh, poet, born at Denbigh, in Wales, was the son of Robert Holland, who is said by Aubrey to have descended from the Earls of Kent of his name. His mother was of the family of Payne, of Denbigh. He was educated at Westminster School under the celebrated Mr. Camden, whence he was elected to Cambridge in 1589, and became a fellow of Trinity College. Subsequently he travelled on the Continent, became a Catholic, and visited Rome, "where his over free discourse betrayed his prudence," says Wood. He then went on a pilgrimage to the Holy Sepulchre at Jerusalem, and on his return journey touched at Constantinople, "where he received a reprimand from the English ambassador for the former freedom of his tongue."

On his return to England, Holland resided for some years as a sojourner at Oxford, for the sake of the public library, and lodged in Baliol College. He then removed to Westminster, where he died, and was buried in the south part of the Abbey church, near the door entering into the monuments, July 23, 1633.

He left a son, "Arbellino" Holland, of Westminster, gent., who took out letters of administration to the estate of his father, who is described as a widower.

Wood mentions an epitaph, written by Holland, in which he styles himself "miserimus peccator, musarum et amicitiarum cultor sanctissimus," &c. Fuller, in his "Worthies," says that he was an excellent Latin poet, and speaks favourably of his English verse, which others have thought worthy to classify with the best of his times.

Wood, Athenæ Oxon., vol. i. p. 497, ed. 1691; *Dodd, Ch. Hist.*, vol. iii. p. 67; *Chester, Westminster Abbey Reg.*

1. **Pancharis—the First Book.** Lond. 1603, sm. 12mo.

The eminent French poet, John Bonnefons, published his "Pancharis," which was so much admired, at Paris, in 1588, 12mo.

2. **A Cypres Garland for the Sacred Forehead of our late Sovereigne King James.** Lond. 1625, 4to. 12 ff., a poem.

3. Prefixed to the first edition of Shakespeare's works, Lond. 1623, fol., are verses "Upon the Lines and Life of the Famous Scenicke Poet, Master William Shakespeare," signed Hugh Holland.

4. **A Description of the chief Cities in Europe.** MS., in verse.

5. **A Chronicle of Queen Elizabeth's Reign.** MS.

6. **The Life of William Camden, Clarenceaux King at Arms.** MS.

7. Wood says that he wrote other works.

Holland, Robert, gentleman, confessor of the faith, was probably a younger son of the staunch Catholic family of Holland of Sutton, co. Lancaster. He was condemned, according to the statute, for seven months absence from church at the Manchester assizes in Jan., 1584, and committed, with a great number of Lancashire ladies and gentlemen, to the prison for recusants in Salford. There he remained for some time, and at length was sent up to London and imprisoned in the Marshalsea. In a report, in 1586, by Nicholas Berden, Walsingham's notorious spy, Mr. Holland is mentioned with a number of other laymen lying in that prison for recusancy, with the remark, "These nether welthy nor wyse, but all very arrant." After very great suffering he died in the Marshalsea prison in June, 1586, aged 48.

Bridgewater, Concertatio Ecclcs. Cathol., ed. 1594, ff. 299, 410; *Dom. Eliz.*, vols. clxvii., n. 40, 41, cxcv., n. 74, P.R.O.; *Gillow, Lanc. Recusants, MS.*; *Morris, Troubles, Third Series.*

Holland, Seth, Dean of Worcester, confessor of the faith, was educated at All Souls', Oxford, where he was admitted M.A. March 20, 1538. Subsequently he proceeded B.D., and became Rector of Fladbury, in Worcester. Cardinal Pole appointed him his chaplain, and about the year 1555 he was made Prebendary of Worcester. In that year the cardinal placed him in the wardenship of All Souls, which he resigned before the queen's death in 1558. About Michaelmas, 1557, the deanery of Worcester was conferred upon him, and about the same time he received the rectorship of Bishop's Cleeve, co. Gloucester, upon his resignation of the rectory of Fladbury.

Shortly before Mary's death, Cardinal Pole, then lying in his last sickness, sent a letter to the queen, in which he said: "I send you the Dean of Worcester, my chaplain, whose fidelity I have long approved, and intreat your Grace to give credit to whatever he shall say on my behalf. I make no doubt but you will be satisfied with it, and I beg of Almighty God to prosper you to his honour, your own comfort, and the welfare of this realm."

When Elizabeth ascended the throne Holland refused to conform to the new religion, and in consequence was deprived of all his spiritualities in Oct. or Nov., 1559, and committed a close prisoner to the Marshalsea. He was treated with extreme harshness, probably on account of his intimate relations with the late cardinal, and there he died in 1560.

Wood, Athenæ Oxon., vol. i., ed. 1691; *Dodd, Ch. Hist.*, vol. i. p. 510; *Bridgewater, Concertatio Eccles. Cathol.*, ed. 1594; *Phillips, Life of Reg. Pole*, vol. ii. p. 277; *Maitland, Reformation*, p. 445; *Burrows, Worthies of All Souls'*, p. 77.

Holland, Thomas, Father S.J., *alias* Sanderson and Hammond, martyr, born at Sutton, in Lancashire, in 1600, was probably the son of Richard Holland, of Sutton, gent., and Anne, his wife, both of whom were heavily fined for their recusancy in 1597, 1603, and subsequent years. His parents, says De Marsys, had always been remarkable for their piety and their constancy to the faith. Even after Mr. Holland's death, his wife was forced to pay her fines, and her name appears in the roll for 1634. The ancient family of Holland, of Sutton Hall, had resided there from a remote period, and were allied with some of the best families of the county of Lancaster.

They returned pedigrees at the visitations of 1567 and 1664. In 1717, Thomas Holland, of Sutton Hall, gent., registered his estate as a Catholic non-juror. He was the son of Edward Holland, of Sutton, gent., and his wife, Esther, both recusants in 1679, and he himself was convicted as a "popish recusant" at the Lancaster quarter-sessions, April 10, 1716. Offshoots of this family were seated in Roby, Whiston, Up Holland, and adjoining townships, and elder branches were long settled at Denton and Clifton.

Thomas Holland was sent to the English College at St. Omer whilst very young. There he remained for about six years, admired by all his fellow-students for the sweetness of his disposition, his piety, and his eloquence. More than once he was chosen by the votes of the students prefect of the sodality of our Blessed Lady. After finishing rhetoric, he was sent, in Aug. 1621, to the English College at Valladolid, to continue his studies, and took the missionary oath on the feast of St. Thomas of Canterbury, 1622. Whilst there, the Prince of Wales, afterwards Charles I., visited Madrid for the purpose of negotiating a treaty of marriage with the Infanta Maria. It was thought proper that the youth of England, who were pursuing their studies in Spain, should welcome their future sovereign with a display of their loyalty, and of their reviving hopes of more favourable times for their religion. This was intrusted to Thomas Holland, who was sent for the purpose from Valladolid to Madrid. In the name of the rest he assured his royal highness of their loyalty and good wishes in a Latin oration, of which the prince was pleased to express his admiration and approval.

After completing a course of three years' philosophy, he was obliged to leave Spain on account of ill-health. He returned to Flanders, entered the novitiate of the Society of Jesus at Watten, studied his theology at Liége, and was there ordained priest. Having spent some time as minister at Ghent, he returned to St. Omer, where all accounts agree in stating that he was one of the most successful prefects of the college. On May 28, 1634, he was made a spiritual coadjutor at Ghent, and in the following year, being in a very bad state of health, he was sent to the English mission in the hope that the change would be beneficial to him.

His native air proved of no advantage to his health, yet he

was a most zealous and active missionary. He was very ingenious in disguising himself, and was thus able to venture out more frequently than other priests. He would change his wig, his beard, and his clothes, so as to appear sometimes as a cavalier, at others as a merchant, or even as a servant. He could speak French, Flemish, or Spanish, as occasion required, and could imitate a foreign accent to perfection, so that even his most intimate friends frequently could not recognize him. By these artifices, very necessary in those unhappy times, he was able to render great service to the persecuted Catholics in London, where he resided. The pursuivants, who were constantly on his track, at length seized him in the street on the feast of St. Francis of Assisi, Oct. 4, 1642. He was committed to what was then called the New Prison, in the suburbs of London, where he was detained for about two months, as it could not be proved that he was a priest. At the approach of the sessions he was transferred to Newgate, and, on Dec. 7-17, arraigned at the bar of the Old Bailey for being a priest. His accusers were three pursuivants and an apostate Jesuit, Thomas Gage, brother to the Rev. George Gage and the gallant Colonel Sir Henry Gage. The martyr ably defended himself, and showed that no evidence had been produced that he was a priest. The judge asked him if he would swear that he was not a priest, but to this Father Holland replied that it was not customary in the English law for the accused to clear himself by oath, but that the charge laid in the indictment had to be proved, or else that the accused be acquitted. His defence was much applauded by many of those in court, but the jury brought him in guilty of being a priest, though the Lord Mayor himself, and another person on the bench, declared that it was not in accordance with the evidence. The court was adjourned until the next Saturday, Dec. 10-20, when Fr. Holland was again placed at the bar and condemned to death by the Recorder. He was then sent back to Newgate to await his execution two days later. There he was visited by great numbers of people of all degree, including Le Sieur de Lisola, the ambassador of his imperial majesty at London, who sent a painter to take his likeness. The Duc de Vendosme, who was then in London, offered to intercede for his life, but the martyr, humbly thanking his grace, begged him not to do so.

On the Monday following his condemnation, Fr. Holland

was brought out of Newgate about ten o'clock in the morning, laid upon a hurdle, and drawn to the gallows at Tyburn. A great multitude followed the procession, but it was remarked that the sheriffs of London and Middlesex were absent, a circumstance which had never happened, during this Parliament at least, at the execution of any priest who had suffered at Tyburn. Various reasons were suggested for their absence; many thought that they were unwilling to be present at the judicial murder of one whose conviction and condemnation were contrary even to the savage penal laws. It is certain that the Sheriff of London had applied to Parliament for a respite, but had been refused. The serjeant in charge of the hurdle is said to have replied to those who asked him in the streets about the prisoner, that he was going to die contrary to law, right, and justice. An immense multitude gathered around the place of execution, in which the Spanish ambassador and almost all his suite were conspicuous. Having been unbound, the martyr stood erect, and addressed the assemblage in a speech which is given at considerable length in his memoirs. He was proceeding when he was cut short by the ordinary of Newgate, who interrupted him by a number of impertinent questions and propositions. Gregory, the executioner, then adjusted the rope, the cart was drawn away, and the martyr was left hanging till he expired. The ordinary of Newgate, fearing the effect that the unusual and angelical appearance of the martyr's countenance might produce upon the people, wanted the hangman to cut him down and disembowel him before he was dead, but the man was more humane than the minister, and would not comply. Fr. Holland suffered on Dec. 12-22, 1642, aged 42.

He was regarded with great veneration by Catholics, and even Protestants expressed their admiration of the way in which he died. It was a marked proof of the respect entertained towards him that he was honourably spoken of everywhere, and that no idle ballads, usual on such occasions, were sung in the streets, or were any insulting words uttered against him. In the words of one of his biographers, Fr. Ambrose Corbie, S.J., "His true character was, that he had extraordinary talents for promoting the greater glory of God, and that he made an extraordinary use of them. His knowledge in spirituals was such that he was termed 'the library of piety'—*bibliotheca pietatis*."

De Marsys, De la Mort Glorieuse, 1645, pp. 101-117; Chal-

loner, Memoirs, vol. ii. p. 237, ed. 1742; *Foley, Records S.J.*, vols. i., vii.; *Oliver, Collectanea S.J.*; *Corbie, Certamen Triplex*, 1646, pp. 1-46; *Gillov, Lanc. Recusants, MS.*; *Valladolid Diary, MS.*

1. Certamen Triplex a tribus Societ. Jesu ex Provincia Anglicanâ sacerdotibus, R.R. P.P. Thoma Hollando, Rodulpho Corbœo, Henrico Morsœo, Intra proximum Quadriennium," &c. Antv. 1645, 12mo.; Monachii, 1646, 12mo.; trans. into Engl. by W. B. Turnbull. Lond. 1858, 12mo.

An account of this work will be found under its author, Fr. Amb. Corbie, S.J., vol. i. 56.

2. **Portrait.** "P. Thomas Hollandus, Anglus è Socte. Jesu, Londini, 22 Decemb. 1642, à Puritanis, suspensus et in quatuor partes dissectus eo quod sacerdos esset Cathæ. Ecclesiæ Romanæ." Small oval, in the "Certamen Triplex," 1645, 1646, 1658; *The Lamp*, 1858, p. 57.

Another miniature portrait is preserved by the Teresian Nuns at Lanherne, Cornwall, formerly of Antwerp. It has been published in photo. by the Woodbury Process Co.

3. An account of some of the martyr's relics will be found in "The Duke of Gueldres on the English Martyrs," by Richard Simpson, Esq., *Rambler*, viii. new series, p. 121.

Hollings, Edmund, M.D., a native of Yorkshire, born about 1554, became a commoner of Queen's College, Oxford, in 1570, where he took a degree in arts four years later. Becoming dissatisfied with the ever-shifting doctrines of the new religion, he quitted Oxford and passed over to the English College at Rheims, where he was received May 14, 1579. On the following Aug. 21, he left the college to proceed on foot to Rome, in company with several others who were admitted into the English College there in the following October. Hollings, however, does not appear to have entered the college, as asserted by Pitts, though the literary historian is supported by an English spy in his report to the government that Hollings was one of the Pope's scholars in the college in 1581.

From Rome he went to Ingolstadt, in Bavaria, where he entered the university, and devoted himself to the study of medicine, took his degree in that faculty, and was appointed public professor. Thus he spent the remainder of his life, and died at Ingolstadt March 26, 1612, aged 58.

He obtained a wide reputation by his works and lectures, and was held in esteem by all who had the privilege of his acquaintance.

Pitts, De Illus. Angl. Script., p. 815; *Bliss, Wood's Athenæ Oxon.*, vol. ii. p. 114; *Dodd, Ch. Hist.*, vol. ii. p. 430; *Knox, Records of the Eng. Caths.*, vol. i.

1. **De Chylosi Disputatio, etc.** Ingolstadii, 1592, 8vo.
2. **De Salubri Studiosorum Victu.** Ingolstad. 1602, 8vo.
3. **Theses de Medicina**, many of which were published at Ingolstadt.
4. **Poëmata Varia.** Ingolstad. 8vo.
5. **Orationes et Epistolæ.** Ingolstad. 8vo.
6. **Medicamentorum Œconomia nova, seu Nova Medicamentorum in Classes distribuendor. ratio.** Ingolstad. 1610, 8vo.; *ibid.* 1615.
7. **Ad Epistolam quandam à Martino Rolando, Medico Cæsario, de Lapide Bezoar; et Fomite Luis Ungariæ.** Ingolst. 1611, 8vo.

Holman, George, Esq., born in 1630, was the son of Philip Holman, of Warkworth Castle, co. Northampton, Esq. The erection of the fine old mansion of Warkworth, near Banbury, dating from 1592, was commenced by the ancient proprietors of the manor, the Chetwodes, from whom it was purchased, in 1629, by Philip Holman, who completed the castle. Philip Holman had formerly been a scrivener in London. His son George became a Catholic, and is styled by Anthony à Wood, who visited Warkworth in 1659, "a melancholy and bigoted convert." From this time Warkworth became a refuge for persecuted priests, and the Catholics of the neighbourhood had an opportunity of attending the functions of the Church in the chapel within the castle.

Upon the death of his father, Oct. 19, 1673, George Holman inherited the extensive estates of the family in the counties of Bucks, Hereford, Northampton, Oxon, Southampton, and Surrey, besides valuable property in the city of London. About 1687 he married the Lady Anastasia, daughter of William Howard, Viscount Stafford, one of the most illustrious victims of Oates' plot in 1680. By this lady Mr. Holman had four children—William, his successor; Charles, who died April 9, 1717, aged 25; Anne, born Oct. 21, 1695, who married her first cousin, William Stafford Howard, second Earl of Stafford, and died May 21, 1725, aged 29; Mary, wife of Thomas Eyre, of Hassop, co. Derby, Esq.; and Isabel.

Mr. Holman was remarkable for his charities. It was he who presented Dr. John Betham, the Superior of St. Gregory's Seminary at Paris, with twenty thousand livres to assist him in removing the establishment to more convenient premises in the Rue des Postes in 1685. He was also very generous in defraying the expenses of candidates for the ecclesiastical state. It is no wonder, therefore, that his loss was greatly felt when he died at Warkworth May 19, 1698, aged 67.

Lady Anastasia continued his good works for many years, till her death, May 28, 1719, aged 73.

His eldest son, William Holman, was sent to Douay College after his father's death. On Sept. 20, 1704, he ran away from the college "for fear of a whipping, he being a little boy, and only at ye end of grammar," says Dr. Edw. Dicconson, in his college diary. Though pursued, he got to Brussels, where both he and the postilions of his chaise fell short of money. This forced him to apply to his aunt, the Lady Mary Stafford, a nun at The Spellicans, who supplied him with money and clothes, whilst she communicated with his uncle, the Earl of Stafford. His lordship would not allow him to return to Douay, because the president, Dr. Edw. Paston, addressed his letter "à Monsieur le Comte de Stafford," at which he took offence, saying that he was a prince, and therefore it should have been addressed, "à son Excellence Monseigneur." The boy was then sent to Harcourt College, at Paris, with a tutor, Mr. Lea, a young gentleman and a convert. On his return to England he settled at Warkworth, and married, first, Mary Alexandrina Sophia, daughter of Fris. Egon, Baron of Gümnich, in Germany, and, secondly, Mary, daughter of Henry Wells, of Brambridge, co. Hants, Esq., who afterwards became the wife of Sir George Browne, Bart. Dying without children, Oct. 11, 1740, aged 52, he bequeathed his estate to his nephews, Francis and Rowland Eyre. The latter sold his moiety soon after he came into possession, and the other moiety was disposed of after the death of Francis in 1804, whose son and namesake became fifth Earl of Newburgh in 1814. Warkworth Castle was taken down two years after its sale. The destruction of the mansion was so complete that not a stone now remains to mark its site. In disposing of his estate Lord Newburgh was not unmindful of the Catholics in the district, for in 1806, the year after the property was sold, he built a small chapel at Overthorpe, about half a mile from Warkworth, and there the mission remained until the opening, in 1838, of the present church of St. John at Bunbury.

Kirk, Biog. Collns., MSS., No. 42; Bp. Dicconson's Diary, MS.; Baker, Hist. of Northampton, vol. i.; Dolman, Merry Eng., No. 53, p. 275 seq.

1. Dryden has a sonnet (*see* his poems) on the marriage of Anastasia Stafford and George Holman, Esq.

2. With the generosity of the Holman family and the mission at Warkworth three of our most eminent Catholic writers are closely associated. The Rev. John Gother was chaplain at Warkworth for some years before his death on his voyage to Lisbon in 1704; Bishop Challoner was the son of the housekeeper at Warkworth, and was sent to Douay College by Mr. Gother, with the assistance of Lady Anastasia Holman; and Alban Butler, born at Appletree, about seven miles from Warkworth, in 1710, was indebted for great part of his education to William Holman. At a later period the Franciscans served the chaplaincy, and the graves of some of them were found when the castle was pulled down. Fr. Charles Bonaventure Bedingfield, O.S.F., was chaplain for many years. He was there in 1756, but died at Douay June 5, 1782, aged 84. Fr. Bernard Stafford, *alias* Cassidy, S.J., was chaplain in 1764 and subsequent years. The Rev. Pierre Julien Hersent, an exiled French priest from the diocese of Coutances, was the last chaplain of the Eyre family at Warkworth and Overthorpe. He held that position for nearly thirty years, and was about to remove the mission to Banbury, for which he had collected funds, when he was frustrated by death, July 27, 1833. He was buried at Overthorpe, but on completion of St. John's at Banbury his remains were transferred to the vaults beneath the new church. The Rev. Joseph Fox, who succeeded Mr. Hersent, commenced the erection of St. John's from the designs of the architect Derick. Mr. George T. C. Dolman, in his article, "Banbury, Past and Present" (*Merry England*, Sept. 1887), describes it as one of the most pleasing of our modern Catholic churches dating from the earlier days of the Gothic revival. Mr. Fox died Dec. 10, 1835, and the completion of the church was reserved for the Very Rev. Wm. Tandy, D.D., afterwards canon of Birmingham. The latter retired from the charge of the mission in 1864. It was he who introduced into England the congregation of the Sisters of Charity of St. Paul the Apostle, whom he invited from the mother-house at Chartres in 1846. At Dr. Tandy's death in 1886, this congregation numbered, in this country, no less than fifty houses and 300 professed religious. The Sisters had the good fortune, on their arrival at Banbury, to secure the remaining premises of the old hospital of St. John the Baptist, which had been suppressed by Henry VIII. It has since been known as St. John's Priory. The Rev. J. H. Souter, now canon and president of Oscott College, succeeded Dr. Tandy in 1864, and remained at Banbury till 1873, when the Rev. C. J. Bowen, the present pastor, took charge of the mission.

Holmeby, —, a major in the royal army, was slain at Henley during the civil wars. He was probably of a Lincolnshire family.

Castlemain, Cath. Apol.

Holmes, German, *vide* Helme.

Holmes, Robert, priest and confessor of the faith, a native of the diocese of Carlisle, was admitted into the English College at Rheims, July 4, 1579. He received the tonsure and sub-

diaconate at Laon, in September of that year, the diaconate in December, was ordained priest March 10, 1580, and left the college for the English mission, April 14, 1581.

From reports to the council by Thomas Dodwell, the spy, it appears that Mr. Holmes' mission was chiefly in Southamptonshire, and that he used the *aliases* of Finch and Fisher. Under his intelligence of priests and receivers in Southamptonshire, the spy says, "My Lady West, of Winchester, keepeth Fisher, *alias* Holmes, in her house for the most part. And also entertaineth Askew, *alias* Nutter; Stone, *alias* Gunn; Pilcher, *alias* Forster; Lasey, *alias* Dickinson; which is now apprehended and in Newgate." Later on, he adds, "Mr. Tichbourne, sometimes of Porchester, who, remaining at Rougewood, receiveth Askew, Fysher, Younge, Gardener, and any other seminary priest that comes." The "certificate of search in Holborn and other places thereabouts, Aug. 27, 1584, by Sheriff Spencer," gives an account of Mr. Holmes' apprehension: "In the house of Gilbert Welles. Robert Holme, *alias* Finch, clerk, a Jesuit priest, close prisoner in Newgate; Robert Aden, gentleman; Felix Smith, yeoman, close prisoners in the Counter, Wood Street. There is of the said Finch's a silver chalice, a silver saucer, a super-altar, a pyx, a box of wafer cakes, with divers Papish toys, Mass books, portasses, and divers other Papistical books of invocation to saints, and divers other naughty books, a cope, and all other things appertaining to a Massing priest." Mr. Gilbert Wells was brother to Swithin Wells, Esq., the martyr, and he was himself, as Challoner says, "a worthy confessor."

After his apprehension, Dr. Bridgewater says, Mr. Holmes was kept prisoner for two months in a dark coal hole, situated between places of convenience, and there left to rot on the bare ground. At the earnest suit of friends he was removed to a more healthy cell in the prison at Newgate, but he had sunk too far to recover, and he died within two days. His death appears to have occurred in Oct. 1584.

Douay Diaries; Bridgewater, Concertatio Eccles. Cathol. in Angl. ed. 1594, f. 412; *Foley, Records S.J.*, vol. vi.; *Challoner, Memoirs*, ed. 1741, pp. 166-7; *Tierney, Dodd's Ch. Hist.*, vol. iii. p. 169.

Holt, William, Father S.J., born in Lancashire in 1545,

was most likely a member of the ancient family of Holt, of Stubble. After studying his rudiments at home, he became a student at Brasenose, and afterwards at Oriel College, Oxford, where he appears to have taken his degrees of B.A. and M.A. In 1573 he was incorporated in the latter degree in the University of Cambridge. Being dissatisfied with the new religion, to which he had only occasionally conformed, he repaired to Douay College in the beginning of 1574.

After three years' theology he was ordained priest in 1576, and in the same year was sent to Rome to await the opening of the English College, which Gregory XIII. was about to establish by the conversion of the ancient English hospice into a seminary. He, however, entered the Society of Jesus May 15, 1578, and in the following April, through disagreements between the English and Welsh scholars, the English College was placed under the government of the Jesuits. At the conclusion of his noviceship, Fr. Holt repeated theology for two years, when, at the urgent request of FF. Persons and Campion for assistants in England, he was sent over, with Fr. Jaspas Heywood, soon after July, 1581. Having spent a short time in missionary labour, principally in Staffordshire, where he made many converts, he was sent by Fr. Persons on a special mission to Scotland with letters from the unfortunate Queen of Scots, then a close prisoner in England.

At this time King James had again fallen under the absolute control of the Scottish lords of the English faction, and Henry of France despatched agents to Edinburgh, that they might aid the young prince to regain his liberty, and associate himself with his mother on the throne. They were opposed by the English agents, who, in March, 1583, procured the arrest, at Leith, of Fr. Holt, who had just started for Rome with despatches from Lord Seton. In the following June the young king recovered the exercise of the royal authority. This revived the hopes of the royal captive in England and of her adherents in France. At a meeting held in Paris it was proposed that the Duke of Guise should land with an army in the south of England, that James, with a Scottish force, should enter the northern counties, and that the English friends of the house of Stuart should be summoned to the aid of the injured Queen of Scots. This project was communicated to Mary through the French ambassador and to James through Fr. Holt, still a

prisoner in the castle of Edinburgh. The king, says Lingard, immediately expressed his assent, but his mother, aware that her keepers had orders to deprive her of life if any attempt were made to carry her away by force, sought rather to obtain her liberty by concession and negotiation.

On hearing of Fr. Holt's arrest at Leith, Queen Elizabeth sent instant orders to her agents at Edinburgh to insist that he should "be put to the bootes," in order to extort from him the secret of the correspondence and plans of the Catholics in England. Though placed on the rack, Cardinal Allen says, "he admirably preserved both faith, courage, and taciturnity," and no important disclosure was drawn from him. The king refused to deliver him up, but detained him prisoner in the castle till about August, 1584, when he was set at liberty and ordered to quit the country. He returned to Flanders, visited the English College at Rheims, and in 1586, being summoned to Rome, was appointed rector of the English College Oct. 24, in that year. After governing the college for about a year and a half he was sent, in 1588, to Brussels, where he resided for about ten years as agent of the King of Spain and the administrator of the funds devoted by that monarch to the support of the English exiles.

At this period the English Catholics were divided into the Scottish and Spanish factions. Fr. Holt, Canon Tierney says, was a zealous advocate of the Spanish succession. "He was a man of character and talent; but the austerity of his manners was embittered by the violence of his politics; and the 'tyranny' of Fr. Holt soon became a topic of loud and unceasing complaint among the members of the opposite party. Holt, however, though condemned in private by his friends for the severity of his demeanour, was still publicly defended by them against the attacks of his opponents. Hence, by degrees, the hostility, first pointed against the individual, was at length turned against his party. Political animosity was converted into religious discord; charges and recriminations followed each other in rapid succession; and almost at the same moment that the students at Rome were denouncing the conduct, and calling for the removal, of the fathers, the exiles in Flanders were besieging the Pontiff with their complaints, and enforcing, by their petitions, the prayer of the scholars against the Society." The dissension continued for some years, the Scottish faction

being headed by Charles Paget and Thomas Morgan. In its earlier stage Cardinal Allen wrote to Paget, under date Jan. 4, 1591, in reference to his charges against Fr. Holt, that the accusations against him were of such a general character, and so entirely unsupported by proof, that he must be allowed to suspend his judgment until part at least of the indictment was established. Referring to Fr. Holt, the cardinal says: "The estimate I have formed of his piety and fidelity has endeared him to me. I have in all confidence availed myself of his services in England and Scotland, and at the place of his present sojourn in Belgium. He has ever conducted himself well, and so as to win the approval of our leading men." After the cardinal's death, in 1594, the quarrel was carried on with increased intensity. To counteract the efforts of the Scottish faction, says Canon Tierney, "the Jesuits naturally turned to the evidence that was proffered by their friends; and two papers, declaratory of the zeal and prudence, both of the fathers in general and of Holt in particular, were drawn up and circulated for subscription. The first was signed by seven of the superiors of Douay [Nov. 12, 1596]; the other [in the same month] by eighteen clergymen [including Dr. Thomas Worthington, afterwards S.J., who travelled up and down to obtain the subscriptions], and ninety-nine laics, including soldiers and women. With the means by which some of these signatures were obtained, no less than with the nature of many of the signatures themselves (that of Guy Fawkes was amongst them), there is every reason to be dissatisfied. However, the matter seems to have been partially examined by the Cardinal Archduke Albert. Of the charges against Holt, some were thought to be unfounded, some were trivial, and others doubtful. Instead of being removed, he was admonished to be more conciliatory in his manners; and, for the present, the dispute was allowed to slumber. It is right, however, to add, that the decision, as to the merits of the charges against him, was framed in accordance with the private report of Father [Provincial] Oliver Manareus and Don [John Baptist] de Tassi; that this report was founded, not so much on evidence of facts, as upon a wish to prevent an inquiry that might be injurious to the Society; but that, at the same time, Manareus was strongly impressed with the conviction that no permanent tranquillity could be established until Holt was removed from Brussels. The real

motive of his retention, as assigned by Persons, evidently was that his services were deemed necessary to the promotion of Ferdinand's designs against England."

"In order to bend somewhat to the storm," says Bro. Foley, citing Fr. More, "Holt was succeeded by Fr. William Baldwin, and retired to Spain." In an ancient narrative of the foundation, by Lady Mary Percy, of the English Benedictine convent at Brussels, it is said that Fr. Holt, who was confessor to the foundress, and greatly assisted her in her undertaking, celebrated the first Mass in the convent, Aug. 15, 1598, and in the same month left Brussels for Rome, and thence was sent to Spain. He had scarcely reached Barcelona, Fr. More says, when he breathed his last, in 1599, aged 54.

More, Hist. Miss. Angl. S.J., p. 270; *Lingard, Hist. of Eng.*, ed. 1849, vol. vi.; *Tierney, Dodd's Ch. Hist.*, vol. iii. pp. 30, 39; *Oliver, Collectanea, S.J.*; *Foley, Records S.J.*, vol. vii. pp. 368, 1231; *Knox, Records of the Eng. Catholics*, vols. i. and ii.; *Dodd, Ch. Hist.*, vol. ii. p. 147; *Turnbull, Sergeant's Account of The Chapter*, pp. 6, 11, 12; *Turnbull, Labanoff's Letters of Mary Stuart*; *Edin. Cath. Mag.*, 1838, p. 487; *Cooper, Athen. Cantab.*, vol. ii.

1. **Quibus modis ac mediis religio Catholica continuata est in Anglia, durante 38 annorum persecutione, et eadem, Die protegente gratia, conservari posse videtur.** 1596, MS. in the archives of the see of Westminster, ix. 443, printed in "Records of the Eng. Catholics," i. 376-384, translated into English in "Records S.J.," vii. 1238-1245.

2. In the appendix to Tierney's *Dodd*, iii., are many letters referring to Fr. Holt, with the attestation in his favour; see also Appendix, vol. v. pp. iv.-vi.

3. Original letters—To Thos. Philipson, principal of St. Mary's Hall, Oxford, April 1, 1580, desiring him to give up a feather-bed and certain books to Mr. Edward Rishton, "Dom. Eliz.," vol. cxxxvii. n. 2, P.R.O.; to the Card. Protector at Rome, June 6, 1593, "Lansdown MS.," vol. xcvi, n. 85, Brit. Mus.; to Hugh Owen and Rich. Bayley of Brussels, partly in cipher, 1598, "Dom. Eliz.," cclxviii. n. 79, P.R.O. In the Cottonian Lib., Brit. Mus., is an extract from a deciphered letter found on Fr. Holt, and sent, as he affirmed, by Wm. Gibbe in Spain to Wm. Brereton, *alias* Watts, mentioning a scheme to carry off the King of Scots, dated Aug. 26, 1582 "Cal.," c. vii. 22 b. In the same collection is a letter in Italian from Alex. Seton to the General of the Jesuits at Rome, acquainting him with the late event in Scotland, found on Fr. Holt, dated Nov. 5, 1582, "Cal.," c. vii. 56.

Holtby, Lancelot, lieut.-colonel in the royal army, was the eldest son of Robert Holtby, of Sancton, in the East Riding of

York, gent., by Margery, daughter of Lancelot Bullock, of South Holme, co. York, Esq. His father was the fourth son of Lancelot Holtby, of Fryton, parish of Hovingham, in the North Riding, Esq., and for some years conformed to the church established by law, till he was moved by his elder brother, Fr. Richard Holtby, S.J., to return to the faith. To avoid persecution he removed to a mansion called Beamish, in the township of Chester-le-Street, co. Durham, and there he was again visited by Fr. Holtby, who received his children into the Church. These consisted of four sons and three daughters. Mr. Holtby, however, was not lost sight of by the Council of the North, and, on his refusal to take the oath, he was despoiled of his goods and consigned to perpetual imprisonment, leaving his wife and children to be supported by the liberality of friends. He was dead in 1617.

George, the second son, made his early studies in a school at Knaresborough, where no doubt the colonel was also educated. Through the instrumentality of his uncle, the Jesuit, he went to St. Omer's College, and thence to the English College at Rome, where he was ordained priest in 1616. He entered the Society of Jesus at Louvain in the following year, and died on the English mission, Oct. 31, 1669, aged about 77. The third son, Robert, also went to Rome, where he was ordained priest Aug. 10, 1621, and was sent to the English mission April 29, 1623. The fourth son was Matthew.

The colonel was slain at Bransford, co. Worcester, probably about the date of the battle of Worcester, Sept. 3, 1651.

Castlemain, Cath. Apol.; Foster, Visit. of Yorkshire; Foley, Records S.J., vols. iv., vi., vii.

Holtby, Richard, Father S.J., *alias* Andrew Ducket, Robert North, and Richard Fetherston, born at Fryton in 1552-3, was second son of Lancelot Holtby, of Fryton, co. York, by Ellen, daughter of Mr. Butler, of Nunnington, in Ryedale, co. York. His eldest brother, George Holtby, of Fryton, Esq., married, secondly, Elizabeth, daughter of Roger Meynell, of North Kilvington, co. York, Esq. This lady was a staunch Catholic, and in 1593 was delivered up by her husband to the inquisitors, the President of the North and the Bishops of York and Durham, who imprisoned her at York. She seems to have been fortunate, however, in obtaining her release, for in 1604

she was reported to be living with her husband at Fryton, in Hovingham, and then a recusant of eleven years standing. Anthony Holtby, the third son of Lancelot, was also a Catholic, and a great sufferer for the faith. The fourth son was Robert, mentioned in the previous notice ; and the fifth son, Oswald.

After studying his rudiments in various local schools, Richard Holtby proceeded to Cambridge, but after a short stay removed to Oxford, where he was admitted, in 1574, at Hart Hall, "during the principality of Philip Rondell, who had weathered out several changes of religion, though in his heart he was a Papist, but durst not show it." Wood adds, that "many persons who were afterwards noted in the Roman Church were educated under Rondell;" and, with regard to Richard Holtby, that Alexander Briant, the martyr, and he were at Hart Hall together, and that Holtby became tutor to Briant, a tutor, he says, "sufficiently addicted to Popery." There he taught philosophy, and was about to take his bachelor's degree, but his sympathies, as well as those of his scholars, being Catholic, and the necessity of attending public prayers pressing on him for a decision, he resolved to sacrifice his position and go over to the college at Douay. On Aug. 3, 1577, he reached the college by way of Antwerp, in company with Mr. Fowler, who afterwards accompanied Dr. Allen to Rome. His theological course, previous to his ordination, was exceedingly short. On Feb. 23, 1578, he received the subdiaconate at Cambray, and was ordained priest there on the 29th of the following month. In the meantime the college had removed to Rheims, where he followed on April 9. There he continued his theological studies till his departure for the English mission, Feb. 26, 1579. His labours were in the northern counties, and it was during this time, in 1581, that Fr. Campion stayed with him whilst he was preparing his famous "Decem Rationes."

In the spring of the following year he determined to join the Society, and rode to London for that purpose. Fr. Jasper Heywood, S.J., the superior in England, was then absent from town, so Holtby at once sold his horse, and with the proceeds took ship for France. He made his way to Paris, where he was admitted into the Society, and in the beginning of 1583 entered his novitiate at Verdun. He then spent four years in the study of theology in the University of Pont-à-Mousson, and, about 1587, was appointed superior of the Scotch college there.

At this time the plague was prevalent in Pont-à-Mousson, and Fr. Holtby was obliged to send away the students of his college. Thirteen only remained in the house, and of these he buried ten with his own hands. One he carried on his broad shoulders through the midst of the city to be buried in the fields. Holtby and two lay-brothers were the sole survivors, and it was noted that the only remedy they employed was to wash their faces with vinegar. After a little while spent at Trèves and Mayence to recruit, he returned to Pont-à-Mousson, which he left in 1589 for the English mission.

His long missionary career, during which his labours were never interrupted either by a day's illness or by arrest at the hands of any pursuivant, was mostly spent in Durham. He chiefly resided with John Trollope, at Thornley, or Thornlaw, about six miles from Durham, or with Robert Hodgson, of Hebburn, in the same county. On the martyrdom of Fr. Henry Garnett, in 1606, Fr. Holtby succeeded him as superior. This was a trying position, for at this time the great question was the lawfulness of taking the oath of allegiance framed by James I. Fr. Holtby, however, showed great prudence; he forbade the Jesuits to write or preach against the oath, but left them free to give advice to all who consulted them. In the meanwhile he kept Rome fully informed on the matter, and after the censure of the oath by Paul V. firmly denounced it.

On ceasing to be superior in 1609, Fr. Holtby left London, where he seems to have resided during his term of office, and paid a visit to Louvain. He soon returned, however, to the north, and died in the Durham District, May 15-25, 1640, aged 87.

Dr. Jessopp remarks that by far the most influential man amongst the Catholics of the north at this time was Richard Holtby. He is described by a spy, in a report to the council in 1593, as "a little man with a reddish beard." Though frequently mentioned in such reports, he seemed to bear a charmed life, and, as far as appears, was never once apprehended. "Of no other English Jesuit," says the doctor, "can it be said that he exercised his vocation in England for upwards of fifty years, and that, too, with extraordinary effect and ceaseless activity, without once being thrown into jail or once falling into the hands of the pursuivants; and quietly died in his bed in extreme old age." He was wonderfully clever in

evading capture by the pursuivants, his escapes on several occasions being remarkable. As a mechanic he was very skilful, using any kind of tool with ease, turning his hand to the work of a gardener, mason, carpenter, &c., and constructing well-contrived hiding-places for the persecuted priests. He could also ply his needle, make vestments, &c.

Morris, Troubles, Third Series; Foster, Visit. of Yorks.; Peacock, Yorkshire Papists; Foley, Records S.J., vols. iii., vi., vii.; Oliver, Collectanea S.J.; More, Hist. Miss. Angl. S.J., pp. 349-52; Douay Diaries; Dodd, Ch. Hist., vol. ii. p. 413; Jessopp, One Generation of a Norfolk House.

1. **On the Persecution in the North.** 1594 MS. in the Stonyhurst Collection MSS., "Angl." A., vol. ii. n. 12; printed by Fr. Morris, with biog. and notes, "Troubles," Third Series, pp. 103-219; partially printed, with notes, in Tierney's Dodd, iii. pp. 75-148.

It is a most interesting and accurate narrative of the proceedings in the North during the years 1593 to 1594.

2. **Account of Three Martyrs.** 1593 MS. Stonyhurst Coll. MSS., "Angl." A., vol. i. n. 74; printed by Fr. Morris as above, pp. 220-230.

The martyrs were Page, Lampton, and Waterson, priests.

3. Original letters, printed in Tierney's Dodd, iv., cxxxvii. cxci.; to Fr. Roger Lee, dated Sept. 17, "Dom. James I.," vol. cclxxxviii. n. 24, P.R.O.

Canon Tierney treats the part Holby took in the dispute about the oath of allegiance, vol. iv. p. 73 *seq.*, cxxxix. cxl. and cxcii. Butler refers to it, "Hist. Mem.," ed. 1822, ii. 456.

Holyman, John, Bishop of Bristol, a native of Cuddington, in Buckinghamshire, was educated at Winchester School. In 1512 he was admitted fellow of New College, Oxford, took a degree in canon law, and afterwards proceeded M.A. He left the college about 1526, being then B.D., and beneficed. His literary tastes, however, induced him to return to the university, and he entered Exeter College as a sojourner, and thus continued for some time. At length he joined the Benedictines at St. Mary's Abbey, Reading, co. Berks, and in 1530 proceeded D.D.

On the dissolution of his monastery and its adaptation to a profane use, in 1535, he received the rectory of Hanborough, near Woodstock, in lieu of a pension. Most of his time, however, was spent at Exeter College, where he battled with the difficulties of the reign of Edward VI. When Mary came to the throne his zeal for the ancient faith was rewarded with the bishopric of Bristol. This see had been created by Henry VIII.

in 1542, and Paul Bush consecrated the first bishop. He was deprived by Queen Mary, who nominated Holyman in his place. The see having been erected by parliamentary authority in time of schism was ignored by the Holy See till it was approved and sanctioned by the consistorial of June 21, 1555. Holywell received absolution, confirmation, and dispensation from Cardinal Pole in Nov. 1554, and on the 18th of that month he was consecrated for Bristol, in the Bishop of London's chapel, by Dr. Bonner and the Bishops of Norwich and Bath. He governed his diocese with great edification till his death, Dec. 20, 1558.

By direction of his will, dated June 4, 1558, proved Feb. 16 following, he was buried in the chancel of the church at Hanborough.

He was an excellent scholar, and noted for his zealous preaching against Lutheranism, being often selected to preach at St. Paul's Cross. He was strongly opposed to the divorce, and did all he could to expose the fallacy of the so-called reformers.

Bliss, Wood's Athen. Oxon., vol. i. ; *Brady, Episcop. Succession*, vol. i. p. 72 ; *Pitts, De Illus. Angl. Script.* ; *Dodd, Ch. Hist.*, vol. i. ; *Lewis, Sander's Anglican Schism*.

1. *Tractatus contra Doctrinam M. Lutheri.*
2. *Defensio matrimonii Reginæ Catharinæ cum Rege Henrico Octavo.*
3. Other works.

Hooke, Luke Joseph, D.D., son of Nathaniel Hooke, the author of the Roman History, after taking his degrees at the Sorbonne, was raised to the chair of divinity, and was one of the three doctors who incautiously approved of the famous thesis of the Abbé de Prade, which made so much noise in Paris and throughout France.

This work was proscribed by the Parliament of Paris, condemned by the Archbishop, the Bishops of Montauban and Auxerre, and the University of Caen. On Jan. 27, 1752, the Sorbonne censured ten of the abbé's propositions, and erased his name from the list of bachelors. Benedict XIV., in March of that year, condemned the thesis and excommunicated the author of it, who fled into Holland, and there published an apology, "tres insidieux, et remplie de sophismes seduisans," says Dr. Elloy, of the Sorbonne. On April 6, 1754, the abbé

signed a solemn retractation, in which he says, among other things, that "his life was not long enough to deplore his past conduct, and to thank the Almighty for the favour he had done him." This retractation he sent to the Pope, to the Sorbonne, and to the Bishop of Montauban. The Bishop of Breslau wrote to the Pope in his favour, and bore testimony to his sincere repentance, to his orthodoxy, and to his excellent dispositions. Benedict XIV., in consequence, removed the excommunication, and obtained of the Sorbonne that he should be re-established in his degree or place of license. The bishop made him a canon of his cathedral and one of his archdeacons. The abbé died at Glogan in 1782.

The three doctors who had approved the thesis were severely reprimanded by the Parliament of Paris, and the Sorbonne publicly reproached them for their inconsiderate signature. It is difficult to understand how three professors of the Sorbonne could have approved such a thesis, unless it be that, presuming on the orthodoxy of the candidate, they signed without reading what was submitted to them. They, indeed, excused themselves by saying "that they had not read it, because it was published in very small type." They added that such approbations had been a merely formal matter for many years.

Dr. Hooke's apology was not received, and he was removed from office. To wipe this stain away, therefore, he wrote his "*Religionis Naturalis et Revelatæ Principia*," which he published at Venice in 1762, a work held in the highest esteem on the Continent. In 1774, notwithstanding the opposition of M. de Beaumont, Archbishop of Paris, Dr. Hooke was nominated to the chair of Hebrew at the Sorbonne, and also received the appointment of librarian to the Mazarin College. He died at Paris in that year.

Kirk, Biog. Collns., MSS., No. 24 ; Butler, Hist. Mem., vol. iv. p. 453, ed. 1822.

1. *Lettre de M. l'Abbé Hooke, Docteur de Théologie à Monseigneur l'Archevêque de Paris.* (Paris? 1763), 12mo., without title-page. On the prohibition issued by the archbishop to the seminarists from attending Hooke's lectures.

2. *Religionis Naturalis et Revelatæ Principia in usum Academicæ Juventutis. Methodo Scholastica digesta.* Venet. 1762, 4to. 2 vols. ; 2nd edit., by Dr. Jno. Bede Brewer, O.S.B., with many additions and notes, Paris, 1774, 8vo. 3 vols. See also "*De Vera Religione (pars prima)*,"

by J. P. Migne, &c., *Theologiæ Cursus Completus*, tom. ii. (pars secunda), tom. iii. 1839, &c., 8vo.

This work, says Charles Butler, deserves to be generally known and read in England.

3. *Requête au Roi*, Paris, 4to., praying to be restored to the chief librarianship of the Mazarin Library.

4. The Brit. Museum Catalogue attributes to him some correspondence in "*Suite abrégée des Mémoires (du Maréchal de Berwick) d'après les lettres du Maréchal . . . et principalement sa correspondance avec les Ministres (by L. J. H.)*," published in C. B. Petitot's "*Collection Complete des Mémoires relatifs à l'histoire de France*," ser. ii, tom. lxxvi., 1819, &c., 8vo-

Hooke, Nathaniel, historian, of whose early career little is known, is thought by Dr. Kirk to have studied with Pope at Twyford School, near Winchester, and there formed that friendship with the poet which subsisted through life.

Upon the bursting of the South Sea Bubble, Hooke, like thousands of other speculators, found himself a ruined man. On Oct. 17, 1722, he addressed a modest but manly letter to the Earl of Oxford, in which he said: "I endeavoured to be rich, and imagined for awhile that I was. I am in some measure happy to find myself at this instant but just worth nothing. If your lordship, or any of your numerous friends, have need of a servant with the bare qualifications of being able to read and write, and to be honest, I shall gladly undertake any employment your lordship shall not think me unworthy of." It is not improbable that his introduction to the earl, which was previous to the date of the above letter, was due to Pope. By whatever means he got introduced, however, Hooke, from that period to his death, "enjoyed the confidence and patronage of men not less distinguished by virtue than by titles." Among them were the earl himself, the Earl of Marchmont, Mr. Speaker Onslow, Fenelon, Pope, Dr. Cheyse, Dr. King, the celebrated principal of St. Mary's Hall, Oxford, and many others. To these must be added the Dowager Duchess of Marlborough, from whom, in 1742, Hooke is said to have received £5000 for writing the account of her conduct from her first coming to Court to the year 1710. It is asserted that she afterwards quarrelled with him, professedly on account of his efforts to convert her to popery. John Whiston, however, says that, "when the Duchess of Marlborough died, she left £500 a year to Mr. Hooke and David Mallet to write the history of the late Duke," though the work does not appear to have been written.

Hooke possessed no small share of Pope's esteem and friendship, which continued to the close of the great poet's life. He then proved the sincerity of his attachment to Pope by introducing a priest to assist him on his death-bed, in 1744, in spite of the known aversion of Lord Bolingbroke, who, coming from Battersea immediately after the priest's departure, gave way to a fit of passion and indignation. In his last will Pope left him £5, to be laid out in a ring or any other memorial of him. Hooke was also friendly with Martha Blount, who, by will dated Oct. 13, 1762, left a legacy to Miss Elizabeth Hooke for her great kindness to her. He left two sons—Thomas, who is said to have become a divine of the Church of England, and Luke Joseph, the celebrated doctor of Sorbonne. He died at Hedsor, in Buckinghamshire, July 19, 1764, where a tablet was erected to his memory in the churchyard, in 1801, at the expense of Lord Boston.

Bishop Warburton describes him as "a mystic and a quietist, and a warm disciple of Fenelon." He was certainly partial, and deservedly so, to the great Fenelon; but it does not follow from this that he also approved of his system of quietism, especially after his works on that subject had been condemned by himself as well as by the Pope. Dr. Johnson says, "Hooke was a virtuous man, as his history shows."

Kirk, Biog. Collns., MSS., No. 42; Rose, Biog. Dict.; Allibone, Crit. Dict.; Chambers, Book of Days, vol. ii. p. 86; Watt, Bib. Brit., vol. i.; M. le Febvre, Account of Teresa and Martha Blount, MS.

1. **A History of the Life of the late Salignac de la Mothe Fenelon, Archbishop of Cambrai.** Translated from the French of Sir Andrew Michael Ramsay. Lond. 1723, 12mo., ded. to the Earl of Oxford.

2. **The Roman History, from the Building of Rome to the Ruin of the Commonwealth.** Illustrated with Maps and other Plates. Lond. 1738-71, 4to. 4 vols.; vols. i. ii. and iii., frequently reprinted in 4to.; 2nd edit., 1751-71; 3rd, 1757-71; 4th, Lond. 1766-71, 8vo. 11 vols. 1806, 11 vols. 8vo.; new edit. 1810, 8vo., 11 vols.; 1818, 8vo., 11 vols.; corrected by J. R. Pitman, Lond. 1821, 8vo. 6 vols.; 1823, 8vo., 6 vols.; 1825, 8vo. 6 vols.; 1826, 8vo. 11 vols.; 1826, 3 vols.; 1830, 8vo. 6 vols.

The first vol. was ded. to Pope, and introduced by "Remarks on the History of the Seven Roman Kings, occasioned by Sir Isaac Newton's Objections to the supposed 244 years of the Royal State of Rome." The 2nd vol., 1745, is ded. to his worthy friend, Hugh, Earl of Marchmont. The capitulum marbles, or consular calendars, discovered at Rome during the pontifi-

cate of Paul III. in 1545, are annexed to this vol. Vol. iii. was printed under Hooke's inspection, before his last illness, but was not published till after his death in 1764. Vol. iv. was published in 1771, and it is believed by Dr. Gilbert Stuart.

It is said to be the best work on the subject in the English language. The author leans rather to the democratic party, in opposition to the aristocratic or senatorial. He seems to have possessed in a very eminent degree, says the *Lond. Month. Rev.*, "the rare talent of separating the partisan from the historian, of which few writers are capable, and of comparing contradictory authorities with impartiality and penetration. He does not appear to have been a bigot to any principle or a slave to any authority." Chancellor Kent says the work occupies the whole ground that Livy had chosen, and that the author was a laborious and faithful compiler; and Lawrence, in his "Lives of the Brit. Historians," shows that the work is far more thorough than Ferguson's history and far more faithful than that of Echard.

3. **Travels of Cyrus, with a Discourse on Mythology.** Translated from the French of Sir Andrew Michael Ramsay. Lond. 1739, 12mo.

This work was written in imitation of Telemachus, and was published in English, Lond. 1730, 4to., and frequently reprinted in 8vo. and 12mo.; with additions, Glasgow, 1755, 2 vols. 12mo. It does not appear that the other editions were of Hooke's translation.

4. **An Account of the Conduct of the Dowager Duchess of Marlborough, from her first coming to Court to the year 1710. In a Letter from herself to Lord . . .** Lond. 1742, 8vo., privately printed; *ib.* 1742.

Though his reward for writing this work was considerable, yet the reputation he acquired by the performance was much greater. It occasioned "The Sarah-ad; or, a Flight for Fame. A Burlesque Poem . . . founded on an Account of the Dowager Du—ss of M—gh." 1742, 8vo.; "Ralph's Answer," Lond. 1742, 8vo.; "A Review of a late Treatise, entitled An Account," &c., Lond. 1742, 8vo.; "A Continuation of the Review of a late Treatise," &c., Lond. 1742, 8vo.; "A Full Vindication of the Duchess Dowager of Marlborough," Lond. 1742, 8vo.; "The other Side of the Question," Lond. 1742, 8vo. An essay on this subject by Dr. Sam. Johnson, appeared in the *Gentleman's Mag.* for 1742.

5. **Observations on—I. The Answer of M. l'Abbé de Vertot, to the late Earl Stanhope's Inquiry concerning the Senate of Antient Rome, dated Dec., 1719. II. A Dissertation upon the Constitution of the Roman Senate, by a Gentleman; published in 1743. III. A Treatise on the Roman Senate, by Dr. C. Middleton; published in 1747. IV. An Essay on the Roman Senate, by Dr. T. Chapman; published in 1750. By Mr. Hooke.** Lond. 1758, 4to.

This work was with great propriety inscribed to Mr. Speaker Onslow. It elicited—"A Short Review of Mr. Hooke's Observations, &c., concerning the Roman Senate, and the Character of Dionysius of Halicarnassus," Lond. 1758, 8vo.; "An Apology for some of Mr. Hooke's Observations concerning the Roman Senate; with an Index to the Observations," Lond. 1758, 8vo., by Will. Bowyer, the learned printer.

6. **Six Letters to a Lady of Quality . . . upon the subject of Religious Peace and the True Foundations of it.** Lond. 1816, 8vo.

7. Hooke also revised and corrected "The History of the Conquest of Mexico by the Spaniards ; translated from the original of Antonio de Solis y Ribadenyra by Thomas Townsend," Lond. 1753, 8vo., published by Townsend, Lond. 1724, fol.

8. **Portrait.** Original by Dandridge, in the National Collection.

Hooker, John, B.D., Fellow of Magdalen College, Oxford, proceeded M.A. in 1535, at which time he was regarded as an able teacher of philosophy, well read in Greek and Latin authors, a good rhetorician, and a poet of no mean capacity. His comedies were highly esteemed, and he is deservedly styled by Leland, in his "Cygnea Cantio," published in 1545, "Nitor artium banarum."

He took his degree of B.D. about 1541, and was living in his college in 1543, about which time it is presumed that he died.

Pitts, De Illus. Angl. Script., p. 730 ; *Wood, Athenæ Oxon.*, vol. i. p. 54, ed. 1691 ; *Dodd, Ch. Hist.*, vol. i. p. 213 ; *Bale, Illus. Maj. Brit. Script.*

1. **Piscator ; or, the Fisher Caught.** A Comedy.
2. **An Introduction to Rhetorick.**
3. **De Vero Crucifixo Carmen.**
4. **Epigrammata Varia.**
5. Other works.

Hope, Anne, Mrs., historian, born in 1809, was the widow of the eminent Dr. James Hope, physician to St. George's Hospital, whose works on diseases of the heart are so highly thought of by the faculty. Shortly after her husband's death she was received into the Church, about 1845, and for more than forty-five years remained a widow. During most of these years her health was such as to confine her to the sofa, yet she was never idle. She commenced her literary career with the Memoirs of her husband, edited by Dr. Klein Grant, in 1844. After her conversion the whole power of a singularly clear and vigorous mind was devoted to the service of the Church ; and her excellent memory and rare capacity for sifting evidence and grasping the rights of a case, even when entangled in a mass of conflicting narratives, especially qualified her for writing on historical subjects. The late Fr. Dalgairns was her guide and chief literary counsellor, and she always maintained close and cordial relations with the Oratorian Fathers both in London

and Birmingham. Her style was simple, sober, entirely free from meretricious ornament, and yet interesting from its clear and direct statement of the subject. She was most conscientious in verifying her references, so that her quotations may be relied on as perfectly accurate. She continued her literary labours long after old age obliged her to employ an amanuensis; in fact, she was looking up some matter connected with the recently beatified English martyrs within a week of her death, which occurred at her residence, The Hermitage, St. Mary-Church, near Torquay, Feb. 12, 1887, aged 77.

Mrs. Hope was revered and loved by a large circle of friends. Her only child, Sir Theodore C. Hope, K.C.S.I., C.I.E., is now the financial secretary to the Indian government.

The Tablet, vol. 69, pp. 292, 803.

1. **Memoirs of the late James Hope, M.D.**, by Mrs. Hope. With additional matter by Dr. Hope and Dr. Burder; the whole edited by Klein Grant, M.D. Lond. 1844, post 8vo. 3rd ed.; *id.* 4th ed.

This was warmly received and rapidly passed through four editions.

2. **The Acts of the Early Martyrs.** By Mrs. Hope. Lond. 1855, 12mo., taken from Fr. P. de Ribadeneira's "Flores Sanctorum;" "The Lives of the Early Martyrs," Lond. 1857, 8vo.; new edit. Lond. 1858, 8vo. 2 vols., first series, from the Apostles to SS. Perpetua and Felicitas, A.D. 206; second series, St. Cecilia, A.D. 230 to the Forty Martyrs, A.D. 320.

3. **The Life of S. Philip Neri.** Lond. 1860, 8vo.; frequently reprinted.

4. **The Life of St. Thomas à Beckett, Archbishop of Canterbury.** By Mrs. Hope. With a Preface by Fr. Dalgairns. Lond. (Edin. pr. 1868) 8vo.

This life deals more than previous ones with the causes which led to the martyrdom of the saint. The work is completed by a most accurate account of the various books and papers to which the authoress had access and must have studied most carefully.

5. **Conversion of the Teutonic Race. Conversion of the Franks and the English.** By Mrs. Hope. Edited by the Rev. J. B. Dalgairns, of the London Oratory. Lond., R. Washbourne, 1872, 8vo.

6. **Sequel to the Conversion of the Teutonic Race. S. Boniface and the Conversion of Germany.** By Mrs. Hope. With a Preface by the Rev. J. B. Dalgairns. Lond., R. Washbourne, 1872, 8vo.

The two preceding volumes are the greatest of Mrs. Hope's works. They are solid history and romance in one. The various narratives are combined together with considerable skill, and the style is clear and succinct. No other work in the language handles this subject with anything like the fulness and scientific knowledge with which it is treated by Mrs. Hope.

7. **Franciscan Martyrs in England.** By Mrs. Hope. Lond. Burns & Oates, 1878, 8vo. pp. vi.-250.

The reader of this little work is not only entranced by the manner in

which the narratives are written, but is impressed by their accuracy, for the authorities cited show a most extensive, laborious, and impartial research. They are drawn almost exclusively from original materials, or contemporary works of undeniable authority. Most of the latter are beyond the reach of the ordinary English reader on account of their rarity, or from the fact of their being written in Latin.

8. Frequent contributions to the *Dublin Rev.*

Hope-Scott, James Robert, D.C.L., Q.C., born July 15, 1812, at Great Marlow, was the third son of General the Hon. Sir Alexander Hope, G.C.B. (a younger son of the second Earl of Hopetoun), and his wife Georgiana, daughter of George Brown, Esq. His earliest years (1813-1819) were spent at Sandhurst, of which college his father was governor. In 1819 the family went abroad to Dresden, Lausanne, and Florence. In Aug. 1822 he was taken with his family to Hopetoun House, his uncle's seat, in West Lothian, and was there at the visit of George IV. His first school was at Houghton-le-Spring, Durham; then he was sent to Greenford, near London, a preparatory to Eton, kept by a Mr. Polehampton; and finally (at Michaelmas, 1825) to Eton, where the Rev. Edw. Coleridge was his tutor. His abilities were always recognized; but he was desultory, and lacking in the application necessary to do himself justice, probably on account of physical lassitude, for his health was always delicate. At all times his manners were noted for their refinement.

In due time he passed from Eton to Christ Church, Oxford, where he soon took his place among a distinguished cluster of young men belonging to that brilliant generation which is now so rapidly passing away. A goodly number of these men were his personal friends—Lord Dalhousie, Lord Elgin, Lord Herbert, Lord Blachford, Sir F. Doyle, Lord Douglas (afterwards Duke of Hamilton), and the late premier, Mr. Gladstone. Though his health prevented him from undertaking the hard study necessary for the highest distinction, James Hope was certainly not the least promising of the band which entered the arena of full manhood just after the excitement of the political atmosphere produced by the first Reform Bill and the French Revolution of 1830, and just as the religious movement which a few men, somewhat their seniors at Oxford, were already preparing, was about to stir the mind of the country to still deeper throes.

While still an undergraduate, his letters from Oxford show

that he was balancing in his mind the claims of the two professions—the Church and the Bar. The final decision was not come to until some years later, and after many painful waverings and resolutions made and unmade. His inclination lay towards the church, but his decision was guided by a thought that he had not resolution enough for clerical duties, rather than by any doubts as to the Anglican Establishment. Towards the end of 1832 he took his B.A. degree, and received an honorary fourth class, *in literis humanioribus*. This was not what his friends might have expected from his early promise, but there are several passages in his letters which show how curiously indifferent he was to anything like academical distinction. In the spring of 1833 he was elected fellow of Merton. In the following spring he began to study law, along with his brother George, in Lincoln's Inn, but was often at Oxford for some three years more. His heart was not yet in his work, and it may be doubted whether the early professional life of any barrister, equally successful, was so broken by absence from town and fits of travel on the Continent. Even such law as he learned was directed towards a semi-religious end. His position as a fellow of his college gave his mind a bent it never lost in the direction of canon law, and secrets among the college statutes, with schemes for the revival of the old form of collegiate life, made long inroads upon his time. The years through which he was now passing were times of great personal trial to him, of that sort which was familiar to him almost throughout his life, the trial of domestic affliction. Within the short space of five years he lost many of his nearest and dearest relations. At the request of his cousin, Lord Haddington, then Lord-Lieutenant, he went over to Ireland as one of his household, but the sudden death of his eldest brother recalled him in the spring of 1835. He had now definitely broken with the law, and resolved upon taking holy orders, but some great disappointment finally decided him in favour of the former. In 1836 he had become an ardent student of the law, and had also employed himself in the translation of a work of Heeren's, on "Historical Treatises." It is at this date also that he began to give himself to those active good works of which he was, ever afterwards, a zealous promoter. In 1837 he attended his father in Scotland in an illness which terminated fatally on the 19th of May.

In 1838 Mr. Hope was called to the bar, and his practice for the first two years was attended with moderate success. Soon after his call to the bar he is found in confidential correspondence with Mr. Gladstone upon the latter's work on "Church and State"; Mr. Gladstone accepting and acting upon many of Mr. Hope's suggestions. In the same year commenced a life-long and eventful friendship with Cardinal Newman, at that time acting as editor of the *British Critic*. At this period Mr. Hope was leading an active and laborious life, spending much time and energy in promoting works of charity in the Anglican communion, taxing his strength severely by adopting the most rigorous interpretation of her rules of fasting—which are never dispensed by any authority, because they are a dead letter to ninety-nine out of every hundred of her children—and giving away money in that same princely manner which he retained all his life. One of the first clergymen in London to start an early weekly communion service was Dr. Chandler, the dean of Chichester, and then incumbent of All Souls', Langham Place. It was Mr. Hope's custom to communicate every Sunday, and place a five pound note on the alms-plate. Certainly he had given away all his patrimony before he came into his great practice at the bar. During these years, too, he was constantly exerting himself in church matters. A study of the statutes of his college had revealed to him the immense difference between the obligations imposed on the fellows and their actual performances, and led him to turn to more Catholic views on all kindred subjects. No doubt he was also largely helped on by the "Tracts for the Times" and the other publications of the party. "The Children's Friend's Society for Emigration" was an institution on which he spent much time and work. In 1839 he published, anonymously, a strong appeal to the Archbishop of Canterbury in favour of the "Society for the Propagation of the Gospel." His article on the "Statutes of Magdalene College," Oxford, appeared in the *British Critic* for 1840, in which he put forward views which, nine years later, were followed to their logical conclusion by his reception into the Catholic Church. The same year witnessed his first great forensic success—a success which at once placed the highest position in his profession within his reach. This was his famous speech before the House of Lords as counsel for the Cathedral Chapters upon the Ecclesiastical Duties and Revenues Bill,

which elicited from Lord Brougham the characteristic ejaculation, "That young man's fortune is made!"

From this time may be dated the successful career of Mr. Hope as a barrister. At one time he intended to confine himself to the Ecclesiastical Courts, and to make himself a great canonist, but he afterwards decided to adopt parliamentary practice as his chosen field. This choice has been attributed to a wish to escape from the difficulties which sometimes arise in civil and criminal cases in respect of the conscience of the advocate. His pursuit of knowledge as to canon law took him abroad in the autumn of 1840. Probably he also desired to investigate religious matters. He visited Rome, and was very unfavourably impressed. "The exterior," he writes, "is most repulsive, and the good opinion with which the Roman Catholics had elsewhere inspired me, has been considerably lowered at Rome." He formed, however, several acquaintances in Rome, notably that of Bishop Grant, of Southwark, whose intimate friend and adviser he afterwards became, and whose saintly character he deeply revered. After his return home, in the spring of 1841, he was more eager than ever to help in developing the Catholic element in the Anglican Church.

The following years were full of activity. He rose rapidly to the head of that department of legal practice which he had chosen, and his hands were never empty of work. The religious question was still maturing in his mind. In 1842 he wrote, and published anonymously, a strong letter to the Archbishop of Canterbury against the Anglican bishopric of Jerusalem, which gave so much pain to all the Catholic-minded in the Establishment. In 1843 he gratuitously, and at great sacrifice to himself, pleaded Mr. Macmullen's case at Oxford against Dr. Hampden. To the same period belongs the foundation of Trinity College, Glenalmond, in which he worked hard in co-operation with Mr. Gladstone. The object of the college was to maintain and promote "church principles" in Scotland. Mr. Hope had spent much time and money in the collection of a valuable ecclesiastical library, which he presented to the college. It was a thoroughly characteristic piece of liberality, and it was repeated at a later date when he gave another valuable library to the Catholic mission at Galashiels, a mission which was entirely his own creation. But such enter-

prises as the foundation of the college at Glenalmond, and other services which he rendered to Anglicanism, did not make him more satisfied with the claims of the Church of England to Catholicism. He parted about this time (1845) with the post which he had occupied as Chancellor of the Diocese of Salisbury—though this resignation was mainly due to his ever-increasing parliamentary business.

In 1846 he took, with his sister-in-law, Lady Frances, his brother's place in the county of Fife, and in the following year married Charlotte, daughter of John Gibson Lockhart, the editor of the *Quarterly*, and grand-daughter of Sir Walter Scott. In 1849 and 1850 he rented Abbotsford of his brother-in-law, Walter Lockhart-Scott, on whose death, in 1854, his wife inherited the property, and he took the name of Hope-Scott. His happy married life with this lady lasted eleven years. The frequent family losses with which he was visited in the earlier period of his life continued to press upon Mr. Hope-Scott to the very end of his career. His young wife died in 1858, and of her four children one alone survived her—the present Mrs. Maxwell-Scott, of Abbotsford. They were all buried at St. Margaret's Convent, Edinburgh, where eventually the body of the father and husband was laid beside them.

But the mention of this Catholic resting-place implies that before this time Mr. Hope-Scott had been finally led into the church which he had long been seeking. In the spring of 1845, it became generally known that Mr. Hope had thoughts of abandoning the Church of England, and in the month of April Mr. Gladstone wrote a long and touchingly earnest letter adjuring him by old friendship, and old promises of help, to guard "against painful and disheartening impressions," and above all "against doubt touching the very root of our position." But the time when Mr. Hope could enter into any loyal co-operation for the welfare of the Establishment had gone. In Oct. 1845, Cardinal Newman was received into the Catholic Church, and the event had this immediate effect upon Mr. Hope's mind, that it forced him into a resolve to undertake a deliberate inquiry. At the same time, he seems to have felt that, though dissatisfied with Anglicanism, he had a great deal to go through before he could follow the example of his friend. During the next two years the Church of England was convulsed with the Gorham case, and the astonished nation discovered that an

article of the creed had been cut adrift, and that the denial of baptismal regeneration is not repugnant to the teaching of the Anglican communion. The famous resolutions, signed by the leaders of the High Church party, declaring that the Church of England would forfeit her claim to be considered Catholic unless she repudiated the Gorham decision, were discussed and drawn up at Mr. Hope's house in Curzon Street. Mr. Hope went over much of the question in the company of Dr. Manning, who had resigned his archdeaconry in 1850. In that year followed the silly excitement produced by what was called the Papal Aggression, and upon Passion Sunday, 1851, Mr. Hope and Dr. Manning were received into the church by Fr. James Brownhill, S.J., at Farm Street. The two friends had gone through the last stages of the struggle together, and that the struggle was not an easy one, and that the step came like a wrench at last, may be gathered from the brief lines addressed by Dr. Manning to Mr. Hope a few months later: "You do not need," he writes, "that I should say how sensibly I remember all your sympathy, which was the only human help in the time when we two went through the trial, which to be known must be endured."

His conversion made little outward difference in the tenor of his life. Friendships were strained by it, but not broken, and bitter as was the prejudice at that time against converts, his great step never cost him a client. His eminence in his profession placed him beyond the reach of either favour or prejudice. Devoting himself while still young in the profession to its most pleasant, most lucrative, and most interesting branch—the parliamentary bar—Mr. Hope's success was rapid and complete. The "railway mania" from which the country was suffering during the forties brought an unusual amount of most remunerative work to counsel practising before the parliamentary committees, and Mr. Hope was early in enjoyment of a large professional income, and for many years undisputed leader of the parliamentary bar.

Valuable as Mr. Hope-Scott had been to his party, so to speak, in the Anglican communion, he was, of course, far more valuable after his accession to the comparatively thin and poor ranks of the English Catholics. He built the church at Galashiels, which he intended to be the centre of a group of smaller ones round about, and he succeeded in actually plant-

ing one of these at Selkirk. In 1855 he bought his Highland property, Dorlie, near Lockshiel. It had never been in Protestant hands, and he purchased it, after once refusing it, that it might remain in those of a Catholic. Here he built another church. He had to buy sites very privately in Scotland, on account of the strong prejudices of the country. Selkirk, as already mentioned, Kelso, where a chapel he had purchased was burnt down by a mob, and another had to be raised, Oban, and St. Andrew's, are all indebted to him as either creating or largely assisting in the missions. But England, as well as Scotland, was the scene of his munificence in this respect. It has been reckoned, by those best able to judge, that he spent in charity not less than £40,000 during a period stretching from 1859 till his death. The last cheque he ever signed was one for £900, in discharge of the remaining debt on the church he had built at Galashiels. It is, however, well known that this expenditure of time and money, on what may be called directly religious works, was by no means the full measure of his activity. He was always ready for work at the call of duty or friendship. Twice he took the sole charge of families of orphans of his friends, and he was also guardian to his brother's eight children for about ten years before his death. His labours in fighting the Shrewsbury peerage case, in defence of the will of Earl Bertram, and his careful management of the education and affairs of the young Duke of Norfolk, to whom he was made guardian, must not be omitted. At Abbotsford he made great improvements, and finally built an additional wing, that Mrs. Hope-Scott's parental home might be open to the tourists without intrusion on the privacy of the family. He erected a fine house at Dorlie, made roads and other improvements on a large scale, and in all such works he considered and directed each detail himself, as if he had no other occupation. Later on, when he purchased a beautiful place at Hyères, he was at work in the same way, and here, as at home, Cardinal Newman says, "I am told that when residing on his property in France, he was there, too, made a centre for advice and direction on the part of his neighbours, who leant upon him and trusted him in their own concerns as if he had been one of themselves." One who knew him, and has the best right to speak, has said that his private work was greater than his work at the bar.

Early in 1861 he married Lady Victoria Fitzalan Howard, eldest sister of the Duke of Norfolk, with whose family he had long been on terms of great intimacy. She died in December, 1870, just after giving birth to a son, who survived her. This last bereavement completely darkened Mr. Hope-Scott's life, and the state of his health, which had never recovered the blow given to him by the death of his first wife, had already made him give up his parliamentary practice. The remainder of his time was spent in preparation for his death, which occurred at his residence in Hyde Park Place, April 29, 1873, aged 60.

Cardinal Newman has thus summed up his character: "He was emphatically a friend in need. And this same considerateness and sympathy with which he met those who asked the benefit of his opinion on matters of importance was, I believe, his characteristic in many other ways in his intercourse with those towards whom he stood in various relations. He was always prompt, clear, decided, and disinterested. He entered into their pursuits though dissimilar to his own, he took an interest in their objects, he adapted himself to their dispositions and tastes, he brought a strong and calm good sense to bear upon their present and their future, he aided and furthered them in their ways by his co-operation. Thus he drew men around him; and when some grave question or undertaking was in agitation, and there was, as is wont, a gathering of those interested in it, then, on his making his appearance among them, all present were seen to give to him the foremost place, as if he had a claim to it by right; and he, on his part, was seen gracefully and without effort to accept what was conceded to him, and to take up the subject under consideration, throwing light upon it, and, as it were, locating it, pointing out what was of primary importance in it, what was to be aimed at, and what steps were to be taken in it."

Fr. H. J. Coleridge, S.J., The Month, vol. xix., *New Series*, p. 274; *Tablet*, vol. 63, pp. 168, 208.

1. *A Strong Appeal to the Archbishop of Canterbury in Favour of the Society for the Propagation of the Gospel.* Published anonymously in 1839.

2. *Ecclesiastical Duties and Revenues Bill. Substance of a Speech delivered in the House of Lords, on behalf of the Deans and Chapters Petitioning against the Bill, 24 July, 1840.* Lond. 1840, 8vo.

3. *The Bishopric of the United Church of England and Ireland at Jerusalem, considered in a Letter to a Friend.* Lond.

1841, 8vo., pub. anon., which gave much pain to all the Catholic-minded in the Establishment. It elicited "Three Letters to . . . W. Palmer . . . With an Appendix containing some Remarks on a Pamphlet of J. R. H., . . . entitled 'The Bishopric of the United Church, &c.'" Lond. 1842, 8vo., by J. F. D. Maurice.

4. "Report from the Provisional Directors of the London (Watford) Spring Water Company . . . With . . . Mr. Hope's Opening Speech before the Parliamentary Committee." Lond. 1852, 8vo.

5. "Scripture Prints, from the Frescoes of Raphael in the Vatican . . . [from drawings by M. N. Consoni, pt. i.-v.], edited by [J. R. Hope, pt. vi. vii.] L. Greener. With an Introductory Preface by . . . C. H. H. Wright." Lond. 1866 [1844-66], obl. fol.

6. "Case of the Right. Hon. Hen. Chetwynd, Earl of Talbot, claiming to be the Earl of Shrewsbury." (Lond. 1857) sm. fol., with large folding pedigrees of the Talbot family from 1442, privately printed.

Mr. Hope-Scott, with his friend Mr. Sergeant Bellasis, as trustees of Bertram, seventeenth and last Catholic Earl of Shrewsbury, defended the rights of Lord Edmund Fitzalan Howard, a minor, against Earl Talbot, who claimed both the title and the estates. They only secured, however, certain portions of the property for their client.

7. "The Life of Sir Walter Scott, abridged from the larger work by J. G. Lockhart. With a Prefatory Letter by J. R. Hope-Scott, Q.C." Edin., Blackie, 1871, 8vo.

Mr. Hope-Scott's classically beautiful letter is addressed to Mr. Gladstone.

8. In 1836 he employed himself in a translation of Heeren's work on "Historical Treatises."

In 1840 he wrote an article on the "Statutes of Magdalene College, Oxford," which appeared in the *British Critic*.

9. "A Memorial. Orate pro animâ Jacobi Roberto Hope-Scott. Sermon preached in the London Church of the Jesuit Fathers, at the Requiem Mass for the repose of the soul of James Robert Hope-Scott, Q.C. By the Very Rev. Dr. Newman." Lond., Burns & Oates, 1873, 8vo.

"Memoirs of J. R. Hope-Scott, D.C.L., Q.C. By Robert Ormsby, M.A." Lond., J. Murray, 1884, 2 vols. 8vo.

"This biography is in some ways a model of what such a book ought to be. There is an entire sinking of self on the part of the writer, the method and arrangement are clear and consistent, and the style is simple and easy to follow. There is a certain one-sidedness, perhaps, and want of proportion about the book, but that is easily allowed for, and was probably inevitable, if the deeper issues of Mr. Hope-Scott's life were to be placed fairly and fully before the reader."—*Tablet*, Feb. 2, 1884.

Hopkins, Richard, a gentleman of good family and considerable means, entered St. Alban's Hall, Oxford, as a commoner, at the age of about seventeen, and was resident there in 1563. He was probably a nephew of Stephen Hopkins, who about this time was confessor to the Bishop of Aquila, the Spanish ambassador at London. This good priest was elected from Eton to King's College, Cambridge, in 1532, took his B.A. in 1536, M.A. in 1539, and was some time vice-provost of the

college. He was instituted on the college presentation to the rectory of West Wrotham, Norfolk, May 16, 1551, and became chaplain to Cardinal Pole. On March 12, 1556-7, he was instituted to the rectory of East Wrotham, Norfolk, on the presentation of Eton College. He held the two benefices by union, according to the custom prevalent in the diocese of Norwich. Soon after the accession of Elizabeth he was deprived and imprisoned in the Fleet on account of his adherence to the ancient faith. In 1561 he was released by the queen's special command to the Archbishop of Canterbury, probably at the intercession of the Spanish ambassador.

Disliking the changes taking place in religion, Richard Hopkins left the university, and commenced the study of common law at the Middle Temple; but here also he found that he could not practise his religion, so he withdrew to Louvain about 1566, where he formed a close intimacy with Dr. Harding, and sought his advice as to how he should most profitably spend his time. He then went to Spain, and, resuming his studies in one of the universities there, acquired a thorough knowledge of Spanish. Subsequently he returned to Louvain, where he was residing with his sister in 1579. In that year Dr. Allen wrote to him an interesting letter from the English College at Rheims, which is published in the letters and memorials of the cardinal. In July of the following year he went to Rheims, but, after some little time, settled at Paris, where he was living in 1582. Four years later he was at Rouen, seeing his "Memorial of a Christian Life" through the press, but he soon returned to Paris, where he passed the remainder of his life, and died about 1590, or perhaps a little later.

He was not only a learned man, but was one of the most zealous and active in the cause of religion. When Dr. Allen established the college at Douay in 1568, Hopkins was most generous with his purse, and, indeed, to the end of his life did all he could to render assistance in the despatch of missionaries to England. He lived in strict retirement, interesting himself on behalf of the exiles in distress, and spending most of his time, especially the last fifteen years of his life, in reading and translating books of devotion.

Pitts, De Illus. Angl. Script., p. 896; *Dodd, Ch. Hist.*, vol. ii. p. 164; *Knox, Records of the Eng. Catholics*, vols. i. and ii.; *Wood, Athen. Oxon.*, vol. i. p. 245, ed. 1721; *Cooper, Athen. Cantab.*, vol. i.

1. **Of Prayer and Meditation**; wherein is conteyned fovertien devoute Meditations for the seven daies of the weeke, bothe for the Mornings and Eveninges. And in them is treyted of the consideration of the principall holie Mysteries of our Faithe. Written firste in the Spanishe tongue, by the famous religious Father F. Lewis de Granada. (Paris) 1582, sm. 8vo. ff. 344, illus. with a number of plates, some of which are very curious; Rouen, 1584, sm. 8vo.; Lond. 1592, 24mo.; Douay, 1612, 24mo.

The translator, dating "from Paris, upon the holie festivall daie of Pentecoste," 1582, dedicates his work to the benchers of the four principal courts in London, "partelie for that I have spente some parte of my time in the studie of our Common Lawes in the Middle Temple amonge you." He says that he has followed the Spanish edition printed at Antwerp by Christopher Plantine in 1572, which is the most correct, the French and Italian translations varying considerably.

This work was greatly admired in England, and an edition was published at Edinburgh, 1600, entitled, "Granada's Spiritual and Heavenly Exercises, divided into seaven pithie and briefe Meditations for every day in the weeke; one with an Exposition upon the 51 Psalme." Another Protestant edition was entitled, first part, "Of Prayer and Meditation, contayning fourteene Meditations for the seaven daies of the Weeke; both for Mornings and Evenings. Treating of the principall matters and holy mysteries of our faith. Written by F. Lewis of Granada." Lond., J. Harrison for Wm. Wood, 1601, ded. "to the Right Worshipfull M. Wm. Dethick, Esq., Garter, and principall King at Armes." In the dedication is this remark: "You perhaps may see some small Treatise bearing this Booke's Title, which I deny not to bee the same man's worke, but farre differing for the singular vertue herein contained; because, indeed, al his other works whatsoever, yeeld and give place to this." This may have referred to the 1592 edition. The second part, for the evening, commences with p. 381, and includes "An Excellent Treatise of Consideration and Prayer, written by the same Authour, F. Lewes de Granada, in Portugal, and annexed to his Booke of Meditations." Lond., Jno. Harrison for Wm. Wood, 1601, ded. "to the Worshipfull and his ever approved fatherly good friend, Maister John Banister, Chirurgion, and licentiate in Physick, health and happiness," pp. 191. This edition was reprinted with ded. by Edw. Alde to Sir Clem. Cottrell in 1623, 12mo., in the first part, and to his lady in the second.

2. **A Memoriall of a Christian Life**: Wherein are treated all such things, as apperteyne unto a Christian to doe, from the beginnunge of his conversion, until the ende of his Perfection. Divided into seaven Treatises. Written first in the Spanishe tongue by the famous Religious Father, F. Lewis de Granada, Provinciall of the holie order of Preachers, in the Province of Portugal. Rouen, 1586, 8vo., with many neat engravings, ded. "to the Right. Hon. and Worshipfull, of the Fower Principall Howses of Cowrte in London, professing the studie of the Common Lawes of our Realme," ded. epistle dated "From Roan, upon the holie Feast of the Conversion of S. Paule," 1586, signed Richard Hopkins, pp. 24, pp. 609, table 5 ff.; Rouen, Geo. Loyselet, 1599, 8vo.; Douay, 1612, 12mo.; St. Omer's, 1625, 8vo. John

Heigham had a license to print the work from "Philippe par la grand Dieu Roy de Castille," &c., dated Bruxelles, 1 Julii, 1622; he pub. it in 2 vols., St. Omer's, 1625, sm. 8vo. illus. A new translation by C. J., S., was published at London by Matt. Turner, in 2 vols.—first part, 1688, sm. 8vo., pp. 375, besides title, preface, and contents; second part, 1699, sm. 8vo. pp. 476, besides title, preface, and table.

In the epistle Hopkins deals with the defences of John Whitgift, Archbishop of Canterbury, against the Puritans. He must have been engaged with this in 1579, for Cardinal Allen, in his letter of April 5 in that year (printed in his "Letters and Memorials," pp. 75–8), informs Mr. Hopkins that he has none of the books applied for, but that Mr. Reynolds has Whitgift's last reply. This would be "The Defense of the Answer to the Admonition, against the Replie of T. C.," pub. in fol. 1574.

3. He is said to have translated several other works from the Spanish.

In the Record Office, "Dom. Eliz.," vol. xxxi. n. 107, Addenda, is a letter to him from Hugh Owen, dated Madrid, Jan. 22, 1590.

Hopton, John, O.S.D., D.D., last Catholic Bishop of Norwich, born in the neighbourhood of Mirfield, was the son of William Hopton (and Alice Harrison, his wife), second son of Robert Hopton, of Armley Hall, near Leeds, Esq., by Jenet, daughter of Sir John Langton, of Ferneley, Knt. Robert's eldest son, John, married Jane, daughter of Sir William Malyverer, of Wothersome, co. York, Knt., and was the grandfather of Christopher Hopton, Esq., to whom the bishop bequeathed a legacy. The Hoptons were allied to many of the leading Catholic families of the county, and remained true to the faith for a long period. John Hopton, of Armley Hall, Esq., and his wife Jane, daughter of Thomas Grimston, of Grimston, Esq., were recusants in 1604. He was the eldest son of Christopher and his wife Margaret, daughter of Sir Christopher Danby, of Thorpe Perrow, Knt., and died Nov. 13, 1615. His brother Ralph, who died Sept. 10, 1643, by his wife Mary, daughter of Roger Nowell, of Read Hall, co. Lanc., Esq. (and relict of Richard Fleetwood, of Calwich, co. Stafford), was the father of Sir Ingram Hopton, Knt., baptized Feb. 23, 1614, who was slain at Winceby fight, near Horncastle, Oct. 11, 1643. A lozenge-shaped piece of canvas, like a hatchment, still hangs in Horncastle church, on which are painted his arms and an inscription setting forth how he met his death "in the attempt of seizing the arch-rebel in the bloody skirmish near Winceby." No name is given, but of course by the arch-rebel is meant the future Lord Protector.

At an early age John Hopton joined the Dominicans, and

studied in their convents in both universities. It is supposed that he proceeded B.D. at Cambridge. Subsequently he went abroad, visited Rome, and took the degree of D.D. at the University of Bologna. Upon his return to England he was incorporated D.D. at Oxford, Nov. 17, 1529, being then, or about that time, prior of the Dominican convent in Oxford. Notwithstanding his incorporation he was licensed to proceed in divinity at Oxford, July 5, 1532, and completed his degree in the usual way three days later. About this period he had the rectory of Great Yeldham, in Essex, and on Jan. 24, 1538-9, was admitted to the rectory of St. Anne, Aldersgate, London.

During the reign of Edward VI. he was chaplain to the Princess Mary, who presented him to the rectory of Fobbing, in Essex, to which he was instituted May 27, 1548, when he resigned his London benefice. In June, 1549, the Lord Protector and Council sent to the Princess Mary commanding her to use the Book of Common-Prayer, and also to send to them Robert Rochester, her comptroller, and Dr. Hopton, her chaplain. In her answer, dated from Kenninghall, Norfolk, June 22, she said that she could not spare her comptroller, and that her chaplain had been sick. She denied the validity of the statute enacting the Book of Common-Prayer, and deferring her obedience to the king's laws till he became of sufficient age, absolutely denied that she was in any way subject to the council. Ultimately, however, Dr. Hopton came before the council, professed that he allowed the communion-book, and was dispatched to the princess to declare his conscience to her. In 1551, when the efforts to suppress Mass in the princess's household were renewed, Dr. Hopton, with her other chaplains, promised to submit to the king's command. When Mary succeeded to the throne, being well acquainted with the doctor's merits, she promoted him to the see of Norwich, upon the translation of Dr. Thirlby to Ely.

He was consecrated April 1, 1554, by the Bishops of London, Durham, and Winchester. In the following September he received from Cardinal Pole absolution, confirmation, and dispensation as Bishop of Norwich; on June 21st his appointment was confirmed by the Pope; and on Oct. 4th the temporalities of the see were delivered to him. He found his diocese in a wretched and impoverished state, through the plunder and

general destruction of church property which had taken place. His activity in suppressing schism obtained him many enemies and detractors amongst the so-called reformers. On Feb. 9, 1556-7, the queen granted him for life the patronage of the six prebends in his cathedral church. When her majesty died his grief was so great that it is said to have accelerated his own death. He foresaw the effect which Elizabeth's accession would have with the reforming party, and that the country would be robbed of its ancient faith. On Nov. 5, 1558, he obtained a license to be absent from Parliament, and his death occurred in the following December. He was buried in the choir of his cathedral.

By his will, dated Aug. 24, 1558, but not proved till Dec. 2, 1559, he bequeathed part of his library to the Dominicans of Norwich, should they ever be restored to their convent, and the other part to form a library in connection with his cathedral. He also gave £5 to buy ornaments for the church at Mirfield, in Yorkshire, where his father and grandfather were buried; several things to the church at Leeds; and a legacy to his cousin, Christopher Hopton, of Armley Hall. He died in debt, for, though his personal expenses were small, he spent his means in endeavouring to repair the destruction which was spread throughout his diocese. His personalty was seized by the queen's officers to satisfy the claims of the crown, and his other creditors went unpaid.

A member of the same family, John Hopton, was elected prior of Bridlington, in Yorkshire, in 1510, upon the decease of John Ynglish. He died in 1521, and was succeeded by William Brounflete.

Wood, Athen. Oxon., vol. i. pp. 589, 679, 684, ed. 1691; *Cooper, Athen. Cantab.*, vol. i. p. 186; *Brady, Episc. Success.*, vol. i. p. 46; *Dodd, Ch. Hist.*, vol. i. p. 491; *Foster, Visit. of Yorks.*; *Norcliffe, Visit. of Yorks.*; *Peacock, Yorkshire Papists*; *Whittaker, Hist. of Whalley*, vol. ii. ed. 1876.

Horman, William, D.D., a native of Salisbury, was educated at Winchester School, whence he passed to King's College, Cambridge, according to Bale and Pitts, but became a fellow of New College, Oxford, according to Wood, and took degrees in divinity. He was then appointed master of Eton School, and on Aug. 25, 1494, was presented by the provost

and fellows of Eton College to the rectory of East Wrotham, Norfolk, which he resigned in 1503. He became a fellow of Eton College, April 4, 1502, and was subsequently vice-provost. His death occurred at Eton April 12, 1535, and he was buried in the college chapel, where is a brass bearing his effigy and the inscription as recorded by Wood.

He enjoyed the reputation of being one of the most diffuse scholars of his day, a good critic, and a solid divine.

Pitts, De Illus. Angl. Script. p. 722 ; *Cooper, Athen. Cantab.* vol. i. ; *Wood, Athen. Oxon*, vol. i. pp. 15, 16, 22, 31, ed. 1691 ; *Dodd, Ch. Hist.*, vol. i. p. 215.

1. **In Theologiam Gabrielis Biel.** Lib. 1.

Biel, who died in 1495, was one of the ablest scholastic divines of his time.

2. **Facis Rerum Britannicarum.** Lib. 1.

3. **Farraginem Historiarum.** Lib. 1.

4. **Compendium Historiæ Gul. Malmsburiensis.** Lib. 1.

5. **Epitome Historiæ Joh. Pici com Miranduli.** Lib. 1.

Jno. Picus, of Mirandula, considered in his day as a man of universal learning, died in 1494.

6. **De Secundo Regis Connubio.** Lib. 1.

7. **Vulgaria Viri Doctissimi, Guil. Hormanii Cæsaris Burgensis.** Lond., R. Pynson, 1519, 4to. ff. 315, besides prefixes ; Lond., W. de Worde, 1530, 4to. ; prefixed is an epistle of R. Aldrich, Bishop of Carlisle.

A valuable collection of familiar sentences, phrases, and aphorisms, in Latin and English, dedicated to William Atwater, Bishop of Lincoln.

8. **Antibossicon G. Hormanii. Epistola ad Gul. Lilæum. Epistola Aldrisii ad Hormanum. Epistola protovatus [R. Whitintoni] ad eundem Hormanum. Apologeticon Hormanii ad Protovatem bifarium.** Lond., Pynson, 1521, 4to. pt. i. a-f in fours, pt. ii. a-h in fours, g having eight leaves.

The first and second of these pieces are satires upon R. Whitynton, the grammarian ; the third is Whitynton's reply ; and the last is a retort from Horman, comprising a fictitious dialogue in Latin prose between Horman and Whitynton, in ridicule of the latter's grammatical works.

William Lily attacked Horman as well as Whitynton, in his "In ænigmatica Antibossicon. Primum, Secundum, Tertium, ad Guliel. Hormanum," Lond. 1521, 4to., wittily written in elegant verse ; as also in his "Responsiva contra Gul. Hormanni invectivas literas," Lond. 1521, 4to., in long and short verse.

Robert Aldrich, whose verses appear in the "Antibossicon," was Bishop of Carlisle.

9. **Collectanea Diversorum.** Lib. 1.

10. **Farraginem plurimum.** Lib. 1.

11. **Sophicos flores.** Lib. 1.

12. **Anatomia Membrorum hominis.** Lib. 1.

13. **Anatomia corporis humani.** Lib. 2.

14. *Orationes et Carmina.* Lib. 1.
15. *Epistolarum ad diversos.* Lib. 1.
16. *Elegiæ in mortem Gul. Lillii.* 1523.
17. *Apothecam carminum jucundorum.* Lib. 1.
18. *De Arte dictandi.* Lib. 1.
19. *De Orthographia.* Lib. 1.
20. *Herbarum Synonyma.* Lib. 1.
21. *Penultimarum syllabarum tempora.* Lib. 1.
22. *Indices Chronicorum.* Lib. 1.
23. *Indices in Chronica Sabellici.*

With a Compendium. The Italian historian, Marcus Ant. Coccius Sabellicus, died in 1506.

24. *Indices in ejusdem, "Decades Rerum Venetarum."*

25. *Indices in Catonem de re rustica; in Varronem de re rustica; in Paladium de re rustica; in Moralia Æsopi; in Columellam de re rustica.*

Hormasa, Raymond, Father S.J., *alias* Harris, was the second son of a genteel but not wealthy Spanish family at Bilboa, where he was born Sept. 4, 1741. He was admitted into the Society in the Spanish Province Sept. 21, 1756, and was banished with some of his brethren to Corsica, when the sentence of expatriation was executed against the Spanish Jesuits, April 1, 1767. Leaving Corsica he wandered about for some time until he came to England and became chaplain at Walton Hall, Yorkshire, where he was stationed at the time of the suppression of the society in 1773.

About this time he joined Fr. Joseph Gittings, *alias* Williams, S.J., at St. Mary's, Liverpool. After about five years he fell out with Fr. Williams over the temporal management of the mission, which caused a complete division in the congregation, and was a source of great and prolonged scandal throughout the north of England. He was three times suspended by his bishop. After the second suspension he was appointed by Mr. Blundell, in 1783, to his chaplaincy at Lydiat Hall, but though he exercised his functions there on Sundays and holidays, he continued to reside in Liverpool, which encouraged his adherents to carry on the dispute. His third suspension, in the same year, took away his faculties, and thenceforth he lived privately in Liverpool until his death, May 1, 1789, aged 47.

Want of submission to authority, and lack of the humility necessary for his state, brought immense trouble both upon himself and his brethren. In many respects he was an able man, greatly admired by a large section of the Liverpool Catholics, and of undeniable service to the innumerable

foreigners who were brought prisoners in prize ships to Liverpool. One great factor in the trouble was occasioned by the proprietary rights of the chapel and priests' house being vested in lay trustees and the bench-holders, a very prevalent custom in those days, arising through the restrictive action of the penal laws.

Appeal to the Public ; Oliver, Collectanea S.J. ; Foley, Records S.J., vol. vii. ; Gillow, Lanc. Recusants, M.S.

1. **An Appeal to the Public ; or, a Candid Narrative of the Rise and Progress of the Differences now subsisting in the R . . . n C c Congregation of Liverpool, submitted to the judgment of the Public ; with an Appendix, containing a Comparative View of Bishop Gibson's Letters on the subject.** Liverpool, 1783, 8vo. pp. 430.

Though this extraordinary production, which appears to have originally appeared in the weekly local prints, was published anonymously, it is pretty evident that Mr. Harris was the principal author and compiler. The following is an outline of the dispute.

When the disagreement between Fr. Williams and Fr. Harris had assumed an acute state, the latter laid the matter before Bishop William Walton at York in 1779. His lordship declined to interfere in the temporals of the lately suppressed Society of Jesus, but advised that the matter should be referred to arbitration ; and ultimately Henry Blundell, of Ince, and Thomas Clifton, of Lytham, Esquires, were appointed arbitrators. In the meantime Bishop Walton died, and was succeeded in 1780 by Bishop Matthew Gibson. The animosity became more intense, and Catholics in various parts of the county—Liverpool, Wigan, Preston, and Lancaster—espoused the cause of one or other of the contending parties. Mr. Blundell and the trustees of the chapel, with a large section of the congregation, seem to have supported Fr. Harris ; while Mr. Clifton, with his relative, Mr. Thomas Green, one of the principal members of the congregation, and most of the clergy, sided with Fr. Williams. The dispute, however, continued with even greater warmth, and a vast amount of correspondence ensued, both privately and in the Liverpool press. Numerous meetings of the Liverpool Catholics were held, and legal proceedings threatened. The arbitrators met in the town, Nov. 21, 1780, and made their award, to which Fr. Harris submitted. A recommendatory clause in the award, however, created fresh dissensions. The dispute was renewed with redoubled vigour, and in Nov. 1781, Fr. Harris was suspended from the exercise of his functions by Bishop Matthew Gibson. Fr. Harris had preached a "Sermon on Catholic Loyalty," printed privately or in the public press, which seems to have given additional offence to his brethren. The congregation petitioned the Bishop in behalf of Fr. Harris, the original trust of 1758 was re-established, and the trustees came into collision with Mr. Clifton, who claimed the proprietorship of the chapel, and distrained on Fr. Harris's goods under pretence of rent due. Shortly afterwards, Mr. Harris's suspension was partially removed. In May, 1782, Fr. Williams issued writs against Fr. Harris and the trustees

to try the case at the next Lancaster assizes. The parties, however, met in August at the house of Thomas Worswick, the banker, who took a very friendly part in endeavouring to prevent dangerous litigation. It was then agreed to submit the matter to the arbitration of James Orrell, of Blackbrook, Esq., and Thomas Eccleston, jun., Esq., of Scarisbrick, but the agreement proved ineffectual, and the trustees next arranged to meet the bishop at Preston, in order to deliberate on the subject, and make an end of the dispute. On Nov. 15, 1782, Fr. Harris and the trustees issued a printed "Vindication" of their conduct, to the great annoyance of the bishop, who threatened to suspend Mr. Harris. The meeting was delayed for some time by the bishop's indisposition, but eventually he met the trustees in Preston, Dec. 11, 1782. After several conferences, in which Fr. Harris joined, a final agreement was concluded. Fr. Harris re-entered the chapel, and was promised the absolute restoration of his former functions. Mr. Clifton, on the part of the body of ex-Jesuits, as their representative and trustee, and Mr. Blundell, on the part of the acting trustees of the old chapel in Edmund Street, entered into an agreement, dated Feb. 13, 1783, by which the former was to assign over in trust to Sir Robert Gerard, Bart., and Henry Blundell, of Ince, Esq., the said chapel and adjoining house occupied by Fr. Williams. Thus, after a violent storm of animosity and discord, of near four years' continuance, a calm ensued, which unhappily was but the prelude to a more serious commotion. Fr. Williams, supported by Fr. Joseph Emmott, of Gillmoss, a member of the late Society, and the bishop's vicar for the body, reopened the discord, though apparently against the wishes of the representatives of the body of ex-Jesuits, assembled at Wigan, Feb. 17, 1783. Fr. Emmott persuaded the bishop to suspend the two incumbents, which was done under date March 16, 1783. By this suspension they were both prohibited from exercising their functions within a space of ten miles from Liverpool. Fr. Archibald Benedict Macdonald, O.S.B., of Standish Hall, who had recently joined in the controversy in the Liverpool press, and Fr. John Bede Brewer, O.S.B., of Woolton, were authorised by Fr. Emmott to take charge of the mission; the keys of the chapel and house were privately given to them by Fr. Williams, and they thus took possession on April 3, 1783. This proceeding, which seems to have been accomplished with a certain amount of irregularity, caused great commotion, and a prolonged controversy of a recriminatory character was carried on in the *Liverpool Advertiser* and other papers. Fr. Brewer, who had only been sent as a temporary assistant to Fr. Macdonald, now withdrew, and was replaced by Fr. Basil Kennedy, O.S.B., who had just arrived from Germany. Mr. Blundell, of Ince, appointed Fr. Harris to his chaplaincy at Lydiate Hall, which happened to be just outside the limit of his suspension. As this appointment was compatible with his residence in Liverpool, it was very unpalatable to his vicar, Fr. Emmott, who offered him the chaplaincy of Stonyhurst, which Fr. Harris declined as not sufficiently good and secure. In the meantime he continued to reside in Liverpool. Riots occurred in the chapel during divine service, and the two parties assumed such a menacing attitude towards each other, that at last, Oct. 24, 1783, the magistrates offered a reward for the discovery of persons who had thrown brickbats into the lodgings of Fr. Harris in Edmund Street. On Nov. 3 following, the bishop ordered him to take charge of the mission of Ugthorpe, in Yorkshire, under pain of suspension *à Divinis*

To this Fr. Harris declined to accede, preferring rather to pass the remainder of his life privately in Liverpool, in protest against the injustice which he believed had been done him, than to acquiesce in a course which would seem to humble him in the eyes of his adherents.

The Blundells, Gerards, Cliftons, Ecclestone, Greens, and many other families throughout the county, took part in the dispute, as did also Joseph Brockholes, of Claughton, Charles Stapleton, M.D., of Preston, Thomas Worswick, of Leighton Hall, Hawarden Fazakerley, of Fazakerley, Fris. Gandy, Henry Billinge, Andrew Rosson, Xfer. Butler, Thos. Doncaster, banker, of Wigan (a Protestant), &c., &c.

2. In his "Appeal," p. 424, he alludes to a larger work, entitled "The Acts of the New Saints," &c., which he says is now in great forwardness for the press. From his description of its contents it is to be hoped, for the sake of his own credit, that it was never published.

3. **Scriptural Researches on the Licitness of the Slave-trade, showing its Conformity with the Principles of Natural and Revealed Religion, delineated in the Sacred Writings of the Word of God.** Liverpool, 1788, 8vo.; 2nd edit., "To which are added Scriptural Directions for the Proper Treatment of Slaves, and a Review of some scurrilous Pamphlets lately published against the Author and his Doctrine. By the Author, the Rev. Raymond Harris." Liverpool, H. Hodgson, 1788, 8vo. pp. x.-214, ded. to the Mayor, Recorder, Aldermen, &c., of Liverpool.

This controversy was elicited by the Rev. James Ramsay, M.A., a celebrated philanthropist, and one of the most active of those who roused the nation against the slave-trade. He published "An Essay on the Treatment and Conversion of African Slaves in the British Sugar Colonies," Lond. 1785, 8vo., after which he wrote several pamphlets in defence of his opinions. In 1788 he attacked Mr. Harris with "An Examination of the Rev. Mr. Harris's Scriptural Researches," &c., and in the same year published "An Address on the Proposed Bill for the Abolition of the Slave-trade," pp. 41. The Rev. Henry Dannett, M.A., minister of St. John's, Liverpool, wrote "A Particular Examination of Mr. Harris's Scriptural Researches, &c.," Liverpool, 1788, 8vo.; the Rev. William Hughes, M.A. (minor canon of Worcester), published "A Sermon on the Abolition of the Slave-trade," Lond. 1788, 4to., and "An Answer to the Rev. Mr. Harris's Scriptural Researches," &c., Lond. 1788, 8vo. An anonymous publication was entitled, "Scriptural Refutation of a Pamphlet, lately published by the Rev. Raymond Harris, intitled, Scriptural Researches, &c. In Four Letters from the Author to a Friend," the joint work, says Mr. Harris, in his second part and rejoinder, "of an obscure triumvirate, formed of an unnatural coalition of Law and Gospel." In the following year, 1789, was published at Lond. 8vo., "Scripture the Friend of Freedom; exemplified by a Refutation of the Arguments offered in Defence of Slavery, in a tract entitled, Scriptural Researches, &c." Mr. Harris had the sympathy of Liverpool, which for many years later was a stronghold of the merchants (such as the Gladstones) who supported slavery.

Horne, James, priest, *alias* Green, son of Henry Horne, a

Protestant, and his wife Elizabeth Smith, a Catholic, was born in London, Nov. 3, 1725. He was brought up in his mother's religion, and after studying part of his classics in London, was sent to the English College at Rome, then under the administration of Fr. Hen. Sheldon, S.J., where he was admitted by order of Cardinal Pico de Mirandula, Sept. 30, 1741, and sent by indult of the Holy Father to the lower schools. There he was ordained priest Feb. 21, 1750, and on the following April 13th left the college for the English mission, where he laboured for many years as chaplain to the Venetian ambassador.

He was a member of the Chapter, to which he was secretary, and also held the titular dignity of archdeacon of London, Westminster, and Middlesex. He was the oldest missionary in London at the time of his death, which occurred at his chambers in Furnival's Inn, Feb. 16, 1802, aged 76.

He was an antiquarian, and possessed a collection of coins and medals which was hardly excelled in private hands.

His younger brother, Henry Horne, *alias* Green, born Jan. 4, 1731, and baptized and confirmed by Bishop Petre, was likewise sent to the English College at Rome, where he was admitted Oct. 23, 1745. He was ordained priest March 15, 1755, laboured in the mission in London, and died there Jan. 12, 1769, aged 38.

Kirk, Biog. Collns. MSS., Nos. 22 and 24; Foley, Records S.J., vol. vi.

1. **The Wooden Bowl.** Written in his youth.

2. **The Laity's Directory; in the Church Service on Sundays and Holy Days.**

J. Marmaduke was the original publisher of the "Laity's Directory," but in 1774, or the previous year, J. P. Coglan commenced a rival publication under the same title, which he continued till his death in 1800. This is the one of which Mr. Horne was editor for many years. Though it was a subject of great grievance with Marmaduke, it was a considerable improvement on his publication, which he afterwards called the "Original Laity's Directory."

3. An original letter of Mr. Horne to the Rev. John Cotes, of Witton Shields, near Morpeth, dated 3, Barnard's Inn, Holborn, June 21, 1794, is in the "Ushaw Collection MSS.," i. 133. It gives a list of eighteen archdeacons and eleven canons of the chapter, and calls a meeting of the general chapter to elect a new dean in the place of the late Peter Brown, who died May 31, 1794. His secretarial accounts are now at Spanish Place.

Horne, William, Carthusian, martyr, beatified by papal decree on the feast of St. Thomas of Canterbury, Dec. 29,

1886, was a lay brother at the Charterhouse, London. He was one of the ten monks imprisoned in Newgate for refusing to take the oath of the king's spiritual supremacy. On May 29, 1537, he was cast with his brethren into a filthy dungeon, his hands tied behind him, and there left to starve and rot. In this, however, his persecutors were disappointed, for although the other nine succumbed under their cruel treatment, Bro. William Horne survived the death which was intended for him at that time. The blessed martyr, however, was detained in prison, and after four years' suffering, was hanged, drawn, and quartered at Tyburn, Nov. 4, 1541.

Havensius, Hist. Relat. Duodecim Martyr. Cartus., ed. 1753, p. 71; *Lewis, Sander's Angl. Schism*, p. 119; *Cuddon, Brit. Martyr.*, ed. 1836, p. 98; *Morris, Troubles, First Series*; *Stow, Chron.*, p. 581; *Illus. Eccles. Catholicæ Trophæa*, 1573, L 2 et seq.

Horner, Nicholas, martyr, a native of Grantley, in Yorkshire, seems to have settled in London as a tailor. He was apprehended for harbouring priests, and was kept so long in a filthy and damp dungeon that mortification set in one of his legs, which had to be amputated. It is related by several historians that whilst the surgeon was at work God was pleased to favour him with a vision, which so much enraptured him that he was not sensible of the painful operation. Out of compassion for his miserable state he was then liberated, but being a second time accused of relieving priests, he was convicted of felony, and, declining to save his life by attending the Protestant service, he was condemned to death. He had relieved and assisted Christopher Bales, a seminary priest, and he suffered with him on the same day.

The night before his execution, finding himself overwhelmed with anguish and fear, he betook himself to prayer, when he fancied he perceived a crown hanging over his head, which he tried to seize but could feel nothing. Rising from his knees, he walked about in his cell, yet the crown remained suspended over his head for over an hour. The vision filled him with unspeakable comfort, and caused him to die the next day with extraordinary marks of joy. The account of this vision was narrated by the confessor himself to a friend, who was with him in prison shortly before he was carried to execution, and by him

it was sent in a letter to Fr. Robert Southwell, S.J., on the 18th of March. The martyr was hanged at Smithfield, March 4, 1590.

Challoner, Memoirs, vol. i. p. 250, ed. 1741; *Ribadeneira, Appendix Schismatis Anglicani*, 1610, p. 25; *Morris, Troubles, Third Series*.

Horner, Richard, priest and martyr, a native of Bolton Bridge, in Yorkshire, was educated in the English College at Rheims and Douay, and matriculated in the university in the latter city, in April, 1593. He was ordained priest at Douay in 1595, and in the same year came upon the English mission. He soon fell into the hands of the pursuivants, and was arraigned and condemned merely for being a priest. He is said to have suffered greatly in prison, apparently at York, where he was hanged, drawn, and quartered, Sept. 4, 1598.

At his execution he displayed great courage and constancy.

Challoner, Memoirs, vol. i. p. 363, ed. 1741; *Douay Diaries*.

Hornyold, John, Esq., captain in the royal army, of Blackmore Park and Hanley Castle, was son of Ralph Hornyold, Esq., and his wife Margaret, daughter of Richard Lygon, of Madresfield Court, co. Worcester, ancestor of the Earls of Beauchamp. He was a devoted adherent to the royal cause, and was one of the six heroes who enabled the king to effect his escape after the fatal battle of Worcester, to which Captain Hornyold and his son had brought a troop of horse at their own expense. Referring to this incident, Lingard says: "Charles had not a moment to spare. Placing himself in the midst of the Scottish cavalry, he took the northern road by the gate of St. Martin's, while a few devoted spirits, with such troopers as dared to follow them, charged down Sidbury Street in the contrary direction. They accomplished their purpose. The royal party cleared the walls, while they arrested the advance and distracted the attention of the enemy." These six were the Earl of Cleveland, Sir James Hamilton, Col. Careless, and Captains Hornyold, Gifford, and Kemble. Of these Lord Cleveland, Hornyold, and Kemble were slain, Hamilton and Gifford dangerously wounded, Careless alone making good his escape. The meeting of the latter with the fugitive king and their wonderful escape to the Continent is well known. It is recorded of Hornyold in family tradition that the party made

a barricade in Sidbury Street by upsetting some carts, and that being one of the few survivors when it was forced, he mounted his horse and fled down a side street to the shop of a friendly barber with the view of disguising himself, but being closely pursued, and discovered by the fact of his horse remaining at the door, an attempt was made to seize him, and on his refusal to surrender, he was shot down after a desperate struggle. This occurred on Sept. 3, 1651.

The captain's son, Thomas, escaped from the battle, afterwards met the king at Bristol, and was instrumental in aiding his escape by advancing him money. His mother was Elizabeth, daughter of Sir Thos. Russell, of Strensham, co. Worcester, by Elizabeth, daughter of Sir Wm. Spencer. He died in 1683, leaving by his first wife, Margaret, daughter of Robert Gower, of Colmers Court, and of Norton Manor, co. Worcester, a numerous family, of whom Thomas, second son, was educated at Douay College, and probably was ordained priest there, and Ralph, fifth son, who became a Jesuit, served the mission at Lytham Hall, in Lancashire, and was convicted of recusancy at the Lancaster sessions, Jan. 15, 1716, under the description of "Ralph Hornhead, *alias* Gore, gent., a reputed priest, of Lythom."

A fine portrait of Captain Hornyold is still at Blackmore Park, the seat of his descendant, John Vincent Gaudolfi Hornyold, Esq.

Foley, Records S.J., vol. vii. pt. ii.; *Lingard, Hist. of Eng.*, vol. viii. p. 315, ed. 1849; *Gillow, Lanc. Recusants*.

Hornyold, John Joseph, D.D., bishop, born Feb. 19, 1706, was the second son of John Hornyold, of Blackmore Park, and Hanley Castle, co. Worcester, Esq., by Mary, dau. of Sir Piers Mostyn, of Talacre, co. Flint, Bart.

The family of Hornyold, descended from the Hornyngwolds, of Hornyngwold, co. Leicester, and Hanley and Redmarley, co. Worcester, obtained grants from the crown of Blackmore Park and the Manor of Hanley Castle in the reigns of Edw. VI. and Eliz. It must be included among the foremost of those families which have remained steadfast to the faith from the time of the so-called Reformation, and this in spite of very great losses. The mission at Blackmore Park was served as far as practicable even during the worst times, although the

house was continually searched. In the old mansion there were at one time two hiding places, one of which, very carefully constructed, existed when it was pulled down in 1861. The chapel in the upper part of this house was undoubtedly as old as any in the county, but it had been modernised along with the mansion. The handsome church and presbytery in Blackmore Park were built by the present J. V. G. Hornyold, Esq., in 1845, and the beautiful chapel adjoining the mansion was erected in 1878, and escaped uninjured when the latter was gutted by fire in 1880.

On Aug. 7, 1728, John Hornyold was admitted into the English College at Douay, and took the student's oath Dec. 24, 1730. He matriculated at the university at Douay, and after his ordination was sent to the English mission, and stationed at Grantham, in Lincolnshire, where he found an ample field for the exercise of his zeal and fortitude. Many stories are told of the difficulties he overcame in the discharge of his duties. On one occasion the constables arrived to apprehend him as a priest just as he was finishing Mass. He barely saved himself by substituting a cap for his flowing periwig, and, throwing a lady's cloak over his vestments, placing himself in a corner of the room in the attitude of prayer.

Whilst at Grantham Mr. Hornyold formed an intimate acquaintance with the ancient and religious family of Thimelby, of Irnham Hall, one of whom, Mary, widow of Thomas Giffard, of Chillington, Esq., and dau. and heiress of John Thimelby, Esq., obtained permission from the bishop that Mr. Hornyold should be her chaplain at Longbirch, in Staffordshire. "The good Madame Giffard," as she was called, had retired there after her husband's death without issue, in Oct., 1718, accompanied by the chaplain at Chillington, the Rev. John Johnson, and on his death, June 16, 1739, Mr. Hornyold took his place. Mrs. Giffard resided there till her death, Feb. 13, 1753, aged 95, after which Longbirch was rented as a residence for the vicars Apostolic of the Midland district, and so continued until the year 1804.

In Jan., 1751, Bishop John Talbot Stonor, V.A., of the Midland district, applied to Propaganda for a coadjutor, and suggested the names of Mr. Hornyold, Christopher Stonor, B.D., and Charles Howard, D.D. Mr. Hornyold was elected in the following Nov., and duly received his briefs for the coadjutor-

ship *cum jure successionis*, and for the see of Philomelia *in partibus*. He was consecrated Feb. 10, 1752, in Stonor Castle, Oxfordshire, by Bishop Stonor, and succeeded to the vicariate upon the bishop's death, March 29, 1756.

Bishop Hornyold continued to make Longbirch his residence, and was most assiduous in making pastoral visits throughout the whole of his extensive district, which comprised fifteen counties besides the Isle of Ely. He would even supply the places of his clergy when occasion required. "He was indefatigable," says Bishop Milner, "in preaching the word of God both at home and abroad, and such was his faith and fervour in the discharge of this duty, that his eyes at those times generally overflowed with tears." Sometimes he was molested under the penal laws, particularly on one occasion, when a military character at Brewood was bent on seizing and prosecuting him, during which time the bishop lay concealed in one of the Longbirch barns.

Upon the death of the Rev. Wm. Errington, the founder and proprietor of Sedgley Park, in 1768, his representatives in London were unwilling to undertake the responsibility of continuing the establishment, and solicited Bishop Hornyold to relieve them of the charge. He complied with their wish, and the school flourished under his guidance. He also purchased some land for the benefit of his successors, and rebuilt the chapel and house at Oscott to serve as a residence for the bishops of the Midland District when the lease of Longbirch should expire. It was his custom, as far as was practicable, to take newly ordained priests into his house, and there to prepare them for undertaking the important duties of pastors.

At length, finding that his health was declining and that he was incapable of travelling, he requested that the Hon. and Rev. Thomas Talbot, whose brother was coadjutor to Bishop Challoner, be appointed his coadjutor, and after great difficulty in persuading Mr. Talbot to accept the dignity, he was consecrated in 1776. Bishop Hornyold, says Bishop Milner, "continued to bear his infirmities and sufferings with the utmost patience and the most cheerful resignation to the adorable will of God, till Dec. 1778, when he died the death of the saints." He died at Longbirch Dec. 26, and he was buried at Breewood Dec. 30, 1778, aged 72.

The bishop left several legacies for pious and charitable pur-

poses, including £100 to Douay College. He was most indefatigable in attending to the duties of his vicariate. On Sept. 17, 1773, he supplied propaganda with statistics of the fifteen counties in his district, in which were 8,830 Catholics, 91 missionaries, and 84 chapels.

Milner, Laity's Directory, 1818; *Orthodox Journal*, vol. iii. 1834, p. 161; *Brady, Episc. Succ.*, vol. iii.; *Douay Diaries, Foley Records S.J.*, vol. vii. pt. ii.; *Kirk, Biog. Collns. MSS.*, No. 24.

1. **The Decalogue Explained. In 32 Discourses on the Ten Commandments.** By J— H—, C. A—D. S. Lond. 1744, 8vo.; Lond., F Needham, 1750, 8vo. pp. 430; Lond. 1770, 8vo.; together with the Sacraments Explained, &c., Dublin, 1814, 12mo. 2 vols.; ditto, *ibid.* 1821; ditto, *ibid.* 1836; ditto, Baltimore (1855), 12mo. pp. 560.

"This was so generally approved of," says Bishop Milner, "that he received something like official thanks from Oxford for the publication."

2. **The Sacraments Explained. In 20 Discourses.** By J— H—, C. A—D. S. Lond. 1747, 8vo.; 2nd edit., with vignette engraving, Lond., Coghlan, 1770, 8vo. pp. 236; together with the Commandments, "to which is added Henry the Eighth's Defence of the Seven Sacraments against Martin Luther," Dublin, 1814, 2 vols. 12mo.; *ibid.* 1821; Dublin, 1836, 12mo.; Baltimore (1858?), 8vo.

Many, if not most, of these discourses, as well as those in the succeeding work, were written by the Rev. John Johnson, Bishop Hornyold's predecessor at Longbirch. This, says Dr. Kirk (*Cath. Mag.*, v. 304, and "Biog. Collections, MSS.," No. 25, art John Johnson), was the decided opinion of the Rev. James Green, *alias* King, a contemporary of the bishop, who died at Rome in 1803. Dr. Kirk had himself seen some of them in MS. in the handwriting of Mr. Johnson.

The translation of Henry VIII.'s "Assertio Septem Sacramentorum" is somewhat modified from that brought out by Thomas Webster in London, in 1687, and reprinted in 1688. The best historical treatise on this work is that recently published by Fr. T. E. Bridgett, C.S.S.R., entitled, "The Defender of the Faith: The Royal Title, its History and Value," Lond. (1885), 8vo. pp. 61.

3. **The Real Principles of Catholicism; or, a Catechism for the Adult, explaining the principal Points of the Doctrine and Ceremonies of the Catholic Church.** Lond. 1749, 12mo. "Grounds of the Christian Belief, or the Apostles' Creed Explained, in 23 Moral Discourses," Birmingham, 1771, 8vo.; "Real Principles," &c., Dublin, 1773, 8vo.; "Real Principles of Catholics; or, a Catechism by way of General Instruction, explaining the Principal Points of Doctrine and Ceremonies of the Catholic Church," Dublin, 1821, 12mo. pp. 381, Index 3 ff., 4th edit.

As already remarked, some of these discourses were written by the Rev. John Johnson. Charles Butler ("Works," 1817, vol. iv. 221, and "Hist. Mem." ed. 1822, iii. 496) contends that Abbot Corker's "Roman Catholic Principles in Reference to God and the King" is partially edited in this work by Bishop

Hornyold. Bishop Milner ("Sup. Memoirs," 268) ridicules Butler's assertion. In his "Memoirs," iii. 297, Butler gives a letter from Bishop Challoner to Bishop Hornyold, written in 1778, in which approval is expressed of the oath prescribed by the first Catholic Relief Act of that year.

4. **Portrait**, "The R. Rev. John Hornyold, D.D., Bishop of Philomelia and V.A. of the Midland District," from an original drawing in the possession of the Rev. John Roe, oval copper engraving, published in the "Laity's Directory" for 1818, with memoir by Bishop Milner.

There is also a rough woodcut, with memoir, in the *Orthodox Journal*, iii. 1834, p. 161.

Horrabin, Richard, priest, is said to have been a native of Preston, but was more likely born at Garstang, near Preston, where his family resided. Mrs. Anne Horrabin died at Garstang, March 10, 1799, aged 65, and was probably his mother. The Horrabins maintained a respectable position, and were staunch Catholics. Several of the name appear as recusants at Brindle and Hoghton in the reign of Charles II. ; and Richard Horrobin, of Hambleton, and Lawrence Horrobin, of Poulton, were convicted of the same offence at the Lancaster Sessions, Jan. 15, 1716. Some few years later a Mr. Horrabin married Catherine, daughter of Alexander Osbaldeston, of Sunderland Hall, gent., by Catherine, one of the four daughters and co-heiresses of John Westby, of Mowbreck Hall, Esq. At a later period the Horrabins resided in Preston.

Mr. Horrabin was educated at Old Hall Green College, where he was ordained priest, and about 1815 commenced his missionary career as one of the chaplains at Virginia Street Chapel, Ratcliff Highway, London.

In 1816 he was examined by the Select Committee appointed by the House of Commons to inquire into the education of the lower orders in the metropolis, and his evidence is printed in their report. He calculated that there were between 600 and 1000 uneducated Catholic children in his district, comprising St. George's-in-the-East, St. Catharine's, part of White-chapel, Shadwell, the hamlet of Ratcliffe, Limehouse, Poplar, Blackwall, and Wapping.

In 1818 he published a cheap edition of the New Testament, in conjunction with Marlow John Francis Sidney, of Morpeth, co. Northumberland, Esq., a convert then residing in London, and treasurer of the Catholic schools in St. Giles'. This edition, which omitted the notes distasteful to Protestants, had the sanction of Bishop Poynter, and was promoted by the party,

of which Charles Butler was the most active representative, to allow of the use of a Catholic edition of the Testament in the mixed schools. It was vehemently denounced by Bishop Milner.

Mr. Horrabin continued at Virginia Street till 1839, when he was placed at St. Mary's, Moorfields; but in 1841 he returned to his old post, and remained there till 1854. He then withdrew to Houndsditch, where he spent the remainder of his life, being incapacitated from all missionary work by his failing health during the last two years. His death occurred Dec. 13, 1859, and he was buried in the Catholic cemetery at Kensal Green.

He was a hard worker, indefatigable in his efforts to further religion, and for several years held the position of rural dean.

His uncle, the Rev. Thomas Horrabin, was a native of Garstang, and, after studying some time at Dcuay, was sent to Valladolid in 1775, with Mr. Joseph Shepherd, the new president, and a colony of students. There he completed his divinity and was ordained priest. In 1777 he returned to England to labour on the mission in London, where his activity and ability in transacting business soon recommended him to the notice of his brethren, and he was appointed agent to the College of St. Omer, and afterwards of Old Hall Green, as also of Sedgley Park and the Convent of Sion House at Lisbon. All these agencies, besides innumerable private commissions, he executed with great punctuality and dispatch, and with real disinterestedness and cheerfulness; yet, notwithstanding his extensive agency occupations, he gave spiritual assistance to many Catholics who placed themselves under his direction. At length, worn out with labour, he departed this life March 6, 1801, and was buried by his own direction in the parish church of St. Andrew, Holborn. He was a member of the chapter, and few were more respected.

Laity's and Cath. Directories; Cotton, Rhemes and Douay; Orthodox Journal, 1816, vol. iv. p. 324; *Tablet*, vol. xxi. p. 171; *Kirk, Biog. Collns., MSS.*, No. 24; *Gillow, Lanc. Recusants, MS.*

1. **The New Testament.** Edited by M. Sidney, and revised by the Rev. R. Horrabin. Lond. 1818, 8vo.

This was issued, under the sanction of Bishop Poynter, by the so-called "Catholic Bible Society," and elicited a strong protest from Bishop Milner in

a letter in the *Orthodox Journal* for Nov. 1818, signed "An English Pastor." The bishop defended the Douay Bible and Rheims Testament against certain Catholics who wished to explode them, "because Protestant Bible-mongers hate them; and who, in compliment to the latter, have lately stereotyped and published an edition of the Testament full of blunders, in which every note of the former that was distasteful to the bigoted Protestants is carefully expunged." In the previous June he had condemned both the society and their stereotype Testament at the triennial meeting of his clergy. The society proved a complete failure, through deficient pecuniary resources and through a disagreement between its principal patron and its chief director. Another edition of the Testament, however, appeared in numbers, which was merely a reprint as far as regarded the mutilated notes. This led Dr. Milner to publish a letter in the *Orthodox Journal* for Jan. 1819, signed "A Pastor of the Middle District," against the "revival of a work, avowedly made to disguise the true religion and to favour a false one, connected also, as it evidently is, with the modern plan of educating Catholic children in Methodist schools" (*vide* Husenbeth's "Life of Milner," pp. 347, 380).

2. "The Rev. Richard Horrabin: Pulpit Sketches, No. 11." (*Cath. Miscel.*, new series, 1830, p. 145).

Horsley, Mr., confessor of the faith, was a gentleman committed to Hull Castle on account of recusancy. It is not improbable that he may be identified with Richard Horsley, second son of William Horsley, of Sherpenbeck, co. York, Esq., who married Gertrude, daughter of Henry Witham, of Ledston, Esq., by Margaret, daughter of Thomas Middleton, of Stockeld, co. York. Fr. Grene says: "The tyrants put him in a filthy prison called the Hall, and kept him straitly . . . he was glad to eat the crusts that some threw in at the window . . . thus starving he died, and lay dead so long that the rats had eaten his face and other parts." This occurred about 1580.

Dom Thomas Cuthbert Horsley, O.S.B., was probably of a different family, that of Horsley in Northumberland, now represented by the Riddells. He was born in 1597, and died at Dieulward in 1677, after filling several of the most important offices of his Order.

Foley, Records S.J., vol. iii.; *Foster, Visit. of Yorks.*; *Dolan, Weldon's Chron. Notes*.

Hoskins, Captain, was slain in cold blood at Lidney, co. Gloucester, probably during Sir John Winter's defence of Whitecross, Lidney. He was one of the younger sons of Peter Hoskins, of Langdon, co. Dorset, Esq., by Anne, daughter of James Hodges, of Somerton, co. Somerset.

His family was descended from Roger Hoskins, a younger

son of the Herefordshire family of the same name. He settled at Broad Windsor, co. Dorset, and was ancestor of the Long Bridy and Beaminster families. His grandson Henry, of Beaminster, was succeeded by his son John, who was father to the Peter above mentioned, who settled at Langdon. The latter's eldest son, John, purchased Purse Caundle, and married Ursula, daughter of William Lacy, of Hartrow, but dying without issue, left the estate to his nephew John, eldest son of his younger brother, Peter Hoskins, of Ibberton, Esq. John died without issue in 1714, and thus Purse Caundle descended to the daughters and co-heiresses of his younger brother, Peter Hoskins, of Marsh, Esq., who died in 1696. By his wife, Bridget, daughter of — Moore, Esq., of Hackney, co. York, Peter left six daughters, all of whom were married. The eldest, Elizabeth, married Timothy Lucas, of Marlbro', Wilts, whose daughter Mary married Ferdinand Huddleston, of Sawston Hall, co. Cambridge, in whose descendants Purse Caundle Hall is now vested. The second daughter, Ann, married William Couche, of Tolfrey, co. Cornwall, Esq., and the third, Ursula, became the wife of William Rawe, of Saint Columb Minor, co. Cornwall, Esq. The remaining three daughters married respectively Richard Prestwood, Simon Oliver, and Thomas Bowen, but do not seem to have left issue.

Purse Caundle Hall is a large, curious, and in part very ancient mansion, some portion, it is believed, having been used as a hunting-seat by King John. Its noble hall (which formerly rose from the ground floor to the roof of the house) contains some of the Hoskins portraits.

Castlemain, Cath. Apology; M. Jones, Miscel. Pedigrees, M.S.; Hutchyns, Hist. of Dorset, vol. ii. p. 344; Foley, Records S.J., vol. vi.

Hoskins, Anthony, Father S.J., a native of Herefordshire, born in 1568, arrived at Douay College April 17, 1590, when he was described in the diary as "a youth descended from a high family." He left the college to complete his studies in Spain, March 26, 1591, and two years later he entered the Society of Jesus there. In 1603 he returned to England to labour on the mission, and was professed of the four vows in London in 1609. In that year he was appointed vice-prefect of the English mission in Belgium, and took up his residence at Brussels. About 1611 he went to Madrid to fill the same

office in Spain, but died at the comparatively early age of 47, in the English College at Valladolid, Sept. 10, 1615.

He was a man of great piety and prudence, and is credited with the possession of much ability by Fr. John Gerard.

Foley, Records S.J., vols. iv., vii. pt. i.; *Oliver, Collectanea S.J.*; *Douay Diaries*; *Dodd, Ch. Hist.*, vol. ii. p. 416; *Southwell, Bib. Script. S.J.*, p. 74.

1. **A Briefe and Clear Declaration of Sundry Pointes absolutely dislyked in the lately enacted Oath of Allegiance proposed to the Catholikes of England; together with a Recapitulation of the whole worke, newly written by a learned Divine, concerning the same subject.** (St. Omer) 1611, 12mo. pp. 56.

This important controversy is dealt with at great length in Butler's "Hist. Memoirs," vol. ii., and Tierney's *Dodd*, vol. iv.; *vide* Blackwell, Kellison, Warmington, &c.

2. **Apologies of Henry IV. and Lewis XIII. in favour of the Society at Paris.** Translated from the French and published at S. Omer, 1611, 4to.

3. "An Abridgment of Christian Perfection," by Fr. Alphonsus Rodriguez, S.J., translated under the initials F. B., from the French, and printed at St. Omer, 1612.

This excellent work has passed through many editions, the best translation being "The Practice of Christian and Religious Perfection. Written in Spanish by V. F. Alph. Rodriguez, of the Soc. of Jesus. Trans. from the French copy of M. L'Abbe Regnier des Marais, of the Royal Acad. of Paris. In three vols.," Lond., 1697, 4to.; Kilkenny, 1806, post 8vo.; Dublin, 1846, 8vo.; &c. In it are gathered and digested, in a clear and easy method, the most admirable maxims and methods of the ancient monks.

4. **The Following of Christ; divided into fowre Bookes. Written in Latin by the Learned and devoute man Thomas a Kempis, Chanon Regular of the Order of S. Augustine. Whereunto also is added the Golden Epistle of S. Bernard, and also Certaine rules of a Christian life made by John Picus, the Elder, Earle of Mirandula.** Translated into English by B. F. St. Omer, 1613, 12mo.; St. Omer, 1615, 12mo. 8 ff. pp. 422, Golden Epistle, 15 ff.; trans. by F. B., 3rd edit., 1624, 12mo. pp. 398, table 12 pp., without the Golden Epistle and Rules.

This translation is dedicated to the hon. and virtuous Eliz. Vaux, mother to Lord Vaux, dated 1612. It is probably little else than a modernized version of Richard Whytford's translation.

Hoskins, Ralph, Father S.J., born in Maryland, July 19, 1729, was descended from one of the younger sons of Peter Hoskins, of Langdon, co. Dorset, Esq., who returned a pedigree in the visitation of Dorset in 1623. Fr. Ralph entered the Society Sept. 7, 1749, and was professed of the four vows Feb. 2, 1767. In 1764 he was professor of Sacred Scripture

at Liége, and completed the fourth year of his study of theology. Two years later he was serving the mission of Waterperry, Oxford, and afterwards for many years was at Brough Hall, the seat of the Lawsons, where he died April 15, 1794, aged 64.

Oliver, Collectanea S.J.; Foley, Records S.J., vols. vi. and vii., pt. i.; *Jones, Miscel. Pedigrees, MS.*

1. "Of the Life and Virtues of William Couche," MS., in Latin, which Fr. Hoskins wrote better than English, "Stonyhurst Collections," MSS. Bro. William Couche, S.J., was his distant relative. The life is translated in "Records S.J.," vi. p. 696.

2. **A Short Account of the Expulsion of the English Jesuits out of St. Omer's.** MS. 4to. pp. 49, "Stonyhurst MSS.," A. iii. 20.

Under date Sept. 30, 1762, was printed on a folio sheet, "The Protest of the English Jesuits at St. Omer, upon their being deprived of their college," signed by FF. Thomas Lawson, vice-rector, William Blakiston, Nathaniel Elliott, and William Aston. The college was transferred to the English secular clergy by order of the French Parliament, which led to an acrimonious correspondence between the Jesuits and the seculars and Carthusians. The Jesuits asserted that their college would not have been taken from them had it not been through solicitations and intrigues. At first some of them alleged this against the professors at Douay, then against those at Paris; and some Jesuits in Lancashire showed a letter which, they asserted, was written by a Carthusian of Nieuport to his brother at Formby, as evidence of the charge. Against this Fr. Joseph Fris. Williams issued a strong protest, dated Nieuport, Feb. 9, 1763, in which he declares—"God be prais'd we are all innocent of ye base infamy laid to our charge. Not one amongst us has a brother in Lancashire; ye three who are of y^e county have neither father, mother, br^r or sist^r there; nor have any of us at any time ever mention'd in our letters to England ye least word relative to S. Omer's. This we are ready to testify upon oath if necessary." Dr. Green, the president of Douay, wrote a letter which was generally considered a sufficient answer to the charges thrown upon that college and the secular clergy. In a circular letter issued on the subject it is said—"We humbly presume the Jesuits cannot accuse the good people of Douay of any injustice in the affair, since both Abraham of Hilton [the pope] and the Jesuites themselves in some measure approved of the action as being the only way in all appearance of preserving St. Omer's with its appurtenances for the Jesuites, if affairs should turn again in their favour. Whatever may be thought as to the justice of possession, we do not think it can be, at least for some years, of any great emolument to the English mission, and if ever the Jesuites should be recalled, we hope they will thank the poor clergy for having preserved their college, who we doubt not will return it to them with a good grace" ("Ushaw Collections," MSS., vol. ii. pp. 197-249). The college was finally confiscated during the French Revolution in 1793.

Hothersall, John, captain in the royal army, born in 1614, was the eldest son of Thomas Hothersall, of Hothersall Hall,

co. Lancaster, Esq., by Bridget, daughter of William Haydock, of Cottam Hall, Esq., and his wife Bridget, daughter of Sir Richard Hoghton, of Hoghton Tower, Knt.

The manor of Hothersall, in the joint township of Alstoncum-Hothersall, belonged to the family before the invasion of the Normans, and the hall, which now stands by the banks of the Ribble, occupies the site of the ancient manor-house. It had its chapel, its secret hiding-places, its ghost; and it had gathered around it memories and traditions which time-worn stones, carvings, and inscriptions still tend to preserve. Allied by intermarriage with the Hoghtons of Hoghton, Rishtons of Dunkenhalgh, Cromelholmes of Dutton, Talbots of Salesbury, Walmsleys of Showley, and other ancient Lancashire families, the Hothersalls could show as proud and unbroken a descent from the time of the Conquest as any other family in the county.

At the time of Dugdale's visitation of Lancashire in 1664, Captain Hothersall's father was still alive, at the age of about 80. Two of his sons had lost their lives in defence of their sovereign—John, the captain, at Greenhalgh Castle, near Garstang, in 1645, and Lieutenant George, the second son, at Liverpool, in 1644. His third son, William, resided at Alston, and, with his wife Grace, suffered severely under the laws against recusants. Indeed, the family was always noted for its staunch adherence to the faith. A sister of the captain, Elizabeth, became the wife of her cousin, Cuthbert Haydock, of Cottam, Esq.

Capt. Hothersall married Margery, daughter of James Wall, of Preston, Esq., by Isabel, daughter of William Travers, of Nateby Hall, Esq., and, after he was slain in 1645, his widow married at Woodplumpton, Feb. 13, 1647, Robert Haydock, of Cottam, gent. His only surviving son and successor, Thomas Hothersall, Esq., born May 10, 1644, married, Jan. 9, 1688, Catharine Lancaster, of the family seated at Rainhill Hall, but she was, perhaps, a second wife. He died in Jan., 1719. His eldest son, John, was taken prisoner at Preston, Nov. 13, 1715, after the defeat of the Chevalier de St. George, but effected his escape, and, being outlawed, lived in retirement with his sister, Mrs. Leckonby, at Great Eccleston, where he died, unmarried, between 1740 and 1750. Besides a younger son, George, who died in his youth, there were five daughters—Anne, Isabel, Margery, Sarah, and Grace. Of these, Anne was the wife of

William Leckonby, of Leckonby House, Great Eccleston, Esq., and Margery married Edward Winstanley, of Pemberton, gent. These two eventually became co-heiresses to the estates, the manor of Hothersall falling to the share of Mrs. Leckonby. Towards the close of the century the estate was sold, and has since passed through several hands, being now the property of the Openshaws, who have modernized, if not rebuilt, the hall.

Castlemain, Cath. Apol. ; Kirk, Biog. Collns., MSS., No. 24 ; Gillow, Lanc. Recusants, MS. ; Valladolid Diary, MS. ; Bridgewater, Concertatio Eccles., ed. 1594 ; Tierney, Dodd's Ch. Hist., vol. iii. cxc. seq. ; Dolan, Weldon's Chron. Notes ; Snow, Bened. Necrology ; Foley, Records S.J., vols. vi., vii. pt. i. ; Oliver, Collectanea S.J. ; Douay Diaries ; Sanders, de Orig. ac Progr., ed. 1588.

1. Dr. Bridgewater ("Concertatio Eccl.," ed. 1594, f. 214) gives an interesting narrative of the arrest of George Hothersall, with his cousins, four youths of the family of Worthington, of Blainscough Hall, and William Crumbleholme, of Dutton. The relationship existed through two daughters of Nicholas Rishton, of Dunkenhagh, Esq., Agnes and Isabel, marrying respectively Richard Worthington, of Blainscough Hall, and Robert Hothersall, of Hothersall Hall. The latter's daughter, Margaret, married Richard Crumbleholme, of Dutton, and had issue the William Crumbleholme referred to by Dr. Bridgewater. A pursuivant reported to Sir Edmund Trafford, the sheriff of Lancashire, that Thomas Worthington, priest (afterwards president of Douay College), with his four nephews and their kinsmen, George Hothersall and William Crumbleholme, were staying with Mr. Sankey, of Great Sankey, near Warrington, and were preparing to start for Douay or some other seminary. The under-sheriff and twenty javelin-men were at once despatched to Sankey House, which they surrounded and broke into about three o'clock in the morning of Feb. 12, 1584. Dr. Bridgewater narrates the adventures of the Worthingtons at great length. Where Hothersall was imprisoned and how he escaped is not stated, but Crumbleholme was first detained in the house of Sir Edmund Trafford, of Trafford, and afterwards committed to the Tower of London. Rishton ("Diarium rerum gestarum in Turri Londinensi") says that on Oct. 16, 1584, William Crumlum was condemned to the pit for two months and twenty-one days, and on June 7, 1585, he was again subjected to the same punishment for seven days. When he was first imprisoned in the Tower he is said to have blessed God for his chains, which he kissed, and declared that they were more to him than a collar of gold. At length he seems to have obtained his release, and very probably is the William Crumbleholme who died at Euxton in 1618, bequeathing, amongst other legacies, one to his sister Alice, the wife of John Townley, one to his cousin Isabel Hothersall, and another to his cousin Roger Sherburne. A few days before the news of Edward Rishton's death reached the English College at Rheims, after his release from the Tower, his kinsman, George Hothersall, arrived at the college, about June 20, 1585. Rishton had

been released from the Tower in the previous January, placed on board a vessel by Elizabeth's orders, and landed on the coast of Normandy with other exiles. Hothersall was probably one of them. He received minor orders at Rheims, Aug. 18, 1590, and on the following Sept. 29th was sent with nine other students to colonize the English College at Valladolid, where he was admitted on the following Dec. 15. There he was ordained priest, and left the college for the English mission in the beginning of Oct., 1593. At Flushing he was arrested, and (according to the speech of Robert Barnes at his arraignment, who was indicted for relieving Mr. Hothersall, July 3, 1598) was "sent over violently, committed presently, by the Lords of the Council, to prison to St. Catherine's, after, by Sir Thomas Heneage and other, under their warrants, had liberty to go with his keeper abroad, to get his relief, which he usually did, and returned to his prison. He, coming with this keeper to the gatehouse, and with this lewd fellow [Nicholas Blackwell] he was still in prison; and, therefore, I demurred in law, if he were a traitor. Besides, we, never relieving him, nor hearing or seeing him do any priestly function, were in no danger of law. . . . Then Topcliffe said, 'This Hothersall, my lord, I had in Bridewell, for a Book of Succession, wherein he would have had the puppet of Spain to have had right unto her majesty's crown.'" The book referred to was that published by Fr. Persons in 1594. He appears in Bridgewater's list of those who suffered imprisonment, exile, or death, in the reign of Elizabeth, as a man of gentle birth, first a prisoner and then an exile. This was printed before his ordination and his second imprisonment. He appears to have been again exiled, and on Feb. 15, 1615, he was professed at the English Benedictine monastery at Douay. The date of his death is uncertain, but it is thought to have happened about 1633. His father, John Hothersall, married Anne, daughter of John Talbot, of Salesbury, by his first wife, Anne, daughter of Hugh Sherburne, of Stonyhurst, and in 1576 was reported to the Privy Council by Downham, Bishop of Chester, as one of those recusants in Lancashire and Cheshire to whose names he appends the remark—"Of all the rest this xij are in o^r opinions of longest obstinacy against Religion, & yf by y^r Ld. good wisdomes theye cold be reclaymed, wee think the other wold as well followe their good example in embarasinge the Quenes Ma^{tie} most godly procedinge, as they have followed their evill example in contempisinge their dutie in that behalf."

The two Jesuits of this name, Thomas Hothersall, born in 1642, and William Hothersall, born in 1725, were descended from a junior branch of the family seated at Grimsargh. The latter was the last Jesuit rector of the English College at Rome, and according to Dr. Oliver died at Oxford, but the Laity's "Directory" says at Bristol, in 1803.

Houghton, John, O. S. Bruno, prior of the Charterhouse, martyr, beatified by papal decree on the feast of St. Thomas of Canterbury, Dec. 29, 1886, was born of an ancient family in Essex, about 1488. After studying his rudiments in his native country, he was sent to Cambridge, where he took the degree of B.A. At a later period of his life, the same university granted

him the degrees of LL.D. and D.D. After proceeding B.A., he was recalled home by his parents, who proposed to him a match suitable to his social position, but as he had determined to embrace a state of celibacy, and to dedicate himself to the service of God alone, he secretly quitted his father's roof and concealed himself in the house of a devout priest, with whom he lived till after due preparation he received the order of priesthood. Then he returned to his parents and obtained their forgiveness, and for four years exercised his priestly functions as a parish priest.

At the age of twenty-eight, aspiring to a still more perfect way of life, he entered among the Carthusians at the Charterhouse, London, and received with great humility the habit of the order. While in his noviceship he was a perfect model of obedience and of self-abnegation, and when the time arrived he made his religious vows with extraordinary fervour and piety, and during the remainder of his life set a signal example of religious virtue. His first office was that of sacristan, which he held for five years, after which he was nominated procurator. At the expiration of three years he was elected prior of the convent of Beauvale, in Nottinghamshire, but he had scarcely been there six months when he was recalled to London, in 1530, to succeed John Bartmanson, the late prior of the Charterhouse. In the following year he was made visitor of England by the Father-General of the Grande Chartreuse.

The first trouble that befell the holy prior and his home of religious discipline and quiet prayer was one that tested the souls of all Englishmen, and found few with the courage of Fisher, of More, and of the Carthusians. The monks had made themselves specially obnoxious to the King and Anne Boleyn in the divorce controversy, by justly espousing the cause of Queen Catherine. They incurred, says Mr. Burke, the enmity of Anne's family and those who acted with them; and both the concealed and avowed reformers, who could ill brook the high reputation which the Carthusians held, rejoiced at the fact that they "crossed the king in his inclination." On June 1, 1533, Anne Boleyn was crowned Queen of England, and in the same year an act was passed by Henry's subservient parliament, obliging all persons who were sixteen years of age, when it pleased the king to require it, to swear that they would maintain the Act of Succession, which act declared that none were heirs

to the crown but the children of the king's "most dear and entirely beloved lawful wife, Queen Anne." No form of oath, says Fr. Morris, was appointed by this statute. The royal commissioners required of Prior Houghton and his community that they should swear to the succession as settled by the act. The prior tried to evade the treacherous question this demand involved, saying that his position did not require him to judge of such high matters as royal marriages. The commissioners, however, required that in the presence of the community he should swear that the king's marriage with Catherine was invalid. The prior then told them that he could not conceive how a marriage celebrated according to the rites of the church, and which had been observed so long, could now be annulled. Upon this declaration he was sent to the Tower of London with the procurator, Fr. Humphrey Middlemore. There they were interviewed by certain men of position and learning, who persuaded them to submit to the royal mandate, and after a month's imprisonment they took the oath conditionally, and were permitted to return to their convent. But this was only the beginning of troubles, and Prior Houghton knew it. On March 30, 1534, parliament imposed an oath to supply the defect of the act of the preceding year. It was insidiously worded, and no one could doubt that it was meant to be a sort of abjuration of the Pope. This was the oath that Fisher and More refused to take, but the harassed Carthusians, says Chauncy, who himself was one of them, took it under the condition, *quatenus licitum esset*. This was on May 29, 1534.

At the end of this year the convocations of Canterbury and York tried to serve God and Mammon, as Fr. Morris aptly puts it, by asserting the king's supremacy, *quantum per Dei legem licet*. The parliament which met early in 1535 swept away their feeble protest, and first enacted the king's highness to be Supreme Head on earth of the Church of England, and then adjudged every person who opposed it a traitor. As soon as this act was publicly known, the prior assembled his monks in chapter, and prepared them for the coming trial by a solemn triduum. His discourse on the first day was on charity, being an exposition of the first five verses of the 59th Psalm, and it concluded with the words: "It is better for us to suffer a short punishment here than to suffer eternally hereafter." Then rising from his seat, he advanced to the oldest monk of the house, who sat beside

him, and kneeling before him, he asked pardon and forgiveness for any offence which he might have committed against him in thought, word, or deed ; and thus he addressed each religious in turn, going first through the choir, and then to the others, all the while shedding abundance of tears. In this act of charity and humility he was imitated by all his brethren. On the third day the prior celebrated the votive Mass of the Holy Ghost, and the sensible devotion felt at it was such that at the next assembly of the community he made it the subject of a special thanksgiving.

At this juncture, Robert Lawrence, prior of Beauvale, arrived in London, and within two days more, Augustine Webster, a monk of Shene, in Surrey, and prior of the convent of the Visitation, near Eppeworth, in the Isle of Axholme, also visited the metropolis upon business connected with his convent. They both went to the Charterhouse, where they learned that the conduct of the prior and of his brethren had been falsely represented to the king, who considered them as traitors, and was incensed to the highest degree against them. The three priors held a consultation, and deliberated upon what was most expedient to be done in the critical situation of the convent, and resolved to forestall the arrival of the commissioners by going themselves to Cromwell, the king's vicar. The result of this was their committal to the Tower. After a week's confinement they were visited by Cromwell and some of the commissioners, April 26, 1535. The oath of supremacy was again tendered to them, as well as to Richard Reynolds, a learned Bridgettine of Sion House, but they respectfully declined taking it. Two days later they were placed at the bar, in Westminster Hall, indicted for high treason, before a special commission consisting of Cromwell, Latimer, and others, and their case, to bear the semblance of legality, was submitted to a jury. On the evening of this day, suspecting the good will of the jury towards the prisoners, Cromwell sent to them and demanded the reason of their delay, at the same time desiring to know what verdict they intended to give. They replied that they dare not condemn to death as malefactors such holy men. Exasperated at this reply, Cromwell immediately sent them the following message : " If you do not find them guilty, you yourselves shall suffer the death of traitors." The jury nevertheless hesitated, whereupon Cromwell went to them himself, and at length, by means of

stern threats, compelled them to bring in a verdict of high treason against all the prisoners. On the following day, April 29; sentence of death was passed against them in the usual form. They were then sent back to the Tower, where they remained five days under very cruel treatment, and were then placed on their backs upon hurdles and drawn to Tyburn, where they were executed in their habits. A chronicler of the times says: "Such a scene as hanging priests in their habits was never before known to Englishmen."

Prior Houghton had the privilege of first ascending the scaffold, and a thick rope was placed round his neck, which it was thought would not produce strangulation as soon as the thin cord. Constant to the end, the courageous martyr addressed the populace in a brief speech, at the conclusion of which the ladder was turned amidst a thrill of horror. The rope was immediately cut, and he fell to the ground alive. As he began to revive, the blessed martyr was dragged a short distance, stript of his clothes, ripped up, and his heart and entrails torn from his body and thrown into the fire. The martyr's prayers were audible till he was almost disembowelled. His body was quartered, thrown into the cauldron to be par-boiled, and his head and parts affixed to various buildings in the city. One quarter with an arm was placed over the gate of the Charterhouse. One day, shortly afterwards, two of the monks met under it, one entering the gateway and the other leaving, when suddenly the venerable relic fell at their feet, and as it happened that no one was by, they carried it into the convent. They enclosed it in a chest, together with the bloodstained shirt in which he was martyred, and an account of the martyrdom written by the saintly William Exmew, and this they buried in a cave or vault, "until the time when God should gather together the congregation of His people and be propitious to them." Thus died this blessed martyr in the 48th year of his age, and the fifth of his priorship, May 4, 1535.

Mr. Burke describes him as small in stature, in figure graceful, in countenance dignified. In manner he was most modest, in eloquence most sweet, in chastity without a stain.

Chauncy, Hist. Aliquot nostri sæculi Martyr, ed. 1583; *Pitts, De Illus. Angl. Script.* p. 724; *Morris, Troubles, First Series*; *Burke, Hist. Portraits*, vol. i; *Dodd, Ch. Hist.*, vol. i.; *Cooper, Athenæ Oxon.* vol. i.; *Cuddon, Brit. Martyrology*, ed. 1836, p. i.; *Lewis, Sanders' Anglican Schism.*

1. **Concionum. Lib. 1.**

His talents as a preacher have been highly extolled.

2. **Epistolæ maxime ad Theodoricum Loerum Carthusianum.**

3. After his condemnation the martyr committed to writing all the questions that had been proposed to him in his different examinations, and the answers which he had returned. This MS. he sent to Fr. William Exmew, from whom it passed to Fr. Maurice Chauncy, who entrusted it to a devout and learned Spaniard, named Peter de Bahis, for presentation, with a portion of the hair-shirt, either to the Pope or to the president at the Grande Chartreuse.

Houghton, or Hoghton, William Hyacinth, O.P. S. Th. Mag., was born in 1736, in the Hundred of West Derby, co. Lancaster, where some descendants of the Hoghton family, of Hoghton Tower, resided for many generations. He was sent to the Dominican College at Bornhem, where he was professed Oct. 23, 1754. For some time he pursued his studies at Louvain, and was then ordained priest, Feb. 25, 1760. From 1758 to 1762 he was prefect at Bornhem College, and left on Dec. 1, in the latter year, for the English mission.

He was first placed at Hexham, in Northumberland, but in Feb., 1766, removed to Stonecroft, the seat of the Gibsons, where he remained until Jan., 1775, when he returned to Bornhem, and was elected prior of the convent in the following month. He afterwards filled the offices of sub-prior and procurator, assuming the latter March 1, 1777. On that date two years later, he went to Louvain as professor of philosophy in the English Dominican College. He was very eminent as a professor, but raised a storm against himself by advocating the later theories of Descartes and Newton. In consequence of this he was again sent to the English mission, and was placed at Fairhurst Hall, in Lancashire, the seat of the ancient family of Nelson, where he spent the remainder of his days, fulfilling assiduously the duties of his state. There he died, Jan. 3, 1823, aged 86, and was buried at Windleshaw.

He was an excellent classical scholar and a good poet, and contributed many poetical pieces to the periodicals of his day. In recognition of his merits he was granted the degree of S. Th. Mag. on July 12, 1786. In his dress he was very careless, and being a tall, athletic man, it is related that he was one day seized in Liverpool by a press-gang in quest of likely subjects for his majesty's navy. Fortunately, while he was being carried off, an officer who knew him came in sight. He succeeded in

convincing the tars that they had got the "wrong ship in tow," and consoled them with an allowance of grog. After his death the ancient chaplaincy at Fairhurst Hall was discontinued, the property having passed to the Riddells, of Cheeseburn Grange, who disposed of their Lancashire estates within the last twenty years.

The Rev. Charles Houghton was either a brother or a near relative of Fr. Hyacinth. He was son of George Houghton and his wife Mary Melling, one of the old Catholic family of that name settled in Sephton, near Liverpool, and was born Oct. 20, 1749. He studied his humanities with the Jesuits at Bruges, whom he left to go to Douay, where he was admitted to the college oath June 6, 1772, being then in his second year's theology. There he was ordained priest, and about 1777 succeeded the Rev. John Orrell at Rook Street chapel, Manchester. In the beginning of the following year the Rev. Rowland Broomhead was given him as an assistant in the mission. In Feb., 1783, the number of communicants in his congregation was returned at 400. He remained at Manchester many years, until he left to travel with Mr. Battersby through Italy, which gave great offence to his bishop, from whom he had not obtained leave to quit his post. In consequence of this he was suspended, but on his return he was appointed chaplain at Carlton, the seat of the Stapletons in Yorkshire, and died at York, Sept. 7, 1797, aged 47.

Palmer, Obit. Notices, O.S.D.; Cath. Times, June 8, 1883; Gillow, Lanc. Recusants, MSS.; Kirk, Biog. Collns., MSS., No. 24; Ushaw, Collections, MSS., vol. ii, p. 491; Douay Diaries.

1. *Theses ex Universa Philosophia de promptæ, quas, præside F. Wilhelmo Hyacintho Narcisso Houghton, Canonico Sacri Ordininis FF. Prædicatorum in Collegio S. Thomæ Aquinatis Philosophæ Professore; defendent F. Vincentius Bowyer, F. Benedictus Atkinson, F. Ceslaus Fenwick. Canonici ejusdem ordinis et in eodem Collegio Philosophiæ auditores. Lovanii, 1780.*

This was the famous Louvain production which attracted so much attention, and caused his withdrawal from the professorship. In it he advocated the later theories of Descartes and Newton.

2. *The Catholic Magazine and Reflector, from January to July, 1801, vol. i. Printed for Keating, Brown, and Keating, Duke Street, Grosvenor Square, London, by T. Schofield, Dale Street, Liverpool. Sm. 8vo. pp. 386, index 1 lf., in six numbers, no more issued.*

This was the first Catholic magazine published in England. It came to an untimely end, owing to the difficulty of circulation in a body so limited

and dispersed as the Catholic community. Most of the articles and some of the poetry in the volume were no doubt written by its editor, Fr. Hyacinth Houghton.

Howard, *vide* Arundel, Norfolk, Northampton, Stafford, and Surrey.

Howard, Catharine Mary, O.S.D., born in 1683, was the third and youngest daughter of Colonel Bernard Howard, brother to Thomas and Henry, fifth and sixth Dukes of Norfolk. Through the advice and aid of her uncle, Cardinal Howard, her elder sisters, Elizabeth Dominica and Mary Rose, became nuns in the Dominican convent at the Spellekens, Brussels. They both took the vows Feb. 10, 1695. The elder was twice subprioress, and also mistress of novices, and died Dec. 17, 1761, at a very great age. She was an exceedingly skilful miniature painter. The younger sister was chosen prioress in 1721, and closed her life April 18, 1747, aged 70. Catherine, or Sister Mary, as she calls herself, also entered the Spellekens. She was professed Aug. 17, 1701, and died at the convent Feb. 2, 1753, aged 70.

Several other members of the Howard family were nuns in this convent.

Palmer, Life of Card. Howard, p. 179; *Oliver, Collections*, p. 155.

1. **Prayers, Devotions, and Spiritual Exercises.** By Sister **Mary Howard**. MS., pp. 60, in the possession of the writer.

This neat and closely-written manuscript contains the Prayers of St Bridget, sundry litanies, including that of "our Holy Father Saint Dominique," Remedies against the Defects of a Religious, Rules and excellent Documents for a Spirituall Life, Exercises, &c.

Howard, Catharine Mary, of Corby, second daughter of Sir Richard Neave, Bart., of Dagnam Park, Essex, became the second wife of Henry Howard, of Corby Castle, co. Cumberland, March 18, 1793. Two years later, her husband, who had been nominated to a captaincy in the 1st West York militia, joined his corps at Newcastle-on-Tyne, and Mrs. Howard accompanied him. For nearly five years the regiment was stationed in various large towns in England and then in Dublin. This gave Mrs. Howard, who was with her husband nearly the whole time, an insight into military life at a time when all was anxiety as to Napoleon's movements, and the militia were permanently aiding the regulars in the defence of the country.

From the date of her marriage to within a few weeks of her death she kept a full and accurate journal. In the earlier portion of this interesting record she describes the movements of the 1st West York Militia, and the active part her husband took in the organization and command of the companies composing it; the social life and constant intercourse which existed between this regiment and those of the line and of the militia which happened to be stationed with it in the towns where it was quartered or in the camps where it was under canvas. Later on she gives a graphic account of Ireland, of life in the capital city, in the counties around and in the north, and introduces into the narrative of daily events many interesting facts and anecdotes which she hears in society. Subsequently, after an absence of several years, upon her husband's leaving the militia, she returns with him to Corby, Feb. 24, 1800, and she narrates their life at home, their visits to London, their travels abroad, the formation of their acquaintance with many of the leading men and women whose names history has since made famous either on account of the genius they have displayed by their art or writings, or for the distinguished part they have played in the politics of Europe.

On her introduction to Court by the Countess of Carlisle for the first time after her marriage, Mrs. Howard was agreeably surprised by the queen of George III. asking her if she had as yet been to Corby, adding she had heard "it was a very pretty place." Previously, when young, Mrs. Howard had been presented at the Tuileries, with her father and mother, Sir Richard and Lady Neave, to Marie Antoinette, the beautiful queen of France.

In Sept. 1804, her father-in-law, Philip Howard, addressed to her, in the form of a letter, "Reasons for joining the Catholic Religion," and ten years later she was received into the Church. She survived her husband nearly seven years. Retaining her faculties almost to the end, she died at her house in Lower Brook Street, London, Jan. 16, 1849, aged 78.

Lonsdale, Worthies of Cumberland; Weekly and Monthly Orthodox, vol. i. pp. 81, 142; *Dolman's Mag., New Series*, vol. i. p. 210.

1. **Reminiscences for my Children.** Carlisle, privately printed, 1848, 8vo., 4 vols., pp. 222, 255, 307, and 176, respectively, dated Corby Castle, Feb. 6, 1838.

Her private journals, consisting of 32 vols. MSS., are regularly entered up from the date of her marriage, March 18, 1793, to Dec. 27, 1848. The "Reminiscences" chiefly consist of extracts from these journals, with an introductory account of Corby Castle, and a description of Naworth Castle, Cumberland, the stronghold of Lord William Howard, father of Sir Francis Howard, the ancestor and founder of the Corby branch of the Howard family.

Howard, Charles, Lord High Admiral of England, *vide* Nottingham, Earl of.

Howard, Charles, Hon., of Greystoke, fourth son of Henry Frederick, twenty-fifth Earl of Arundel, was younger brother to Cardinal Howard. He married Mary, eldest daughter and co-heiress of George Tattershall, of Finchampstead, co. Berks, Esq.

At the period of Oates' Plot he resided at Old Arundel House, and gave evidence against that impostor at the trial of Mr. Langhorne in 1678. It appears that Oates and an associate named Wilcox took advantage of the feeling raised against Catholics to extract money from Mr. Howard under pretence of some service rendered him. Canon Tierney prints a letter addressed by Oates to Mr. Howard, dated June 30, 1681, written with the object of extracting certain sums of money under threats.

He appears to have resided principally at Depedene, in Surrey, where he spent his time in country pursuits and in improving and beautifying his home and estate. His wife died Nov. 7, 1695, and was buried at Dorking, where he himself was also laid after his death, March 31, 1713.

His only surviving son, Charles, of Greystoke and Dorking, succeeded him, and his son and namesake inherited as tenth Duke of Norfolk in 1777.

Tierney, Hist. of Arundel, vol. ii. p. 589; *Burke, Peerage*; *Foley, Records S.J.*, vol. v.; *Howard, Memorials*.

1. "Directions for Tanning Leather, according to the New Invention of the Hon. Charles Howard of Norfolk; and a Machine for Beating and Cutting the Materials." Printed in "Phil. Trans. Abr.," ii. 137, 1674.

It subsequently appeared in a work entitled, "Brief Directions how to Tanne Leather," &c. London (1690?), fol.

2. "On the Culture or Planting and Ordering of Saffron," by the Hon. Charles Howard, printed in "Phil. Trans.," ii. 423, 1678.

3. "The Arguments of the . . . late Lord Chancellor Nottingham," &c. "The Heads of the Judge's Arguments for the deceased Duke of Norfolk,

in the case between him and the Hon. Charles Howard," &c. (1685?) s.sh. fol.

"The Case of Charles Howard, brother to his Grace, Henry, now Duke of Norfolk . . . humbly offered to the consideration of the Right Hon. the Lords Spiritual and Temporal in Parliament assembled." (Lond. 168-), s.sh. fol.

This was against the duke in relation to certain settlements under the will of their father.

Howard, Charles, D.D., born in 1717, was the fourth son of Bernard Howard, of Glossop, only son of Bernard Howard, a younger son of Henry Frederick, Earl of Arundel, and brother of Thomas, fifth Duke of Norfolk. His mother was Ann Roper, daughter of Christopher, fourth Baron Teynham. Having finished his classical course at Douay College, he proceeded to St. Gregory's, the English seminary at Paris, where he arrived April 23, 1736. There he commenced his theological course, and on June 18, 1737, took the seminary oath, and was ordained priest at Paris Dec. 22, 1742. On Jan. 1, 1744, he entered his license at the Sorbonne, and completed his degree of D.D. March 17, 1746, at the expense of the seminary. On the following Aug. 19th he accompanied Dr. William Thornburgh, the president, to Douay College, where he remained as a professor until June, 1747. He then, by desire of the Duke of Norfolk, and with the consent of Bishop Petre, went to Rome. After some time he returned to England as chaplain to his cousin Edward, ninth Duke of Norfolk.

In 1750, when Bishop Dicconson, V.A. of the Northern District, applied for a coadjutor, the name of Charles Howard was second on the list of three persons proposed by the bishop to the Holy See as suitable for the dignity. A similar application was made by Bishop Stonor, V.A. of the Midland District, in the following year, when Dr. Howard's name was again sent up with that of Dr. Hornyold, who was eventually appointed coadjutor, and the bishop's nephew, Christopher Stonor, B.D. At the end of Dr. Joseph Holden's second sexennium in the government of the English seminary at Paris in 1755, Bishop Stonor, as senior vicar-apostolic in England, presented to Dr. Beaumont, the archbishop of Paris, three names for this responsible position. They were—Dr. Joseph Strickland, Dr. Charles Umfreville, *alias* Fell, and Mr. John Strickland, B.D. The archbishop selected Dr. Fell, as he was usually called, but he declined the honour on account of his age and

infirmities. Dr. Howard's name was then added to the list, and he was elected by the archbishop in 1756 to succeed Dr. Holden as Superior of St. Gregory's.

Like his predecessors in office, Dr. Howard was scrupulously punctual in the duty of residence, and, while his health continued, was a model of exactness to the whole community. He was thrice confirmed in his office, but in the latter years of his long administration his body and mind became enfeebled by the loss of health. Under these circumstances his wonted vigilance could not be applied to the enforcement of economy and discipline, so essential to the prosperity of an establishment like that over which he presided. On this account he obtained leave to visit England in 1782, where, by the importunities of his friends, he was prevailed upon to send in his resignation. He then retired to St. Omer's College, where he spent the remainder of his days in privacy and devotion, and died Feb. 28, 1792, aged 74.

Dr. Howard was the last who was regularly appointed full superior of the seminary. He seems to have been held in great respect, for his name was four times proposed for a bishopric. Besides the occasions already mentioned, his name was laid before propaganda when Bishop York, V.A. of the Western District, applied for a coadjutor in 1756. Again, in 1770, Bishop Petre, V.A. of the Northern District, placed his name second on the list of the three proposed for the coadjutorship vacant by the death of Bishop Maire. Dr. Howard was a member of the English chapter. His nephew, Bernard Edward Howard, succeeded as twelfth Duke of Norfolk in 1815, and another nephew, Edward Charles Howard, was grandfather to the present Cardinal Howard.

Kirk, Biog. Collns., MSS., No. 52 ; Cath. Mag., vol. iii. p. 101 ; Brady, Episc. Succession, vol. iii.

1. He left some MSS., but none of them have been printed.

Howard, Edward George Fitzalan, Baron Howard of Glossop, co. Derby, in the peerage of the United Kingdom, born Jan. 20, 1818, was the second son of Henry Charles, thirteenth Duke of Norfolk, K.G., by his marriage with Lady Charlotte Leveson-Gower, eldest daughter of George Granville, first Duke of Sutherland. He was educated at Cambridge, and in 1851 married Augusta, only daughter and heiress of the

Hon. George H. Talbot, brother of John, sixteenth Earl of Shrewsbury. By this lady, who died in July, 1862, his lordship had surviving issue an only son, Francis Edward Fitzalan Howard, who succeeded his father as second baron, and five daughters—the Marchioness of Bute, Lady Herries, the Countess of Loudoun, and the Hon. Constance and the Hon. Winifred Howard. His lordship married secondly, in 1863, Winifred Mary, third daughter of Ambrose Lisle March Phillips de Lisle, of Garendon and Grace Dieu, co. Leicester, Esq.

In 1847 he unsuccessfully contested Shoreham in the Liberal interest and Horsham in the following year, but on petition was seated in 1848 for the latter borough. He continued to represent Horsham till 1852, when he was returned for Arundel, for which constituency he sat till 1868. At the general election in the last-named year he unsuccessfully contested Preston, co. Lancaster. In the following year he was rewarded for his attachment and services to Mr. Gladstone's government by a peerage, and he was summoned to the Upper House, Dec. 9, 1869, by the title of Baron Howard of Glossop.

From 1846 to 1852 he was vice-chamberlain of the Queen's household, and was also one of the five Catholic members of her Majesty's Privy Council. In 1861, shortly after the death of his brother, the Duke of Norfolk, he was appointed Deputy Earl Marshall, an office which he fulfilled until his nephew, the present Duke of Norfolk, obtained his majority in 1868. He had also the care and administration of the vast Norfolk estates and the guardianship of the heir to the dukedom. In politics he was a staunch liberal, but was better known for the weight of his influence with the Catholic body, whose spokesman he was regarded in the House of Commons.

The great public work of his life was the almost singular service which, as a layman, he rendered to the cause of elementary education. In succession to the Hon. Charles Langdale he became chairman of the Catholic Poor School Committee in 1869, and held that office until 1877, when he retired from it through a feeling of failing health. The year which succeeded his acceptance of the office brought with it a remarkable crisis. The Education Act of 1870 introduced many changes which were looked upon at the time by Catholics with distrust and fear of the results likely to ensue from them. It was an additional difficulty that all the bishops, save one, were away at the

great Council of the Vatican. Lord Howard, in his office of chairman of the Catholic Poor School Committee, waited upon the Prime Minister, Mr. Gladstone, and set before him the injury to Catholic interests which would result if the provisions of the bill then before Parliament were carried out. But the political force which carried that bill was far too predominant to be resisted. It was then that Lord Howard, unable, as chairman of the committee, to prevent the establishment of School Board schools on terms which gave them a great advantage over voluntary schools, set himself to extend the accommodation provided in Catholic schools during the two years allowed by the Act for continuing the Government building-grant to voluntary schools. For this purpose he conceived the formation of a "Catholic Education Crisis Fund," and he carried his conception into fulfilment. Declining himself to preside over it, though it was truly his own child, he placed it under the chairmanship of the Duke of Norfolk, and the noble generosity with which he gave five thousand pounds to this fund was followed by two subscriptions, each double that amount, one from the Duke and one from the Marquess of Bute. With such a lead the subscriptions to the fund poured in most satisfactorily. To this great effort—with which the name of Lord Howard will ever remain associated as its beginner and founder—the Catholic schools in Great Britain owe that their accommodation in the course of a few years was doubled, and more than 70,000 scholars were added to them at a cost of at least £350,000. Great credit is likewise due to his lordship for the way in which he fostered the labours of the training colleges by showing an affectionate interest in their work, an interest which survived his occupation of the chairmanship. He also promoted to the utmost of his power the establishment of a general system of ecclesiastical inspection of the schools as a counterpoise to the numerous rewards, all belonging to secular instruction, which the Government system provides out of the annual Parliamentary grant. At the first election of the London School Board, in Nov. 1870, Lord Howard nobly, but unsuccessfully, contested the Westminster division.

During the so-called cotton famine, caused by the American civil war, from 1862 to 1865, Lord Howard was particularly active as chairman of the Relief Committee, the duties of which, as well as those of chairman of the Central Committee in Man-

chester, he discharged in a most admirable manner. His time, his vigilance, his tact, his influence, his courtesy, and his self-sacrifice were all taxed to the utmost during that terrible period. But he never flinched when duty called upon him, and was always to the fore when real danger threatened or real misery sued for relief. He was ingenious in devising means of helping the poor on a large scale, and during those bad times made several miles of new roads on his estate at Glossop, which have since proved a great boon to the public. He also put a large extent of moor land under efficient drainage, and thus found labour and employment for a considerable number of indigent men.

Many institutions acknowledge Lord Howard as a generous benefactor. He died president of the Eye Institution in Manchester. Infirmaries, hospitals, and establishments for the relief of special diseases all received a share of his attention and support, whilst cases of individual help were of constant occurrence. Catholic charities, of course, stood pre-eminent as objects of his lordship's bounty. Churches, orphanages, reformatory and industrial schools, asylums and refuges, workhouses, and even prisons and their inmates, all stirred his compassion and partook of his generosity. He built and established the schools dedicated to St. Charles at Hadfield, and erected a church and schools at Marple Bridge, besides furnishing church accommodation for the congregation at All Saints' in Old Glossop. He also arranged to give the piece of land upon which stood St. Mary's, Glossop, and for the enlargement of the school in St. Mary's Road. The last and crowning charity of his life was the provision of a suitable piece of land as a site for a new church and presbytery for the recently created parish of St. Mary's, Glossop. After a long decline of health he died at his town residence in Rutland Gate, London, Dec. 1, 1883, aged 65.

Lord Howard was a man of unassuming manners and humble spirit, yet he never forgot his position nor the duties which it imposed on him. He was simple in his habits, in his style, and even in his very dress. Canon Tasker truly described him in his funeral oration, as "honest, upright, truthful, earnest, energetic, and self-sacrificing, ready to help in a good cause, and enjoying real satisfaction when a good work was done; a man of refined tastes, blessed with a good memory, well stored with interesting recollections of men and things, and not without a

good share of useful experience, which he could often practically and adroitly employ."

The Tablet, vol. 62 ; *Cath. Times*, Dec. 7, 1883.

1. **A Letter to the Hon. Charles Langdale, Chairman of the Catholic Poor School Committee.** By Lord Edward Howard. Lond., Charles Dolman, 1855, sm. 8vo. pp. 23.

2. **The Substance of a Speech delivered . . . in the House of Commons . . . on the Poor Law Bill.** Lond, 1860, 4to.

3. He addressed many important letters to the press on the subject of education, some of which will be found in *Catholic Opinion*—"The Education Question," vol. vii. 731, 779 ; "Address to the Ratepayers of Westminster," Nov. 12, 1870, on his candidature for the London School Board, viii. 122 ; "Catholic Education Crisis," viii. 235 ; "The Poor School Committee," xv. 251.

4. **Portrait**, litho., pub. at the *Guardian* Office, Preston, 1868, 4to.

Howard, Henry, bishop elect, born Dec. 10, 1684, S.V., was the second son of Lord Thomas Howard, of Worksop, by Eliz. Marie, dau. of Sir John Savile, of Copley, and grandson to Henry, sixth Duke of Norfolk. He studied at Douay College with his elder brother, Thomas, afterwards eighth Duke of Norfolk, his younger brother, Edward, who succeeded as ninth Duke, and his brother Philip. At Douay he assumed the name of Paston, and on July 28, 1704, defended universal philosophy with great distinction, under the Rev. Lau. Rigby, in the presence of the bishop of Arras, the governor of Douay, and the leading people of the town and district. Such was the press to obtain admittance to the hall that it was found necessary to place a guard of soldiers at the door. On Sept. 7, 1706, he took the mission oath, and was ordained priest in Advent, 1709.

In Jan. 1710, he proceeded to Paris, in accordance with his mother's desires, to enter the seminary of S. Magloire, though this was much against his inclination. It was his own wish, and the intention of Dr. Paston, the president of Douay, that he should be employed in teaching in the college. After his arrival at Paris he abandoned the idea of S. Magloire, to enter with the Pères de la Doctrine Cretienne. Fr. Plowden, S.J., however, told him that that house was little better than S. Magloire, and that there was no place free from suspicion but S. Sulpice, "and no medium between a supposed Jansenist and a Jesuit." At that time Jansenism was greatly disturbing the peace of the church, and the English Jesuits were particularly active in de-

nouncing any expression which seemed to favour the schism. In consequence of this, he went, in May, 1710, to reside in the English seminary of St. Gregory, at Paris, but in July, 1713, he came over to England, with his brother Richard from Rome. On the mission he resided at Buckingham House, was a member of the English Chapter, and was the instrument of many conversions.

Bishop Giffard, V.A., of the London District, being very advanced in years, supplicated Clement XI., in a letter dated April 22, 1720, to give him a coadjutor and successor in the person of Mr. Henry Howard, whose noble birth, together with his well-known zeal and prudence, made him the most suitable for the position. He added that the appointment would give gratification, not only to the Catholic nobility, but also to the principal Protestants, with whom he was closely connected. In another document the congregation of propaganda was informed that Mr. Howard would be able to maintain his office with all decorum, and, through the influence of his noble relatives, would not easily be subjected to molestation in the exercise of his ministry. His holiness approved of the appointment on Sept. 24, 1720, and by brief, dated Sept. 30, he was created bishop of Utica *in partibus*, and by another brief, dated Oct. 2, he was made coadjutor to Bishop Giffard *cum jure successionis*. His consecration was fixed for Nov. 11, Martinmas Day, but unhappily he caught a fever in the performance of his spiritual functions among the sick poor of his flock, which carried him to his eternal reward before he was consecrated, Nov. 22, 1720, S.V., aged almost 36.

"Such charity, such piety, has not been seen in our land of a long time," wrote Bishop Gifford. "This day (Nov. 28) the body is carried down to Arundel Castle." *Vir singulari pietate et zelo in lucrandis animabus præditus* is his description in the Douay Diary.

Kirk, Biog. Collns. MSS., No. 24; Edw. Dicconson's Douay Diary, MS.; Knox, Douay Diaries; Brady, Episcop. Succession, vol. iii.; Cath. Mag., vol. iii. p. 110.

Howard, Henry, Esq., of Corby Castle, born July 2, 1757, was the eldest son of Philip Howard, of Corby, and Ann, eldest dau. of Henry Witham, of Cliffe, co. York, Esq. In the spring of 1767, his father placed him at the College of the

English Benedictines at Douay, where he remained until the end of 1773, or the commencement of 1774. Thence he proceeded to Paris, where he spent six months at the university. His intention was to embrace the profession of arms, and, as at this period the door of promotion in the English army was closed against Catholics by the penal laws, he was sent to the Theresian Academy at Vienna, the date of his entry being Dec. 17, 1774. The academy at that time afforded the most comprehensive course of studies of any collegiate institution in Europe. It was principally filled with natives of the Austrian Empire, with many Italians, Poles, Swedes, and Belgians. Some of the students bore Irish names, but England is said to have been solely represented by Mr. Howard. There he distinguished himself, and on several occasions received marked personal courtesy and attention from the Empress Maria Theresa in her own palace. Counts Bethlem Gabor, Ranzoni, and Monticucolli were his fellow-students at Vienna, and amongst his most intimate friends. There he also met Marsigli and other distinguished men of various nations who afterwards became conspicuous actors in the events consequent on the great French revolution.

On leaving the academy, Sept. 5, 1777, Mr. Howard's ambition was to serve in the English army, but neither his father, his relatives, nor the kind endeavours of Sir Robert Murray Keith, the British Ambassador at Vienna, under whose eye he had been for three years, could obtain permission from the government, so great was the prejudice against his religion. He therefore went to Dijon for a time, and thence to Switzerland along with his father and M. De Montigny, who afterwards fell a victim to the guillotine. During their tour they visited Ferney, six months after Voltaire's death, and there learned much of the philosopher's private life and method of work from his secretary, M. de Florian, the translator of *Don Quixote* and author of many works. Mr. Howard then studied at Strasburg for two or three years. There he met M. de Stackleberg, afterwards Russian minister at Naples, and received much kindness from General Wurmser, and the governor, M. de la Salle. During the protracted stay of his father and mother at Strasburg, he frequently visited the Cardinal de Rohan, who presented him with a horse called "Henri." Subsequently he enjoyed the princely hospitality of the cardinal at Saverne.

In 1779 he offered to serve in the British army as a volunteer

in America, but did not receive any encouragement from the government. Two years later, in 1781, General Count Wurmser tried to induce him to join the Austrian army, and to accept a commission in his famous regiment of hussars. In the year following, Mr. Howard went with Prince Christian of Hesse-Darmstadt to the camp before Prague, consisting of 50,000 men under General Wurmser, and thus had the opportunity of witnessing military evolutions on a large scale. In 1783, the Earl of Surrey tried to obtain him admission into the German part of the military establishment of the Duke of York, but even here his religion seems to have been a bar. At length, he reluctantly abandoned his favourite object, after passing the best part of his life in unavailing attempts to enter the English army, and in 1784 returned to Corby.

It was impossible for a person of Mr. Howard's frame of mind to remain a passive observer of the great events then agitating not only England but the European family of nations. His politics led him to join the celebrated society of the "Friends of the People," in conjunction with the Duke of Norfolk, Earl Grey, Charles James Fox, J. C. Curwen, and other uncompromising leaders of the Whig party. His name is said to have been among the first appended to the celebrated petition for parliamentary reform. With the Whig party he associated through life, and never swerved from being an active, zealous, and consistent advocate of civil and religious liberty. In Cumberland, and subsequently in Westmoreland also, he took a prominent part at the elections, and at all public meetings for the redress of political grievances. A seat in parliament in his own neighbourhood was offered to him in a very flattering manner, with other advantages, which the penal laws unfortunately forced him to decline.

On Nov. 4, 1788, Mr. Howard took for his first wife, Maria, third daughter and co-heiress of Andrew, the last Baron Archer, of Umberslade. This beautiful and accomplished lady died on Nov. 9, in the following year, in giving birth to an infant daughter. To her memory Mr. Howard, with her sisters, erected the chaste marble monument in Wetheral church, designed and executed by David Nollekins. The poet Wordsworth subsequently wrote two sonnets in praise of this wonderful triumph of the sculptor's art.

A few years later Mr. Howard married secondly, March 18,

1793, Catharine Mary, second daughter of Sir Richard Neave, Bart., of Dagnam Park, Essex, and had issue—Philip Henry, M.P. for Carlisle, Sir Henry Francis, her Majesty's minister at Munich, Catharine, wife of the Hon. Philip Stourton, Emma Agnes, wife of William Fris., Lord Petre, and Adeliza Maria, wife of Henry Petre, of Dunkenhalgh, co. Lancaster, Esq.

On the relaxation of the penal laws, he obtained through his kinsman, Charles, Duke of Norfolk, a captaincy in the 1st West York Militia. In May, 1795, he joined his corps at Newcastle-on-Tyne, and continued in the militia till Jan., 1800. During the whole of this time his regiment was engaged on permanent duty, and was at one time or another in most of the principal military stations in England, and for some time in Dublin. Though zealous in the service of his Majesty, he found time to refresh his mind with literary pursuits, the results of which appeared in several publications during this period.

When the country was menaced by Napoleon with invasion, Mr. Howard offered his services to the government, and with their sanction raised a volunteer force in Cumberland. The corps, constituted in 1802, bore the title of "Edenside Rangers." It consisted of 220 effective men, to which were added a troop of cavalry. Its training was discontinued after the peace of Amiens, but when war was again declared, Mr. Howard, in May, 1803, once more tendered his services to the government, with which his Majesty was pleased to express satisfaction. Mr. Howard then raised a volunteer corps upon a more extended scale, which was in consequence called the "Cumberland Rangers." It was about 600 strong, with two troops of cavalry, of which he was appointed colonel-commandant, with head-quarters at Corby Castle. For their guidance he wrote and published in the same year his "System of Order and Training," a work held in esteem by military men. The Rangers continued in training for ten years.

During the great struggle which preceded Catholic emancipation, Mr. Howard actively exerted himself in the cause of his co-religionists. He was earnest and faithful in the defence of the Catholic religion, yet no less conciliatory to the enemies of religious freedom. Being persuaded that much misconception prevailed regarding the tenets of the Catholic church, he published, in 1824, his "Remarks on the Erroneous Opinions

Entertained respecting the Catholic Religion," and in 1827 he published his "Historical References" of the previous pamphlet. In 1825 and 1826 he was in correspondence with Henry Bathurst, bishop of Norwich, a staunch supporter of the Catholic claims, and also with the Rev. Sydney Smith, whose writings in favour of Catholic emancipation in the *Edinburgh Review* were widely read and exercised much influence over the public mind. When parliament defeated, as it did repeatedly, the efforts of the Catholics, Mr. Howard would cross the channel and spend a few weeks in Paris or elsewhere. On one of these occasions, in 1827, he presented himself at the court of Charles X., and was immediately recognised by the Bourbon king, who, after greeting him, inquired after the Duke of Norfolk, to which Mr. Howard replied, "Très bien, sire, mais un peu découragé du naufrage que nous venons de faire." The Catholic Relief Bill had just been thrown out. "Et bien," rejoined his Majesty, "ramassons les debris, mettons les ensemble, et nous en ferons un radeau; cela nous menera au port." At this period Louis Philippe d'Orleans, who afterwards reigned over France, corresponded with Mr. Howard, and acknowledged his essay on the Catholic claims in flattering terms in a letter dated Paris, April 15, 1827. Later, the king of the French felt so amicably disposed towards Mr. Howard, that he presented him with his portrait and that of his queen, Marie Amelie, accompanied with an engraving representing the chief of the Orleanists as an assistant teacher in a school at Reicheneau, in Switzerland, conducting a class of geography during the period of his exile from France.

In 1832, and in later years, Mr. Howard contributed to the press on various subjects, one of them being his "Ruminations on the Ballot." In 1835 appeared his "Memorials of the Howard Family," an elaborate work on which his literary fame principally rests. His correspondence was as varied as ever fell to the lot of any unofficial person. That with Sir Walter Scott and Guiseppe Mezzofanti, professor of Greek in the university of Bologna, and the greatest linguist in Europe, deserves to be especially noticed. The names of the historians, Dr. Lingard, Sir Cuthbert Sharpe, P. Fraser Tytler, Canon Tierney, and Miss Strickland, and of the distinguished chemist, Sir Humphrey Davy, may also be mentioned. He translated several odes and songs of Koerner, the German Tyrtæus, and

also, in the 84th year of his age, Beetner's song of "The German Rhine."

His last days were those of peace and Christian resignation. His faculties remained perfect to the last, and, having received from the hands of Fr. William Wilfrid Ryan, O.S.B., all the last rites of the church, he may be said to have passed into eternity without pain or suffering, at Corby Castle, March 1, 1842, aged 84.

As a country gentleman, no man was ever more respected than Mr. Howard. His kindness and hospitality, his unassuming yet dignified deportment, his readiness to promote the welfare of all around him, the purity of his life, and the integrity of his character, had won for him the affections of all who in any way came within the sphere of his influence. He performed his share of magisterial duty, and lent willing aid in carrying out reforms in the management of county business. In 1832 he filled the office of high sheriff of Cumberland, and was perhaps the first Catholic to fill such an office since the repeal of the Test and Corporation Acts.

He was a man of high literary and considerable scientific attainments, of wide technical knowledge as a soldier, at all times of indomitable industry and perseverance in whatsoever he undertook, and of fine tact and sound judgment in the management of affairs. Whether he be regarded in the capacity of a soldier, a man of business, or a literary artist, no one can fail to be struck with the variety of his mental resources and the versatility of his genius.

Lonsdale, Worthies of Cumberland; *Tablet*, March 12, 1842; *Dublin Review*, vol. xii. p. 558; *Lond. Gent. Mag.* April, 1842; *Edinb. Cath. Mag.*, vol. ii. p. 63; *Carlisle Journal*, March 5, 1842.

1. **Götz of Berlichingen; with the Iron Hand.** From the German of Goethe, author of the Sorrows of Werter. MSS. 4to., pp. 166, preface dated April 8, 1794.

In the following year Miss Rose D'Aguillar published her translation, Lond. (1795) 8vo., and Sir Walter Scott's appeared Lond. 1799, 8vo. This was Sir Walter's first publication. He had not previously seen Mr. Howard's translation, which in many points is considered a better one. It has the advantage, moreover, of a learned and very able historical preface.

2. **The Wild Huntsman's Chase.** From the German of Bürger, author of Lenore. Lond. 1798, 4to. pp. 15.

This translation into verse of "The Wild Jäger" of the German poet,

Gottfried Augustus Bürger, first appeared in one of the public prints on Oct. 26, 1796. A few weeks later a version of this ballad, which had been advertised about the same time, was given to the public by Sir Walter Scott entitled "The Chase, and William and Helen: Two Ballads from the German of G. A. Bürger." Edinb. 1796, 4to. It consists of thirty-two stanzas. Mr. Howard's translation is, however, incomparably finer, besides being more literal.

3. "Enquiries concerning the Tomb of King Alfred at Hyde Abbey, near Winchester," pub. in the *Archæologia* (1800) xiii. pp. 309-312.

This was read to the Lon. Soc. of Antiquaries, March 29, 1798.

4. "Observations on Bridekirk Font, and on the Runic Column at Bewcastle, in Cumberland," pub. in the *Archæologia* (1803), vol. xiv. pp. 113-118.

These observations were made March 22, 1800, and read to the Soc. of Antiquaries.

5. "Diaries," during his residence in Ireland, April 14, 1799, to Jan. 1800, MSS., which contain interesting and valuable information on Irish affairs on the eve of the union.

6. System of Order and Training for the Cumberland Rangers.

Carlisle, 1803, 12mo., compiled from the orders issued by Sir Charles Grey, and his Majesty's Regulations for light infantry and the regulations for riflemen. It was written in compliance with the expressed wish of the corps. It was generally esteemed a valuable system. Amongst those who served on Col.-Commandant Howard's staff were—Lieut.-Col. Lord Wallace, Major Sir W. Lawson, Bart., Adjutant Moss, and Dr. Blamire. The troops of horse raised within the Corby, Carlisle, and Brampton districts were commanded by many of the leading gentlemen of the county. In 1808 the Cumberland Rangers presented their colonel-commandant with a silver cup, to mark their affection and respect, as the inscription thereon testifies.

7. "Diaries," written abroad, chiefly in Italy, 1819-20-21. MSS., 9 vols. 8vo.

These diaries are of considerable historical importance. In conjunction with Mr. George Silvertop, Mr. Howard was deputed by the Catholic Board to negotiate on their behalf with his Holiness Pius VII. and Cardinals Gonsalvi, Litta, and Fontana. The Board strongly disapproved of Dr. Milner's policy in the struggle for emancipation, and protested against the bishop's characteristic denunciations of those with whom he differed in his letters to the *Orthodox Journal*, and also against that journal and its editor, W. E. Andrews. The mission was so far successful that his Holiness ordered the Prefect of Propaganda, Cardinal Fontana, to address a letter to Dr. Milner, dated April 29, 1820, in which the bishop was forbidden to communicate with or patronize the *Orthodox Journal*, which was denounced in very strong terms.

Mr. Howard was also commissioned by the three vicars-apostolic of the London, Northern, and Western districts, in the matter of the decree of the pro-prefect of Propaganda, dated Dec. 14, 1818, by which the president of Stonyhurst College was privileged to present persons for ordination as the head of a pontifical college and not as the superior of a religious order. This decree, so materially affecting the jurisdiction of the vicars-apostolic, had

been obtained without the knowledge of the complainants, and they therefore, in conjunction with the vicars-apostolic of Scotland, sent a respectful remonstrance to the Pope, dated Oct. 30, 1819. The result was that Pius VII. issued a brief, dated April 18, 1820, in which he expressed surprise that the decree in favour of Stonhurst should have been obtained "surreptitiously and inconsiderately," and accordingly revoked it.

8. **Collections relating to the Ibex, or Wild Goat, and to the Chamois, and the Chase of those Animals.** By Henry Howard, Corby Castle. MS. 4to., illus. with many original drawings, sketches in pencil and water-colour, engravings, and prints.

9. **Remarks on the Erroneous Opinions entertained respecting the Catholic Religion. From a Series of Paragraphs addressed to the Editor of the Carlisle Journal, in the months of Nov. and Dec., 1824, and Jan., 1825.** Carlisle, 1825, 8vo.; 2nd edit. *id.*; Lond. 1825, 8vo.; Lond., W. E. Andrews (1825), 8vo. pp. 16; a new edit., British Cath. Association, Lond. 1828, 8vo., pp. 16; *ibid.* 1829; Tract No. 28, pub. under the superintendence of the Cath. Institute of Gt. Brit., Lond. 1838, 8vo. pp. 16.

Previous to publication Mr. Howard submitted his opinions to several learned divines, who approved of the doctrines set forth. The "Remarks" were originally addressed to the editor of the *Carlisle Journal*, in answer to the numerous paragraphs of abuse and misrepresentation with which the public papers were filled. His statements are made with great fairness, and his advocacy displays a generous spirit. The tract elicited—"The Religion of the Church of Rome A Letter to Henry Howard, Esq., on his Misrepresentation of the Religion of the Church of Rome, in a Pamphlet entitled 'Remarks, &c.'" Lond. 1825, 8vo., by Rev. T. Raven.

10. **Historical References in Support of the Remarks of the Erroneous Opinions entertained respecting the Catholic Religion: And to prove that its Principles are not adverse to Civil Liberty, and that Liberty is a Civil Right.** Carlisle, 1827, 8vo., pp. iii.-94, preface dated Corby Castle, Dec. 1826.

It teems with historical references, and shows a large amount of real learning, with no small share of logical acumen. His aim was to conciliate as well as to convince his foes, the spirit advocated by the Catholic Committee, which no doubt had a great influence in rendering acceptable the uncompromising demands of the party led by Bishop Milner.

When the question of the Catholic oath was to the fore some ten years later, the *Times* of March 20, 1837, in a long paragraph, endeavoured to deduce a charge of perjury from certain writings of Catholics, amongst which were these publications of Mr. Howard. Five days later, that gentleman sent a disclaimer to the self-dubbed "leading journal," but the editors, with their usual unfairness to Catholics, declined to insert it. This letter afterwards appeared in the *Dublin Review*, ii. 583.

11. **Memorials of James, Earl of Derwentwater.** MS. 1829, 4to., with illustrations.

It consists of extracts from McKenzie's "Hist. of Northumb.," copies and accounts of MS. letters, copies of letters preserved by Lord Petre at Thordon Hall, Essex, and copies of letters in Sir John Swinburne's possession, printed in Hodgson's "Hist. of Northumb."

12. **Indications of Memorials, Monuments, Paintings, and Engravings, of Persons of the Howard Family, and of their Wives and Children, and of those who have Married Ladies of the same name, and of the Representatives of those of its Branches now Extinct, as far as they have been ascertained.** Dec. 10, 1834, folio, privately printed, illustrated.

This was the result of many years' research, and is written, says Miss Strickland ("Lives of the Queens of England") "with much candour, good taste, and excellent feeling."

13. "Translations from the Odes and Songs of Kœrner, the German Tyrtaeus, who fell in the service of his fatherland in 1813," published in the *Carlisle Journal*, the Catholic periodicals, &c., besides a biographical sketch:—"Kœrner with his Sword," "Drinking Song before Battle," "Kœrner's Adieu to Life," the "Volunteer Bond," "Prayer during Battle," "My Native Land," "Kœrner and his Sister," in the metre, as far as possible, of the original. He also translated the "Dies Iræ," Jan. 21, 1814—an exceedingly fine translation, which has been printed. In March, 1841, he translated "The German Rhine," by N. Beetner, and dedicated it to Miss Isabella Howard.

14. On June 19, 1839, he sent a communication to the Antiquarian Soc. of London ("Archæologia," xxix. pp. 368-70), accompanied with drawings of the hunting horns of Charlemagne, the epitaph of the Empress Fastrada at Mentz, the sword of Charlemagne, the hunting horn of Roland, and a hunting horn at Greystoke Castle.

Letters in the *Carlisle Journal*, Dec. 3 and 6, 1832, on agricultural claims, and "Ruminations on the Ballot."

15. **Portrait**, by James A. Oliver, R.A., engr. by C. Turner, A.R.A., "To his family and friends, who value his exalted character and excellencies, this engraving of Henry Howard, Esq., of Corby, is offered by his affectionate and grateful wife." Lond. May 16, 1839, private plate.

Howard, Mary of the Holy Cross, abbess, born Dec. 28, 1653, was the daughter of Sir Robert Howard, a younger son of Thomas, Earl of Berkshire, and his wife the Lady Elizabeth, daughter and co-heiress of William Cecil, Lord Burleigh. Sir Robert was married four times, and had several children, but the pedigrees of the Berkshire family have been so carelessly preserved that the names of all his wives are not known. The mother of Mary Howard probably died shortly after her birth, for in her tender years she chiefly resided with the Countess of Berkshire. When taken out of the hands of her nurses, she was placed at a school for young ladies, where her cousin, the Lady Anne Howard, subsequently the wife of Sir Henry Bedingfeld, Bart., was her companion. There she learned all the accomplishments of a lady of position. Her extraordinary endowments of mind and body made her the

admiration of all who knew her, and promised her the highest favours of the world. Upon leaving school she returned to her aunt, the Countess of Berkshire, who undertook to introduce her into society. At the age of eighteen she happened to be at a play, and was seen by Charles II., who was exceedingly taken with her beauty, and enquired who she was. This being told her the next day, she was seized with the greatest alarm, and spoke to her friends upon the matter. Her uncles, the Hon. Philip and the Hon. Edward Howard, and her relative, Lady Mary, wife to William Howard of Naworth, persuaded her to steal quietly to France. She therefore proceeded to Paris, assuming the name of Talbot, under the protection of Lady Osborne, afterwards Duchess of Leeds. Upon their arrival, this lady placed her with her own daughter, Elizabeth, in the Benedictine convent of Val de Grace in order that they might learn French. Hitherto Mary Howard had been brought up a Protestant, but had ever shown a religious mind. It is no wonder, therefore, that the holy life of the nuns made a strong impression upon her, and that very soon she was received into the church. After some time Lady Osborne removed the two girls from the convent, and was greatly disturbed by finding that her ward had become a Catholic. In order to alienate her from her religion, she commenced a course of gross ill-treatment which excited the commiseration of their acquaintances at Paris. Once she made her escape, and took shelter in the abbey of Val de Grace, but was obliged to return to her persecutor. At length, despairing to overcome her resolution, Lady Osborne gave her permission to go to the monastery of regular canonesses of St. Augustine, at Chaillot, near Paris, and abandoned her to her own resources. After remaining at Chaillot two or three years, finding that she had a vocation for a religious life, she sought admission into the convent of the reformed Poor Clares of Ave Maria, at Paris, at that time considered the most austere convent in the world. In the meantime, the English Benedictine who had received her into the church, hearing of her intention, persuaded her to enter the English convent of Poor Clares at Rouen. Her uncles, the Hon. Philip and William Howard, had made her considerable presents whilst at Paris, and the Earl of Carlisle, who was a Catholic, had sent her, on hearing of her conversion, a very costly pair of beads, which she now sold for one hundred

pounds. This sum enabled her to go to the convent at Rouen, where she was admitted a novice by the Abbess Winefrid Clare Giffard. Whilst at Paris she had been known by the name of Talbot. Now, in order to conceal her indenty more perfectly, she adopted the name of Parnel, and under that name was professed at Rouen, Sept. 8, 1675, at the age of 22. Her extraordinary assiduity and devotion soon recommended her to the community, and, whilst very young, she was chosen mistress of the choir. Later, she was appointed second, and afterwards first, portress, an office which embraced the administration of the temporal affairs of the community. At length Mother Giffard, the abbess, resigned her position, which she had held from the year 1670, and the community elected Sister Mary of the Holy Cross to succeed her, Dec. 23, 1702. This was very much against her own inclinations, but at the command of the Archbishop of Rouen she undertook the charge. Throughout her life she gave her whole attention to the spiritual advancement and perfection of the community, and governed with unsurpassed judgment and prudence. The last ten years of her life were passed in great bodily suffering, which she bore with her accustomed cheerfulness. The holy abbess died at the convent, March 21, 1735, aged 81.

In the words of her biographer, "this holy contemplative was indeed endowed with an excellent understanding and judgment, and at the same time grounded in the most sincere and profound humility, so as always to esteem herself as the least and last person in the house. All she did she reputed as nothing, and bore the sharpest trials with invincible meekness and patience." She left her monastery in a greatly improved condition. It is remarkable that in her devotions, instructions, and whole conduct, everything was perfectly solid, prudent, and exact, entirely free from all circumstances which could be charged with weakness, and particularly from any of the false principles of the *demi-quietists*, or other false mystics, who at that time had found abettors of great reputation in Normandy.

Butler, Life and Virtues.

1. Prayers and Considerations upon each Article of the holy Rule of the Poor Clares.

Written for the use and direction of her spiritual children. In it the spirit in which every duty ought to be performed is excellently inculcated, especially on obedience, silence, and devotion.

2. **The Chief Points of our holy Ceremonies, in which the Sisters must daily renew themselves in Spirit, and in their Actions.** 1726, 12mo.

She compiled this little treatise as a directory for the nuns to regulate all their actions according to the spirit of their rule. It contains excellent instructions.

3. **Brief Rules for the Pilgrims who tend to the Celestial Jerusalem; with Exercises for Every Day, during a Course of Six Months.** MS.

These pathetic considerations and aspirations express the languishing desires of a pilgrim soul to be united to her God. They are chiefly extracted from a book entitled "Le Chretien etranger sur la terre," but much abridged and improved, and presented with greater pathos and in clearer order.

4. **An Exercise of Devotion on the Life of Christ for every Day of the Year.** MS.

Partly composed and partly extracted from the works of F. Simon Gourdan and others.

5. **A Book of Devotions to Jesus, on the Mystery of His Incarnation, and others to the Blessed Virgin and St. Joseph.** MS.

6. **Exercises for the Principal Festivals.** MS.

7. **Exercises on the Holy Angels.** MS.

8. **A Collection of Little Offices and Litanies on the Several Mysteries of the Life of our Saviour. Also on the Virgin Mary and St. Joseph.** MS.

9. **Entertainment on Christ's glorious Life, or on the State of his glorious Immortality.** MS.

10. **Litanies and other Devotions to the holy Solitaires, especially St. John the Silent.** MS.

11. **Devotions to St. Mary Magdalen, St. Mary of Egypt, St. Thais, and other holy Penitents, especially Solitaries.** MS.

12. **Exercises for hearing Mass, &c.** MS.

13. "A Short Account of the Life and Virtues of the Venerable and Religious Mother, Mary of the Holy Cross, Abbess of the English Poor Clares at Rouen; who died there in the sweet odour of sanctity, March 21, 1735. By A. B." Lond. 1767, 8vo. pp. 205.

This was written by the Rev. Alban Butler. The purely biographical materials being scanty, he has given it the character of a treatise of instruction on the duties of a religious life. It is chiefly compiled from the exercises of devotion, rules of piety, and other manuscripts left by the holy abbess. The biographical part is principally drawn from "An Account of the Wonderful Conversion, &c.," of the abbess, written by Bishop Bona. Giffard, who, from three years after her conversion, was for a considerable time her spiritual director. The rest is supplied by the diary of the convent and the authentic relations given by nuns who had been her spiritual daughters and by those who had been intimately acquainted with her.

The author purposed to add an appendix treating of religious orders in general, but this does not appear to have been carried out.

Howard, Philip, lieut.-colonel, second son of Sir Philip Howard, by Margaret, daughter of Sir John Caryll, of Harting, co. Sussex, and his wife, the Hon. Lady Mary, daughter of Robert, first Lord Dormer. He joined the royal army, and was slain at Chester during the civil wars.

His elder brother, Sir William Howard, succeeded his grandfather, Lord William Howard, to Naworth Castle, and also to Hinderskelfe, now Castle Howard. His son Charles was created, April 20, 1661, Baron Dacre of Gillesland, Viscount Howard of Morpeth, and Earl of Carlisle. The family subsequently lost the faith.

Castlemain, Cath. Apol.; Burke, Peerage.

Howard, Philip, Esq., of Corby, born Sept. 3, 1730, was the only surviving son of Thomas Howard and his second wife, Barbara, daughter of Sir Philip Musgrave, of Eden Hall. He was only ten years of age at the death of his father, at whose request Sir Philip Musgrave became his careful guardian, having given a promise that Mr. John Howard, his uncle, should have the superintendence of his education. By him he was sent to St. Gregory's College, O.S.B., at Douay, where he became distinguished by his moral conduct and religious piety, learning, and taste. Thence he appears to have proceeded to St. Edmund's monastery at Paris, for, on July 22, 1749, he was there enrolled a member of the college literary and scientific society, his parchment certificate of admission being signed by the rector, Dom C. Walmesley, and the secretary of the society, Dom B. Catterall. Being now sufficiently advanced in his studies, he proceeded to the academy at Turin. The learned English physiologist, John Turberville Needham, a priest of the secular college at Douay, was then appointed his travelling tutor, and he, no doubt, cultivated in him that intense love for scientific pursuits which he displayed through life. At the same time, it appears, Needham was tutor to John Towneley, of Towneley, who subsequently edited his uncle's French translation of "Hudibras."

Soon after his return to England, he was fortunate in the choice of an accomplished and excellent wife, Anne, eldest daughter of Henry Witham, of Cliffe, co. York, Esq. They were married Nov. 11, 1754, and had issue four children, Henry, his successor, Philip, and two daughters. He lost his

wife at Bath, in 1794, and he followed her Jan. 8, 1810, aged 79.

He was a man of high moral principle and religious feeling. His studies were chiefly philosophical and scientific. He corresponded with De Saussure, the distinguished Genevan, M. de Luc, and other continental philosophers of his epoch. He has been credited with being the first person to cultivate the growth of turnips for the use of cattle in Cumberland. The perusal of Professor Thorold Rogers' "History of Agriculture" will certainly throw doubts on the lateness of the introduction. Yet it may be that Cumberland was late in adopting agricultural improvements, and that Mr. Howard was the first to practically carry them out on an extended scale. It is asserted that three years previous to this introduction, in 1755, he had sown a field with clover, and taught his countrymen the use of artificial grasses. These two vast improvements certainly effected a marked revolution in the farming world of Cumberland.

Lonsdale, Worthies of Cumberland; Kirk, Biog. Collns. MSS., Nos. 42-52; Calderwood, Letters and Journals; Howard, Memorials.

1. **Lettres d'un Voyageur sur les causes de la Structure Actuelle de la Terre.** Strasbourg, 1786, 8vo. pp. 183, notes pp. 96, errata 1 f.

These two letters, published towards the close of the year, were occasioned by a difference of opinion relative to the causes of the formation and structure of mountains, between the Marquis de Montigny, much attached to the system of M. de Buffon, and the author, whilst making together a tour through Switzerland. In this work the reader is briefly acquainted with the outlines of those scientific systems of the period, which, keeping pace with the numerous publications in every path of literature, were calculated to tear up in the public mind every remaining attachment to Christianity.

2. **The Scriptural History of the Earth and of Mankind, compared with the Cosmogonies, Chronologies, and Original Traditions of Ancient Nations; an Abstract and Review of Several Modern Systems; with an Attempt to Explain philosophically the Mosaic Account of the Creation and Deluge, and to deduce from this last Event the Causes of the Actual Structure of the Earth. In a Series of Letters, with Notes and Illustrations.** Lond. 1797, 4to. pp. 602.

This was the substance of his previous French work, revised, corrected, and considerably enlarged. He left a corrected copy, with additions for a second edition, in 8vo., never published, which he proposed to entitle "An Essay on the Theory of the Earth."

3. **Address to the Rt. Rev. the Archbishops and Bishops of**

England and Ireland. By Philip Howard, Esq. Lond. 1801, 8vo., pp. 88.

This was on the Test Act. It was in the early part of this year that Pitt resigned because the King would not permit him to introduce the Catholic question and admit Catholics into Parliament. Protestants were in an excited state, and amongst Catholics there was much dissension as to the course to be pursued.

4. **Reasons for Joining the Catholic Religion**, addressed to his Daughter-in-law, Catharine Mary Howard, wife of Henry Howard, of Corby. Sept. 1804, MS. 4to. ff. 21.

Mrs. Howard was received into the Church in 1814.

5. **A Paraphrase on the Lord's Prayer.** Carlisle, Chas. Thurnam, 1845, 12mo., pp. 10, dated Corby Castle, 1808.

Howard, Philip Henry, Esq., of Corby, born at Edinburgh April 22, 1801, was the eldest son of Henry Howard, Esq., by his second wife, Catharine Mary, daughter of Sir Richard Neave, Bart. He was sent to Oscott College in 1813, where he remained two years. Thence he proceeded to Stonyhurst, Sept. 17, 1815, where he stayed till March, 1819.

After the passing of Catholic Emancipation, in 1829, Mr. Howard offered himself to the Carlisle electors in the Whig interest, and became their representative in 1830. He was the second English Catholic (the Earl of Surrey being the first) returned to parliament. For twenty-one years he faithfully served his constituency, during which time he voted for the Reform Bill, the Municipal Corporation Act, and the Irish Tithes Bill, and was a general supporter of the governments of Lords Grey and Melbourne. Owing to the exception taken by some of the evangelical Whigs of Carlisle to his very natural advocacy of the re-establishment of the Catholic hierarchy, in opposition to Lord John Russell's Ecclesiastical Titles Bill, Mr. Howard, in the most praiseworthy and honourable way, gave place to his friend, Sir James Graham, of Netherby, who was returned at the head of the poll at the general election of 1852.

On Nov. 16, 1843, he married Eliza Minto, eldest daughter and co-heiress of Major John Canning (by Mary Anne, daughter of Sir John Merydyth, Bart.), and niece and co-heiress to Francis Canning, of Foxcote, Warwickshire, Esq. By this marriage he had three daughters and one son, Philip John Canning Howard, Esq., the present possessor of the Corby and Foxcote estates, married to Alice Clare, daughter of Peter Constable Maxwell, Esq., brother of the late Lord Herries.

After a life of activity and public usefulness, Mr. Howard died at Ventnor, Isle of Wight, Jan. 1, 1883, aged 81.

Mr. Howard was a zealous Catholic, and identified himself with every public movement in furtherance of the interests of his religion. His pen was ever ready to defend the rights of the body, whose cause was nearest his heart. In 1860 he served the office of high sheriff of Cumberland. He was greatly respected by all those with whom he came in contact.

Tablet, vol. 61, p. 23; *Lonsdale, Worthies of Cumberland*; *Hatt, Stonyhurst Lists*; *Burke, Landed Gentry*; *The Oscotian, New Series*, vol. ii. p. 180, vol. iii. p. 252.

1. Correspondence with the Committee of the Carlisle Reform Association, in the *Carlisle Journal and Whitehaven Herald*, Feb. 1832. Carlisle, 1832, large broadsheet.

His speeches in Parliament against the proposed new Houses of Parliament, and in support of the removal of the disabilities of Dissenters, are printed in the *Cath. Mag.* for June, 1833, iii. p. 489 *seq.* He also wrote on the revival of the question of the Catholic oath, *Edinb. Cath. Mag.* i. 679 *seq.*; "On the Holy Days in the Old Law," *ibid.*, ii. 154 *seq.*; a review of the Rev. John Sidden's "Remarks on Yorke's Protestants' Catechism," *ibid.*, ii. 226; "Anecdotes," related to his father in Vienna, *Weekly Orthodox Jour.*, 1836, ii. 13; "Our North-Western Coast Defences," and "Pay of the Soldiers," addressed to the *United Serv. Mag.*, *Lamp*, 1854, vii. 365, and *ibid.*, New Series, 1856, i. 159; "French and English Alliances," in the *Spectator, Lamp*, N.S. 1856, ii. 95.

In 1850 Mr. Howard took the chair at a large public meeting, and was deputed to present to the lords the petition of the Catholics of London and Southwark against the Ecclesiastical Titles Assumption Bill. Lord John Russell's famous Durham letter of Nov. 4, on the "Papal Aggression," brought out Mr. Howard's pen in the public press in defence. He also had a private correspondence on the same subject with the Duke of Bedford.

His speech at the Catholic Mechanics' Institution on "Austrian Intervention" is printed in the *Lamp*, 1856, i. 142.

2. Miscellaneous poems—"The Eagle and Child; a Legend," *Cath. Miscel.*, 1829, p. 457; "The Voice of Prayer," "My Sister's Grave," "Hymn to the Blessed Virgin," and stanzas on "Thou hast made us, O Lord," *Edinb. Cath. Mag.*, i. 150, 239, 338, 496.

3. **Portrait**, litho., Black, 1874, imp. fol.

Howard, Philip Thomas, O.P., cardinal, born, at Arundel House, London, Sept. 21, 1629, was the third son of Henry Frederick, Earl of Arundel, by the Lady Elizabeth, dau. of Esme Stuart, Lord d'Aubigny, third Duke of Lennox, who was allied in blood to the then reigning sovereign of Great Britain and Ireland. His education was entirely controlled by his

grandfather, Thomas Howard, Earl of Arundel and Surrey, who, unfortunately for himself, had conformed in 1615 to the Established Church, so that some of Philip's tutors were Protestants. Nevertheless, the Earl's grandchildren were brought up in the faith he had forsworn, and Philip's Protestant tutors failed to influence the religious character of their pupil. At the age of eleven, he was entered (with his brothers Thomas and Henry) a fellow commoner of St. John's College, Cambridge. His residence in the university, however, must have been very short, for in July, 1641, his grandfather (the earl), and his countess, were appointed by the king to conduct abroad the mother of Queen Henrietta-Maria, who for two years had been in England. The earl left his countess with the French queen at Cologne, and spent some time at Utrecht with his grandsons, who had been sent there for their education. Again, after the marriage of the Princess Mary, the king's eldest daughter, with William, second Prince of Orange (father of William III. of England), the Earl of Arundel was commissioned to escort the royal bride, with her mother, Queen Henrietta-Maria, into Holland. He embarked at Dover towards the end of Feb., 1642, and safely led his charge to her destination. He, however, never returned to England, for the civil war broke out, and he determined to remain on the Continent. From Holland he went to Antwerp, where he was joined by his wife and grandchildren, including Philip.

To a mind so deeply imbued with piety as that of Philip Howard, the influence of a Catholic country was very great. In the first impulse of devotion, he wished to join the Carmelite friars whom he met at Antwerp, but was prevented by his grandfather, who took him with his brothers on a lengthened tour through parts of Germany, France, and Italy. At Milan, Philip formed the acquaintance of Fr. John Baptist Hackett, an eminent Irish Dominican, then regent and professor of theology in the convent of St. Eustorgius. To him the youth opened his mind, and expressed a wish to be admitted into the order of St. Dominic. Fr. Hackett advised delay, and further deliberation, before taking such an important step. The youth then left Milan, and visited the chief cities of Italy, and coming to Piacenza, obtained leave from his grandfather to revisit Milan. At the earnest solicitation of the postulant, Fr. Hackett now consented to aid him in his desire to become a Dominican, and

he accompanied Philip to the convent of the order at Cremona, where he received the habit, June 28, 1645, and took the name of Thomas in religion, out of devotion to the angelic doctor.

The news of this bold step was immediately sent to the Earl of Arundel, who was greatly incensed against Fr. Hackett, and complained that he had unduly influenced his grandson. Through the aid of Sir Kenelm Digby, who had just been appointed chancellor to Queen Henrietta-Maria, and sent to Rome as resident, the earl enlisted the services of Cardinal Fris. Barberini, protector of England, Cardinal Panfilì, nephew of the reigning pontiff, Innocent X., and Cardinal Ant. Barberini, protector of the Order of Friar-Preachers, who received the Pope's commands to discover if the noble youth had been improperly influenced in choosing his new state of life. Sir Kenelm Digby's influence was very considerable on his first appearance as resident. Two of his sons were with him. His second son, John, subsequently married Philip Howard's sister Katharine. By the Pope's order, the noble youth, despite his protestations and refusal to lay aside the Dominican habit, was conducted on July 26, 1645, from the convent at Cremona to the palace of Cæsar Monti, cardinal archbishop of Milan, where he was given apartments adjoining those of his eminence. The cardinal daily spent some hours in conversing familiarly with the novice, but no amount of argument or persuasion could change his resolution. His brother, Lord Henry Howard, visited him, but was equally unsuccessful. Convinced, therefore, that the vocation of the novice was true, the cardinal permitted his removal to the Dominican convent of S. Maria delle Grazie in Milan. But the Howard family persevered in their efforts to force Philip to leave the Dominicans. Innocent X. was so importuned by the various applications to him on the subject, that he referred the matter to the *Propaganda fide*. The congregation directed Philip to remove, in Sept. 1645, to the Dominican convent of S. Sixtus in Rome, that his vocation might undergo a stricter ordeal. He had received the habit in the name of the province of England and convent of London, but he now changed his affiliation, and was accepted, Feb. 27, 1646, for the convent of Cremona. From the convent of S. Sixtus he was transferred to La Chiesa Nuova, and placed under the care of the fathers of St. Philip Neri, who, after five months, declared that his vocation was undoubtedly from God. After hearing the

testimony of the good Oratorians, the Pope examined Philip Howard in person, and was convinced of the reality of his vocation. Sending for the vicar-general of the Dominicans, his holiness gave him permission to admit the novice into the order. Accordingly he was solemnly professed in the convent of S. Clemente, Rome, for Cremona, Oct. 19, 1646.

From Rome Philip Howard was sent to La Sanita, a Dominican convent at Naples, where he studied very diligently for four years. He was selected from the students to deliver the usual Latin oration before the fathers at the general chapter of the order, which met at Rome, June 5, 1650. He took as his topic the subject which absorbed his mind and had carried him across the threshold of religion. He pleaded for his desolate country, and urged that the order might be made more efficient for restoring it to the faith. After the general chapter he was sent to Rennes, in Bretagne, where he was ordained priest in 1652, with a papal dispensation, as he was only in the twenty-third year of his age. At this period there were many English Catholics in Rennes who had fled from persecution in England, and to them Fr. Howard devoted all his energies. Towards the close of 1654 he went to Paris, and to Belgium in the spring of 1655, with the intention of founding a monastery or college exclusively for the English Dominican province. At this time he was called to England on business, but made arrangements for the purchase of a suitable house for a convent. He made a lengthened stay in his native country, during which he raised from his own patrimony and the assistance of friends a considerable sum for the purpose of his foundation. About May, 1657, he returned to Belgium, purchased the convent of Bornhem, in East Flanders, and was formally appointed first prior, Dec. 15, 1657.

After the death of Oliver Cromwell, in Sept. 1658, Charles II., who was then residing in Brussels, was in great hopes of restoration. The prince had the greatest confidence in Fr. Howard, who was his frequent visitor, and despatched him on a secret mission to the royalists in England about May, 1659. On his arrival he found that his mission had been treacherously made known to the Protector, Richard Cromwell, and that an order was out for his arrest. The rising of Sir George Booth in Cheshire was quashed, and it was with difficulty that Fr. Howard effected his escape in the livery of the Polish ambassador, who

was then leaving London. In the following May, Charles was recalled to England, and was followed by Fr. Howard in the hopes of forwarding a Catholic match for the king, for Charles, whilst at Brussels, had often declared that if he ever came to the throne he would marry a Catholic princess. For nearly two years Fr. Howard actively promoted the marriage treaties with Spain and Portugal. In May, 1662, the marriage of Charles II. with Catharine of Braganza was solemnized, and Fr. Howard was made her Majesty's first chaplain, and took up his residence in London. He paid, however, yearly visits to his convent at Bornhem. His uncle, Lord Lodovick d'Aubigny, a canon of the cathedral of Notre Dame, had been appointed grand-almoner to the queen upon her arrival in England. He was the third son of Esme Stuart, third Duke of Lenox, and brother of James Stuart, fourth Duke of Lenox in Scotland, who was raised to the dukedom of Richmond in the English peerage. At this time those titles had devolved on Charles Stuart, nephew to the lord-almoner, and consequently first cousin to Fr. Howard. The Rev. Lord d'Aubigny died in 1665, and Fr. Howard succeeded him in his office. He had charge of her Majesty's oratory at Whitehall, with an annual stipend of five hundred pounds, a like sum for his table, and one hundred pounds for the requisites of the oratory. He was provided with a state apartment for his use, and was addressed as "my lord-almoner."

Previous to his return to England he had obtained permission to restore to the English province the second order of the rule of St. Dominic, by erecting a convent in Belgium for religious women. In June, 1660, he sent his cousin, Antonia Howard, to a convent of Dominican nuns near Bornhem, and on June 11 of the following year he there clothed her in the habit. He then established the English Dominican convent at Vilvorde, in South Brabant, which afterwards, in 1690, he removed to Brussels.

Since the withdrawal of Dr. Richard Smith to France, in 1629, there had been no resident bishop in England, and from his death, in 1655, the vicariate had remained vacant. The English clergy repeatedly petitioned the Holy See to grant them an episcopacy, but owing to the opposition of the Jesuits, supported in a lesser degree by the regulars, their prayer was not granted. In 1669, however, the Holy See determined to

make Philip Howard vicar-apostolic of England, with a see *in partibus*. The English chapter approved of the selection of Fr. Howard, but resolved in general assembly "that under no pretence or palliation whatever the words *vicarius apostolicus* be admitted, as directly contrary to the king's command, offensive to the state, provided against by the laws of the realm, and extremely dangerous to Catholics; that, supposing my Lord Howard should be the bishop, he must have ordinary jurisdiction." Nevertheless, in a "particular congregation of propaganda," held Sept. 9, 1670, concerning the affairs of England, the first decree was one for making Fr. Philip Howard, if the Pope should consent, vicar-apostolic of all England. This decree, however, was not carried out; but a second decree, passed by propaganda April 26, 1672, was approved by the Pope in audience on the following day. The briefs were accordingly issued. That for Fr. Howard's see *in partibus* was dated May 16, 1672, and in it he was styled bishop-elect of Helenopolis. His brief for the vicariate, dated the following day, was couched *mutatis mutandis* in nearly the same terms as that by which Dr. Bishop had been appointed, excepting that Scotland was omitted. In the previous month the English chapter, in general assembly, again resolved "that the name of vicar-apostolic be not admitted, as endangering the existing government, and that the reasons be drawn up why such title cannot be admitted; that Mr. Philip Howard, the lord almoner to her Majesty, be made acquainted therewith." Dr. Godden was instructed to acquaint the king with the proceedings of the chapter. In the following August the Pope was informed that the internuncio at Brussels, to whom the briefs had been sent, had received a communication from Charles II. demanding the suspension of Howard's briefs. It appears that the opponents of the chapter had obtained the insertion of a clause in the briefs that the bishop-elect was to promise that he would not recognize the "chapter of England" by word or deed. In consequence of the king's intervention the briefs were not published, and the bishop-elect was not consecrated.

During his residence at the English Court, Fr. Howard actively employed his great influence in the service of the Catholic Church. He promoted the royal declaration of toleration for liberty of conscience, which was published March 15, 1672. This greatly increased the dislike with which Protestants re-

garded him, and almost daily complaints were brought against him of reconciling persons to the Church. Such liberty of conscience could not be endured, so he was threatened by the dean and chapter of Windsor with impeachment in Parliament for high treason, inasmuch as he had published, or authorized to be printed in some English books of piety, the pontifical bulls of indulgences granted to the most holy rosary, as, for instance, in the "Jesus, Maria, Joseph," published by two Benedictines, FF. Arthur Anselm Crowther and Thomas Vincent Sadler, under the initials A. C. and T. V. His enemies were resolved to prosecute him to the uttermost, and Fr. Howard was forced to withdraw from his native land.

About the middle of Sept. 1674, Fr. Howard arrived at Bornhem, of which he was still prior, having been re-elected triennially from the foundation of the convent. On the following May 27 Clement X. created him a cardinal in consistory, and the intelligence was conveyed to him by a special messenger from Rome, who arrived at Bornhem on Trinity Sunday, June 9, 1675. The biretta was brought from Rome by Mgr. Conn, and was placed on the head of the new cardinal in the cathedral of Antwerp by the bishop of the city, a Dominican. Cardinal Howard soon afterwards proceeded to Rome, where the cardinal's hat was placed upon his head by the Pope. He received for the church of his title *S. Cecilia trans Tiberim*, March 23, 1676, which he exchanged in 1679 for *S. Maria supra Minervam*. But he was generally called the Cardinal of Norfolk or the Cardinal of England. He was made archpriest of S. Maria Maggiore in 1689, and retained that office till his death.

In 1679 Cardinal Howard, at the request of Charles II., was made Cardinal Protector of England and Scotland, in succession to Cardinal Fra. Barberini, deceased, and he received the congratulations of the English secular clergy on his appointment, in a letter dated from Paris, March 15, 1680. He continued to take deeply to heart the ecclesiastical affairs of his native country, and forwarded them by every means in his power. Amongst other matters he recommended to the secular clergy the "Institutum clericorum in communi viventium," founded about 1644 by Barth. Holtzhauser, a German priest. The institute was taken up and flourished for some years, but proved to be impracticable in a country situated as England then was,

and ultimately the society was dissolved and its funds devoted to the establishment of the "common purse," or secular clergy fund. He responded to the earnest appeals of the clergy by exerting himself for the restoration of the episcopacy in England, which was accomplished by the appointment of a vicar-apostolic in 1685, and three more in 1688. Under his protection and watchful eye were carried on the fine new buildings of the English College and of his own adjoining palace at Rome. The famous Legenda and Carlo Fontana were the architects, and the buildings were finished in 1685. Here were only his state rooms. Though he had a pension of ten thousand scudi from the Pope, and apartments in the Vatican, he chose the cloistered life in the Dominican convent of S. Sabina, where, to the time of his death, he shared the humble fare of the friars in the common refectory. The palace of Cardinal Howard has always been interesting to English Catholics in Rome. During the reign of the late pontiff, Pius IX., it obtained an additional claim on their attention by its conversion into the Collegio Pio, an establishment for meeting the growing wants of England in providing a place and means of study for adults, and for converts to enrol themselves among the secular clergy.

Cardinal Howard opposed as strongly as he could the headstrong course pursued by James II. in England, and his alarm for the consequences was shared by Innocent XI. It was the aim of the Pope and the Cardinal, not so much to raise the political powers of English Catholics in opposition to the fierce Protestant temper of the nation, as to give to the church internal strength and efficiency, which in due time must win for Catholics their due position in the State. The Pope saw clearly the fatal tendency of the royal policy, and in his judgment, says Macaulay, Innocent was confirmed by the principal Englishmen who resided at his court, of whom the most illustrious was Philip Howard. Bishop Burnet, who visited Rome in Aug., 1685, before James had entered on the most violent part of his career, says (*History of his own Time*, ed. 1724, vol. i. 661): "The Cardinal told me that all the advices writ over from thence to England were for slow, calm, and moderate courses. He said he wished he was at liberty to show me the copies of them. But he saw violent courses were more acceptable, and would probably be followed; and he added that these were the production of England, far different from the counsels of Rome."

After the flight of James II., in 1688, Cardinal Howard found that his direct intercourse with England was cut off, and that he could do little more for the English mission than to aid it by bringing up priests in the college at Rome, by forwarding the interests of the English Dominican province, and by receiving and bounteously assisting the exiled English Catholics who applied to him for help. In the spring of 1694 his health rapidly failed, and on March 11th he made his last will, in which, after various legacies to friends, and to the Dominican convents at Brussels, with gifts to the Chiesa Nuova and the convent of the Minerva in Rome, he left the residue of his property to buy and found the college of St. Thomas Aquinas, belonging to the Walloon Dominicans of Douay, to form a college for the English Dominicans. In case that college could not be bought, or other convenient place in Louvain, Brussels, or Antwerp, he willed the residue to be given to the convent at Bornhem. Full of good designs, the cardinal died at Rome, June 17, 1694, aged 64.

The memory of Cardinal Howard will ever be regarded with reverence by the order of Friar Preachers, for it was he who infused fresh life into the English province. But not only were the English Dominicans indebted to him; the secular clergy, in the days of their desolation, when they were left without a bishop, greatly relied on his influence at Rome to obtain for them what they so ardently sought. He played a great part in civil and ecclesiastical affairs during the times of the last two sovereigns of the house of Stuart, and his prudence and impartiality won him universal respect.

By his own direction he was buried under a plain slab in the centre of the semi-circular choir of his titular church, S. Maria Sopra Minerva. It is of white marble, and bears the Howard arms and his epitaph.

Palmer, Life of Card. Howard; Dodd, Ch. Hist., vol. iii.; Brady, Episc. Success., vol. iii.; Kirk, Biog. Collns., No. 34; Sergeant, Account of the Chapter.

1. **Constitutiones Collegii Pontificii Anglorum Duacensis, de Mandato Clementis VIII. Pont. Max. per S. R. E. Cardinales Camillum Burghesium et Odoardum Farnesium ordinatæ ac confirmatæ; et auctoritate apostolicâ per Em. ac Rev. Dom. Phillippum Thomam Howard, Tit. S. Mariæ supra Minervam S. R. E. Presb. Cardinalem de Norfolcia, ejusdem Collegii Protectorem, recognitæ, et in multis auctæ.** Duaci, 1690, 8vo. pp. 40.

The cardinal dates from Rome, Oct. 15, 1689.

2. There are a number of letters purporting to be from Cardinal Howard to Mr. Edw. Coleman (pp. 78-90) in "A Collection of Letters and other Writings relating to the Horrid Popish Plott: Printed from the originals in the hands of George Treby, Esq., chairman of the Committee of Secrecy of the Honourable House of Commons. Published by order of the House." Lond. 1681, fol. pp. 127.

3. "The Life of Philip Thomas Howard, O.P., Cardinal of Norfolk, Grand Almoner to Catherine of Braganza, Queen-Consort of King Charles II., and Restorer of the English Province of Friar-Preachers, or Dominicans. Compiled from original manuscripts. With a Sketch of the Rise, Missions, and Influence of the Dominican Order, and of its Early History in England. By Fr. C. F. Raymund Palmer, O.P." Lond. (Derby pr.), Richardson, 1867, 8vo. pp. xxii.-237.

This valuable work is not merely a biography of Cardinal Howard, but also in a manner a history of his times, and of the English province of his order up to modern times. It displays great labour and research on the part of its author, who compiled it mainly from original records preserved in the archives of the English Friar Preachers.

4. Dr. James Alban Gibbes, the poet, celebrated his elevation to the purple in "Carmina Marmoribus Arundelianis fortasse perenniora in Promotionum ad Sacram Purpuram, &c." Romæ, 1676, 4to.

5. **Portrait.** "Phillipus Howard, Cardinalis de Norfolk. Offerebant alumni Anglo-Duacensi," N. Noblin, sc., large sh., in commemoration of his visit to Douay College in 1675; Du Chatel, p., J. Van der Bruggen, sc., mezz., l. sh., one of the finest engravings; Nicoli Byli, sc., l. sh.; A. Clouet, sc., in "Vitæ Pontif et Cardinal." Romæ, 1751, 2 vols. fol.; Zucchi, sc., ol.; Poilly, sc., l. sh.; Vesterhout, sc., Rome, 1638, fol., a very curious print, depicting "Cardinal Ovard de Norfolcia" giving to the populace at Rome a roasted ox, stuffed with lambs and fowls, and provisions of all kinds, which he distributed on occasion of the birth of the Prince of Wales, son of James II. and of Mary Beatrix his Queen; oval, from a large portrait painted at Rome in 1687 by H. Tilson, pub. from the original in the possession of F. Eyre, Esq., Aug. 4, 1808, by Keating, Brown, and Keating, Lond., for the "Laity's Directory" of 1809, sm. 8vo.; oval, H. Adlard, sc., 8vo.

6. **Medal.** Obverse, portrait; reverse, Hercules destroying the Hydra, &c. Engraved in Mudie's "English Medals."

Howard, Richard, Mgr., born Aug. 20, 1687, was the fourth son of Lord Thomas Howard and his wife Eliz. Marie Savile, and like his brothers studied at Douay College. He afterwards went to Italy and entered the seminary of Monte Fiascone, and was there in 1703 at Bishop Witham's consecration on April 15. In 1707 he went to the Academy, near the Minerva, at Rome, which had been opened in the previous year for young noblemen. He was probably ordained priest in 1708, when his brother, the Duke of Norfolk, settled on him an annuity of £200, which he registered, in 1717, in compliance

with the Act of 1 Geo. I., together with another annuity of £300.

At the end of 1709, he was made a canon of St. Peter's, and a prelate with the rank of Mgr. Howard de Norfolk. In June, 1713, he took a cardinal's hat to Paris for Mgr. Polignac, and then accompanied his brother, Henry Howard, to England. He, however, returned to Rome soon afterwards, and in 1715 was chosen secretary to the chapter of St. Peter's. There he died, Aug. 22, 1722, aged 35.

Dodd calls him "an eminent prelate of singular candour and scrupulosity." He was buried in St. Peter's Church.

Kirk, Biog. Collns. MSS., No. 24; Brady, Episc. Succ., vol. iii.

1. Through his means Bishop Witham procured for the Rev. Hugh Tootell, *alias* Charles Dodd, the historian, an accurate translation of Panzani's "Relazione," which the Rev. Joseph Berington published, with an introduction and supplement, under the title of "Memoirs of Gregorio Panzani," Birm. 1793, 8vo. pp. xliii.-473.

Howard, Sir Thomas, Knt., colonel commandant, born Oct. 14, 1596, was the eleventh child of Lord William Howard, of Naworth Castle, and his wife Elizabeth Dacre. He was called of Tursdale, from an estate left to him by his father in reversion to Sir Francis Howard. He married Elizabeth, dau. of Sir William Eure, Knt., younger son of the second Baron Eure, of Wilton, co. Durham, by whom he had a son and namesake and several daughters.

When, under the commission of William, Earl of Newcastle, his brother, Sir Francis, raised his regiment of four hundred horse in the counties of Cumberland, Westmoreland, Northumberland, and Durham, Sir Thomas Howard was given the command, and was slain in an engagement at Piercebridge, near Darlington, Dec. 13, 1642, aged 46.

He was buried in the church of Coniscliffe, a part of the Dacre estate devised by Lord William Howard to his second son Sir Francis.

It is stated, in the collections of Mr. John Atkinson, of Carlisle, that his son Thomas Howard married Dorothy Heron, of the ancient Northumbrian family of that name, and had three daughters and co-heiresses. Other pedigrees make this Thomas die *sine prole*, his sisters, the wives of John Peacock, Ralph Fetherstonhaugh, and Ralph Booth, being his co-heiresses.

If this is correct he may be identical with Dom Thomas Augustine Howard, O.S.B., who was born in Cumberland in 1643 (in that case a posthumous son), professed at St. Gregory's, Douay, in 1662, and ordained priest in 1668. He taught at Douay from 1677 to 1681, in which year he was sent to the English mission and was stationed at St. James'. He was twice president-general of the Benedictine congregation, and died in London, where he had laboured for many years, Aug. 26, 1718, aged about 74.

Howard, Memorials, p. 72 ; *England's Black Tribunal*, p. 355 ; *Dolan, Weldon's Chron. Notes* ; *Snow, Bened. Necrology* ; *Kirk, Biog. Collns., MSS., No.24.*

Howard, Thomas, lieut.-colonel in the royal army, born 1618, was the eldest son of Colonel Sir Francis Howard, of Corby Castle, Knt., by his first wife, Margaret, daughter of John Preston, of The Manor, Furness, co. Lancaster, Esq.

Corby was purchased in 1624 by Lord William Howard, "Belted Will," for his second son, Sir Francis, who was born Aug. 29, 1588. When the civil war broke out, Sir Francis raised a regiment of horse for the king's service at great personal, and still larger pecuniary, sacrifice. Its support cost him two estates, that of Nesham, co. Durham, and another at Brereton, co. York. His first wife dying in 1625, Sir Francis married, secondly, Mary, daughter of Sir Henry Widdrington, of Widdrington Castle, Northumberland, Knt., by whom he had two sons, Francis and William, both of whom successively succeeded their father in the family estates. William married Jane, daughter of John Dalston, of Acornbank, co. Westmoreland, Esq., and was ancestor of the present owner of Corby. Sir Francis lived to see the Restoration, and died at Corby in 1660.

Thomas Howard's commission to be captain-lieutenant (lieutenant-colonel) in his father's regiment of hargobuçiers (dragoons), was signed by the Earl of Newcastle, Oct. 2, 1642. To his valour is chiefly attributed the victory at Atherton Moor, in Yorkshire, which cost him his life, June 30, 1643, at the early age of 25.

His well-executed portrait in armour is still at Corby.

Howard, Memorials, p. 81 ; *Castlemain, Cath. Apol.* ; *England's Black Tribunal*, p. 355 ; *Burke, Landed Gentry* ; *Lonsdale, Worthies of Cumberland.*

Howard, Thomas, Esq., of Corby, born in 1677, was the son of William Howard, of Corby Castle, Esq., by Jane, daughter of John Dalston, of Acornbank, co. Westmoreland, and succeeded to the Corby estates on the death of his father in 1708. He was thrice married, first, in 1705, to Barbara, daughter of John Lowther, Viscount Lonsdale; secondly, in 1720, to Barbara, daughter of Philip, eldest son of Sir Christopher Musgrave, of Eden Hall, co. Cumberland, Bart.; and, thirdly, in 1734, to Mary, sister of Francis Carrington-Smith, of Wooton, co. Warwick, Esq. By his second wife he left a son, Philip, who succeeded him at his death, Aug. 20, 1740, aged 63.

In religion he was staunch to the faith of his ancestors, and in 1717 registered his estates as a non-juror in accordance with the Act of 1 George I. He was a highly cultured man, and not devoid of poetical talent. During his thirty-two years' possession of the estate, he effected great and lasting improvements at Corby. He specially devoted himself to the adornment of the grounds by laying out walks and terraces, forming glades, excavating cells and grottoes out of the sandstone rock, erecting statues and a Grecian temple of Peace, as well as a beautifully designed amphitheatre facing the river Eden, where plays were occasionally acted.

Lonsdale, Worthies of Cumberland; Howard, Memorials, p. 83.

1. **The Landscape, or The Banks of Eden; an Idyllion.** With a frontispiece, preface, and postscript. To which are added six curious cutts representing the several places as they occur, where, under different appearances, nature alone exhibits and bespeaks her own agreeableness. MS. 4to. pp. 252, containing the two following poems.

This poem, extending over some 800 lines, is written in the same measure and style as Pope's "Windsor Forest." It describes the scenery and local traditions of the Eden valley in the neighbourhood of Corby, and dwells also on the natural history and field sports practised in the locality at the time.

2. **Sensuality Subdu'd, or The Force of Chastity: a Mask from Milton in praise of Virtue, and honour of Virginity, adapted to the scene of the Cascade at Corby.** With a frontispiece representing the place as it is formed by Art and Nature. Inscribed to her Grace the Dutchess of Norfolk. MS., 4to.

It is from Milton's "Comus," with alterations, as acted on the platform of the cascade, about eighty feet above the level of the walk beside the river Eden. There is a representation of this cascade at Greystoke Castle. At the close of the mask, Ithuriel, the guardian spirit, waves his wand, when

the sluices open, and the pent up waters roll down into the circular basin below.

3. **Elegy on the Death of Thomas Howard at Paris, in France, the 20th Nov., 1724.** By his father, Thomas Howard, Esq., of Corby Castle. MS. 4to.

The youth lamented was the author's eldest son by his first wife. He was born Nov. 27, 1706, and died at Paris in his eighteenth year. He was buried in St. Edmund's English Benedictine Monastery, where he was probably studying at the time. The piece displays poetical merit and much tenderness and feeling.

Howard, Lord William, of Naworth, born Dec. 19, 1563, was the third son of Thomas, fourth Duke of Norfolk, by his second wife, the Lady Margaret Audley, who only survived the birth twenty-one days. When he was nine years of age, he had to witness the horrid spectacle of his father's execution on Tower Hill, Aug. 25, 1572, for his attachment to Mary Queen of Scots. At an early age Lord William was betrothed to Lady Elizabeth Dacre, third daughter of Thomas Lord Dacre, of Gillesland, commonly called Lord Dacre of the North, who died in 1566. Her only brother, George Dacre, being accidentally killed in his childhood, and her sister Mary dying in infancy, the great inheritance of the Dacres came to be divided between the sisters Anne and Elizabeth. The former married Philip, Earl of Arundel, and the latter his younger brother, Lord William Howard. Their father, the duke, strengthened the family compact with the Dacres by taking as his third wife Lord Dacre's widow, Elizabeth, daughter of Sir James Leyburne, of Cunswick, co. Westmoreland. The ceremony of Lord William's marriage with Elizabeth Dacre took place at Audley End, Essex, Oct. 28, 1577, and for some three years they lived apart as 'infantiles.'

His father had secured the services of Mr. Gregory Martin, fellow of St. John's College, Oxford, as tutor to his sons, and, though Lord William was hardly seven years of age when that eminent man resigned his position to join Cardinal Allen, at Douay, it is most probable that he was able to instil into the child feelings of respect for the old religion. Shortly after his father's execution, in 1572, he was sent to Cambridge with his two older brothers, the Earl of Arundel and Lord Thomas Howard (afterwards Earl of Suffolk). The irreligious state of the university is said to have been detrimental to the older brothers, but it is not stated what effect it had on Lord

William. In all probability his wife, who was a devout Catholic, had a strong influence over him. In 1584 the Earl of Arundel was formally reconciled to the church by Fr. William Weston, S.J. This step he confided to his brother, Lord William, who readily followed his example. The profession of Catholicism was truly hazardous during Elizabeth's reign, and on April 25, 1585, Arundel found himself in the Tower. Lord William, with his sister, Lady Margaret Sackville, shared the same fate. During their imprisonment a claimant to the Dacre estates appeared in the law courts in the person of Francis Dacre, uncle to the co-heiresses. The pretender took advantage of their adversity, and circumstances also point to the hand of the queen in the matter. Within twelve months, however, Lord William was "enlarged out of the Tower," and the cause was finally decided in favour of the co-heiresses. In 1588 he was again arrested, and kept a close prisoner until he could arrange to pay for his liberty. In the meantime the government retained possession of the Dacre estates, which the co-heiresses were eventually compelled to purchase for £10,000, by letters-patent dated Dec. 19, 1601. During their troubles, Lord William and Lady Elizabeth lived for many years in a house in Enfield Chase, called Mount Pleasant, Middlesex, and there their children were born. He was restored in blood in 1603, and was in Cumberland the same year to meet King James on his entry into the kingdom. In 1607 he commenced the repairs of Naworth Castle, and during the work resided at Thornthwaite, a favourite hunting-seat in Westmoreland. The castle is said to be the most characteristic specimen of a feudal stronghold to be met with in England.

It is probable that Lord William was invested with the office of king's lieutenant and warden of the Western Marches on the death of the Earl of Cumberland, in 1605. It was in this capacity that he earned his reputation as the "Civilizer of the English Borders." His stern suppression of marauders, feuds, and fights, won for him the characteristic epithet of "Bauld Willie," or Bold William. The border minstrel, Sir Walter Scott, was led to portray him under the *sobriquet* of *Belted Will*, from the *baldrick*, or broad belt, which used to be shown at Naworth, but it so happens that Lord William's belts were particularly narrow. His lady was called "Bessie with the Braid Apron," in allusion to the breadth and extent of her possessions.

Notwithstanding his stern public duties, Lord William was noted for his scholarly and thoughtful habits, much of his time being devoted to literary pursuits, chiefly the history and antiquities of his own country, with heraldic researches relative to his own, his lady's, and other families. He ranked with the *litterati* of his day, and corresponded with Camden, Sir Robert Côtton, Sir H. Spelman, and other eminent historians and antiquarians. But far beyond this he was a great reader of the fathers, and meditated much on the doctrines of the church, in the spirit of which he faithfully acted. In the vexed question of the restoration of episcopal government he sided with the regulars, who feared they would lose their privileges. He signed the protest against a bishop in 1631. Panzani, the papal commissioner, believed that Lord William was induced to sign by the pretension that the bishop would proceed against him and against the oath of allegiance to which he was favourable. This may have been so, but Panzani seems to confuse Dom Robert Howard, *alias* Preston, O.S.B., Lord William's son, with Dom Thomas Preston, O.S.B., *alias* Roger Widdrington, and would imply that he was influenced accordingly. It was the latter who wrote in favour of the oath of allegiance. Dom Robert, born Jan. 18, 1597, was Lord William's twelfth child, and there is no record of his having written a book on the question, as stated by Panzani: After his father's death he received £50 for his order out of the £200 left "for pious uses" by Lord William. Similar amounts were given to Fr. Hungate, O.S.B., his chaplain, to Fr. Philip Thomas Howard, O.P., subsequently cardinal, for the Dominicans, and also to the Carthusians.

Lord William was most affectionately attached to his wife, who gave him ten sons and five daughters. His eldest son, Sir Philip, born in 1581, was grandfather of Charles Howard, who was elevated to the peerage in the dignities of Baron Dacre, of Gillesland, Viscount Howard, of Morpeth, and Earl of Carlisle, in 1661. For his second surviving son, Sir Francis, Lord William purchased Corby Castle, in 1624, and from him is derived the Corby line of Howards. Lady Elizabeth died at Naworth, Oct. 9, 1639, and her husband, Lord William, Oct. 7 or 9, 1640, aged 76.

The "Lay of the Last Minstrel" has familiarized us with the character of "Belted Will."

“Howard, than whom knight
Was never dubbed, more bold in fight,
Nor, when from war and armour free,
More famed for stately courtesy.”

Canto V. v.

His position of king's lieutenant, in one of the most arduous posts in the realm, and where, if anywhere, danger was to be apprehended from the spirit of insubordination to the laws either emanating from Scottish rebels or banded freebooters, proved the confidence of the crown in his patriotism and valour. Though a stern ruler, he was social and hospitable, and his mind was devoted to study and reflection. The sufferings which he unjustly underwent in early life for conscience sake hallowed his faith, and made him seek to administer the laws conscientiously and equitably. And thus following the doctrines which he loved so much to study, he was ever ready to forgive his enemies, and zealous in his love of friends. He made his name a dread to the evil-doer; he banished human savagery from the Borders; and, by giving encouragement to industrial labour, reclaimed these frontier lands from their continuous wildness and waste.

Lonsdale, Worthlies of Cumberland; Burke, Peerage, Commoners, and Gentry; Norfolk, Lives of P. Howard, Earl of Arundel, and of Anne Dacres; Cooper, Athenæ Cantab., p. 187 seq.; *Brady, Episc. Succession*, vol. iii.; *Howard, Memorials*, p. 72.

1. **Chronicon ex Chronicis, ab Initio Mundi, usque ad Annum Domini 1118, deductum Auctore Florentio Wigorniese. Accessit etiam continuatio usque ad Annum Christi 1141, per quendam ejusdem cœnobij eruditum: nunquam antehac in lucem editum.** Lond. 1592, 4to.; reprinted with a continuation with Matthew of Westminster, *Francof.*, 1601, fol. Translated and published in recent times in Bohn's *Antiq. Lib.*, "Florence of Worcester's Chronicle, with the Two Continuations; comprising Annals of English History, from the Departure of the Romans to the Reign of Edward I. Translated, with Notes, by Thos. Forester, Esq." Lond. sm. 8vo.

The anonymous continuation is considered of much greater value than the Chronicle itself, which is little better than a compilation from the Chronicle of Marianus Scotus and from the Saxon Chronicle. The part which relates to our own island is almost a literal translation from the latter work.

2. **Genealogy of the Howard Family, with Transcripts of Deeds, and Sketches from Painted Windows and Monuments.** MS. 1596, at Norfolk House.

He also added notes and dates to the family pedigree, dated 1605, in the College of Arms, as well as to Smith's "Baronagium Angliæ Recens" of 1597. According to the account of the Arundel MSS., he collected many valuable historical documents, of which part remain in that collection, a few were at Naworth, and probably some at Castle Howard. At Corby there are manuscript accounts of the owners of the barony of Gillesland and of Corby Castle, with copies of deeds from early times.

3. In Camden's "Britannia," edition 1607, is given the inscription on a stone found in the remains of a hypocaust at Castlestead or Cambeckfort supplied by Lord William.

In the Chartulary of Lanercost Priory, in Lord William's own handwriting, is a description of a cross discovered in the green before the church (*see* "Lyson's Magna Britannia," iv. pp. clxxix. clxxxi. and ccii., and the illustrations in that vol.). He also furnished Camden with inscriptions of Roman stones and altars then gathered together at Naworth and now at Rokeby; and the same antiquary, in his "Annals of Ireland," acknowledges his indebtedness to Lord William for the "manuscript Annales of Ireland, from the yeere of our salvation MCLII. unto the yeere MCCCCLXX."

4. "Selections from the Household Books of Lord William Howard, of Naworth Castle; with an Appendix, containing some of his Papers and Letters and other Documents, illustrative of his Life and Times. Edited by the Rev. George Ornsby, canon of York and vicar of Fishlake." Durham, Surtees Soc., 1878, 8vo.

The Household Books are twelve in number, ranging from 1612 to 1640, but with many gaps. The history of Naworth Castle is given in the introduction.

5. **Portrait**, full-length original, by Cornelius Jansen, at Castle Howard, a copy of which is at Naworth Castle.

Another original is at Corby Castle.

Huddleston, John, priest, *alias* Sandford, born at Farington Hall, in 1610, was son of Andrew Huddleston, the younger, of Farington Hall, Lancashire, and Hutton John, Cumberland, Esq. He had three brothers and eight sisters, and was brought up with them at Hutton John, for at that time his uncle, Joseph Huddleston, seems to have chiefly resided at Farington. He studied until his fifteenth year under a Protestant master at the free grammar school at Great Blencow, not very far from Hutton John. He then remained with his parents for five years, spending his time at home, in London, and in Yorkshire. His uncle Richard, the Benedictine, then advised his parents to send him to St. Omer's College, and there he spent one year in syntax. Thence he proceeded to Rome, where he entered the English College, Oct. 17, 1632, under the *alias* of Sandford which he seems to have retained through life. The Sandfords were connections of his grandmother, Mary Hutton, the wife of

Andrew Huddleston. When his father was living at Farington, the two Misses Cheyne, Philippa and Joan, of the ancient Cheyne family of Chesham-Bois, in Buckinghamshire, were residing there, and were convicted of recusancy in 1612, with Mrs. Maria Huddleston, who was perhaps their sister.

On March 22, 1637, Mr. Huddleston was ordained priest in St. John Lateran's, and, after serving the office of prefect in the English College, received the ordinary faculties, and was sent to labour in the English mission, March 28, 1639. The date of his death has not been discovered. Dr. Oliver confused him with Fr. John Stafford, S.J. He probably served the mission in Cumberland.

Foley, Records, S.J., vols. v., vi., vii.; *Oliver, Collectanea, S.J., under Saundford*; *Gillow, Lanc. Recusants, MS.*

1. A detailed account of interesting events relative to English Catholics in general, and in particular to the colleges and missionaries of the Society of Jesus, from the accession of Queen Elizabeth (1558) until the year 1640, M.S., upwards of 1200 pp.

Such is Dr. Oliver's description of Mr. Huddleston's work, the nature of which led him to assume that the author was a Jesuit. The MS., however, was probably written in great part, if not entirely, before Mr. Huddleston's departure from Rome. It was afterwards in the possession of the Jesuits at St. Omer's, and was borrowed by Dr. Challoner whilst compiling his "Memoirs of Missionary Priests," who returned it with a note to the effect that "in his judgment it was the most valuable English MS. on Catholic affairs in England that he had met with." When the Jesuits were expelled from St. Omer's in 1762, they carried the MS. with them to Bruges. When the Society was suppressed in 1773, and the colleges belonging to the English province at Bruges taken possession of by the Austro-Belgic government, Fr. Charles Plowden lent the MS. to one of the commissioners engaged in the seizure, under promise of its return. All efforts, however, to recover the treasure were in vain, and the MS. has never been discovered.

Huddleston, John, Father S.J., better known under his *alias* of Dormer, was born at Clavering, in Essex, Dec. 27, 1635. He claimed to be the only son of Sir Robert Huddleston, Knt., and stated that his mother was a Protestant of the middle class, and that he had one sister. It is difficult to reconcile this with St. George's pedigree in his visitation of Cumberland in 1615, which makes Sir Robert Huddleston, of Sawston, then have a son John by his wife Bridget, daughter of Christopher Roper, Lord Teynham. This lady, according to Bro. Foley, did not die till 1641, and then Sir Robert married secondly, Mary, daughter of Richard Tufton, and niece of the Earl of Thanet.

These dates and circumstances hardly leave room for Fr. Huddleston to have been born in wedlock. His assumption of the *alias* of Dormer, Sir Robert's mother being Doro, daughter of Robert, Lord Dormer, indicates a relationship, and as no other knight of the name appears to have existed, it is almost certain that he was the Sir Robert claimed as father by Fr. Huddleston. He entered the college at Rome under the name of Shirley, no uncommon name in Essex and Sussex, and therefore perhaps his mother's name.

His mother, with whom he lived in London until his twelfth year, brought him up a Protestant. After his conversion, Sir Robert sent his son to St. Omer's College, about 1647, where he was received into the church, and studied his humanities. In 1655 he returned to England for a short time, and then proceeded to Rome, where he was admitted, under the name of Shirley, into the English College on Sept. 9th. On May 6, 1656, he left Rome for the Jesuit novitiate at Bonn. The date of his ordination is not given, but he was professed of the four vows in 1673. In 1678 he was serving the mission at Blyborough, in Lincolnshire. He had a good reputation as a preacher, and, when James II. came to the throne, his Majesty appointed him royal preacher at the court of St. James. At the outbreak of the revolution in 1688, he fled to the Continent, and, Nov. 4, 1689, was appointed rector of the college at Liège, but complaints were made of his government, "as departing from the considerate, and sweet fatherly system of the order," says Dr. Oliver. He was replaced, therefore, by Fr. Geo. Busby, April 23, 1691, and seems to have returned to the English mission, and died in London, Jan. 16-26, 1700, aged 64.

Foley, Records S.J., vols. v., vi., and vii. ; *Oliver, Collectanea, S.J.* ; *Dodd, Ch. Hist.*, vol. iii., p. 494 ; *Kirk. Biog. Collns. MS.*, No. 16 ; *Harl. Soc., Visit of Cumberland*, 1615.

1. **A Short Justification touching the Oath of Allegiance by way of Dialogue.** By J. D. Lond. 1681, 12mo. pp. 45.

This is ascribed by Dr. Kirk to Fr. Huddleston. Owing to the troubles brought on by Oates's plot, the discussion about the lawfulness of the oath of allegiance was renewed. The Jesuits endeavoured to procure from Rome a censure of those who took the oath ; but as large numbers of the nobility, gentry, and others had actually taken it, or were resolved so to do, the chapter wrote to Cardinal Howard, in 1681, desiring him to oppose the proposed censure, in which he was successful. Fr. Huddleston's publication was written against the oath.

On the other side was published "Loyalty Asserted, in Vindication of the Oath of Allegiance," Lond. 1681, 8vo., by E. Cary; "Concerning the Case of Taking the New Oath of Fealty and Allegiance, with a Declaration, &c.," Lond. 1683, 8vo., by Henry Dodwell; &c.

2. **The Whys? and the Hows? or A Good Enquiry; A Sermon preached before their Majesties in their Chapel at St. James's, the Second Sunday in Advent, Dec. 6, 1685.** By J. D., S.J. Lond., Nat. Thompson, 1687, 4to. pp. 34, besides title, pub. by his Majesty's command.

3. **A Sermon, entitled "The Law of Laws," preached before their Majesties at Windsor, the 17th Sunday after Pentecost, 19 Sept., 1686.** Lond. 1688, 4to. pp. 28.

4. **A Sermon preached before their Majesties in their Chappel at St. James's, the 25th Sunday after Pentecost, Nov. 17, 1686.** By J. D., S.J. Lond., Nat. Thompson, 1687, 4to., pp. 30, besides title.

5. **A Sermon entitled "Rebellion Arraigned," preached before their Majesties at Whitehall, 30 Jan., 1687.** Lond. 1688, 4to. pp. 25.

6. **A Sermon of Judgment, preached before the Queen Dowager in Her Majesty's Chappel at Somerset House, on the first Sunday in Advent, being the 27 Nov., 1686.** By J. D., S.J. Published by Her Majesty's Order. Lond., Nat. Thompson, 1687, 4to. pp. 32 besides title.

1686 is evidently an error for 1687, as Advent Sunday fell on Nov. 27 in that year.

7. **A Sermon of the Pharisees' Council, preached before their Majesties at Whitehall, the Friday after Passion Sunday, Apr. 6, 1688.** Lond. 1688, 4to. pp. 22.

8. **The Phœnix Sepulchre and Cradle in the holy death of the Right Honourable Isabella Teresa Lucy, Marchioness of Winchester.** Lond. 1691, 4to., pp. 22.

9. **Usury Explained; or Conscience Quieted in the Case of putting out Money to Interest.** By Philopenes. Lond. 1696, 8vo.; Lond. 1699, 8vo.; repub. in *The Pamphleteer*, Nov. 21, 1817.

This was written ostensibly against Thorentier, a doctor of Sorbonne, who had published in 1672, "L'Usure expliquée et condamnée, par les Ecritures Saintes," under the fictitious name of Du Tertre. In reality it was against Bishop Smith's treatise on the subject. The author says: "I should not have concerned myself in an answer to M. Du Tertre's book long since printed, and I question not but already answered by some of his own nation, had not his Genius passed over the seas, and appeared with no other weapons than his, to the terrour of timorous souls, and perplexing of consciences." The 1699 edition appeared under the title of "A Vindication of the Practise of England in putting out money to use." In 1701 it was translated into Latin by Dr. Edward Hawarden, V.P. of Douay College, "Summa fide ut qui nostram minus intelligunt longuam de ejus opinione, et scriptis judicium ferre possent." It was then sent to Rome to be examined by the "Holy Office," and was condemned. "This amongst other things," says Dr. Kirk, "was the cause of the persecution which raged against Dr. Hawarden."

Huddleston, John, O.S.B., second son of Joseph Huddleston, of Farington Hall, about three and a half miles south of Preston, in Lancashire, was born there in 1608. His father was the second son of Andrew Huddleston, of Farington (second son of Sir John de Hodleston, of Millum Castle, Cumberland), and his wife Mary, third daughter of Cuthbert Hutton, of Hutton John, near Penrith, in Cumberland, and sister and co-heiress of Thos. Hutton, Esq. By this marriage, Hutton John, situated at the head of the rich and beautiful vale of Dacre, the last of a chain of border towers, became the inheritance of the Huddlestons. Andrew Huddleston died at Farington about 1601. His children, and other relatives who resided there, appear for many years in the recusant rolls from 1599. His son Joseph is described as of Farington, armiger, in 1603, in which year he and his newly-married wife suffered for their recusancy. She was Eleanor, second daughter of Cuthbert Sisson, of Kirkbarrow, Westmoreland, Esq. Farington probably became the estate of Joseph, as in 1615 he was engaged in a suit regarding the rights to the manor. He was residing there in 1634, and in that year paid his fines for recusancy as usual. His elder brother Andrew most likely then resided at Hutton John. Joseph had three sons and six daughters—Andrew, born in 1605, who married Doro., daughter of Dan. Fleming, of Skirwith, Cumberland, Esq., and from whom descend the present family of Huddleston of Hutton John; John, the subject of this notice, O.S.B.; Cuthbert, who married Eleanor, daughter of Christopher Southworth (younger son of Thos. Southworth, of Samlesbury, Esq.), who appears to have died in Dublin in 1637; Doro., Jane, Margt., Mary, Joyce, and Bridget who became the wife of John Patterson, of Boustead Hill, co. Cumberland, Esq.

It is stated in the *Benedictine Necrology* that John Huddleston was sometime a volunteer in the army of Charles I. during the civil wars. Though his name does not appear in either of the printed diaries of Douay College, Dodd, citing the original MSS., says that he was educated and ordained priest there, and thence sent to England. There is a tradition that he served the mission at Grove House, Wensleydale, co. York, a seat of the Thornboroughs, but at what date is not stated. For some time he was chaplain at Moseley, Staffordshire, the seat of Thomas Whitgreave, Esq. He also undertook the education of a few

young gentlemen of position, and at the time of the following incident had three under his care, Sir John Preston, Francis Reynolds, and Thomas Palin, the two latter being Mr. Whitgreave's nephews.

After the defeat of Charles II. at Worcester, Sept. 3, 1651, the king fled to White Ladies, a seat of the Giffards. There he dismissed his retinue, and, disguising himself in the costume of a peasant, committed himself to the fidelity of the Pendrels, tenants of a neighbouring farm called Boscobel, belonging to the Fitzherberts. One of them communicated the dangerous position of the king to Mr. Huddleston, who, with Mr. Whitgreave's approval, arranged that his Majesty should shelter himself under the roof of Moseley House. Charles arrived on Sunday night, and was concealed in Mr. Huddleston's room, adjoining which was a priest's hiding-place. Indeed, his Majesty had to avail himself of this secret chamber, for the house was shortly afterwards visited by a company of soldiers, who were got rid of after great difficulty through the presence of mind displayed by Mr. Whitgreave. During the king's stay at Moseley, Mr. Huddleston stationed his three pupils at the windows in the garrets of the house to give intelligence of the approach of troopers. Mr. Huddleston was his Majesty's constant attendant during his stay in the house, and when the king left, about midnight on the Tuesday following his arrival, he solemnly assured his protector that he should find him a friend whenever it pleased God to restore to him his crown.

Some time later, probably through the influence of his uncle Richard, whose manuscript interested the king so much during his concealment at Moseley, Mr. Huddleston joined the Benedictines of the Spanish Congregation, and was professed on the mission. At the 13th general chapter of the English Benedictines, held at Douay in 1661, Fr. Huddleston was elected to the titular dignity of cathedral prior of Worcester. He was secretary of the next chapter held at Douay in 1666.

At the Restoration, in 1660, Charles was not unmindful of the obligation he was under to Fr. Huddleston for the part he took in his preservation after the disastrous battle of Worcester. He was invited to take up his residence at Somerset House, where, under the protection of the queen-dowager, Henrietta Maria, he could live in comparative peace; without disturbance on account of his priesthood. Shortly after her death, in 1669,

he was appointed chaplain to Queen Catherine, with a salary of £100, besides a pension of a similar amount. During the national delirium excited by Oates' plot, the Lords, by their vote, recorded in their journals of Dec. 7, 1678, protected Fr. Huddleston from trouble. But Providence had still a work of much greater consequence to employ him in, which was to be the instrument of his Majesty's conversion to the Catholic faith.

When Charles was lying on his death-bed, and was admonished by the Duke of York that his end was near, his Majesty requested that a priest be sent to him. On the evening of Feb. 5, 1685, the attendants and the five Protestant prelates—the Archbishop of Canterbury, and the Bishops of London, Durham, Ely, and Bath and Wells—were ordered to withdraw from the king's chamber. To avert suspicion, the Earl of Bath, lord of the bedchamber, and the Earl of Feversham, captain of the guard, who were both Protestants, were retained in the room, and then the Duke of York introduced Fr. Huddleston by a private entrance. The king, having expressed his desire to be reconciled to the Catholic Church, made a sincere confession, was anointed, and received the Holy Eucharist. Father Huddleston then withdrew, and the bishops and lords were permitted to return. Thus on the following day Charles breathed his last in the bosom of the Church.

Fr. Huddleston continued to reside with the queen-dowager at Somerset House until his death, which occurred Sept. 22, 1698, aged 90.

All writers speak with respect of Fr. Huddleston, whom Echard describes as "a rare example of fidelity to his prince and zeal for religion."

Huddleston, Short and Plain Way; *Gillow, Lanc. Recusants, M.S.*; *Dolan, Weldon's Chron. Notes*; *Snow, Bened. Necrology*; *Harl. Soc., Visit. of Cumberland*; *Lingard, Hist. of Eng.*, ed. 1849, vol. x. p. 106, *seq.*; *Laity's Directory*, 1816; *Cath. Mag.*, vol. v. pp. 385; *Foley, Records S.J.*, vol. v.; *Oliver, Collections*, p. 518; *Barker, Three Days of Wensleydale*, p. 96.

1. **A Short and Plain Way, &c.** Lond. 1688, described under R. Huddleston.

2. **Portrait**, engraved from the original in the possession of R. Huddleston, Esq., of Sawston Hall, near Cambridge, pub. by Keating, Brown, & Co., in the "Laity's Directory" for 1816, with "Memoirs," sm. 8vo.; rough block, *Lamp*, June 12, 1858.

Huddleston, Richard, O.S.B., born in 1583, at Farington Hall, in the hundred of Leyland, Lancashire, was the youngest son of Andrew Huddleston, of Farington Hall, Esq., by Mary, third daughter of Cuthbert Hutton, of Hutton John, co. Cumberland, and sister and co-heiress of Thomas Hutton, Esq. Farington passed to Sir Edmund de Huddleston, of Sawston, co. Cambridge, through his marriage with Dorothy, daughter and heiress of Henry Beconsall, of Beconsall, co. Lanc., whose wife, Jennet, was the only daughter and heiress of William Farington, eldest sister and heiress of Sir Henry Farington, of Farington and Worden, Knt. Andrew Huddleston was second cousin once removed to Sir Edmund Huddleston, who was great-grandson of Sir William Huddleston, younger brother of Sir John Huddleston, of Millom Castle, co. Cumberland, grandfather of Andrew Huddleston. The latter seems to have bought Farington from his cousin, probably about the time when the manor of Leyland was repurchased by the Farington family. Farington thus ceased to belong to the ancient territorial family. The hall, which existed at an early period, fell into decay after the Huddlestons ceased to reside there, and nothing now remains to show its former importance, except a part of the moat.

About the age of eleven, Richard Huddleston was sent to Grange-over-Sands, where he studied for five or six years under Thomas Sommers, a Catholic schoolmaster, and satisfied the expectations of his parents. Previous to this he had attended the Established Church with his father, who, under coercion, had outwardly conformed. While at Grange he frequently visited his relative, Mr. Francis Duckett, of Grayrigg, a staunch Catholic, and there he was reconciled to the Church by a devout priest, William Smith, who repeatedly had suffered imprisonment and exile. In consequence of a plague breaking out in the district, he was sent home with his eldest brother, Andrew. After about a year he was sent to a school at Garstang, where he made little profit, for he had scarce opened his books ere he was recalled home. His mother then suggested his going to St. Omer's College, which, after many disappointments, was at length accomplished. He and an older brother went up to London with two priests, Mr. Burskey and John Saterford, on the feast of St. Ursula, Oct. 21 (1600?). Mr. Burskey had arranged with Mr. James Duckett, the printer,

who was shortly afterwards martyred, to be supplied with the necessaries for saying Mass, but Mr. Duckett was prevented from keeping his engagement by a midnight search by the pursuivants. They broke into the house where the young Huddlestons were sleeping, and seized a Mr. Dolman (perhaps the Rev. Alban Dolman) and carried him off to prison. The Huddlestons, however, effected their escape and went to Mr. Duckett's, with whom they remained six weeks, awaiting the vessel in which they intended crossing the channel. Mr. Duckett introduced them to John Williams, who was then going to Douay, where he was ordained priest April 7, 1601. As the Huddlestons were ill provided either with money or recommendations for proceeding to St. Omer, they accompanied Mr. Williams to Douay. On their way they fell in with one Hanmer, late servant to a bishop then deceased, who strongly advised them to go to Spain instead. They proceeded, however, to Douay, though they did not enter the college, but lived at their own expense in the procurator's house. When their funds were nearly exhausted the president admitted them into the college. After a short time the elder brother proceeded to Spain, and Richard was sent to the English College at Rome, where he was admitted, under the *alias* of Parkinson, in 1601. After studying philosophy and divinity at Rome for some years, Mr. Huddleston returned to Douay College, where he was ordained priest in 1607, and in the following year was sent to the English mission with seven other priests.

After some time he returned to Italy, and was professed at the famous Benedictine monastery of Monte Cassino. There he spent several years in study and prayer, and then, in 1619, returned to renew his labours on the English mission. It is most likely that he at first took up his residence with his brother, Joseph Huddleston, at Farington Hall. His father appears to have died at Farington about 1601, for his will was proved in that year. Here his sermons, instructions, and disputations, both in private and public, were attended with such remarkable success that numbers of families, of all degrees, were reconciled to the Church or strengthened in their faith so as to resist external conformity to the new religion even under the greatest pressure. Amongst these may be included the Andertons of Lostock, with the families of Downs, Ingleby, Preston, Sherburne, Trafford, &c. He then went into Yorkshire, and it is asserted in his memoir

by his nephew, Dom John Huddleston, O.S.B., that the families of Ireland, Middleton, Thimelby, Trappes, Waterton, &c., owe, next to God, their respective reconciliations to this worthy Benedictine. The purity of his life was in conformity with the candour of his doctrine; both were without a blemish. Thus, after a long life of apostolical labour, he died at Stockeld Park, Yorkshire, the seat of the Middletons, Nov. 26, 1655, aged 72.

“He rested in peace,” says his nephew, “leaving behind him a sweet odour of virtue to all posterity.”

Huddleston, Short and Plain Way; Gillow, Lanc. Recusants, MS.; Foley, Records S.J.; Douay Diaries; Oliver, Collections, p. 517; Dolan, Weldon's Chron. Notes; Snow, Bened. Necrology; Dodd, Ch. Hist., vol. ii.

1. **Short and Plain Way to the Faith and Church.** Composed many years since by that Eminent Divine, Mr. Richard Huddleston, of the English Congregation of the Order of St. Benedict; and now published for the Common Good by his Nephew, Mr. John Huddleston, of the same Congregation. To which are annexed, his late Majesty King Charles II.'s Papers found in his Closet after his Decease. As also a brief account of what occurred on his death-bed in regard to religion. Lond., Hen. Hills, 1688, 4to. pp. 38; *id.*, 18mo., title, ded. &c. 14 pp., pp. 91. At the end of the work is “A Summary of Occurrences relating to the Miraculous Preservation of our late Sovereign Lord King Charles II. after the Defeat of his Army at Worcester in the year 1651. Faithfully taken from the express personal testimony of those two worthy Roman Catholics, Thomas Whitgrave, of Mosely, in the county of Stafford, Esq.; and Mr. John Huddleston, priest, of the holy order of St. Bennet, the eminent instruments under God of the same preservation.” Lond., Henry Hills, 1688, 18mo. pp. 34. This is preceded by a distinct title-page, including both titles, under which the two works are often cited. The “Short and Plain Way” is ded. to the Queen-Dowager by her chaplain, John Huddleston.

T. Meighan is said to have pub. an edit. at London before 1718. “A brief Account of particulars occurring at the happy death of the late Sovereign Lord King Charles II. in regard to religion, etc.,” appears in the “State Tracts,” 1693, &c., fol. Charles Dolman repub. the entire work in his “English Catholic Library,” vol. ii., Lond. 1844, sm. 8vo., edited by Canon Tierney; Lond. 1850, 8vo.

Speaking of his uncle's treatise in his address to the reader, Fr. John Huddleston says—“that (God so ordaining) it became an occasional instrument towards the conversion of our late Sovereign Lord King Charles II. to the faith and unity of the Catholic Church.” When Charles was hiding in Mr. Whitgrave's house at Moseley, he entertained himself with perusing the MS. of Fr. Richard's treatise, which lay on the table of his nephew, who was then chaplain at Moseley Court. Charles seriously considered it, and;

after mature deliberation, said, "I have not seen anything more plain and clear upon this subject. The arguments here drawn from succession are so conclusive, I do not conceive how they can be denied."

"Charles II.'s Papers" had previously been prefixed to "Reasons of her leaving the communion of the Church of England, and making herself a member of the Roman Catholick Church. Written by her grace the Duchess of York, for the satisfaction of her friends," pub. in "Copies of two Papers," Lond. 1686, 4to., pp. 14, and elicited—"An Answer to some papers lately printed, concerning the authoritie of the Catholick Church in matters of Faith, and the Reformation of the Church of England," Lond. 1686, 4to. pp. 72, by Edw. Stillingfleet, D.D., afterwards Bishop of Worcester, which gave great offence to James II., who engaged Dryden to write "A Defence of the Papers written by the late King of blessed memory, and Anne, Duchess of York, against the answer made to them," Lond. 1686, 4to. pp. 126. There also appeared an anonymous pamphlet, entitled, "A Reply to the Answer made upon the three Royal Papers," (Lond.), 1686. 4to. pp. 56. Stillingfleet rejoined with "A Vindication of the Answer to some late Papers concerning the Unity and Authority of the Catholick Church, and the Reformation of the Church of England," Lond. 1687, 4to. pp. 118. Next appeared "An Answer to Father Huddleston's Short and Plain Way, &c.," anon., and "Remarks on the two Papers, written by his late Majesty King Charles II., concerning Religion," Hague, 1687, 4to., by Gilbert Burnet, D.D. At a later period appeared, "An Answer to a book, entituled, A Short and Plain Way to the Faith and Church. By Samuel Grascome, a Priest of the Church of England," Lond. 1702, 8vo. pp. 210; 1715, 8vo. Fr. Huddleston's account of the death of Charles was confirmed by a curious broadside, entitled, "A true Relation of the late King's death," one folio half sheet, by "P[ere] M[ansuete] A C[apuchin] F[riar], Confessor to the Duke."

2. He left several other treatises in MSS., which appear to have been lost.

Hughes, Philip, musician, for more than a quarter of a century laboured assiduously for the cause of Church music in and around Manchester. The many choirs he conducted were all a credit to his untiring energy and industry. His constant attendance at Mass and Benediction, year after year, was a most powerful example, and inspired many with his fervent spirit. His tact and perseverance in making himself master of a vast amount of Church and popular music for the benefit of religion cannot be too much admired. Above all, he gave his entire services in the Church, and in popular entertainments for the benefit of schools, without pay or reward, although he was in but humble circumstances. The fulfilment of his duties as choirmaster, together with the earning of his daily bread by the sweat of his brow, must have been most exhausting; and were it not for his enthusiasm for the musical services of the Church, this gifted musician must have earlier succumbed under his arduous duties.

He died at West Gorton, Manchester, leaving behind him a widow and six children, Feb. 10, 1880.

Cath. Times, March 12 and April 9, 1880.

1. He composed the music to many hymns, such as "The Hymn to St. Alban's," "The Green Boughs meet," "O turn to Jesus' Mother, turn," "The Resurrection," "Jesu, dulcis memoria," "Jesus, the only Thought of Thee," &c. He also harmonised many accompaniments. His musical works in MS. would form a very large vol. in print.

Hull, Francis, O.S.B., a native of Devonshire, and of an ancient family in that county, was professed in 1615 at the English Benedictine monastery of St. Laurence, Dieulward, in Lorraine. He was appointed vicar of the Benedictine nuns at Cambrai in 1629. Four years later he was made definitior, and from 1639 to 1645 was vicar or vice-president of the English Benedictine congregation in France. He resided at St. Edmund's monastery at Paris, and afterwards at St. Benedict's monastery at St. Malo, in Brittany, where he died Dec. 31, 1645.

He was the first person buried in the monastic church at St. Malo, and on account of his being *prædicator generalis* he was honoured with a grave near the pulpit. He was a most devout man, and possessed excellent parts, but a misconception of the spiritual conduct of Fr. David Austin Baker, O.S.B., led him into very great troubles, of which, says Weldon, he sorely repented on his death-bed.

Dolan, Weldon's Chron. Notes; Oliver, Collections, pp. 331, 518; *Snow, Bened. Necrology*.

1. Without naming his works, Weldon says that he was the author of several pious books.

Hulme, Benjamin, Monsignor, a native of Lane-End with Longton, co. Stafford, was born of Protestant parents, in which religion he was brought up. His father was a master-potter in Longton, and his son Benjamin was engaged with him in the business until he became a Catholic. When grown up, about 1819, he became acquainted with a Catholic shoemaker named Peter Myatt, who introduced him to the Rev. Robert Richmond, chaplain to the Benedictine convent at Caverswall Castle, the nearest Catholic chapel to Longton, where the nuns now at Oulton then resided. By him he was received into the Church, and shortly afterwards proceeded to Sedgley Park School, and thence, in 1824, passed to Oscott College to study

for the priesthood. There he showed his possession of more than average abilities. When he was in Holy Orders, about 1830, his father died, and his brother was unfortunately killed by being thrown from a horse or carriage. In order to carry on the business till affairs could be settled, Mr. Hulme was permitted by Bishop Walsh to return to Longton to superintend the works. After about a year he returned to Oscott, and resumed his studies till his ordination to the priesthood in 1831.

His first mission was Leicester, in succession to Fr. C. B. Caestryck, O.P., who erected the chapel of the Holy Cross there in 1817, and removed to Hartpury Court in 1831. There he remained until 1833, when he was sent to commence a mission at Loughborough, in the same county. The chapel which he erected there was the signal for a wanton attack upon Catholic doctrines by a clergyman of the Establishment, under the signature of "Aristogeyton." Mr. Hulme published a reply in the spring of 1834, which he followed with a second pamphlet in the following year. In 1840 he was removed to the mission of Newcastle-under-Lyne. A sudden attack of illness, however, obliged him to resign it immediately. After recovery he was appointed in the same year to the mission of Aston Hall, near Stone. Whilst there he discovered under the altar the relics of St. Chad, which had been transferred thither from Swinnerton and had been lost for many years. He took them to Oscott College, and delivered an address to the students upon the occasion.

In Feb. 1842 the mission at Aston Hall was given by the bishop to the Passionists, then just introduced into England, and Mr. Hulme withdrew. He took this opportunity to visit Rome, where the dignity of monsignor was conferred upon him by the Sovereign Pontiff. After his return to England, in 1843, he was appointed chaplain at Mawley Hall, Shropshire, a seat of Sir Edward Blount, Bart. He retained this position until 1847, when he took charge of the mission of Hathersage, in Derbyshire. His mind now began to give way, and shortly before his death he retired to his native place, Longton, and resided with his mother, who had become a Catholic. There he died, attended by the Rev. Edward Daniel, Aug. 9, 1852, and was interred at Aston, where a plain cross marks his resting-place.

Mgr. Hulme was a priest of ability and of considerable eloquence. He possessed the friendship of Cardinal Wiseman and other eminent men. To judge from the stories he told of himself before his conversion, he must have been of a romantic disposition. He was at times somewhat eccentric, and during the last months of his life his mind entirely gave way.

He bequeathed a considerable sum of money for the foundation of a convent of the tertiaries of the Third Order of St. Dominic somewhere in the Potteries. At that time there was a community of this Order established at Longton. Its removal had become necessary, and Mgr. Hulme's legacy was used to transfer it to Stoke-upon-Trent.

Laity's Directories; Cath. Mag., vol. iii. p. 33, vol. v. p. 268, vol. vi. p. 242; *Orthodox Journal*, 1834, vol. ii. pp. 423, 472, vol. iii. pp. 364, 394; *Original Letters of the Rev. Fris. Fairfax, Rev. James Massam, and Very Rev. Thomas Canon Longman, to Rev. J. Caswell, V.P., Oscott.*

1. **A Reply to Aristogeiton's "Address to the Inhabitants of Loughborough and the Vicinity, on the Erection of a Roman Catholic Chapel in that town. By the Rev. Benj. Hulme.** Lond. (Leicester pr.), Keating & Brown, 1834, 12mo. pp. 27.

This controversy was occasioned through a virulent attack on the Catholic religion by a neighbouring clergyman (the Rev. P. Frazer), of the Hugh McNeile type. It first appeared in the columns of the *Times*, and afterwards was republished by one of the Protestant no-popery societies, in the shape of a penny tract, and extensively distributed in Loughborough and the neighbourhood. The writer was a pluralist parson and a placeman, and from his influence in the latter capacity was enabled to get his address published in the *Times*. An answer was sent by Mr. Samuel Swarbrick, but was refused insertion by the editor, on the ground that it was a controversial letter. Mr. Hulme, therefore, published his exposure of the anonymous writer, which is written in an eloquent and animated style.

2. **A Letter on Transubstantiation; being the Second in Reply to Aristogeiton's "Address, &c."** Lond., Andrews, 1835, 8vo. pp. 28.

It is a compact abstract of the arguments from Scripture and ecclesiastical antiquity in favour of the great mystery of Christian worship. The style is pure and lofty, and the argument is irresistibly convincing.

3. **Address to the Students at Oscott College on the Discovery of the Relics of St. Chad at Aston Hall.** MS.

These relics were originally in the church of St. Peter, Lichfield, and were translated to the great church built in 1148, under the invocation of the B.V. and St. Chad, which is now the cathedral. There they remained till the change of religion. Arthur Dudley, prebend of Colwich, in Lichfield Cathedral, a relative of Baron Dudley, reverentially removed the relics, and entrusted them to two noble ladies of the house of Dudley, who resided at

Russell Hall, near Dudley Castle. These Catholic ladies, through fear of the penal laws, entrusted them to the care of Henry Hodsheads, of Woodsaton, near Sedgley, co. Stafford, and of his brother William, and thus the relics were divided between the two brothers. The portions preserved by Henry were handed over by him on his death-bed to Father Peter Marshall, *alias* Turner, S.J., who wrote a relation of the manner in which they came into his hands, attested by four other fathers. From that time the relics were kept in the Staffordshire district, their history being clearly traced until their removal from Swynnerton Hall, the seat of the Fitzherberts. Thence they were transported to Aston Hall for the sake of security. This fact seems to have been forgotten until Mr. Hulme discovered them under the altar, although the key to the box in which they were deposited was kept at Swynnerton, and had attached to it a label notifying their removal. Particulars of these relics will be found in a letter by Dr. Lingard, *Cath. Mag.*, iii. 298, the little "Hist. of St. Chad's Cathedral," and Br. Foley's "Records S.J.," iii. 794.

Humberston, Augustina, O.S.A., a member of the ancient family of this name seated at Chedgrave, co. Norfolk, was probably a niece of FF. Edw. and Henry Humberston, S.J. She was a nun at the Augustinian convent of St. Monica, Louvain, where she died.

5th Report of the Hist. MSS. commiss.

1. Account of the Convent of Augustianesses at Louvain, 5 Oct. 1718, MS., in the old Chapter Records, Spanish Place, London, printed in the *Archæology*, xxxvi. 74, 4 pp.

Humberston, Henry, Father S.J., *alias* Hall, born in 1638, was a younger son of Henry Humberston, of Chedgrave, co. Norfolk, Esq., and his second wife, Mary, daughter of Henry Yaxley, of Bowthorpe, co. Norfolk, Esq. He made his humanity studies at St. Omer's College, entered the Society of Jesus Sept. 14, 1657, under the *alias* of Hall, and was professed of the four vows Feb. 2, 1676.

In 1672 he was camp missionary at Ghent. Two years later he was teaching logic at Liège College, and in 1676 he was sent to the English mission. He first served in the Yorkshire district, and then, from about 1686, in the Worcester district for ten years. At Worcester he injudiciously chose a text for a sermon, preached April 18, 1686, which was open to misinterpretation in those times of religious animosity, and thus excited the susceptibilities of Protestants. About three years previous to this he was *socius* to Fr. John Warner, the provincial, who recommended him as a fit successor to his office, "being strong, laborious, patient, industrious, and skilful in

business." On Dec. 10, 1697, he was declared provincial, and wrote a remarkable letter when in office, dated St. Omer's College, April 10, 1700, addressed to the father-general, detailing the then wretched condition of Catholics in England. At the expiration of his office, in 1701, he was appointed rector of St. Omer till 1705, and died at Watten, Dec. 13, 1708, aged 70.

Foley, Records S.J., vols. v. and vii. ; *Oliver, Collectanea S.J.* ; *Kirk, Biog. Collns. MSS.*, No. 24.

1. **A Sermon preached at Worcester, Ap. 18, 1686, being the Second Sunday after Easter, by H. H., of the Society of Jesus.** Lond. 1686, 4to. pp. 22.

It was on the sign of the Cross, Ezech. ix. 5, 6, "Go ye after him through the city, and strike: let not your eye spare, nor be ye moved with pity. Utterly destroy old and young, maidens, children, and women: but upon whomsoever you shall see Thau, kill him not, and begin ye at my sanctuary." On hearing the text, Protestants said, "Here must be a bloody sermon." The author in consequence printed it to convince the public that it was not what they took it for. It was afterwards reprinted in "Catholic Sermons," ii. p. 61.

Hungate, Francis, colonel, was the only son of Sir Philip Hungate, of Saxton, co. York (created a baronet, Aug. 1642, for his loyalty to Charles I.), and Dorothy, daughter of Roger Lee, of Hatfield, Esq., M.D., relict of Andrew Young, of Bourn, co. York. Sir Philip not only lost his son in the cause, but had his estates confiscated for his loyalty by act of parliament in 1652. He did not live to see the Restoration, or to have his property restored to him, for he died in 1655.

The Hungates were one of the most ancient families in Yorkshire, and were inter-married with the leading families of the county. They stoutly refused to conform to the new religion, in spite of persecution by fine and imprisonment. Sir Philip's father, William Hungate, Esq., was a very great sufferer for the faith, as, indeed, were all his children and their mother. Her maiden name was Margaret Sotheby, daughter and heiress of Roger Sotheby, of Pocklington, Esq., and because she would not abjure the faith she was imprisoned by the northern inquisition, under the lord president of the north, in Sheriff Hutton Castle, with numbers of other Yorkshire ladies. Her children were equally staunch in their religion. The eldest son, Sir William Hungate, Knt., married Jane, daughter of George

Middleton, of Leighton Hall, co. Lancaster, Esq., but died without surviving issue in 1634, his second son, Francis, having accompanied his uncle, the Rev. George Middleton, to the English college at Valladolid, in 1632, and died there in 1633; Roger Augustine, O.S.B., born in 1584, educated at the English secular college at Douay, and professed at Montserrat, served the Yorkshire mission till his death, Jan. 2, 1672, having held the office of president-general of his order from 1661-9; Thomas, O.S.B., educated at Douay, was professed in Spain, and died on the English mission in 1657; Robert Gregory, O.S.B., also educated at the English college at Douay, afterwards was professed at the Benedictine college there, in 1610, and, passing to the English mission in Yorkshire, was appointed provincial of York in 1653, and died before the expiration of his office; Sir Philip, referred to above; Elizabeth, married first to Sir Marmaduke Grimston, Knt., and secondly to Sir Henry Browne, Knt.; Mary, married first to Richard Cholmeley, of Brandesby, Esq., and secondly to Sir William Howard, third son of Lord William Howard, of Naworth; and Katharine, wife of Sir Gilbert Stapleton, of Carlton. The second daughter, Mary, was married to Richard Cholmeley by an old priest named Francis Smith, in Jan. 1602, "in a close in Saxton parish, about ten of the clock in the night." This was the subject of another inquisition, and brought down fresh troubles upon the heads of the devoted family.

Francis Hungate, son of the loyal Sir Philip, became a colonel of horse in the service of his king, and was slain at Chester in 1645.

His wife, according to Burke, was Joan, daughter of Robert Middleton, of Leighton Hall, co. Lancaster, and co-heiress of her brother Francis. This is evidently incorrect as regards the Leighton family. It probably refers to one of the families of Middleton of Westmoreland or Yorkshire. After her husband's death, Mrs. Hungate became the wife of William Hammond, of Scarthingwell, co. York, Esq. Colonel Hungate left a son and namesake, Francis, who succeeded his grandfather to the baronetcy, and a daughter, Mary, wife of John Fairfax, younger son of Thomas, Viscount Fairfax, by a daughter of Sir Philip Howard, of Naworth Castle. It is noteworthy that the martyr, Fr. Nicholas Postgate, was chaplain to Lady Hungate, at Saxton, until her death. The baronetcy became

extinct on the death of Sir Charles Hungate, sixth baronet, Dec. 3, 1749.

Castlemain, Cath. Apol.; *England's Black Tribunal*; *Peacock, Yorkshire Papists*; *Morris, Troubles, Third Series*; *Foster, Visit. of Yorks.*; *Foley, Records S.T.*, vol. v.; *Tierney, Dodd's Ch. Hist.*, vol. iii. pp. 122, 125; *Burke, Extinct Baronetcies*; *Valladolid Diary, MS.*

Hunt, Edward, B.A., analytical chemist, born at Hammersmith, Sept. 29, 1829, was the son of Mr. Thomas Hunt, and his wife, Maria Windsor. In 1847 he matriculated as a student of University College, London, and was the only candidate who obtained honours in chemistry at the annual examination for the degree of B.A. in 1850. Shortly after this he went to Manchester, and for a time was engaged as assistant to the late Mr. Crace Calvert, in the laboratory of the Royal Institution. After being there for some time, he became acquainted with Mr. H. D. Pochin, of the firm of H. D. Pochin and Co., manufacturing chemists, Salford and Manchester, and from that time to his death a very intimate relationship existed between them. It was in the laboratory in Quay Street, in 1857, while working with Mr. Pochin, that the important discovery was made of the process by which resin could be distilled without decomposition. For that discovery a patent was taken in April, 1858. This patent was afterwards put into very extensive working at Runcorn Gap, and for a considerable period a very large portion of the resin used for the production of pale yellow soaps was made by that process. About 1861 Mr. Hunt and Mr. Pochin joined Mr. S. Barlow as partners in the important bleaching, dyeing, and finishing works conducted at Stakehill, near Middleton, which partnership continued until the death of Mr. Hunt.

During the last years of his life he devoted the whole of his time to the consideration of chemical questions bearing upon the industrial operations conducted in Manchester and its neighbourhood, his knowledge of which probably was not second to that of any existing chemist. He made many suggestions and improvements which were invaluable in connection with his own business at Stakehill, and was engaged in many important trials involving very large interests, in which it was necessary to establish the effect of many of the processes con-

nected with paper-making, bleaching, dyeing, and finishing of cloths for the market. The effect of certain processes in elastic-web making was established by a most elaborate inquiry. In all such cases, the loss of Mr. Hunt to the district of Manchester has been severely felt.

In 1874, Mr. Hunt married a Manchester lady, who survives him. After a painful illness, extending over a period of nearly twelve months, he died at his residence in Whalley Range, Manchester, Aug. 12, 1883, aged 53.

He was elected fellow of the Chemical Society in Dec. 1851, and likewise of the Literary and Philosophical Society of Manchester in 1857. He also took an active part in the proceedings of the Manchester Academia of the Catholic Religion, established by Dr. Vaughan, Bishop of Salford, towards the close of 1875.

Journal of the Chemical Soc., vol. xlv. p. 616; *Tablet*, vol. lxii. p. 292; *Communication of the Very Rev. Canon Toole, D.D.*

1. Notices of Mr. Hunt's patent for the treatment of resin for the manufacture of soap, April 27, 1858, will be found in the scientific and technological journals of the period—*The Chemical News*, i. 274, &c.

2. "The Sanitary Precepts of the Bible. An Address delivered to the Members of the Manchester Academia of the Catholic Religion." By Edward Hunt, B.A., F.C.S." Pr. as a supplement to the *Tablet*, Lond. Dec. 1, 1877, fol. pp. 8.

Hunt, Eleanor, confessor of the faith, was the widow of Mr. Hunt, of Carlton Hall, near Leeds, co. York, son of Gilbert Hunt, of the same, Esq., and Dorothy, daughter of Wm. Mallett, of Normanton, co. York, Esq., by his third wife, Bridget, daughter and sole heiress of Robert Fleming, of Sharlston, Esq. Another member of this family, John Hunt, possibly Gilbert's father, married Frances, relict of Wm. Wadeby, and daughter of James Thomson, of Langton, co. York, Esq. Her brother Richard Thomson married Bridget, daughter of John Fleming, and sister of Sir Francis Fleming, master of the ordnance to Edw. VI. and Queen Elizabeth.

Mrs. Gilbert Hunt married secondly, about 1581, Mr. Grosvenor, of the ancient family of Bellaport, Salop, related to the Grosvenors of Eaton Hall, Cheshire, and was the mother of Fr. Robert Grosvenor, S.J. Her third husband, whom she married in 1593, was a Bland, of the family seated at Kippax Park, in Yorkshire, a Protestant, who not only refused to allow her to attend to her religion, but seized her children's patrimony.

She had also a son, Gilbert Hunt, born in 1576, who received the sacrament of confirmation at Douay College on March 22, 1605, was ordained priest June 4, 1606, and four days later was sent to the English mission. He suffered imprisonment and was exiled in 1610, but returned to England, and, after some years, entered the Society of Jesus at London, and served the missions in the Leicestershire district, where he died March 31, 1647, aged 71. His uncle, Thurstan Hunt, was also ordained priest at Douay College, and was martyred at Tyburn in 1601. The Hunts were also connected with the Gascoignes, and appear in the list of Yorkshire recusants in 1604.

After her husband's death, Eleanor Hunt was committed prisoner to York Castle for harbouring Christopher Wharton, who having been educated at Oxford and afterwards ordained priest at Rheims, was taken in her house, presumably Carlton Hall, in or about 1599. He was tried at the Lent Assizes, and martyred at York March 28, 1600. At the same time Mrs. Hunt was also indicted for felony and condemned to death for receiving him, as Dr. Worthington says, into her house, "as if she also had known him [Mr. Wharton] in Oxford to have been no priest, and afterwards made priest, who knew him not at all but a small time before he was taken in her house." As she absolutely declined to save her life by going to the Protestant church, she was sentenced to death, and all her estate and effects confiscated. But she was not executed, though Dr. Worthington, writing in 1601, adds: "She received her crown of martyrdom according to the Gospel, 'whosoever receiveth a prophet, in the name of a prophet, shall receive the reward of a prophet.'" In this, the doctor seems to have been misinformed, for Bishop Challoner says that she did not suffer as was expected, but was permitted to linger away in prison, under the benefit of a so-called reprieve.

Worthington, Relation of Sixtene Martyrs, p. 47; *Challoner, Memoirs*, 1st Edit., vol. i. p. 365-6, vol. ii. p. 64; *Morris, Troubles, Third Series*, *Peacock, Yorkshire Papists*; *Foley, Records S.J.*, vols. iii. vii.; *Harl. Soc., Visit. of Yorks.*; *Foster, Visit. of Yorks*; *Tierney, Dodd's Ch. Hist.*, vol. v. p. 6.

Hunt, John, gentleman.

Dodd, Ch. Hist., vol. ii.

I. **An Humble Appeal to the King's Most Excellent Majesty :**

wherein is proved that our Lord and Saviour Jesus Christ is the Author of the Catholick Faith. 1620, 4to.

Hunt, Thomas, priest and martyr, a native of Norfolk, entered the English College at Valladolid, May 12, 1592. His real name appears from the diary to have been Benstead. On the following Nov. 12, he was sent to the English College at Seville, where he was ordained priest, and then sent to the English mission. There he was seized and committed to Wisbeach Castle, whence he effected his escape one night with eight other priests some few months before his second apprehension and execution. He was received and equipped by Fr. Henry Garnett, the superior of the Jesuits, who recommended him to some friends of his in Lincolnshire. In company with Thomas Sprott, one of the priests who had escaped with him from Wisbeach, he travelled to Lincoln. There they took up their quarters at the Saracen's Head, and in July, 1600, during a search for some persons who had committed a robbery, they were discovered. It happened in this way. The two priests were strangers to the people of the inn, whose suspicions were aroused by their retiring habits. The searchers, therefore, arrested them on suspicion of being the men they wanted, and strictly examined them as to their names, their native places, occupation in life, whence they came, their object in coming to Lincoln, and as to their acquaintance. So pressingly were these questions put, that in order to clear themselves from the false charge of robbery they acknowledged that they were Catholics and had come there in hopes of living for a time more quietly than they could do where they were known. The officers then searched their baggage and discovered the holy oils and two breviaries, which at once aroused suspicion that they were priests. They were therefore taken before the mayor, and by him examined as to whether they had been to church within the previous ten or twelve years; whether they would take part with the pope or with the queen, if the former should invade the realm; whether they acknowledged the queen to be supreme governess of the church of England; and whether they were priests or no? To these interrogations they both returned the same answers in substance, that they were brought up from their infancy in the Catholic faith, and were never at a Protestant church; that if such a case as a papal invasion should happen, which was not likely, it would be time enough to

answer the question ; that they held the pope to be supreme head upon earth of the Catholic church throughout the world ; and lastly, that having acknowledged themselves to be Catholics, they did not feel bound to answer further as to the fourth question.

The summer assizes being then on, they were immediately arraigned before Mr. Justice Glanville, under the indictment that they were seminary priests, and consequently traitors according to the statute. Though there was no evidence to prove that they were priests, which they did not acknowledge themselves, the judge informed the jury that he himself was satisfied on the point, and peremptorily directed that a verdict of guilty be brought in. To this the jury demurred, in the absence of acknowledgment by the prisoners, or any evidence against them. However, through fear, they reluctantly complied with the judge's order. Mr. Justice Glanville then pronounced sentence on the prisoners, " that they should return first to the prison whence they came, thence be drawn on a hurdle to the place of execution, there be hanged till they were half dead, then be dismembered, embowelled, quartered, and their heads and quarters disposed of at the queen's pleasure." The martyrs joyfully received their sentence, gave thanks to God, and pardoned their persecutors. Both before and after their condemnation they were attacked with strange doctrines by some Protestant preachers, as was their custom in such cases. The martyrs clearly confuted them, and so confounded them, to the great edification of the assembled people, that the magistrates interfered, and ordered the ministers to hold their babbling, considering that their own arguments of fetters, halters, and butchers' knives were much stronger. Shortly afterwards the condemned priests were led out to the place of their martyrdom at Lincoln, some time in July, 1600.

Not many days later a fearful retribution overtook the judge who had so unjustly administered the law. He was riding at a short distance from his own residence, when he unaccountably fell from his horse, and was picked up dead, under circumstances minutely described by Dr. Worthington, which were accepted by the people as the hand of the Almighty.

He was the protomartyr of the colleges at Valladolid and Seville, and the news of his martyrdom excited intense sentiments of piety in both places.

Worthington, Relation of Sixtene Martyrs, pp. 86-90; *Val-ladolid Diary, M.S.*; *Challoner, Memoirs*, ed. 1741, vol. i. p. 377; *Morris, The Month*, April, 1887, p. 530.

Hunt, Thurstan, priest, martyr, son of Mr. Hunt, of Carlton Hall, near Leeds, in Yorkshire, where he was born, was brother to Gilbert Hunt, of the same place. He arrived at the English College, at Rheims, Sept. 19, 1583. In the following March he received the tonsure and four minor orders from the hands of the Cardinal de Guise in the Cathedral of Rheims, and in December he was ordained subdeacon. In the following April he received the diaconate, and on April 20, 1585, was ordained priest by the Cardinal. Shortly afterwards he was sent to the English mission.

His labours seem to have been principally in the Fylde, Lancashire, where he passed under the *alias* of Greenlow. On Oct. 1st or 2nd, 1600, a priest named Robert Middleton, apprehended in Lancashire, was being conveyed prisoner to Lancaster Castle by order of the Mayor of Preston, to whom he had been delivered by Sir Richard Hoghton and Thomas Hesketh, two justices of the peace. When the party arrived at Myrescough, they were overtaken by four horsemen and a man on foot, who demanded whether the prisoner was a priest, and attempted to rescue him. A desperate affray ensued, in which the assailants were worsted, and Greenlow, one of the horsemen, was taken prisoner. The party then returned to Preston, and Greenlow was examined by three justices of the peace, the two before named and Ralph Assheton, Esq. The two priests were then sent up to London, to be further examined by the Privy Council, and on March 1, 1601 (s. v. 1600), an open warrant ("Privy Council Reg." vol. vii.) was directed by the council to the sheriffs of the various counties through which the prisoners would pass to see them safely delivered from the custody of the keeper of the Gatehouse to the high sheriff of the county of Lancaster, to be brought to trial at the Lancaster assizes. They were to be conveyed under a strong guard as notorious traitors, with their legs bound under the bellies of their horses, and their hands tied behind them. On their arrival at Lancaster, a distance by road at that period of about 250 miles, they were to be kept in the common gaol, "in sure irons," until the assizes. Accordingly they were sentenced to death, as in cases of high treason, merely

on account of their priesthood, and they suffered at Lancaster towards the close of March, 1601.

“ Hunt’s hawtie corage staut
 With godlie zeale so true ;
 Myld Middleton, O what tongue
 Can halfe thy virtue shew !
 At Lancaster lovingly
 These matters tooke their end,
 In glorious victorie,
 True faith for to defende.”

Challoner, Memoirs, ed. 1741, vol. i. p. 399 ; *Privy Council Reg.*, vol. vii. ; *Douay Diaries* ; *Gillow, Lanc. Recusants, M.S.* ; *Worthington, Relation of Sixtene Martyrs*, p. 94 ; *Foley, Records S.J.*, vol. vii. pt. ii.

1. His martyrdom is described in a poem, “Add. MSS., 15,225, Brit. Mus.,” which will be noticed under R. Middleton.

Hunter, Anthony, Father S.J., confessor of the faith, was born in Yorkshire, in 1606. He was probably the son of George Hunter, and his wife Isabel, daughter of Stephen Fenwick, of Longshaws, co. Northumberland, Esq., by Elizabeth, daughter of Thomas Haggerston, of Haggerston Castle. He was educated and ordained priest in one of the English secular colleges abroad, perhaps at Seville, and after his return to England served the mission in the north. There, during the civil wars, he was apprehended and conveyed prisoner to London. Having obtained his release, he entered the Society of Jesus in 1649, completed his noviceship in Belgium, and returned to the English mission in 1651 under the assumed name of James Smith.

In 1654-5 he was superior in the Yorkshire district, and in 1657-8 he was procurator of the province S.J., residing in London. Later on he appears as a missionary in the Hampshire district, and was its superior from 1672 to 1679, when he was sent to London to assist Fr. Barrow, who was left alone through his confrères being either in prison or sent away to avoid the storm of the Oates Plot persecution. Here the father was soon seized on suspicion of being a priest, tried, and condemned to death, not as “Hunter the Jesuit,” but as “Hesketh the Benedictine,” his fellow prisoner in Newgate, the perjurer Oates having distinctly deposed that Fr. Anthony was the

latter. The matter coming to the ears of the king, Fr. Hunter was reprieved, though still kept prisoner in Newgate, where he died, after about four years' imprisonment, Feb. 3, 1684, aged 78.

"He was full of piety, and possessed an indomitable courage and a constancy of soul truly admirable," say the "Annual Letters." When an opportunity of retreat into France was offered him before his arrest, he would not accept it, preferring to remain and administer to the comfort of the distressed during those terrible times. In danger he was intrepid, and never lost his self-possession. Indeed, it was a cause of grief to him when he learned that he was to be denied the crown of martyrdom on the scaffold.

Foley, Records, S.J., vols. v., vii.; *Tanner, Brevis Relatio*, p. 87; *Challoner, Memoirs*, ed. 1742, vol. ii. p. 441; *Oliver. Collectanea S.J.*

1. Challoner refers to a MS. by Fr. Hunter relating to the martyrdom of Fr. D. H. Lewis, S.J., and Br. Foley prints two of his letters and some documents relating to him.

Hunter, Thomas, Father S.J., born in Northumberland, June 6, 1666, made his early studies at St. Omer's College, and entered the society Sept. 7, 1684. In 1701 and 1704 he was professor of logic and philosophy at Liége, and was professed of the four vows Feb. 2, 1702. He seems to have succeeded Fr. Thomas Dicconson, S.J., as chaplain to Sir Nicholas Sherburne, Bart., at Stonyhurst, Lancashire, in 1704. How long he remained there is not certain. He is probably the Mr. Hunter alluded to by Thomas Tyldesley, the diarist, in Sept., 1713, for he certainly wrote his reply to Dodd at Stonyhurst in 1714. After the marriage of Sir Nicholas Sherburne's daughter and heiress, Mary Winifred Frances, in 1709, with Thomas, eighth Duke of Norfolk, Fr. Hunter generally resided with the duchess as her chaplain. Dr. Kirk was erroneously under the impression that he succeeded Mr. Gerard Saltmarsh as the duke's chaplain. The duke was averse to having a Jesuit chaplain, but when Fr. Hunter died, the duchess was so pressing that Fr. Thomas Lawson, S.J., should succeed as her chaplain and director, that he complied with her wish. Where Fr. Hunter died has not been ascertained, and there is evidently some slight error in the date of his death, unless it be in the change

of style, for in a letter dated Feb. 6, 1725, Fr. Lawson speaks of his predecessor being then deceased, whereas the necrology records his death on Feb. 21, 1725, aged 60.

Dr. Oliver credits him with being a man of powerful mind, remarkable industry, and extensive information. Fr. Coleridge adds that his "Life of Catharine Burton" shows many traces of his learning, experience, and judgment.

Oliver, Collectanea S.J.; Foley, Records S.J., vol. v., vii.; *Kirk, Biog. Collns., MSS.*, No. 24; *Gillow, Tyldesley Diary*; *Gillow, Lanc. Recusants, MS.*; *Butler, Hist. Mem.*, ed. 1822, vol. ii. p. 250; *De Backer, Bib. des. Ecrivains S.J.*; *Coleridge, Hunter's "Life of C. Burton."*

1. **A Modest Defence of the Clergy and Religious against R. C.'s History of Doway. With an Account of the Matters of Fact Misrepresented in the same History.** s.l. 1714, 8vo. half-title, title, pp. 143, Appx. 13 pp. unpag.

This was elicited by Dodd's pamphlet, entitled "The Hist. of the Eng. Coll. at Doway, from its first foundation in 1568 to the present time. As also a particular description of the college, gardens, &c. An account of the presidents or heads from the first president to the archpriest, and afterwards to the first bishop. Of the vice-president, procurator, prefects, and other inferior officers. Their manner of education; the interruptions given them by the Jesuits; their controversies in religious matters, some of which nearly concern the people of England. Collected from original manuscripts, letters, and unquestionable informations upon the place. By R. C., chaplain to an English regiment that march'd in upon its surrendering to the allies," Lond. 1713, 8vo. pp. 36.

Hugh Tootell, *alias* Dodd, the learned author of the "Church History," wrote this pamphlet at a time of great irritation, in consequence of an attempt, attributed by the seculars to the Jesuits, to render the college at Douay suspected of Jansenism. Fr. Hunter's reply, Charles Butler says, in a letter dated April 5, 1804, is "civil, modest, and persuasive." Dodd, in his rejoinder, p. 31, does not agree with this description, pointing out that such recurrent epithets applied to himself as "Boutseu, groundless forger, notorious falsifier, base spreader of calumnies, scurrilous writer, unjust reviler, &c.," do not become the character of "modest men," for he attributes the "Modest Defence" to the combined efforts of several Jesuits. His party denounced it as "a clouded lampoon upon the clergy." Dodd's reply was entitled, "The Secret Policy of the English Society of Jesus, discovered in a series of attempts against the clergy. In eight parts and twenty-four letters, directed to their Provincial, each part containing three letters. Being an Apology for the History of Doway College, with a curious variety of Transactions from the best Memoirs," Lond. 1715, 8vo., pp. 331, appx., &c., 9 pp.

Dr. Oliver, who could never take an impartial view of any of Dodd's writings, calls it a scurrilous libel. Charles Butler is more just in explaining

that it was written at a time of excitement, when the clergy were suffering under charges of Jansenism, which they supposed were inspired by the Jesuits, in order to instal themselves at Douay as they had done in the college founded for the secular clergy at Rome. Under these circumstances it is only fair to make some allowance for the bitterness and invective which characterise the publications on both sides. Dr. Oliver, in his "Collectanea S.J.," under the notice of Fr. Hunter, goes out of his way to pass unmeasured denunciation on "Dodd's Church History," accompanied by some most injudicious reflections, which will strike the reader as more applicable to the worthy doctor himself. He further pursues poor Dodd by printing a formal profession of charity towards all mankind, and particularly towards the Society of Jesus, which was presented to him on his death-bed, and to which he most willingly assented. This much-vaunted death-bed protestation, which has been exaggerated into a public recantation and apology for unjust statements concerning the Society, was first printed, with a very different motive, by Lingard, in the *Dublin Review* (vi. 405). Dr. Oliver, ever ready to attack Dodd, was "delighted" to meet with it, and very improperly printed it in his "Collectanea S.J.," in such a manner as to mislead the general reader. The document, which does not even bear the signature of Dodd, is little more than a form for the renewal of charity frequently used at death-beds, or at most a conditional retractation and apology. Being *suspected* of prejudice against the Jesuits, he assents to the charitable profession *to demonstrate the contrary*, begging forgiveness of them, and forgiving them for any either *supposed* or *received* injury.

2. **An Answer to the 24 Letters entitled The Secret Policy of the English Society of Jesus; containing a Letter to the Author of the same; and five Dialogues in which the chief matters of fact contained in those letters are examined.** MS. at Stonyhurst; another copy was formerly in Charles Butler's Collection.

Dr. Oliver has written at the beginning of the Stonyhurst copy: "It is certain that Mr. Dodd was a dishonest historian, very deficient in Christian charity, and a stranger to the feelings and language of a gentleman." This most uncharitable observation will have no weight with anyone who has really studied Dodd's works, and only reflects the animosity of the writer. Fr. Thomas Glover, S.J., the assistant in Rome, in a letter to Fr. John Bird, the Provincial, dated April 2, 1839, referred to by Bro. Foley, says: "There is also a very valuable MS. by Fr. Hunter against Dodd, on his history. Fr. Plowden got it from Bishop Douglas, V.A., London, when the latter was in good humour, on the Blue Book business. Fr. Plowden valued it much."

3. **An English Carmelite. The Life of Catharine Burton, Mother Mary of the Angels, of the English Teresian Convent at Antwerp.** Collected from her own writings and other sources by Fr. Thomas Hunter, S.J. Lond., Burns & Oates, 1876, 8vo., "Quarterly Series," edited by Fr. H. J. Coleridge, S.J.; 2nd edit., *ibid.*, 1883, pp. xxxiii.-300.

The MS., now in possession of the Teresian community at Lanherne, in Cornwall, who removed from Antwerp to England in 1794, was compiled by Fr. Hunter, at the request of the community, shortly before his death in 1725. The holy nun, whose autobiography forms the principal part of the

work, died in 1714. "The narrative has in it no labouring after effect," says the *Tablet* (vol. xlviii. p. 364). It is the history, written in plain words, without any attempt at rhetoric or eloquence, of a life whose every day had a wonder of its own; the events in which hold us fixed in wonder, even against our will, and which force us to exclaim as we read, "the finger of God is here."

Hurst, John, priest and schoolmaster, born about 1734, at Broughton-in-the-Fylde, Lancashire, was no doubt a near relative of Ambrose Hurst, of Broughton, who was convicted of recusancy at the Lancaster Sessions, Oct. 2, 1716. He received his elementary education at the celebrated school kept by Dame Alice at Fernyhalgh, in Broughton, thence proceeded to Douay College, where he took the mission oath, Nov. 3, 1753, at the age of 19, and in due course was ordained priest.

About 1760 the Rev. Wm. Errington undertook, with Bp. Challoner's encouragement, to establish a school for the Catholic middle-class. After failing in two attempts in Buckinghamshire and Wales, he removed for another trial to Betley, in North Staffordshire, in Jan., 1762. This school he placed under the charge of Mr. Hurst, whilst he himself looked out for a more suitable place. The whole number of boys at Betley was only eighteen from its commencement. Of these twelve accompanied Mr. Hurst to Sedgley Park, near Wolverhampton, when that mansion was secured by Mr. Errington for their reception. Their journey was performed in covered waggons on Lady Day, 1763. This was the humble beginning of Sedgley Park School, over which Mr. Hurst presided till the arrival of Mr. Hugh Kendal, who was formally appointed president. Mr. Hurst remained there as chaplain for five or six years. He then removed to Lynn Regis, in Norfolk, and on the removal of the Rev. James Moore, *alias* Appleton, from the chaplaincy at Cossey Hall, the seat of the Jerninghams, in 1778, Mr. Hurst supplied there from Lynn till 1784. For many years he had also the charge of the congregation at and about Thetford. In 1791 he was placed at Scarisbrick Hall, in Lancashire, the seat of the Scarisbricks, which hitherto had been served by the Jesuits. There he died, and was buried at Ormskirk, Jan. 23, 1792, aged about 57.

His brother William was also at Dame Alice's school, and took the oath at Douay College, Dec. 24, 1756, where he was ordained priest. When St. Omer's College was made over to the

secular clergy, he was sent there to teach humanities, but in 1771 removed to Paris to be confessor to the Augustinian nuns in the Rue des Fossez St. Victor. There he seems to have used the *alias* of Lancaster. He was also very active as agent at Paris for Douay College and the clergy in England, till the French Revolution broke out. For three years or more he witnessed the horrors of the Revolution at Paris, and escaped with difficulty the inhuman slaughter that involved so many ministers of religion. During the sanguinary reign of Robespierre he was arrested as a priest and a British subject, but after a month's confinement in the Abbaye prison was brought back to the convent, and there detained in custody with the nuns. "Struck with grief," says the register, "and oppressed with sadness at the sight of so many enormous crimes already committed and others that seemed to impend, he sank under a stroke of apoplexy on the evening of the day on which he had offered the Divine Sacrifice," Nov. 11, 1793, aged 55. He was a plain-spoken and upright man, held in great esteem by all who knew him, and might have lived many years but for the horrors he experienced during the French Revolution.

Gillow, Cath. Schools in Eng., MS. ; Lanc. Recusants, MS. ; Kirk, Biog. Collns. MSS., No. 24 ; Husenbeth, Memoirs of Parkers, MS., vol. i., Hist. of Sedgley Park, and Life of Weedall ; Douay Diaries.

Hurst, Richard, martyr, was a yeoman of considerable substance, farming his own estate near Preston, in Lancashire. A family of this name resided in the hundred of West Derby, and frequently suffered penalties for its faith. It is probable that Mr. Hurst's descendants lived in Broughton, near Preston, which was perhaps the township in which his estate was situated. Being a recusant convict, the Bishop of Chester sent a pursuivant, named Christopher Norcross, with a warrant to apprehend him. The officer took with him two men, named Wilkinson and Dewhurst. The latter was a notorious ruffian, and at that very time the constable of the parish held a warrant for his apprehension and commitment to the House of Correction. These men found Hurst at the plough, in close proximity to his house, with a youth leading the horse and a maid servant harrowing in the same field. Norcross and his assistants advanced towards him with the warrant, and one of them, Wilkinson,

struck him with a staff. Thereupon the woman ran towards the house crying out that they were killing her master. Mrs. Hurst, a man servant, and one Bullen, who happened to be at the house at the time, came out, and were at once attacked by Wilkinson, who flogged the two men. Dewhurst ran to assist him, and received a blow on the head from the maid servant as he passed. Before he got up to his comrade, however, he fell over the hard-ploughed land and broke his leg. Not receiving proper attention, the hurt in his leg struck up into his body, and within a fortnight he died. Before his death the man made a solemn declaration, verified by the oath of two witnesses, that the occasion of his death was by no other hurt than his fall, the blow on his head having nothing to do with it, and Hurst being in no way responsible for it, either by direction or encouragement.

At this time it had been determined to make some severe examples of recusants, and this appeared a suitable case for intimidation against resistance. Hurst was indicted for the death of the officer, but petitioned his Majesty for a pardon, in which he was joined by many friends. The queen, indeed, was an earnest suitor for his life. Charles decided that he should have a legal trial before his pardon could be granted, and, trusting to the innocency of his cause, Hurst yielded himself up for trial before Sir Henry Yelverton. It was proved at the coroner's inquest that Dewhurst had no hurt but that to his leg, which was found to be the cause of his death. His confession on his death-bed that he broke it himself was also given in evidence before the coroner, which appeared in the verdict, and in the examination of witnesses taken before Sir Ralph Assheton and the coroner. Hurst was shown to have been five or six rods from the man when he fell. This was all the evidence produced at the trial. Yelverton, however, contrary to all show of justice, informed the jury that the prisoner was a recusant, and had resisted the bishop's authority, and told them that he must be found guilty of murder, as an example. The jury were unwilling to bring in such a verdict, and deputed the foreman and two others to see the judge in his chamber after dinner. Yelverton, however, took the foreman by the hand, and repeated that the verdict must be murder, as an example to other recusants. Hurst was accordingly condemned, and upon the judge's certificate to the lord keeper the royal pardon was stayed.

On the day following his sentence he was ordered to attend church with the other prisoners to hear a sermon. He declined and stubbornly resisted, and in consequence was dragged by the legs over a rugged and stony road for twenty or thirty rods, from the prison to the church, by order of the high sheriff. At church he threw himself upon the ground, and thrust his fingers into his ears that he might not hear the sermon. The next day he was led to the gallows, and there was offered his life if he would take the oath of allegiance, which in certain clauses opposed the Catholic faith. Mr. Hurst replied that, being a Catholic, he could not take such an oath, as it was incompatible with his religion, and hence unlawful. He was therefore turned off the ladder, and so passed to a happy immortality, Aug. 29, 1628.

He left behind him a wife and six young children. The circumstances of his trial and execution are related in a small work, published in 1630, on his death and that of Fr. Edmund Arrowsmith, who was tried at the same assizes and suffered on the previous day.

Challoner, Memoirs, vol. ii.; *True and Exact Relation*; *Foley, Stonyhurst Mag.*, No. xx., p. 112; *Dodd, Ch. Hist.*, vol. iii. p. 68; *Gillow, Lanc. Recusants, MS.*

1. "A True and Exact Relation of the Death of Two Catholicks, who suffered for their Religion at the Summer Assizes held at Lancaster, 1628." s.l. 1630, 8vo., with portraits; Lond. 1737, 8vo., with additions (*see* vol. i. p. 62).

In this work are three of his letters to his confessor, written shortly before his execution, and also a declaration of his case, likewise written by himself.

2. "Account of the Martyrdom of a Father of the Society of Jesus, and of the Death of a Lay Catholic Gentleman, which took place in the Town of Lancaster, . . . as given by a Secular Priest who was an Eye-witness thereof." Published from an ancient MS. by Bro. Hen. Foley, S.J., in the *Stonyhurst Mag.*, May, 1885, pp. 108-112, and supposed to have been written by the Rev. John Southworth, the martyr, then a prisoner at Lancaster. The relation about Mr. Hurst is entitled "An Account of the Death of a Catholic Gentleman, which took place in the same town, on the same spot, the day following the martyrdom of Fr. Arrowsmith." Dodd cites for his authority a MS. account of the martyrdom in his possession.

3. **Portrait.** "Ricardus Herst, fidei odio suspensus Lancastræ, 19 Aug, 1628," 8vo., pub. in the "True and Exact Relation."

Hurst, William, priest, son of Mr. Joseph Hurst, and nephew of the Revv. John and William Hurst, was a native of Lancashire. He was sent to Sedgley Park School, whence he proceeded to the English College at Lisbon, where he was

ordained priest. He then came on the English mission, and resided for several years at 7, Dartmouth Street, Westminster. There he succeeded in raising St. Mary's Chapel, in Romney Terrace, Marlborough Square, which was opened on Sunday, Nov. 21, 1813. Shortly afterwards he added two elementary schools—one for boys and the other for girls. In 1817 he was succeeded at St. Mary's by Mr. Sumner, and went out to the mission in the island of Trinidad, where he died Aug. 10, 1823.

His brother Thomas was also ordained priest at Lisbon, where he remained as a professor until his death, March 31, 1855, aged 80. His labours were invaluable at the time of the French occupation of Lisbon in 1807, when the students in the English College were sent to England, and with them the library and the most valuable part of the college effects. The house was then formed into a temporary academy for the education of seculars, their spiritual instruction being assigned to Mr. Hurst. At that time Lisbon was the grand depôt of the combined British and Portuguese armies, and upwards of twenty hospitals were established in different parts of the city, which were constantly filled by the sick and wounded that daily poured in from the army. As many of the regiments were composed almost exclusively of Irish Catholics, a most laborious mission was thus created. Mr. Hurst zealously co-operated with the Rev. Edmund Winstanley in this charitable work, and dedicated to the hospitals, or to the making of private and public exhortations, whatever time could be spared from the academy. In 1813, one of the professors, the Rev. John Paul Colegate, fell a victim to an attack of European *cholera morbus*, and, after his death, Mr. Hurst, in addition to the heavy duties with which he was already charged, undertook to fill the vacant offices of master and prefect. After the re-establishment of peace in 1814, the academy was gradually brought to a close, and the college restored to the original purpose of its foundation. He was afterwards procurator for twenty-one years; indeed, it is stated that at one time or another he had held nearly every office at the college except that of president. For many years he was also *confessarius* to the Bridgettine nuns at Lisbon. He was uncle to the Rev. Joseph Hurst, the present pastor of St. Charles', Attercliffe, Sheffield, who went to Lisbon in April, 1847, and was ordained there.

Cath. Mag., vol. iii. p. 33, vol. vi. p. 411, *seq.*; *Laity's Directories*; *Lamp*, vol. viii. p. 287; *Letters of Revv. Ignatius Colingridge and Joseph Hurst to the Author.*

1. **The History of the Primitive Church of England, from its Origin to the year 731. . . . To which are added, a Life of the Saint, and an Appendix of Notes from Stapleton, Cressy, Smith, and Stevens. Translated by the Rev. W. Hurst, &c. Lond. 1814, 8vo.**

The earliest translation was published by Dr. Thomas Stapleton, Antwerp, 1565, and is admitted by Dr. Giles to have been admirably written for that period. Another appeared at St. Omer in 1622, and a third was published by Capt. John Stevens, Lond. 1723. This latter, says Dr. Adam Clarke, is in the main well done, and the notes very useful. Dr. Giles, however, whilst adopting it as the basis of his edition, says that Stevens's version is in many places obscure. He adds: "The paraphrase of Hurst is imperfect. There are perhaps fifty pages of the original omitted in different places; and the object of the translator seems to have been rather to support the tenets of the Romish Church than to give a faithful and complete translation of his author." Another translation will be found under H. Harcourt, *vere* H. Beaumont. Mr. Hurst announced his intention to continue the history to the present time, and solicited assistance for that object, but the work never came out.

Husband, William, *alias* Bernard, priest and schoolmaster, a native of the diocese of York, took the College oath at Douay on the feast of St. Augustine, the Apostle of England, May 26, 1674, and about 1680 returned to England.

It is not definitely known that he was the founder of the school at Silkstead, near Winchester, yet he is the first master recorded, and it is stated that the school was established during the short reign of James II. Some years later, in 1692, he is mentioned as being in charge of that school, which he governed, says Mr. Ward, the secretary of the Chapter, "with great applause and public benefit." Very shortly after this the school was removed to Twyford, two miles from Winchester, where Pope was placed in 1696. At that time it was the most important academy possessed by the Catholics. In 1692, Mr. Thomas Brown, *alias* Day, a Douay priest, was Mr. Husband's assistant. He was born 9-19 Oct. 1665, and took the College oath at Douay in 1689. It does not appear how long he remained at Silkstead, but Mr. John Banister, *alias* Taverner, was at Twyford in 1696. Probably there was more than one assistant-master. The Chapter records say that Mr. Brown was a master "of very good parts."

Mr. Husband died Dec. 29, 1725, but where is not recorded, neither does it appear how long he retained the position of head-master at Twyford.

A namesake, and no doubt a relation, the Rev. William Husband, born in Yorkshire Oct. 13, 1743, was received at Douay College, July 7, 1759. He was the son of William Husband and his wife, Anne Faithwaite. He took the College oath in his first year's divinity, Dec. 28, 1765, and after his ordination taught rhetoric for some time. In 1770 he was sent to the English mission, and was placed at Salwick Hall, in Lancashire, an estate belonging to the Cliftons of Lytham and Clifton-cum-Salwick. About this time the priest at Singleton, named Watts, unhappily swerved from the path of virtue, publicly recanted in the parish church of Kirkham, and was rewarded with the curacy of Ribby-with-Wrea in 1770. The unfortunate man, however, found no happiness in his new position, and died in the year 1773, leaving behind him a faint hope that he had intended to return to the Catholic fold, and to endeavour to repair the scandal he had given. After his fall, the congregation at Singleton was attended by the Rev. Francis Cliffe, from Great Eccleston, and then by the Rev. Wm. Husband, from Salwick Hall, who seems to have resided at Singleton in 1774. The latter was prematurely carried away by the small-pox, at Salwick Hall, Aug. 10, 1779, aged 35. His mother, Mrs. Anne Husband, bequeathed £500 for an ecclesiastical education fund at Douay College, for the benefit of the Northern Vicariate (more especially for Lancashire), her declaration of trust being dated Oct. 13, 1785.

Gillow, Cath. Schools in Eng., MS.; Douay Diaries; Kirk, Biog. Collns., MSS., No. 24; Cath. Mag., vol. iii. p. 497; Thornber, Hist. of Blackpool, p. 307; Fishwick, Hist. of Kirkham; West Derby Hundred Records, MS.

Husenbeth, Frederick Charles, D.D., born at Bristol, May 30, 1796, was the son of Frederick Charles Husenbeth, a wine merchant in that city, and his wife Elizabeth James, a Protestant lady of a Cornish family, who afterwards became an excellent Catholic.

His father was born at Mentz, in the Grand Duchy of Hesse, and received his early education amongst the Jesuits, in whose order he had two relations who were professed fathers. For

some time he resided at Manheim, as a professor well skilled in classics and languages. He left that city to perfect himself in English, and placed himself at Dr. Ireland's academy at Brislington, near Bristol, in Dec. 1787. The French revolution prevented his return to Germany, and three years later he established himself as a wine merchant in Bristol, where he resided till his death, March 15, 1848, aged 82. He was very exact and methodical in his habits, and was much esteemed in Bristol. He was an accomplished musician, and a celebrated violinist of the day used to be a frequent guest at his house. He was also intimate with the poet Coleridge. His wife died June 29, 1816, aged 43, and, with her son George, was buried in the lobby of St. Joseph's Chapel. Amongst the obituaries in the "Laity's Directory" for 1828 is that of Mrs. Josephine Christina Husenbeth, who died at Barrow House, near Bristol, Feb. 4, 1827, aged 27. Thus Dr. Husenbeth told Dr. Oliver that he was left "the last of his family, and even name, upon the earth," adding, in the words of the psalmist (cxl.), "Singulariter sum ego, donec transeam."

At the age of six years and eleven months, Mr. Husenbeth sent his son Fred to Sedgley Park School, with the intention that he should be educated for trade. He arrived on April 25, 1803, and there, under the care of the president, the Rev. Thomas Southworth, he became conspicuous amongst his companions in every branch of the education given at the school. When nearly fourteen years of age, April 4, 1810, his father removed him to his own counting-house, where he remained for three years. He then addressed a letter to his father, in which he informed him of his desire to enter the Church. His request was reluctantly granted, and he returned to his studies at Sedgley Park, April 29, 1813. Bishop Milner and the superiors were so pleased with his progress that he was removed to Oscott College Aug. 1, 1814. There, on Feb. 25, 1820, he was ordained priest by the bishop, and was retained at the college, with the duties of attending to the mission at Stourbridge, co. Worcester, every Saturday till the following Monday, walking there and back, a distance of thirteen or fourteen miles. After a few months he was sent to Cossey Hall, in Norfolk, as chaplain to Sir Geo. Wm. Stafford Jerningham, Bart., who succeeded to the barony of Stafford after the reversal of the attainder of Sir Wm. Howard, Viscount Stafford, in 1824. Mr. Husenbeth

arrived at Cossey July 7, 1820, and, by his own desire, was provided with a cottage in the village instead of residing in the Hall, as customary with previous chaplains. At the end of 1824 (or early in 1825) he returned to Oscott College, to teach divinity, but, dissatisfied with some arrangements which had been made, he soon resumed his mission at Cossey. There for more than half a century he devoted himself to his flock, forming a large proportion of the parish, with willing fulfilment of the calls of duty, which scarcely admitted of relaxation. His generous kindness and attention to the personal wants and spiritual welfare of his people was dictated by a deep interest in the happiness of those whom he was ordained to instruct and guide. But he was otherwise known than by his pastoral duties. His literary labours, which he commenced immediately after his settlement at Cossey, were unceasing and wide-spread.

In 1827, Dr. Walsh, who had just succeeded Dr. Milner to the vicariate of the midland district, appointed Mr. Husenbeth his grand-vicar. The bishop entertained a high opinion of his solid learning and activity. On May 26, 1841, he opened St. Walstan's Chapel at Cossey. It was designed by Mr. Buckler, sen., of Oxford, who also built the presbytery. The good missionary was most assiduous in collecting funds for the completion of the building, in which he was generously assisted by Lord Stafford and others. On July 7, 1850, his Holiness awarded him the degree of D.D. In this year the English hierarchy was re-established, and on June 24, 1852, Dr. Husenbeth was appointed provost of the chapter and vicar-general of the diocese of Northampton, of which Dr. Wareing, his former comrade at Sedgley Park and Oscott, was the first bishop. He was also a member of the Brotherhood of the old English Chapter, of which he was elected president in succession to Dr. Rock, shortly before his death. Thus he continued his labours, save that he relinquished the private chaplaincy at the Hall some years previous to his decease. It is said that during his fifty-two years' missionary life he was but thrice absent from home on a Sunday! At length an affection of the heart became apparent, and a few months before his death he retired, by medical advice, from the active duties of his chapel and the care of that flock to whose welfare he had devoted his long and valuable life. He died at the presbytery, adjoining St. Walstan's, Oct 31, 1872, aged 76.

In private life Dr. Husenbeth was an agreeable and eminently cheerful companion. He possessed much conversational power, high classical and antiquarian talent, and not a little humour. He was kind-hearted, and always ready with his pen to give information to those who applied to him. His punctuality in answering letters was remarkable, and in this he expected his correspondents to imitate him. The order and regularity which he observed in his habits, in his house, and in his daily life, were admirable. It was the possession of these specialities which enabled him to accomplish so much literary labour in addition to his clerical and pastoral duties. Possessing a robust frame and good health, with indomitable perseverance, he was able to undergo that vast amount of mental and personal labour which distinguished his long life. His days were all *full* days. After he had attended to his duties during the day, he devoted most of the evenings to his correspondence and to the composition of his works. He went on writing almost to the very last.

His character as a priest was that of a life of personal innocence, ardently desiring the promotion of the honour and glory of God, the good of his neighbour, and, above all, that of the flock entrusted to his care. He was a wise and prudent director of souls, a zealous, though not very eloquent preacher, and an admirable catechist, who knew better than most priests how to adapt his instructions to the capacities of both children and adults. He certainly was not without peculiarities in ways and ideas, but these were outweighed by his purity and simplicity of intention. In his intercourse with his people, he sometimes appeared too rigid and dogmatic, not making sufficient allowance for their failings. Indeed, his biographer, Canon Dalton, was of opinion that he was more adapted for a college life than for a missionary priest. The canon says: "He did not keep up sufficiently with the progress of religion. He disliked new devotions, religious communities as teachers, and would never introduce into his chapel any popular devotions such as the 'Quarant 'Ore,' or the 'Month of May,' or retreats given by any religious order. He was indeed a priest of the 'old school,' but at the same time a priest of which that school may well be proud."

For many years before the mission of Fr. Matthew, Dr. Husenbeth was a total abstainer, and was hailed as the patriarch

of the movement by the apostle of temperance, when they met in England some thirty years before his death.

Oliver, Collections, p. 331; *Dalton, Funeral Sermon; The Tablet*, vol. xl., pp. 593, 628; *Cath. Opinion*, vol. xii. p. 4; *Cath. Times*, Feb. 15, 1873; *Oscotian*, vol. iv. pp. 248, 253, v. 30; *Husenbeth, Hist. of Sedgley Park, Life of Milner*.

1. **The Little Office of the Immaculate Conception of the B.V.M. in Latin and English. For the use of the Confraternity of the Scapulary, and of other Devout Christians.** Lond., Ambrose Cuddon, 1823, 12mo., pp. 35, pub. anon., approved by Bp. Milner, Oscott, Nov. 21, 1822; 1830, 32mo.; Lond., R. Washbourne, 1868, 12mo., 10th thousand.

This version, which has passed through many editions, studiously preserves the sense and spirit of the original, while the hymns are rendered in a measure far more appropriate than the short and abrupt lines of the old translations.

2. **The Christian Student; or a Treatise on the Duties of a Young Man who desires to sanctify his studies: including morning and evening prayers, instructions and prayers for confession and communion, a Litany of the Infant Jesus, and of Holy Penitents, &c.** Translated from "L'Ecolier Chrétien" of M. Collet. Lond. 1823, 18mo.

3. **Defence of the Creed and Discipline of the Catholic Church against the Rev. J. Blanco White's "Poor Man's Preservative against Popery."** With notice of everything important in the same writer's "Practical and Internal Evidence against Catholicism." By the Rev. F. C. Husenbeth, Miss. Apost. Lond., Keating and Brown, 1826, sm. 8vo., pp. 134; Lond. (Norwich pr.) 1831, 12mo., pp. 102; trans. into German by Professor Klee, of the Episcopal Seminary at Metz, and sold at the Leipzig Book Fair in 1837.

This was one of the best things he wrote, and became very popular with Catholics and Protestants both at home and abroad. It was honoured by the approbation of no less than seven bishops.

The Rev. Joseph Blanco White, born at Seville in 1775, was the grandson of an Irish Catholic who was driven from Waterford to Spain on account of his religion. His father was likewise born in Spain, but was sent to Ireland, where he spent some time before his return to Seville. Blanco was educated for the Church, and was ordained priest in 1799. By his own confession, however, he appears to have had no vocation for the priesthood, and was unable to resist female attraction. In the year following his ordination, therefore, he professed to be an unbeliever, although retaining his sacred calling until 1810, when he fled to England on account of some disgraceful intrigue. He then pretended to be converted to Protestantism, established a monthly periodical in Spanish, entitled "El Español," and carried it on until 1814, when he was granted a government pension of £250, which was continued for life. He declared himself a Unitarian in 1834, and settled in Liverpool, where he chiefly resided till his death in 1841. His efforts were

directed to scatter amongst the less educated class of society his pernicious pamphlets against the Church, teeming with inaccuracies and calumnies. As an antidote to this poison, Husenbeth published his "Defence," which is admitted to be a complete refutation of White's plausible misrepresentations. The *Cath. Miscellany*, vi. 47, says that "Mr. Husenbeth has admirably succeeded in what is well known to be a most difficult task, the compressing within a small compass a clear elucidation of the Catholic doctrine upon the points to which he adverts, and at the same time a lucid exposure of the sophistry and misrepresentation of his opponent."

4. **Discourse (on Matt. xxiv. 45-47) delivered at the Catholic Chapel, St. John's, Madder-Market, Norwich, at the Funeral of the Rev. Laur. Strongitharm, late Pastor of that Chapel, March 9, 1827.** Norwich (1827), 8vo.

All his funeral sermons are written with simplicity and clearness of style. They give the reader an insight into the character of the deceased persons, and at the same time—with one or two exceptions—display their virtues and merits in an impartial manner.

5. **Twenty-four Original Songs, written and adapted to German Melodies.** Norwich, 1827, large 8vo.

Described as lively, interesting, and instructive, while they exclude every soft and amatory subject.

6. **An Answer to the Rev. G. S. Faber's Difficulties of Romanism, from the MS. of the R.R. J. F. M. Trevern, Bishop of Strasbourg (late of Aire). Translated by the Rev. F. C. Husenbeth.** Lond., 1828, 8vo.

This controversy originated in the publication of the Bishop of Strasbourg's "Discussion Amicale" in 1817, 2nd edit. 1824, and translated into English by the Rev. Wm. Richmond, Lond., 1828, 2 vols. 8vo., under the title of "An Amicable Discussion on the Church of England and on the Reformation in General." With a view to neutralize its influence, the Rev. Geo. Stanley Faber, rector of Longnewton, Durham, wrote his "Difficulties of Romanism," Lond., 1826. 8vo., which professed to be a refutation of the "Discussion Amicale," but was calculated to give a very illusory idea of the general character of the volumes attacked, as it suppressed some of the most powerful arguments therein, mutilated and distorted others, and undeniably gave false translations of very important passages, on which false interpretations were raised no small proportion of its arguments. It was this which called forth the Rev. W. Richmond's translation of the Bishop of Strasbourg's original work. The Rev. Geo. J. A. Corless, D.D., published two pamphlets bearing on the subject, Lond. 1827. 8vo., but Dr. Trevern wrote his own "Answer to Faber's Difficulties," of which Husenbeth gave the English version as above. Dr. Trevern having declined to contend with an adversary convicted of "splendid mendacity," Mr. Faber, knowing the value of the last word, rejoined with "A Supplement to the Difficulties of Romanism," Lond. 1828, 8vo., which elicited—

7. **A Reply to the Rev. G. S. Faber's Supplement to his Difficulties of Romanism.** Norwich, 1829, 8vo.

This work exposes Faber's misquotations and gross infidelity in translation. It meets him on his own ground, examines his proofs, and overturns

his reasoning by an appeal to undoubted facts. The style, continues the *Cath. Miscel.* 1829, 225, is clear and cogent, and the arrangement of the matter is lucid and judicious. Faber rejoined with "Some Account of Mr. Husenbeth's Attempt to assist the Bishop of Strasbourg; with notices of his remarkable adventures in the perilous field of criticism," Lond. 1829, 8vo., which elicited the following rejoinder—

8. **The Difficulties of Faberism, being a Vindication of a late Reply to the Rev. G. S. Faber's Supplement to his Difficulties of Romanism.** Norwich, 1829, 8vo.

In which Faber's false reasoning and his surpassing effrontery in mis-translation and interpolation is further exposed.

9. **Breviarium Romanum—suis locis interpositis Officiis Sanctorum Angliæ.** Edidit F. C. Husenbeth. Lond. 1830, 32mo., 4 vols., with permission for publication and use by express rescript of Pius VIII.

It was published in May, and at his own cost. Dr. Wiseman, then rector of the Eng. Coll. at Rome, presented a copy of this breviary to Gregory XVI. in the name of the editor in the beginning of 1831. Its reception by his Holiness was highly flattering, and in a remarkable brief addressed to Mr. Husenbeth, dated Rome, May 4, 1831, the Pope says that his edition of the Roman Breviary possesses a two-fold and distinguished claim to his regard, as it is the first and only one printed in England, and is really a most beautiful specimen of typography. A copy of this brief is printed in the *Cath. Mag.* i. 381.

Canon Dalton says, "The edition of the *Roman Breviary* was a complete failure and a great mistake. The paper is bad, the type too small, and the whole four volumes are full of blunders and mistakes." The canon's appreciation of the work, which seems to have been general in England, is at complete variance with that of his Holiness.

In 1835 a 2nd edition (or reprint) appeared with a *Supplementum Breviarum*.

10. **The Christian's Refuge in time of Epidemic Disease or other Calamities.** By the Rev. F. C. Husenbeth. Lond. 1832, 12mo.; Lond. 1849, 12mo.

This little work was published when the cholera first made its appearance in England, and was extensively, and with great spiritual comfort, used by the faithful. It is a compilation of instructions and devotions, extracted chiefly from French and other approved books of piety. It is especially dedicated to the Sacred Heart of Jesus, and contains a collection of prayers, hymns, psalms, and litanies, all directed towards the specific wants of Christians during the prevalence of cholera, or any other epidemic. It was republished during the visitation of cholera in 1849.

11. **Discourse (on Eccles. vii., 3) pronounced at the Funeral of the Right Hon. Frances Xaveria Stafford Jerningham, Baroness Stafford, Consort of George William, Baron Stafford, in the Catholic Chapel, Cossey Hall, on Tuesday, Nov. 27, 1832.** Norwich, 1832, 8vo.

"The Discourse," says the *Edin. Cath. Mag.* i., 234, "is marked throughout by an elegance of style and a chasteness of composition honourable to the

pulpit, and is, moreover, free from many of the defects which frequently pervade discourses of this description."

12. **A Guide for the Wine Cellar; or a practical treatise on the cultivation of the Vine, and the management of the different wines consumed in this country.** Lond., Norwich (pr.) 1834, 8vo.

13. **Supplementum ad Missale Romanum, interpositis Missis Sanctorum Angliæ.** Lond. 1835, fol. and 4to.

14. **Original Songs, set to German Music, to afford innocent musical recreation.** Lond., 1835, 4to.

15. **Faberism Exposed and Refuted: and the Apostolicity of Catholic Doctrine vindicated: against the second edition, "revised and remoulded," of Faber's "Difficulties of Romanism."** Norwich, 1836, 8vo., pp. 738, exclusive of argumentative preface, and index.

Faber's entirely remoulded 2nd. edit. appeared in 1830. He was a shallow and unscrupulous writer, and it is to be regretted that Husenbeth ever noticed him, and much more so that the title of this valuable compendium of controversial theology should ostensibly confine its universality within particular or personal limits. It is an elaborate defence of Catholic doctrine on the points of infallibility, supremacy, transubstantiation, confession, indulgences, anglican orders, purgatory, the invocation of saints, and the relative honour paid to religious memorials, supported by over 200 passages from the fathers and councils of the Church. Throughout the volume the original of the passage adduced invariably accompanies the English translation. The author never sacrifices sense for effect, but depends upon the solidity of the matter to carry the reader through a very dry subject.

Faber rejoined in the same year, 1836, Lond., 8vo., which elicited—

16. **A further Exposure and Refutation of Faberism, occasioned by Mr. Faber's pamphlet entitled: An Account of Mr. Husenbeth's professed Refutation of the Argument of the Difficulties of Romanism, on the entirely new principle of a refusal to meet it.** Norwich, 1836, 8vo.

17. **The Missal for the use of the Laity: with the Masses for all the Days throughout the Year, according to the Roman Missal, and those for the English Saints in their respective places. Newly arranged and in great measure translated by the Rev. F. C. Husenbeth.** Lond. 1837, 12mo., Latin and Eng.; Lond. 1838, 12mo., 2nd. edit., with approb. of bishops; Lond. Dolman, 1840; Lond. 1845, 12mo., 2 vols., with supplement; Lond., Dolman, 1848, 12mo., with approb. of all the vicars-apostolic, dated Sep. 21, 1848; Lond. 1849, 12mo., with "Supplement containing new masses recently authorized for England;" Lond., Dolman, 1850, 12mo., pp. xvi., 741, cxlv. (inclusive of Supplement); Lond. (1853), 8vo.; frequently reprinted, and still a stock book.

The early editions of this work were distinguished for accuracy and convenient arrangement. Later publishers injured the book by a multiplicity of references, many of which were incorrect. The first English Translation of the Roman missal is said to have been made by the Rev. John Gother, and edited by the Rev. Wm. Crathorne (*see* vol. i. 587, ii. 546). This appeared about 1719, and passed through many editions, entitled "The Roman missal

for the use of the Laity, containing the masses appointed to be said throughout the year," Lond., P. Keating, Brown & Co., 1806, 18mo., pp. 734, plates; Lond. 1815, 18mo., plates; Derby, 1846, 18mo., pp. 784, illus. by Pugin, and many other versions.

18. **Meditations for every Day in the Year, by the Right Rev. Dr. Challoner. Revised and compressed by the Rev. F. C. Husenbeth.** Lond. 1838, 12mo.

19. **Memoir of Bishop John Milner.** Winchester, 1839, 8vo., which was written for and appeared in the third edition of that prelate's "Hist. of Winchester," Winchester, 1839, roy. 8vo., 2 vols.

20. **St. Cyprian Vindicated against Certain Misrepresentations of his Doctrine in a Work by the Rev. G. A. Poole, entitled "The Testimony of St. Cyprian against Rome," chiefly on the Subject of the Pope's Supremacy.** Norwich, 1839, 8vo., pp. 127; Lond. 1841, 8vo.

The Rev. Geo. Ayliffe Poole's work was published in 1838. It pointedly attacks Mr. Husenbeth's "exposure and refutation" of Faber, who may be considered the precursor of Puseyism, at this time dividing and distracting the establishment. Husenbeth pursues his adversary through every argument and quotation, and treats the great questions arising out of St. Cyprian's celebrated treatises "On the Unity of the Church," "On the Lapsed," &c., as well as many of his saint's "Epistles," and those attributed to Firmilian. There is also much collateral evidence of other fathers examined, such as SS. Irenæus, Augustin, and Vincent of Lerins, as also of Tertullian and Theodoret. The work vindicates St. Cyprian on every point on which Poole had attempted to distort his testimony to the prejudice of the Holy See. It destroys the Oxford Tractarian school on the vital subject of tradition, and proves that their position is untenable. Poole followed with his "Life and Times of St. Cyprian," Oxf. 1840, 8vo., and Husenbeth published a second edition of his work in 1841.

21. **Authentic Accounts of Dominica Lazzari, the Addolorata, and Maria von Morl, the Ecstatica; now living in the Tyrol. Translated from the German of S. Buchfelner by the Rev. F. C. Husenbeth.** Norwich, 1841, 12mo.

This pamphlet appeared about the same time as the "Letter from the Earl of Shrewsbury to Ambrose Lisle Phillips, Esq., descriptive of the Ecstatica of Caldaro and the Adolorata of Capriana," Lond. 1841, 8vo., to which it may be considered as an appendix, inasmuch as it contains original accounts, not recorded in his lordship's work, of the two virgins, with sketches of their lives, and a narrative of the "miraculous" events attending the addolorata and ecstatica.

22. **The Vesper Book, for the use of the Laity; according to the Roman Breviary; with the offices of the English Saints and those recently inserted in the calendar, in their respective places. Newly arranged and translated by the Rev. F. C. Husenbeth. With the approbation of all the R. R. The Vicars Apostolic of England.** Lond. 1842, 12mo., address dated Cossey, June 26, 1841; Lond., Jones, 1844, 2nd. edit., pp. lxxii.-389, Gregorian Chants for the Psalms, 4 ff., preface dated Cossey, Sep. 14, 1844, Latin and Eng.; Lond. 1850, 16mo. frequently repr.

This version is far more accurate than previous Vesper Books, one of which was entitled, "The Vesper Book; containing Vespers and Complin for all Sundays and Festivals of the year, and a variety of Anthems, Psalms, Litanies, &c., suited for the forty hours exposition . . . With a collection of English Hymns, &c.," Dublin, 1802, 18mo., Lat. and Eng. Another was edited by J. L. (John Lambert), entitled "The Vesper Psalter," Lond., Burns, 1849, 16mo., pointed for chanting.

23. **Funeral Sermon** preached by the Rev. F. C. Husenbeth, D.D., on the Rev. Dr. Bowdon, Pres. of Sedgley Park. Wolverhampton, 1844, 8vo.

24. **Life of the Rev. Robert Richmond.** Norwich, 1845, 8vo., pp. 87, ded. to the Hon. Edw. Petre, also pub. in the Cath. Directory of 1845, with portrait.

25. **Gother's Daily Lessons: Being the Instructions on the Feasts, by the Rev. John Gother: Remodelled, and adapted to the present Church Calendar.** Lond., T. Jones, 1846, 8vo., 2 vols., pp. viii.-390 and 493 respectively; "The Catholic Year; or, Daily Lessons, &c.," Dublin, 1861, 8vo.

The lapse of a century and a half, Dr. Husenbeth says in his preface, has rendered Gother's language somewhat antiquated, and left his work far behind the present state of our calendar. To remedy these defects the editor has remodelled the work, cautiously revised its style, and made some additions, and some retrenchments, with a view to bring the lessons to a more uniform length. Instructions have been added for all the feasts introduced since the time of the author. Most of the additional matter, indeed, has been compiled from other parts of his writings. Where this could not be done, recourse has been had to Challoner, Alban Butler, Baker, &c. Instructions have also been appended for particular times, such as Holy-Week, Whitsun-week, Ember and Rogation days, &c.

26. **Notices of the English Colleges and Convents established on the Continent after the Dissolution of Religious Houses in England.** By the late Hon. Edward Petre. Edited by the Rev. F. C. Husenbeth. Norwich, 1849, 4to. pp. vi.-105, supplementary notice 1 f., preface dated Cossey, Dec. 8, 1848.

This neat specimen of typography was written at the request of the Hon. E. Petre, who had collected some few materials and made various notes for the purpose. It was completed before the death of its originator, and had met with his entire approval. It is principally drawn from the Rev. M. A. Tierney's edition of "Dodd's Church History," the Abbé Theodore Augustus Mann's "Short Chronological Account of the Religious Establishments made by English Catholics on the Continent of Europe," published in the *Archæologia*, Challoner's "Memoirs," and Hodgson's "Narrative" in the *Cath. Mag.*

In a letter to the late Dr. Gillow, dated Jan. 27, 1850, Dr. Husenbeth says: "I am particularly obliged by your kindness in sending me the curious old paper about the foundation of the Augustinian convent at Paris. I wish I had had it when compiling the "Notices." Now there is no prospect of using it, as the work, like most that I have published, does not sell, and a second edition will never be called for. It was put together in a hurry

from scanty materials, merely to gratify Mr. E. Petre. I am very sensible that it might and ought to have been made more worthy of notice and encouragement."

27. **Funeral Discourse on the Hon. Edward Stafford Jerningham**, delivered at St. Augustine of England's Chapel, Cossey Hall, at his Solemn Obsequies, on Monday, July 30, 1849. Norwich, 1849, 8vo.

A really eloquent and affecting discourse.

28. **Emblems of Saints: by which they are Distinguished in Works of Art. In Two Parts.** Lond. (Norwich pr.) 1850, 8vo.; Lond., Longman, 1860, 12mo. 2nd edit. extended and improved, pp. xii.-319; Norwich (Norfolk and Norwich Arch. Soc.), 1882, 8vo. pp. xiv.-426, illus., edited by the Rev. Aug. Jessopp, D.D., from the author's own copy, with large MS. additions intended for a 3rd edit., purchased at the sale of his library by Dr. Jessopp.

This well-executed work will be found very useful for identifying holy personages represented in painting and sculpture. It is a most valuable guide to artists in the representation of angels and saints according to conventional and established forms. The two parts consist of—1. Saints with their emblems; and 2. Emblems with their saints. At the end of the book are two lists of patrons of arts, trades, and professions, and of patrons of countries and cities. Calendars are added—the Roman, old English of Sarum use, old English from the seventeenth and eighteenth century almanacs and prayer-books, Scottish, French, Spanish, German, and Greek; and sacred heraldry concludes the work.

29. **Sermon preached at the Funeral of the Hon. Mary Stafford Jerningham**, wife of the Hon. Edward Stafford Jerningham. Norwich, 8vo.

30. **Sermon preached at the Funeral of the Right Hon. Geo. Wm. Stafford Jerningham**, Second Baron Stafford and Seventh Baronet. Norwich, 1851, 8vo.

31. **The Office of the Holy Will of God.** Norwich, 1851, 12mo.

32. **The Roman Question: a Refutation of a Treatise professing to be "The Truth about Rome."** Lond. (Norwich pr.) 1852, 8vo.

33. **The Holy Bible**, translated from the Latin Vulgate: diligently compared with the Hebrew, Greek, and other editions in divers languages. The Old Testament, first published by the English College at Douay, A.D. 1609. And the New Testament, first published by the English College at Rheims, A.D. 1582. With useful Notes, Critical, Historical, Controversial, and Explanatory, selected from the most eminent Commentators, and the most able and judicious Critics. By the Rev. Geo. Leo Haydock, and other Divines. The Text carefully Collated with that of the Original Edition, and the Annotations Abridged. By the Very Rev. F. C. Husenbeth, D.D., V.G., Canon of the English Chapter. Lond., George Henry & Co. (1853), 4to. vol. i. pp. viii.-692, vol. ii. pp. 386, and New Test. pp. x.-356, with numerous plates.

The editor's notice prefixed to this handsome edition is dated Cossey, Sept. 27, 1850, and it bears the approbations of the English and Scotch

Vicars Apostolic. It was issued from the press in 1853. The annotations to Haydock's original edition (*vide* Geo. Leo and Thos. Haydock) are abridged with judgment. Husenbeth is said to have been assisted in this work by Archbishop Polding.

34. **Sermon by the Rev. F. C. Husenbeth, D.D., at the Funeral of the Hon. Lady Bedingfeld.** Norwich, 1854, 8vo.

She was dau. of Sir Wm. Jerningham, Bart., and wife of Sir Richard Bedingfeld, Bart.

35. **The Chain of Fathers: Witnesses for the Doctrine of the Immaculate Conception of the Mother of God.** Lond. (Derby pr.) 1855, 8vo.; Lond. (Norwich pr. 1860?) 8vo.

The object of this pamphlet was to show the falsity of the popular newspaper assertion (after the definition of Dec. 8, 1854), that the doctrine of the Immaculate Conception was not only unknown to the fathers, but that they had declared unanimously that our Blessed Virgin was conceived in original sin. The author shows, by quotations from Origen to S. Bernard (duly authenticated by references), that their language respecting her necessarily implied Immaculate Conception.

36. **The History of Sedgley Park School, Staffordshire.** Lond. (Norwich pr.) 1856, 8vo. pp. xii.-253, five plates, ded. to the R. R. John Briggs, D.D., first Bishop of Beverley, dated Cossey, Feb. 2, 1856.

The author, like most "Parkers," had a strong affection for the venerable school, now no more, though still represented by its filiation at Cotton Hall. The construction of the work is faulty, and as the author in his preface feared, it would have been better not to have gone so minutely into trifles and frivolities. He does not seem to have made that use of the account books or registers which might be expected, and it has the serious defect of a want of index. Nevertheless, the work is a valuable contribution to the history of Catholic education in England since the so-called Reformation. In his will the author left a corrected edition in MS. to the late Canon Moore, then president of Sedgley Park.

37. **Sermon by the Rev. F. C. Husenbeth, D.D., at the Funeral of the Right Hon. Julia Barbara, Lady Stafford.** Norwich, 1856, 8vo.

38. **The Convert Martyr: a Drama in Five Acts.** Arranged from "Callista," by the Rev. J. H. Newman, D.D. Lond. (Norwich pr.) 1857, 8vo.; Lond. 1879, 8vo. In verse.

39. **The Life, Doctrine, and Sufferings of Our Blessed Lord and Saviour Jesus Christ, as recorded by the four Evangelists, with Moral Reflections, Critical Illustrations, and Explanatory Notes, by the Rev. Henry Rutter. With an Introduction by the Very Rev. F. C. Husenbeth, D.D., V.G., Provost of Northampton.** Lond., Geo. Henry & Co. (1857) 4to. pp. liv.-774, issued in parts, embellished with fine steel engravings; reprinted in 8vo. cheap edit., by R. Washbourne.

40. **The Lives of the Fathers, Martyrs, and other principal Saints.** By the Rev. Alban Butler. Edited by the Rev. F. C. Husenbeth, D.D. Lond. 1857-60, 8vo., 2 vols.

41. **The Life of St. Walstan, Confessor.** Lond., Norwich (pr.) 1859.

42. **The Life of the R. R. Mgr. Weedall, D.D., Dom. Prelate of**

his Holiness Pope Pius IX., V. G. of the Diocese, and Provost of the Chapter of Birmingham; and President of St. Mary's College, Oscott; including incidentally the Early History of Oscott College. Lond., Longman's, 1860, 12mo.

The incidental history included in this volume is perhaps the most valuable. The trifling detail of the biography rather tends to depreciate the man in the eyes of the reader. Fr. Amhurst (*Oscottian*, iv. 253) remarks that it is "somewhat infected with the peculiarities and eccentricities of the author," though as a biography he considers it superior to the "Life of Milner." It gave great offence to many on account of its completely ignoring all account of New Oscott, then under the presidency of Cardinal Wiseman. The latter's feelings, too, were much hurt. About that time much unjust prejudice existed amongst many of the old clergy against his eminence.

43. **The Life of the R. R. John Milner, D.D., Bishop of Castabala, V. A. of the Midland District of England, F. S. A. London, and Cath. Acad. Rome.** Dublin, J. Duffy, 1862, 8mo., pp. vii-586.

This elaborately written life of the leading actor in that momentous period in the history of the Catholic Church in England which preceded the emancipation has been said to contain "excellencies and defects more curiously intermixed than can be found in perhaps any biography which is likely to stand the test of time." (Fr. W. J. Amhurst, S. J., *Oscottian*, iv. 253). Nevertheless it is an indispensable work for the study of the revival of the Church in England. It embraces the period between 1752 and 1826, and gives a striking picture of the man, his career, and the eventful period in which he lived. The purely biographical part is genial and entertaining, and the minuteness of detail supplies the reader with interesting matter which is not to be found elsewhere.

It is related that the author offered the MS. to all the principal Catholic publishers in London, who declined publishing it at their own risk. He was then advised by Canon Dalton to try Duffy, who accepted the MS. and sent the author a £100 cheque for the copyright.

44. **The History of the Blessed Virgin Mary, Mother of God. Translated from the French of the Abbé Orsini.** Lond., Virtue and Co. (1862 etc., issued in parts), cr. 8vo., pp. viii.-824, engr. title-page with vignette and 21 steel engravings, second title—"The life of the B.V.M. with the History of the devotion to her. From the French of the Abbé Orsini, to which is added Meditations on the Litany of the Virgin, from the French of the Abbé Edouard Barthe. Also poems on the Litany of Loretto, from the German of the Countess Hahn-Hahn. Translated by the Very Rev. F. C. Husenbeth, D.D., V.G., Provost of Northampton," with separate titles to the "Meditations" and the "Poems," with an additional poem by the translator entitled "Queen conceived without Original sin, Pray for us!"; Lond., R. Washbourne, 1872, 8mo., with woodcuts; Lond., Burns and Oates, 1874, 8vo., with 8 engravings from celebrated masters, and enriched with a large number of curious and interesting notes.

The *Tablet*, in reviewing the 1872 edition, says—"One of the most interesting points about this narrative is the collection of scattered fragments of mutilated creeds, and marvellous legends, which are found to exist in the most opposite portions of the globe, and which, when sifted and put together

by the light of Catholic teaching, contain a real epitome of the actual life of the Blessed Virgin. The style of writing is perhaps a little diffuse and flowery, but this must be expected in a French work, written by an Italian, and drawn so much from Eastern language and imagery." The bull *In effabilis*, which is given in Latin and English as an appendix to the 1874 edition, is ill-translated because too literal. An early English life of our Blessed Lady was published by Fr. Jno. Falkner, S.J., in 1632, and another, written by Anthony Stafford, was published at London in 1635 under the title of "The Femall Glory."

45. **Sermon preached at the Funeral of the Right Rev. William Wareing, D.D., Bishop of Rhithymna, late Bishop of Northampton, in the Chapel of the Benedictine Convent at East Bergholt, in Suffolk, Jan. 3, 1866.** Lond., 1866, 8vo., pub. by desire of the Lady Abbess and community of East Bergholt.

46. **Memoirs of Parkers; that is of Persons either educated at Sedgley Park, or connected with it by residence in that Establishment, from its first Foundation in 1763. Compiled by F. C. Husenbeth, an old Parker.** MS., 2 vols., 4mo., written at Cossey, vol. i., 1867, pp. 373, besides title, contents, and preface 4pp., vol. ii., 1868, pp. 374, besides title, contents, and preface, 4pp.

This carefully written work was left by the author to St. Wilfrid's College, Cotton Hall, the filiation of Sedgley Park School. Vol. I. contains 16 biographies, viz., Revv. Wm. Errington, John Hurst, Hugh Kendal, Thos. Southworth, Mr. Joseph Harburt, Revv. James Simkiss, Joseph Birch, Mr. Jno. Summer, Rev. Jno. Kirk, D.D., Mr. Jas. McStay, R. R. Dr. Walsh, Revv. Walter Blount, Joseph Bowdon, D.D., R. R. Dr. Wareing, and the Revv. Fris. Martin and Wm. Foley.

Vol. II. contains 18 biographies—Revv. Edw. Peach, Jno. Bew, D.D., Mr. Jno. Eldridge, Revv. Thos. Laken, Thos. Baddeley, Lau. Strongitharm, Geo. Jinks, Jno. Marsden, Wm. Richmond, Jas. Duckett, Very Revv. Geo. Rolfe, Jno. Abbot, Geo. Morgan, D.D., Revv. Peter Hartley, Hen. Riley, and the Very Revv. John Williams, Henry Richmond, and Thos. McDonnell.

47. **Sermon (on Eccles. li., 38) preached at the Funeral of the Very Rev. T. M. M'Donnell, Can. Theol. of Clifton, at St. Mary's Chapel, Bath, Oct. 29th.** Lond. 1869, 8vo., pub. by desire of Miss Galton and Mr. Th. Galton.

48. **Our Blessed Lady of Lourdes: a faithful narrative of the Apparition of the Blessed Virgin Mary at the Rocks of Massabielle, near Lourdes, in the year 1858.** Lond., Norwich (pr.), 1870, 16mo.

This little work gives a clear statement of the wonderful series of apparitions, begun on Feb. 11, 1858, and the singular events following upon them, which still incite innumerable pilgrimages to the spring which rose upon the spot.

49. **The Apparition at Portmain, in the Diocese of Laval, in France. Translated from the French of the Abbé Richard.** Lond., Burns, Oates, and Co., 1871, 8vo.

A little pamphlet on the *apparition* of the Blessed Virgin to six children, translated (from the 8th French edition) in order to increase devotion to the Mother of God.

50. **Poems.** In 1833 Mr. Husenbeth was requested by various writers in the *Cath. Mag.* to collect and publish his poetical effusions scattered in the publications of the *Cath. Miscellany*, *Orthodox Journal*, *Cath. Mag.*, &c. The author, however, did not do so, being deterred, in all probability, by the little chance of the Catholic public securing him against loss. He continued his poetical contributions to the Catholic periodicals, besides those published in his various works, till the end of his life.

In a letter, dated Sloperton, March 9, 1836, from Thomas Moore to Husenbeth, a pleasant light is thrown on the friendly relations that existed between the poet and the priest. After acknowledging the receipt of one of the doctor's works, Moore says—"As to what you say about hailing me as 'a brother theologian,' I may with far more justice hail you as a brother poet. Your 'Harps' was a most happy thought, and I feel half inclined to envy you as well the fancy as the execution of it." Husenbeth's poem, "The Choice of Harps," with the above letter, is printed in *Cath. Progress*, xii. 23.

51. **Sermons, &c., by the R. R. Mgr. Weedall, D.D., MS.**

These were arranged for publication by Husenbeth, and Richardson and Son, of Derby, announced them as "In the Press," but they have never appeared.

52. He was an indefatigable contributor to *Notes and Queries*, almost from its very first appearance, and when his well-known initials ceased to appear, a graceful tribute to his memory appeared in the pages of the journal written by its new editor, Dr. Doran, Nov. 9, 1872.

His pen was never idle, and nearly all the early Catholic periodicals contain specimens of his varied learning. He was also accustomed to send articles to the *Mirror*, *Athenæum*, and other periodicals, on various subjects.

53. His correspondence was considerable, especially with some of the most illustrious converts, and with many literary celebrities. That with Mrs. Jones, who died shortly before him at Edinburgh, is most interesting and instructive. The whole collection of letters on both sides takes up three large volumes. The lady was a Miss Deighton, who lived at Dereham, Norfolk. It was there the correspondence commenced. She was then a Protestant, and subsequently married the Rev. Mr. Jones, but continued to correspond with Dr. Husenbeth until she was received into the Church. Her life was most eventful, "equal in interest to any novel, however sensational," to use the provost's own words.

Another zealous and learned convert, Sir Charles Douglas, K.C.M.G., corresponded with him from Nov. 1828, to the end of May, 1830; and again from 1867 to the provost's death. This correspondence "was of inestimable value and benefit" to Sir Charles, who was persuaded by the provost to publish his valuable work, entitled "Long Resistance and Ultimate Conversion," Lond., Burns and Oates, 1869, 8vo.

54. **MSS. and Library.** At the sale of his valuable library, collection of crucifixes, reliquaries, &c., at Norwich, Feb. 4, 1873, a collection of letters on Catholic subjects, and other MSS., fell to the bid of Canon Dalton, who it was said represented the Bishop of Northampton. Many of the books were profusely annotated by their learned owner, and possessed an enhanced value through his practice of binding up autograph letters in the volumes.

“Sermon, delivered at the funeral of the Very Rev. Provost Husenbeth, D.D., V.G., at S. Walstan’s Chapel, Cossey, on the 6th Nov. 1872. By the Very Rev. John Dalton, Canon of Northampton.” Lond., Burns, Oates & Co., 1872, 8vo. pp. 26, ded. to the Right Hon. Valentine, Baron Stafford, &c.

To this eloquent sermon is appended a biographical notice, with an appendix containing a brief list of the deceased’s publications, and some few remarks on them.

Hussey, Giles, artist, born Feb. 10, 1710, was the fifth son of John Hussey, of Marnhull, co. Dorset, Esq., by Mary, daughter of Thomas Burdett, of Smithfield.

The manor of Marnhull was purchased by George Hussey in 1651. By his first wife, Elizabeth, daughter of Charles Walcott, of Shropshire, Esq., he had a daughter, Cicely, born at Marnhull in 1652. She was professed at the English Benedictine Abbey at Cambray in 1672, of which she was abbess from 1694 to 1697, again from 1705 to 1710, and died there April 9, 1721. Mr. Hussey married, secondly, Grace, daughter of Sir Lewis Dyve, of Bromham, co. Bedford, by whom he had one son, John, mentioned above, who died in 1736, aged 70, and four daughters. From about the date of the purchase of Marnhull by the Hussey family, a priest was always maintained there or in Stour Provost village. It has been stated that about 1730 a secular chaplain of the name of Smith was succeeded by a Jesuit, one of the two fathers of the name of Richard Molyneux, and that Fr. John Englefield, S.J., was at Marnhull for a short time about the same period. Perhaps the above statement is a confusion of the following facts:—Fr. Richard Molyneux, sen., served the mission from 1749 to 1761, and Fr. Richard Molyneux, jun., died there in 1769; and the Rev. John Smith, who came from the English College at Rome in 1766, was chaplain for six years about this time. The Rev. George Bishop died here Aug. 16, 1768. Dom Edward Hussey, O.S.B., then in possession of the estate, resided at Marnhull from 1785 to his death in 1786. His brother, Thomas Hussey, *alias* Burdett, a secular priest, was chaplain to the English Teresian nuns at Antwerp; and another brother, Lewis Hussey, *alias* Burdett, born in 1711, died a scholastic in the Jesuit College at Liége in 1733. The mission was eventually made independent of the Hussey family, and a new chapel was erected at Marnhull by the Rev. William Casey in 1832.

For some time Giles Hussey studied with his elder brother Edward at the English Benedictine College at Douay. He then removed to St. Omer's College. His father intended that he and his brother Thomas should engage in trade, but his inclinations leading him more to art he was placed under Richardson, the painter, with whom, however, he stayed but a short time. Afterwards he became a pupil of Damini, a Venetian painter of history in England, whom he accompanied, in 1730, to Bologna, where the master robbed his pupil, and left him without money or clothes. In this state he was relieved by an Italian nobleman, and was subsequently enabled by his relations to proceed to Rome, where he arrived in 1733. When Damini forsook him, Hussey became the pupil of Ercole Lelli, an artist of considerable merit, celebrated for his skill in anatomy. At Rome, Hussey was so much noticed by his countrymen there that on his return to England in 1737 he found both his reputation and his reception most favourable to his future prospects. Yet his success was by no means equal to his anticipations and the expectations of his friends. Whatever were his views while in Italy, he had not attended to portraiture, the line of art which at that time could alone ensure lucrative employment in England. The consequence was that he soon found himself in circumstances by no means affluent; so that, having struggled for many years against a train of difficulties, he quitted his profession and settled with his brother Edward, the Benedictine, then serving the mission at Marlborough, Wilts, though he was in possession of the patrimonial estate, having inherited it from his brother James in 1773. By him he was received with great kindness, and they lived together till the death of the Benedictine at Marnhull, in 1786, left Giles in full possession of the family estate. After residing some time at his native place he retired to Bearston, near Ashburton, co. Dorset, the residence of his nephew, John Rowe, to whom he resigned the estate of Marnhull, with the injunction to take the name of Hussey. At Bearston, Hussey led the life of a recluse, amusing himself with the cultivation of a small garden, in which, while digging, he suddenly expired in June, 1788, aged 78.

Hussey was of middle stature, remarkably well made and upright. Even to the last he was intensely studious, which, with his religious and serious turn of mind, gave him an habitual gravity of countenance and deportment. Yet at times no man

could appear and be more easy, lively, and diverting, and that in such a degree as to make him remarkable. When young he must have been handsome. His clear blue eye was quick and piercing; his application to study was indefatigable. He used to say that he was never fatigued, and that he could apply ten hours a day to study without feeling weary. Geometry was his natural taste, yet in every pursuit he discovered an intuitive power of mind. Though a perfect devotee, he had charity for others; and though a saint himself, he commiserated sinners. An illustration of his boundless charity is related by Sir Henry Lawson, Bart., a relative of George Maire, of Hartbushes, Esq., who married Hussey's sister. Previous to his coming into the Marnhull estate, when a small annuity of £50 was his sole revenue, hearing of the deep distress of a reduced family, he appropriated nearly the whole of his income during one year to their assistance, and literally spent only three pounds upon his own diet. This he effected by living entirely on rice and water. His humility was equal to his modesty. In short, says Mr. Nichols, in his "Literary Anecdotes of the 18th Century," he had as few faults and weaknesses to weigh against his virtues and excellence as in general have fallen to the lot of imperfect humanity.

The Gentleman's Society at Spalding, of which Hussey was a member, styled him in their list *Pictorum Princeps*. He failed, however, in his colouring, though in design he attained great celebrity, and might have reached the summit of his art had he not bewildered his brain with fanciful speculations on the triangle, and its visible and invisible perfections. He always drew the head by the metrical scale, maintaining that however correct it might appear to be in nature or art, yet by this ordeal it was invariably improved in the beauty of its proportions. A numerous collection of his pencil portraits are now at Lulworth and Wardour Castles and Brough Hall. Many also were in the possession of Matthew Duane, who had some of them engraved. West, the eminent painter, observed on one of them "that he would venture to place it against any head, ancient or modern; that it was never exceeded, if ever equalled; and that no man had ever imbibed the true Grecian character and art deeper than Giles Hussey."

In politics Hussey was favourable to the exiled family; and Prince Charles Stuart was a favourite subject of his pencil.

Kirk, Biog. Collns., MS., No. 42; *Nichols, Lit. Anecdotes of the 18th Cent., vol. viii.*; *Hutchins, Hist. of Dorset, vol. ii. p. 500*; *Oliver, Collections, pp. 41, 53, 333*; *Butler, Hist. Memoirs, 3rd edit., vol. iv. p. 461.*

1. Portrait, very fine drawing by himself, preserved at Lulworth Castle.

Hussey, John, baron, was the son and heir of Sir Wm. Hussey, Lord Chief Justice of the King's Bench, *temp.* Edw. IV. and Hen. VII., by Eliz., daughter of Thomas Berkeley. In the 2 Henry VII. he was in arms for the king, at the battle of Stoke, against the Earl of Lincoln and his adherents, and in 13 Henry VIII. he was made chief butler of England. In the 21st of the same reign, he was one of the knights of the king's body, and was summoned to parliament in that year as Baron Hussey, of Sleaford, co. Lincoln, where he erected a noble mansion. He had a grant of the custody of the manor of Harewood, co. York, in the following year.

When the case of the king's divorce was brought forward, he was one of the lords who signed the declaration to the Pope regarding that matter. His influence and power was very great, and being strongly attached to the faith, he strenuously opposed the dissolution and plunder of the monasteries. In 1537, he joined the great movement in their defence by the northern people, and after the army had disbanded in conformity with the king's promise to reconsider the matter, he was treacherously attainted of high treason, his manor of Sleaford, with other lands, &c., to the value of £5,000 a year, confiscated, and he himself beheaded at Lincoln in June, 1537.

Thus his barony became forfeited, and though the attainder was reversed in the parliament of 5 Eliz., and his children restored in blood, neither his estates nor honour were granted to his heirs. He was twice married, first to the Lady Anne Grey, daughter of Geo. Earl of Kent, and secondly, to Margaret, daughter of Sir Simon Blount, of Mangotsfield, co. Gloucester. By his second wife he had issue Sir William, Sir Giles, of Caythorpe, co. Lincoln, Sir Gilbert, Reginald, and Isabel, wife of Walter, Lord Hungerford. Sir William Hussey, sheriff of Lincoln, 22 Henry VIII., married Ursula, daughter and eventually sole heiress of Sir Thomas Lovell, and left issue at his death, Jan. 19, 1555-6, two daughters and co-heiresses, Nella, wife of Richard Disney, of Norton Disney, co. Lincoln, and Anne, wife of Wm. Gell, of Darley, co. Derby.

Burke, Extinct Peerage, ed. 1831; *Banks, Baronia Anglica Concentrata*, vol. i. p. 265; *Visit. of Dorset and Gloucester*, 1623, and *Yorks*, 1563, *Harl. Soc.*; *Foster, Visit. of Yorks.*; *Dodd, Ch. Hist.*, vol. i.

Hutchins, James, gent., a valued contributor to the *Catholic Miscellany*, died Nov. 13, 1826, aged 40.

Cath. Miscel. vol. vi. p. 448.

1. **A New Key to the Holy Scriptures.**

Hutchinson, Anthony Cuthbert, O.S.B., schoolmaster, a native of Yorkshire, was professed at St. Gregory's monastery at Douay, Sept. 21, 1723. After his ordination, he was sent to the mission in the south province, and in 1733 had charge of a school at Redmarley, in Worcestershire, between Ledbury and Gloucester. At this time Edward Hanford, Esq., resided at Redmarley, and it was probably under his protection, or with his assistance, that the Benedictines were enabled to open a small boarding-school. It could not flourish, however, under the penal laws, and does not seem to have been in existence many years. It was apparently abandoned in 1740, when Fr. Hutchinson removed to Plumpton, in Yorkshire. He exchanged that chaplaincy in 1745 for the one at Myddelton Lodge, in the same county, the seat of the Middletons. Thence, in 1759, he removed to the mission at Aberford, co York, where he died July 2, 1760.

Gillow, Cath. Schools in Eng., M.S.; *Dolan, Weldon's Chron. Notes*; *Snow, Bened. Necrology*; *Flanagan, Hist. of the Ch. in Eng.*, vol. ii. p. 363.

Hutchison, William Antony, priest of the Oratory of St. Philip Neri, was born in London, Sept. 27, 1822. He became an undergraduate of Trinity College, Cambridge, and was an active member of the Ecclesiological Society, instituted in 1838 under the name of the Cambridge Camden Society. In 1845 he went to Birmingham with the intention of being received into the Church. The church and house of St. Chad in that town, under the direction of the Rev. John Moore, had at that time become a great centre of Catholic life, and many of the recent converts, having made their abjurations there, had naturally settled in its neighbourhood. Fr. Faber was residing

there, and on that occasion Mr. Hutchison met him for the first time. He was greatly impressed by Fr. Faber, and acting on his advice, was received into the church without delay by Mr. Moore, in the private chapel in the bishop's house, Dec. 21, the feast of St. Thomas the Apostle, 1845. On Christmas night he made his first communion, and on St. Thomas of Canterbury was confirmed by Bishop Walsh, receiving the name of Antony.

Shortly afterwards Fr. Faber, then not ordained, invited Mr. Hutchison to accompany him abroad, and that most intimate and cordial friendship which now subsisted between them ended only with their lives. They left England on their travels through France and Italy, in Feb., 1846. During this tour Mr. Hutchison visited Loreto, and the holy house, of which he was hereafter to be the defender, made a great impression upon him. It was during the stay of the two travellers in the English College at Rome that he formally proposed himself to Fr. Faber as a member of the community of Brothers of the Will of God, which he had founded in Birmingham shortly before leaving England. Mr. Hutchison was a man of property, and thus he had it in his power to put an end to the pecuniary difficulties with which Fr. Faber's project was surrounded. The two friends returned to Birmingham on May 16th, and shortly afterwards Mr. Hutchison was received into the community as Brother Antony of the Blessed Sacrament. In Sept., 1846, the brothers removed from Birmingham to Cotton Hall, near Cheadle, in Staffordshire, the gift of the Earl of Shrewsbury. It is believed that the principal contributor to the necessary alterations and the church was Bro. Antony, although the mention of this fact is carefully avoided in his notes relating to that period. On the following Oct. 12th, he received minor orders from Bishop Walsh at Cotton. He was ordained priest on Aug. 15, 1847, and was actively engaged in the very prosperous mission then started.

The community had now been in existence sufficiently long to admit of the reception of vows of religion. Bro. Wilfrid Faber accordingly proposed that he and Bro. Antony, the only ones who were priests, should visit London in the course of Advent, and pronounce their vows in the hands of Bishop Wiseman, who was then administrator of the London district. Before his lordship's answer was received, news arrived in England of Fr. Newman's proximate return as superior of the Oratory, and

the idea of joining that congregation, which had formerly presented itself to Brother Wilfrid's mind, was carried out by the whole community in Feb. 1848.

In the following year it was decided to erect an Oratory in London, and in April Fr. Hutchison accompanied Fr. Faber, to the metropolis and assisted him in the establishment of the house in King William Street, Strand. While there Fr. Hutchison started large schools for boys and girls, first in Rose Street, Covent Garden, in Oct., 1851, transferred in the following year to Dunn's Passage, Holborn, and finally removed to new buildings in Charles Street, Drury Lane, where they now remain as the parochial schools of the mission of Corpus Christi, Maiden Lane. These great schools he continued to direct after the removal of the Oratory to South Kensington in 1854, and as far as his health permitted until his death. He spared neither his time nor his money to ensure their success. Not content with this addition to his work at the Oratory, he was the originator and active promoter of the endeavours made at that time to provide a refuge for young Catholic prisoners. At the end of Nov. 1852, Fr. Hutchison and Dr. Manning concluded an agreement to take Blythe House, Hammersmith, for a Catholic reformatory school.

In the spring of 1854 he visited Egypt and the Holy Land, where he projected his book on the Holy House, in answer to Dean Stanley. About two years later he and Fr. Richard Stanton went on a short mission to Rome, and brought back with them a pontifical brief confirming the erection of the congregation of the Oratory in London by apostolic authority, and enforcing the rule that there should be only one house of the institute in each town by a clause forbidding the erection of another within ten miles of Brompton.

A long illness preceded his death. His health had been destroyed by the labours he had imposed upon himself during the first years of the establishment of the congregation in London, especially in the foundation of the schools in Holborn. On June 23, 1863, he received the last sacraments, but still continued the work on which he had been engaged, of passing his book on Loreto and Nazareth through the press. He died on Sunday, July 12, 1863, aged 40.

For eighteen years he had been the constant companion and friend of Fr. Faber, for whom he had the greatest admiration and

love. Himself singularly gifted both in mind and person, he loved to work in secret, and few even of the frequenters of the Oratory were aware of the influence which he possessed in the congregation. Fr. Faber, who only survived him two months, cordially reciprocated his affection, and valued his talents so highly that some years before, when speaking of the change which his own death would make in the government of the house, he said: "The community will first take (for superior) the next senior Father, and then Antony." At this time many were found to say of the two friends, "Lovely and comely in their life, even in death they were not divided."

Fr. Hutchison was buried in the cemetery of the Fathers of the Oratory at St Mary's, Sydenham. His brother-in-law, Mr. A. Smee, under whose medical care he had been for the last few weeks, contested his will, and tried to make out that he was insane or under undue influence. In this, however, he failed.

Bowden, Life and Letters of F. W. Faber; letters to the writer from Fr. R. Stanton, of the Oratory, and Fr. T. E. Bridgett, C.S.S.R.

1. **Loreto and Nazareth. Two Lectures containing the result of personal investigation of the two sanctuaries. By William Antony Hutchison, priest of the Oratory.** London (Dillon, Brompton), 1863, 8vo., pp. 92, illustrated.

This defence of the sacred sanctuaries was principally called forth by some difficulties raised by Dean Stanley, who had visited the Holy Land some ten years before. The book is divided into two parts. The first describes the Holy House at Loreto, and traces the history of its various fittings from Nazareth to Tersatto, and from the shores of the Adriatic to its present site on the Italian coast. The second part is the result of the Author's personal investigations both at Loreto and in the Holy Land. It not only contains a minute description of the sanctuary and grotto at Nazareth, illustrated by several well-executed ground plans and sections, but furnishes a complete solution of Dean Stanley's difficulties.

Hutchison, William Corston, Esq., S.C.L., Oxon, was educated at Worcester College and St. Mary's Hall, Oxford, where he took his degree. For some time he was curate of one of the new-formed districts in Devonport, where he came under the notice of the Bishop of Exeter, on account of his adherence to the views of the Puseyite party in the Established Church. His proceedings, however, displeased the incumbent, the Rev. T. C. Childs, and he was removed to the parish church of Stoke Damerell, adjoining Plymouth, co. Devon. Subse-

quently he was presented by the Bishop of Exeter to the living of Endellion, in the hundred of Trigg, co. Cornwall. It was whilst there that he became convinced of the truth of the Catholic Church, which he embraced at the sacrifice of every worldly interest in Aug. 1851.

His after-life was chiefly spent on the Continent, where he enjoyed the intimacy of the late Monsignor Dupanloup, Bishop of Orleans. He was appointed tutor to the Prince Imperial of France, who always retained an affectionate regard for him. Literary pursuits occupied much of his time, and though during the last five or six years of his life he was afflicted with a spinal complaint, which incapacitated him from active work, he made a great effort to translate an old Latin work on the Passion. It was whilst translating the words, *In manus tuas commendo spiritum meum*, that he fell back and calmly expired, at his residence, Holly Place, Hampstead, London, Sept. 9, 1883, aged 63.

His solemn *requiem* took place four days after his decease, at the Franciscan Church, Stratford, E. Being a member of the third order of St. Francis, he was buried in his habit, in that part of the cemetery at Leytonstone reserved for tertians.

Mr. Hutchison was a chevalier of the Holy Cross of Jerusalem, and cameriere segreto di Cappa e Spada, or private chamberlain, to the sovereign pontiffs Pius IX. and Leo XIII. His eldest son, Dom Francis Hutchison, O.S.B., is now in charge of the mission of Workington, Cumberland.

Tablet, vol. lxii. pp. 412, 461; *Shaw, England's Glory*, 1879, p. 145; *Lamp*, vol. iii. pp. 112, 182.

1. Mr. Hutchison had a great share in the production of Dr. Fan di Bruno's "Catholic Belief," in fact, the *Tablet* says, it is not too much to say that to him is in great measure due the success of that useful book.

Hutton, Mary, confessor of the faith, was the wife of William Hutton, a draper in York. On Nov. 20, 1576, she was summoned for non-attendance at church before the Lord Mayor's Court, in the council chamber upon Ousebridge. She answered that she did not go to church because her conscience would not permit her. In the following June a distress was ordered to be levied on her goods for the amount of penalties due for having wilfully absented herself from her parish church. On March 4, 1578-9, she was again before the Lord Mayor's

Court, and promised to go to "God's church," but would not say when. This was an evasion, for she did not mean the Protestant church. In 1579, as related in her husband's "notes," she was seized whilst attending Mass in Dr. Vavasour's house, and committed to the Ousebridge Kidcote with Mrs. Vavasour and Alice Oldcorne. The latter was probably a relative of the Huttons, being aunt to Fr. Edw. Oldcorne, S.J., the martyr.

At this period the heads of martyrs executed at York were placed on stakes upon the leads of the Ousebridge prison. These from time to time were secretly removed by Catholics. On one of these occasions, within three years of her first imprisonment, a fresh instalment of heads disappeared in this manner. The lady recusants were imprisoned in the upper part of the building, and therefore they were examined on the matter. Mary Hutton's chamber was the next to the leads, and consequently she was charged with the offence, and threatened with hanging unless she confessed to the fact. She replied that she would not accuse herself, but would stand the consequences of anything proved against her. As none of the ladies would take the oath, they were all thrust into the low prison. At that time she had three of her youngest children with her in prison, the eldest being under nine years of age. The magistrates caused them to be brought before them, and had the four beadles there armed with great birch rods to terrify the little children into an acknowledgment of any questions put to them. In this way the eldest boy was forced to confess that his mother had made him take the heads off the stakes, with the assistance of two girls named Margaret Lewtie and Alice Bowman. The Lord Mayor then took the boy home with him, and kept him for about three months. During this time efforts were made to pervert him, and make him an instrument for revealing Catholic affairs. Mrs. Hutton's husband was also visited in his prison, and was requested under threats to cause his wife to confess that she had removed the heads, to which he declined to accede.

When Wedall and Beckwith were elected sheriffs of York, at Michaelmas, 1587, they inaugurated their term of office by cruelly thrusting into "the low place" of the Kidcote, amongst the felons, all or most of the prisoners for religion, especially the women. The place was already infected by a prisoner who

died there, and nearly all the ladies were seized with the disease. "Whereupon Mary Hutton, wife to William Hutton, a virtuous and constant young woman, died Oct. 25, 1587."

The next day Mrs. Dorothy Vavasour succumbed, and on the following day Alice Oldcorne, wife of Thomas Oldcorne, then a prisoner for his faith at Hull. They were all buried on Toft-green, an obscure place near Micklegate Bar. Thus their lives were sacrificed for the profession of the Catholic faith.

Morris, Troubles, Third Series.

Hutton, Peter, O. Ch., Pres. of Ratcliffe College, was born of Catholic parents at Holbeck, near Leeds, Yorks., June 29, 1811. He was baptized at Lady Lane Chapel, the only Catholic place of worship then in Leeds. His grandfather had been converted to the faith in the middle of the last century, and wished his son (Peter's father) to become a Benedictine. With that view he encouraged him to enter the novitiate of the English monastery at Lambspring, in Westphalia, but as he was found to be without a vocation for the priesthood, the Benedictines sent him back to secular life. Ever afterwards he nourished his old affection for the religious state, and in his last illness expressly enjoined by a clause in his will that his son Peter, then about four years of age, should be educated in some Benedictine college, and for this purpose he appointed as his son's guardian Mr. Holdforth, subsequently the first Catholic mayor of Leeds. A few months before his death, Mr. Hutton, wishing to try again his native air, removed to Knaresborough, where he died at his residence, Fish Hall, an old-fashioned house, finely situated just outside the town.

At the age of five Peter was sent to Mr. Cartwright's school in Knaresborough, where he remained for nearly two years, when his mother removed with her family to Little Woodhouse, a suburb of Leeds. In August or September, 1818, he was sent to Mr. Mercer's school in Basinghall Street, Leeds. Later, in company with his younger brother, Richard, he was placed with Fr. Oxley, an English Dominican, residing with Fr. C. H. Le Febure, a French refugee priest, then in charge of the chapel in Lady Lane, to be prepared for the Benedictine college at Ampleforth. Previously his elder brother, William, had been placed under Fr. Le Febure's charge, and afterwards became a solicitor, practising at Leeds, and also at Pontefract,

where he died in 1874, aged 68. After two years the two younger brothers proceeded to Ampleforth, Jan. 7, 1824. Richard returned home after some time, but Peter finished his classical course, and, after about a year's stay at home through ill-health, entered upon his noviceship in Aug. 1829. Owing, however, to a clause in the Emancipation Act making the profession of religious vows illegal, the superiors at Ampleforth were unwilling to profess any more novices. Accordingly, Peter Hutton returned home in the Lent of 1830, after having made arrangements with Bishop Baines, formerly prior at Ampleforth, to be admitted to the college he contemplated founding at Prior Park. He proceeded there in September, within three months was appointed sub-prefect in the college, and later taught Latin and Greek classics. In the summer of 1835, at the invitation of Bishop Baines, the first members of the Institute of Charity arrived at Prior Park in order to form part of the teaching staff of the establishment, and within a few weeks Dr. Gentili was installed in the presidency of St. Paul's college in place of Dr. Rooker. Fr. Hutton, who, on matters of education had strong opinions of his own, did not view this sudden importation of foreigners into the teaching staff with feelings of unmixed satisfaction. He was then a deacon, having been kept by the bishop in that order for five years that he might devote more time to teaching. The bishop, therefore, sent him to the university of Louvain, where he was admitted into the college du Saint Esprit in 1836. There he passed through the university course of theology, and devoted himself in a special manner to the study of Hebrew and of canon law. In 1839 Bishop Baines recalled him to Prior Park to take the place of the Rev. F. Furlong, president of St. Peter's College, who had just joined the Order of Charity, of which he was the first English member. A few days after his arrival at Prior Park Fr. Hutton was ordained priest, Sept. 24, 1839, and forthwith appointed president of St. Peter's, and professor of Latin and Greek. On the return of so excellent a master as Fr. Hutton the standard of efficiency in the college was considerably raised, and under his wise administration the bishop augured a long career of prosperity for his cherished institution. As president Fr. Hutton was a strict disciplinarian, and as a master he carried to his task a great love of labour, a thorough acquaintance with his duties, and a keen sense of his responsibility.

For two years Fr. Hutton devoted himself to the duties of his office, and then resolved to follow the example of his predecessor by giving up all to enter the Order of Charity, for which he had formed the highest regard from the close observation of the saintly lives led by Frs. Gentili, Pagani, and Furlong, who had been his educational assistants in Prior Park. Accordingly, on July 5, 1841, he was admitted into the novitiate of the order, which had just then been opened at Loughborough, in Leicestershire. When the bishop became aware of the steps he had taken, he deposed Fr. Hutton from his presidentship, while he commanded him to return to Prior Park, in order to take his usual classes in Latin and Greek. He therefore took up his quarters in St. Paul's College, and pursued his novitiate at Prior Park while still acting as an ordinary master at the college under the authority of the bishop. In the meantime he unceasingly begged the bishop to permit him to follow his vocation in the religious order of his adoption. Not succeeding, however, in his endeavours, he and Fr. Furlong determined, in the summer of 1842, to follow the voice of God in preference to the wish of the bishop, who, as they considered, was acting in an unjustifiable manner in detaining them, as he had no claim whatever upon them. The bishop protested, but their minds were fully made up, and hastily packing up a few necessaries for the journey, they literally fled from the college. In September they arrived at Stresa, in Italy, where they were received with open arms into the novitiate of the Institute of Charity by its founder, the Abbate Rosmini. There he concluded his novitiate, and made his solemn profession of the three religious vows July 31, 1843. In the following October he was sent to England, to the novitiate of the order at Loughborough. In Feb. 1844, he was appointed assistant-provincial during the absence of Fr. Pagani in Italy. On Nov. 21, 1844, the new college and novitiate of the order, situated not far from the village of Ratcliffe-on-Wreake, near Leicester, was solemnly opened. Two days later Fr. Hutton was appointed rector and master of novices. In June, 1847, he was appointed rector of the mission at Newport, Monmouthshire, which had just been confided to the care of the order by Bishop Brown. Thence, in April, 1848, owing to the state of his health, he was transferred to the mission at Whitwick. In 1849, on the removal of the novitiate from Ratcliffe College to Sheepshed, he was sent

thither in quality of rector of the mission and master of novices. The house of the institute, however, at this place did not prove very suitable for its purpose, and the novitiate was in consequence brought back to Ratcliffe in Feb. 1850. On July 2, it was followed by Fr. Hutton himself, who was installed vice-president of the college. Shortly afterwards he was appointed for the third time vice-provincial during the absence of Fr. Pagani from England, an office which he always held to the very last year of his life whenever the provincial was called to Italy, and he himself did not accompany him. On Nov. 1, 1851, he was appointed president of Ratcliffe College, and he remained in this office until his death.

During Fr. Hutton's presidentship the number of students at Ratcliffe rapidly increased, and he added largely to the buildings of the college. In 1857, while retaining the presidency, he was appointed rector of the religious community. Thus he continued a long life of usefulness, which was brought to a close, after holding the office of president of Ratcliffe College for thirty years, Sept. 2, 1880, aged 69.

A long course of study, and over forty years' experience in teaching, had made Fr. Hutton an able master and a ripe classical scholar. He was a good mathematician, a powerful thinker, a sound theologian, and an excellent preacher. He was passionately fond of work, and never lost any time. Every moment had its allotted task. His devotion to study more than once brought on serious illness, which was well nigh having a fatal result. Although by nature a lover of silence and seclusion, no one shone more brilliantly when obliged to mix in society. As a religious he was remarkable for great innocency of life, regularity of observance, and devotion to all the virtues of the religious state, particularly that of obedience.

Hirst, Brief Memoir; Tablet, vol. lvi. pp. 304, 307, 339; *Shepherd, Reminiscences of Prior Park*.

1. While at Sheepshed, 1849-50, Fr. Hutton was indirectly attacked by the parson of the village, who published a pamphlet on confession, in which he raked together all the old calumnies which have gained currency with regard to that sacrament. Fr. Hutton was quite equal to the occasion, and displayed great learning, tact, and zeal in the controversy that sprang up. For some time after he occupied himself with a full refutation of the pamphlet, supplying his flock with a suitable antidote in a series of discourses which he delivered from the pulpit on Sundays and week-days.

2. In the winter of 1871, many conferences were held in London on the

subject of higher education among Catholics in England. They were under the presidency of Archbp. Manning, and Fr. Hutton attended by special invitation, being appointed a member of the sub-commission before which evidence was given. The special report which he himself drew up in consequence was duly printed and distributed separately.

3. With his own hand he penned translations of all the Latin and Greek authors read in the schools at Ratcliffe, which he enriched with numerous notes and references, particularly to the critics of the German school. These form a treasure which will be ever prized at Ratcliffe.

He also left numerous pieces in prose and verse.

4. "Brief Memoir of Father Hutton, First President of Ratcliffe College. With the course of studies followed in the same college. By the Very Rev. Joseph Hirst, President." Market Weighton, St. William's press, 1886, 8vo., pp. 54, repr. from "The Ratcliffian," a monthly college journal.

Though brief, this sketch contains matter of great interest in connection with the brilliant short-lived career of Bishop Baines, and the establishment and history of Ratcliffe College.

Hutton, William, a draper in Christ's parish, York, endured great hardships, and suffered a long imprisonment on account of his faith, if he did not actually die a confessor in the Ousebridge Kidcote. In 1576 he was summoned to the council chamber upon Ousebridge for non-attendance at the Protestant church. He was called "a subtle sophista," inasmuch as he was sharp enough to excuse himself for not going to church because he was excommunicate, professing that when he was absolved he would go. He knew perfectly well that his absolution in the Anglican Church courts was an impossibility while he continued to be a good Catholic. In the spring of the following year he was summoned again for his persistent recusancy, but does not appear to have been committed to prison. On the feast of the Assumption of our Blessed Lady, Aug. 15, 1579, he was taken with his wife and a number of others at the house of Dr. Vavasour in York, while an old priest, William Wilkinson, was saying Mass. They were sent to separate prisons at Ousebridge, Mr. Hutton being restricted to the lower Kidcote. On Feb. 14, 1583-4, an order was made that his children be placed with their mother, unless he could otherwise provide for them so that they be not suffered to go abroad. Their father was not to be allowed to see them, and it would appear that shortly afterwards even their mother was denied access to them. This brutal order continued in force for the space of a year and thirty weeks, until the council were shamed by the murmuring

of the people. In 1587, Mrs. Hutton died in prison, through infection caught in "the low place" of the Kidcote, into which she had been thrust. Shortly afterwards one of the sons, Peter Hutton, succeeded in going abroad, and was received into the English college at Rheims, Jan. 8, 1589. On March 22, 1590, he was sent to Dr. Dorrell, who kindly volunteered to educate him at his own expense. By him he was sent to the English college at Valladolid, where he was admitted June 7, 1593. He took the missionary oath, Feb. 25, 1594, and was sent to the English college at Seville on the following Oct. 3. It is very probable that after his ordination he became a Benedictine, and is identical with the Hutton whom Melanus states was banished in 1610. Weldon, citing Fr. Sadler, O.S.B., erroneously called him Nicholas, and was under the impression that he suffered death. His younger brother, John Hutton, was admitted into the English college at Valladolid, Oct. 30, 1598, but subsequently joined the Benedictines, and was professed at St. Martin's, Compostella, assuming, it is said, the religious name of Thomas. Thence he passed to the mission, and held the dignities of provincial of York, from 1629 to 1633, and cathedral prior of Ely from 1633 to his death, which occurred on the mission in Yorkshire, Aug. 19, 1643.

In his "notes," written in 1594, Mr. Hutton gives a graphic account of the sufferings he, his wife, and other Catholics underwent in prison. According to an official return in Jan. 1598, he was still there, and in the following year his name appears in a list of those who, being without lands or substance wherewith to satisfy the penalties for recusancy, were to be shipped off and banished. Whether this was actually carried out or what happened to him after this date, does not appear.

Morris, Troubles, Third Series; Douay Diaries; Challoner, Memoirs, 1742, vol. ii. p. 64; Dolan, Weldon's Chron. Notes; Valladolid Diary, MS.; Snow, Bened. Necrology.

1. Notes by a prisoner in Ousebridge Kidcote, Dec. 10, 1594, MS. Angl. A., Stonyhurst collection, printed with copious extracts from the "House books," or records of the proceedings of the Lord Mayor's Court, York, by Fr. Jno. Morris, S.J., "Troubles of our Cath. Forefathers," third series, pp. 233-330.

Hyde, Anne, Duchess of York, born March 12, 1637-8, was the second daughter of Edward Hyde, Earl of Clarendon,

Lord Chancellor of England, by his second wife, Frances, daughter of Sir Thomas Aylesbury. Shortly before the Restoration she became acquainted with the Duke of York, afterwards James II., when his sister, the Princess of Orange, to whom she was maid of honour, visited Queen Henrietta Maria at Paris. Lingard tells us that Anne possessed few pretensions to beauty, but wit and manner supplied the place of personal charms. She attracted the notice of the young prince, and had the address to draw from her lover a promise, and afterwards a private contract, of marriage. From the Hague she followed the royal family to England, and in a few months her situation induced James to marry her clandestinely, according to the rites of the Church of England, Sept. 3, 1660. The important secret was then revealed to the king, whose objections were soon subdued by the passionate importunity of his brother.

To most fathers this alliance would have proved a subject of joy, but Chancellor Hyde affected to deplore the disgrace to the royal family. The king, however, disregarded the chancellor's advice, and instead presented him with twenty thousand pounds and raised him to the peerage by the title of Baron Hyde of Hindon. The rest of the royal family, and the political enemies of the chancellor, severely condemned the choice of James, and circumstantial charges of loose and wanton behaviour at length shook the duke's resolution, who discontinued his visits, and assured his mother and sister that he had ceased to look upon Anne as his lawful wife. But very shortly she was delivered of a son, and while in the throes of childbirth declared her innocence. To the questions of her confessor, Dr. Morley, bishop-elect of Worcester, she replied that the duke was the father of her child, that they had been contracted to each other before witnesses, and that she had always been faithful to him. The birth of the child, Oct. 22, 1660, and the assertions of the mother, revived the duke's affection. On examination the charges against her were confessed to be calumnies, and James, ashamed of his credulity, resolved to do her justice. All opposition to her was withdrawn, and the new duchess supported her rank with as much ease and dignity as if she had never moved in an inferior station. She was endowed with first-rate understanding and prudence, as well as candour, of which she gave proof by her conduct towards her calumniators. She

assured them that she harboured no resentment, as she believed they had raised the reports solely with the object of promoting the interest of their master and her husband.

At first she was averse to Catholicity, and entertained the usual prejudices of Protestants. She had been educated in the regular performance of all those devotional exercises which were practised in the Church of England before the civil war. She attended at the canonical hours of prayer ; she publicly received the sacrament in the royal chapel on every holiday and once in every month ; and she always prepared herself for that rite by auricular confession and the absolution of a minister. After the birth of her last child she became still more religious, spending much of her time in her private oratory and in conversation with divines. For several months before her death it was observed that she had ceased to receive the sacrament, and began to speak with tenderness of the alleged errors of the Church of Rome. This is said to have been brought about through the difficulties in which she found herself entangled by reading and studying the history of the so-called Reformation. In weighing its motives and in considering the methods by which that surprising change was effected, she found herself unable to reconcile those proceedings with the interests of truth. She applied to a learned prelate of the Established Church for an explanation of her difficulties, by whose concessions in favour of Catholic doctrine she became still more perplexed. Ultimately she was reconciled to the Church, in Aug. 1670, by Fr. Xfer. Davenport, *alias* Hunt, O.S.F., who also attended her at her death, March 31, 1671, aged 33.

Great pains were taken to prevent her conversion. Her brother, Lord Cornbury, personally used every persuasion to confirm her in the profession of the established doctrines, and her father, the exiled Earl of Clarendon, wrote a dissuasive letter to her, which was afterwards printed. George Morley, Bishop of Winchester, her former confessor, attempted the same in a letter dated Jan. 24, 1670-1. But all was to no purpose, for conviction was the motive of her conversion. Blandford, Bishop of Oxford, her late Protestant confessor, visited her on her death-bed ; but in consequence of the duke informing him of her change of religion, he contented himself with speaking to her a few words of consolation and advice.

Unfortunately her two daughters were too young to benefit

by her conversion. Mary, the eldest, born April 30, 1662, was married to her cousin William, Prince of Orange, at the age of fifteen. In 1689 she followed her husband to England, when her royal father, James II., was deprived of the throne, and she and her husband installed in the sovereignty. After Mary's death, Dec. 28, 1694, and that of the usurper, March 8, 1702, her sister Anne succeeded to the throne. She was born Feb. 6, 1664, and married, in 1683, Prince George of Denmark, by whom she had several children, but all of them died young, and with her ended the Stuart *régime*, Aug. 1, 1714.

Frances Hyde, the only sister of the Duchess of York, also became a Catholic, and married Thomas Keightley, of Hartingsforbury, co. Hereford.

Dodd, Ch. Hist., vol. iii. ; *Bliss, Wood's Athen. Oxon.*, vol. iv. ; *Lingard, Hist. of Eng.*, ed. 1849, vol. ix. ; *Echard, Hist. of Eng.*, vol. iii. p. 277 ; *Strickland, Lives of the Queens of Eng.*, ed. 1848, vols. viii., ix. ; *Memoirs of James II.*, 1821.

1. **A Copie of a paper written by the late Dutchess of York**, s. l., fol., reprinted—"Reasons of her leaving the communion of the Church of England, and making herself a member of the Roman Catholick church. Written by her grace the Duchess of York, for the satisfaction of her friends," pp. 6, to which were prefixed "Copies of Two Papers written by the late King Charles II. of Blessed Memory," pp. 8, together, Lond. 1686, fol. and 4to., pp. 14, which elicited the controversy described under R. Huddleston, No. 1. Also *vide* John Dryden, No. 51.

James II. ordered these tracts to be printed in the best typography, and appended to them a declaration attested by his sign manual. His Majesty himself distributed the whole edition among his courtiers and among the people of humbler rank who crowded round his coach (Macaulay, ii. pp. 44-5).

2. "Letter to Ann, Duchess of York, a few months before her death," 1670, by Geo. Morley, Bp. of Winchester.

In Phillpott's Letters to Charles Butler, Esq., p. 330, is the following notice:—"Of this letter of Morley, dated [24] Jan. 1670, there is a copy indorsed by the hand of Clarendon himself. There is, besides, a most able and pathetic letter written by that illustrious exile himself to his daughter, and another full of respectful but manly remonstrance to the Duke, on occasion of the rumours which had reached him concerning the change in her Royal Highness's religious faith. These are dated in 1668. The last paper in the series is a letter by Lord Cornbury to the Duke of York on the same subject, dated Dec. 26, 1670. They are so full of interest, that I had purposed to print them here entire ; but the great space which they would occupy, forbids me. I trust, however, that the public will soon obtain them by some other channel." To this citation, Jones, "Cheth. Popery Tracts," I., 18., adds:—"The first is in the collection of 'Several Treatises written upon several occasions by the R. R. F. in God, George, Lord Bp. of Winton'"

Lond., 1683, 4to.; the second and third in the third vol. of the Harl. Miscel.; the second and fourth in the supplement to the Clarendon State Papers, pp. 38-41."

Clarendon's letter to his daughter commences—"You have much reason to believe that I have no mind to trouble you, &c.," and was printed in one sheet, or folio, about 1681, with his "Letter to James, Duke of York," commencing, "Sir, I have not presumed in any manner to approach your royal presence, since I have been marked with the brand of banishment, &c."

Hyde, or De la Hyde, David, was admitted a fellow of Merton College, Oxford, in 1549, and proceeded M.A. four years later, being then in great repute as a disputant, as well in the public schools as elsewhere. Soon afterwards he was licensed by his college to study civil law, but did not proceed in degrees. He was ejected from his fellowship in 1560 for refusing to acknowledge the queen's ecclesiastical supremacy. He then crossed over to Ireland, of which it is thought that he was a native. There he prosecuted his studies, and obtained great celebrity for his knowledge of classics and mathematics. He was also esteemed for his antiquarian lore. The date of his death is not known; he was living in 1580.

Wood, Athen. Oxon., ed. 1691, vol. i.; *Dodd, Ch. Hist.*, vol. ii.

1. **Schemata Rhetorica in tabulam contracta.**

2. **De Ligno et Fœno**, an oration delivered in the reign of Queen Mary in praise of Jasper Heywood at the time he was *Rex regni fabarum*, or Lord of Misrule, in Merton College at the Christmas festivities.

3. Wood states that he wrote many other works which were printed in Ireland or abroad. "His pen was not lazie," says Nich. Stanyhurst in his *Descrip. Hybern. cap. 7*, "but dayly breeding of learned books."

Hyde, Robert, *vide* Hills.

Hyde, Thomas, divine, a native of Newbury, co. Berks, and a descendant of the ancient family of his name in that county, was educated at Winchester College during the mastership of John Marshall, whence he proceeded to New College, Oxford. There he was admitted a fellow in 1543, and completed his M.A. in 1549. In the following year he resigned his fellowship and became prebendary of Winchester. In 1552 he succeeded Wm. Everard as head master of Winchester College. He retained this position until after the accession of Elizabeth to the throne, when he resigned his benefices for conscience sake, and retired abroad. Christopher Johnson was installed in his place at Winchester College in 1560.

He resided partly at Douay and partly at Louvain, where many of the learned English exiles congregated, and employed their time in writing controversial and religious works. His counsel and abilities were highly valued by Cardinal Allen, who refers to him in a letter from Rheims to Richard Hopkins at Louvain, in 1579. This was the year in which he published his "Consolatorie Epistle." In his later years he settled at Douay, and boarded with a number of other exiles in the house of the widow of John Fowler, the printer. There he died, May 9, 1597.

His manner of life was most edifying, and his conversation grave. He loved virtue, and was a declared enemy to heresy and vice. His remains were interred in our Lady's chapel in the church of St. James, at Douay.

Pitts, De Illus. Angl. Script., p. 795 ; *Dodd, Ch. Hist.*, vol. ii. ; *Wood, Athen. Oxon.*, ed. 1691, vol. i. p. 250.

1. **A Consolatorie Epistle to the Afflicted Catholikes. Being a Dissuasive against frequenting Protestant Churches, and Exhortation to suffer with Patience. Set forth by Thomas Hide, Priest.** Louvaine, John Lyon, 1579, 8vo., *ibid.*, 1580, with three woodcuts.

2. Wood credits him with other works of which he was unable to give any account.

Hyde, William, D.D., whose true name was Beyart, was born in London, March 27, 1597. At an early age he was sent to one of the colleges at Leyden, in Holland, where he acquired a competent knowledge of classics. Being recalled to England, he pursued his academical course at Christ Church, Oxford, where he completed his degree of M.A. He was an assiduous reader, especially of religious controversy, and being unable, as Dodd says, "to get over that great point of *the judge of controversies*," he felt himself bound to become a Catholic, and was reconciled to the church in the twenty-fifth year of his age. His desire for further study now increased, and he therefore passed over to Douay, where he was admitted into the English College, Jan. 6, 1623.

At Douay he studied philosophy under Mark Harrington, *alias* Drury, a noted professor, and after proceeding in divinity, was ordained priest Sept. 24, 1625. For four years he was engaged at the college as professor of philosophy, which he taught with marked success. Then desiring to enter upon the mission,

he left Douay, June 3, 1631, and was appointed chaplain to John Preston, of Furness Abbey, who was just erecting a new house, which he called the Manor, on the site of the abbot's apartments. There he remained for about a year, and for a similar period was chaplain to Henry Parker, Baron Morley, and Monteagle, after which he returned to Douay in 1633. For more than two years and a half he taught divinity, but the plague breaking out in the university, many of the students were obliged to leave the town, and Mr. Hyde returned to England to avoid the contagion. He became chaplain to Sir Walter Blount, of Sodington, co. Worcester, Bart., where he resided for three years. During this period he was appointed by the chapter archdeacon of Worcestershire and Shropshire. After leaving Sodington, he resided for a time with Humphrey Weld, Esq., of Weld House, in St. Giles-in-the-Fields, London, who, in 1641, purchased Lulworth Castle, co. Dorset, during the time that Mr. Hyde was his chaplain.

On May 4, 1641, Mr. George Muscott was appointed by Card. Barberini president of Douay. He was then a prisoner in England, having endured more than twenty years confinement, and received with joy the sentence of death for his faith. By the advice of the dean, Dr. Ant. Champney, and the chapter, he invited Mr. Hyde to return to the college as vice-president and professor of divinity, with Mr. Edm. Ireland, the former agent for the college at London and elsewhere, as procurator and general prefect. They both started off in haste for the scene of their labours, leaving London during a raging tempest. They arrived at Douay Oct. 12, 1641 and were warmly welcomed by the seniors, priests and students. At this period the financial condition of the college was in a very deplorable state, but through the efforts of these two gentlemen the debts were greatly diminished and the general prosperity of the college re-established. In the meantime, at the intercession of the queen, the president was banished by royal authority, and throwing off his chains betook himself to Douay, where he was joyfully received on the following Nov. 14. He died Dec. 24, 1645, and Mr. Hyde was appointed his successor by letters patent of Card. Capponius, dated July 21, 1646. In the following year he was created D.D., Oct. 15, 1647. This dignity was not conferred upon him until he had obtained the permission of the cardinal protector, *se doctorandi*, as it is expressed

in the licence. Some time after Cardinal Allen's death, in 1594, when Fr. Persons obtained the ascendancy in the ecclesiastical affairs of the English Catholics, a custom prevailed that no missionary should take academical degrees without being licensed from Rome. It was suggested to the Holy See that several inconveniences attended their becoming graduates. These were, that it detained them too long from the mission, that young graduates were apt to despise old missionaries who had not the advantage of such honours, and that the formalities and entertainments on such occasions were too expensive for the colleges. Now, the clergy from the very beginning protested against this regulation. They alleged that it was obtained by misinformation, and that it visibly tended to depreciate their body in public estimation. Hence they frequently remonstrated against it, until, by disuse, the regulation was entirely set aside. Dr. Hyde's application was the last instance of the kind.

The new president's election gave general satisfaction, and he was honoured with several offices, which were not usually committed to Englishmen. The Bishop of Arras appointed him *ensor librorum* for his diocese, by instrument dated July 5, 1648, and he was also made a canon of St. Amatus. The university of Douay then elected him *regius historiarum professor*, June 2, 1649, and on Dec. 10, in the same year, he was declared *orator*. These preferments considerably augmented his income. During his presidentship, Charles II., then in exile, was pleased to honour the college with a visit. His majesty arrived at Douay from Paris on March 20, 1650--1, and was received at the gates with an eloquent address by Dr. Hyde. In reply, the king commanded the president to thank the *rector magnificus* and the university in his name for the kindness they had shown him. In the evening his majesty rested in an apartment prepared for him in the buildings called *refugium acquicinctinum*, and on the morrow, after the president had presented his majesty with congratulatory verses in Latin and English composed by students of the English college, Charles proceeded to Lille, and thence to Holland.

On the 21st of the following September, Dr. Hyde was seized with a violent attack of colic and stone, which continued with some intervals, until his death, Dec. 22, 1651, aged 54.

His death was a great loss to Douay College, which he had restored to a sound condition, having paid off debt to the

amount of forty thousand florins. By his will, dated Dec. 18, preceding his death, he left it nearly ten thousand florins, besides his valuable library for the use of future presidents. He was a profound theologian, and as such was consulted by the university of Douay in all difficult cases of conscience. Two days after his death, he was laid in Our Lady's chapel in the church of St. James at Douay.

Dodd, Ch. Hist., vol. iii. p. 299; *Douay Diaries, MSS.*, vols. iv., v., and *Dr. R. Witham's diary*; *Knox, Douay Diaries*.

1. **A Resolution of certain cases, MS.**
2. **Abridgment of the Annals of Baronius, MS.**

Ile, or Isles, George, a cornet of horse in the royal army during the civil war, was mortally wounded in an engagement near Bradford, in Yorkshire, and died soon after. He was probably a member of the old family of Ile of Darlington, co. Durham, of which a branch seems to have settled in Yorkshire. In 1717 Mary Isles, of Sutton, in the parish of Brotherton, in the West Riding, widow of John Isles, registered an estate there as a Catholic non-juror, and Michael Isles, of Pontefract, apothecary, returned an entailed estate. No doubt, Fr. Ambrose Isles, S.J., *alias* Jackson, was their near relative. He was born in Yorkshire in 1685, and served the mission in his native county, where he died in 1746. In 1728, and probably during most of his time, he resided with his family.

Dodd, Ch. Hist., vol. iii. p. 63; *Payne, Eng. Cath. Non-jurors*; *Oliver, Collectanea S.J.*; *Foley, Records S.J.*, vol. vii.; *Palmer, Merry England*, No. 56, p. 482.

Ilsley, Joseph Mary, D.D., born Dec. 20, 1805, at Maple Durham, Oxfordshire, was educated and ordained priest at the English College at Lisbon, and was retained in the college as a professor. After the death of Dr. Edmund Winstanley, the president, Aug. 14, 1852, more than twenty-one months elapsed before the vacancy was filled up. It was reported that the college was either to be abandoned or to be placed under the direction of an outside body. At length, however, to the great joy of the college and its friends, it was announced on June 20, 1854, that the Pope had nominated Mr. Ilsley president of the college, and conferred on him the degree of D.D. He governed with great satisfaction till his resignation, on account of failing health, in the year 1863, when he was succeeded by the

re-president, the late R. R. Mgr. Peter Baines, D.D., nephew Bishop Baines. Dr. Ilsley returned to England, and was then the charge of the mission at Scorton, in Lancashire, in succession to the Rev. Robert Turpin, who died Feb. 27, 1863, aged 55. In November of the following year, in consideration of the good doctor's increasing infirmities, the bishop assigned him as an assistant the Rev. A. W. Splaine, who had been educated under him at Lisbon. There he remained to his death, Aug. 31, 1868, aged 62.

The doctor was greatly respected, and the King of Portugal conferred upon him the honour of knighthood of the Order of the Immaculada Conceicao. His remains were deposited beneath the flags of the porch of his church.

There was no connection between the family of the doctor and that of the Rev. William Ilsley, who died March 21, 1857. The latter was uncle to the present bishop-auxiliary of Birmingham, the R. R. Edward Ilsley, D.D.

Preston Chronicle, Sept. 5, 1868; *Hewitson, Our Country Churches and Chapels*, p. 522; *Rules of the Broughton Cath. Charit. Soc.*, ed. 1869, p. 53; *Gillow, Early Cath. Periodicals, Tablet*, Jan. 29 to March 19, 1881; *Rev. Joseph Hurst, communication*.

1. "The Catholic Pulpit. Vol. i., containing Sermons for the Sundays and Holidays of Obligation, from Advent to Pentecost inclusive." Birmingham, R. P. Stone, 1839, 8vo., pp. xi.-391, and 1 f. errata, ded. "Almæ Matri, Coll. SS. Pet. et Paul. Ulyssip." Vol. ii., "From Pentecost to Advent." 2nd. (Birm. pr., W. Stone) 1840, 8vo., pp. viii.-314, ded. "Viro Rev., Doct. ornatissimo, Edmundo Winstanley, Coll. SS. Pet. et Paul. Ulyssip. aesi," by Ignatius Collingridge.

The sermons made their first appearance in the shape of a periodical and met with a flattering reception. They were published anonymously, though known to be the exclusive work of Lisbon men. Some of those written by the Rev. Charles Le Clerc, V.P. of the college, were considered the best. In all there are sixty-one sermons. Through the kindness of the Rev. Ignatius Collingridge, of Winchester and Clifton Wood Convent, and the Rev. B. Doran, the names of the authors of most of the sermons have been ascertained:—Dr. Ilsley, Nos. 1-5, 8, 9, 18, 21, 28; C. Le Clerc, 6, 7, 10, 14, 17, 19, 22-27, 30, 44, 61; Dr. Edm. Winstanley, 11, 15, 20, 33, 40; J. North, 16; Ignatius Collingridge, 29, 31, 52; Joseph North, 34, 35, 43; E. McStay, 39; Richmond, 58.

2. In a document dated English College, Lisbon, 1854, the Rev. Joseph Hurst gives an account of Dr. Ilsley's appointment to the presidential chair, and of the festivities with which the occasion was celebrated. The procurator of the college, the Rev. Peter Baines, was then raised to the vice-presidency,

and in his speech proposing the health of the new president at the dinner given in his honour on June 21, said: "The period which has intervened since that sad event [the death of Dr. Winstanley] has been, we all know, a period of anxiety, of fears and distrustful forebodings. For scarcely had our late lamented superior been taken from amongst us, when reports of a most alarming nature began to fly thickly around us. Some of these reports told us that we were no longer to be governed by one of our own body; that the time had come when our antiquated manners and customs were to be refined; and that, as we were unwilling to undertake, or altogether unequal to the task of self-reformation, some one from without must be appointed to bring us nearer to the standard of perfection. Other reports there were that went much further than all these: that told us—yes, plainly told us—that *alma mater's* knell was rung, that she must leave the spot where for centuries she has flourished, her means be turned into another channel, and her sons be mingled with those of kindred establishments in our native country." Mgr. Baines succeeded Dr. Ilsley to the presidency in 1863, and died at the college rather suddenly, Aug. 5, 1882. He was succeeded by the present president, the R. R. Mgr. William Hilton, D.D.

Inchbald, Elizabeth, Mrs., actress, dramatist, and novelist, born Oct. 15, 1753, was the daughter of a well-to-do farmer named Simpson, who lived at Stanningfield, near Bury St. Edmunds, co. Suffolk. Yet the refinements of a higher class than that to which he belonged adorned his home. He was a Catholic, and the Catholic gentry, the Rookwoods, of Stanningfield, the Gages, and others in the neighbourhood, visited him on friendly terms. To his quick-witted child, Elizabeth, the society of well-bred gentlefolks was in itself an education. She thus early acquired refined tastes which were never lost. She went to no school, and practically taught herself to read and write. A defect in her utterance drove her into solitude, and proved ultimately as much a blessing as did ill-health in boyhood to Scott, or lameness to Byron. Thrown greatly upon herself for amusement, she conceived in her loneliness that passion for letters to which she owed her best resource and after fame.

Once on a visit to London, she met Mr. Joseph Inchbald, an artist, and like herself a Catholic, whose necessities obliged him to eke out his living as an actor. He had fallen deeply in love with her, and some time after her return home, at the age of nineteen, her thoughts followed him to the stage. Leaving a short note for her mother, she took the Norwich Fly on April 10, 1772, and reached London the same day. After ten days her relations in town, seeing the settled bent of her mind, wisely tried to get her an engagement at one of the theatres. Terms were soon settled with one Dodd, and an engagement agreed

upon, but abruptly dissolved before the week's end. The applicant learned, to her boundless disgust, that a salary given in return for services on the boards of a theatre must be the price also of her maiden honour. Dodd's infamous conduct met with swift and unlooked-for chastisement. Seizing a jug of hot water that happened to be near, the outraged girl dashed the scalding contents into her insulter's face, and in wrathful triumph left him to pain and shame. Her eyes were now opened to the dangers to which youth, beauty, and inexperience were exposed, and she recognized the value of such a protector as Mr. Inchbald. She applied to him for advice. He counselled marriage. "But who would marry me?" cried the lady. "I would," replied her friend, "if you would have me." "Yes, sir, and would for ever be grateful," and married they were on June 9, 1772. The ceremony was performed by a priest named Price, and repeated, as customary, in a Protestant church next day.

Mr. Inchbald was attached to the Covent Garden company, and went immediately with his wife to act at Bristol. September 4 found her making her *début* in Cordelia to her husband's Lear. The highest praise that can be awarded to her acting would seem to be that of decent mediocrity. In spite of earnest application and ceaseless discipline there was evident in her delivery, especially in passages needing passion and rapidity, a certain unconquerable stiffness. Her elocution was invariably correct, but its artificial smoothness betrayed the danger that lurked in a stammering tongue, and a watchfulness she dared never wholly relax. Consequently she was fettered too much to the letter of her part. Yet this did not hinder her from attempting a long and important roll of characters, and she was often congratulated with warmth and sincerity on her successful rendering of the parts she took.

The first four years of her theatrical life were spent in Scotland, where she and her husband were engaged in the company of a Mr. Digges. They were afterwards joined by her brother, George Simpson, and his wife, so that they formed quite a family party. Her experience of Scotland gravely tried Mrs. Inchbald's health. It was during her Scotch tour that she made the valuable acquaintance of Dr. George Hay, coadjutor bishop to Bishop Grant, V.A. of the Lowland district. The pious actress was also an eager reader of books of travel. She learned French, too, taking lessons from a master and talking

French to a lady friend to perfect herself in pronunciation. But she was desirous of acquiring that thorough knowledge of the language which could only be had in France. To France accordingly she and her husband resolved to go, half intending, should circumstances prove favourable, to take up a permanent abode there. Abroad they would be free and encouraged to practise their holy religion. Want of means, however, cut down their visit to one of nine weeks. For some time after their return they lived at Brighton. They then secured an engagement in Liverpool, where Mrs. Inchbald met Mrs. Siddons for the first time, and the two women began a warm friendship, to be broken only by death forty-five years afterwards. A little later, at Manchester, Mrs. Inchbald met her friend's equally famous brother, John Kemble.

In 1779 her husband died suddenly. Mrs. Inchbald had never had a deep affection for him, but she now became conscious, for the first time, how much her life had leaned on him, and his loss raised hidden springs of tenderness. As soon as the first paroxysm of grief was past, she set herself to a course of steady reading, finished a novel she had been engaged on for some time, began her first farce, and within three months was on the stage again.

She now returned to London, and joined the Covent Garden company. In Aug. 1782, she began her career as a dramatist. She had already composed several plays, but had failed in getting them accepted. She had written one called "The Mogul Tale," and now, by the strenuous help of two friends, Harris, of Covent Garden, not only received it, but advanced £20 upon the bargain. Still, her literary success did not interfere with her acting. She accepted an engagement in Dublin, which proved a singularly happy one till its abrupt termination. Daly, the Irish manager, too soon imitated the villany of the London manager, Dodd, and that although Daly was a married man. With a heart brimful of indignation, Mrs. Inchbald instantly left Ireland, and the insulted actress passed through a period of deep gloom and poverty. A bright dawn, however, was breaking on her darkness, for in the spring of 1784 her reputation was practically to be made as a dramatic writer. Besides keeping abreast of the ever-rising flood of lighter literature, and taking a keen interest in the science of the day, she had read attentively, in English and French dress, Aristotle,

Plato, Plutarch, Horace, Ovid, Valerius Maximus, Homer, Sallust, and Lucian. English history she studied constantly and systematically, so that there was probably none living who knew the story of the country better than she. The marked success of "The Mogul Tale" strongly stimulated her mind, and thus it broke into luxuriant activity. It teemed with new pieces and plots by farce and comedy. Yet these and many other plays, some original and some adaptations from the French, were not produced without labour, quickly as her mind conceived them. Few women have been more strenuous workers than Mrs. Inchbald. She gradually retired from the stage, and finally quitted it altogether in 1789, betaking herself to more congenial and remunerative literature.

Whilst buoyed up on the tide of popularity, gained as a dramatist, Mrs. Inchbald prudently resolved to take it at the flood, and launch forth her novel. Robinson bought it for £200, and it was published Feb. 1, 1791. It was called "A Simple Story." It was in the brevity of her tale that she showed originality. The eighteenth century novels of domestic life were nothing if not prolix. With the dash and courage of the Light Brigade, Mrs. Inchbald swept down upon the heavy mass, her light volume in her hand, and courageously broke through the tiresome tradition. It is emphatically a tale of passion. Mrs. Stopford Brooke does not hesitate to say that it introduced the novel of passion, just as certainly as Richardson introduced the sentimental, and Mrs. Radcliffe the romantic. Here lies Mrs. Inchbald's speciality as a novelist, and for which she will have a niche in the Hall of English Literature. "A Simple Story," by its pathos, its vividly drawn characters, and human interest, appealed straight to the heart of England. In eighteen days after publication a second edition was ordered, and this, be it remembered, before all the world read novels. Few writers have won so wide a fame on the score of a single tale. A host of new friends now gathered around her, some distinguished for their wealth and birth, and others for their high place in the literary world. Instead of having to seek society, society sought her. She went to parties which the Prince of Wales attended; she was an honoured guest at all the most aristocratic houses. Her aid and abilities were sought when the *Quarterly Review* was projected, but, in spite of tempting baits, she steadily declined assisting the "enemy," and remained faithful to her politics and her "beloved

Edinburgh." Having now devoted herself entirely to literature, she soon asserted her ascendancy as a writer of the higher forms of the drama.

For eleven years she lived in Leicester Square. In the fiftieth year of her age she left this house and went to live at Amandale House, Turnham Green, a Catholic school, where elderly ladies were taken in and boarded. But a disagreement with the head of this establishment drove her into private lodgings again; this time in the Strand. She quitted the Strand for St. George's Row on account of the latter's neighbourhood to the chapels in South Street and Spanish Place. After descending the logical steps of neglect of religious duties, indifference, and unbelief, she had at length come round to the faith of her forefathers and the fervent practice of its precepts. Nominally she had been a Catholic always, even in her worst days occasionally going to mass. From the year 1777 to 1810 she calls her religious existence "Nothing;" the rest of her life "Years of repentance." And yet study was not neglected, though her soul was now possessed by an overmastering passion for its highest interests.

Some years previously it had been whispered about that Mrs. Inchbald was engaged in writing her own "Memoirs," and the quiet whisper soon grew into common talk. The richest of treats was to be expected from a woman of fine observation and lively pen, whose materials were to be drawn from the social, literary, and theatrical worlds in which she had so freely mixed. One publisher, without having read a line of them, came and offered her £1000 for her work. But to a conscience now almost morbidly sensitive, publication of her collection of highly seasoned *ana* became a questionable proceeding. She hesitated, and carried her doubts to Bishop Poynter, with the result that the four volumes were consigned to destruction. All literary work that in any way interfered with her one consuming occupation of preparing for death was now declined by her. She refused the management of "La Belle Assemblée," and an editorship offered by Colburn. "She had done with the fashionable world, and thought only of a better." In 1819 she took up her abode at Kensington House, then under the charge of Mr. and Mrs. Saltarelli. Whilst residing in this, her last earthly abode, she had the consolation of hearing mass every day that her health would permit; and it was here she died, Aug. 1, 1821, aged 68.

She was buried according to her instructions in the churchyard of St. Mary Abbot. By her will, dated four months before her decease, she left about £6000, which, with the exception of a few legacies, was judiciously divided amongst her relatives. Among a number of other charities she bequeathed £50 to the Catholic Society for the Relief of the Aged Poor. Another legacy marks the eccentricity of thought and conduct which was mingled with the talents and virtues of this original-minded woman. She left £20 each to her laundress and hair-dresser, provided they should inquire of her executors concerning her decease.

Mrs. Inchbald was a woman of original genius, striking character, and a devout Catholic. In her lifetime she was crowned with the admiration of her contemporaries. Her beauty, her wit, the *piquante* charm of her manner, her great conversational powers, made her the centre and queen of every gathering she attended. Favourable criticism from her lips made authors, whose names are now household words, prouder than did the praise of more renowned celebrities. As an actress she would have won the highest reputation had it not been for the natural defect in her utterance. Though prizing highly her profession, she invariably sought her intimate friends beyond its pale. John Kemble and Mrs. Siddons were nearly the only two actors she admitted to close friendship, and each, whilst adorning the stage by histrionic genius, would have shone by virtues and abilities in any walk of life. Underneath the soft loveliness of person and engaging manner, there lay in Mrs. Inchbald's character, like a rock beneath its trailing ivy and pretty flowers, a strong moral principle on which she could ever rely without undue trustfulness in self. Her fellow-actors, in consequence, highly esteemed as well as loved her.

One of the most pleasing traits in her character was the enduring strength of her family affections. Her intercourse with her relatives remained unbroken through life. With noble and generous self-denial she devoted a large proportion of her income to their support. "Solemnly dedicated to virtue and a garret," as Colman said of her, this energetic woman toiled at her desk. In a single room, on the third floor of a modest house, with closed shutters to keep out distracting sights, she read and wrote, some days for as many as fifteen hours at a stretch. The applause and distinction with which she was

greeted never led her to deviate from her simple and somewhat parsimonious habits. "Last Thursday," she writes, "I finished scouring my bedroom, while a coach with a coronet and two footmen waited at my door to take me an airing." She allowed a sister who was in ill-health £100 a year, at a time when her income was only £172 per annum. But after the death of her sister she permitted herself to enjoy more of the comforts of life.

Mainly extracted from Rev. P. Haythornthwaite's "Mrs. Inchbald," Dublin Review, Third Series, vol. xiii. p. 269; Chambers, Cyclopædia of Eng. Lit.; Allibone, Crit. Dict.; Rose, Biog. Dict.

1. **I'll Tell You What. A Comedy.** Lond. 1786, 8vo., five acts in prose; 2nd edit. *idem*; Lond. 1787, 8vo. pp. 76, also called 2nd edit., with a prologue and epilogue by G. Colman the elder; "Ich will ihnen was erzählen, Ein schauspiel in fünf aufzügen," Zittan and Leipzig, 1792, 8vo.

Written as early as 1781, although not performed until 1785.

2. **A Mogul Tale; or, The Descent of the Balloon. A Farce, in two acts.** Printed in "The London Stage," 1824, &c., vol. iv. 8vo.; Cumberland's "British Theatre," 1829, &c., vol. xlii. 12mo.; "With Remarks, Biographical and Critical by D. G., &c.," Lond. (1830) 12mo.

This was the first piece of her composition which was played. It came out in 1784 at the Haymarket Theatre. Colman gave her 100 guineas for it, and it was acted with the greatest applause. Its broad farce much diverted the public. One of the principal characters, carried by a balloon into the gardens of the seraglio, pretends to be the pope, in order to disarm the sultan's wrath. A tipsy cobbler personating the Pope of Rome, in the precincts of a harem, was just the thing to raise the inextinguishable laughter of pit and gallery last century. The idea is more creditable to Mrs. Inchbald's judgment as an artist than to her fine feelings as a Catholic. The loud applause which greeted its appearance fell upon its author's ears as she stood upon the stage acting one of the characters.—*Haythornthwaite.*

3. **Appearance is Against Them; a Farce, in two acts.** Lond. 1785, 8vo.; "Lond. Stage," 1824, &c., vol. iv. 8vo.

Which the King commanded, and the Prince of Wales honoured, with a visit.

4. **The Widow's Vow; a Farce.** Lond. 1786, 8vo.

Colman wrote he had never received or read any piece on which he could so immediately and decidedly pronounce it would do as this.

5. **All on a Summer's Day; a Comedy.** 1787, not printed.

6. **Animal Magnetism; a Farce, in three acts.** (1789?) 12mo.; in "A Volume of Farces, &c." (Theatre Royal, Smoke Alley), Lond. 1792, 12mo.; "Lond. Stage," 1824, &c., vol. iv. 8vo.; "With Remarks, Biographical and Critical, by G[eo.] D[aniel]," Lond. (1827) 12mo.; "British Theatre," 1829, &c., vol. xiv. 12mo.; "The Acting Drama," 1834, 8vo.; "The Minor Drama," No. 143, New York (1858), 12mo.; "British Drama Illus.," 1864, &c., vol. x. 8vo.

This came out in 1788. When Charles Dickens and his amateur company

acted this farce at Rockingham Castle in 1850, he wrote to his friend Miss Boyle, the distinguished and accomplished amateur actress—"After consideration of forces, it has occurred to me (old Ben being, I dare say, rare; but I do know rather heavy here and there) that Mrs. Inchbald's 'Animal Magnetism,' which we have often played, will 'go' with a greater laugh than anything else."

7. **The Midnight Hour; a Comedy, in three acts, from the French of M. Damiant. . . . Translated by Mrs. Inchbald.** Lond. 1787, 8vo.; Lond. 1788, 8vo.; Oxberry's "New English Drama," 1818, &c., vol. xiii. 8vo.; "London Stage," 1824, &c., vol. i. 8vo.; Cumberland's "British Theatre," 1829, &c., vol. xv. 12mo.; "British Drama Illus.," 1864, &c., vol. xii., 8vo.

For this she received £130.

8. **The Child of Nature; a Dramatic Piece, in two acts. From the French. By Mrs. Inchbald.** Lond., 1788, 1789, 8vo.; *ibid.*, 1790. 12mo., and 1794 and 1800, 8vo.; "London Stage," 1824, &c., vol. ii. 8vo.; "British Theatre," 1829, &c., vol. ii. 12mo.

Translated from the French of Madame the Marchioness S. F. Brulart de Sellery, Countess De Genles, &c.

9. **Such Things Are; a Play, in five acts.** Lond. 1788, 8vo.; 2nd edit., *id.*; frequently reprinted; 12th edit., Lond. 1800, 8vo.; 13th edit., Lond. 1805, 8vo.; "London Stage," 1824, &c., vol. i. 8vo.

Her highest dramatic effort. Howard, the philanthropist, is the hero of the play. It was acted before a delighted public, and the authoress was "happy beyond expression." The King, Queen, and Princesses went to its performance. It brought her in £410 12s.

10. **The Married Man; a Comedy. From Le Philosophe Marié of M. Nericault Destouches. By Mrs. Inchbald.** Lond. 1789, 8vo.

For this she received £100.

11. **The Hue and Cry; a Farce.** Acted, but not printed.

12. **Next Door Neighbours; a Comedy, in three acts. From the French dramas, L'Indigent (by L. S. Mercier) and Le Dissipateur (by P. Nericault Destouches).** Lond. 1791, 8vo.

13. **Young Men and Old Women; a Farce.** Acted, but not printed.

14. **A Simple Story.** Lond. 1791, 4 vols. 12mo.; *id.*, 8vo.; Aikins, "British Novelists," vol. xxviii. 1810, 12mo.; *id.*, 1823, &c., 8vo.; "Standard Novels," 1831, vol. xxvi. 8vo.; "Parlour Lib.," 1848, &c., vol. lxxxv. 8vo.; Lond. 1849, 8vo. pp. 434, with "Nature and Art;" "Illus. Liter. of all Nations," 1851, &c., No. 18, 4to.; Lond. 1880, 8vo. pp. xxxi.-554 (with "Nature and Art"), "with a portrait and introductory memoir, by W. B. Scott;" Lond., Routledge, 1885 [1884], 8vo. pp. xix.-349 (with a memoir by "B."), a new and daintily illustrated edition. Translated: "Simple Histoire; par Mistress Inchbald. Précédée d'une notice historique sur sa vie. Lady Rathilde; faisant suite à Simple Histoire; par la M^{me}." Paris, 1834, 8vo., with portrait.

It was precisely, says Fr. Haythornthwaite, what it pretended to be, differing in its simplicity of construction from the elaborate and complicated plots

of modern novels as a melody of Mozart differs from the complex harmonies of Wagner. It is a merit of the authoress that there is not a word of "A Simple Story" the most innocent might not read.

Miss Edgeworth writes, "I have just been reading for the third, I believe for the fourth time, the 'Simple Story.' Its effect upon my feelings was as powerful as at the first reading: I never read *any* novel—I except *none*—I never read any novel that affected me so strongly, or that so completely possessed me with the belief in the real existence of all the persons it represents. I never once recollected the author whilst I was reading it; never said or thought, *that's a fine sentiment*—or, *that is well expressed*—or *that is well invented*; I believed all to be real, and was affected as I should be by the real scenes, if they had passed before my eyes: it is truly and deeply pathetic."

The authoress's knowledge of dramatic rules and effect may be seen in the skilful grouping of her personages, and in the liveliness of the dialogue.

15. **Every one has his Fault; a Comedy, in five acts.** Lond. 1793, 8vo.; 2nd, 3rd, and 4th edit., *id.*; 5th, 6th, and 7th edit., *ibid.*, 1794; Dublin, P. Wogan and others, 1795, 12mo., pp. 66; another 7th edit., Lond., 1805, 8vo.; Oxberry's "New Eng. Drama," 1818, &c., vol. xvi. 8vo.; "London Stage," 1824, &c., vol. ii. 8vo.; Cumberland's "British Theatre," 1829, &c., vol. vii. 12mo.; Lacy's "Acting Edition of Plays," 1850, &c., vol. cvii. 12mo.

For this she received £700.

16. **The Wedding Day; a Comedy, in two acts.** Lond., 1794, 8vo.; "London Stage," 1824, &c., vol. ii. 8vo.; "British Theatre," 1829, &c., vol. xxxix. 12mo; New York, "French's Standard Drama," No. clx., 1856, 12mo.

A cheque for £200 was written out for it before the play was put up for rehearsal.

17. **Nature and Art; a Novel.** Lond. 1796, 2 vols. cr. 8vo.; *ibid.*, 12mo; Aikin's "British Novelists," 1810, vol. xxvii. 12mo.; "Standard Novels," 1831, &c., vol. xxvi. 8vo.; Lond. 1849, 8vo. pp. 434, with "A Simple Story;" Lond., "Pocket Eng. Classics," (1850?), 16mo., pp. 186; Lond. 1880, 8vo. pp. xxxi.-554, "With a portrait and introductory memoir by W. B. Scott."

Like all the young and ardent spirits of her generation, says Fr. Haythornthwaite, her mind was highly coloured by the principles that were seething in France and changing the face of its society. "Nature and Art" was written to show the fruits, respectively, of an education conducted according to our ideas, and of one fashioned after the pattern held up for admiration in Rousseau's "Emile," yielding, of course, the palm to the latter. She concludes with the maxim, "Let the poor no more be their own persecutors—no longer pay homage to wealth—instantaneously the whole idolatrous worship will cease—the idol will be broken."

Hazlitt, "On the English Novelists," says, "If Mrs. Radcliffe touched the trembling chords of the imagination, making wild music there, Mrs. Inchbald has no less power over the spring of the heart. She not only moves the affections, but melts us into 'all the luxury of woe.' Her 'Nature and Art' is one of the most interesting and pathetic stories in the world. It is indeed too much so; the distress is too naked, and the situations hardly to be borne with patience."

18. **Wives as they were, and Maids as they are; a Comedy, in**

five acts. Lond. 1797, 8vo.; 2nd, 3rd, 4th, and 5th edit., *id.*; "London Stage," 1824, &c., vol. ii. 8vo.; "The British Drama Illus.," 1864, &c., vol. xii. 8vo.

This brought her in £427 10s.

19. **Lovers' Vows; a Play, in five acts, altered from the German of Kotzebue.** Lond. 1798, 8vo.; Lond. 1806, 12mo.; "London Stage," 1824, &c., vol. iii. 8vo.; Cumberland's "British Theatre," 1829, &c., vol. xvii. 12mo.; "Penny Nat. Lib." (1830?), vol. v. 8vo.; "The Acting Drama," 1834, 8vo.

She received for this £150.

20. **The Wise Men of the East; a Play, in five acts. From the German of A. F. F. von Kotzebue.** Lond. 1799, 8vo.

This occasioned a satirical poem entitled, "The Wise Men of the East; or, the Apparition of Zoroaster, the Son of Oromases, to the Theatrical Midwife of Leicester Fields," 1800, 8vo.

21. **To Marry or not to Marry; a Comedy, in five acts.** Lond. 1805, 8vo.; 2nd edit., *idem.*

22. Plays edited by Mrs. Inchbald—"The Poor Gentleman" (by G. Colman, the younger), with remarks, 1801, 12mo.; "Speed the Plough" (a comedy by J. Norton), with remarks (1805?), 12mo.; "Love makes a Man; or, the Pop's Fortune" (a comedy by C. Cibber), with remarks (1806), 12mo. "The Man of the World" (by C. Macklin), with remarks (1806?), 12mo.; "Isabella; or, the Fatal Marriage" (a tragedy by T. Southern), with remarks (1806), 12mo.; "Tancred and Sigismunda" (a tragedy by J. Thomson), with remarks (1806), 12mo.; "Cato" (a tragedy by J. Addison), with remarks (1806), 12mo.; "The Orphan" (a tragedy by T. Otway), with remarks (1807), 12mo.; "George Barnwell" (a tragedy by G. Lillo), with remarks (1807?), 12mo.; "The Fair Penitent" (a tragedy by T. Rowe), with remarks (1807), 12mo.; "Romeo and Juliet" (a tragedy by Shakespeare), with remarks (1807?), 12mo.; "The Heir at Law" (by G. Colman, the younger), with remarks (1810?), 12mo. "The Heiress" (by General J. Burgoyne), with remarks (1820?), 12mo.; "John Bull" (by G. Colman, the younger), with remarks (1824), 12mo.; "Inkle and Yarico" (an opera by G. Colman, the younger), with remarks (1825), 12mo.

23. "The British Theatre; or, a Collection of Plays . . . acted at the Theatre Royal. Printed . . . from the prompt books. With biographical and critical remarks. By Mrs. Inchbald." Lond., 1806-1809, 25 vols. 12mo.

"A Collection of Farces and other After-pieces, which are acted at the Theatre Royal, Drury Lane, Covent Garden, and Haymarket, selected by Mrs. Inchbald." Lond., 1809-1815, 7 vols. 12mo.

"The Modern Theatre; a Collection of successful Modern Plays . . . printed from the prompt books . . . selected by Mrs. Inchbald." Lond., 1809-1811, 10 vols. 12mo.

24. "Memoirs of Mrs. Inchbald: including her familiar correspondence with the most distinguished persons of her time. To which are added 'The Massacre,' and 'A Case of Conscience;' now first published from her autograph copies. Edited by James Boaden, Esq." Lond. Bentley, 1833, 2 vols. 8vo., with portrait.

"At her death her papers were handed over to Mr. Boaden, editor of the

'Oracle,' and a dramatic critic, who used them with the result of what Mr. Clarke-Russell has called 'the worst biography in the language.' It is, indeed, little better than a meagre analysis of her diaries, strung together by poorest narrative and feeblest reflections. There are some interesting letters of her correspondents given to the reader, but of Mrs. Inchbald's own, which he would most naturally expect, hardly any."—*Rev. P. Haythornthwaite*.

Of these Memoirs a review, accompanied by copious extracts, will be found in "Lond. Gent. Mag.," 1833, pt. 2, pp. 240-243, 332-336. A biographical notice of Mrs. Inchbald, published at the time of her death, will be found in the same periodical, 1821, pt. 2, pp. 184-5, 648. See also Mrs. Elwood's "Literary Ladies of England;" Allan Cunningham's "Biog. and Crit. Hist. of the Lit. of the Last Fifty Years;" "Lond. Month. Rev.," cxxxi., 476; "Fraser's Mag.," viii. 536; "N. Amer. Rev.," xxxvii. 476, by F. A. Durivage; "A Simple Story," 1880, with introductory memoir by W. B. Scott; "Dublin Rev.," 3rd series, xiii. 269, by Rev. P. Haythornthwaite.

Dr. John Wolcott, better known as "Peter Pindar," addressed Mrs. Inchbald in his verses "To Eliza."

Portrait, in her Memoirs and works as noted. That by Porter was hung in the Royal Academy. She also sat to Sir Thomas Lawrence.

Ingleby, Francis, priest and martyr, was the fourth son of Sir Francis Ingleby, of Ripley, co. York, Knt., treasurer of Berwick, and his wife Anne, daughter of Sir William Mallory, of Studley, Knt. He arrived at the English College at Rheims, Aug. 18, 1582. He received the subdiaconate at Laon, May 15, the diaconate, at Rheims from the hands of the Cardinal of Guise, Sept. 24, and on Dec. 24, 1583, he was ordained priest at Laon. On the following April 5 he left the college for England. His short missionary career was spent in the north, principally, if not entirely, in his native county. Though persecution was then at its height, yet in these worst of times his labours are said to have borne great fruit. He was apprehended in or near York about the beginning of 1586.

At the city gaol-delivery after Whit-Sunday in that year, the martyr was arraigned and condemned for being a priest ordained at Rheims by authority derived from the See of Rome, and coming into England contrary to statute. A contemporary relation of the persecution in Yorkshire, referring to his trial, says:—"With him they used much guileful dealing, that they might entangle him with an oath to disclose in what Catholic men's houses he had been harboured, but they could not deceive him. When he was about to speak anything, they stopped him with railing and blasphemies, overthwarting him in every word, and interrupting him by one frivolous question upon another,

hat before he had answered two words to one matter, they came upon him with another, insomuch that many noted how they would not suffer him to make a perfect end of any one sentence; which barbarous dealing is a special point of their policy, for they cannot abide that the people should hear us speak any word, either in defence or manifestation of our Catholic cause, or of their sacrilegious tyranny, wherewith they no less fraudulently undo the whole country, than they unjustly oppress us."

For harbouring him and John Mush, another priest, Mrs. Margaret Clitherow was condemned to death, and suffered a most barbarous martyrdom. Fr. Ingleby was hanged, drawn, and quartered at York, June 3, 1586.

Challoner, Memoirs, Edin. ed., 1878; *Knox, Records of Eng. Catholics*, vol. i.; *Morris, Troubles, Third Series; Harl. Soc., Visit. of Yorks.*

Ingram, John, priest and martyr, was a member of the ancient family of Ingram of Walford, co. Warwick, but was probably born at Stoke Edith, co. Hereford, about 1565. His parents were Protestants, or lapsed Catholics, and he was sent to Oxford, where he was admitted into New College. He was reconciled to the Church, however, and in consequence was ejected for recusancy. He then crossed the Channel and proceeded to Douay, and in Sept. 1582, whilst travelling thence to Rheims, whither the English College had been removed, he was seized with three companions by soldiers and held to ransom. He, however, managed to escape, and on the 26th of the following month arrived in a sad plight at the college at Rheims with one of his fellow-travellers. On April 15, 1583, he was sent to the Jesuits' college at Pont-à-Mousson, and thence proceeded to Rome, where he was admitted into the English College, Oct. 20, 1584. There he received minor orders in July following from Dr. Goldwell, the bishop of St. Asaph, was ordained deacon and subdeacon in Nov., 1589, and priest on Dec. 3. He left the college for the mission, Sept. 4, 1591.

For some reason he was deterred from carrying out his purpose to proceed to England, and eventually was charged with a mission to Scotland. At this time his cousin, Edward Lingen, who had been driven from England by the penal laws,

and had served as an officer in Sir William Stanley's regiment, was possessed of a yearning to return at all hazards to his native land. He was the son of Wm. Lingen, the second son of John Lingen, of Stoke Edith, by Margaret, daughter of Sir Thos. Englefield, of Englefield, co. Berks. His mother was Cicely, daughter of Richard Ingram, of Walford, co. Warwick, and he himself married Blanch, only daughter of Sir Roger Bodenham, K.B., of Rotherwas, co. Hereford. Eventually, on the death of his cousin-german, Mrs. Shelley, of Michael Grove, Surrey (only daughter and heiress of John Lingen, M.P. for Herefordshire), in 1610, he inherited her family inheritance of Sutton Court. Mr. Ingram would therefore be his cousin, though he is called his nephew in the records of these troubles. The English Government had now become more vigilant, and it was very difficult to cross the Channel unobserved. He had arranged to travel with Fr. Henry Walpole, S.J., and his brother Thomas Walpole, who had also held a commission in Stanley's regiment. They had unsuccessfully tried to obtain a passage from Calais, and were almost in despair of being able to cross over. Just at this time three vessels of war, or privateers, were lying in Dunkirk harbour, bound on a cruise along the English and Scotch coasts. Mr. Ingram had already bargained for a passage to Scotland, and it was probably he who informed his relative of the opportunity. The cousins, with the two Walpoles, sailed from Dunkirk in one of these vessels about Nov. 20, 1593, during very boisterous weather. In one of the others a spy of Walsingham's had secured a berth. On Dec. 3 they were off the English coast, and on that day the vessels, which sailed in concert, took a prize. Lingen and the Walpoles had stipulated that they should be set ashore on the coast of Essex, Suffolk, or Norfolk, but they had been carried past the Wash and past the Humber, and by the evening of Dec. 4 they were off Flamborough Head. They therefore disembarked at Bridlington, in Yorkshire, but the spy managed to land before them, and slipped away to carry information to York.

Ingram appears to have landed in Scotland. There is, however, a discrepancy in dates in the various accounts. Fr. Rich. Holtby, in his account of the persecution in the North says: "Mr. John Ingram having employed his travel, since his mission from the seminary, in the country of Scotland, for the restoring

of souls out of heresy unto the unity of the Catholic Church, upon some urgent occasion had been in England, and returning back again and entered into a boat to pass over the river Tweed into Scotland, was stayed by the keepers of Norham Castle, apprehended, and carried to Berwick, there being kept under the safe custody of Mr. John Carew, governor of the town, and used very courteously until such time as the Lord President caused him to be brought from thence to York, where he was kept very close in the Manor, and very hardly used, and in the end, a little before Easter, was sent also to London, there being also very straitly examined, hardly used, and put also to torture, wherein (as appeareth by his own writing) he confessed nothing to the hurt of either man, woman, or child, or any place he had frequented; insomuch that Topcliffe said he was a monster of all other for his exceeding taciturnity. During the time he was in the north he went by the name of a Scotsman, but by means of false brethren he was betrayed unto the President. Divers times he was assaulted by ministers, but he put them to the foil. He was taken upon St. Catherine's Day [Nov. 25, 1593], upon which day he had taken the holy order of priesthood. These and divers other extremities he endured, as may appear by his letters and certain epigrams he made during his restraint."

It is clear that the martyr could not have been taken on Nov. 25, for he had not landed then. Neither was he ordained priest, though it is probable that he received the diaconate, on that day. At his trial, at Durham, he said that he came from Rome to Scotland, and that when he crossed the borders he was only ten hours in England before he returned. He was pursued into Scotland, and was taken upon the waters of the Tweed before he had performed any priestly function in England. Therefore he pleaded that he did not come within the statute of the 27th Elizabeth, under which he was arraigned, especially, as he said, "considering that I was forced for safety of my life to come in, and made no stay." Fr. Grene's MS. corroborates the time given in the account of his voyage, for it states that he was arrested shortly after Mr. Lingen and the Walpoles, who were taken on Dec. 7, 1594. "This time the President and Council sent Mr. Walpole and Mr. Lignum, who was taken with him; also Mr. Ingram, who was taken shortly after, and kept at the Manor straitly. He was called

the Scotch priest, for he said he was born in Angish [anguish], but Mr. Hardisty and Mr. Mayor detected him, and said he was an Englishman born, and one which they knew at Rome. These were all together sent up to London. Mr. Ingram was often put to the rack, and another torture as ill, termed by some 'Younge's Fiddle,' inasmuch that Topcliffe said he was a monster, for that he was so silent, never detecting for all these neither house, person, nor place, either before or after his torments. He was brought from London the 13th of July, and three days was kept in a gaol-house close by himself, very strait. Then was he and John Carr [the postmaster at Newcastle] carried both from York to Newcastle. John had been long kept in Peter Prison, not a Catholic, but charged to receive priests [by Anthony Atkinson, the informer]; and about the Thursday after looked to be arraigned and condemned thereabout. Mr. Ingram was executed, and John Carr reprieved."

That the arrest took place towards the close of December is confirmed to some extent by William Hutton, who says: "Fr. John Ingram, priest, being apprehended in the North country, [was] brought to York to the Lord President, where he was kept in his porter [s] lodge about two months close prisoner." Now the day he started from York for London with Fr. Henry Walpole, under the custody of Topcliffe, was Feb. 25, 1594. Whilst prisoners in York, both were compelled to hold conferences with three renegade priests, Anthony Major, Wm. Hardesty, and Thomas Bell. This trio was aided by the Lord President's chaplain, Dr. Favour, with some of the leading parsons of York—Dr. Bennet, one of the prebendaries of the cathedral, Archdeacon Remington, and others. The conferences were held in secret, but the two priests seem to have had the best of the arguments, and the Lord President soon put a stop to them. They were then sent to the Tower, where they were both cruelly racked and tortured. There, in the expectation of martyrdom, Mr. Ingram cut on the walls of his cell some Latin verses, of one of which the following translation is a specimen:—

"Men to the living rock resort
 For their sepulchral stones:
 A living tomb is mine, unsought—
 The crow that picks my bones."

Then, as stated above, Mr. Ingram was sent back to York, with another priest, John Boste, who was to be tried with him at

Durham. At York he was committed to the Ousebridge, and, as Hutton says, "kept there close prisoner in a low, stinking vault, locked in a jakeshouse the space of four days, without either bed to lie on or stool to sit on." Thence he was carried to Newcastle, pinioned with a cord, and imprisoned in the New Gate. There he was visited by a lady who had been very kind to him whilst a prisoner in Berwick. Marvelling to find him so joyful, she was informed by the martyr that "he had great cause to be merry, because his wedding-day being at hand, the bridegroom must needs be glad, for within ten days he hoped to enjoy his Spouse." She replied that it was true his hope was good, but his banquet was deadly; to which he answered that the reward was sweet. She afterwards related that when he was taken and brought to Berwick, the governor caused him to be searched, and finding certain relics about him of some of the martyrs previously executed, proposed to cast them into the fire. The good man, grieved to lose his treasures, earnestly begged him not to do so, but rather to take from him all else he had, and put him to any torment. The governor, moved by his entreaties, kindly acceded to his request, and the martyr, devoutly kissing the relics, expressed his joy at their recovery.

He was then sent to Durham for trial at the assizes, holden 22nd, 23rd, and 24th July. On the first day, Matthew Hutton, the Bishop of Durham, delivered a fanatical oration before the judges, "to prepare their minds towards their future proceedings, with certain invectives against the Pope, seminaries, priests, &c., incensing the judges to prosecute with all rigour the justice, or rather cruelty, of the law against such persons and their fautors, as by occasions should be produced before them." On the following day, John Boste and John Ingram were brought to the bar, indicted for being ordained priests abroad, and for having returned to England to exercise their functions. With them George Swallowell was arraigned for persuading one John Willie to abandon the Established Church, and for denying that the queen, being a woman, could be head of the Church. They were all condemned to death. Boste suffered at Durham on the following day, and Swallowell some days later at Darlington. Mr. Ingram was conveyed in a cart out of the city of Durham, and then placed on horseback. At Chester-le-Street he changed horses, and so rode between the under-sheriff and the aldermen of Durham to the Tollbooth, in Gates-side, Newcastle, where the

cavalcade arrived about three o'clock in the afternoon. The martyr was then laid in a cart, and drawn from the Tollbooth to the place of execution at Gateshead, where he suffered with great constancy, on Friday, July 26, 1594, aged about 29.

Dr. Challoner gives the preceding day as the date of his execution, but Fr. Richard Holtby is so circumstantial that his account is more probably correct. The martyr was allowed to hang until he was dead. He was then disembowelled and quartered in the usual way, and his quarters sent to Newcastle, his head being set up upon the bridge.

Challoner, Memoirs, ed. 1741, vol. i. p. 315; *Morris, Troubles, Third Series*; *Jessopp, One Generation of a Norfolk House*; *P.R.O., Dom. Eliz.*, vol. ccxlv. N. 131; *Foley, Records S.J.*, vols. iii., vi.; *Records of the Eng. Catholics*, vols. i., ii.; *Dodd, Ch. Hist.*, vol. ii. p. 123; *Lond. and Dublin Orthodox*, vol. iv. p. 322.

1. Two of his letters, written at York to his fellow-sufferers in the same prison, copies of which were formerly at Douay College, are partially printed by Dr. Challoner. They are also preserved, with his verses in Latin (consisting of two close pages in the handwriting of Fr. Rich. Holtby), in the Stonyhurst MSS., Grene's Collectana. N. i. p. 41.

It is said that he was executed in front of the residence of the Riddells in Gateshead, where the Catholics met for Mass.

Ireland, Edmund, priest, whose true name was Dutton, was the only son of Thomas Dutton, a younger son of the Duttons, of Hatton, co. Cheshire, by Margaret, eldest daughter of Lau. Ireland, of Cunsough, co. Lancaster, gent. He left his father's house secretly for Douay College, and on his arrival, Sept. 16, 1621, he adopted his mother's name, by which he was afterwards known. He was an apt scholar, and taught Greek in 1625. In the following year he went to Paris for a short time, to avoid a pestilence then raging at Douay. He was ordained priest at Tournay by the Bishop of Ghent, Sept. 26, 1627, and left Douay College on Oct. 5, but does not appear to have crossed the Channel till the following year. On landing at Dover he was apprehended and thrown into prison, but obtaining his liberty, he returned to Douay in Nov. 1628, and brought the news of Fr. Arrowsmith's martyrdom. On July 15, 1631, he defended a thesis in divinity, and in 1632 was sent again to England.

At London and elsewhere Mr. Ireland acted as agent for

Douay College. In Jan. 1641, the president, Dr. Matthew Kellison, died, and Mr. George Muscott was chosen by Urban VIII. to succeed him. This learned priest had at one time been sentenced to death for his sacred calling, and for more than twenty years had been in prison. It was expected that he would be able to obtain his release through the intercession of the queen. At this time the affairs of the college were in a very embarrassed state, and the president elect deemed it necessary to send some new superiors to take charge, pending his release. He despatched Mr. Davies at once, and consulted with the dean of the chapter, Mr. Ant. Champney, and his *confrères* about further assistance. It was agreed that Mr. Wm. Hyde (*vere* Beyart) and Mr. Ireland should proceed to the college, the former to be vice-president, and the latter to be procurator and general prefect. They both started off in haste to the scene of their labours, leaving London during a great storm. They arrived at Douay Oct. 12, 1641, and on Nov. 14 were joined by the president, who had exchanged his imprisonment for a sentence of banishment, through the intercession of Queen Henrietta Maria. The new procurator found that the debts of the college amounted to 44,583 fl. 19 stivers. Moreover, there were only eight students who were bound to pay annual pensions, the rest either being admitted amongst the *alumni* or freed from further payment on account of sums already paid. The convictors were only paying 200 fl. a year, whereas it was calculated that the cost was 300 fl. The granaries were almost destitute of any kind of provisions, the cellars in little better condition, and hardly any wood left for the coming winter. The stores were valued at only 600 fl. Of the apostolic pension, a sum of 2082 fl. 10 st. was still owing, and but 114 fl. 6 st. of the 1000 fl. sent over by the president with Mr. Davis were still in hand. In addition to this, it was found that the college annually paid at least 800 fl. for interest and other obligations, whereas its income was not *de facto* more than 5693 fl. 14 st., out of which thirty-two persons had to be kept, not reckoning eight convictors, who paid too small a pension, and a supernumary man-servant. The income was drawn from the apostolic pension of 5250 fl., from moneys invested at Rome, 191 fl. 14 st., from the foundation of Mr. Robt. Tempest, 112 fl., and from that of Mr. Rich. Ireland, 140 fl.

The prudent steps taken by the new officers restored the

college to a flourishing condition. When Mr. Ireland resigned his procuratorship, on May 1, 1647, it was found that the substance of the college had increased to the amount of 29,298 fl. 19 st. 1 penning; 19,050 fl. 13 st. 1 p. of old debts had been paid off, leaving the encumbrance at 25,533 fl. 3 st. 3 p.; and the sum of 12,983 fl. 16 st. remained in *promissionibus et pecunia*.

When Mr. Ireland withdrew from Douay, he seems to have gone to Nieuport, where he was living in 1652, and was then probably a member of the English community of Carthusians.

Ireland's Douay Diary, MS.; *Dodd, Ch. Hist.*, vol. iii. p. 88; *Gibson, Lydiate Hall; Records of the Eng. Catholics*, vol. i.

1. **The 4th Douay Diary, 1641-1647.** M.S., in the archives of the See of Westminster. This Diary is generally referred to as "Ireland's Diary," being written by Edm. Ireland.

Ireland, John, priest and martyr, was hanged at Tyburn, with John Larke, rector of Chelsea, and Germain Gardiner, secretary to Stephen Gardiner, Bishop of Winchester, for refusing to acknowledge the king's spiritual supremacy, March 7, 1543-4.

Dodd, Ch. Hist., vol. i. p. 215; *Lewis, Sanders' Angl. Schism*.

Ireland, Richard, some time head-master of Westminster School, was educated there, and thence elected student of Christ Church, Oxford, in 1587. He succeeded William Camden as head-master of Westminster School in 1599, but, becoming a Catholic, he resigned his position and withdrew to France in 1610. In the previous year Matthew Sutcliffe, dean of Exeter, had suggested to James I. the propriety of establishing a college for divines, whose exclusive attention should be devoted to the maintenance of the reformed religion, and to the public vindication of its doctrines against the writings of its assailants. The scheme was warmly received, and resulted in Chelsea College. To counteract the effects of this foundation, the erection of "a house for writers" became the subject of earnest discussion among the leading members of the Catholic clergy. It was loudly applauded by the Earl of Angus and others of the laity; and a gentleman, named Thomas Sackville, offered to support the undertaking with his purse. The Pope commended the project, and, after some deliberation, it was established at the

College of Arras, in the University of Paris. Dr. Richard Smith, one of the leaders in the movement, in a letter to More, the agent for the clergy at Rome, dated Oct. 25, 1611, announces the intention to take possession of the chambers at Arras College on the next day, and, after certain details about the foundation, says: "Here is also Mr. Ireland, a very honest man, an university man, well seen in the tongues, and master of Westminster School, who, having sufficient maintenance of his own, yet intendeth to bear us company: so that we are in good hope to go forward."

There Mr. Ireland seems generally to have resided during the remainder of his life. Dodd was under the impression that he was a priest, but there is no record of his having been ordained, and it is probably as incorrect as the historian's statement that he was educated at Douay College. He gave both literary and monetary assistance to the learned controversialists of Arras College, where he appears to have died about the year 1636.

He was of a very conciliatory disposition, and is mentioned with honour in several consultations concerning the affairs of the clergy. He was held in no less esteem by the regulars, and was always ready to use his influence in making up the differences which occasionally occurred between the two bodies. In his last will, dated Oct. 9, 1636, he left a fund for an annual feast of reconciliation, at which were to be present the Benedictines and seculars of the English colleges in Douay, to celebrate the making up of the differences that had formerly existed between the two communities—a ceremony still observed in Dodd's time. He also left an ecclesiastical education fund of 140 fl. a year to Douay College; a similar fund of 100 fl. to the Benedictine College at Douay; the same to the Franciscan College at Douay; and an annuity of 50 fl. to the English Carthusians at Nieuport.

Dodd, Ch. Hist., vol. iii. p. 88; *Tierney, Dodd's Ch. Hist.*, vol. iv. p. 137; *Ireland's Douay Diary, MS.*; *Staunton, Great Schools of England*; *Welch, Scholars of Westminster*.

1. The literary labours in which he was engaged at Paris are not named.

Ireland, William, Father S.J., martyr, *alias* Ironmonger, is said to have been born in Lincolnshire in 1636. He was apparently the eldest son of William Ireland, of Crofton Hall,

co. York, Esq., by Barbara, daughter of Ralph Eure, of Washington. co. Lincoln, subsequently eighth and last Lord Eure. The Irelands of Yorkshire were descended from the Irelands of Lydiate Hall, co. Lancaster. William Ireland, only son of William Ireland, of Lydiate, by his second wife, Eleanor, daughter of Roger Molyneux, of Hawkley Hall, co. Lancaster, became an eminent lawyer. In 1618 he was appointed escheator and deputy-receiver of the Duchy of Lancaster, and subsequently was enabled to purchase Nostel Priory, near Doncaster, co. York. He married Elizabeth, daughter of William Molyneux, of Sefton, who died in 1619. His son, Sir Francis Ireland, Knt., was twice married—first, to Agnes, daughter of Mr. Symonds, and, secondly, to Elizabeth, daughter of William, fourth Lord Eure, of Wilton, co. Durham. On July 8, 1629, he sold Nostel Priory for £10,000. He was a staunch Catholic, and suffered severely for his faith. The Rev. John Thompson, *alias* Wilkes, who was condemned to death at York in 1651, but died before execution, states in his examination that “he lived some time in the family of the Lady Anne Ingleby, and did live five years with old Mr. Vavasour of Heslewood, and from thence went a teaching schollars, and did teach Sir Francis Ireland his children.” Challoner says that he was charged with being Lord Eure’s chaplain, which was probably correct. In the time of Cromwell, after the death of Sir Francis, his widow, Lady Elizabeth Ireland, being a recusant, had to compound for her estate, through the purchasers, John Sharp and others, in the sum of £160. Sir Francis left two sons and two daughters—William, father of the martyr, who resided at Crofton Hall, and during the civil wars was captain of a troop of horse, and Francis, likewise engaged in the royal cause, are both stated to have been slain; Elizabeth is merely named in the pedigree, and Mary became the wife of Thomas Arthur, Esq. The captain, who married as already stated, had issue—William, the martyr, Francis, Ralph, and Elizabeth. One of the younger sons was the father of Ralph Ireland, of Crofton Hall, Esq., who registered his estate as a Catholic non-juror in 1717, as did likewise his brother John, of York, gent. They had a brother Charles.

William Ireland in some way was related to the Giffards and Pendrells, of Staffordshire, and also to the Ironmongers, whose name he assumed on the mission. He was sent whilst young

to the English College at St. Omer, and at the age of nineteen was admitted into the Society of Jesus at Watten, Sept. 7, 1655, and was professed of the four vows in 1673. For several years he was confessor to the Poor Clares at Gravelines. In June, 1677, he was sent to the English mission, and appointed procurator of the province in London, where he was residing at the commencement of the Oates Plot persecution. His office as procurator marked him out for a special victim of the plot. On the night of Sept. 28, 1678, he was seized in his bed by Oates, accompanied by a posse of constables and soldiers, who carried off all his papers, letters, account-books, and book of the rules of the Society. From these the plotters expected to be able to manufacture corroborative evidence of Oates' fiction. The Privy Council, however, found them to be a refutation of Oates' statements, and they were consequently destroyed. After examination by the Privy Council, Fr. Ireland was committed to Newgate, where he was chained and kept in solitary confinement. His fetters were so heavy that the flesh of his legs was literally rubbed away to the bone. On Dec. 17 following, he was tried at the Old Bailey Sessions, together with Thomas Pickering, a Benedictine lay-brother, and John Grove, a layman. With them were arraigned Fr. Thomas Whitbread, *alias* White and Harcourt, S.J., and Fr. John Caldwell, *alias* Fenwick, S.J. As the evidence of the perjurers, Oates and Bedloe, failed against these two fathers, they were remanded back to Newgate, instead of being discharged, as legally entitled. The indictment was for planning on April 30, 1678, a rebellion and slaughter of his Majesty's subjects, the death of the king, the overthrow of the Established Church, and the introduction of the Catholic religion, and other absurdities about the saying of Masses for the souls of Pickering and Grove who were appointed to murder the king. The prisoners had only received notice of their trial the day before, whilst their chief witnesses lived far away in the country. Those that were called were browbeaten and insulted by the judges and others present, whilst outside the court they were not only threatened with violence, but some were actually beaten by the mob. No access had been allowed to the accused in Newgate, so that they could receive no advice as to their defence. Witnesses were afraid to come forward to rebut the testimony of the perjurers, lest they should endanger their own safety. The

evidence of the crown witnesses was taken upon oath, but not so that for the defence; and Scroggs, the Lord Chief-Justice, constantly cast discredit upon the latter, on the ground of their being Papists. Indeed, perceiving the weakness of the evidence for the crown, Scroggs broke out into a loud and violent declamation against the Catholic Church, and her faith and practice, although shortly before the trial commenced he had declared his intention of abstaining from all reference to religion. The jury, inflamed by this violent harangue, were distracted from the real merits of the case, and brought in a verdict of guilty against Fr. Ireland and his two companions, Pickering and Grove, who were sentenced to die in the usual manner as traitors.

Fr. Ireland was so overjoyed on hearing his sentence that he returned thanks to the bench for having conferred upon him the greatest of all earthly favours—that of martyrdom. The execution was deferred for a month. Indeed, the king would have reprieved the father entirely, but he feared the daily increasing fury to which the populace were excited by the political factions against Catholics, and which now assumed a seditious character. The father was therefore to be sacrificed as a victim to appease the multitude. He was drawn, with Mr. Grove (Pickering suffered on May 9th), from Newgate to Tyburn, and there executed, Jan. 24, 1679, O.S., aged 42.

Challoner, Memoirs, ed. 1742, vol. ii. pp. 208, 376; *Foley, Records S.J.*, vols. v., vii.; *Tanner, Brevis Relatio*, pp. 15–26; *Oliver, Collectanea S.J.*; *Dodd, Ch. Hist.*, vol. iii. p. 315; *Tryals of W. Ireland, &c.*; *Smith, Account of the Behaviour, &c.*; *Gibson, Lydiate Hall*; *Gillow, Lanc. Recusants, MS.*; *Payne, Eng. Cath. Non-jurors*; *Hunter, Deanery of Doncaster*, vol. ii. p. 215; *Platt, Memoirs, MS.*

1. **Journal**, MS., accounting for every day during his absence from London, from Aug. 3 to Sept. 14, 1678.

This he wrote in Newgate, after his condemnation. Among the places mentioned are Tixall (Staffordshire), Holywell, Wolverhampton, and Boscobel. He names the families he visited and the persons he met with, amounting to more than twelve witnesses for each day of his absence from London.

A letter of his to Dr. John Clare, concerning his sister, Elizabeth Warner, is printed in Lady Warner's "Life," pp. 291–2.

2. "The Tryals of William Ireland, &c.," Lond. 1678, fol., for which see under John Grove.

“The Confession and Execution of the two Jesuites, hang’d at Tyburn the 24th of Jan., 1678–9, for High Treason: viz., W. Ireland and John Grove.” Lond. 1678–9, 4to.

“The Cabal of several notorious Priests and Jesuits discovered, as William Ireland, Tho. White *alias* Whitebread, . . . Wm. Harcourt, . . . John Fenwick, . . . Jno. Gaven *alias* Gawen, and Ant. Turner. Shewing their endeavours to subvert the Government and Protestant Religion . . . By a Lover of his King and Country, who formerly was an Eye-witness of those things.” (Lond.) 1679, fol.

3. **Portrait.** “R. P. Gulielmus Irelandus Societatis Jesu Sacerdos. Fidei odio suspenus et dissectus ad Tybourn, propè Londinum, 24. Januar: 1678. 3 Febr: 1679.” By Martin Bouche, sculp. Antv., oval frame, 40., in the “Brevis Relatio felicitis agonis,” by Fr. Matt. Tanner, S.J., 1683; reproduced in wood, *Lamp*, Jan. to June, 1858, p. 393.

Irving, Thomas, priest, better known as Sherburne, son of Joseph Irving and his wife, Alice Sherburne, was born at Kirkham, co. Lancaster, where his parents resided, June 16, 1779. Like his elder brother William, he received his rudimentary education under the Rev. Robert Banister, the priest at Mowbreck Hall, who for many years kept a small school, and prepared pupils for the colleges abroad. In 1788, at the age of nine, Mr. Irving was sent to the English college at Valladolid, and there assumed his mother’s name. It has been said in a recent memoir that he had one great difficulty; his lessons he soon learnt, but his temper gave him much trouble (as it did throughout life), and to curb it cost him great pains. At the end of his studies he was ordained priest, and returned to England in 1803. His brother William, anxious to know the time of his arrival, received a letter from him, saying that he would come like a thief in the night. In reality, he arrived late on Saturday evening, and the first notice that his brother had of his arrival was beholding him during his sermon seated in the chapel amongst the congregation.

His first mission was at Claughton, where he was sent by Bishop Gibson to assist the Rev. John Barrow. Within twelve months, however, he was removed to Blackburn, to assist the Rev. Wm. Dunn, D.D., the father of that mission, who died suddenly in 1805. At Blackburn, Mr. Sherburne, the name by which he was afterwards known, had an ample field for displaying that firm, bold, and vigorous character which marked his whole career. It was at this mission that he formed a friendship, only dissolved by death, with Mr. William Heatley, of Brindle Lodge.

About 1813, his elder brother, the Rev. William Irving, resigned the mission of The Willows, Kirkham, to undertake the rectorship of the English College at Valladolid. He had succeeded the Rev. Robert Banister to the mission at Mowbreck Hall in 1803. There the Catholics of the neighbourhood had worshipped for over two centuries. It was one of the seats of the Westby family, and the chapel in the hall had nearly always been regularly served. The part of the present building which is known as the chapel was probably erected by Robert Westby, the last of the elder branch of the family, who died June 23, 1762, aged 82, and was buried at St. Pancras, London. Having received substantial bequests from Mr. William Cottam and his sister Elizabeth (relatives of Mr. Heatley), who died in 1804 and 1806 respectively, Mr. Irving erected, in 1809, an independent chapel and presbytery on some land belonging to his family at The Willows, Kirkham. When he left the mission for Valladolid, his brother, Mr. Sherburne, succeeded him. He attached a burial ground to the chapel in 1814, and in it erected a number of curious (though very ugly) vaults. For the greater part of half a century, interrupted only by an interval of two years, he remained the much-esteemed pastor of The Willows. On Aug. 3, 1822, his brother William died at Valladolid, and Mr. Sherburne's love for ecclesiastical education induced him to accept the vacant rectorship of the college. He, however, resigned in 1824, and returned to his mission at Kirkham. In 1826 he erected the school and master's house, not far from the chapel, out of money devised for that purpose by Mr. Thomas Daniel, a well-known clockmaker of Kirkham, by whom an endowment was also bequeathed. On the death of the Very Rev. Richard Thompson, of Weld Bank, Chorley, Dec. 30, 1841, his office of V.G. of the Lancashire district was conferred by Bishop Briggs on Mr. Sherburne.

When Mr. Heatley died, in 1840, Mr. Sherburne became possessed of a large estate, both personal and real, devised to him by that gentleman for charitable purposes. This led to considerable litigation and unpleasantness, but the matter was ultimately settled by compromise with Mr. Heatley's relatives. Mr. Sherburne now commenced to erect a fine Gothic church, dedicated to St. John the Evangelist, a little closer to the road than the old chapel at The Willows. It was built of Longridge stone, from designs by the elder Pugin, in that order of archi-

ecture which characterizes the churches of the thirteenth century. The six bells, within its graceful tower and spire, are said to have been the first peal attached to a Catholic church since the days of Queen Mary. The new church, which cost about £10,000, was opened on the feast of St. George, April 23, 1845. The old chapel adjoining the presbytery was not abandoned, but retained for services for the children of the congregation, and so continued until recent years.

In his declining years Mr. Sherburne's memory began to fail, and he was assisted by the Rev. Charles Teebay from 1850 to 1854, in which year the present venerable rector of The Willows, the Very Rev. Fred. Hines, came to the mission. Two days before his death, Mr. Sherburne was returning from Kirkham to his presbytery, when he fell, and was unable to reach home without assistance. He calmly expired on Sunday evening, Dec. 17, 1854, aged 75.

He was gifted with a strong character, calm and clear in his views, but inflexible in his resolve—*justem et tenacem propositum virum*. Neither the frowns nor the smiles of the world could make him deviate one hair's breadth from the path of duty. Such a man could not fail to do great things. As a preacher, he bore a high reputation; as a catechist, he had no equal in those days. In his pastoral duties he was precise and punctual, and was frequently seen on horseback riding along the highways and lanes to the sick of his wide parish. His charities extended to every good work in the north of England. The leading feature of his life, the one great idea which seems to have pervaded his youth, manhood, and old age, was the education of ecclesiastical students. Valladolid, Lisbon, and Ushaw were supplied by him with numerous *alumni* from that fertile garden of the Church, the Fylde. To Valladolid he was almost a second founder. During the troubles of repeated revolutions he extended over it his fostering care, and before he was called to receive the reward of his labours he had the consolation of seeing it render important services to the great cause he had so much at heart. To the noble college at Ushaw, to which he was greatly attached, he handed a large sum from Mr. Heatley's bequest; but this, unhappily for the college, was claimed some years later by Bishop Goss, acting in the interests of the former Lancashire vicariate, then represented by the dioceses of Liverpool and Salford. The bishop asserted that it was beyond Mr.

Sherburne's right to deal with Mr. Heatley's bequest outside the ecclesiastical district in which he resided, and he maintained his claim in the Papal courts. This was the first attack on the college, and the commencement of the troubles it has since experienced. A few years later, in 1863, Dr. Goss instigated the claim of the northern bishops to the government of the college, which up to that time had prospered as an independent establishment, under the administration of its president, seniors, and trustees, supervised by the bishop of the diocese in which it was situated. After protracted litigation in the Papal courts the college was defeated, and it can hardly be said to have recovered its former prosperity.

Tablet, Dec. 23, 1854; *Gillow, Lanc. Recusants, MS.*; *Gillow, Ushaw Coll. MSS.*; *Liverpool Cath. Almanac*, 1887.

1. **The Old-fashioned Farmer's Motives for Leaving the Church of England and Embracing the Roman Catholic Faith.** Lond. 1815, 18mo. Written many years before, by Mr. Whittingham, of Coventry, and now edited by Mr. Sherburne, with some slight variations. It was followed by "The Claims of the Catholic Church to be regarded as the True Church of Christ, briefly investigated; in a Series of Letters addressed to the Clergy of the Catholic Church, and more especially to the Rev. Thomas Sherburne." Lond. 1816, 8vo. The Rev. Robert Gradwell (afterwards bishop), Mr. Sherburne's successor as assistant to Mr. Barrow at Cloughton, continued the controversy with "A Winter Evening Dialogue between John Hardman and John Cardwell," published in the *Catholicon* of 1817, about which *vide* vol. ii. p. 556.

2. "A Refutation of Certain Statements in the Evidence of the Rev. Thomas Sherburne, published in the Report of the Select Committee on Mortmain, &c." Lond. (1845) 8vo., published by Thomas Eastwood, of Brindle Lodge, under the name of his wife, Cath. Eastwood.

Particulars of this matter will be found under the notice of William Heatley. Mr. Sherburne addressed a letter on the subject to the editor of *The True Tablet* of Dec. 31, 1842. Mr. Eastwood replied in the *Tablet*, iv. 21, which elicited a rejoinder from Mr. Sherburne, in the same journal, iv. 37.

3. His portrait is fairly represented in the effigy of a vested priest, with chalice and breviary, carved on the limestone slab covering his remains at the western entrance to The Willows church. In the border is the inscription—"Thomas Sherburne, priest, founder of this church, deceased viii. days before Xmas-day, A.D. MDCCCLIV., aged lxxv. years." The sculptor was Duckett, of Preston.

He is also represented on a monumental brass against the northern wall of the sanctuary, inscribed—"Orate pro anima Thomæ Sherburne, sacerdotis hujus ecclesiæ fundatoris sub titulo S. Joannis Evang: consecratæ pridie festa S. Georgii, A.D. MDCCCXLV. R.I.P."

Jackson, Bonaventure, O.S.F., whose baptismal name has not been ascertained, was probably one of the Jacksons educated at Douay or other of the English colleges abroad. At this time Fr. John Genings, O.S.F., was busily engaged in the restoration of the English Franciscan province. In 1617 he established a house of studies at Douay, to which Fr. Jackson, who held a good position at the Franciscan convent at Mechlin, was transferred, and appointed first guardian. On the formal restoration of the English province, Aug. 6, 1629, Fr. Bonaventure was nominated one of the four definitors. The date of his death is unknown. For several years he laboured in England, gaining many souls, winning universal love and esteem, and meriting the confessor's crown by his great sufferings and long imprisonments.

Oliver, Collections, pp. 551 seq., 566; *Hope, Franciscan Martyrs*, p. 106; *Dodd, Ch. Hist.*, vol. ii. p. 400; *Mason, Certamen Seraphicum*, p. 21; *Wadding, Script. Ord. Minor.*

1. **Manuductio ad Palatium Veritatis.** Mechliniæ, 1616, 4to.

A learned work, in which the inquirer is lucidly shown the path of truth.

James II. of England, and VII. of Scotland, second son of Charles I. and Henrietta Maria of France, was born at midnight at St. James' Palace, Oct. 14, 1633, and was immediately declared Duke of York. He was brought up at London with the rest of the royal children until Charles I. was obliged to withdraw from the capital in 1641. He was then conducted to the king at York, where on his arrival he was created a Knight of the Garter, although only eight years of age. During the next five years he accompanied his unfortunate sire through all his vicissitudes. He marched by his father's side in the front of the line at Edgehill, and stood the opening volley of the rebels' cannon as boldly as any veteran present. When Charles quitted Oxford in disguise in April, 1646, the duke was left in the beleaguered city. After its surrender in the following June, when he fell into the hands of the Parliamentary forces, it is remarkable that Cromwell, when visiting him, paid him the homage of kneeling and kissing his hand. He was then conducted to London under a strong guard, and committed to the custody of the Earl of Northumberland at St. James' Palace, where his little brother, the Duke of Gloucester, and his sister, the Princess Elizabeth, still remained.

His adventures while a prisoner here, and the manner in which he effected his escape to Holland, are likened by Miss Strickland to the progressive scenes in a stirring drama. In April, 1648, after three previous attempts to escape, the duke succeeded in eluding the close watch kept upon him, and, disguised in female attire, embarked in a Dutch vessel awaiting him in the Thames, and landed safely at Middleburg. He was then conducted to Honslardyke, the residence of his sister Mary, the Princess of Orange. Soon afterwards, when the rising in Kent occurred, the fleet in the Downs declared for the king's cause, in whose interest it sailed to Holland, on the intimation that the duke was there, to hold itself in readiness to receive his commands or those of the Prince of Wales. The young duke at once went on board, and took the command till his brother Charles should arrive from France.

In the beginning of 1649, in obedience to the wishes of the queen, the duke joined her majesty at Paris, and remained with her till the arrival of his brother, now king. Shortly after, the two brothers went to St. Germain, and subsequently to Jersey, which had acknowledged the king's authority. The duke then returned to the queen at Paris, but on Oct. 4 departed for Brussels against her majesty's express wishes. This was owing to the interested advice of some discontented persons about him. In the following year, however, he returned to the queen at Paris. About this time a marriage was proposed between the duke and the only daughter of the Duke de Longueville, and it was only through the refusal of the French court to accede that the treaty was broken off. In the spring of 1652, during the civil war in France, which succeeded the outbreak of the Fronde, the duke joined the army under the command of Marshal Turenne, with the approval of his brother Charles and the French court. Between this and the autumn of 1655, the duke passed through four campaigns under Turenne, during which he so largely won the esteem of that great commander that he was employed in several negotiations between the opposing forces. All historians combine in giving testimony to the duke's intrepidity and coolness. The Prince de Condé declared that if ever there was a man without fear it was the Duke of York, and this character he retained upon all occasions.

About this time the negotiations between Charles and the

Spanish ministers began to alarm both Cromwell and Cardinal Mazarin, the French minister. The latter anticipated the defection of the British and Irish regiments in the French service, and the Protector foresaw that they would probably be employed in a descent upon England. It was resolved to place the two royal brothers in opposition, for the duke's bravery in the field had rendered him the idol of his countrymen. The secret treaty, concluded in Oct. 1655, between the French court and Cromwell, banished the duke from France; but instead of carrying out this article, Mazarin, with the concurrence of Cromwell, offered him the appointment of captain-general of the army in Piedmont. The duke accepted it with gratitude and enthusiasm, but Charles commanded him to resign the office and to repair immediately to Bruges. He obeyed, and his departure was followed by the resignation of most of the British and Irish officers in the French army, whose example was followed in many instances by the men. Defeated in this instance, Cromwell and Mazarin had recourse to another intrigue, of which the secret springs are concealed from sight. It was insinuated by some pretended friend to Don Juan, the new governor of the Netherlands, that little reliance was to be placed on the duke, who was sincerely attached to France, and governed by Sir John Berkeley, the secret agent of the French court, and the known enemy of Hyde and his party. In consequence the real command of the royal forces was given to De Marsin, a foreigner, though nominally subaltern to the duke; an oath of fidelity to Spain was, with Charles' consent, exacted from the officers and soldiers; and in a few days the duke was first requested and then commanded by his brother to dismiss Berkeley. The young prince did not refuse, but he immediately followed Berkeley into Holland, with the intention of passing through Germany into France. His departure was hailed with joy by Cromwell, who wrote a congratulatory letter to Mazarin on the success of their intrigue. On the other hand, Charles was filled with dismay, and despatched messengers to his brother entreating and commanding him to return. At Breda the duke appeared to hesitate, and soon afterwards, in Jan. 1657, retraced his steps to Bruges, on the understanding that the past should be forgotten. Berkeley followed, and the triumph of the fugitives was completed by the elevation of the obnoxious favourite to the peerage. In the following spring

the duke joined the Spanish army, under Don Juan of Austria and the Prince de Condé, and was given the command of two thousand English, Scotch, and Irish troops, to fight against the allies, led by his old commander, Turenne.

From the period when he first came into public life the duke had been accustomed to note down his actions, with such observations as he thought useful or remarkable, so that he has left an exact account of every circumstance of the campaigns in which he was engaged. Towards the close of this campaign the duke was given the command of the army at Dunkirk, but, on receiving orders to send the troops into winter quarters, he joined Charles and the Spanish commanders at Brussels in the beginning of Jan. 1658. After the surrender of Dunkirk in the next campaign, the Spaniards, at the suggestion of the duke, divided their army. The duke remained chief commander at Nieuport, but after the Prince de Ligne's defeat by Turenne he marched to Bruges, where he shortly after received intelligence of Cromwell's death, Sept. 3, 1658. In consequence of this event he resigned his command to De Marsin, and hastened to Brussels, where plans were formed with the royal adherents in England, who assumed the title of "The Knot," to effect the restoration of Charles II. The 1st of August, 1659, was fixed upon for a general rising, and the duke was to attempt to land from Boulogne on the coast of Kent. In connection with this a circumstance occurred which at once proved the noble soul of Turenne, and the respect in which he held the duke. The marshal offered him his own regiment, consisting of 1200 men, and the Scotch gendarmes, a supply of arms, six field pieces with ammunition, necessary tools, and a supply of meal sufficient to sustain 5000 men for six or eight weeks. He also offered to furnish vessels to convey the troops to England, and still further, to facilitate his generous aid, to pawn his plate, and to use all his influence and interest to raise a sum sufficient for carrying the design into execution; adding, that the duke might be sure that he had no orders from Cardinal Mazarin, but made these offers of his own free will, from kindness to the duke and his family. Unfortunately, the secrets of "The Knot" were betrayed by Sir Richard Wallis, and the intended expedition and the rising in England had to be abandoned.

In the beginning of 1660, when the duke's hopes respecting

the restoration were reduced to the lowest ebb, he had the offer of a command in Spain, against Portugal. He was also to be high admiral, with the title of *Principe de la Mer*, which appointment gave the command of the galleys as well as the ships, with the privilege of commanding, as viceroy, any country where the holder of the office might land, during his stay in it. The duke received permission from Charles to accept the offer, but as he was making preparations to proceed to Spain in the ensuing spring, accounts of the rapid changes in England altered his intention, by directing his field of action and duty to that quarter. The restoration was brought about peacefully and without bloodshed by the prudence and skill of General Monk. The English fleet arrived at the Hague, and Charles embarked for England with his brothers, the Dukes of York and Gloucester, May 23, 1660, the former receiving the appointment of high admiral of the fleet.

“Among the immediate consequences of the restoration,” says Lingard, “nothing appeared to the intelligent observer more extraordinary than the almost instantaneous revolution which it wrought in the moral habits of the people. Under the government of men making profession of godliness, vice had been compelled to wear the exterior garb of virtue; but the moment the restraint was removed, it stalked forth without disguise, and was everywhere received with welcome.” The Dukes of York and Gloucester religiously copied the example set by their sovereign and elder brother. But after the lapse of six months the latter was borne to the grave, and soon afterwards it began to be whispered at court that James was married to a woman of far inferior rank, Anne, the daughter of Chancellor Hyde. She was one of the maids of honour at the court of the Princess of Orange, and the young duke had become captivated by her wit and qualities at the time when his sister visited her mother at Paris. Anne had yielded to the solicitations of her royal lover, but had the dexterity to obtain from him a promise of marriage. She followed the royal family to England, and in a few months her situation induced the duke to marry her clandestinely, Sept. 3, 1660. Nothing could exceed the exasperation of the queen-mother and the Princess of Orange when they heard of this event, which they considered a stain and dishonour to the crown. The king’s objections were soon subdued by the passionate importunity of his brother

but the queen-mother announced her intention of coming to England to prevent so great a mischief. She wrote a severe letter to the duke, reproaching him "for having such low thoughts as to wish to marry such a woman." The duke showed his mother's letter to his wife, and assured her he would not be moved by it to her injury. In the meantime envy and scandal had been busy with their usual work. Stimulated by the hopes of ingratiating themselves with the queen-mother and the Princess of Orange, a knot of profligate courtiers invented so many atrocious slanders on the character of the duke's wife, "that no man of honour," says Miss Strickland, "could have retained an attachment to her while they persisted in their testimony." Charles Berkeley affirmed that Anne had formerly been his mistress, and brought forward the Earl of Arran, Jermyn, Talbot, and Killigrew, as witnesses of her loose and wanton behaviour. Lastly, divines and lawyers were produced, grave and learned casuists, who maintained, in the presence of the duke, that no private contract of marriage on his part could be valid without the previous consent of the sovereign. It was no wonder, therefore, that the resolution of James was shaken. The wrong which he imagined had been done to his disinterested love burnt at his heart. He interrupted his visits to Anne, and declared to the queen-mother that he could not own as his wife a woman who had been so basely false to him. A few days after this assurance his unfortunate wife brought into the world a living son, and while in the throes of childbirth declared her innocence. The duke's affection now revived, yet he was perplexed by the declaration of Berkeley, who affirmed that both mother and child pertained to him, and that he was ready to marry the one and own the other. In this miserable state of uncertainty the duke continued for some days, silent and melancholy. In the meanwhile his sister, the Princess of Orange, was smitten with the small-pox, and in the agonies of death was filled with remorse at the foul slander on Anne Hyde. Whether this crime was perpetrated with her consent is a point that Clarendon leaves doubtful. He expressly says that from what passed at the death-bed of the princess the innocence of his daughter became apparent. Grief and disappointment had thrown the duke on a sick-bed, when Berkeley, anticipating the proof of his guilt, came to him, and avowed that all he had said against Anne

was false witness. Ashamed at his credulity the duke at once resolved to do her justice. He hastened to visit her at her father's house, sent for her accusers, and introduced them to her by the title of Duchess of York. They knelt, she gave them her hand to kiss, and, acting upon the instructions of her husband, never afterwards betrayed hostility towards them. The queen-mother now desisted from her opposition, and publicly recognized the duchess on the festival of New Year's Day.

The duke, as high admiral, first turned his attention and activity to the condition of the fleet, which, from the death of Cromwell, had been sadly neglected. On his report to the king, parliament voted £1,200,000 to be applied to the necessities of the state, two-thirds of which sum were appropriated to the fleet. The duke was also impressed with the importance of commerce to the interests of the kingdom, and gave great encouragement to the improvement and expansion of the foreign trade of the English merchants with the East Indies, Turkey, Hamburg, and the Canaries. The African Company, intended to check the encroachments and monopoly of the Dutch, was established by charter. The office of governor was accepted by the duke, and the committee of management, of which he was chairman, regularly met in his apartments at Whitehall. Two ships were sent to support the company in effecting this object, and the undertaking flourished. Some time after this the king gave the duke a patent for Long Island, in the West Indies, and lent him two ships to take possession of it. Parliament encouraged these efforts to advance commerce by passing an act of navigation, and other bills for the building of ships and naval improvements. These active measures, and the complaints of the merchants of the injuries received from the Dutch, led to the subsequent Dutch war, which was formally declared on Feb. 22, 1665. Before the end of April the most formidable fleet that England had ever witnessed was ready to contend for the empire of the sea. Despising the narrow prejudices of party, the duke, as lord high admiral, called around him the seamen who had fought and conquered in the last war; and when commissions were solicited by the Duke of Buckingham and other noblemen, whose only recommendation was their birth and quality, he laconically replied that they might serve as volunteers, but experience alone could

qualify them to command. The future operations were arranged with his council, and at his suggestion an improvement was adopted, that something of that order should be introduced into naval which was observed in military engagements. It was agreed that the fleet should be divided into three squadrons—the red under the command of the duke, the white under that of Prince Rupert, and the blue under the Earl of Sandwich. James unfurled his flag on board the *Royal Charles*, and ninety-eight sail of the line, besides four fire-ships, followed him to sea. At length the English and Dutch fleets met off Lowestoffe, June 3, 1665, and a terrific engagement ensued. The enemy's fleet, under the command of Opdam, comprised 113 ships of war. The two nations fought with their characteristic obstinacy, and during four hours the issue hung in suspense. On one occasion the duke was in most imminent peril. All the ships of the red squadron, with the exception of two, had dropped out of line to refit, and the weight of the enemy's fire was directed against the flag-ship. The Earl of Falmouth, and the Lord Muskerry and Boyle, son to the Earl of Burlington, both of whom stood by the duke's side, were slain by the same shot, and James himself was covered with their blood. Gradually, however, the disabled ships resumed their stations, the English obtained the superiority, and the fire of the enemy was observed to slacken. A short pause allowed the smoke to clear away, and the confusion which the duke observed on board his opponent, the *Eendraecht*, bearing Opdam's flag, induced him to order all his guns to be discharged into her in succession, and with deliberate aim. At the third shot from the lower tier she blew up, and the admiral, with 500 men, perished in the explosion. Alarmed at the loss of their commander the Dutch fled, and though James led the chase, the darkness of the night retarded the pursuit, and in the morning the fugitive fleet was moored in safety within the shallows. In this action, the most glorious hitherto fought by the navy of England, the enemy lost four admirals, 7000 men slain or made prisoners, and eighteen sail either burnt or taken. The loss of the victors was small in proportion. One ship of fifty guns was taken in the beginning of the action, and 600 men were killed or wounded. But among the slain, besides the noblemen already mentioned, were the Earls of Marlborough and Portland, and two distinguished naval com-

manders, the Admirals Lawson and Sampson. Throughout this engagement the duke exposed himself to every hazard ; his resolution, calmness, and presence of mind never forsaking him. In gratitude, both Houses of Parliament cheerfully concurred in granting him a present of £120,000. As soon as the ships in the late engagement were repaired, the duke hastened to resume the command, but his eagerness was checked by the prohibition of the king, who had been solicited by the queen-mother not to expose the life of the presumptive heir to the uncertain chances of battle. In the meantime the plague had broken out in London, the court removed to Salisbury, and shortly after the duke and his family repaired to York. This was by desire of the king, who was apprehensive of a rising among the republican party in that quarter, as many corresponded with the Dutch, by whom they were encouraged.

In 1667, the enemies of Clarendon succeeded in obtaining his removal from the chancellorship, and shortly afterwards he was impeached by the Commons of high-treason, and brought to the bar of the House of Lords. The Duke of York was at this time confined to his chamber with the small-pox, and Clarendon's opponents had promised themselves an easy victory. But the duke commissioned his friends to defend his father-in-law, and thus saved his life, though unable to prevent his banishment. Buckingham, the leader of the cabal, now turned his enmity towards the duke, and for a time his intrigues to excite the jealousy of the king were attended with success, but at length he was forced to solicit a reconciliation with the duke, which justly met with a contemptuous refusal.

Hitherto the duke had been an obedient and zealous son of the established church, but the perusal of Dr. Heylin's "History of the Reformation" shook his religious credulity, and the result of the inquiry was a conviction that it became his duty to reconcile himself with the Church of Rome. At the commencement of 1669, he sent for Fr. Joseph Simeon, an English Jesuit resident in London, whose real name was Emmanuel Lobb, to discourse with him upon the subject, and to treat about his reconciliation. The duke was not blind to the dangers to which such a change would expose him, and, therefore, he proposed to continue outwardly in communion with the Established Church, while he attended at the Catholic service in private. But to his surprise, he learned from the

Jesuit that no dispensation could authorize such duplicity of conduct, since it was the unalterable teaching of the Catholic Church that evil is not to be done that good may follow. The duke then wrote to the Pope, and on receipt of a similar answer immediately took his resolution. He communicated his determination to the king in private, and Charles, without hesitation, replied that he was of the same mind, and would consult with the duke on the subject in the presence of Lord Arundell, Lord Arlington, and the latter's confidential friend, Sir Thomas Clifford. The meeting was held in the duke's closet. Charles, with tears in his eyes, lamented the hardship of being compelled to profess a religion which he did not approve; declared his determination to emancipate himself from this restraint, and requested the opinion of those present as to the most eligible means of effecting his purpose with safety and success. They advised him to communicate his intention to the King of France, and to solicit the powerful aid of that monarch. That the king was sincere in preferring the old religion there can be no doubt, but his religious belief was of his own creation. To tranquillize his conscience, he had persuaded himself that his immoralities were but trifling deviations from rectitude, which a God of infinite mercy would never visit with severity; and, as for speculative doctrines, the witty and profligate monarch was not the man to sacrifice his ease, and to endanger his crown, for the sake of a favourite creed. He was the most accomplished dissembler in his dominions, adds Dr. Lingard; nor will it be any injustice to his character to suspect that his real object was to deceive both his brother and the King of France. He now prosecuted his secret negotiations for a treaty with France, through his sister the Duchess of Orleans, with greater activity, which was shortly afterwards concluded with the stipulation that the King of England was publicly to profess himself a Catholic at such time as should appear to him most expedient.

Unlike his brother, the duke was ever distinguished for sincerity. His conversion was entire, without reserve. In Aug. 1670, the duchess, previous to her death on the following March 31, was reconciled to the church, and the publication of the secret served to confirm the suspicion that the duke himself was also a Catholic. It was observed, indeed, that he occasionally attended on the king during the service in the

chapel royal, but two years had elapsed since he had received the sacrament. It is remarkable that about this time the duke became honourably attached to a lady who was a firm member of the Church of England, Susan, daughter and co-heiress of Sir William Armine, and relict of Sir Henry Belasyse, who died in 1668. He was most anxious to marry her, although she had resisted all his efforts to convert her to his own creed. Lady Belasyse was by no means beautiful; her great charm consisted in her fine intellect and captivating manners. The duke, aware that his attentions might be misconstrued by the world, gave her a written promise of marriage, lest her reputation should suffer from the frequency of his visits. Few alliances could have been less suitable for the heir of the realm than this, for she was the mother of the heir of a Catholic house, and her late husband had been killed in a duel while in a state of inebriation. When the king heard of his brother's romantic attachment to this lady, he was extremely provoked, and after expostulating roughly with him on the subject, told him, "it was intolerable that he should think of playing the fool again at his age," in allusion to his former impolitic marriage. But James, like a true lover, thought no sacrifice too great to make to the woman whom he esteemed for her virtues, and adored for her mental endowments, rather than for her external graces, and at first declined to give her up. Lady Belasyse, however, proved herself worthy of the attachment she had inspired, for when she found that the interests of the duke were likely to suffer on account of his engagement with her, she voluntarily resigned him, conditioning only that she might be permitted to retain a copy of his solemn promise of marriage properly attested. The king, perceiving that his brother's desire of domestic happiness would lead him into a second marriage, incompatible with his position as the heir to the crown, engaged him in a matrimonial treaty with the Archduchess of Inspruck, although as a Catholic princess the idea of such an alliance was highly unpopular. The marriage was negotiated, and the articles agreed upon at Vienna. The Earl of Peterborough was then despatched to espouse the princess by proxy, but in March, 1673, he was stopped at Calais by the intelligence of the death of the Empress of Germany, and the resolution of the Emperor Leopold I., in consequence, to marry the princess himself.

In the meantime, in the spring of 1672, secret preparations began for the war with Holland, in pursuance of the French treaty. The duke was given the command of the fleet, which consisted of but forty ships of the line and twelve fire-ships, whilst De Ruyter, the Dutch commander, put to sea with seventy-five men of war and a considerable number of fire-ships. De Ruyter stationed his fleet between Dover and Calais to prevent the intended junction of the French and English fleets, but the duke contrived, under cover of a fog, to pass unnoticed by the enemy, and on May 4 succeeded in joining the French squadron under D'Estrées at St. Helen's. At length the opposing fleets met in Southwold Bay, on the coast of Suffolk, in the morning of May 28. Seldom has any battle in naval annals been more stubbornly contested. The English had to struggle with a bold and experienced enemy, and against the most fearful disparity of force. They fought with the most desperate courage. The duke's ship, the *Prince*, of one hundred guns, lost above one-third of her men, and lay a motionless wreck on the water. Having ordered her to be towed out of danger, to avoid suspicion or confusion, he went between decks, as if to give orders, and thence slipped through the window of the cabin into his shallop, rowed through the enemy's fire, and unfurled the royal standard on the *St. Michael*, of ninety guns. Later in the action, the duke again had to trust to his shallop, and transport his flag to the *London*, owing to the sinking condition of the *St. Michael*. The French meanwhile stood away to the southward, opposed by the Zealand squadron, but without coming to close action. About seven o'clock in the evening, De Ruyter shrank from the conflict, and sailed away to overtake the Zealand squadron. Thus terminated this bloody and obstinate engagement. The cool and determined courage of the English enabled them to claim the victory, notwithstanding the disadvantage of surprise, besides wind and tide against them.

On the approach of Christmas, 1672, the king endeavoured to prevail upon the duke to take the sacrament with him in the chapel royal, representing that he might thus allay the tempest arising against him owing to the suspicions about his change of religion. But the duke replied: "My principles do not suffer me to dissemble my religion after that manner, and I cannot obtain of myself to do evil that good may come of it." This

open avowal of his sentiments was most propitious to the designs of the Protestant party, giving them an opportunity, under the plea of securing the Protestant religion, to effect their purposes against him. With this view the Test Act was passed in parliament, which excluded Catholics from public employment. The duke in consequence was obliged to resign all the offices which he held under the crown, including that of lord high admiral. His enemies also secretly encouraged the Duke of Monmouth, the king's illegitimate son, with hopes of succeeding to the crown. But so far was Charles from entering into the views of Monmouth and his partisans, or inclined to alter the order of succession, that he himself again proposed to his brother a second union in the person of the Princess Mary Beatrice d'Este, only sister of the Duke of Modena, who was then about fifteen years of age. James despatched the Earl of Peterborough on the delicate mission of arranging the match. A reluctant consent was wrung from the princess, and on Sept. 30, 1673, the marriage was solemnized by proxy at Modena, the ceremony being performed by an English priest.

The intelligence of the marriage caused a new Protestant panic in England. On the meeting of parliament in October, an address was voted to the king, praying that he would not permit "the marriage between the duke and the Princess of Modena to be consummated." The king replied that he could not in honour break a contract of marriage which had been solemnly executed. The Commons, however, continued to remonstrate, and proposed that a more rigorous test be imposed to distinguish between Protestant and Papist, and render the latter incapable, not only of office, but of sitting in either House of Parliament; and that a day of general fast be appointed that God might avert the dangers with which the Church and State were threatened. From this period to the close of Charles' reign every effort was made by parliament to exclude the duke from the throne, to deprive him of all offices, and to banish him from the council, the court, and the kingdom. When the duchess arrived in England, Nov. 21, 1673, she was met by James at Dover, and Crow, Bishop of Oxford, performed the English ceremony of marriage, which consisted merely in the bishop asking the princess and the Earl of Peterborough whether the said earl had married the Duchess of York as proxy of the duke, which they both affirming, the bishop de-

clared it was a lawful marriage. The duke was then advised, probably at the instance of the king, to withdraw from public life to Audley End, but James indignantly refused. His interest, he said, required that he should be on the spot to oppose his enemies, and his duty forbade him to desert his brother without a royal command. From Dover he returned to the palace of St. James, where the duchess, by her youth, beauty, and innocence, disarmed the malevolence of party, and became a general favourite with the court. The king, however, partook of the common alarm, and tried to conciliate the more moderate opponents. He refused the duchess the use of a public chapel, which had previously been stipulated; he ordered the officers of the household to prevent all Catholics, or reputed Catholics, from entering the palace, or coming into the royal presence; he forbade, by an order of council, any Popish recusant to walk in the park, or visit at St. James'; and he instructed the judges to enforce with rigour the execution of the penal laws against Catholics. In Jan. 1674, the duke was obliged to take the oath of allegiance imposed on the peers, which had been framed in the 3rd James I. as a renunciation of the temporal claims ascribed to the Pope, and of the anti-social doctrines imputed to Catholics.

The duke had now but a cheerless prospect before him. Besides Monmouth, his opponents put forward a second, and in many respects a more formidable, rival in the presumptive succession to the crown, in the person of William, Prince of Orange. That prince was a Protestant, next in succession after the duke and his children, and had already formed a party in the kingdom favourable to his interests, even at a time when he was at war with their sovereign. A marriage was proposed between him and Mary, eldest daughter and presumptive heir to the duke. She had been brought up a Protestant, and confirmed by the Bishop of London in virtue of the royal mandate, in defiance of the authority of her father. The king was drawn into the intrigue, and in 1674 the hand of the princess was offered to the Prince of Orange, but was declined through the advice of his English adherents. Succeeding events taught him to regret his decision, and three years later the prince successfully reopened the negotiations, though the duke's consent was given with reluctance. The king then announced to the lords that he had concluded a marriage between his nephew, the

Prince of Orange, and his niece the Princess Mary, for the purpose of uniting the different branches of his family, and of proving to his people the interest which he took in the security of their religion. "And I," added the duke, "as father of the bride, have given my consent, a consent which will prove the falsehood of the charges so often made against me, that I meditate changes in the Church and State. The only change which I seek, is to secure men from molestation in civil concerns on account of their opinion on religious matters." The marriage, which took place Nov. 4, 1677, O.S., gave general satisfaction.

Shortly after this event the enemies of the duke prepared the nation, by the increased fervour of their zeal against Popery, for some impending evil that called for more than ordinary vigilance, violence of language, and factious conduct to avert. In the month of Aug. 1678, the infamous impostor, Titus Oates, broached his "Popish Plot," which, brought forward in a time of popular discontent, and supported by the arts and declarations of a numerous party, goaded the passions of men to a state of madness, and seemed for a while to extinguish the native good sense and humanity of the English character. If not the real parent of this great imposture, it is at least certain that the Earl of Shaftesbury took it under his protection from its birth, and nursed it with solicitude till it arrived at maturity. Encouraged by the success of the imposture, the popular leaders determined to throw off the mask, and to commence a direct attack on the Duke of York. They were unable to charge him with any participation in the pretended plot, but they succeeded in excluding him from the council. In the beginning of 1679 they resolved to remove him from the kingdom, but as the king recoiled from so harsh and ungracious a proceeding, an attempt to convert him was adopted as less offensive to his feelings. The Archbishop of Canterbury, with some of his brethren, received a commission to bring back the strayed sheep to the fold of the establishment. These prelates waited upon the duke, but met with no success. The king then mustered sufficient courage to hint to James that his expatriation for a short time offered the most probable means of mitigating the hostility of his enemies. The duke professed himself ready to submit to the royal will, but at the same time solicited two favours: one, an order in writing to quit the kingdom, that he might not appear to steal

like a coward from the contest ; the other, a solemn promise that his rights should not be sacrificed in his absence to the pretensions of Monmouth. Charles complied in the form of a most affectionate letter, and the duke, accompanied by the duchess, departed for Brussels, March 4, 1679. His daughter Anne was left under the care of the king, that it might not be said that her father meant to seduce her from the Protestant worship. On the following May 15, the Commons twice read a bill for the duke's exclusion from the throne on account of his being a Catholic, and the bill was only prevented from being passed by the prorogation of parliament. In August, Charles recalled his brother from Brussels, and his rival, Monmouth, was ordered to withdraw to the Continent. It was decided that the duke should reside in Scotland for a time, and accordingly he proceeded to Edinburgh, where he won high esteem. In the beginning of 1680, the king ordered his brother to return to St. James', and his reception in the capital was most gratifying. The recorder presented him with a congratulatory address in the name of the city ; a sumptuous entertainment was given to the royal brothers by the lord mayor, and a general illumination testified the public joy at the duke's return. To check these demonstrations of reviving attachment in the people, his enemies began to circulate fresh rumours respecting the king's pretended marriage with the mother of Monmouth. In June, Shaftesbury unsuccessfully indicted the duke for recusancy, and renewed the attempt in the following November. Meanwhile the king, dreading further violence during the approaching session, remanded his brother to Scotland, and the duke went on board his yacht and set sail for Leith on Oct. 20, the day before the meeting of parliament. As soon as the members had taken their oaths, the perjurer Dangerfield appeared at the bar to accuse the heir presumptive to the crown, and the bill of exclusion was passed in the Commons, but defeated in the Lords. Lord Halifax, in Jan. 1681, projected a bill of limitations, excluding the duke from holding office in England. During the prorogation of parliament, the king instructed the duke's friends to renew their solicitations that he would take the tests, and conform to the established religion. But James replied with firmness that "he hoped never again to have been urged upon that point ; that his faith was not a subject of imagination, or a caprice of his fancy,

but the conviction of his judgment." The popular party now gave vent to every kind of fanaticism. About this time the notorious scoundrel Titus Oates publicly declared that the duke was possessed with a devil, and that he would not scruple to kill him with his own hand. A new bill of exclusion was brought into the Commons, and resolutions in violent terms were passed, ascribing every evil to the plots of the Papists. This would have passed but for the sudden dissolution of parliament by the king on March 27. A check was thus given to the machinations of the plotters. Their leader, Shaftesbury, was indicted for subornation of perjury in Dec. 1681, and though the bill was ignored, the discovery some time later of his plot against James, caused a revulsion of feeling in the nation against him. The arch-plotter's reign was now over; he fled to Holland, and died there two months later.

During this time the duke devoted his attention to the affairs of Scotland. He employed his influence to heal the dissensions which divided so many noble families; he sought to relieve the people from oppression; and suggested to his brother such other remedies as could only be applied by the will of the sovereign. Within a few months the duke had become popular in Scotland. In conformity with the wishes of many of the leading nobility of Scotland, he proposed that a parliament be held there, to which the king consented. On July 28, 1681, the duke, in quality of royal commissioner, opened the session with a speech expressive of the king's readiness to unite with his people in providing security for the Protestant religion, and of his confidence that he should find them equally ready to concur with him in securing the rightful descent of the crown. His wishes were gratified. An act was passed asserting the right of succession, and declaring that no difference of religion, nor act of parliament itself, could alter or divert such succession. In the following August, another attempt was made to induce the duke to conform to the Establishment, and he was told by his brother that he must never expect to set foot on English soil unless he complied. But in Feb. 1682, through the intrigue of the Duchess of Portsmouth, James unexpectedly received an order to meet the king at Newmarket, for the purpose of making arrangements to secure an annuity to the king's mistress out of the income granted by parliament to the duke. It was accompanied with a private assurance that he should be allowed to

fix his residence in England, which was repeated at the interview. Elate with this prospect, he again sailed for Edinburgh, but, through the unskilfulness or treachery of the pilot, the vessel was wrecked on the Lemon-and-Ore sands, in Yarmouth Roads. The prince however escaped, reached his destination, and, bringing back his family, settled once more in the palace of St. James. His return was hailed as a proof of victory by the Tories. The lord mayor and aldermen waited on him to express their joy, and addresses with thousands of signatures were presented, in abhorrence of Shaftesbury's project of association. On June 14, 1683, the Rye House Plot was discovered, in which it was resolved to seize the king and compel him to exclude the duke from the succession. Monmouth, Essex, Russel, and Algernon Sydney, were implicated in this conspiracy. The two last suffered death, and Essex committed suicide in the Tower. In the following November, Monmouth sought his uncle's pardon, acknowledged himself guilty of many offences against him, and promised that he would be the first man to draw the sword in defence of his right whenever occasion might require, if James should survive the king. The duke, as well as the king, assured him of forgiveness and favour.

The triumph of the court was now complete, and the greatest cordiality subsisted between the king and his brother. But to add to their security, Charles insisted that the duke's daughter, Anne, who by his orders had been bred in the Protestant faith, should now be united to a Protestant husband. For this purpose he selected George, brother of the King of Denmark. Though the religion of that prince constituted his sole merit, the announcement of the king's intention was highly popular, and the nuptials were celebrated with the applause and congratulation of the whole kingdom, July 28, 1683. By degrees the duke was re-established in his former pre-eminence. His services in the office of lord high admiral had always been acknowledged, and the indolence, incapacity, or corruption of those by whom he had been succeeded had become a subject of general complaint. He was therefore reinstated in the control of the admiralty, though, to shield him from the penalties enacted by the Test Act, the king exercised the office himself, and signed all those papers to which the signature of the lord high admiral was required. The duke was also re-introduced to the council.

On Feb. 2, 1685, the king was seized with an apoplectic stroke. The moment he recovered his speech he asked for the queen, who came immediately, and continued to wait on him with the most affectionate attention, till the sight of his sufferings threw her into fits, and the physicians forbade her to leave her own apartment. Interest, as well as affection, prompted the duke to be present; nor did he ever quit the bedside of his brother, unless it were for a few minutes to receive reports concerning the state of the city, and to give orders for the maintenance of tranquillity and the securing of his own succession. Hitherto the duke, though aware of his brother's secret preference of the Catholic worship, had been silent on the subject of religion. It was not that his attention was entirely absorbed by the necessity of providing for his own succession, but that he knew not what course to pursue in a matter of so much delicacy and danger. In the evening of Feb. 5, having motioned to the company present to withdraw to the other end of the apartment, he knelt down by the pillow of the sick monarch, and asked if he might send for a Catholic priest. "For God's sake, brother, do, and lose no time," was the king's reply; "but," he immediately added, "will you not expose yourself too much by doing it?" James answered, that he cared not for danger, and at once despatched a trusty messenger in search of a priest. In a short time, Fr. John Huddleston, O.S.B., the same who had waited on the king at Moseley after the battle of Worcester, was introduced by the duke to the king in these words: "Sir, this worthy man once saved your life; he now comes to save your soul." Having received the king's confession, the venerable Benedictine anointed him, administered the eucharist, and withdrew. About noon the next day, Feb. 6, 1685, the king calmly expired.

From the deathbed of his brother the new king withdrew to his closet, and, after a decent pause, proceeded to the apartment in which the council was assembled. He desired the members to retain the several charges which they held during the late reign. He had been reported, he said, a man of arbitrary power, but that was not the only story which had been told of him. He declared that he should make it his endeavour to preserve the Government, both in Church and State, as it was then by law established; and that, as he would never depart from the just rights and prerogatives of the crown, so he would

never invade any man's property. And, finally, he assured the nation that he would preserve it in all its just rights and liberties. This speech was joyfully and gratefully received, and never did prince succeed more tranquilly to the throne.

The question now was whether, after his accession, James ought to be content with the clandestine exercise of his religion, or openly to attend a form of worship still prohibited by law. The latter accorded better with that hatred of dissimulation which marked the king's character. As early as the second Sunday after his brother's death, in opposition to the advice of the council, he publicly attended the queen's little chapel at St. James's, and ordered the folding-doors to be thrown open, that his presence at Mass might be noticed by the attendants in the antechamber. Shortly afterwards he proceeded there in state. He also gave it in charge to the judges to discourage prosecutions on matters of religion, and ordered by proclamation the discharge of all persons confined for the refusal of the oaths of allegiance and supremacy. In consequence the dissenters enjoyed a respite from the persecution which they suffered under the Conventicle Act, and Catholics to the number of some thousands, besides Quakers to the amount of 1200, were liberated from confinement. The king openly avowed the great objects he had in view—to grant liberty of conscience and freedom of worship, the removal of religious tests as qualifications for office, and the abolition of penal and sanguinary inflictions, which had been enacted for the purpose of extinguishing every form of religious service except that of the Establishment. Immediately after his accession the king also forbade the persecution of the Scottish Covenanters; but the rumour of an approaching invasion by the fugitive Marquis of Argyle defeated his intention, and the Scotch Parliament, which he summoned to meet in March, by its enactments encouraged the renewal of oppression. On the feast of St. George, the king and queen were crowned by the hands of Archbishop Sancroft in Westminster Abbey, according to the usual form, but with the omission of the communion service and a few minor ceremonies. On May 22 the English Parliament met, and his Majesty's address was received with loud expressions of loyalty and gratitude. Under pretence of danger to the Church, however, it was proposed, in the Committee for Religion, to petition the king that all the penal laws

against dissenters should be put in immediate execution, but through his Majesty's influence the rejection of the resolution was secured.

On June 11, the Duke of Monmouth landed with his followers at Lyme in Dorsetshire. He was immediately attainted, and a price set upon his head by Parliament. He had been encouraged by the exiles in Holland to claim the crown, and it had been agreed that he, with the English adventurers, should land in England, and Argyle, with his Scotch followers, in Scotland. The latter landed first, in May, and proclaimed in inflammatory language against the king and Popery. Monmouth's proclamation was still more intemperate. He declared the king a murderer, a tyrant, and an usurper, attributed to him the burning of London, and indulged in other absurdities, not omitting to rake up all the vilest charges against Popery. Elated with some slight success which at first attended his followers, he soon assumed the title of king. But both expeditions were easily suppressed, and the leaders captured. On July 8, Monmouth was found hiding in a ditch covered with fern, was conveyed to London, and on the 15th of the same month was executed. To prejudice James, much has been made of the severity with which the rebels were treated by the special commission. It consisted of five judges, and obtained the nickname of "Jeffrey's campaign," through the command of the military escort which accompanied the commission being given to that judge. The Earl of Mulgrave, afterwards Duke of Normanby, who had the means of knowing the truth, assures us that the king "compassionated his enemies so much, as never to forgive Jeffreys in executing such multitudes of them in the west, contrary to his express orders."

James was now triumphant over his enemies ; and this very circumstance, which seemed to have established his throne, mainly contributed to its downfall, by inspiring him with an erroneous notion of his own security, and teaching him to despise the murmurs and opposition of his subjects. He now hoped to accomplish the establishment of a standing army, the employment of Catholic officers, and a modification of the Habeas Corpus Act. On these three questions all the members of the cabinet did not coincide in opinion with their sovereign. The same diversity of opinion prevailed among the leading Catholics. Though the repeal of the Test Act

would be an immense relief to them, yet many deprecated any alteration which might provoke a reaction and stir up the intense bigotry of Protestants. Meanwhile, before the meeting of parliament, the revocation of the Edict of Nantes brought numbers of French Protestants to England. The press and the pulpit concurred in representing the Catholic religion as one that essentially was bloody, perfidious, and inhuman. It was to no purpose that James laboured to allay the ferment; that he openly declared his disapprobation of every species of religious persecution; and that he promoted with all his influence the measures devised for the relief of the refugees. It was generally believed that a secret understanding existed between him and Louis; and the people everywhere called on their representatives to rally in defence of the religion and the liberties of the country. Compton, Bishop of London, who said he spoke the united sentiments of the episcopal bench, declared in debate that the Test Act was the chief security of the Establishment. The Commons demanded the removal of all Catholic officers from the army. James reproved the Commons, and the result was a fierce conflict in both Houses between the king's party and the opponents of his religion. But it was not in the king's disposition to yield. Whether it were firmness of mind as his flatterers called it, or obstinacy as it was termed by his enemies, he usually pursued his object with the greater ardour in proportion to the number of obstacles thrown in his way.

Immediately after his accession James had sent John Caryll, a gentleman of talents and fortune, to Rome, as an unavowed but confidential agent, to solicit the dignity of the purple for Rinaldo d'Este, the queen's uncle, and a mitre for Dr. John Leyburne, auditor to Cardinal Howard. To the first request the Pope, Innocent XI., thought proper to demur, but Leyburne was invested with the episcopal character, Sept. 9, 1685, and, on his arrival in London, received lodgings in Whitehall, with a yearly pension of £1000 out of the privy purse. He was followed by Count Ferdinando d'Adda, with the powers of Papal Nuncio, but without any public character. This agent had been instructed to respect the religious prepossessions of those among whom he was to sojourn, to exhort the king to temper his zeal with prudence and moderation, and to solicit his intercession with the French monarch in favour of the

French Protestants. In Jan. 1686, the king's too zealous advisers persuaded him to send Lord Castlemain to Rome as royal ambassador in place of Caryll. This was done in spite of the well-known disapproval of the Pontiff to the ardour and precipitancy displayed by the king and his advisers, and it is no wonder therefore that the mission disappointed the king's expectations. At home he pursued his project in favour of the Catholic officers in the army, and, acting on the suggestion of Lord Chief Justice Herbert, issued patents under the great seal, dispensing Catholics from the penalties to which they were liable for holding commissions without having taken the test. Had James been a Protestant, or had the dispensation regarded any other matter than religion it is possible that his claim would not have been disputed; but men were alive to the danger which, it was thought, threatened the Establishment, and every repetition of the dispensing power served to add to the alienation of the monarch.

In Jan. 1686, the Bishop of London was removed from the council and from the office of dean of the chapter. This action met with general disapprobation, and the pulpits were constantly supplied with preachers who fiercely declaimed against the erroneous doctrines imputed to the Church of Rome. Hitherto James had committed no positive act of aggression against the Established Church, but from this time he seems to have argued that the clergy, by breaking their promises to him, had also released him to some extent from his engagements to them. In virtue of his ecclesiastical supremacy, he sent to the two archbishops certain directions for preachers, commanding them to lay aside questions of controversy, and to confine their discourses to subjects of moral divinity and of a holy life. Many complied, but many also refused, and gloried in a disobedience which obtained for them the applause of their hearers. For this the Bishop of London was ordered to suspend Dr. Sharp, dean of Norwich, from the office of preaching. But the prelate did not obey, and in consequence James determined to revive the ecclesiastical commission, established by the reformers in the first of Elizabeth for the purpose of coercing the Church to submit to Protestantism. This commission, signed July 14, 1686, was directed to the Archbishop of Canterbury, the Bishops of Durham and Rochester, the Lord Chancellor, the Lord Treasurer, the President of the Council, and the Chief Justice of the Com-

mon Pleas, and the Bishop of London was summoned before them and suspended.

Among the many Protestant clergymen who had recently adopted the Catholic creed were several holding offices in the universities, and one, Sclater, who was curate of Putney and Eshare. To these James granted dispensations, by which they were empowered to enjoy the benefits of their respective situations without taking the oath, or attending the Established worship; though at the same time he imposed on Sclater the obligation of providing fit ministers to perform his clerical duties according to the Book of Common Prayer. James defended his conduct on the ground of maintaining toleration in religious matters. He also deemed it both his duty and his interest to give protection to the public exercise of his religion. The ancient worship was still proscribed by law under the penalties of imprisonment, forfeiture, and death, though Catholics for the last four years had been permitted to practise it in private houses without molestation. With this view he threw open the old chapel at St. James's, which had been closed for a considerable period; he persuaded Sandford, the envoy from the Elector Palatine, to fit up a second chapel at his residence in the city, and built for his own use a third at Whitehall, which was opened with great solemnity at the festival of Christmas, 1686. Successively, colonies from the several religious orders established themselves in different places—one of Benedictines, at St. James's; another of Carmelite Friars, in the city; a third of Franciscans, in Lincoln's Inn Fields; and a fourth of Jesuits, in the Savoy. The last opened a large school, May 24, 1687, which was frequented by all denominations on the understanding that the teachers should not interfere with the religious principles of their pupils. As these novelties were of a nature to irritate the religious susceptibilities of Protestants, so they provoked, as was to be expected, occasional breaches of the peace on the part of the lower classes. But James had prepared an effectual check to the ebullition of popular resentment by the presence of an army of about sixteen thousand men, encamped on Hounslow Heath. Recalling the memory of his employment as general in the French service, he felt a pride in modelling his troops, and fatigued himself and them with repeated inspections and reviews. In the general opinion, this army was the best paid, the best appointed, and the best disciplined in Europe.

But at the same time rumour was active in attributing the king's diligence to designs against the religion and the liberties of his subjects. It was remarked that a few of the officers were Catholics, and the piety of all good Protestants was scandalized by the public celebration of Mass in the tent of Lord Dunbarton, the second in command. In a short time a printed paper was circulated through the camp, calling on the men "to be valiant for the truth; not to yoke themselves with bloody and idolatrous Papists, and to refuse a service the object of which was to set up Mass-houses, and to bring the nation under the tyranny of foreigners."

Not content with empowering Catholics to hold commissions in the army, or to retain situations in the universities, James resolved to introduce them into the privy council, and soon after the declaration of the judges in favour of the dispensing power, he ordered the Lords Powis, Arundell, Belasyse, and Dover, to take their seats at the board, without having previously qualified themselves by the test according to law. He made at the same time another appointment, which, had it been known, would have added considerably to the public irritation. Of the Catholics, no one, whether it was owing to the merits of the individual or to the arts of James' chief minister, Sunderland, had obtained so high a place in the king's favour and confidence as Fr. Edward Petre, S.J. He was the second son of Sir Fris. Petre, Bart., of the Cranham branch of the Petre family, and had already succeeded to the title by the death of his elder brother Francis. The king had previously given him the superintendence of the new Chapel Royal at St. James's, and he was lodged in the same apartments at Whitehall which James had occupied before his accession to the throne. He was named a privy councillor at the same time with the four peers, July 17, 1686. The impolicy of this appointment was too glaring to escape the notice of any man of ordinary apprehension. James, in his memoirs, owns that he himself was aware of it, and can allege no other plea in excuse, but that "he was so bewitched by my Lord Sunderland and Fr. Petre as to let himself be prevailed upon to do so indiscrete a thing." What induced Petre to accept the office is not mentioned. But the policy of Sunderland is obvious. He made the presence of the Jesuit a screen for himself, for, as long as the former occupied a place in the council, to him chiefly would attach the odium of every

measure offensive to the feelings, or prejudicial to the interests, of Protestants. The Catholic lords, however, were alarmed ; they communicated their apprehensions to the queen ; and with the aid of her entreaties, James was at length persuaded, not, indeed, to revoke the appointment, but to suspend its publication. Petre repaid the services of Sunderland by the employment of his influence to effect the removal of that minister's competitor, the Lord High Treasurer, and, in the following December, Rochester was dismissed from office. The disgrace of Rochester spread alarm among the friends of the Establishment, for in him they considered they had lost their most powerful support. Now commenced that war of the press, in which the number of theological combatants who poured into the field was so great as almost to exceed belief. The Protestants were led by Tillotson, Stillingfleet, Tenison, Wake, and others, veterans already distinguished by their controversial prowess in the reign of the last monarch. To them the Catholics opposed the most eminent of their divines, Godden, Gooden, Gother, Sergeant, &c. The contest was carried on with equal spirit by both parties throughout the reign, each of course claiming the victory.

In the meanwhile, James endeavoured to obtain liberty of worship for Catholics in Scotland, but was opposed by the Scottish parliament. He, however, persisted in his design, dispensed with the test, and proclaimed liberty of conscience. His proclamation was viewed with abhorrence by the episcopal clergy, but was gratefully received by the majority of the Presbyterians. The attention of the king was also given to Ireland, which was agitated by the old causes of dissension, diversity of religion and opposition of interests. Of the two, the latter proved the more dangerous and irritating evil, for Catholics, more tolerant than Protestants, were vastly in the majority. "The contest here is not about religion," said Clarendon in a letter to Rochester, "but between English and Irish, and that is the truth." James wished to ameliorate the sad condition of his Irish subjects. He disbanded the militia, which consisted principally of English planters, who alone had been allowed by law to carry arms, and who terrorized over the plundered Irish. Clarendon was appointed Lord Lieutenant, with instructions to bring the native Irish more into the service of the crown, and to soften the effects of the English ascendancy.

At the same time the king declared that the Act of Settlement should be maintained.

Two years had now elapsed since the king's accession. His popularity was already gone; the hopes excited by his first speech had been blighted by his subsequent conduct; and his assumption of the dispensing power, joined to the reckless and irritating manner in which he exercised it, had taught the friends of the Establishment to question their favourite doctrine of passive obedience. Yet James, while aware of this change of public opinion, clung the more obstinately to his purpose of securing the repeal of the Test Acts, and thus securing liberty of conscience to all his subjects: Failing with the adherents of the Established Church, he was induced by Penn, the celebrated Quaker, to attach the nonconformists by employing his dispensing power in their favour, and establish by proclamation in England, as he had done in Scotland, universal liberty of conscience. This he did on April 4, 1687. By the different bodies of nonconformists the boon was received with feelings of gratitude and exultation. They paused not to consider its legality, or to inquire whether the prince who thus suspended at his pleasure the execution of one description of laws, however bad, might not on subsequent occasions with equal right set aside the execution of others. In the delirium of their joy they crowded round the throne to express their gratitude for the benefit of religious liberty. But in all this there was much delusion. If the king had gained on one hand, he had lost on the other. The declaration confirmed the existing estrangement of the Churchmen, who placed little reliance on his promise to preserve all the rights of the bishops and clergy, when they suspected him of a design to raise his own church to a superiority over theirs. Thus James, blinded by his apparent success, was induced to try his power further, by ordering the admission of a few Catholics into the universities without the exaction of the usual oaths. He sent a mandatory letter to the vice-chancellor of Cambridge to admit to the degree of master of arts one Alban Placid Francis, a Benedictine monk and missionary in that neighbourhood. This led to a dispute with the university, which resulted in the vice-chancellor's deprivation, followed by a sort of compromise, in consequence of which the university yielded so far as to the election of a new vice-chancellor, and the king on his part suffered the pretensions

of Francis to fall into oblivion. Whilst the dispute was yet pending, James found himself engaged in a still more irritating contest with the University of Oxford over the election of a successor to the late president of Magdalen College. The king recommended Anthony Fermor, M.A., of Cambridge. He had actually joined the Jesuits as a scholastic novice in 1683, but apparently had withdrawn. He had not the qualifications for the proposed office ; he was not a fellow of either Magdalen or New College ; neither was he distinguished by the extent of his learning, nor the regularity of his morals. His sole title to the royal favour sprang from the adroitness with which he had insinuated himself into the good opinion of some among the king's advisers. Through Sunderland's duplicity in keeping back from the knowledge of the king the petition of the fellows of the college the contest was protracted and embittered. After nine months James, indeed, remained master of the field, the fellows and demies who had opposed him were expelled, and the college, in virtue of successive letters mandatory, was re-peopled with new men, a motley colony taken from the professors of both religions. But it was a victory of which he had no reason to be proud, and it earned him the enmity of a great body of the clergy, and of all who were devoted to the Established Church.

At the very commencement of these contests with the universities, the moderate Catholics at court attempted to oppose to the mischievous counsels of Petre and Sunderland the prudence and influence of Mansuete, the king's confessor, a Franciscan friar from Louvain. The struggle, however, quickly ended in the total discomfiture of the assailants ; their champion was sent back to his native country, and his place was supplied at the recommendation of Petre by Fr. John Warner, S.J., rector of the college of St. Omer. This was not the only mortification that awaited the party of moderation. Hitherto they had prevailed, and their wishes, through the advice of the Cardinals Howard and D'Estrées, had been approved by the court of Rome, that d'Adda should execute his commission of Nuncio to the king without the public assumption of that character. But James was taught to believe that the incognito which d'Adda preserved reflected disgrace on himself. At the earnest solicitation of the king, the Pope gave his consent ; the Nuncio, to add to his importance, was

consecrated Archbishop of Amasia by the titular primate of Ireland in the chapel at Whitehall, and was publicly received at court. If the king hoped by the respect which he paid to the Nuncio to conciliate the mind of the Pontiff, it was not long before he was undeceived. At his prayer the purple had already been given to the queen's uncle, but no solicitation could prevail on the Pope to dispense with the rules of the order and raise Fr. Petre to the episcopal dignity. The patience of Castlemain, the English Ambassador to the Holy See, was at length exhausted, and his imprudent complaints necessitated his recall. Instead of entrusting his interests at Rome to the Cardinal of Norfolk, James committed them to the care of Rinaldo d'Este, renewing at the same time his solicitations in behalf of Petre, not indeed for the mitre, already refused, but for the higher dignity of cardinal, which had occasionally been conferred on members of the Society. But Innocent was inexorable; and James hastened to fulfil of his own authority his intentions in favour of his friend. The moderate party had persuaded themselves that the appointment of Petre as a privy counsellor had been cancelled in consequence of their representations; the fact was that the king only waited to obtain the mitre or the hat for the Jesuit, that he might appear with greater importance at the board. Wearied out with the reluctance or procrastination of the Pontiff, he named Petre clerk of the closet; the next Sunday, Nov. 6, the new dignitary appeared in the chapel at Whitehall, not in the usual habit of his order, but in that of a secular priest; and a few days later, Nov. 11, 1687, he seated himself among the privy counsellors by command of the sovereign. It is difficult to describe the astonishment and the vexation with which the intelligence of this appointment was received by the great body of the people. The enemies of James secretly hailed it as an event most favourable to their wishes; by Catholics it was deplored as a common calamity, and it only remained for them to bewail the infatuation of the monarch, and to await in despair the revolution which he was preparing by his own precipitancy and imprudence.

It should here be stated that Petre's biographers exonerate him from personal ambition. His appointment as privy counsellor was contrary to his own judgment, and it is stated on reliable authority that subsequently the Father more than once

implored James to allow him to retire from court, alleging that such retirement would be expedient for his Majesty's service. Petre was certainly deceived in his estimation of Sunderland's character, and that treacherous minister made him a tool for his own ends. In May, 1687, the earl pretended to become a convert, and made his abjuration of Protestantism into the hands of Fr. Petre. Another of the Jesuit's proselytes, equally treacherous, was Sir Nicholas Butler, formerly an Anabaptist, and a dependant of Sunderland; and it was soon evident that these three, Sunderland, Petre, and Butler, monopolized the direction of public affairs.

Meanwhile James had not lost sight of the great object of his ambition. To proclaim liberty of conscience was but a preparatory step; he saw that it required something more than a royal proclamation to give stability to the benefit. On July 2, 1687, he suddenly dissolved parliament. Since the close of its first session, it had never been permitted to sit for the despatch of business, but had been continued by successive prorogations from time to time during the space of two years. His next object was to prepare the public mind for the convocation of a new parliament. With this view he commenced a progress during the summer from London to Bath, and continued it from Bath to Chester, visiting the most populous towns, in which he was received with acclamations. At the same time the "regulators," a board established under the pretext of reforming the abuses of corporations, received orders to mould those bodies to the court views. Thus James pursued with obstinacy his dangerous and desperate career. The inutility of his past efforts might have taught him the folly of expecting to win the consent of men while he continued to offend their prejudices and to trample on their rights. But his was a mind on which the lessons of experience were thrown away. The pregnancy of the queen supported the king's confidence, and on Dec. 23, he announced by proclamation the propitious event to his loving subjects, ordering at the same time a day of thanksgiving to be observed, with a form of service prepared by the three bishops of Durham, Rochester, and Peterborough. From this moment his adversaries watched his conduct with more than their former jealousy, while the infatuated monarch continued to act as if it were his wish to conjure up and combine together all the elements of that storm which, in

a few months, was to burst over his head and sweep him from the throne.

The Elector of Cologne had appointed for his resident at the English court a native Benedictine monk, named James Maurus Corker, who had been tried for his life during the imposture of the Popish Plot. There was something sufficiently extraordinary in the appointment itself, but James was not satisfied; he insisted that the resident should be introduced at court in the habit of his order, accompanied by six other monks, his attendants, similarly attired. This public spectacle, displaying his defiance of public opinion, was quickly followed by others in the same direction. To provide for the government of the Catholic church in England, it had been proposed that the kingdom should be divided into four dioceses or districts, and that each of these should be placed under the care of a bishop in the capacity of vicar apostolic. This plan received the sanction of the Pontiff, and James hastened on his part to carry it into execution. From 1655 the vicariate of all England remained in abeyance till 1685, when it was revived in the person of John Leyburne. It was now divided into the London, Midland, Northern, and Western districts, under Leyburne, Giffard, Smith, and Ellis respectively. The consecration of the new prelates was performed with great splendour; Joseph Bonaventure Giffard in the banquetting hall at Whitehall, April 22 (O.S.), James Smith in the chapel at Somerset House, May 13 (O.S.), and Philip Michael Ellis, O.S.B., in the chapel royal at St. James's, May 6 (O.S), 1688, the two last being nominated by the king. Before the vicars set out to take possession of their respective districts, James made to each a present of five hundred pounds for his outfit, and settled on him a pension of one thousand pounds for his income. The completion of this work, though it strengthened the party of his adversaries, was to the king a source of self-congratulation. He had restored the episcopal order among the Catholics, and had laid the foundation of a hierarchy, which would in a few years, so he flattered himself, become legally recognized. Within three months the arrival and success of his nephew dispelled the illusion, yet the new arrangement effected by him proved to the English Catholics a lasting benefit.

The marked attention which the king paid to the interests of his own religion was not the only way by which he provoked

discontent. He created alarm by renewing at the same time his interference with the rights of the Established Church. In the beginning of the year, Parker, Bishop of Oxford, died, and James by mandatory letter ordered the presidentship of Magdalen College, Oxford, to be given to Dr. Giffard, one of the four vicars apostolic, who was installed by proxy, March 31, 1688. The great majority of the fellows and demies, as previously shown, were already Catholics, and by this nomination the president was now a Catholic. But that which filled up the measure of the king's offences was the prosecution and trial of the seven bishops. A year had elapsed since his proclamation of liberty of conscience. He now ordered it to be republished, April 25, and appended to it an additional declaration, stating his unalterable resolution of securing to the subjects of the English crown "freedom of conscience for ever," and of rendering thenceforth merit and not oaths the qualification for office. A rival people (the Dutch) might censure and complain—they would be the losers by the improvement—but liberty of conscience would add to the wealth and prosperity of the nation, and give to it what Nature designed it to possess, the commerce of Europe. He conjured his subjects to lay aside all jealousies and animosities, and prepare to elect for the next parliament, which would meet at the latest in November, such representatives as might aid in the completion of the great work which he had so happily begun. The king had persuaded himself that considerable benefit would be derived from this declaration; and that it might be the more generally known and obeyed, an order was sent on May 4 from the council to the several bishops enjoining that it should be read by the clergy in their respective churches at the usual time of divine service—an order, the impolicy of which is so very obvious as to provoke a suspicion that it proceeded from the advice of a concealed enemy. The bishops met in consultation, and a petition to the king was drawn up, in the handwriting of the Archbishop of Canterbury, praying in respectful language that the clergy might be excused from reading the declaration. To this instrument seven of them set their names, May 18—Sanicroft, archbishop of Canterbury, and the six bishops of St. Asaph, Bath and Wells, Bristol, Chichester, Ely, and Peterborough, and it was presented on the same evening to the king in his closet. That the matter of the petition would prove offensive there could be no doubt, but

James had an additional and more reasonable cause of complaint. Fourteen days had been suffered to pass in silence since the issuing of the order, and now, when only thirty-six hours remained to the time of carrying it into execution, the bishops for the first time came forward with their objections. The king took time to consider, promising that if he should change his mind they should hear from him in the course of the following day. James possibly might have relented, but to add to his vexation, he learned the same night that the petition, though it had never yet been out of his possession, was actually printed and openly distributed in the streets of the metropolis. This treatment, acting on a mind naturally obstinate, confirmed him in his first resolution. He no longer doubted that it was a preconcerted plan, that the motions of the prelates were secretly guided by the leaders of his opponents, and that the object of the publication was to embarrass him, and to excite the clergy to resistance. The bishops were summoned before the council, and met with a gracious reception from the monarch, but were told by the chancellor that they would have to answer for the offence in Westminster Hall. The king wished to accept their personal recognizances for their appearance, but the bishops, acting under the advice of those who wished to drive his majesty to extremities, preferred the only alternative—committal to the Tower under the charge of having contrived, written, and published a seditious libel. The warrant was signed by the whole board with the exception of Petre, who on his own petition was excused by the king, and of Lord Berkeley, who, though he had concurred in opinion with his colleagues, was at the moment accidentally or designedly absent. It should be observed that Petre and the deceitful Sunderland had opposed the decision of the council. On June 15, the bishops were brought from the Tower to Westminster Hall. They pleaded *not guilty*, and were discharged on their own recognizances—the very concession which they had refused to make in presence of the council—to appear for trial on that day fortnight.

At the trial, on the 29th, Westminster Hall was crowded with spectators, and an immense concourse of people, agitated by the most impatient anxiety, awaited the result in the open air. The jury had been fairly chosen, for it cannot be objected to the misguided prince that he ever made an attempt to pervert the course of justice as his predecessors had done. Differing in

opinion among themselves, the jury left the court, and spent the night in loud and violent debate. In the morning they returned into court, and pronounced a verdict of "not guilty." It was received with deafening shouts of applause; the enthusiasm was rapidly propagated to the extremities of the metropolis, and at length extended to the camp at Hounslow Heath, where it is said the king himself, who chanced to be dining with General Lord Feversham, was surprised and alarmed at the loud acclamations of the soldiers.

Meantime, on June 10, 1688, while the public attention was absorbed by the proceedings against the bishops, the queen gave birth to a son and heir-apparent. The king and his friends did not dissemble their common joy; their chief apprehension was removed, the Princess of Orange was no longer the next in succession. The disappointment and vexation of their opponents were equally marked. They had already prepared the people to expect a supposititious birth, and they maintained that their prediction had been verified. A number of falsehoods and fables were circulated, and, though their inconsistency furnished a sufficient proof of their falsehood, they answered the purpose of making an impression on the people. By James this imputation was keenly felt, yet he scorned to notice it publicly, and contented himself with ordering a day of general thanksgiving, and publishing a general pardon. This was a fair opportunity of extricating himself without disgrace from that pitiful yet dangerous quarrel with the bishops; but his high and obstinate temper never knew when to yield, and thus he risked the very existence of his authority, that he might not be thought to have exercised it in vain. When he had leisure for sober reflection after the result of the trial, he did not fail to condemn the rashness which had hurried him into the ill-advised and unsuccessful contest. But, if the prejudice which it would offer to his interests forced itself on his attention, he sought to console himself with the consideration of the benefits to be derived from the birth of his son, and the hope that the one would counterbalance the other. In this he was also disappointed. The birth proved the immediate occasion of his downfall. Thousands had hitherto borne with his rule, under the persuasion that their grievances would be redressed during the expected reign of his daughter and her husband; but now that

there was an heir-apparent, who would probably be educated in the faith and principles of his father, instead of ceasing to look forward to the Prince of Orange, they fixed their eyes on him with greater earnestness, considering him as the only man whose interference could preserve their liberties and religion. The enemies of James were careful to encourage and propagate this opinion. The Prince of Orange had already made insidious preparations to avail himself of an insurrection in England, and the King of France warned James of the impending danger by repeated messages, from the end of May to the beginning of September, and at last sent Bonrepaus to convince him of the design of the prince, to prevail on him to prepare against the invasion, and to offer to him the services of the French fleet. But the infatuated monarch was deaf to every admonition. He refused to believe that a daughter, whom he tenderly loved, could ever conspire with her husband to dethrone her father. The moment, however, was now hastening in which the veil was to be torn from the eyes of the unhappy king, who had hitherto remained unconscious of his immediate danger through the treachery of false friends, whom he was too generous to suspect. Sunderland, having the command of the foreign correspondence, concealed from him what he pleased, and as he knew the storm was approaching, he, with base ingratitude and infidelity, disguised from the king his danger, while he provided for his own safety by favouring the Prince of Orange. Through this treacherous and perverted medium, every secret of James was communicated direct to his opponent, while the unconscious king was placing full confidence in his faithless minister. When the eyes of the affrighted monarch were at last opened to the danger which threatened him, in all its magnitude and proximity, the impolicy of his past rule flashed on his mind. He hastened to repair his former errors, and hoped, by retracing his steps, to recover the confidence of his subjects. He immediately repealed all his most obnoxious acts; he condescended to solicit the advice and aid of the very bishops whom he had so lately prosecuted; and he ordered the deputy-lieutenants and the magistrates, who had been removed for their opposition to his wishes, to be restored. He removed Sunderland from office, and his dupe, Petre, was forbidden to take his place at the council board. By proclamation he announced the design of invasion by the Prince of Orange, his

own intention of refusing foreign assistance, and of relying on the loyalty of his people, and the necessity of revoking in such circumstances the writs which he had issued for the meeting of Parliament in November. He also published a general pardon, with the exception by name of certain persons, almost all of whom were actually serving under the Prince of Orange. At the same time James made every exertion to augment his naval and military force. But it was too late; all confidence between king and people was at an end, and concessions were regarded only as a token of fear. The Prince of Orange having once been put back by a storm, on Oct. 20, evaded the vigilance of the English admiral, Lord Dartmouth, and arrived with his hostile armament in Torbay, Nov. 4, 1688. To oppose the prince, James resolved to collect his army in the neighbourhood of Salisbury. The French king, by repeated messages, advised him to march in person, and to offer battle to the invaders—a measure which, by bringing the contest to an issue before the spirit of disaffection had spread among his troops, might have saved his crown. But the Earl of Feversham, the commander-in-chief, and the Count de Roze disapproved of this counsel, and urged the king to occupy a situation at a less distance from London, so that he might watch the motions of the enemy without losing sight of the capital. On the other hand, Fr. Petre conjured his majesty not to leave Westminster. James, however, adhering to his own opinion, ordered twenty battalions of infantry and thirty squadrons of cavalry to march towards Salisbury and Marlborough, and six squadrons and six battalions were left to maintain tranquillity in the capital. Although the Prince of Orange had been permitted to land without opposition, he did not meet with the reception which he had been led to expect. At his approach to Exeter the bishop and dean fled from the city, the clergy and corporation remained passive spectators of his entry, and, though the populace applauded, no addresses of congratulation, no public demonstrations of joy were made by the respectable citizens. Thus, after continuing a week in great disappointment and chagrin, the prince complained that he had been deceived and betrayed; and he publicly threatened to re-embark, and to leave his recreant associates to the vengeance of their sovereign. Still his hopes were kept alive by the successive arrival of a few stragglers from a distance, and in a short time they were raised almost to

assurance of success by the perfidy of Lord Cornbury, son of the Earl of Clarendon. Cornbury was one of the secret association formed in William's favour among the officers of the army encamped on Hounslow Heath. On the arrival of the prince in Torbay, Lieut.-General Lord Churchill stationed three regiments of cavalry at Salisbury, commanded, in the absence of their colonels, by three of the "associated" officers, of whom Cornbury was the senior. Having arranged the plan with his accomplices, he pretended to have received orders to beat up the enemy's quarters at Honiton, and led the whole division close to the advanced posts of the Dutch invaders. But hints of the design had been whispered, Cornbury was requested to exhibit his orders, and, on his refusal, was so terrified by the threats of the loyal officers that he stole away and escaped to the enemy, while his regiment and that of the Duke of Berwick, with the exception of thirty troopers, marched back to Salisbury. The third regiment, belonging to the Duke of St. Albans, had mustered at a distance, and the men, ignorant of this transaction, followed Colonel Langston to Honiton, where they were met by the enemy in force, and solicited to enter the service of the prince. Most of the officers and one hundred and fifty privates consented; the rest were made prisoners. To James the loss in number of men was inconsiderable, but the example was productive of the most disastrous consequences. It spread doubt and distrust through the army, shook the loyalty of the wavering, and weakened or dissolved the disgrace of being the first to desert the royal colours. The king held a council of war, and then proceeded to the army, and reviewed that portion of it which lay at Salisbury. He was about to inspect the division at Warminster, under General Kirk, but was prevented by a temporary indisposition, and in the meantime discovered a conspiracy to seize his person and convey him a prisoner to the enemy's quarters. The Duke of Grafton and Lord Churchill went over to the enemy, and were followed by three colonels and about twenty privates. James now found it advisable to retreat beyond the Thames, and on the evening of the first stoppage he was deserted by his son-in-law, Prince George of Denmark, accompanied by the young Duke of Ormond and two others. Six days before this, the Princess Anne had pledged her word to William for the defection of her husband, and two days later she herself fled from Whitehall. James was

greatly distressed on the receipt of this intelligence. He had hoped much from her filial piety and much from her gratitude, for he had always been to her a most indulgent parent, and had never molested her nor addressed a single word to her on the subject of religion. "God help me!" he exclaimed, "my very children have forsaken me." The shock quite unnerved him, and one who had the opportunity of watching his deportment thought that he displayed during two or three of the following days occasional aberrations of intellect.

In the opinion of every man the royal cause was now hopeless. The king was advised by some to seek personal safety in flight, but James, though he saw no prospect of success, felt ashamed to quit the crown without once drawing the sword. He summoned a great council of peers, forty in number, and all Protestants, to assemble at Whitehall. The sum of their advice, though they were far from being unanimous, was that, besides calling a parliament, the king should grant a pardon without any exceptions, should appoint commissioners to treat of an accommodation, and should immediately dismiss every Catholic from his service. In a few days a proclamation appeared to that effect, saving that the dismissal of Catholics from office should be left to the wisdom and decision of parliament. The fact was, the king felt unwilling to deprive himself of their services before he had secured the retreat of his wife and son, but, to satisfy the citizens, he removed Sir Edward Hales from the command of the Tower. The king's chief solicitude at this moment was to prevent his child from falling into the hands of men whose interest it was that the son should not live to oust the son-in-law from the succession. The queen had hitherto refused to separate her lot from that of her husband, but now that he had made up his mind to leave the kingdom, and that he solemnly promised to follow her within twenty-four hours, she consented to accompany her child abroad. Thus, disguised as an Italian lady, with a female Italian servant, and the nurse carrying the infant, she effected her escape under the cover of darkness in the early hours of Dec. 10, and embarking on board a yacht at Gravesend, was landed in safety at Calais. James was now enabled to assume a more cheerful air. He ordered the guards to be in readiness to accompany him to Uxbridge, and talked of offering battle to the enemy, though at the same time he confessed to Barillon

that he had not a single corps on whose fidelity he could rely. Up to this moment he remained in ignorance of the progress made by the commissioners sent to treat with the Prince of Orange. Every obstacle had been thrown in their way, while the prince's army steadily pursued its march towards the capital. It was clear that William's ambition would be satisfied with nothing short of the throne, to which, however, he wished to be raised by a parliament legally convoked, and therefore he consented not to advance within forty miles of the metropolis during the four following days. James was neither deceived by the report of his commissioners, that "there appeared a possibility of putting matters into a way of accommodation," nor by the advice of those about him, who were already candidates for the favour of the invader. He concluded that it was the object of his nephew to effect his deposition by a legal parliament of his own calling, unless he were previously removed by a conspiracy against his life. He therefore wrote a letter to Lord Feversham, announcing his intention of providing for his own safety by withdrawing from the kingdom, thanking him and the officers and privates for their past loyalty, and remarking that he no longer expected them to expose themselves to danger by "resisting a foreign army and a poisoned nation." He then destroyed with his own hands all the parliamentary writs which had not hitherto been issued, that his enemies might not be able to appeal against him to a parliament convoked by himself. At three o'clock in the morning of Dec. 11 the king arose, disguised himself in the dress of a country gentleman, and, attended by Sir Edw. Hales, withdrew by a private passage from Whitehall. As they crossed the river in a barge, the king threw the great seal into the water. At Vauxhall they found horses in readiness, and with the aid of relays provided by Mr. Sheldon, reached Emley ferry, near Faversham, by ten, where a custom-house hoy had been engaged to convey them to France. The vessel set sail, but wanting ballast the master was forced to run her ashore at half ebb near Sheerness, where about eleven o'clock at night, just as the hoy was beginning to float again, she was boarded from three boats cruising in the mouth of the river to intercept fugitive royalists. The king was not recognized by his captors, who in their ignorance treated him with great indignity. The hoy was taken back to Faversham, where the king was compelled to land, and, upon revealing himself, was

put under a strong guard. The Earl of Feversham was then sent with two hundred of the Life Guards nominally to protect the king's person from insult. On the earl's arrival, the king determined to return to the capital. He despatched Feversham to William, at Windsor, with a written invitation to a personal conference in the capital, and meanwhile proceeded in royal guise through the city to Whitehall on Dec. 16. William, who had already assumed the exercise of the sovereign authority, declined the conference, and the king was conducted to Rochester under a Dutch guard, from whence he escaped during the night of Dec. 23, embarked on board a fishing smack, and landed at Ambleuse, on the coast of France, on Dec. 25. Thence he hastened to join his wife and child at the castle of St. Germain, where the exile was received by Louis XIV. with expressions of sympathy and proofs of munificence. The royal palace of St. Germain was allotted for his residence, a revenue sufficient to support the expenses of his little court was settled on him, and the same honours were paid to him as if he had still been in possession of the two thrones of Great Britain and Ireland.

After much debate in parliament, the throne was declared vacant, and William and Mary were proclaimed sovereigns conjointly in Feb. 1689, with the reversion of the crown, in default of issue, vested in the Princess Anne of Denmark, to the exclusion of the infant Prince of Wales.

The dethroned king finding his voice no longer heard in England, now turned his attention to the Irish, on whose fidelity he could depend. On Jan. 12, he communicated with the Earl of Tyrconnel, who retained the command, and prepared an expedition for the recovery of his rights. The King of France is said to have offered him an army of fifteen thousand Frenchmen, but James replied with more generous confidence than prudence, "that he would succeed by the aid of his own subjects, or perish in the attempt." His force consisted of about twelve hundred British subjects, and Louis furnished him with ships, arms, ammunition, and money. In the beginning of March, 1689, the expedition sailed from Brest, and landed in safety at Kinsale. Tyrconnel had assembled an army of thirty thousand foot and eight thousand cavalry, and the king made his public entry into Dublin towards the close of the month. There he summoned a parliament to meet in the

ensuing May, and rewarded Tyrconnel with a dukedom. But James was irresolute as to his best mode of action. He was pressed to embark for Scotland, with a portion of his army, there being but four regular regiments in the usurper's service in that country. From England his friends advised him to conclude his affairs in Ireland, and to bring over his army either to the North of England or West of Scotland, where it would be reinforced by his adherents, and act without delay against the usurper. But the infatuated monarch seemed ever bound to reject generous counsel, and the self-interested advice of his French friends was followed. At length the English fleet put to sea, and on May 1, engaged the French off Beachy Head. Though both fleets claimed the victory, it is pretty evident that the French had the best of it, for they made their disembarkation good, and returned to France without losing a ship. When James was informed by the French Ambassador that the English fleet had been defeated, he proved his English heart by replying, "C'est bien la premiere fois donc." Meanwhile, the valiant and faithful Viscount Dundee defeated the usurper's forces in Scotland, but unhappily in the moment of victory Dundee was mortally wounded, and his death proved fatal to the cause of James in Scotland. William's popularity had greatly declined, so much so that at one time he seriously determined to return to Holland, but was persuaded to lay aside his intention and to take the command in Ireland. On June 14, 1690, the usurper sailed for Ireland with his forces, amounting to thirty-six thousand men, the larger proportion being Dutch, Danish, and refugee French, owing to his extreme jealousy of the English. The hostile armies came face to face on July 1, and the decisive battle of the Boyne hurried James back to France in hopes of succour from Louis. It had been arranged that the French fleet should transport the dethroned monarch with an army to England, but the defeat at the Boyne had changed the position of affairs. Thus when James landed in France, the hopes which had buoyed him up in his adverse fortune were again disappointed. However, after some time, one more effort was made by the king to assert his rights. The usurper was by no means popular in England, and James's adherents were increasing steadily. A considerable body of French forces was supplied by Louis, and these with the fugitive Scotch, and the Irish who had embarked at Limerick, made a formidable army, which was

assembled between Cherbourg and La Hogue, and commanded by James in person. The French fleet was to cover the transports to England, but the movement had been so long delayed as to allow of the junction of the Dutch and English. The hostile fleets met at La Hogue, May 19, 1692, and the French, being far out-numbered, were completely defeated. James himself was a witness of this engagement, and when he saw the seamen in swarms scrambling up the tall sides of the French ships from their boats, he involuntarily cried, "Ah! none but my brave English could do so brave an action."

James now returned to St. Germain with hopes almost extinguished, although the war with the usurper was continued till the treaty of Ryswick in 1697. Almost every year, indeed, produced a conspiracy against William, but a strange concurrence of untoward accidents prevented James from remounting that throne which his obstinacy and want of political judgment had caused him to vacate. He was offered the crown of Poland, which he rejected out of that just sense of duty to his family for which he was remarkable, saying, that if he accepted it, it would be truly an abdication of his own crown, and he was resolved not to do the least action which might prejudice his family, be hurtful to his religion, betray the justice of his cause, or debase the dignity of his character. His remaining years were spent in retirement at St. Germain, in preparation for that future state upon which he now bent his whole attention. His study was to perfect himself in the practice of an entire conformity to the Divine Will. He regulated his household and mode of life to the pension received from the King of France, and his little court became a model of purity and courtesy. So completely had misfortune softened his disposition, that he was never heard to utter an expression which betrayed the least chagrin for the past, or undue anxiety for the future. Nor did this arise from insensibility, but from a genuine principle of resignation to the will of God, which daily gained vigour and empire over his soul. His time was always judiciously employed and regulated with the utmost exactitude. During his last illness, which first showed itself in the spring of the year, he was several times visited by the French king, who promised the dying monarch that he would take his family under his protection, and acknowledge his son, the Prince of Wales, as King of Great Britain and Ireland. James received this declaration

with great joy, and on the following day passed to his eternal rest, Sept. 16, 1701, aged 67.

It has been the custom of prejudiced and superficial writers to associate Catholicism and arbitrary power with the name of James II., and yet if his declarations and actions are analyzed, their aim is found to be in agreement with the great principles of civil and religious liberty now universally recognized in this country. His only ambition was to place the partisans of the faith he himself professed on a footing with their fellow subjects, an equality which the bigotry of the times would not tolerate. Had James possessed more judgment and less obstinacy, it is probable that with patience he would have attained his end. He had traits of character which his immediate predecessors and successors lacked. His word was sacred, his friends could rely with confidence on his support, whatever sacrifice it might cost him, and his enemies knew that till he had brought them on their knees he would never forgive their offences. But his aim was beyond what the temper of the times would bear, and the measures by which he attempted to accomplish it were repugnant to the constitution. Furthermore, his generous and undissembling mind was ill-adapted to combat with the treacherous counsels of those by whom he was surrounded, and especially with those of his principal minister, the Earl of Sunderland, who formally embraced the Catholic religion in order to deceive his royal master the more effectually. Due consideration also should be given to the fact that the so-called "liberties and rights" vaunted by the professors of the established religion were in James's time synonymous with intolerance of the freedom and the rights of conscience.

The power and glory of the English navy is greatly due to the organization and administrative ability of James, and much of the success of our colonization and commercial greatness may be traced to his encouragement. Personally he was easy of access, and affable in discourse, though his constant attention to preserve the dignity of his rank gave to his manner stateliness and distance. He was strongly domesticated, an affectionate husband and an indulgent father. At one time, indeed, he was tainted with the immoralities of his age, but he was never a slave to this passion, and in his later years unceasingly deplored the follies of his youth. In his habits he was temperate and frugal, and always regulated his expenses to his income. Probably had

he lived in a more honest age his ingenuous mind would have proved an advantage instead of a misfortune.

Lingard, Hist. of Eng., ed. 1849; *Clarke, Life of James II. ; Memoirs*, 1821; *Hume, Hist. of Eng.*; *Strickland, Lives of the Queens*; *Butler, Hist. Memoirs*, vol. iii.; *Dodd, Ch. Hist.*, vol. iii.; *Madden, Hist. of the Penal Laws*; *Higgon's, Short View of Eng. Hist.*; *Burnet, Hist. of his Own Time*; *Sanders, Abridg. of the Life of Jas. II.*

1. **Memoirs**, MSS., 4 vols. folio, being a full account of his life, written in his own hand. The king kept a diary from his earliest youth. At the Revolution he hastily thrust it into a chest and sent it to the Tuscan envoy, who forwarded it by his direction to Leghorn, and thence to St. Omer's College. After his death the "Memoirs" were deposited in the Scots College at Paris, where they were preserved till the French Revolution. They were then forwarded to St. Omer for the purpose of being transmitted to England, but unfortunately they were either lost or destroyed. It is said that the wife of the person to whom they were consigned committed them to the flames in her fears for the safety of her husband should the MSS. be found in his possession. A compendium of the "Memoirs" had been long before drawn up, it is thought by Louis Innes, formerly principal of the Scots College and Parisian secretary to James II., under direction either of the king or of his son. This work formed the most important portion of the Stuart papers secured by George IV. when Regent, now in the Brit. Mus., edited by the Rev Jas. Stanier Clarke, D.D., under the title—

"The Life of James the Second, King of England, &c., collected out of Memoirs writ of his own Hand, together with the King's Advice to his Son, and his Majesty's Will." Lond. 1816, 4to. 2 vols.

Fr. Fris. Sanders, S.J., the king's confessor, who attended him in his last illness, was the author of an English "Abridged Life of James II.," which Père F. Bretonneau translated and published in French, "Abrégé de la Vie de Jacques II., Roy de la Grand Bretagne." Paris, 1703, 12mo., with portr. by Edelinck. Italian versions appeared at Ferrar, 1704, 8vo., and Milan, 1706, 12mo.; and a third, entitled "Compendio della Vita di Giacomo II., Rè della Gran Bretagna. Dedicata . . . N. Antonio Canonico Cicognari. Cavato da un manoscritto Inglese del P. Fran. Sanders della Campagna di Gesù, Confessore dello stesso Rè, e dal P. Fran. Bretonneau della medesima Compagnia. Tradotto in Italiano da C. Ottone, già Ministro della Sereniss Republica di Genova appresso S. M. Britannica." Parma, 1708, 12mo. pp. 187, besides title, ded. &c. 6 ff., portrait, and folding genealogical table. This translation includes "The Pious Sentiments of James II.," "Copies of Two Papers written by the late King Charles II.," and "A Copy of a Paper written by the late Duchess of York." It appeared in English under the title "An Abridgment of the Life of James II. . . . Extracted from an English Manuscript of the Rev. Fr. F. Sanders of the Soc. of Jesus, and Confessor to his late Majesty. To which is annex'd the Pope's Exhortation to the Cardinals, occasion'd by his Death. Also a Collection of the said King's own Thoughts upon several subjects of Piety. By Fr. F. Bre-

tonneau, one of the same Soc. Done out of French from the Spanish Edition." London, T. Meighan, 1704, 8vo. "Histoire Abregée du Roy Jacques II., jusques a sa Mort arivée en France en 1701." Paris, 1701, 4to. "Memoirs of James II., containing an Account of the last xii Years of his Life (*written by himself*)." Lond. 1702, 8vo. "Life of James II., containing an Account of his Birth, the various struggles made for his Restoration, and the particulars of his Death, with a supplement of curious Memoirs." Lond. 1703, 8vo., with portrait.

"Original Papers, containing the Secret History of Great Britain, 1688-1714 : with Extracts from the Life of James II., as written by Himself." Lond. 1775, 4to., 2 vols., by James Macpherson.

"Memoirs of James II. . . . Collected from various authentic sources." Lond. 1821, 2 vols. 8vo., pp. 307 and 300 respectively, with portr., displaying prejudice by the anonymous writer ; apparently written to counteract the effects of Clarke's "Memoirs."

2. "Memoirs of the English Affairs, chiefly naval, from 1660 to 1673, written by James, Duke of York." Lond. 1729, 8vo.

3. "A. Collection of Proclamations, Declarations, &c., during the Reign of James II., from 6th Feb. 1684, to 15th June 1690," folio, in the Grenville Lib. "Royal Tracts in Two Parts. Part I., containing Speeches, &c. &c., of his Sacred Majesty. Part II., containing Imago Regis." Paris, 1692, 18mo., with portrait of the king in his study in France ; privately printed at London, and circulated among his adherents.

4. **The Instructions of King James II. to his Son, the Prince of Wales.** MS. 1690, thin folio.

Written in Ireland, and left by the king to the Scots College at Paris. They were printed separately under the title of "Advice to his Son." Lond. 1703, 8vo.

5. **The Pious Sentiments of James II.** Lond. 1704, 12mo., included in several of his memoirs.

6. "Original Letters of the late King James II., and others to his Friends in England ; with the Depositions of Thomas Jones and Thomas Witherington. Published by W. Fuller." Lond. 1702, 8vo. "Literary Relics, containing Original Letters from King Charles II., King James II., &c." Lond. 1789, 8vo., by Geo. Monck Berkeley.

7. "Jacobus et Mariæ Felici Estensi, Ducibus Eboracensibus, filius nascitur (Carolus) Mens, Nov., A.D. 1677. Mauritii Neuporti Carmen vagum." Lond. 1677, 8vo., a poem consisting of 311 lines, *vide* M. Ewens, S.J.

8. "Verses by the University of Cambridge on the Accession of James II." 1684, 4to.—"The Hist. of the Coronation of James II. and his Queen at Westminster, 1685." Lond. 1687, fol. illus., principally the work of Mr. King, then Rouge Dragon.—"Poem on the Coronation of his Most Sacred Majesty, James II., and his Royal Consort, our Gracious Queen Mary." Lond. 1685, fol., by Edw. Phillips, nephew of John Milton.—"An Account of the Ceremonial of the Coronation of K. James II. and his Queen." Lond. 1685, fol.—"Relacion de las Festas en Bilboa, en Occasion de la Coronacion." Bilboa, 1685, 4to.—"Successi della Fede Nell' Inghilterra. Con un ristretto della Vita de i Regi da Enrico VIII. sin' alla felice In-

coronazione del Regnante Giacomo II., Cattolico Ristauratore della stessa. Aggiunta un' Informazione della Vita, Pratiche, e Morte del Duca di Monmouth, Raguaglio di D. Casimiro Freschot B." Venetia, 1685, 12mo., title, ded. to Paulo Sarotti by Gio. Dom. Rossi, &c., 4 ff. pp. 295.

9. "An Exact Account of the Sickness and Death of the late King James II. As also the Proceedings at St. Germain's thereupon, 1701." "Somer's Coll. of Tracts," vol. xi.—"Oraison Funebre de Jacques II." Bordeaux, 1701, 4to., by Pierre de Sainte-Catherine.—"Sacra Exequialia in Funere Jac. II." Romæ, 1702, fol., by Charles de Aquino.—"A Funeral Oration upon the late King James. Composed from Memoirs furnished by Mr. Porter, his great chamberlain." Lond. 1702, 4to. pp. 28.—"A Funeral Oration on the Death of K. James II." Lond. 1703, 4to., by the Hon. Em. de Rouquette.

10. "A Short View of the Life and Actions of the most illustrious James, Duke of York, together with his Character." Lond. 1660, 4to. pp. 26, with portrait by Faithorne.—"Some Historical Memoirs of the Life and Actions of the Duke of York." Lond. 1683, 12mo., with portrait.—"Hist. of the Conspiracy against James II." Lond. 1685, fol.—"Quadiennium Jacobi, or the Hist. of the Reign of Jas. II. to his Desertion." Lond. 1689, 8vo., with portrait.—"Court of St. Germain's, or Secret Hist. of K. James and Q. Mary." 1695, 8vo.—"Hist. de Jacques II. d'Angleterre." 1696, 8vo.—"The Life of Jas. II., Illustrated with Medals." Lond. 1702, 8vo., by David Jones.—"De Rebus sui Temporis (1660-80)." Lond. 1726, 8vo., by Sam. Parker, bp. of Oxford.—"Memoirs of the Reign of James II." York, 1808, 4to, privately pr. by John, Viscount Lonsdale.—"A Hist. of the Early Part of the Reign of James II." Lond. 1808, 4to., by the Rt. Hon. Chas. Jas. Fox.—Bishop Burnet's "Hist. of the Reign of K. Jas. II. Notes by the Earl of Dartmouth, Speaker Onslow, and Dean Swift. Additional Observations, now Enlarged and Edited." Oxford, 1852, 8vo., by Dr. Routh.

The works referring to James II. and his reign are innumerable. The foregoing list is considered sufficient for the present purpose. Dr. Lingard's history of the reign is incomparably the finest.

11. **Portrait.** "The high-born Prince James, Duke of York, born Oct. 13, 1633." 4to., M. Merian, sc.—"His Royal Highness James, Duke of York and Albany, knight of the most noble Order of the Garter, and sole brother to his Sacred Majesty King Charles II."—"James II., D.G., King of England, &c." 1685, G. Kneller, pinx., R. White, sc.—*Id.*, Loggan, sc.—"Jacobus II., D.G., Angliæ, Scotiæ, Franciæ, et Hiberniæ Rex, Fidei Defensor, &c." F. van Hove, sc.—*Id.*, R. Williams.—*Id.*, C. Johnson, pinx., R. White, sc., 1696.—"James II." M. Vandergucht, sc.—"Jacques II." G. Kneller, pinx., B. Picart, sc., direx., 1724.—"Giacomo II., Rè della Grande Bertagna, &c." N. Alu, sc.

James Edward Francis, Prince, called the Chevalier de St. George, *vide* Stuart.

James, Edward, priest and martyr, born at Beston, Derbyshire, about 1559, was brought up in the grammar-school

at Derby, of which Mr. Garnett was then master. Thence he went for four years to St. John's College, Oxford, at that time a nursery for future converts and martyrs, and studied under Mr. Keble White. He left the university without a degree, for though he conformed himself outwardly to the state of religion so far as to go to church, he could not make up his mind to take the oath of supremacy. He left Oxford about 1578 or 1579, and went to London, where he fell in with a Catholic named Bradley, who persuaded him to conduct himself more consistently, and no longer to halt between the rival systems. This advice had such an effect on James, that he determined to become a priest; whereupon Bradley introduced him to Mr. Filbie, probably John Filbie, *alias* Byforest, a Douay priest who laboured much in Oxfordshire and Berkshire, where he was very active in 1589. With him he went to Dover, and in Oct. 1579, embarked in an English ship, and landed at Calais. From Calais the two went to Douay, and thence to Rheims, where the college had been removed in the previous year. James did not apparently enter the college, but lived for three-quarters of a year with an English resident named Transome, to whom he had been introduced by Bradley. After this he was sent to Rome, still by the same friend and benefactor, Mr. Bradley, who gave him sixteen crowns to defray the expenses of his journey. He does not seem to have spent much of his own money, for he had landed at Calais with the respectable sum of £6 in his pocket, and on his arrival at Rome handed over about £4 to Fr. Alphonsus, the superior of the English college. He was admitted into the college Sept. 9, 1580, and took the oath May 16, 1581, being then twenty-one years of age. In Nov. 1582, he was ordained sub-deacon and deacon by Dr. Goldwell, the exiled bishop of St. Asaph, and in Oct. 1583, he was ordained priest by the same prelate.

At Rome, James was known by the name of Mason, and remained there two years after his ordination, during which time he joined in the petition for the retention of the Jesuits in the management of the English College. He left Sept. 1585, in company with four other priests. In December he arrived at Rheims, where he remained till a little before Lent, and then proceeded to Dieppe, in company with one Stephen, an English priest, who concealed his surname. There he met with Ralph Crockett and two other priests, and the four engaged with an

English shipowner of Newhaven, named Daniell, who was then with his vessel at Dieppe, to be put on the English shore for the sum of five crowns each. On Saturday, April 16, 1586, this man ran his vessel ashore at the mouth of the harbour at Arundel, or rather Little Hampton, near Shoreham, Sussex, a place which was strictly watched. On this account he persuaded them to lie quiet, and detained them on board until the following Tuesday, when Mr. Shelley, a justice, came and took them. They were then sent to London, where they were lodged in the Marshalsea, and examined on April 30. As their case scarcely brought them within the law, which made it treason for a priest to *land* in England, whereas they had been taken out of the ship and brought on shore by force, they were examined as to their intentions in coming over. They all confessed that they meant to land. James acknowledged that his intention was to fulfil the oath which he had taken at Rome, "to come into England to help his countrymen in his function and calling of priesthood." This oath, he says, was the one only inducement that made him come into England. He was a man evidently far inferior to his fellow-martyr, Crockett, in his physical capacity; a little person, naturally somewhat timorous, and disposed to reflect with some impatience on those who, he thought, had brought him into such a scrape, namely Bradley, who converted him and sent him to Rome, and the authorities who administered the oath. Yet, after all, his noble will overcame the infirmities of his organization, and he firmly refused to purchase his life by the sacrifice of his faith. But he was not so brave nor so circumspect as Crockett, who would not mention a single name, nor compromise any one by confession; for he divulged the name of a Mr. Fortescue, living about Holborn, to whom he had been directed as a "comforter of priests." James was committed by Walsingham to the Clink, and Crockett, with the two other priests, Bramston and Potter, were imprisoned in the Marshalsea, where they remained till Sept. 1588. Thus Walsingham, having the satisfaction of being in possession of matter against them sufficient "to touch their lives," kept them in stock, with between forty and fifty more priests, as Polyphemus kept Ulysses and his men, to be brought to the gallows as occasion demanded. In the meantime the eventful year 1588 arrived. During the spring and summer the English court was in a delirium of terror at the threatened invasion of the Spaniards; but after the

Armada had been dispersed by the storms, and by the superior seamanship of our hardy sailors, it began to recover its self-possession. The home department now engaged itself in plans of revenge on all those who might be supposed to have wished success to the Spaniard. Burghley and Walsingham had lists prepared of all the prisoners who were mewed up in their preserves; and they sat in anxious consultation how they might offer the greatest number to the rope and knife of the executioner. As to trial, it was a mere mockery. They were known to be priests, and they were in England; that was all the law required to make them traitors. Certainly some had been taken out of the ship by force, and brought to land by the officers of justice. But no matter, they intended to come, as they confessed, and they must be hanged for their intention! Next came the question, where these men should be hanged, in order to strike most terror and to inflict most pain on the minds of the Catholics. No less than thirty-two priests and laymen were brought to the gallows in various places. This number did not represent the thirst of the government for blood; more would have been hanged, if they had not been frightened by the threats of a horrible death. The coast of Sussex was judged to be a disaffected district, and accordingly four of the priests—James, Crockett, Owen, and Edwardes—were sent to be tried at Chichester. They were indicted on Sept. 30, and arraigned and condemned on the following day; but the hearts of Owen and Edwardes failed them when they were called to wade up to the neck in blood through that terrible red sea of martyrdom. They consented to take the oath of the queen's spiritual supremacy, and thus obtained respite. On Tuesday, about noon, the same day as their mock trial, James and Crockett were drawn on a hurdle with Edwardes, who only yielded at the last moment, to the place of execution at Broyle Heath, little more than a quarter of a mile without the north gate of Chichester, and there suffered with great constancy, Oct. 1, 1588.

Simpson, The Rambler, New Series, vol. vii. pp. 269-284; *Challoner, Memoirs*, vol. i.; *Knox, Records of the Eng. Catholics*, vol. i.; *Foley, Records S.J.*, vol. vi.

James, Roger, O.S.B., martyr, sub-treasurer of the abbey of Glastonbury, in Somersetshire, was arraigned with his abbot,

Richard Whiting, and the treasurer, John Thorne, at the Wells assizes, Nov. 14, 1539, under the pretence of embezzling the church plate belonging to the abbey. The real offence was the denial of the king's ecclesiastical supremacy. The trial was conducted with little formality as to law or equity, and the three martyrs were condemned to death. On the following day they were drawn on hurdles from Wells to Glastonbury, and there hanged on Torr Hill, Nov. 15, 1539.

Dugdale, Monasticum Anglicanum, ed. 1846, vol. i. p. 7; *Stow, Chron.*, p. 576; *Dodd, Ch. Hist.*, vol. i. p. 234.

Jameson, Richard, priest, was the son of Thomas Jameson, of Ashton-in-Makerfield, and Alice, his wife, whose names appear in the recusant rolls for 1667 and subsequent years. He was admitted an *alumnus* of Douay College, Dec. 8, 1687, and two years later, on Oct. 4, took the missionary oath. After his ordination he returned to England, and served the mission in the neighbourhood of his native place. It is probable that he assisted the Rev. Roger Anderton, *alias* Poole, at Birchley Hall, and upon his death, Nov. 28, 1695, aged 74, succeeded to the mission. He seems to have passed the remainder of his days at Birchley, assisted for many years by his brother Thomas. The date of his death is not known, but it is supposed to have occurred about 1749, at a very advanced age.

His brother, Thomas Jameson, *alias* Seddon, the third son of his parents, born May 5 or 6, 1667, and baptized by the Rev. Mr. Crotchley (or Crouchley), was admitted an *alumnus* of Douay College, April 17, 1691, having taken the oath Dec. 30, 1689. His missionary career was at Birchley or its immediate neighbourhood, where he was living in 1717.

Gillow, Lanc. Recusants, MS.; *Letter of Rev. A. Powell, Birchley*; *Records of the Eng. Catholics*, vol. i.

1. **A Funerall Sermon upon Sir Thomas Clifton. Ubi est mors victoria tua?** By R. J. MS., 1694, 4to. pp. 14, divided into three divisions: 1. Ye dreadfulness of our enemy death; 2. Ye absolutness of ye victory gain'd over it; and 3. A word or two on our deceas'd friend. Under T. Greene, No. 1, p. 40, some account has been given of the troubles which hastened the death of Sir T. Clifton. Jameson says that he was posted "up to the Tower about Michaelmas last, and down again at Martinmass to Manchester" for trial. Perhaps he died at the seat of Sir Wm. Gerard, one of his fellow prisoners, which would account for Jameson, who was noted as a preacher, delivering the funeral oration. Sir Thomas was buried with his ancestors at Kirkham, Nov. 13, 1694.

2. **The Queen of Heaven's Livery is quite wore out with ould age, and past mending:** or, A short treatise shewing ye institution, exelency, priviledges, and indulgences, of that Confraternity antiently known by the name of Mount Carmel, are recalled by several Popes and made *null* by ye whole Church of God. Per Richardum Jacobi filium, an ould steersman in S. Peter's Barge, who has left off calling out—starbord or port! 1726, MS., 4to. pp. xx.—58.

This trenchant and characteristic brochure was elicited by a proposal, apparently by a Lancashire Carmelite, to publish a new edition of "The Queen of Heaven's Livery, Institution of the Confraternity of Mount Carmel, &c." Antwerp, 1609, 12mo., by G. L.; reprinted in 1706. John Launoy, a Parisian divine, in 1653 refuted this book in his epistle to Cardinal Fris. Barberini at the beginning of his treatise against the vision of Simon Stock, and the privilege of the Sabbatine Bull. When Bp. Giffard heard of the new edition, he at once ordered the Rev. Xfer. Tootell, G.V. in Lancashire to Bp. Witham (who died Dec. 30, 1725), to suppress the publication, and confirmed the suppression by letter dated Feb. 8, 1725-6. The publication of Jameson's work was consequently unnecessary, even if Mr. Tootell would have sanctioned it, as it contained some assertions of which he did not approve.

3. **Miscellanies**, MS., consisting of enigmas in rhyme, notes on metallurgy, &c.

4. **Sermons**, MSS., at Birchley, which attest great ability.

5. **Controversy with the Jesuits**, MS.

In 1720, Fr. John Busby, S.J., introduced the *Bona Mors* as a public devotion on the first Sunday in every month in the chapel at Bryn. This caused a schism in the congregation, and the objectors to the innovation sought Mr. Jameson's advice, who told them that the devotion was approved by the Holy See, but that no pastor could introduce it as a public service in church. Some time later he and Fr. Busby "clash'd about it." The "*Bona Mors: or the Art of Dying Happily in the congregation of Jesus Christ Crucify'd and of His Condoling Mother*" (Lond. 1703), 12mo., was first introduced into England by Bp. Geo. Witham when he came over as V.A. of the Midland district in 1703. He recommended it to the use of all his clergy, and the book quickly passed through several editions—4th, 1717; 8th, Lond., Thos. Meighan, 1745, pp. 71, inclusive of title, with frontis.; 13th, Lond., 1776, 32mo., "To which is annexed the Rosary of our Blessed Lady."

Jenison, James, Father S.J., born May 14, 1737, was son of John Jenison, of Low Walworth, co. Durham, Esq., by Elizabeth, daughter of Fris. Sandford, of Twemlow, co. Salop. He was educated by the Jesuits at St. Omer, entered the Society Sept. 7, 1755, and was professed of the four vows Feb. 2, 1773. For several years he was itinerant chaplain to Mrs. Porter, and after serving at a variety of places, died at Bath, Jan. 22, 1799, aged 62.

Kirk, Biog. Collns., MSS., No. 25; *Oliver, Collectanea S.J.*; *Surtees, Hist. of Durham*, vol. iii.

1. **Œconomia Clericalis.** S. sh. fol.

Some time between 1781 and 1790, Mr. Jenison happened to be on a visit to Mr. Webb-Weston, at Sutton Place, near Guildford, when Bishop James Talbot was there for the express purpose of arranging what would be a proper salary for a chaplain, boarding himself, and residing rent free in a ready furnished house. The good bishop having in the simplicity of his heart fixed upon £50 per annum, Fr. Jenison on that occasion, wrote his, at one time, well-known "Œconomia Clericalis," in which he proved that a salary of £50 per annum was quite inadequate to the support of a priest under the above circumstances.

Jenison, Robert, Father S.J., *alias* Freville and Beaumont, born in 1590, was the eldest son of William Jenison, of Walworth Castle, co. Durham, Esq., by Jane, daughter of Barnabas Scurlock, of Ireland, Esq. Walworth, a stately erection, consisting of an unadorned centre, flanked with projecting circular towers to the front, was reared from the ruins of a more ancient structure in the reign of Elizabeth by Thomas Jenison, an auditor in Ireland, who purchased it from the Ayscoughs. He married Elizabeth, daughter of Edw. Birch, of Sandon, co. Bedford, groom-porter to Henry VIII. This lady survived her husband, who died in 1586. She entertained James I. when he made his first progress into England, April 14, 1603. It was probably owing to the family's strong attachment to their religion that her eldest son, William Jenison, mentioned above, did not receive the customary honour of knighthood in return for this hospitality. A younger son, John Jenison, married Mary, daughter of Sir Thomas Gerard, of Bryn, co. Lanc.

Robert Jenison was probably educated at St. Omer's College, and in 1617 or 1619 he entered the Society of Jesus, renouncing his patrimony for a religious life. In 1625 his cousin Mary, daughter of his uncle, Thomas Jenison, became the wife of Nicholas Frevile, of Hardwick, co. Durham, Esq., and this circumstance no doubt accounts for his adoption of that name for an *alias*, so necessary in those days of bitter persecution. In 1635, and for several years, he was serving in the London district. In 1639 he was socius to the provincial; in 1645, rector of the college at Ghent; and in 1649, missionary in the Hants district, where he probably died, Oct. 10 or 13, 1656, aged 66.

His learning and piety obtained him great repute, insomuch that several works were attributed to him that were published by Fr. John Floyd, S.J., under the initials "J. R." Fr. Jenison

is mentioned among the Jesuits seized by the pursuivants at Clerkenwell, in March, 1628, under the assumed name of Beaumont. His name also appears in Gee's list of priests and Jesuits in and about London in 1623.

Surtees, Hist. of Durham, vol. iii.; *Foley, Records S.J.*, vols. v., vii.; *Oliver, Collectanea S.J.*; *Dodd, Ch. Hist.*, vol. ii. p. 414; *Southwell, Bibl. Script. S.J.*, p. 724.

I. One of the works erroneously attributed to Fr. Jenison bears the following title, which is not given in full under the notice of its author, Fr. John Floyd, vol. ii. 302, Nos. 1 and 2.

"The Overthrow of the Protestants Pulpit-Babels, convincing their Preachers of Lying and Rayling, to make the Church of Rome seeme mysticall Babell. Particularly confuting W. Crashawes Sermon at the Crosse, printed as the patterne to justify the rest. With a Preface to the Gentlemen of the Innes of Court, shewing what use may be made of this Treatise. Togeather with a discovery of M. Crashawe's spirit; and an Answer to his Jesuites Ghospell. By J. R., Student in Divinity." S.l., 1612, sm. 4to. pp. 328, besides 4 pp. of contents and errata.

Jenison, Thomas, Father S.J., *alias* Freville, confessor of the faith, born in 1643, was the eldest son and heir-apparent of John Jenison, of Walworth Castle, co. Durham, Esq., by his first wife, Catharine, daughter of William Ironmonger, of Eccleshall, co. Stafford, and relict of John Goldsmith, of Exton, co. Southampton. In 1666 his father married, secondly, Elizabeth, daughter of Thomas Pierson, of Newcastle-on-Tyne, Esq., by whom he had a large family, one of whom, Monica, bapt. May 4, 1673, was an Augustinian nun at Paris.

It is hardly reconcilable with the well-known fidelity of the family to the faith, during two centuries of persecution, to find it stated in the memoirs of Fr. Thomas that he was brought up a Protestant. It is said that in his youth he was so impressed by the sight of a neat Catholic oratory that he was led to inquire into the tenets of the Church, which resulted in his conversion. It is possible that his father had occasionally conformed to avoid the penal laws, though in the account of the younger son, Robert, prefixed to his "Narrative," it is distinctly stated that his father was a Catholic. His relatives also appear to have been staunch Catholics, and Robert himself received his early education in the English College at Douay. Be this as it may, Fr. Thomas was admitted into the English College at Valladolid, Nov. 29, 1660, but in 1663, before taking the missionary

oath, was received into the Society of Jesus, and then proceeded to Watten, where he entered upon his two years' novitiate, according to Bro. Foley, Nov. 24, 1663. After teaching for some time at St. Omer's College, and labouring strenuously among the English and Irish soldiers in Belgium, he was made procurator at Brussels during the most difficult times of persecution. Afterwards he was penitentiary at Loreto. In 1675 he was sent to the English mission, his first labours being in the Oxford district. Three years later he was in Lincolnshire. He was chaplain to Sir Philip Tyrwhitt, Bart., who had a town-house in Bloomsbury, and it was there that he was arrested through the information of his own ungrateful brother, Robert, in whose favour he had renounced his inheritance. This man was a barrister of Gray's Inn, and informed against all his relatives, especially Fr. William Ireland, S.J., who was his cousin-german. His father and one of his sisters were so frightened that they weakly conformed to the established religion.

Fr. Jenison was apprehended by Oates, accompanied by soldiers, on the evening of Sept. 29, 1678, and was conducted at once to Newgate. There he was kept in the closest confinement, almost buried from the memory of man, all intercourse with friends being interdicted. He was not put upon trial because the council had given his brother an indemnity that his informations should not be used against his relatives. This is the only redeeming feature of the apostate's action. Fr. Jenison bore the misery of his imprisonment, its many hardships and insufficient food, with an indomitable courage and an entire conformity to the Divine will. The report of the apostacy of his father and other members of his family, and the conduct of the unhappy priest, John Smith, or Smythe, who was his cousin and chaplain to his father, caused him the deepest affliction. He neglected no opportunity, however, of remedying the evil, for by letter, dated July 7, 1679, he rebuked his brother for his false evidence, and for the attempt he had made to persuade him to join in the plots of Oates, which he had confessed to him in his cell were perjuries. He warned him, in the words of the Psalmist, that God would destroy him, pluck him up, and cast him out of his tabernacle (of Walworth, and all that belonged to it), and his root from the land of the living. This was fulfilled, and Walworth Castle, with all its beautiful surroundings, is now in the hands of strangers.

At the end of a year Fr. Jenison's constitution sank beneath the severity of his close confinement, and he died in his cell at Newgate, Sept. 27, 1679, aged 36.

Valladolid Diary, MS.; *Foley, Records S.J.*, vols. v., vii.; *Oliver, Collectanea S.J.*; *Jenison, Narrative*; *Whellan, Hist. of Durham*; *Smith, Narrative*; *Surtees, Hist. of Durham*, vol. iii.

1. "The Narrative of Robert Jenison, of Gray's-Inn, Esquire. Contain- ing—I. A further Discovery and Confirmation of the Late Horrid and Treasonable Popish Plot, against His Majestie's Person, Government, and the Protestant Religion. II. The Reasons why this Discovery hath been so long deferred, by the said Robert Jenison. III. An Order of His Majesty in Council touching the same. Together with other Material Passages, Letters, and Observations thereupon. Together with A Preface Introductory to the said Narrative." Lond. 1679, fol. pp. 51, ded. to the Earl of Shaftesbury (the real instigator of the plots). It includes a long and interesting letter of Fr. Jenison.

Previous to this publication, "A Narrative" of the author's depositions and informations was collected and published by Charles Chetwind, Esq., in July, 1679. Robt. Jenison also appeared as a witness in the trial of Sir Geo. Wakeman, Fr. J. M. Corker, O.S.B., &c. He died issueless, and his half-brother, John Jenison, succeeded to the estate.

"The Narrative of Mr. John Smith, of Walworth, in the County-Palatine of Durham, Gent. Containing a further Discovery of the late Horrid and Popish-Plot. With an Account of—1. The Inconsistency of the Popish Principles with the Peace of all States. 2. The Destructiveness to all Protestant Kingdoms. 3. The Incouragements upon which the Papists undertook so Hellish a Design against England. 4. The Progress they had made in it. 5. The Reasons of their endeavouring, more especially the Death of His present Majesty. 6. With a Vindication of the Justice of the Nation upon the Traitors already executed." Lond. 1679, fol., title, ded. and preface 3 ff. pp. 35.

Smith, who says he was educated by the Jesuits in the English College at Rome, was a cousin of the Jenisons, and apparently was a near relative of Sir Edw. Smith, of Eshe Hall, co. Durham, who owned an estate in Low Walworth. He left the college about June, 1676, visited Paris on his journey to England, and arrived in his native county about December of the same year. He was appointed chaplain to John Jenison at Walworth Castle. From his own work he appears to have been a consummate liar, and probably worked upon old Mr. Jenison more than his wretched son Robert.

2. In p. 104 of the "Remonstrance of Piety and Innocence," Lond. 1683, 12mo., by Dom James Maurus Corker, O.S.B., is preserved an indifferent chronogram, supposed to be a prediction that the innocence of the victims of Oates's perjury would be manifested in the year 1686. It was found in Fr. Jenison's cell at Newgate. For a description of it, *see* under George Haydock.

Jenkins, Peter, Father S.J., was born at Sutton, near Guildford, co. Surrey, Sept. 21, 1735. He was educated at the

Jesuits' College at St. Omer, and entered the society Sept. 7, 1753. He served on the mission successively at London, Waterperry, Holt, and Irnham, and was many years pastor at Coldham and Bury St. Edmunds, in Suffolk. During his latter years he laboured under almost total deprivation of sight. He was professed of the four vows, Feb. 2, 1771. On the night of his dissolution he retired to rest in his usual health, and was found dead in bed, at Bury St. Edmunds, July 14, 1818, aged 82.

He was equally endeared to his friends and flock, who were greatly edified by the patience with which he bore his severe trial of blindness. He was buried near the chapel at Bury St. Edmunds, where an inscription to his memory may be seen.

Laity's Directory, 1819; *Oliver, Collectanea S.J.*; *Foley, Records S.J.*, vol. viii.

1. **Sunday Evening Entertainments**; consisting of an explication of the Psalms, which occur in the Evening Office of the Church on Sundays and Festivals throughout the year. Lond. 1779, 12mo. pp. 172.

2. **The Doctrine of Auricular Confession, Elucidated and Enforced.** Lond. 1783, 12mo. pp. 203.

3. **A Commentary on the 41st and 42nd Psalms, appointed to be sung or said on all Sundays or Festivals in the several R. C. Chapels throughout Great Britain.** Lond. 1799, 12mo.

4. **Cursory Observations on the Divine Authority of the Catholic Church, and the assumed Authority of Sectaries in Interpreting the Bible, addressed to a Country Congregation.** Bury St. Edmunds, 1804, 8vo. pp. 54.

Jenks, Rowland, a Catholic bookseller, in Oxford, whom Camden calls a man *procasis linguæ*, meaning that he neither denied nor concealed his belief, was made the subject of complaint in the convocation held May 1, 1577. It was ordered that he should be apprehended forthwith, and being put in irons should be sent up to London to be examined before the chancellor of the university and the queen's council. In the meantime, all his goods were seized, and in his house were found Papal bulls, and so-called libels against the queen. From London he was remanded back to Oxford, where he suffered imprisonment in the castle till the next assizes, which began on July 4, 1577, in the Old Hall, in the Castle-yard, and lasted for two days. He was arraigned for the "high crimes and misdemeanours" of speaking against the queen's religion. Being

found guilty, he was condemned "to have his ears nailed to the pillory, and to deliver himself by cutting them off with his own hands," for which purpose a knife was to be given to him. Scarcely was the sentence uttered when a deadly pestilence fell upon the whole court, and at once broke up its proceedings. "Though my soul dreads almost to relate it," says the Oxford historian, "so sudden a plague invaded the men that were present that you might say *death* itself sat on the bench and, by her definite sentence, put an end to all the causes. For great numbers immediately died upon the spot ; others, struck with death, hastened out of the court as fast as they could, to die within a very few hours." Wood then gives the names of some of the persons of greatest note who were seized by the plague. "These were Sir Robert Bell, the chief baron of the exchequer, and Nicholas Barham, serjeant-at-law, both great enemies of the Popish religion ; which perhaps the Romanists will lay hold on as an argument for their cause. To the above-named must be added Sir Robert Doyley, the high sheriff of Oxford, Mr. Hart, his deputy, Sir William Babington, Messrs. Doyley, Winham, Danvers, Fettyplace, and Harcourt, justices of the peace ; Kirley, Greenwood, Nash, and Foster, gentlemen ; to whom are to be joined, to say nothing of others, almost all the jurymen, who died within two days." Above six hundred sickened in one night, of which number five hundred and ten died, yet among all these there was not one woman or child. The doctors of the university, unable to find a natural cause for this amazing visitation, actually accused the Catholics of necromancy in producing it.

Notwithstanding this remarkable warning, or other ensuing judgments, the politicians were not deterred from commencing the intended tragedy, which afforded the nation so many scenes of blood during the remainder of the queen's reign, as Challoner pointedly observes, "for fear lest the Romans should come and take away their place and nation." Rowland Jenks, therefore, suffered the sentence passed upon him, after which he passed over to Douay, where he was received into the English college. There, and at Rheims, Wood says that he was employed as the college baker, but this statement is not confirmed, and is improbable. On Sept. 2, 1587, he left Rheims with Wm. Nelson, a priest, to study at Rome. There the latter was admitted into the English college, on Nov. 17, but Mr. Jenks was

only received in the hospice. It is said by one authority, with great probability, that he died in this year. Wood was informed that he lived "to be a very old man, to the year 1610 and upward."

Challoner, Memoirs, ed. 1741, vol. i. p. 6; *Lewis, Sanders', Angl. Schism; Douay Diary; Foley, Records S.J.*, vol. vi.; *Flanagan, Hist. of the Ch.*, vol. ii. p. 184; *Cath. Mag.* vol. vi. p. 509; *Camden, Annales*, vol. ii.; *Wood, Annals*, vol. ii. p. 188; *Bridgewater, Concertatio*, ed. 1594, p. 37.

Jenks, Sylvester, bishop-elect of Callipolis *in partibus*, was born in Shropshire about 1656. His nephew, John Jenks, yeoman, obtained in right of his wife an interest in some property at Whitford, in the parish of Bromsgrove, co. Worcester, and went to reside there. He was a Catholic non-juror in 1717. At an early age, Sylvester Jenks was sent to Douay College, where he took the missionary oath, in the name of Medcalfe, Aug. 15, 1675. Lady Yate, of Harvington Hall, Worcestershire, undertook the principal part of the expense of his education. He progressed rapidly in his studies, and, having completed the course of divinity, publicly defended his *theses* on July 12, 1680. Dr. Edward Paston was moderator, and the occasion was honoured with the presence of Guido de Save, bishop of Arras, to whom the young divine dedicated his *theses*. He was then appointed professor of philosophy in the college. In the meantime he was ordained priest, Sept. 23, 1684, and, after teaching philosophy for six years, was sent to England, Sept. 23, 1686.

His first mission was Harvington Hall, the seat of his great friend and patroness, Lady Yate, widow of Sir John Yate, of Buckland, co. Bucks, and eldest daughter and co-heiress of Humphrey Packington, Esq. The quiet life which he enjoyed there, however, was soon exchanged for more active scenes. James II., in his progress through the country, being made acquainted with his abilities, called him up to London, and appointed him one of his preachers in ordinary. It was but for a short time that he held this honorary position, for the revolution of 1688 necessitated his flight, and for some time he resided in Flanders. Subsequently he returned to England, and apparently was stationed in or near London, for he was appointed by the chapter archdeacon of Surrey and Kent. In one of his letters

he refers to a journey to his native county, Shropshire, which he commenced on June 18, 1706, but it would seem that it was only for a visit to his relatives and friends. His time in London seems to have been much occupied with matters of private controversy, his clear judgment being constantly called in requisition.

His abilities and his strictly religious life were so highly appreciated by his brethren that he was proposed by Bishops Giffard and Witham for the vicariate of the northern district, vacant by the death of Bishop James Smith in 1711. In a particular congregation, held Aug. 13, the Propaganda unanimously elected Sylvester Jenks to be vicar-apostolic of the northern district, and the Pope gave his consent on Aug. 22, 1713. On the following Nov. 13, the agent in Rome for the English clergy applied to the Propaganda in congregation for faculties for Monsignor Jenks, Bishop of Callipolis *in partibus*, and vicar-apostolic of England. In another particular congregation, held Feb. 4, 1714, it was reported that the arrival of the brief, sent in August, 1713, had not been notified to the Propaganda. It had been sent to the internuncio of Flanders through the Propaganda secretariat. In the congregation held on the following July 3, a letter was laid before the Propaganda, written on April 15, 1714, by Bishops Giffard and Witham, to thank their eminences, the cardinals of the congregation, for the election of Mr. Jenks, whom they had proposed for the northern vicariate. They at the same time mentioned, in excuse for Mr. Jenks, who had not himself written to Propaganda, the circumstance of his having been seriously ill. They added their opinion that it would be wise to defer his consecration until the dissolution of the English Parliament, in order to avoid disturbance.

Dodd says that Mr. Jenks, out of humility, was averse to the acceptance of the dignity, though earnestly pressed to it by the internuncio at Brussels. It appears, however, that the illness referred to by Bishops Giffard and Witham proved of a fatal nature, and he died before his consecration, about the beginning of December, 1714, aged 58.

He was possessed of singular qualifications, says Dodd, but most especially was he remarkable for the clearness of his conceptions, his well-balanced mind, and the elegance of his language. His theological learning and abilities were most

eminent, and his strictly religious life was an example of solid piety and sterling humility. To conclude, his own words may be quoted from the preface to his "Blind Obedience":—"I keep my name to myself, and my reason is, because I love a quiet life. I ever looked upon it as the greatest blessing which a bad world can afford, and am persuaded that being private is the easiest and securest way of being quiet. Besides, I see no good there is in being talked of, either well or ill. The one is good for nothing but to make a man vain; the other is apt to make him vexed; all to no purpose."

Dodd, Ch. Hist., vol. iii. p. 486; *Maziere Brady, Episc. Succession*, vol. iii.; *Bowen, God's Safe Way*; *Bowen, The Lamp*, July to Aug. 1872, pp. 30, 36, 59; *Jenks, Contrite and Humble Heart*.

1. **Theses ex Theologia Universa. Præside Reverendo Domino Eduardo Paston, Sacræ Theologiæ Professore, tueri conabitur in aula Collegii Anglorum Duaceni. Silvester Jenksius, Die iv. Id. Jul. 1680.** Duaci, 1680, 4to., with dedicatory preface to Guida de Save, bishop of Arras.

2. **A Letter concerning the Council of Trent.** By N. N. 1686, 24mo. pp. 264.

3. **A Sermon preached before the King at Windsor, Aug. 24, 1687.** Lond. 1687, 4to.

4. **A Sermon preached before the King at Whitehall, June 14, 1688.** Lond. 1688, 4to.

5. **A Sermon preached before their Majesties at Windsor, Aug. 26, 1688.** Lond. 1688, 4to.

These three sermons were on the Eucharist and Transubstantiation. Two of them were reprinted in "A Select Collection of Catholick Sermons, preached before their Majesties, King James II., Mary, Queen-Consort, Catharine, Queen-Dowager, &c." Lond. 1741, 8vo. 2 vols. pp. 446 and 481, besides titles, table of contents, &c.; Lond. 1772, 2 vols. 8vo.

6. **A Contrite and Humble Heart: with Motives and Considerations to prepare it.** Paris, 1692, 12mo.; (Lond., T. Meighan) 1698, 12mo., with portrait.

7. **Practical Discourses upon the Morality of the Gospel. In Two Parts.** s.l. 1699, 24mo. pp. 224; Lond. (T. Meighan), n. d.; Lond. 1817, 8vo., "By the Rev. Sylvester Jenks, one of the Preachers in Ordinary to King James II., and author of the 'Contrite and Humble Heart,' &c., preceded by an Account of the Author."

8. **The Blind Obedience of a Humble Penitent, the best Cure for Scruples.** 1699, 12mo.; republished under the title—"God's Safe Way of Obedience. A Treatise on the Blind Obedience of a Humble Penitent. By the Rev. Sylvester Jenks, D.D., a missionary in England in the 17th century. Revised and Edited by a priest, with an Account of the Author." Lond. (Derby pr.) 1872, 12mo. pp. xxvii.-138, edited by the Rev. Chas. J.

Bowen, with a memoir, chiefly extracted from Dodd's imperfect account of the author.

His experience in the guidance of souls speaks for itself in every page of this work. "Moreover," says Fr. Bowen in his preface, "these pages plainly suggest to us, that no such clear and incisive direction could have been given save by one whom God, at some period of his own spiritual life, had led along the same painful way of scruples, making it a purgation, a source of merit, by his obedience, and of valuable spiritual help to others."

9. **The Security of an Humble Penitent, in a Letter to H. S.** 1700, 12mo.

10. **The Whole Duty of a Christian. In Three Parts, &c., being a Faithful Abstract of the Trènt Catechism, &c.** 1707, 12mo.

11. **An Essay upon the Art of Love.**

12. **An Essay upon the Art of Love, abridged.**

Evidently inspired by a humble heart, full of the love of God.

13. **A Discourse on Submission to the Powers in being.** MS.

14. "The Jesuit's Gospel," said to have been written by the Rev. John Sergeant, some time before his death in 1707, was a little pamphlet repudiated by the whole clergy. Indeed, about this time he wrote one or more pamphlets containing reflections upon his brethren of the chapter. Mr. Jenks wrote a reply, the title of which has not been ascertained. Referring to Sergeant's pamphlets in a letter to Fr. Fairfax, S.J., of Dec. 10, 1710, Mr. Jenks says—"But whatever slanders came from that press were always justly despised by all that knew the author, who was unmanageable all his life, and ended his days with printing libels, in which he abused not only me, but many of my betters, in a much more scurrilous manner than ever he did you and yours." In the general assembly of the chapter, opened at London on Oct. 12, 1714, it was unanimously resolved—"That the books of Mr. John Serjeant, containing sharp and severe reflections upon his brethren of the chapter, as likewise the written answer of Mr. Sylvester Jenks, containing sharp repartees to the said books, be suppressed and destroyed."

15. **A Short Review of the Book of Jansenius.** 1710, 12mo., permissu superiorum.

The controversy concerning Jansenism was renewed in England by Fr. Thomas Fairfax, S.J., in 1702, through his translation (with the addition of a preface and the history of Jansenism in Holland) of "La Politique secrète des Jansenistes," par le père Etienne Deschamps, jésuite, in 1651. Some account of the earlier controversy will be found under Fr. M. Grene, S.J. Fr. Fairfax followed this work with his "Case of Conscience," 1703, in which he charges the quintessence (that is, the five propositions) of Jansenius upon the universally received opinion throughout the school of S. Thomas, that grace, by itself efficacious, is necessary to the effectuating every work of piety. In the following year, 1704, a translation of Père Daniel's reply to Pascal was published by Fr. Wm. Darell, S.J., entitled, "The Discourses of Cleander and Eudoxe, upon the Provincial Letters. To which is added, An Answer to the Apology for the Provincial Letters. Translated out of a French copy." Lond. 1704, 8vo. pp. 526, besides title 1 f. and the translator's preface a-b. In the remarkable preface to this translation, certain insinuations were

inserted against the Thomists by name, as not ill-wishers to the Jansenists. This was printed in defiance of the original work having been condemned at Rome on Jan. 17 of the previous year (1703), for renewing some points of lax morality. However, the vicars-apostolic in England abstained from interposing their authority; one of their reasons being the danger of drawing upon the Catholics a renewal of persecution, should the matter be brought prominently before the public. This abstention was subsequently made the subject of a charge against them at Rome, "that they suffered condemned books to be read and dispersed in England." The occasion of this complaint is referred to below.

Fr. Fairfax's well-meant zeal fanned the embers of the ancient feud, which now broke out with increased vigour. There was, in truth, little or no support given in England to the doctrines of Jansenius, for the clergy to a man repudiated them equally with the Jesuits. Mr. Jenks, in his preface, said that, "notwithstanding all the confident reports of a Jansenian invasion from Holland, we have been more afraid than hurt." Fr. Fairfax afterwards took exception to this remark, to which Mr. Jenks replied—"I do not say the invasion was imaginary. I acknowledge—I. that there is a real heresy of Jansenism in Holland; II. that several books that defend it have been imported into England; III. that there is real danger lest unwary readers may be surprised and ensnared by these books; IV. that therefore they have done well who have endeavoured to hinder the importation of them; and V. that for fear of the mischief which these books might do to a lay friend of mine, who saved my life [evidently Dr. Rich. Short], I took pains to write my 'Review' as an antidote to preserve him from the infection of them; and I believe I have writ it with as good a heart as any man ever writ before me." In another letter he said, "I am a great hater of Jansenism, and a great lover of peace."

16. **Letters concerning Jansenism.** MS. 8vo. pp. 29, Ushaw Coll. MSS., I., f. 353.

These letters were written in answer to Fr. Fairfax's remarks on the preface to "The Short Review of the Book of Jansenius." They are five in number, dated Oct. 6, Oct. 31, Nov. 11, Dec. 2, 1710, and Jan. 10, 1711. Fr. Fairfax had alluded to certain reports, to which Mr. Jenks, in his third letter, replies: "Alas! these are not the confident reports I chiefly speak of in my preface. These reports are mine, as well as yours. But there are other reports which are false—viz., that all the clergy in England were Jansenists; that our bishops themselves kept correspondence with the Dutch Jansenists to carry on the good old cause, &c. These and such others are the reports which I call confident; and I must needs say, I cannot easily believe you were the author of such reports; you know better things. How far your laity is concerned is none of my business to inquire. 'Tis enough for me that both my ears have often been witnesses of such reports as these; nor do I need any more to justify my telling the world in my preface that 'notwithstanding all such confident reports, we have been more afraid than hurt.' If under such circumstances there must be a fault in such an expression as this, I know no other than that it is too modest. . . . One word more to the wise, and I have done. If you cannot like *Pax Vobis*, let at least your *Pax Christi* be *Pax Nobis*. If you and I, who are, perhaps,

two of the chief anti-Jansenists in this country, or the next to it—if we, I say, should fall together by the ears, would not this be rare sport for the Jansenists? A laudable emulation may do very well betwixt us, which of us two should signalize himself the most in defending the Catholic cause against them. Such an emulation will unite us rather than divide us.” He closes his fourth letter with the remark: “The unity of the whole Church, in all its parts, is much more sacred and more valuable than the unity of any one part within itself.” The correspondence ended very happily with a greeting of *Pax hominibus bonæ voluntatis* from Fr. Fairfax, on Dec. 24, 1710, coupled with a prayer, which Mr. Jenks sealed with the stamp of the new year, “CaVte CVstoDIaM.”

17. “The New Testament, with Moral Reflections on Every Verse.”

Père Pasquier Quesnel, the author of this famous work, was a Jansenist, and the translation from the French was commenced by a gentleman named Whetenhall, of East Peckham, Kent, who only lived to complete St. Matthew in 1706. The sheets of this part of the work were sent to Mr. Jenks, who hastily revised and corrected them, as he was then (June 18, 1706) leaving London for Shropshire. He says: “As for the preface to it, I made bold to burn it, and took care to have the first sheet printed without it.” He adds that from the date of his leaving London he never had more to do with it. This was above two years previous to the Pope’s condemnation of Père Quesnel. Mr. Jenks had made considerable alterations, but he says, “there are still faults left in the English notes upon S. Matthew, which are enough to deserve the Pope’s censure.” Mr. Whetenhall’s nephew, the Rev. Fris. Thwaites, *alias* Smith, edited SS. Mark and Luke in 1707, and Dom Thomas Southcot, O.S.B., completed St. John’s Gospel in 1709. Dr. Rich. Short superintended the work through the press.

This publication was the occasion of the complaint to Rome against the English bishops, “that they suffered condemned books to be read and dispersed in England.” A writer on this subject at the time has remarked that it ill became the accusers to charge the bishops with toleration, while they themselves had originally obliged them to condescend to it. He pertinently adds, that it would have been well had they reflected on the concluding words of their own preface to Père Daniel’s condemned work—“What is sauce for a goose is sauce for a gander.”

18. **Portrait.** “Silvester Jenkensius, philosophiæ professor, ac demur concionator regius usque ad an. 1689. Ætans suæ 38, 1694. Omnia vanitas,” with six lines in English verse on the vanity of the world. J. le Pouter, sc., 12mo., prefixed to the Paris edition of his “Contrite and Humble Heart.” His arms are also depicted.

Jermyn, Henry, *see* St. Albans, Earl of.

Jerningham, Anne Angela Alexius, O.S.F., first abbess of the Convent at Paris, born about 1602, was daughter of Sir Henry Jerningham, first baronet, of Cossey Hall, Norfolk, and his wife Eleanor, daughter of Thomas Throckmorton, of Throckmorton, co. Worcester. In 1623 she was professed in

the English Convent of the Third Order of St. Francis, established at Brussels by Fr. John Genings in 1621, and removed to Nieuport in 1637. In 1658 the convent was reduced to great distress, owing to the dearness of the necessaries of life caused by the wars in Flanders, and the utter ruin of the farm from which the religious derived the greatest part of their income. There were then forty-eight religious in the convent, and on June 24 the abbess, Mother Barbara Paul Perkins, sent five of them to England to be kept by their friends until better times: Of these three were in ill-health, one of them being Sr. Mary Ignatius Jerningham, sister of Mother Angela Alexius. At the same time it was decided to found a new convent in France, and its direction was given to Angela Alexius Jerningham, then in the 57th year of her age and 36th of her religious profession. With six other religious and one young lady she proceeded to Paris, escorted by Fr. Peter di Alcantara Cape, O.S.F. Thence they went to Orleans, where they expected to settle, but the bishop of the diocese being averse to their remaining, they returned to Paris after three weeks. There they lodged in a tradesman's house, and found themselves in great difficulties, for two hundred pounds was all the money the convent at Nieuport was able to give them. At length, Oct. 28, 1658, they took possession of a small baker's shop in the Rue St. Jacques, under the sign of the Nativity at Bethlehem. As soon as they were settled Fr. Cape left Paris for England, leaving the religious to the care of his brother, Dom Fris. Cape, O.S.B., prior of St. Edmund's College. They now received many kindnesses both from French and English residents, and especially from Dr. Henry Holden. In May, 1659, they were joined by Sisters Mary Ignatius Jerningham and Elizabeth Anne Tymperley from England. The latter brought with her five hundred pounds received from her brother, Mr. Thomas Tymperley, to assist the new foundation. A new difficulty next presented itself in the refusal of the archbishop to permit any religious to settle in Paris. Fr. Angelus Mason, provincial of the English Franciscans, came to Paris in September to try and get them into the suburbs of St. Germain, where religious were permitted to reside. Having failed, he placed them under the care of the English secular clergy, and Dr. Holden was appointed their superior. He, on Feb. 2, 1660, formally confirmed the appointment of Mother Angela Jerningham as abbess

of the new foundation. In the following April the community removed from Little Bethlehem, in the Rue St. Jacques, to the suburbs of St. Antoine, where they secured convenient premises with a fair garden.

In April, 1661, the English provincial, Fr. Angelus Mason, came to the convent, and during his week's stay drew up a petition to his holiness, Alexander VII., for the exchange of the community's rule for that of the Immaculate Conception of the Blessed Virgin. This was made necessary through their being obliged to submit to the jurisdiction of the Archbishop of Paris. In consequence the abbess, Angela Jerningham, was permitted, at her own request, to return to the mother house at Nieuport, with her sister, Mary Ignatius, and two others. In the following year, 1662, she removed with that convent from Nieuport to Bruges, and there spent the remainder of her life.

She was succeeded at Paris by Elizabeth Anne Tymperley, under whom the nuns put on the blue habit of their new rule (from which they obtained the name of Blue Nuns), on the feast of the Conception, 1661. The convent remained in the Faubourg S. Antoine until the nuns were obliged to fly to their native land by the French Revolution. Some of them were most generously received by Sir William Jerningham, at Cossey Hall, near the city of Norwich, in which a residence was afterwards provided. Others were distributed in different places, but within a few years all had passed away without leaving any filiation.

Diary of the Blue Nuns, MS.; Petre, Notices of Eng. Colleges and Convents; Dodd, Ch. Hist., vol. iii. p. 328; M. Jones, Miscel. Pedigrees, MS.

Jerningham, Arthur William, admiral, born Feb. 22, 1807, was the second son of William Charles Jerningham, an officer in the Austrian service, by Anne, eldest daughter of Thomas Wright, of Fitzwalters, co. Essex, Esq. He was admitted into Stonyhurst College Oct. 3, 1818, and after finishing his education, joined the navy. In 1836 he married Sophia, eldest daughter of Richard O'Farrell Caddell, of Harbournstown, co. Meath, Esq. He was a very able officer, and rapidly rose to the position of commander, ultimately being raised to that of admiral.

Burke, Peerage; Hatt, Stonyhurst Lists.

1. **Remarks on the means of directing the fire of ships' broad-**

sides; with a proposed method of controlling and delivering a simultaneous converging fire; accompanied with explanatory plates. Lond., printed for the author, 1851, 8vo., pp. 80.

2. *Journal*, MS.

Jerningham, Charles, M.D., born April 23, 1686, was the third son of Sir Francis Jerningham, 3rd Bart., of Cossey Hall, Norfolk, by Anne, daughter of Sir George Blount, of Sodington, co. Worcester, Bart. He was sent to Douay College, where he assumed his mother's name, and remained to the end of philosophy. In the beginning of March, 1705, he defended universals, both in Greek and Latin, under Mr. Lancelot Thimbleby, professor of physics, and so well as to secure the admiration of all present. On the following Sept. 1, he left the college to study medicine in the university at Montpellier. He first visited his two younger brothers, Henry and Francis (the latter of whom subsequently joined the Society), at the Jesuit College at St. Omer. On Sept. 12 he returned to Douay for three or four days, and so went to Paris on his way to Montpellier. He applied himself very closely to his studies at the university, and was remarkably staid and discreet. On May 24, 1708, he took his degree of M.D. He then returned to England, to practise his profession, and was admitted a Licentiate of the Royal College of Physicians, June 25, 1719.

Dr. Jerningham was twice married—first, to Elizabeth Roper, daughter of Philip, Lord Teynham, who died without issue, Nov. 14, 1736, and secondly, to Frances, daughter of Rowland Belaysse, younger brother of Thomas, Viscount Falconberg. He died without issue at Cossey Hall (and was buried in the chancel of the church there), April 28, 1760, aged 74.

Knox, Records of the Eng. Catholics, vol. i.; *Edw. Dicconson's Douay Diary, MS.*; *Kirk, Biog. Collns., MSS.*, No. 49; *Munk, Roll of the Royal Coll. of Physicians*, 2nd ed. vol. ii. p. 67.

1. An extraordinary Cystis in the Liver, full of water. Contributed to "Phil. Trans.," Abr. ix. 109. 1745.

Jerningham, Charles William Edward, barrister-at-law, born Nov. 27, 1805, was the eldest son of Edward Jerningham, barrister-at-law, of Painswick, co. Gloucester, third son of Sir William Jerningham, 6th Bart., and brother to George William Stafford Jerningham, Baron Stafford. He was educated at Stonyhurst College, where he was sent, July 12, 1817.

On Sept. 6, 1841, he married Emma, youngest daughter of Evan Roberts, Esq., of Grove House, Surrey, by whom he had two sons, the present Mr. Hubert Edward Henry Jerningham, born in 1842, of Longridge Towers, Norham, Northumberland, late M.P. for Berwick, and Fitzhugh d'Este Jerningham, Esq., born in 1843. Mr. Jerningham died Feb. 26, 1854, aged 48.

His frequent contributions to the journals of the day, especially his essays in *Dolman's Magazine*, show him to have been a man of extensive reading and cultured mind.

Burke, Peerage ; Hatt, Stonyhurst Lists ; Letter of H. E. H. Jerningham, Esq.

1. **A Letter to the R. R. the Vicars Apostolic of Great Britain, upon the regulations at present enforced by the Holy See, with respect to mixed marriages.** Lond. 1843, 8vo.

2. Of his many contributions to the periodical press, those to *Dolman's Magazine* are perhaps of the most interest, and are as follows:—Vol. III. "Traits of Character ;" "The Catholics of England." IV. "The Jubilee of Liège, 1846 ;" "The Literature of Young France." V. "The Anglican Revival." VI. "The Surrender of Napoleon." VII. "The Hampden Controversy ;" "Reformation not Toleration ;" "Physiology of Boulogne-sur-Mer." VIII. "France in 1848 ;" "Lucubrations from Belgium ;" "The Plagues of the Church ;" "Music in the House of God." New Series, I. "Catholic and Protestant Parallels ;" "The Hymns of the Church." II. "Fallacy and Fact ;" "Bye-ways in Belgium ;" "The Kermesse of Mechlin, 1849."

Jerningham, Edward, poet, born in 1737, was the third son of Sir George Jerningham, of Cossey Hall, co. Norfolk, 5th Bart., by Mary, eldest daughter and eventual heiress of Fris. Plowden, of Plowden, by Mary, daughter of the Hon. John Stafford-Howard, younger son of the unfortunate Wm. Howard, Viscount Stafford, fourth and last Earl of Stafford. He was educated in the English college at Douay, whence he proceeded to Paris, and resided as a pensioner in the English seminary under Dr. Joseph Holden. His brother Charles, afterwards known as the Chevalier Jerningham, was also there with Mr. Ralph Standish and other students who had no intention of taking degrees or of embracing the ecclesiastical state. This was against the rule of St. Gregory's, but the finances of the seminary were in such a bad state as to necessitate it.

After his return to London, Jerningham devoted his time to literary pursuits. The first production which raised him into public notice was a poem in recommendation of the Magdalen

Hospital. Jonas Hanway, one of its most active patrons, often declared that the success of the charity was very much promoted by this poem. This he followed with other poems, dramas, essays, and translations, which gained some popularity in their day, but are now almost forgotten. The subjects of most of his works, and the religious thought which they display, hardly could meet the taste of a Protestant public. He continued his literary labours to the end, closing his long life with an improved edition of his "Old Bard's Farewell," which was published shortly before his death, Nov. 17, 1812, aged 74.

Rose, Biog. Dict.; *Kirk, Biog. Collus., MSS.*; *Allibone, Crit. Dict.*; *Watt, Bibl. Brit.*, vol. ii.; *M. Jones, Miscel. Pedigrees, MS.*

1. **The Magdalens; an Elegy.** Lond. 1763, 4to.
2. **Poems on various subjects—viz., The Nunnery, The Magdalens, The Nun, and Fugitive pieces.** Lond. 1767, 8vo.
3. **Annabella; a Poem.** Lond. 1768, 4to.
4. **The Deserter; a Poem.** Lond. 1769, 4to.; *ibid.* 1770.
5. **The Funeral of Arabert, Monk of La Trappe; a Poem.** Lond. 1771, 4to.; 2nd. edit., *idem*; 3rd. edit., *ibid.* 1772, 4to.
6. **Faldoni and Teresa; a Poem.** Lond. 1773, 4to.
7. **The Sweedish Curate; a Poem.** Lond. 1773, 4to.
8. **The Fall of Mexico; a Poem.** Lond. 1775, 4to.
9. **Fugitive Poetical Pieces.** Lond. 1778, 8vo.
10. **The Ancient English Wake; a Poem.** Lond. 1779, 4to.
11. **Honorina, or the Day of All Souls; a Poem.** With other Poetical Pieces. Lond. 1782, 4to.
12. **The Rise and Progress of Scandinavian Poetry; a Poem in Two parts.** Lond. 1784, 4to. Which was highly commended by Burke.
13. **Enthusiasm; a Poem, in two parts.** Lond. 1789, 4to.
14. **Lines on a late resignation at the Royal Academy.** Lond. 1790, 4to.

This referred to Sir Joshua Reynolds' resignation of the presidency on account of the refusal of the Academicians to elect Joseph Bonomi to the professorship of architecture, because he was a Catholic and a foreigner.

15. **The Shakespeare Gallery; a Poem.** Lond. 1791, 4to.; *id.*, 2nd. edit.; which received the praise of Edmund Burke.
16. **Stone Henge; a Poem.** Norwich, 1792, 4to.
17. **Abelard to Eloisa; a Poem.** Lond. 1792, 4to.
18. **The Siege of Berwick; a Tragedy.** Lond. 1794, 8vo., pp. xv. vii. 68, in five acts and in verse; Lond. 1882, 8vo., in four acts and in verse, "as performed at Covent Garden in 1794," with portr., edited by Hubert Edw. Hen. Jerningham, of Longridge Towers, Berwick, late M.P. for Berwick, Colonial Secretary of British Honduras, and author of several well-known works.
19. **The Welch Heiress; a Comedy.** Lond. 1795, 8vo.; *id.*, 2nd. edit.; *ibid.*, 1796, 8vo., 3rd. edit.

20. **Peace, Ignominy, and Destruction; a Poem.** Lond. 1796, 8vo.

21. **The Peckham Frolick, or Nell Gwyn; a Comedy, in three acts.** Lond. 1799, 8vo.

22. **Biographical Sketches of Henrietta, Dutchess of Orleans, and Louis of Bourbon, Prince of Condé. To which are added, Bossuet's Orations pronounced at their Interment. Translated from the French; with select Extracts from other Orations by the same author.** Lond. 1799, 8vo.; *ibid.* 1800, 8vo.

23. **Select Sermons and Funeral Orations. Translated from the French of Bossuet, Bishop of Meaux. To which is prefixed an Essay on the Eloquence of the Pulpit in England.** Lond. 1800, 8vo.; *idem*, 2nd. edit.; *ibid.* 1801, 8vo., 3rd. edit.

The sermons and funeral orations of Bossuet placed him incontestably in the first line of preachers of his day, and even leave it open to argument, says Charles Butler, whether he be not the first in that line. One of the finest of the funeral orations is that on the death of Henrietta Anne, Duchess of Orleans, and daughter of Charles I.

24. **The Mild Tenour of Christianity; an Essay, elucidated from Scripture and History; containing a new illustration of the characters of several eminent personages.** Lond. 1803, 8vo.; *ibid.* 1807, 8vo., 2nd. edit.

25. **The Dignity of Human Nature; an Essay.** Lond. 1805, 8vo.

26. **The Alexandrian School; or, a Narrative of the first Christian Professors in Alexandria, with Observations on the Influence they still maintain over the Established Church.** Lond. 1809, 8vo.; Lond. 1810, 8vo., 3rd. edit.

27. **The Old Bard's Farewell; a Poem. The second edition with additional passages.** Lond. 1812, 4to.

28. **Poems,** Lond. 1774, 8vo.; Lond. 1779, 8vo., 5th edit.; Dublin, 1781, 8vo., 6th edit., pp. 139; *ibid.* 1790; Lond. 1786, 8vo., 2 vols., vol. iii. 1794; a new edition, Lond. 1796, 2 vols. 8vo.; **Poems and Plays,** Lond. 1806, 8vo., 4 vols., 9th edit.

His poem "The Bard" is in "The British Album, containing the poems of Della Crusca, &c.," Lond. 1790, 12mo.

29. **Portrait,** in the 1882 edition of his "Siege of Berwick," 8vo.

Jerningham, Edward, barrister-at-law, of the hon. Soc. of Lincoln's Inn, born July 14, 1774, was the third son of Sir William Jerningham, 6th Bart., and his wife, the Hon. Frances Dillon, eldest daughter of Henry, 11th Viscount Dillon. Having received his education in one of the English colleges abroad, he studied the law, and availing himself of the provision in the Act of Geo. III. (c. 32) for the relief of Catholics, was called to the bar.

On Oct. 15, 1804, he married Emily, eldest surviving daughter of Nathaniel Middleton, of Townhill, co. Hants,

Esq., by whom he had four sons and two daughters. His wife was a convert, and in consequence was banished her parents' roof. She died within a month after her husband, June 24, 1822, aged 34, and was interred with him in the family vault at Cossey.

Mr. Jerningham's seat was at Painswick, co. Gloucester, but he resided much in London, where he took an active part in Catholic affairs, especially in the agitation for relief and emancipation. When the Catholic Board was constructed, Mr. Jerningham was appointed its secretary at the first meeting held May 23, 1808, and gave his active services until shortly before his death, which occurred at the town residence of his mother, the Hon. Lady Jerningham, in Bolton Row, Piccadilly, May 29, 1822, aged 47.

The journals of the day speak of his amiability, hospitality, and unostentatious charity. He was an accomplished musician, and Charles Butler addressed to him his letter "On Ancient and Modern Music, and the Gregorian chaunt."

Cath. Miscel. vol. i. pp. 240, 288; *Burke, Peerage*; *Butler, Hist. Memoirs*, 3rd ed. pp. 181, 463, 469, 529; *M. Jones, Miscel. Pedigrees, MS.*

1. "Letters to Mr. Edward Jerningham on Ancient and Modern Music and the Gregorian Chaunt. By Charles Butler, Esq., of Lincoln's Inn." Lond. 1818, 8vo.; repr. in several of Butler's works.

In the article on "Ecclesiastical Music" in his "Historical Memoirs of the English Catholics," Butler says: "In a word, let it be the Gregorian song, sung as it is

"Where taste and Jerningham direct the scene."

2. Frequent reference to the part he took in the affairs of the Catholic Board will be found in Butler's "Hist. Memoirs," vol. iv., Milner's "Supplementary Memoirs," and Amherst's "Hist. of Cath. Emancipation," vol. ii.

Jerningham, Edward Stafford, Hon., second son of George William Stafford Jerningham, Baron Stafford, was born at Cossey Hall, co. Norfolk, Aug. 4, 1804. He was educated at O-scott College, where he was admitted in 1814. For some time he held a commission in the 6th Dragoon Guards. On June 16, 1828, he married Marianne, daughter of John Smythe, Esq., brother of Mrs. Fitzherbert, wife of George IV., by whom he had two sons and two daughters. He died at his residence, Carlton Villas, Maida Vale, July 22, 1849, aged 44.

Tablet, Aug. 4, 1849; *Weekly Register*, vol. i. pp. 11, 15, 22; *Oscotian, New Series*, vol. iv. p. 248.

1. "Funeral Discourse on the Hon. Edw. Stafford Jerningham, delivered at St. Augustine of England's Chapel, Cossey Hall, at his Solemn Obsequies, on Monday, July 30, 1849, by the Rev. F. C. Husenbeth, V.G., Canon of the English Chapter." Norwich, Bacon, 1849, 8vo.

Prefixed is a notice of the deceased, whom, the eloquent preacher says, "was truly a wise man—wise unto God, wise unto salvation. He feared God and departed from evil."

Jerningham, Frederick William, born in 1813, was the third son of William Charles Jerningham, an officer of rank in the Austrian service, second son of Sir William Jerningham, 6th Bart. He was educated at Oscott College, and then obtained a commission in the 29th Regiment, which he held for some time. On Sept. 14, 1837, he married Georgiana-Howe, only child of the Rev. George Mangles, by whom he had two daughters. He spent much of his time in travelling in distant lands.

Burke, Peerage; Rambler, vol. ii. p. 280.

1. **Steam Communication with the Cape of Good Hope, Australia, and New Zealand.** By F. W. Jerningham. Lond., Dolman, 1848, 8vo.

Mr. Jerningham brought his practical and intelligent mind to bear upon the resources of the lands through which he travelled, and in this pamphlet strove to rouse Englishmen to a more determined and extensive application of the means for peopling the lands referred to with the struggling and starving myriads of this country.

Jerningham, Sir George William Stafford, Bart., *vide* Stafford, Baron.

Jerningham, Henry, artist, was the fourth son of Sir Francis Jerningham, 3rd Bart. He received his education at St. Omer's College, where he was in 1705. After his return to England, he became an eminent artist, and a goldsmith and jeweller in Russell Street, London. He married Marie, daughter of Nicholas Jonquet de l'Epine, and by her had five sons and three daughters. Hugh, his fifth son, entered among the English Franciscans at Douay, and remained there till the French Revolution drove him and his *confrères* to England, where he died, at Dover, shortly after his arrival, in 1793. Three of the daughters, Mary, Elizabeth, and Edwardine, took

the veil in the priory of the Canonesses of St. Augustine, at Bruges, but came to England with the community in 1794, and were received by Sir Thomas Gage, Bart., at Hengrave Hall, Suffolk. There they remained till after the peace of Amiens, in 1802, when they returned with their prioress, Mary More, to their old convent at Bruges.

Mr. Jerningham died Nov. 8, 1761, and was buried in the churchyard of St. Paul's, Covent Garden, with the following lines inscribed on his tomb by Aaron Hill, the poet and dramatist :—

“ All, that accomplished body lends mankind,
From earth receiving, he to earth resigned ;
All, that e'er graced a soul from Heaven he drew,
And took back with him as an Angel's due.”

Kirk, Biog. Collns., MSS., No. 49 ; Dicconson, Douay Diary, MS. ; Nichols, Lit. Anecdotes, vol. ii. p. 513.

1. Vertue has given a fine engraving of a curious silver cistern, worked by Jerningham, which was disposed of by lottery about 1740. The price of a ticket was 5s. or 6s., and the purchaser had a silver medal into the bargain, valued at about 3s. There were, it is said, about 30,000 subscriptions, many being induced by the medal.

Jerningham, Sir William, 6th Bart., second son and successor of Sir George Jerningham, 5th Bart., of Cossey Hall, co. Norfolk, was born March 7, 1736. He was probably educated with his brothers at Douay College and at Paris. In June, 1767, he married Frances, eldest daughter of Henry, 11th Viscount Dillon (by Charlotte Lee, eldest sister and co-heiress of George Henry, 2nd and last Earl of Lichfield) by whom he had three sons and two daughters. The eldest son, George William, eventually succeeded to the restored barony of Stafford ; the second, William Charles, born Oct. 13, 1772, greatly signalized himself by his bravery and judgment in the Austrian service during the campaigns from 1792 to the treaty of Campo Fermio, and died at Dunkirk in Sept. 1820 aged 47 ; and Edward, the third son, of Painswick, co Gloucester, became a barrister-at-law, and secretary of the Catholic Board. Mary, the eldest daughter, died in infancy, and Charlotte Georgiana became the wife of Sir Richard Bedingfeld, Bart.

Through his mother, Mary, eldest daughter and eventual heiress of Fris. Plowden, of Plowden, by Mary, daughter of

the Hon. John Stafford-Howard, younger son of the unfortunate Wm. Howard, Viscount Stafford, Sir William Jerningham inherited the baronial castle of Stafford, with other considerable estates in the counties of Salop and Stafford, formerly a part of the vast possessions of Edward de Stafford, Duke of Buckingham, beheaded May 17, 1521, which were afterwards restored with the barony of Stafford to his son Henry de Stafford. At the death of Lady Anastasia Stafford-Howard, an Augustinian nun at Paris, and niece to the last earl of that name, Sir William Jerningham also became sole heir to the remaining honours of that noble family, but died before he established his claims.

In the agitations which preceded Catholic Emancipation, Sir William took an active part. Immediately after the establishment of the "Catholic Committee" in 1787, he was elected a member to represent the Midland district. Afterwards, when the Cisalpine Club, which succeeded the Catholic Committee, displayed a contrary spirit to that of the vicars apostolic and the Catholic majority, Sir William joined with others in establishing an opposition club, at the Crown and Anchor Tavern, May 1, 1794. This club, however, fell to pieces in the course of a few years owing, Dr. Milner says, to some mismanagement or jealousy. Sir William died Aug. 14, 1809, aged 73.

Kirk, Biog. Collns. MSS., No. 49; *Burke, Peerage, and Extinct and Dormant Peerage*; *Butler, Hist. Memoirs*, third ed., vol. iv. p. 10; *Milner, Supplement. Memoirs*, p. 101; *Butler, Works*, vol. iv. p. 222; *Jones, Miscel. Pedigrees, MS.*

1. "Papers relative to the Two Baronies of Stafford, claimed by Sir W. Jerningham on the death of his Cousin, Lady Anastasia Stafford-Howard, 27 Apr. 1807. I. Petition of Sir W. Jerningham, claiming the Barony of Stafford. II. Opinion and Argument of Mr. Hargrave in 1800, in Support of Lady A. Stafford-Howard's Right to the New Barony of Stafford, including Remarks on Lord Viscount Stafford's Trial and Execution." (Lond.) 1807, 4to., privately printed.

2. "Minutes of the Evidence given before the Committee of Privileges, to whom the Petition of Sir W. Jerningham, praying that his right to both the Baronies of Stafford may be recognized by His Majesty was referred, &c." (Lond. 1809-25) fol. 3 pts., each part having a distinct pagination and register.

Jessop, John, Esq., confessor of the faith, may probably be identified with the Squire of East Chickerel, co. Dorset, who married Elizabeth, daughter of Thomas Gawen, of Norrington,

co. Wilts, Esq. His son and namesake married, about 1598, Gertrude Polewhele, of the ancient Cornish family of that name.

Fr. Thomas Pilchard, the martyr, and Mr. Jessop were bosom friends, and the good priest having occasion to visit London, they travelled there in company. In Fleet Street Fr. Pilchard was recognized by some one who knew him at Oxford. This person at once sent for the pursuivants, who seized both the travellers and took them before the justices. After examination they were escorted on horseback to Dorchester gaol, with their hands tied behind them. Trial and condemnation followed; Fr. Pilchard, for being a priest, was executed at Dorchester, March 21, 1587; and Mr. Jessop was permitted to die of misery, filth, and starvation in Dorchester gaol, probably in the beginning of 1588, aged 40.

At his own express desire, Mr. Jessop was secretly buried in the night-time near the corpse of Fr. Pilchard, at the place of his execution.

Oliver, Collections, pp. 36-7; *Simpson, Rambler, New Series*, vol. x. p. 328; *Hutchins, Hist. of Dorset*, 1st ed., vol. i. p. 423.

Jetter, John, confessor, is recorded in the diary of the English College as a youth arriving at Rheims from Douay on Jan. 31, 1580. He left the college on May 31, 1582, and on his arrival in England was arrested and committed to the Tower. Rishton, in his "Diarium rerum gestarum in Turri Londiensi," under the date Aug. 14, 1582, says: "John Jetter, a lay-youth, is seized on his return from France;" and on the following Sept. 1: "The aforesaid John Jetter, after suffering upon the 'Scavenger's Daughter,' was cast into the *pit* for eight days, then led to the rack and cruelly tortured till he nearly fainted away. When it appeared that he was about to expire under the severity of his torture, he invoked the name of Jesus with a singularly joyful countenance, and smiled upon his tormentors." Bridgewater, who endorses Rishton's description of him, says that he died in prison after suffering with the greatest fortitude these cruel tortures.

The notices of the Jetters at Rheims at this time are very confusing, as they are not always distinguished by their Christian names. On July 22, 1581, "Jetter, junior," is again recorded as arriving at the college; but no further reference is

made to him unless he be the same with John Jetter, who may have left the college for a time. "Jetter, senior," is evidently George Jetter, who was ordained subdeacon March 23, deacon May 18, priest Sept. 21, and celebrated his first Mass Oct. 5, 1581. He left for the English mission Sept. 17, 1582, where he was reported by spies to be living in the south in 1593. Apparently, the only authorities supporting Challoner's statement that John Jetter, the confessor, was a priest, are—first, a document in the archives of the English College at Rome, being a list of priests sent on the English mission from the colleges at Rome and Rheims during the pontificate of Gregory XIII.; and, secondly, an English list of persons who perished in prison for religion, reprinted by Canon Tierney, which gives the date of his death as 1585.

Rishton, Sanders' De Schism. Angl., Romæ, 1586; Bridgewater, Concert. Eccles., ed. 1594; Knox, Records of the Eng. Caths., vol. i.; Challoner, Memoirs, ed. 1741, vol. i. p. 173; Tierney, Dodd's Ch. Hist., vol. iii. p. 169; Foley, Records S.J., vol. vi.

Jetter, Mr., confessor, probably a member of the same family as the foregoing, is stated in "An Ancient Editor's Note-Book" to have been sent prisoner to London out of Monmouthshire, or the neighbouring county, in company with Mr. David Jones. Both of them are described as being in the service of the Earl of Worcester, and are stated to have died in gaol in London. No date is given, but it was apparently between 1580 and 1590.

Morris, Troubles, Third Series.

Johnson, Agnes, confessor, a widow of the city of York, was summoned to appear before the mayor and council assembled in the chamber upon Ousebridge, March 4, 1578-9, for wilfully absenting herself from the Protestant church. She answered that she would not go to that church, but to the Church of God. She was consequently committed to the Ousebridge kidcotē, where she died after two years' imprisonment.

Morris, Troubles, Third Series.

Johnson, Henry, a gentleman volunteer in the king's army, lost his life during the civil wars.

Castlemaine, Cath. Apology; England's Black Tribunal, 7th ed., p. 370.

Johnson, James, priest, born about 1745, came of a Catholic yeomanry family, whose residence in Sidgreaves Lane, Lea, co. Lancaster, may be traced to the seventeenth century. His aunt, Grace Johnson, married William Penswick, and was mother of the Rev. Thomas Penswick, of Hardwicke. He was sent to Douay at an early age, and when in logic took the college oath, at the age of 19, May 24, 1764. Shortly after his ordination he was appointed to teach poetry, which he continued till 1774. He was then advanced to the chair of divinity, and held it for several years. The diary incidentally mentions him as holding that office in July, 1777. At length he came on the mission, and arrived at Pontop Hall, co. Durham, Oct. 31, 1778, "where he had an open field," says the Rev. Thomas Eyre, "for the exercise of his talents and patience, and was truly a laborious, zealous, and worthy missionary." There he died, Nov. 9, 1790, aged 45.

Kirk, Biog. Collns., MSS., No. 25; Knox, Records of the Eng. Caths., vol. i.; Gillow, Lanc. Recusants, MS.; Ushaw Collns., MSS.

1. Conjointly with the Rev. Thos. Eyre, Mr. Johnson revised several works of piety, notably, "The Garden of the Soul; or, a Manual of Spiritual Exercises and Instructions for Christians, who (living in the world) aspire to Devotion." Newcastle, Hall & Elliot, 1789, 32mo. pp. 357, contents 3 pp., and frontispiece, originally compiled by Bp. Challoner.

His name appears in the list of Douay writers, *Cath. Mag.* ii. 259, but what he published is not stated.

2. **Synopsis Sacramentalis**, MS., dated "Col. Duac. A. 1767, Mai. 13," written in ninety-seven hours (Ushaw Library), forming the 2nd vol. of the "Douay Dictates."

Johnson, John, priest, was probably a native of Linton-on-Ouse, near York. He was educated at Douay, where he took the oath, Dec. 8, 1678, and after his ordination was confessor at the college for some years. He then came to the mission, and was chaplain at Chillington for many years. After the death of Thomas Giffard, in 1718, the last of the elder branch of the family, he retired with Mrs. Giffard to Longbirch, her jointure-house, and there remained chaplain till his death, June 16, 1739.

"He was an incomparable good man," says Dr. Paston, president of Douay, "a true friend of the house, but excessively timorous." His brethren held him in great esteem. He was a

member of the Chapter, and administrator for many years of a fund for superannuated and disabled clergymen, called from his name "Johnson's Fund." He left £200 for a priest at Linton-on-Ouse to increase the endowment made there by Mr. Appleby.

Kirk, Biog. Collns., No. 25, *MS.*; *Kirk, Cath. Mag.*, vol. v. pp. 304-5; *Knox, Records of the Eng. Caths.*, vol. i.

1. **Discourses on the Catechism, on the Creed, Sacraments, &c.** MSS.

Many of these were published by his successor at Longbirch, the R. R. Bishop Hornyold, V.A. of the Midland District, under his own name.

2. "The Secular Clergy Fund of the late Midland District, commonly called 'Johnson's Fund.'" Lond. 1853, 8vo., by the Rev. T. L. Green, D.D.

Johnson, Laurence, *alias* Richardson, priest and martyr, beatified by Papal decree on the feast of St. Thomas of Canterbury, Dec. 29, 1886, was the son of Richard Johnson, of Great Crosby, co. Lancaster.

The family was of considerable antiquity, and suffered greatly for its religion. Nicholas Johnson, of Great Crosby, married Margaret, daughter of Robert Blundell, of Ince Blundell (by Elizabeth, daughter of Roger Molyneux, of Hawkley Hall), and was probably grandfather to the martyr. About the middle of the seventeenth century, John Johnson, of Great Crosby, the representative of the family, married Jane, daughter of John Molyneux, of New Hall, Esq. She was a widow in 1667, and was then paying her fines for recusancy. In 1717 several members of the family were Catholic non-jurors, but they had descended in the social scale, and were described as yeomen or tradesmen. Some of them had then removed to Liverpool. Helen Johnson, who was imprisoned in the gaol at Salford for recusancy, in 1582, was probably the martyr's sister.

After studying in one of the local grammar schools in Lancashire, Laurence Johnson graduated at Brazen-nose College, Oxford, where he was granted leave to proceed B.A. in the University, Dec. 5, 1572. Wood was not certain that he took the degree, for it was at this very time that he decided to leave the University and pass over to Douay College, where he was admitted in 1573. After matriculating in the University of Douay, he prepared himself for the priesthood, and was ordained on March 23, 1577. He celebrated his first Mass on the 21st of the following month, and on July 27 set out for England.

On the mission he used the name of Richardson, and at first went to reside with Richard Hoghton, at Park Hall, in Charnock Richard, co. Lancaster, by whom he was greatly esteemed, as well as by all the Catholics of the neighbourhood, for his great zeal and piety.

Dr. Worthington, in his "Relation of Sixtene Martyrs," published in 1601, gives an instance of the despair of ever effecting the destruction of the Catholic religion which the governing powers felt when they heard of the arrival of priests from the English seminaries abroad. Edmund Fleetwood, the unjust possessor of Rossall Grange, the property of the Allen family, was at this time one of the most prominent persecutors in Lancashire. He was a justice of the peace, says Dr. Worthington, and "when sitting upon causes of religion, he heard that there was one M. Laurence Johnson, a young man, and a seminarie priest (afterwards a martyr) commen into the same province. 'Nay then,' saith he, 'we strive in vaine. We hoped these old Papistical priests dying, al Papistrie should have died and ended with them. But this new broode wil never be rooted out. It is impossible ever to be rid of them, nor to extirpat this Papistical faith out of the land.'"

During his abode with Mr. Hoghton, Mr. Johnson met with a great trial, which prepared him for sufferings of a more grave nature. By a former wife, Mary, daughter of Ralph Rishton, of Pontalgh, Richard Hoghton had three children, a son and two daughters, who, upon his marrying again, proved very disobedient and abusive to their step-mother. Fr. Johnson frequently reproved them for their misbehaviour, which they highly resented, even so far as to threaten him with revenge. The method they adopted was to insinuate to their father undue familiarity on the part of the good priest with their step-mother. But the worthy squire being fully satisfied with the innocence of both parties, would not attend to the malicious suggestions. His children then threatened Fr. Johnson with persecution on account of his sacred calling, and thus, for his personal safety, he was obliged to withdraw from Park Hall. On the authority of an ancient manuscript, Dodd says that it was noted, as a visible judgment upon these children, that it was not long before all of them became unfortunate. The son grew so insupportable in his disobedience, that his father disinherited him. One of the daughters had a child by her father's groom,

and though he married her afterwards, both were reduced to beggary. The other daughter lost her reputation, and at length married a "strolling fellow," and fled with him to Ireland.

On leaving Park Hall, Fr. Johnson went to reside with his cousin, Robert Blundell, of Ince Blundell. One of his sons had formerly been conducted to Douay College by Fr. Johnson, and Mr. Blundell now desired that he should go over and bring him back. Accordingly, in 1581, Fr. Johnson set out on horseback on his journey to London, provided with a bill upon one of Mr. Blundell's kinsmen in London for the purpose of defraying his expenses to Douay and back. Upon his arrival in the city, he immediately called upon the person to whom he was directed, and acquainted him with his business. But this correspondent, instead of obtaining the money, as was expected, ordered one of his servants to acquaint a pursuivant that he had a Popish priest in his house. The pursuivant came at once, seized his horse and money, and carried him before the Secretary of State, by whom he was committed to the Tower, and cruelly racked. This was in Aug. 1581. On Nov. 16, with six other priests, Fr. Johnson was taken from the Tower to the Court of Queen's Bench, Westminster, and there arraigned for plotting against the queen and government at Rheims and at Rome. Although he was in England at the time stated for that pretended conspiracy, and although the hirelings brought forward as witnesses had never seen him before his imprisonment, and were the same who had been made use of against Campion and other martyrs, all this was disregarded, and he was remanded back to the Tower with the rest for a few days, in order to allow the Attorney-General time to trump up his case. His trial took place on Nov. 21, when he was condemned to death with five other priests.

For some reason his sentence was deferred for six months. At four o'clock in the morning of the fatal day, the blessed martyr was brought out of the Tower, with three of his fellow-prisoners, FF. W. Filbie, L. Kirby, and T. Cottam, placed upon a hurdle, and dragged through Cheapside, Holborn, and the present Oxford Street, to the place of execution at Tyburn, situated a few yards from the present Marble Arch. Immediately after the cart had been drawn away from Fr. Kirby, FF. Johnson and Cottam were brought forward to look upon him whilst he was hanging. Unshaken in his constancy, Fr.

Johnson was placed under the gibbet, and Field, a preacher, Dr. Martin, and others, addressed him with speeches. To these the martyr replied, "I pray you do not trouble me; if you demand any questions of me, let them be touching the matter whereof I was condemned, and do not move new questions." Thereupon the sheriff ordered him to look upon his companion being quartered, telling him he had an order to reprieve him in case he would recant and acknowledge his crime. The martyr mildly replied, "It would be a crime to renounce my faith, and no less to acknowledge guilt, where there is no crime. So he begged they would give themselves no further trouble upon that point," and died repeating the words, *Lord Jesus, receive my soul*, May 30, 1582.

Dodd, Ch. Hist., vol. ii. p. 129; *Challoner, Memoirs, Edin.* edit. 1878; *Rishton, Sanders' De Schism. Angl., Romæ*, 1586, appx., *Diarium Rerum*; *Worthington, Relation of Sixtene Martyrs*, pp. 56-7; *Gillow, Lanc. Recusants, MS.*; *Knox, Records of the Eng. Caths.* vol. i; *Foley, Records S.J.*, vols. ii. iii.; *Wood, Athenæ Oxon.*, ed. 1691, vol. i. p. 733; *Bridgewater, Concert. Eccles.*, ed. 1594, ff. 85, 93.

Johnson, Richard, priest, *vide* White.

Johnson, Robert, divine, graduated at Cambridge, where he took his degrees as bachelor of civil and canon law, in which he was incorporated at Oxford in 1551. He was appointed a canon of Rochester on its refoundation in 1541, and installed canon of Worcester, July 10, 1544, being made chancellor of that diocese in the same month. During the reign of Edw. VI., he was an occasionalist, inasmuch as he retained his benefices, yet, in 1550, he attacked John Hooper, bishop of Gloucester and Worcester, and refused to subscribe the articles propounded in his visitation. He had the prebend of Puston-major in the church of Hereford, Sept. 9, 1551. When Mary ascended the throne he showed himself to be a staunch believer in the old religion, and was presented by the queen to the rectory of Clun, Shropshire, April 10, 1553. He was installed prebendary of Stillington, in the church of York, Feb. 22, 1555-6, and collated by Nich. Heath, Archbishop of York, to the rectory of Bolton Percy, Yorkshire, in July, 1558. The archbishop had a high opinion of his character and learning. On Sept. 7, 1558,

he became prebendary of Norwell Overhall, in the church of Southwell, but in the following November Elizabeth ascended the throne, and her change of religion stripped him of all his preferments. He died a few months later, in the year 1559.

Wood, Athenæ Oxon., ed. 1691, p. 705; *Cooper, Athenæ Cantab.*, vol. i.; *Dodd, Ch. Hist.*, vol. i. p. 510; *Pitts, De Script. Angl.*, p. 902.

1. *Responsio venerabilium sacerdotum, Henrici Joliffe et Roberti Johnsoni, sub Protestatione facta, ad illos articulos Joannis Hoperi, Episcopi Vigornię nomen gerentis, in quibus à Catholica fide dissentiebat: una cum confutationibus ejusdem Hoperi, et replicationibus reverendissimi in Christo Patris bonę memorię Stephani Gardineri, Episcopi Vintoniensis, tunc temporis pro confessione fidei in carcere detenti.* Antverpię, C. Plantinus, 1564, 8vo., A-Cc., ff. 200, besides title and ded. epistle to Philip, King of Spain, by the editor, Hen. Joliffe, 5 ff. index 8 ff.

This was the work written against Hooper, which Johnson did not think politic to publish in those dangerous times. After his death the MS. fell into the hands of Hen. Joliffe, dean of Bristol, who carried it with him in his flight to Louvain upon the alteration of religion after Elizabeth came to the throne. He revised it, made some additions, and published it under the above title.

Johnson, Robert, priest and martyr, beatified by Păpal decree on the feast of St. Thomas of Canterbury, Dec. 29, 1886, a native of Shropshire, was in his youth in the service of a gentleman of position, which does not necessarily denote that he was of such lowly birth as assumed by some writers. Indeed, he had received so good an education that in 1576, the year following his reception into the English college at Douay, he was ordained priest, and sent upon the mission in April of that year. The scene of his missionary labours is not known. Within four years he was apprehended, and committed to some prison in London, but how long he was there is not stated. On Dec. 5, 1580, Rishton records in his diary of the transactions which occurred during his imprisonment in the Tower, that Fr. Johnson was transferred there with several other priests and recusants. Ten days later, he was severely tortured on the rack, and it would appear that this cruelty was repeated on two subsequent occasions. On Nov. 14, 1581, he was brought to the bar, together with Fr. Edmund Campion, S.J., and a number of others. He was charged with being concerned in the pretended conspiracy against the queen at Rheims and Rome, but

was not permitted to make any defence, though he had not been at either one or the other, and had never seen several of the persons who were asserted to be his accomplices. On the 20th of the same month, he was again brought to the bar for judgment, with his companions, and condemned to death. His execution, however, was put off for six months, when he was brought from the Tower, with two other priests, Thomas Ford and John Shirt, laid upon a hurdle, and drawn to Tyburn. Don Bernardine de Mendoza, then Spanish ambassador in London, writing to his royal master, says that to increase their sufferings, the three blessed martyrs were laid face downward on their rough sledges, and that as the morning was an exceeding wet one they were half smothered by the time their journey was accomplished. Fr. Johnson's protest on the scaffold, that he was guiltless of the charge against him, was of no avail. The ministers around were greatly annoyed at his refusal to join with them in prayer, and by his praying aloud in the Latin language. One of them cried out, "Pray as Christ taught," to which the blessed martyr calmly replied that Christ prayed neither in Latin nor in English. He was then turned off the ladder, and thus finished his life, May 28, 1582.

Challoner, Memoirs, ed. 1741, vol. i. p. 85; *Bridgewater, Concertatio Eccles.*, ed. 1594, pp. 86, 89; *Rishton, Sanders' De Schism. Angl., Romæ*, 1586; *Dodd, Ch. Hist.*, vol. ii. p. 123; *Knox, Records of the Eng. Cath.*, vol. i.; *Tablet*. vol. lxi. p. 521.

Johnson, Thomas, Carthusian, martyr, beatified by Papal decree on the feast of St. Thomas of Canterbury, Dec. 29, 1886, was a priest and monk of the Charterhouse, and one of the ten religious thrown into prison for refusing to take the oath of the king's spiritual supremacy. They were sent to Newgate, May 29, 1537, and there killed by slow starvation, combined with the stench and misery of their dungeon. Only one of the ten outlived their terrible sufferings, and he was eventually hanged. The date of the first death was June 6, and the ninth was that of Blessed Thomas Johnson, Sept. 20, 1537.

Havensius, Hist. Rel. Duodecim Martyr. Cartus., ed. 1753, p. 71; *Morris, Troubles, First Series*.

Johnson, William, O.S.B., or Chambers, which was

probably his real name, born in the diocese of Carlisle in 1583, passed over to the English College at Douay, where he was ordained priest, and thence left with the intention of proceeding to the English mission in 1617. Whether or not he arrived in England, and was apprehended and exiled, is not stated, but he afterwards proceeded to Spain, and was professed in the Benedictine monastery of St. Martin at Compostella. He then returned to England, and at one time resided with the noble family of Talbot, at Grafton, in Worcestershire, and whilst there held a correspondence with Richard Baxter, the Nonconformist divine, upon certain points of religion. After this he withdrew to London, and died in Lord Dorset's house, in Charterhouse-yard, Oct. 28, 1663, aged 80.

Weldon describes him as "a famous missionary."

Dolan, Weldon's Chron. Notes; Snow, Bened. Necrology; Knox, Records of the Eng. Caths., vol. i.; Dodd, Ch. Hist., vol. iii. p. 302.

1. **Novelty Represt.** In a Reply to Mr. Baxter's Answer to William Johnson. Wherein the Œcumenical Power of the four first General Councils is Vindicated, the Authority of Bishops asserted, the compleat Hierarchy of Church Government established, his novel succession evacuated, and professed Hereticks demonstrated to be no true parts of the visible Church of Christ. By William Johnson. Paris, 1661, sm. 8vo. pp. 510, besides title and preface 4 ff. At the end is "An Explication of the Catholick Church: The chief terms used in this Controversie disputed betwixt Mr. Baxter and William Johnson," pp. 70, besides errata.

In the advertisement to the reader he says that his argument was first sent to Baxter concerning the necessity of being a member of the Catholic Church to obtain salvation. Baxter replied and Johnson rejoined. "Thus far," he says, "the whole Process is comprised in Mr. Baxter's edition from page 1 to 66, which I have reprinted word for word, that the reader may have a full view of the whole controversie, and have at hand the matter to which Mr. Baxter framed his last Answer, to the end that this Rejoinder to it may be the better understood, and the force of it more fully examined and weighed by the judicious peruser of this tract." Baxter's work was entitled, "The Successive Visibility of the Church, of which the Protestants are the soundest members, Defended against the opposition of Mr. Wm. Johnson." Lond. 1660, 8vo. The Rev. Jno. Sherman, B.D., then took up the controversy after Johnson's death, in a work entitled, "The Infallibility of the Holy Scriptures asserted; and the pretended infallibility of the Church of Rome refuted. In answer to two papers and two treatises of Fr. Johnson, a Romanist." Lond. 1664, 4to.

Johnson, William, priest, born March 7, 1831, was a native of Hindley, near Wigan, co. Lancaster. He was

admitted into the college at Stonyhurst, Sept. 1, 1840, about two years later than his elder brother, Fr. Joseph J. Johnson, S.J., now chaplain to Sir Charles Tempest at Broughton Hall. He afterwards removed to the Benedictine monastery at Ampleforth, and thence went to the secular college at Prior Park, near Bath. There he was ordained deacon, March 12, and priest, Sept. 21, 1853. His first mission was St. Mary's, on the Quay, Bristol, where he remained two and a half years, and afterwards supplied a small mission at Chippenham, Wilts. In 1859 he removed to Liverpool, and became assistant-priest at the Pro-Cathedral, Copperas Hill, under the Very Rev. Provost Cookson. Here for a number of years he gave proof of his zeal for religion and the duties of a priest. Overwork injured his health, and in 1862 he was removed to the little chapel at Breck, Poulton-le-Fylde. In the schools, which he erected there in 1868, he has left an abiding memorial of the interest he took in his flock. On Feb. 14, 1879, he removed to Lydiate, where he erected the presbytery adjoining the church. For the last two years of his life he suffered from constant illness, and at length felt quite unequal to the discharge of his duties. He therefore sent in his resignation of the mission towards the end of Sept. 1885. His successor was appointed, but on the very day fixed for his departure from Lydiate he passed peaceably, though somewhat suddenly, to his eternal reward, Oct. 9, 1885, aged 54.

Though not very eloquent, Mr. Johnson's sermons were always solid. He possessed a well-cultivated musical taste. Mr. Hewitson gives a humorous description of him (in 1872) in his "Country Churches and Chapels," which vividly recalls him to mind.

Oliver, Collections, p. 337; *Tablet*, vol. lxvi. p. 622; *Cath. Times*, Oct. 16, 1885; *Liverpool Cath. Almanac*, 1886, p. 96; *Hewitson, Our Country Churches and Chapels*, p. 405; *Hatt, Stonyhurst Lists*.

1. He composed the music for several Masses and benediction services. He also published some lively pieces, and one or two of his comic songs obtained considerable popularity.

2. **Portrait.** Vignette woodcut, in the "Liverpool Cath. Almanac," 1886.

Johnston, Henry Joseph, O.S.B., born at Methley, in the West Riding of Yorkshire, was professed at the English

monastery at Dieulward for St. Edmund's monastery at Paris, May 26, 1675. He was sent on the mission to the Benedictine South province, and during the reign of James II. was stationed at St. James's chapel. In 1697 he was elected prior of St. Edmund's, Paris, but resigned in the following year, and retired to St. Farons at Meaux. In 1700 he was at St. Gregory's, Douay, and in the following year was appointed sub-prior of the monastery at Paris. He was a second time elected prior in 1705, and retained the office till 1710. In the latter year he was appointed a definitor of the regimen, and in 1717 he received the titular honour of cathedral prior of Durham. He died at Paris, full of years and merits, July 9, 1723.

Dolan, Weldon's Chron. Notes; Oliver, Collections, p. 518; Oliver, Collectanea, S.J., ed. 1845, p. 62; Snow, Bened. Necrology.

1. **An Exposition of the Doctrine of the Catholic Church in Matters of Controversie.** By the R. R. James Benigne Bossuet, Counsellor to the King, Bishop of Meaux, formerly of Condom, and Preceptor to the Dauphin, First Almoner to the Dauphiness. Done into English from the 5th edition in French. Lond. 1685, 4to. pp. 48, besides title and 22 pp. of approb. and advertis.; Lond., Hen. Hills, 1686, sm. 4to. pp. 55, besides title, approb., index, and advertis. 19 pp., "Done into English with all the former approbations, and others newly published in the ninth and last edition of the French," pub. by command of James II.

This trans. is erroneously attributed in the Bodl. Cat. to John Dryden. It was first trans. into English by the Abbé Walter Montagu in 1672, 12mo. The original appeared at Paris, 1671, 12mo. It passed through twelve French editions during the author's lifetime, but the sixth, issued in 1686, was the last which he himself corrected, all subsequent editions being reprints of this. It was twice approved by Innocent XI., in 1678 and in 1679; and the clergy of France, in their assembly of 1682, signified their approbation of it, and declared it to contain the doctrines of the Catholic Church. It is universally admitted by Catholics to be a full and faultless exposition of the doctrine of the Church.

It elicited from Wm. Wake, subsequently Archbp. of Canterbury, "An Exposition of the Doctrine of the Church of England in the several Articles proposed by Mons. de Meaux, late Bp. of Condom, in his Exposition, &c. To which is prefix'd a particular account of Monsieur de Meaux's book." Lond. 1686, 4to. pub. anon. Fr. Johnson then wrote to Bossuet, through his superior, Dom Joseph Sherburne, Pres. Gen. of the English Benedictines, asking for information to enable him to make a reply to Wake and others, which was as follows:

2. **A Vindication of the Bp. of Condom's Exposition of the Doctrine of the Catholic Church.** In Answer to a Book, entitled, "An Exposition of the Doctrine of the Church of

England, etc. With a Letter from the said Bishop. Lond., H. Hills, 1686, 4to., *perm. super.*, pp. 222, with contents, &c. 4 pp. The appended letter from Bossuet is addressed to Dom Jos. Sherburne.

This drew from Wake "A Defence of the Exposition of the Doctrine of the Church of England against the Exceptions of Monsieur de Meaux, late Bishop of Condom, and his Vindicator." Lond. 1686, 4to. pp. 166. Two months later appeared, "An Answer to the Bishop of Condom (now of Meaux) his Exposition, &c. Wherein the doctrine of the Church of Rome is detected, and that of the Church of England expressed, from the publick acts of both Churches. To which are added Reflections on his Pastoral Letter." Lond. 1686, 4to. pp. 128, pub. anon. by John Gilbert, M.A., vicar of St. John Baptist's Church, Peterborough. An advertisement prefixed to this work states that it was laid by as useless when Wake's answer appeared, "till upon an after view it was thought it might be serviceable, because of a more particular explication of the Church of England's sentiments in it, and likewise of a more full expression of the Romish doctrines from the publick acts of that Church, and its direct answering M. Condom's reasons, which the other author [Wake] does not propose to himself." In the meantime Fr. Johnson translated—

3. **A Pastoral Letter from the Lord Bishop of Meaux to the New Catholics of his Diocese, exhorting them to keep their Easter, and giving them necessary advertisements against the false Pastoral Letters of their Ministers. With Reflections upon the Pretended Persecution.** Translated out of the French, and published with allowance. Lond. 1686, 4to. pp. 37.

4. **A Reply to the Defence of the Exposition of the Doctrine of the Church of England; being a further Vindication of the Bishop of Condom's Exposition of the Doctrine of the Catholic Church. With a Second Letter of the Bishop of Meaux.** Lond. 1687, 4to., *perm. super.*, pp. 190, with preface and catalogue of authors at the beginning of the book, pp. 30, and at the end, index, pp. 6. The annexed letter by Bossuet does not occur in the correspondence appended to the "Exposition" in the Versailles edition of the "Œuvres de Bossuet," 1816, vol. xviii.

Wake rejoined with "A Second Defence of the Exposition of the Doctrine of the Church of England against the New Exceptions of Mons. de Meaux, late Bishop of Condom, and his Vindicator. The first part. In which the account which has been given of the Bishop of Meaux's Exposition is fully vindicated; the distinction of old and new Popery historically asserted; and the doctrine of the Church of Rome in point of Image-worship more particularly consider'd." Lond. 1687, 4to. pp. 100, with post-script, pp. 2, "being a full answer to a pamphlet published the last night, called, A Third Part of a Papist Misrepresented" (*see* John Gother), and Table, pp. 8. Section iii. (p. 94) of this tract contains a list of the books published in this controversy on the Protestant side which had not been answered by the Papists.

5. **A Full Answer to the Second Defence of the Exposition of the Doctrine of the Church of England, in a Letter to the Defender.** (Lond.) pp. 12, a sheet and a half.

In answer to the list of books on the Protestant side remaining unanswered, the author says (p. 12): "Your third section is taken up by giving us a catalogue of books *unanswered*; but you should first have told us whether they were worth answering in particular or no, when all that is said in them is obviated in many treatises. There are several also of ours that remain *unanswered*; the 'Guide in Controversie' [by Abraham Woodhead] especially, which for anything that I see must remain so, unless some such bold attempter attack them as attack'd the other Discourses of the same author lately published at Oxford, with the like misfortune." He here alludes to Woodhead's "Two Discourses. The first concerning the spirit of Martin Luther, and the original of the Reformation. The second concerning the celibacy of the clergy," Oxford, 1687, 4to. The would-be refuter was Fris. Atterbury, subsequently Bishop of Rochester. Wake now returned to the fray with "A Second Defence of the Exposition of the Doctrine of the Church of England against the New Exceptions of Mons. de Meaux and his Vindicator. The Second Part," Lond. 1688, 4to. pp. 198, "in which," he summarises, "the Roman doctrines concerning the nature and object of religious worship of images and reliques are consider'd, and the charge of Idolatry made good against those of the Church of Rome upon the account of them." In the meantime Gother had published a number of notable works in the controversy (*vide* vol. ii. 541 *seq.*), "A Papist Misrepresented," &c. In reply to one of these, and to Fr. Johnston's vindication of the Bishop of Meaux, Wm. Clagett, D.D., issued anonymously "An Answer to the Representer's Reflections upon the State and View of the Controversy. With a Reply to the Vindicator's Full Answer; showing that the Vindicator has utterly ruined the *new* design of expounding and representing Popery." Lond. 1688, 4to. pp. 130.

Previous to this Clagett published "A Discourse concerning the Pretended Sacrament of Extreme Unction; with an Account of the occasions and beginnings of it in the Western Church, in Three Parts. With a Letter to the Vindicator of the Bishop of Condom." Lond. 1687, 4to. pp. x.-136. Johnston rejoined with—

6. A Letter from the Vindicator of the Bishop of Condom to the Author of a late Discourse concerning the Sacrament of Extreme Unction. Fol.

To which Clagett replied with "A Second Letter from the Author of the Discourse concerning Extreme Unction, to the Vindicator of the Bp. of Condom." Lond. 1688, 4to. pp. 14.

7. "A Treatise of Communion under both kinds. Faithfully rendered from the French, and dedicated to Thomas Lord Petre. In Two Parts." Lond. 1687, 4to. pp. vi.-116.

This trans. from Bossuet is attributed by Jones, in his "Chetham Popery Tracts," Pt. ii. p. 350, to "Jo. Davis." It seems more probable to be the work of Fr. Johnston. Wm. Payne replied to it in "A Discourse of the Communion in one kind," Lond. 1687, 4to., as did Dan. Whitby, D.D., in his "Demonstration that the Church of Rome and her Councils have Erred," Lond. 1688, 4to.; but Bp. Burnet seemed to think most of Matthias de Larroque's French work, an English translation of which was published at this time, entitled, "An Answer to a Treatise of Communion under both kinds."

8. "A Conference with Mr. Claude, minister of Charenton, concerning the Authority of the Church. By James Benigne Bossuet, Bishop of Meaux, Councillor to the most Christian King and formerly Preceptor to the Dauphin, First Almoner to the Dauphiness. Faithfully done into English out of the French Original. Publisht with allowance." Lond., Matt. Turner, 1687, sm. 4to. pp. 126, besides title, advertis. and table 8 pp. The Conference ends p. 55; then follow, pp. 57-126, reflections on Mr. Claude's Answer to Mons. de Meaux's book, intituled, "A Conference with Mr. Claude, with his Letter to a Friend," Lond. 1687, 4to.

The original was pub. at Paris in 1682, 12mo. Dr. Todd (Jones, "Cheth. Popery Tracts," Pt. i. p. 229), did not know by whom the translation was made. It was most likely by Fr. Johnston. Chas. Butler ("Works," 1817, vol. iii. 213) says that the conference turned on some of the most important of the articles in dispute between Catholics and Protestants—the authority by which Jesus Christ directed Christians to be governed in the disputes which He foresaw would arise on His doctrine. "All Roman Catholics and all the Protestants of the old school assert, that these disputes should be decided by the Church. But when Churches themselves are divided, the question must be, which of them is to be obeyed?" Claude enjoyed the highest reputation in his party. Bossuet speaks of his learning, polite manners, and mildness, in high terms of praise. Both antagonists published accounts of it; and, as it generally happens in such cases, their accounts disagreed.

9. Dr. Oliver ("Collections," p. 519) suspects that Fr. Johnston was also the translator of Bossuet's "Discours sur l'Histoire Universelle, depuis le commencement du Monde, jusqu'à l'Empire de Charlemagne suivant," Paris, 1681, 8vo., which appeared in English in 1686, 8vo. This wants confirmation. An English translation appeared at Lond. 1702, 8vo.

Joliffe, Henry, divine, graduated at Cambridge, where he proceeded B.A. in 1523-4, and M.A. in 1527. He appears to have been fellow successively of Clare Hall and Michaelhouse. He served the office of proctor of the university in 1537, and subsequently proceeded B.D. In 1538 he became rector of Bishops Hampton, co. Worcester, and was appointed one of the canons of the cathedral church of Worcester by the charter of refoundation, Jan. 24, 1541-2. He refused to subscribe Bishop Hooper's articles at his visitation of the diocese in 1550. After the accession of Queen Mary, and the restoration of religion, he was installed dean of Bristol, Sept. 9, 1554. On Jan. 29 of the following year he was present at the sitting of the commissioners when sentence of excommunication and judgment ecclesiastical was pronounced upon Hooper and Rogers. He also attended Archbishop Cranmer's second trial at Oxford, in Sept. 1555.

Upon the change of religion, in the first year of Elizabeth's reign, Joliffe refused to take the oath of the queen's spiritual

supremacy, and was in consequence deprived of all his preferments. He fled to the Continent, and settled at Louvaine, where he spent the remainder of his days in that university, and died towards the close of 1573 or the beginning of 1573-4.

Letters of administration to his effects were granted by the Prerogative Court of Canterbury to William Seres, a noted London publisher, Jan. 28, 1573-4.

After the death of Richard Pate, bishop of Worcester, in the Tower of London, in 1561, his will was the subject of legal discussion. Joliffe, though in exile, sent in a claim as one of the canons of Worcester, but it is improbable that it received much attention. In the previous year, 1560, a paper was drawn up for the purpose of supplying the Holy See with information which might be of service in the event of the Pope filling the vacant sees in England. In this Henry Joliffe was named as worthy of the see of Gloucester, vacant by the death of Dr. King on Dec. 4, 1557.

Cooper, Athenæ Cantab., vol. i. ; *Wood, Athenæ Oxon.*, ed. 1691, vol. i. ; *Lewis, Sanders' Angl. Schism* ; *Dodd, Ch. Hist.*, vol. i. p. 522 ; *Brady, Episcop. Succession*, vol. ii. pp. 289, 324 ; *Maitland, Reformation*, p. 444 ; *Pitts, De Illus. Angl. Script.*, p. 863.

1. Saunders says that Joliffe publicly disputed with John Harley, Bishop of Hereford, who was expelled the See by Queen Mary for having broken his vows of celibacy. The frivolous objections of Harley were completely overthrown by the Bishop of Winchester, to whom the disputation was brought when he was in prison.

2. *Contra Ridlæum hæreticum. Lib. I.*

3. *Responsio venerabilium Sacerdotum H. Joliffe et R. Johnsoni.* Antverpiæ, 1564, 8vo, *vide* Rob. Johnson.

4. *Epistola Pio V. Pontifico Maximo.* Prefixed to Cardinal Pole's treatise, "De Summi Pontificis Officio." Louvaine, 1569, 8vo.

Jones, David, confessor, is stated in "An Ancient Editor's Note-Book" to have been in the service of the Earl of Worcester, and to have been sent prisoner to London with Mr. Jetter on account of recusancy. They are said to have died in one of the London prisons, apparently about 1580.

Morris, Troubles, Third Series.

Jones, Edward, priest and martyr, a native of the diocese of St. Asaph, in North Wales, and a convert, was received into the English College, at Rheims, June 27, 1587. Within a year, on June 11, 1588, he was ordained priest, and left the college

for England on the following Oct. 28. His missionary labours were in and about London, where by his zeal as a preacher he justly acquired great esteem amongst Catholics. He was seized in a grocer's shop in Fleet Street by a priest-catcher, who, to effect his purpose, had feigned to be a Catholic, and committed at once to the Tower. There he was put upon the rack by Topcliffe, and most inhumanly treated by that brutal man. Under this dreadful torture he acknowledged that he was a priest, and also that he had formerly been a member of the Established Church. This confession was produced at his trial, and in defence he contended that a forced confession was not legally sufficient to convict him. He pressed the argument home, and made such a long and learned defence that the Court could not help complimenting him on his spirit and ability. Nevertheless, all his pleadings were overruled, and he was condemned to death for being a priest. He was executed, on the same day, with another priest, Anthony Middleton, in Fleet Street, near the Conduit, facing the shop in which he was taken, May 6, 1590.

Dodd, Ch. Hist., vol. ii. p. 124; *Challoner, Memoirs*, ed. 1741, vol. i. p. 252.

Jones, Inigo, architect, son of Inigo Jones, presumably a native of Wales, and a cloth-worker in the parish of St. Bartholomew-the-Less, West Smithfield, London, was christened in that church July 19, 1573. Little is known of his early life and education, but it has been supposed that his father, being in indifferent circumstances and a Catholic, bound him apprentice to a joiner and builder. He had a younger brother, Philip, and two sisters, who died in infancy; and three other sisters, Joan, Judith, and Mary, are mentioned in the will, dated Feb. 14, 1596-7, of their father, then resident in the parish of St. Bennet, Paul's Wharf, who died a few months later. Whatever the future architect's education or profession may have been—for in after life he showed himself to be an excellent mathematician, and understood the Greek and Latin languages—he early displayed a remarkable inclination for drawing and designing, and attracted notice by his skill in landscape painting. It has generally been thought that the Earls of Arundel and Pembroke became his patrons, and that the latter generously enabled him to travel over Italy, and other parts of Europe, for the purpose of per-

fecting himself in landscape painting. This is questionable, for his book upon Stonehenge says, that being naturally inclined in his youth to study the art of design, he went to Italy for that purpose, inspected the remains of ancient buildings, and having satisfied himself, returned to his native country and applied his mind more particularly to architecture. There is no evidence where he learned his art as a painter, but that he acquired considerable skill appears by a small landscape from his hand, purchased by the Earl of Burlington, and still preserved at Chiswick. The colouring, says Walpole, is very indifferent, but the trees are "freely and masterly imagined."

Whilst on the Continent, he resided in Venice for several years, became a follower of Palladio, and studied the elements of ancient art, in order to apply them with taste to modern wants and usages. The old orders of architecture were hitherto unknown to his countrymen, as were the Italian modifications of them, except as mere ornaments. He resolved to introduce Italian art on the principles of Palladio into England, by which he created a new epoch in the history of English architecture. His rising reputation now attracted the attention of Christian IV., king of Denmark, who invited him to Copenhagen, where he resided for a considerable time. He is said to have assisted in building part of the palace of Frederickborg, and its principal court, it has been observed, bears a marked resemblance to the court of Heriot's Hospital, Edinburgh, which is attributed to Jones. It is evident that previously he had returned to England, for he was certainly employed by the English Court before his return to England in the train of Christian IV., when that monarch visited his sister Queen Anne in July, 1606. His pupil, Webb, says that Queen Anne was the first to honour him with patronage, and shortly after, Prince Henry, whose trust he discharged with such fidelity and judgment that James I. gave him the reversion of the office of surveyor-general. The queen was a Catholic; at Denmark House she had a secret chapel, in which she heard Mass whenever she thought she could escape observation, and at Oatlands she kept two priests. An unprejudiced mind must be semi-convinced that she remained a Catholic to the end, in spite of the pressure brought to bear upon her in her last sickness, and the interpretation which the Archbishop of Canterbury and the Bishop of London imputed to the answers she gave at their interview with her. The archi-

fect's religion, therefore, was probably an incentive to the queen's favour. He is first heard of in England in his thirty-second year. On Twelfth Night, 1604-5, the queen had a magnificent masque performed at Whitehall. The poet was Ben Jonson, and the scenery, decorations, and machinery were the invention of Inigo. This was Jonson's, as well as Inigo's, first employment in this way, and henceforth, for many years, the two friends worked together in the invention of those famous masques for the amusement of the Court of James I., which have shed the charms of poetry and imagination over what was in many respects one of the most unpoetical and unimaginative of Courts. A few years later, in 1609, Inigo had obtained an office which at that time was greatly coveted by all who sought distinction either at home or in foreign Courts, that of carrying letters for his Majesty's service into France.

After the death of Prince Henry, in 1612, Inigo revisited Italy, but returned to England when he became entitled to the surveyorship. It is now that the Earls of Arundel and Pembroke appear as patrons of the rising architect. Evidence of this exists in a letter from Lord Arundel to his countess, dated Salisbury, July 30, 1615. Of the particular purchases which Inigo made while at Rome for his munificent patron there is no account. The earl understood and was fond of every class and description of art. The Arundelian marbles at Oxford, and his patronage of Inigo, Vandyke, Hollar, Nic. Stone, and Le Sœur, will long familiarize his name to English ears. In 1616, having assumed his office, Inigo found occupation more worthy of his high genius than the most splendid masques could afford. In the following year he commenced the building of the Queen's palace at Greenwich. The old Banqueting House at Whitehall having been destroyed by fire Jan. 12, 1618-19, he drew the designs for the erection of a new royal palace that have rendered his fame immortal. Had they been carried out, the palace would have been the finest in existence, but the Banqueting House was the only part the artist was allowed to finish. He also commenced the chapel at Lincoln's Inn in 1618; and in 1620 was named one of the commissioners for repairing St. Paul's cathedral, but little was done till the next reign. The cathedral was in a sad state of decay, and it was the wish of the king and Archbishop Laud that the whole edifice should be rebuilt by Inigo. This will account for the

unseemly addition he is accused of making when he placed a classic portico before a Gothic cathedral. It was not as a part of old St. Paul's that he designed his Corinthian west portico, but as an instalment of a new building. The first stone was laid by Laud, and the fourth by the architect himself. He was confirmed in his office by Charles I., and erected the chapel for Queen Henrietta Maria at Somerset House, eventually destroyed by Sir William Chambers when the present government offices were built. The front of the chapel faced the Thames, and presented an harmonious elevation of a rustic arcade with five arches, and five well-proportioned windows between Corinthian pilasters, duplicated at either end. He also designed the beautiful water-gate to the town-house of Villiers, Duke of Buckingham, on the banks of the river at the end of the present Buckingham-street. This masterpiece of architectural harmony may be regarded as only a portion of a great building. The planting and reduction to uniformity of Lincoln's Inn Fields is also due to Inigo. He completed the palace at Greenwich, which he had commenced for Anne of Denmark, and the name of Henrietta Maria and the date 1635 may still be seen in front of the building, now the Naval School. St. Catharine's Chapel, in St. James' Palace, the church and piazza of Covent Garden, the façade of Wilton House, a portion of Northumberland House, and several other structures bore testimony to his taste and genius.

The intimate friendship which subsisted between Inigo and Ben Jonson, and their collaboration in masques, was interrupted by a quarrel in 1619, and finally broken in 1630, owing it is said to offence taken by Inigo because Jonson placed his own name first on the title-page of "Chloridia," their joint invention. Jonson, with all the virulence of an enraged poet, ridiculed him upon the stage, and wrote a satire upon him which was wisely suppressed. The publication, after his death, of his unfortunate discourse on Stonehenge also brought his name into ridicule. He pronounced Stonehenge to be a Roman temple. It is probable, however, that the view represented was rather that of the courtier than his own, for the inquiry was made at the command of James I., when at Lord Pembroke's seat at Wilton, in 1620, and the hypothesis is supposed to have been his.

The last twelve years of his life were those of anxiety and

disappointment. During the Commonwealth, he not only was imprisoned for his loyalty, and in 1648 had to compound for his estate in the sum of £345, but was subjected to heavy fines on account of his religion. His office of surveyor was at best but nominal, for he was neither employed in that capacity, nor paid any salary. Though he had saved money, he was at a loss how to preserve it in those perilous times. There were others in the same difficulty, and Inigo, uniting with Nic. Stone, the sculptor, buried his money in a secret place near to his house in Scotland Yard. A parliamentary order, however, was published to encourage servants to inform of such concealments, and as four workmen were privy to the deposit, the two friends removed it privately, and with their own hands buried it in Lambeth Marsh. At length overcome with grief for the misfortunes of his royal master, anxiety for his own position, and old age, he terminated his life at Somerset House, June 21, 1652, aged 79.

By his own desire he was buried by the side of his father and mother in the church of St. Bennet, Paul's Wharf, where a monument of white marble was erected, for which he left £100. His former pupil, John Webb, of Butleigh, Somerset, was executor to his will, which is given by Cunningham in the appendix to his life. Webb's wife, Ann Jones, was a kinswoman of the architect, who himself was never married. He possessed a good library, and left many portfolios of his own drawings. The extraordinary facility of his pen is witnessed by no less a contemporary than Vandyke, who describes it "as not to be equalled by whatsoever great masters of his time for boldness, softness, sweetness, and sureness of his touches."

Cunningham, Life ; Webb, Most Notable Antiquity ; Dring's Cat. of those who compounded for their estates ; Knight's London ; Allibone, Crit. Dict. ; Knight, Old England ; Rose, Biog. Dict.

1. A copy of verses composed by Inigo appears in Tom Coryat's "Odcobian Banquet : dished foorth by Thomas the Coriat, and served in by a Number of noble Wits in Prayse of his Crudities and Crambe too." 1611, 4to.

2. **An Historical Essay on the Probability that the Language of the Empire of China is the Primitive Language.** Lond. 1669, 12mo. Edited by John Webb.

3. **The History of the World ;** written by George Taragnota. Translated from Italian into English.

4. **Notes upon Palladio's Architecture**, MS., some of which were inserted in "The Architecture of A. Palladio, in English, Italian, and French; to which are added several Notes and Observations, by Inigo Jones; revised, designed, and published by Leoni." Lond. 1715, fol. 5 vols. in 2; *ibid.*, 1721, 2 vols. fol.; edited by Nic. du Bois, Hague, 1726, 2 vols. fol.; edited by Jas. Ware, 1738, fol., in Italian and French; Ven. 1740, 5 vols. fol.; 1742, 2 vols. fol.; Vicenz. 1726-83, 4 vols. fol.

5. **The most Notable Antiquity of Great Britain, vulgarly called Stone-Heng, on Salisbury Plaine. Restored by Inigo Jones, Esquire, Architect Generall to the late King.** Lond. 1655, fol. Pp. 110, B-P 3, besides title, two dedications, portrait of Jones by Hollar, 7 folding plates and 3 woodcuts, edited by John Webb, and ded. by him to the Earl of Pembroke and Montgomery. Few copies were printed, and most of them were destroyed in the fire of London.

Inigo declared in his original treatise, left unfinished at his death, that Stonehenge was a temple of the Tuscan order, raised by the Romans, between the times of Agricola and Constantine, and consecrated to the god *Cœlus*, the origin of all kings. Cunningham says that "his rough notes, after all, contain perhaps less of his own views upon the subject than of ingenious illustrations of the hypothesis of the learned sovereign by whose command he entered upon the inquiry." Walter Charlton, M.D., attacked the absurd supposition with "*Chorea Gigantum; or, the most famous Antiquity of Great Britain vulgarly called Stone-Heng, standing on Salisbury Plain, restored to the Danes,*" Lond. 1663, 4to., and Sir W. Dugdale and many other eminent antiquarians agreed with him. Webb then rejoined with "*A Vindication of Stone-Heng Restored,*" Lond. 1665, fol., ded. dated 25 May, 1664, with life of Jones prefixed. The three works were repub. together, Lond. 1725, fol.; and later appeared—"A Dissertation in Vindication of the Antiquity of Stone Henge, in answer to the treatises of Mr. Inigo Jones, Dr. Charleton, and all that have written upon that subject. By a Clergyman living in the neighbourhood of the Monument," Sarum, 1730, 8vo. pp. 31; and "A Concise Account of . . . Stonehenge, with views, plan, and elevation, according to Inigo Jones, &c." (1750?) 12mo. pp. 28, illus.

6. **The Temple of Love; a Masque, presented by the Queene's Majesty, and her Ladies, at Whitehall, on Shrove Tuesday, 1634.** Lond. 1634, 4to.

7. **Britannia Triumphans; a Masque, presented at Whitehall by the King's Majestie and his Lords on the Sunday after Twelfth Night, 1637.** Lond. 1637, 8vo.

The joint inventions of Inigo and Ben Jonson were—"Time Vindicated to Himself and to his Honours," acted at Court on Twelfth Night, 1622-23; "Neptune's Triumph for the return of Albion," referring to Prince Charles, represented on Twelfth Night, 1623-4; "Pan's Anniversary, or the Shepherd's Holiday," performed in the early part of 1625; "Love's Triumph thro' Callipolis," Lond. 1630, 4to.; and *Chloridia*," *idem*. It is said that the two last gave offence to Inigo because Jonson's name appeared first on the title-page, but the poet was also jealous of the architect's greater prosperity. He sharpened his pen for "An Expostulation, &c., with Inigo Jones." But a paper of couplets, says Cunningham, though written,

as Howell phrases it, with a porcupine's quill dipped in too much gall, was not enough for Jonson, and the master-surveyor was introduced as Vitruvius Hoop into the poet's next new play. Inigo was angry, and his interest at court was very naturally exerted to suppress the part, successfully, too, it would appear, from an entry in the office-book of the Master of the Revels:—"Received for allowinge of the Tale of the Tubb, Vitruvius Hoop's parte wholly struck out, and the motion of the tubb, by commande from my Lorde Chamberlin; exceptions being taken against it by Inigo Jones, Surveyor of the King's Workes, as a personal injury unto him, May 7, 1633, £2 o. o."

The poets of the day very commonly were indebted to Inigo for designs for the general appearance and habiliments of characters in masques and other dramatic performances at court. He contrived the machinery, and frequently painted the scenes themselves, *inst.* "Tempe Restor'd, A Masque," by A. Townshend, with descriptions by Inigo Jones, Lond. 1631, 4to.; "Cœlum Britannicum. A Masque," the inventors T. Carew and Inigo Jones, Lond. 1634, 4to.

8. "The Designs of Inigo Jones, consisting of Plans and Elevations for Public and Private Buildings. Published by W. Kent, with some Additional Designs." Lond. 1727, fol. 2 vols.; pub. by Ware, Lond. 1743, sm. 4to.; 1744, fol. pub. by J. Vardy, with 53 plates; (Lond. 1757?) 4to., pub. by J. Ware; Lond. 1770, fol. 2 vols., 73 and 64 plates respect., English and French. Several of his designs are also in C. Campbell's "Vitruvius Britannicus."

"Practical Architecture . . . representing the Five Orders, with their several Doors and Windows, taken from Inigo Jones." Lond. 1736, 12mo.—"Designs of Chimney Glasses and Chimney Pieces of the Time of Charles I." Lond. 1858-9, 8vo.

9. Portfolio of drawings at Worcester College, folio.—Small collections of plans for shifting scenery in Masques, Lansdowne MSS., No. 1171.—Large collection of designs, in the possession of the Duke of Devonshire, not only for public and private edifices, made in the pursuit of his profession as an architect, but of sketches from pictures, and of what may be called graphic hints for the execution of more elaborate performances.—"Journal and Sketch Book, chiefly of the Human Figure and Face," kept during his second visit to Italy in 1612, a faithful facsimile by Madeley, from the original in the possession of the Duke of Devonshire (Lond. ? 1832 ?) 8vo., of which only a few copies were made.

10. "Inigo Jones. A Life of the Architect. By Peter Cunningham, Esq. Remarks on some of his Sketches for Masques and Dramas. By J. R. Planché, Esq. And Five Court Masques; edited from the original MSS. of Ben Jonson, John Marston, etc., by J. Payne Collier, Esq. Accompanied by Facsimiles of Drawings by Inigo Jones, and by a Portrait from a painting by Vandyck." Lond., Shakespeare Soc., 1848, 8vo. pp. xxi.-148, the most complete biography of the architect hitherto published.—"Life of Inigo Jones, and Ben Jonson's Conversations," *ibid.*, 1853, 8vo.

11. **Portrait.** "Inigo Jones, Mag. Brit. Architecti generalis vera Effigies," A. van Dyck, pinx., W. Hollar, fec., aquaforti.—"Inigo Jones, Architector, Magnæ Britannię. F. Villamoena, F.," oval, engr. in his life-

time.—“Inigo Jones: engraved from an original Picture by Vandyke en grisaille, in the possession of Major Inigo Jones, 11th Hussars, which had belonged to his great grandfather, Inigo Jones, who died A.A. 1756,” in Cunningham’s “Life,” 8vo. Jones sat twice to Vandyck, the sketch en grisaille, engr. by Hollar, appeared in “Stonehenge Restored” in 1655; the finished portrait went with the Houghton Collection to St. Petersburg.

Jones, James, priest, was the fifth son of Mr. Samuel Jones, of Wolverhampton, Staffordshire. Dr. Husenbeth remarks, in his history of Sedgley Park, that singing was first introduced into the services in the school chapel in 1805. It was on the occasion of Bishop Milner giving confirmation, when his lordship invited Mr. Jones and his two youngest sons, James and Clement, to sing the Litany of Loretto and some other pieces. This they did without any instrumental accompaniment, except a pitch pipe to give the note—a sound which startled and rather amused the students. It is not stated whether James or Clement received their early education at Sedgley Park, but their brother Charles did. James followed his brothers to Oscott College, where he was ordained priest by Bishop Milner, May 31, 1822. He said his first Mass on June 13, at Longbirch, the mission of the third brother, the Rev. Samuel Jones. The eldest, William, assisted as deacon, and the next, Charles, as subdeacon. The fourth clerical brother, John, sang in the choir with Samuel and Miss Sarah Jones, while Clement, the youngest brother, a layman, played the harpsichord. The young priest was then sent to supply for the Rev. T. M. McDonnell at Worksop Manor, Nottinghamshire, who in 1822 commenced a new mission at Retford. In Feb. 1824 Mr. McDonnell resigned the mission at Worksop, and, at Lord Surrey’s request, Mr. Jones was appointed to the chaplaincy by Dr. Milner: There Mr. Jones spent the whole of his missionary life, serving as well for some years the chaplaincy at Hodsock Park, the seat of the Shuttleworths. He opened a new mission-house and chapel at Worksop in 1838–40, and at the re-establishment of the hierarchy, in 1850, was appointed a member of the chapter of Nottingham. Subsequently he was made V.G. and Provost of the diocese. He died at Worksop, May 19, 1861.

Husenbeth, Life of Milner, p. 460; *Hist. of Sedgley Park*, pp. 77–8; *Memoirs of Parkers, MS.*, vol. ii. p. 323; *Cath. Miscel.*, vol. i. p. 377; *Oscotian, New Series*, vol. v. p. 32.

1. **The Following of Christ. In Four Books.** By Thomas à

Kempis, translated from the **Original Latin**, by the Rt. Rev. and Ven. Richard Challoner, D.D., V.A. To which are added, **Practical Reflections** and a **Prayer** at the end of each chapter; translated from the French of the Rev. F. de Gonnellieu, S.J., by the Rev. James Jones. Lond., Keating & Brown, 1833, 16mo.; Lond. 1842, 16mo.; Lond. 1854, 16mo.; Lond. 1858, 12mo.; frequently reprinted.

In 1834 an edition of the "Following of Christ," with "Practical Reflections," came out in Dublin. It was taken from the Rev. Mr. Kinsella's edition, published more than twenty years before, with extensive plagiarisms from the translation by Mr. Jones. He was much hurt by a report that his "Practical Reflections" were copied from the Irish edition, and he wrote a long letter to the "Catholicon," of 1836 (p. 196), explaining the real state of the case, which was duly acknowledged in the same journal (p. 324).

2. **The Way of Salvation. Meditations for every day in the Year**, translated from the Italian of B. Alphonsus Liguori. By the Rev. James Jones. Lond., Keating & Brown, 1836, sm. 8vo., pp. 392; Lond. 1841, 12mo.; Lond., Dolman, 1854, 8vo.

The translator judiciously varied some expressions of the author, to which the English language and customs could scarcely be accommodated. With equal prudence he omitted some of those circumstantial details of the domestic life of our Blessed Saviour, which are better left to the pious imagination, as they are wholly unknown to us by revelation, and very dubiously handed down by tradition. The profits of the sale of the work were generously devoted to the funds for the erection of the New College at Oscott.

3. **The Spirit of Blessed Alphonsus de Liguori. A selection from his shorter Spiritual Treatises**, translated from the Italian by the Rev. James Jones. Lond. 1839, 32mo.; Lond. (1859?), 16mo.

4. **Jesus Hath Loved Us; or, Reflections on the Passion of our Lord Jesus Christ**. Translated from the Italian of St. Alphonsus Liguori by the Rev. James Jones. Lond. (Derby pr.), Richardson, 1844, 12mo.; *ibid.*, 1863, 12mo., pp. 143, with frontispiece and engr. title by Pugin. It is often called the "Clock of the Passion."

5. **Conformity with the Will of God**. Translated from the Italian of St. Alphonsus Liguori by the Rev. James Jones. Lond. 1844, 16mo.

6. **A Manual of Instructions on Plain Chant, or Gregorian Music, with the Chants as used in Rome, for High Mass, Vespers, Complin, Benediction, Holy Week, and the Litanies**. Compiled chiefly from Alfieri and Berti; with the approbation of the R. R. the Vicars Apostolic, by the Rev. James Jones. Lond., Dolman, 1845, sm. 4to.; *ibid.*, 1847, sm. 4to., pr. in red and black type.

At this period there was a very general desire to propagate the knowledge of pure Gregorian music, and this little manual was warmly received both by clergy and laity. As much matter as possible is compressed into the shortest space, and the work is supplied with a general alphabetical index.

7. **Sacerdos Sanctificatus; or, Discourses on the Mass and Office, with a Preparation and Thanksgiving before and after Mass, for every day in the week**. Translated from the Italian of

St. Alphonsus Liguori by the Rev. James Jones. Lond. (Derby pr.) Richardson, 1846, 8vo.; *ibid.*, 1861, 12mo.; Lond. 1878, 8vo.

This work must not be confounded with a longer Italian treatise (of which the author is not certainly known), with nearly the same title, "Il Sacerdote Santificato nell' attenta recitazione del Divino Ufficio; nella divota celebrazione del SS. Sagrafizio," &c.

8. **Aspirations of Love after Communion**; selected from the Manuscripts of St. Francis of Sales, by St. Alphonsus Liguori. Translated from the Italian by the Rev. James Jones. Derby, Richardson, 1846, 8vo.

Translated with Mr. Jones' usual fidelity and elegance.

9. **Philothea**; or, an Introduction to a Devout Life. Translated from the French of St. Francis of Sales, by the Rev. James Jones. Lond. (Derby pr.), Richardson, 1848, 16mo.

This is a clear, easy, and graceful translation, in strong contrast with the quaint, though not inexpressive, idioms of the old English version attributed to Fr. John Yate, S.J., 2nd. edit., 1613, and that by Dr. Challoner in 1762.

Jones, John, or **Griffith**, *alias* Robert or Herbert Buckley, in religion Godfrey Maurice, O.S.F., martyr, was a native of Clenock, in Carnarvonshire. He belonged to a good Welsh family, which, like most of those in the Principality, had remained faithful to the Catholic Church. He entered the community of the Franciscans at Greenwich, from which he withdrew to the Continent when the convent was dissolved by Elizabeth in the first year of her reign, 1559. On his arrival in France he proceeded to a house of his order at Pontoise, where he received priest's orders, and became a conventual friar. Challoner and later biographers have apparently confused him with Robert Buckley, O.S.B., who was a prisoner in the Marshalsea in 1582-4, out upon bond in 1585-6, and again a prisoner in Wisbeach Castle in 1587, when he is styled a secular priest. Sanders and Bridgewater mention a Robert Jones, priest, in their catalogues (1572 and 1588 respectively) of those who suffered imprisonment for the faith, but there is as little foundation for identifying him with Fr. John Jones as in the case of Fr. Buckley. FF. Angelus Mason and Anthony Parkinson, O.S.F., in their biographies of Fr. Jones, give no reason for supposing that he returned to England before 1592.

After some years Fr. Jones left Pontoise and proceeded to Rome, where he entered the famous convent of the Observantines of the Ara Cœli. At this time he was a Conventual, but became so fervently animated for the more strict observance of

his founder's rule that he embraced the Order of the Reformed Friars, or Observantines of the Roman Province, in the year 1591. After remaining with them a year he begged his superiors to permit him to return to England to labour on the mission, and especially to assist his parents, kindred, and friends in the way of salvation. To this they consented, and supplied him with faculties for his mission. Before departing he waited upon his Holiness, Clement VIII., to whom he declared the motives of his mission, and humbly craved his apostolic blessing. Struck with his heroic courage and the extraordinary fervour of his spirit, the Pope embraced him and gave him his blessing, saying, "Go, for I verily believe you are a true son of St. Francis, and pray to God for me and His holy Church."

Fr. Jones probably arrived in London about the close of 1592. At this time Fr. John Gerard, S.J., had just organized a house for the reception of priests, and placed it under the care of Mrs. Anne Line, who was martyred in 1601 on this account. Fr. Gerard says: "I always had a priest residing in this house, whom I used to send to assist and console my friends, as I was unable to visit them myself. The first I had there was Fr. Jones, a Franciscan, afterwards martyred, but then newly arrived in England. I was glad to be able to provide for him there, as I hoped thereby to establish a good feeling between his order and ours. He, however, finding a number of friends whom he was desirous of assisting, after thanking me for the hospitality afforded him, in a few months betook himself to his own connections. A little later he was taken, and suffered martyrdom with great constancy." Upon leaving Fr. Gerard's house, Fr. Jones quitted London to look after another part of the flock. He continued this missionary work till some time in 1596, when, as Fr. Garnett writes, "after this good religious had laboured hard for about three years in tilling the vineyard of Christ with no small profit, he fell into the hands of the heretics, and was kept in prison about two years, during the latter part of which time he was treated with less rigour, and had a certain amount of liberty. The quantity of good he did was incredible, through the great concourse of Catholics that came to him. This state of things might have lasted some time, but Topcliffe, the persecutor, put an end to it." So highly was he esteemed by his own brethren

that they gave the seal of the province into his charge, and thus made him their provincial. A spy informed Topcliffe that Fr. Jones, before his apprehension, had visited Mr. Robert Barnes and Mrs. Jane Wiseman, both of whom were remarkable for their zeal in receiving and protecting priests. They were then in prison, and it was untruthfully asserted that Fr. Jones had stayed two days with them, had said Masses for them, and had received alms from them. The holy friar was tortured with manacles, and suspended by them for hours together. He was also stripped naked, and whipped so cruelly that even the persecutors themselves declared that he must have charms to endure the torture so patiently. Indeed, Topcliffe tormented him in his own house in such a filthy and shameless manner that decency compels the omission of the description. Eventually Topcliffe had them all three arraigned for high treason in the King's Bench Court at Westminster, July 3, 1598. Mrs. Wiseman refused the trial by jury, because she would not permit simple men to damn themselves in ignorance by giving an unjust verdict against her. She was therefore condemned to the *peine forte et dure*—that is, to be pressed to death by a heavy door loaded with weights, and a sharp stone under her back, as by statute provided in such cases; but on account of her rank and her good name the sentence was not carried out. Mr. Barnes, too, was condemned, but his sentence likewise was commuted to imprisonment. Fr. Jones was arraigned for going over the seas, in the first year of her Majesty's reign, and there being made a priest by authority from Rome, and returning to England contrary to statute. Like Mrs. Wiseman, he absolutely refused to be tried by jury, and so was condemned to be hanged, drawn, and quartered. The nation was now weary of the constant display of bloodthirstiness by Elizabeth and her ministers, and therefore the execution was directed to be carried out at seven o'clock in the morning, in order that few persons should witness it. Upon hearing his sentence the martyr fell upon his knees, and in a loud voice gave thanks to God.

On the appointed day Fr. Jones was drawn on a hurdle to St. Thomas' Watering. Topcliffe and a great crowd awaited him. Being taken off the hurdle the martyr mounted the cart, and immediately declared his innocence of any crime against the queen or state, in which the people showed their belief. The hangman had forgotten to bring a rope with him, so the

martyr was kept a full hour waiting in the cart under the gallows. His time was occupied in answering questions and preaching to the people, amid interruptions of all kinds. At last a horseman was seen approaching at full gallop, and the excitement became intense when a cry was raised, "A reprieve! a reprieve!" Upon the man's arrival a hundred anxious mouths demanded whether it was so. "Aye, aye," he answered, dangling the halter in the sight of the crowd, "here it is." When the time came to draw away the cart the hangman whipped the horses, but they were forcibly held back by three or four stalwart fellows till the martyr had finished what he was saying. At last the cart was withdrawn, and the martyr rendered his soul to God, July 12, 1598.

His quarters were fixed on poles in St. George's Fields, and by the wayside on the roads to Newington and Lambeth, and his head was stuck up over the pillory in Southwark. The relics were afterwards removed by Catholics, and two young gentlemen were imprisoned for the deed. One of the fore-quarters found its way to the Franciscan convent at Pontoise, where the martyr made his religious profession.

Dodd, Ch. Hist., vol. ii. p. 134; *Challoner, Memoirs*, vol. i. ed. 1741, p. 360; *Mason, Certamen Seraphicum*, p. 13; *Parkinson, Coll. Anglo-Minor.*, p. 259; *Simpson, Rambler, New Series*, vol. xi. p. 49; *Oliver, Collections*, pp. 541, 561; *Morris, Life of Fr. J. Gerard*; *Morris, Troubles, Second Series*; *Hope, Franciscan Martyrs*, p. 89; *Tierney, Dodd's Ch. Hist.*, vol. iii. pp. 117-118, cxci., seq.

Jones, John, O.S.B., in religion Leander à Sancto Martino, is said to have been born at London in 1575, though he is entered in the Valladolid diary as of the diocese of Hereford. He was descended from an ancient family seated at Llangynog, co. Brecon, and connected with the Herefordshire family of Scudamore, of Kentchurch, in which county it is possible his parents resided. They had conformed to the Established Church, and Weldon tells us selected Westminster School for his education. If this be correct, he did not remain there long, but was transferred to the newly-established school of Merchant Taylors, which was then in high repute. Thence, in 1591, he was elected a scholar of St. John's College, Oxford. There he shared his rooms with William Laud, afterwards Archbishop of

Canterbury, and the two became bosom companions, a friendship that was not severed by the very opposite paths taken by them in after life. He gave himself chiefly to the study of law, and he soon became noted in the university. His learning was enhanced by the possession of a most subtle judgment, and his fascinating eloquence was advantageously displayed in the frequent academic disputations of the day. The fame of his dialectic skill soon spread, and attracted many to the schools. His studies led him to ponder over many of the religious difficulties of his time, and to contrast the new religion with that of the past. In a public disputation he proposed some theological questions which no one could answer satisfactorily, and when the professors came to the assistance of their pupils, Mr. Jones, pushing his advantage, completely silenced them. The audience could not withhold their applause, and this served to embitter the ill-feelings of the discomfited masters. He was sent for by the authorities of the university on more than one occasion, and charged with being secretly a Catholic, and having in his possession Catholic books from which he drew his arguments. This he vehemently denied, and offered to bring his friends to confirm what he said, but in spite of his protestations it was decided that he should be expelled the university for his Catholic principles. During the great grief which this unjust decision caused him, he was encountered in Oxford by a Jesuit disguised as a layman. By him he was soon convinced of the truth of Catholic doctrines, and that night he made up his mind to follow his advice and leave England to pursue his studies abroad. At this time, Wood says, he was a bachelor of civil law and a fellow of his college.

Leaving the university forthwith, Mr. Jones proceeded to London, where on his arrival he found his parents ill of a plague, which in a few days proved fatal, and this loss hastened his departure for Spain. He then proceeded to Valladolid, where he was received into the English College, then under the direction of the Jesuits, Dec. 20, 1596, and took the college oath on the feast of St. Alban, 1597. There he applied himself to the study of theology, in which he soon became as noted as he had been at Oxford. His stay, however, was short. One day, while on business in the city with a Jesuit companion, he saw the Abbot of St. Martin's walking quietly along, accompanied by one of his monks. At this sight, impelled by an irresistible

force, for he had never before seen a Benedictine in his long flowing cowl, to the astonishment of his companion, he ran and cast himself at the abbot's feet, begging to be admitted among the number of his sons. The abbot, after considerable hesitation, allowed him to be received in Oct. 1599. But a vocation so strange seemed most unlikely, and the Fathers of the Society could hardly believe that the abbot and his monks had not in some way or other been instrumental in bringing upon them the loss of one from whom they were expecting such great things. This appeared the more likely as the reputation of the young Englishman was well known in Valladolid, and so it was thought best to refer the case to the bishop, who decided in favour of the aspirant's religious vocation to the order of St. Benedict. Thus Fr. Leander à Sto. Martino, as he was now called, was professed in the great Benedictine Abbey of St. Martin at Compostella, whence he soon proceeded to the University of Salamanca, where he brilliantly passed through his theological studies, and was ordained priest. Having taken the degree of D.D., he was sent to various monasteries in Spain, to acquire those branches of learning for which they were distinguished, that he might fit himself more thoroughly for the English mission.

After some years, his superiors ordered him to proceed to England. On his journey through France, he stayed for a time at the Abbey of St. Remigius at Rheims, and at the earnest request of the abbot was allowed by his superiors to remain to train their novices. So greatly were the monks of that house impressed with his abilities, that they gave him leave to bring up English youths for the English Congregation with their own novices. Thus Fr. Leander, in 1608, gave the habit to Fr. John Columban Malone, of Lancashire, for the new house at Douay, to which he apparently accompanied his master, and was the first professed at St. Gregory's, Sept. 13, 1609. It was now Fr. Leander's intention to proceed to England, but when he arrived at Douay he was again ordered to undertake the office of novice-master by Fr. Austin Bradshaw, then V.G. of the Anglo-Spanish Benedictine missionaries. Besides his duties at St. Gregory's he discharged the office of professor of theology in the college of Marchiennes, or in that of St. Vedast, at the University of Douay, where he also taught Hebrew, of which he was public professor before he took his degree of D.D.

This he continued to do for nearly twenty-five years. In 1612, he was elected V.G. of the Anglo-Spanish Benedictines, and in 1617 was one of the nine definitors appointed to draw up terms for the union of the three Benedictine congregations in England, of which he had the honour of becoming the first President-General, holding that office, for the usual *triennium*, from 1619–21. In the latter year, at the first general chapter at Douay, he was appointed prior of St. Gregory's monastery, and continued as such till 1625. He then became first definitor until 1629, and in that year was made Abbot of Cismar, and was again elected prior of St. Gregory's. In 1633 he resigned that office, received the titular dignity of cathedral prior of Canterbury, and once more became President-General. Whilst holding this office, at the beginning of the year 1635, Fr. Leander fell sick in London, and, after long suffering, closed his life, Dec. 27, 1635, aged 60.

Queen Henrietta by treaty had a right to have a Catholic chapel in Somerset House, which was served by the Capuchins. In this chapel Fr. Leander was buried, and as it had been consecrated only four days before, he was “*primitiæ dormientum ibidem.*”

During the years he was at Douay, he paid frequent visits to England, and even when the penal laws were under most strict enforcement, he received special permits through the agency of his friends. It is said that he was commissioned towards the close of his life to make overtures from Rome to his old friend Archbishop Laud to bring about a re-union of the Establishment with the Church, and for which purpose he was to make him the offer of a cardinal's hat. It is true that he went over to London in the spring of 1634, and actually paid a visit to Laud, but the real object of his journey was to execute a mission from the Court of Rome of a very different and more delicate nature. The marriage between Charles I. and Henrietta Maria, of France, had brought about an interchange of courtesies between the king and the Pope. After the long and continuous disputes between the secular and regular clergy on the English mission, it became a matter of great moment with Urban VIII. to be put in possession of the real state of things in England. His Holiness consequently seized this favourable opportunity, and selected Fr. Leander, not only for his learning and prudence, as well as piety and experience, but

also on account of the great friendliness Archbishop Laud and others were known to bear him, which it was considered would further the object in view. Little came of his mission, and it is not certain whether he ever again left England.

Fr. Leander appears to have possessed powers of work beyond ordinary capacity. Weldon says that during the twenty-four years that he was at Douay, he revised many books, and caused them to be printed with exactitude. Yet he was so modest and humble that he suppressed his name in many of his literary labours both in prose and verse. In Oriental languages he excelled, and was an accomplished rhetorician, poet, Grecian, and Latinist. The worthy Benedictine chronicler adds that he was gifted with such a retentive memory that in a short time he could acquire any language he chose to study. All writers gave him a high character. Wood eulogizes his eloquence and his general knowledge of arts and sciences, and says that he was "beloved of all that knew him and his worth, and hated by none but by the Puritans and Jesuits."

F. A. Gasquet, O.S.B., Downside Review, iv. 35; *Dolan, Weldon's Chron. Notes*; *Wood, Athenæ Oxon.*, ed. 1691, vol. i. p. 513; *Dodd, Ch. Hist.*, vol. iii. p. 112; *Butler, Hist. Memoirs*, ed. 1822, vol. ii. p. 310 *seq.*; *Oliver, Collections*, pp. 476, 518; *Valladolid Diary, MS.*

1. **Biblia Sacra juxta editiones ante correctionem Clementinam Vulgata cum glossa ordinaria.** Duaci, 1617; Antverpiæ, 1634, 6 vols., folio.

In this he was assisted by John Gallicoart, and probably by Dom Jno. Cuth. Fursdon, O.S.B.

2. **Historia et Harmonia Conciliorum.** Francofurti, 1618, folio.

3. **Rosetum Spirituale**, auctore J. Mauburno, Can. Reg., edidit et castigavit R. P. Leander de S. Martino, S.T.D. et linguæ Sanctæ in Academia Duacena Regius Professor. Duaci, Beller, 1620, fol.

4. **Otium theologicum tripartitum; sive amœnissimæ disputationes de Deo, Intelligentur, animabus separatis, earumque variis receptaculis, trium magnorum authorum, Bartholomæi Sybillæ, Joannis Trithemii, Alphonsi Tostati.** Duaci, Beller, 1621. 8vo., ded. to D. John, Abbot of Marchiennes.

5. **Sacra Ars Memorix, ad Scripturas Divinas in promptu habendas, memoriterque ediscendas, accommodata.** Duaci, Beller, 1623, 8vo., at the end of which is the following work:—

6. **Conciliatio locorum specietenus pugnantium totius S. Scripturæ; auctore Seraphino Cumirano; R. P. Leander a S. Martino Explicavit et illustravit.** Duaci, Beller, 1623, 8vo.

7. *Bibliotheca seu speculum mundi Vincentii Bellovacensis*; edidit R. P. Leander. (Duaci?), 1624, 4 vols., fol.

8. "Apostolatus Benedictinorum in Anglia. Sive Disceptatio Historica, De Antiquitate ordinis congregationisque monachorum nigrorum S. Benedicti in regno Angliæ. In qua demonstratur S. Gregorium, ejus nationis Apostolum, fuisse Benedictinum; ostenditur etiam obiter quanto numero, quibusque temporibus, alii Ordines Religiosum, in eodem regno cœperint agnoscere. Cum appendice copiosa instrumentorum venerandæ vetustatis, è quibus fides Antiquitatum Benedictinatum demonstratur: in iis præcipuè inveniet lector religiosus, concordiam regularem S. Dunstani; et statuta monastica D. Lanfranci; et aliquot acta priscorum capitulorum generalium congregationis ordinisque ejusdem in Anglia; ante hac nunquam typis excusa. Jussa partrum ejusdem congregationis, in capitulo generali anni 1625. Congregatorum, edita; opera et industria R. P. Clementis Reyneri, S.T.P., et ejusdem Congreg. secretarii." Duaci, Lau. Kellam, 1626, fol., title, ded. to Cardinal G. Bentivoglio, lector, &c., pp. 22, errata, &c. 1 f., first pt., pp. 248, 2nd and 3rd pts., pp. 222. Appendix, separ. title and lector, 2 ff. pp. 254.

The third tractate was by Fr. Leander, and the whole work was translated into Latin by him. The materials were collected with his assistance by Fr. David Aug. Baker, O.S.B. Fr. Reyner's part as editor seems to have been the least.

9. "A Threefold Mirror of Man's Vanity and Miserie: the first written by that learned and religious father, John Trithemius, monke of the holy order of St. Benet, and Abbot of Spanhem," Doway, L. Kellam, 1633, 12mo., which Dom Gilbert Dolan, O.S.B. (*Downside Review*), thinks was probably edited by Fr. Leander.

10. *Arnobius contra Gentes, cum notis, &c.*, Duaci, 1634.

11. *The Spirit of St. Bennet's Rule, or a rule of Benedictine perfection, written by ye Very Rev. Father Leander, Doctour of Divinity and Professour of ye holy tongue, &c.* MS., in the Lille archives.

Under the notice of D. John Cuthbert Fursdon, O.S.B., (Vol. II., p. 343), will be found "The Rule of St. Bennet. By C. F." Douay, 1638, 4to., which has been reprinted by Canon Doyle, O.S.B., under the title "The Rule of St. Benedict. From the old English edition of 1638. (Translated from the Latin by Fathers Leander de Sancto Martino and Cuthbert.) Edited by one of the Benedictine Fathers of St. Michael's, near Hereford." Lond., 1875, 8vo., Latin and English.

12. *Opera Ludovici Blossii*, edited by Fr. Leander.

13. It is probable that he was one of the editors of the works of Rabanus. He is also said to have translated the first seven chapters for a new edition of the "Following of Christ."

14. Several of his letters to Urban VIII., Cardinal Bentivoglio, Card. Barberini, Secretary Windebank, &c., respecting the affairs of the English Catholics, are printed in Lord Clarendon's "State Papers," Oxford, 1767, 3 vols. fol. Chas. Butler treats this correspondence at length in his "Hist. Memoirs," ed. 1822, vol. II. pp. 311-330.

15. Lady Georgiana Fullerton, in her "Life of Elizabeth, Lady Falkland,"

London, 1883, 8vo., p. 75, alludes to a document sent to Lady Falkland by Chas. I. It was written by one of the Protestant bishops, and purported to prove that even were the Catholic Church true, yet it was lawful to remain in the communion of the Church of England. One of the English Benedictines, passing under the name of Prim, with whom Lady Falkland was acquainted, sent this document to Fr. Leander at Douay, who answered it so fully and satisfactorily, that when the bishop who had drawn it up read this reply, he requested Lady Falkland not to publish it. Anxious not to give offence she complied with this injunction.

Prefixed to Lady Falkland's translation of "The Reply of the most illustrious Cardinal of Perron to the Answere of the most excellent King of Great Britaine," Douay, Martin Bogart, 1630, fol., are some verses by Fr. Leander laudatory of the lady and her work. He signs himself F.L.D.S.M. Almost the entire issue of this rare work was seized and destroyed by Dr. Abbot, Archbp. of Canterbury. A copy is in the British Museum, and another, with verses in MS., "The Translatresse to the Author," in Lady Falkland's hand, is in the present writer's possession. It was probably the presentation copy to Queen Henrietta Maria, to whom the translation was dedicated. (*See* Vol. II., p. 12.).

Jones, John, Father S.J., born July 7, 1721, in Monmouthshire, was perhaps connected with the family of Jones, of Llanarth Court and Treowen, in that county. He was educated at St. Omer's College, and entered the Society, Sept. 7, 1739. He was professed of the four vows Feb. 2, 1757, apparently whilst serving the mission in London, which he did for many years, till his death, May 31, 1803, aged 81.

Kirk, Biog. Collns., MSS., No. 25; *Oliver, Collectanea S.J.*; *Foley, Records S.J.*, vol. vii.

1. **Sentimental and Practical Theology. From the French of Le Chevalier de** —. London, Wilkie, 1777, 8vo., pp. 235. This translation was undertaken at the request of Christina, Lady Arundell, to whom it is dedicated.

2. Fr. Jones imprudently assisted in the publication of the libellous "Life of Pope Clement XIV." in 1785. An account of this suppressed work will be found under the Rev. Chas. Cordell (Vol. I. p. 567), where the part taken by Fr. Jones in the publication is erroneously attributed by Dr. Kirk to the Rev. Philip Jones.

Jones, John, priest, born in 1759, probably nephew to Fr. John Jones, S.J., belonged to the Llanarth Court family. He was educated and ordained priest at Douay College. His first mission seems to have been Gloucester, where he supplied for a short time after the retirement of the Rev. George Thomas Gildart, in May, 1789. He was then appointed to Monmouth, but after the death of his successor at Gloucester, the Rev.

John Greenway, in Nov. 1800, Mr. Jones again took charge of that mission, and remained there for three years. In 1803 he returned to Monmouth, where he spent the remainder of his long missionary life. At length, in his old age, he retired from his labours and took up his residence in Manchester in 1836. There, after a well earned repose, he was called to his recompense, March 11, 1840, aged 81.

He was interred in St. Patrick's churchyard.

Oliver, Collections, pp. 118, 337 ; *Laity's Directories* ; *Cath. Mag.*, vol. ii. p. 260.

1. **Explanation of the First Catechism.** Newcastle, 1822, 12mo. 4 vols.

Jones, John, priest, born about 1778, studied his humanities at Sedgley Park, whence he proceeded to St. Edmund's College, Old Hall Green, where he was ordained priest. His first mission was St. Patrick's, Soho, whence after some few years he was transferred to the chapel in Warwick Street, formerly attached to the Bavarian Embassy at London, of which he eventually became honorary chaplain, and continued as such till his death.

Upon the death of Lady Stanley, of Puddington, Mr. Jones received a bequest for religious purposes under her will of a house and sixteen acres of freehold land at St. Leonard's-on-Sea, near Hastings. He enlarged the house, commenced the erection of a church, and offered the whole property to the Jesuits. They, however, after a year's trial, found the place unsuitable for their purpose, and gave way to the newly-formed sisterhood of the Holy Child. This teaching community had then recently been founded by Mrs. Cornelia Connelly in co-operation with Miss Emily Bowles. They established themselves at Derby, in 1847, where they were introduced by Dr. Wiseman, coadjutor to Bishop Walsh, V.A. of the central district. Upon Dr. Wiseman's removal to London later on in the same year, he transferred the new community from Derby to St. Leonard's-on-Sea, where they still conduct a flourishing school. Mrs. Connelly was by birth an American, and the wife of an Episcopalian minister. During a visit to Rome both of them became Catholics, and, filled with zeal, they sought and obtained permission to devote themselves to religion. The lady remained until her death, in 1879, the revered superior of

the community which she founded in England. After the death of Mr. Jones, Col. Chas. Towneley became trustee for the property at St. Leonard's, and faithfully and strenuously maintained the rights of the religious to it. There, while on a visit, Mr. Jones died suddenly, Feb. 21, 1850, aged 72.

As a preacher he had a high reputation, and socially his dignified form, with his silver ear-trumpet, was always an acceptable sight in London drawing-rooms.

Cath. Mag. vol. iii. p. 33 ; *Cath. Miscel.*, vol. v. p. 32 ; *Laity's Directories* ; *Husenbeth, Life of Weedall, Life of Milner* ; *Cath. Times*, May 2, 1879, p. 5 ; *Cath. Reg. and Mag.*, vol. xi., p. 68.

1. "The Orphan's Guide," by the Rev. John Jones, a new edit. of which was pub. at Lond., 1838, 12mo., is attributed to the subject of this memoir.

2. Husenbeth, in his "Life of Bishop Milner," pp. 133-8, publishes a correspondence held in the beginning of 1807, between Mr. Jones, then at St. Patrick's, Soho, and the Bishop.

Jones, Michael, antiquary, was the second son of Michael Jones, of Caton, near Lancaster, Esq., and his wife Mary, (married at Alveton Oct. 23, 1773), daughter of Matthew Smith, Esq., and relict of Edw. Coyney, of Weston Coyney, and Alveton Lodge, co. Stafford. He was educated in one of the English colleges on the continent, probably St. Omer's, and afterwards pursued the law, and was admitted a barrister of the hon. society of Lincoln's Inn. On July 24, 1802, he married Ann, only daughter and heiress of Robert Etherington, of Gainsbro', co. Lincoln, Esq. She died without issue, April 4, 1804, and was buried at Gainsbro'. Mr. Jones spent much of his time in Italy and elsewhere on the Continent, more especially at St. Omer, the residence of his sister, the wife of Le Comte Pierre de Sandelin. He devoted his attention to antiquarian pursuits, and collected many ancient MSS., and an excellent historical library, which he rendered extremely valuable by his practice of adding engravings of arms, portraits, and various illustrations, accompanied by learned annotations in French, Italian, German, and other languages. He commenced his collection of miscellaneous pedigrees in 1820, about which time he appears to have been resident in Manchester. He was living in April, 1851, and died soon afterwards at a very advanced age.

M. Jones, Miscel. Pedigrees, MS. ; *T. Hibbert-Ware, Esq., letter to the writer* ; *Burke, Extinct and Dormant Peerage.*

1. **Miscellaneous Pedigrees**, MS., folio, dated Jan. 1820, in possession of the writer.

The collection includes original documents and copies, book plates, printed pedigrees, peerage claims, and the author's carefully compiled pedigrees. With a few exceptions it is confined to Catholic families, but is not so large as the collection formed by Henry Maire (subsequently Sir Henry Lawson, Bart.), between 1792 and 1795. Mr. Maire corresponded either with Mr. Jones himself or with his father.

2. Mr. Jones made extensive collections of original MSS., English and foreign, and enriched most of his books with learned annotations, besides profusely illustrating them with plates taken from scarce works.

3. **Account of the Family and Pedigree of the Scropes of Bolton**. MS.

In 1815 the ancient barony of Scrope became vested in the Jones family, though the right to the dignity was not urged. In 1686 Michael Johnson, of Twyzel, co. Durham, Esq., married Mary, daughter of Wm. Eure, of Elvet, in the suburbs of Durham (grandson of Wm., second Lord Eure, of Wilton, co. Durham), and sister and sole heiress of Peter Eure, Esq. Wm. Eure's father, Sir Wm. Eure, of Bradley, co. Durham, Knt., married Cath., sole daughter and heiress of Sir Wm. Bowes, of Streatham Castle, co. Durham, and Mary, his wife, only child of Henry Le Scrope, ninth Baron Scrope, of Bolton, by his first wife Eleanor, daughter of Edward, Lord North. Thomas, the tenth Baron Scrope, was the issue of a second marriage, and his son, Emanuel, eleventh baron, died *sine prole* in 1627. The last baron was created Earl of Sunderland in the year of his death, thus that title became extinct. His estates were divided between his three natural daughters after the death of his natural son John, in 1646. The barony of Scrope, however, reverted to the heirs of Mary Bowes, the Eures as above mentioned. This pedigree is taken from the MS. of Michael Jones, and differs from that given in Burke's "Extinct and Dormant Peerage." Michael Johnson and the heiress of the Eures had three daughters and co-heiresses. The eldest, Mary, born in 1689, married first, in Oct. 1716, John Brockholes, of Cloughton, co. Lancaster, Esq. (by whom she had Mary, who died in infancy, in Aug. 1724, and Cath. born in 1718, who married, in 1738, Charles Howard, of Greystoke Castle, co. Cumberland, subsequently 10th Duke of Norfolk, and died Nov. 21, 1784), and secondly, Jan. 2, 1724, Richard Jones, of Caton, co. Lancaster, Esq., by whom she had issue Thomas and Michael Jones, of whom hereafter. The second co-heiress, Elizabeth Johnson, born in 1691, married William Bryer, of Lancaster, Esq., and died at Preston in 1763, leaving issue two daughters, Mary, born in 1725, who died a spinster in 1814, and was buried at Fernyhalgh, and Ann, born in 1728, who married in 1757, Richard Butler, of Preston, subsequently of Pleasington Hall, and had issue, three children who all died in infancy. The third co-heiress, Jane Johnson, born in 1694, married, first, John Owen, of Chester-le-Street, co. Durham, gent. (by whom she had a son, John Owen, born in 1719, who died a bachelor at Billington, near Blackburn, Aug. 8, 1794), and secondly, Wm. Brockholes, Esq., of Cloughton (son and successor of her sister Mary's first husband), by whom she had no issue. The eleventh Duke of Norfolk having died without issue the barony of Scrope became solely vested in the Jones family.

Returning now to the issue of the eldest co-heiress, Thomas and Michael Jones, the former died an infant in 1730, and the latter was born Nov. 23, 1729, O.S., at Lancaster, in the house on the Castle Hill, subsequently, about 1785, occupied by Mr. Hen. Rawlinson, M.P. for Liverpool. Michael died at Lancaster, July 24, 1801, aged seventy-one, leaving issue, by his wife before mentioned, four sons and three daughters—Charles, captain 1st Regt. Dragoon Guards, who married at Worcester in 1807, and died at Lancaster, Jan. 21, 1840, leaving a son and a daughter in rather straightened circumstances, though the son was served heir of the barony of Scrope by the heralds, together with the co-heirship of the barony of Tiptoft, created by writ of Edw. II., dated March 10, 1308, and also of one moiety of the barony of Badlesmere; Michael, the subject of this memoir; Edward, captain 29th Regt. Foot, and subsequently in the 1st Royal Lancashire Militia, who died a bachelor at York about 1854-5; James, major-general in the army, captain in H.P.B. Hussars during the Peninsular war, lieutenant-colonel in the Spanish army, knight of the order of Car. III. of Spain, military commandant of Albany, Cape of Good Hope, May 30, 1821, &c., who married in Dec. 1814, Louisa, youngest daughter of Peter Moore, Esq., M.P. for Coventry, but died without issue; Mary, who married in April 1818, Le Comte Pierre de Sandelin, of St. Omer, whose father, before the French Revolution, possessed seventeen manors in the neighbourhood of St. Omer; Constantia, spinster, of St. Omer; and Catherine, spinster, who died Nov. 5, 1800, aged 17, and was buried in the family vault within the communion rails in Lancaster Church.

Edw. Jones, the third son, deserves notice for his remarkable skill as an amateur artist. He painted the well-known picture of Charles Waterton, the naturalist, riding on the crocodile, which was at Ushaw College for many years, and is now perhaps at Deeping Waterton Hall, Lincolnshire, the seat of the late Edm. Waterton, Esq. The sketches of Walton Hall which illustrate Waterton's works, as also that of the nondescript, were likewise by Capt. Edw. Jones.

Jones, Philip, priest, born Sept. 29, 1722, was the son of Edward Jones, of Clytha, in the parish of Llanarth, co. Monmouth, by Clara, daughter of — Fitzgerald, Esq., of Ireland. His father was the fourth son of Philip Jones, of Llanarth Court, Esq., by Anne, daughter and heiress of Ant. Bassett, Esq., of London and Kamain, co. Glamorgan. The family has always been staunch in its faith, and has supplied the church with many priests and religious. Philip Jones was educated at Douay, where he took the college oath in his first year's philosophy, Dec. 27, 1741. After his ordination he seems to have resided in London. He was a member of the old English chapter, and held the titular dignity of archdeacon of Surrey. Dr. Kirk says he served the secular chapel of "The Cross Keys," Holywell, for many years, and died there Aug. 10, 1800, aged 77.

He left a fund for the endowment of the ancient secular mission at Holywell. However, his executor, the Rev. Geo. Thos. Gildart, who was then assisting the Fr. Edw. Wright, S.J., in the old Jesuit mission at Holywell, transferred it to Monmouth. This was done under the advice of Bishop Sharrock, and, in 1802, "The Cross Keys" was sold, and the foundation transferred to Monmouth, the other chapel at Holywell being quite sufficient for the Catholics of the district.

Kirk, Biog. Collus. MSS., No. 25 ; *Knox, Records of the Eng. Caths.*, vol. i. ; *Burke, Commoners*, ed. 1838, vol. iv. p. 733.

1. "Meditations and Discourses on the Sublime Truths and Important Duties of Christianity. By the Rev. Alban Butler." Lond. 1791-3, 3 vols. 8vo., edited by Chas. Butler, Esq., under the superintendence of Mr. Jones.

Jones, Robert, D.D., *vide* Pugh.

Jones, Samuel, priest, born in 1787, third son of Mr. Samuel Jones, of Wolverhampton, was educated at Crook Hall, now Ushaw College, Durham, whence he removed to Oscott with his brothers, Charles and John, Aug. 12, 1808, three days before the college was opened under Dr. Milner's direction. There he went through the whole of his theological course, and was ordained priest by Bishop Milner, March 12, 1813. For a short time after his ordination he assisted the Rev. Edw. Peach in Birmingham, and then was appointed to the chaplaincy at Cossey Hall, Norfolk, the seat of the Jerningham family. In 1820 he removed to Longbirch, in Staffordshire, where he remained four years, and in 1824 settled at Shrewsbury. On his arrival he found but a small and incommodious chapel, which he enlarged and beautified with great taste and judgment. He afterwards added an organ, and established a choir, which his knowledge and skill in sacred music well fitted him to do. He also established and superintended a school for the instruction of the poor children of his congregation. Whilst engaged in these pious and beneficent pursuits, his constitution was undermined by pulmonary disease, the progress of which was hastened by exertions in his ministerial duties, to which his feeble frame was inadequate. In the February preceding his death, more decided symptoms of his fatal complaint showed themselves, and compelled him to desist from public duties. In April he removed to the residence of his mother and family at Walsall,

in the vain hope of some benefit from the change of air, and there he quietly expired, Aug. 9, 1833, aged 46.

The sterling worth of his character, his unaffected piety, refined manners, and active benevolence, won him the respect and regard of all classes in Shrewsbury. His mind was wholly devoted to his sacred functions, and to no part of them did he more unremittingly attend than to the solace and instruction of the poor of his flock, to whose corporeal as well as spiritual wants he was ever ready to minister.

Mr. Jones had four brothers priests, and one, Clement, a layman in Wolverhampton. The eldest, William, studied at the English College at Lisbon, whence he removed to Oscott, where he was admitted Feb. 28, 1809, and was ordained priest in Lent, 1810, by Dr. Milner. He was appointed chaplain at Mawley, the seat of the Blount family in Shropshire, but in 1820 removed to Caverswall Castle, Staffordshire, as chaplain to the Benedictine nuns. There he remained till 1853, when he accompanied the community to the new convent at Oulton, near Stone, in the same county, and died there, Aug. 21, 1868. Charles, the second brother, born in 1784, after studying at Sedgley Park, went to the college at Crook Hall, co. Durham, whence he removed to Oscott College, Aug. 12, 1808. Before 1816 he was ordained priest, but the date or scene of his first missionary labours is not stated. In the years 1824-5-6 he was one of the priests at Wolverhampton, and was probably there some time before. He seems to have had very poor health. In 1827 he was appointed assistant chaplain to the Rev. Joseph Lee at the Augustinian convent, Spetisbury House, Dorsetshire. Soon after his arrival he was taken ill, and dying Nov. 4, 1827, aged 43, was buried in the conventual cemetery. The fourth brother, John, born in 1791, was educated at Crook Hall, whence he went to Oscott, Aug. 12, 1808, and was ordained priest Sept. 28, 1815. He served the mission at Hassop, Derbyshire, nearly all his life, and died there March 11, 1852, aged 61. The fifth brother, James, is already noticed.

Cath. Mag., vol. iii. p. 33, vol. iv. p. xxxi., vol. v. p. c.; *Cath. Miscel.* vol. i. p. 377; *Husenbcth, Life of Milner*; *Oliver, Collections*, p. 337; *Oscottian, New Series*, vol. iv. pp. 126, 131, 248, 258, vol. v. pp. 50, 51; *Laity's Directories*.

1. **Funeral Discourse on the Death of the Rev. Edward**

Beaumont, at St. John's Maddermarket, Norwich, Aug. 8, 1820. By the Rev. Sam. Jones. Lond., Andrews, 1820, 12mo.

2. **Devout Hymns in English**, by Dryden, John Austin, &c. Set to Music by the Rev. S. Jones and Brothers, for the use of the Catholic Poor Schools of Staffordshire, &c. Lond. 1821, 4to.

All the Jones family were exceedingly musical, and their services were in constant requisition at Wolverhampton, Oscott, Sedgley, and the neighbourhood. At the solemn dedication of Oscott College, when it passed to Dr. Milner, and was put under the patronage of Our Blessed Lady, on the feast of her Assumption, in 1808, Mr. Jones, of Wolverhampton, and his sons and daughter, formed the choir. No grand ceremonial could be accomplished in those days. The singing consisted of little more than the Litany of Our Lady, spun out to as great a length as possible, accompanied by the harpsichord in place of an organ.

3. **Rule of Faith; chiefly an Epitome of the Rt. Rev. Dr. Milner's End of Religious Controversy**. By the Rev. Samuel Jones. Shrewsbury, 1831, 12mo.; Lond. 1839, 12mo.

The difficult task of condensing the prelate's arguments, without diminishing their force, is here performed with all the ease of an original work. During the first years of Mr. Jones's residence in Shrewsbury, discussions on the civil emancipation of Catholics were carried on with much acrimony in all quarters of the kingdom. He was averse to the rancour of controversy, and on principle shunned the arena of political debate. But when the moral and religious principles of his Catholic brethren were assailed and calumniated, he felt it a duty no longer to be silent. He replied with the boldness of conscious integrity, yet always in the mild spirit of Christian charity, to the attacks of prejudice and ignorance.

Jones, Thomas, schoolmaster, opened a school for boarders at Bridzor, in the parish of Tisbury, near Wardour Castle, Wilts, some time previous to 1789, in which year his advertisement first appears in the "Laity's Directory." Perhaps this was the boys' school, or in some sort a continuation of it, referred to by Dr. Oliver as existing at Anstey, a manor belonging to the Arundells of Wardour. Mr. Jones was also a writing-master and accountant, and his wife kept a school for girls. The terms for the boys were eleven guineas per annum. Mr. Jones died at Bridzor, Feb. 3, 1795.

The school appears to have been continued for many years later, in spite of the influx of the Continental colleges and convents at the time of the French revolution. It was eventually taken over by Mr. J. Spencer, who had received his education at St. Edmund's College, Old Hall Green. It was then, if not always, placed under the spiritual direction of the chaplains of Wardour Castle. Mr. Spencer was there in 1817, and his terms

for boys under twelve years of age were twenty-eight guineas. He conducted the school for some years later.

Gillow, Cath. Schools in Eng., MS.; Laity's Directories; Oliver, Collections, p. 83.

Jones, Thomas, publisher, bookseller, and printer, born in 1791, was apprenticed to one of the Catholic publishers in London. In Dec. 1823, he commenced business on his own account in Paternoster Row, to the surprise of everybody, as till then no Catholic firm had dared to enter that celebrated emporium of the book-trade, where all other religious denominations were represented. Although he had no patron or anybody to help him in a pecuniary sense, his efforts were attended with fair success. This was the more creditable to his industry and business ability, as at that period the printing of Catholic books was often unremunerative, and, indeed, was only undertaken by persons strongly attached to the faith. Mr. Jones continued his business in Paternoster Row until about 1870, when he retired upon a moderate competency. The vicissitudes of the times, some years later, nearly deprived him of his well-earned income, derived from the investment of his savings. His name, however, was so deservedly well-known as one who had borne much of the burden and heat of the day, before the revival of the Catholic religion under the new hierarchy, that a public subscription was raised for his necessities in 1877. Within five years he died at his residence, in Great Ormond Street, May 25, 1882, aged 90.

Tablet, vol. xlix. p. 762, vol. lix. p. 812; *Cath. Opinion*, vol. vi. p. 232; *Cath. Illus. Mag.*, vol. ii. p. 334.

1. "Recollections of a Catholic Printer, Publisher, and Bookseller, from about 1813 downwards." An interesting article in the *Cath. Illus. Mag.* (or *The Lamp*), vol. ii. pp. 334.

Joyner, William, *vide* Lyde.

Kaye, Peter M., priest, a native of Warrington, was born about the beginning of the present century. He was descended from a family of humble position, but one that had suffered severely for the faith. Several of his ancestors, residing at Warrington and Croft, were fined for recusancy in 1667, and even so late as 1716 the family appears in the lists of those who were convicted on account of their religion. Dom James

Ambrose Kaye, O.S.B., who died at an advanced age in 1777, and the Rev. Thomas Kaye, who died at Orrell, near Wigan, in 1838, belonged to this family.

Peter was sent to Ushaw College, Durham, and thence proceeded to the English College at Rome to complete his theology. There he was ordained priest, and returning to England in 1829, was stationed at the old chapel in Rook Street, Manchester. In 1835, his removal to Bradford, in Yorkshire, was so generally regretted that a petition to the Bishop was signed by seventeen thousand persons, "praying that he would allow him to remain in Manchester;" and in July of that year he was publicly entertained with a dinner by a number of gentlemen, mostly Protestants, previous to his departure from the town. He remained at Bradford till 1843, when he went to the London mission, and was at St. George's for about a year. In 1844 he returned to Lancashire, and succeeded Dr. Sharples at St. Alban's, Blackburn; after that gentleman's appointment as co-adjutor to Bishop Brown. There he remained till his death, Aug. 6, 1856.

Though spirited and zealous in defence of the faith, he never forgot the charity of a Christian and the manners of a gentleman. Prompt in his attention to all calls on his position as a priest, he was yet so conciliatory that he won the admiration of all denominations. As a preacher he attained considerable celebrity. His sermons were vigorous and clear in style, interspersed with bursts of eloquence, that carried his hearers onward, and frequently moved them to tears. He gave frequent public lectures, controversial and otherwise, and is reputed the restorer of Catholic guilds in England.

Lamp, Aug. 30, 1856, p. 139; *Cath. Mag.*, vol. vi. p. 220; *Cath. Directories*; *Gillock, Lanc. Recusants, MS.*; *Orthodox Journal*, vol. x. p. 167.

1. **The Laws and Constitutions of the Holy Gild of St. Joseph and Our Blessed Lady. To which is prefixed, a Short Historical Account of the Gilds that flourished before the Reformation.** By the Rev. P. M. Kaye, Catholic Vicar of Bradford. 1840, 8vo.

The revival of Catholic guilds was warmly received in Lancashire, especially in Preston, where the annual public procession on Whit-Monday surpasses anything of the kind in the British dominions for order, uniformity, and gorgeous display.

Keating, George, publisher, bookseller, and printer, born

in 1762, was the son of Patrick Keating, who conducted a similar business in Warwick Street, Golden Square, London, in the latter half of last century. The elder Keating most probably had been apprenticed to James Marmaduke. On Feb. 18, 1812, he lost his wife Julia, and he himself died four years later, Oct. 5, 1816, aged 82.

George seems to have been brought up as an engraver, as well as to his father's business. Where he received his education does not appear, but he was possessed of considerable literary attainments. In 1800, after the death of J. P. Coghlan, the leading Catholic publisher of the day, the Keatings amalgamated with that firm, then represented by Mrs. Coghlan's nephew, Richard Brown, under the style of Keating, Brown, and Keating, and the new firm was carried on in Coghlan's premises in Duke Street, Grosvenor Square. After the elder Keating's death, the title of the firm became Keating and Brown. The latter partner died in 1837, but his widow continued to work the business with Keating until 1840, when differences arose, and the partnership was dissolved. Keating then removed to South Street, Manchester Square, and opened a place of business there, but his energy was too much impaired by advanced age to permit of success. In September of the same year an appeal to the public on his behalf was made in *The Tablet* by a few friends upon whom he had become dependent for support. He died at his residence, Crawford Street, Marylebone, Sept. 5, 1842, aged 80.

By his wife, Allcia, who died Aug. 16, 1816, aged 34, he had two sons—George, who at one time took an active part in charity schools and other Catholic institutions in London; and Thomas Edmond, who died July 2, 1823, aged 17. During his long and meritorious life, Keating edited several Catholic periodicals with ability, and published innumerable Catholic works at a time when rivalry in the small field of the Catholic book-trade had reduced the never very remunerative business to little short of absolute ruin.

Laity's Directories; *Cath. Miscel., New Series*, p. 288; *Orthodox Journal*, vol. xv. p. 172; *Tablet*, vol. iii. p. 607; *Jones, Illus. Cath. Mag.*, vol. ii. p. 334.

1. Keating was editor of the "Laity's Directory" from 1801 to 1839; of *The Publicist* or *The Catholicon*, 1815-18; and of *The Catholic Spectator*, 1823-26; for details of which see Vol. i. 324.

Keepe, Henry, gent., born in Fetter Lane, London, in 1652, was the son of Charles Keepe, who served as a cornet of horse in Sir W. Courtney's regiment during the whole of the civil wars, and afterwards was employed in the Exchequer Office. At the age of sixteen he was sent to Oxford, and entered New Inn as a gentleman-commoner at Midsummer term, 1668. He left without taking any degree, and went to the Inner Temple to study law. During the reign of James II. he became a Catholic, and Wood says that he also changed his name, but it is probable that he only used a pseudonym for the purpose of his last publication. He seems to have died in poor circumstances at his lodgings in Carter Lane, near St. Paul's, about the end of May, 1688, aged 35.

Wood, Athenæ Oxon., ed. 1691, vol. ii. p. 623; *Dodd, Ch. Hist.*, vol. iii. p. 463.

1. **Monumenta Westmonasteriensia**; or, an Historical Account of the Original Increase and Present State of St. Peter's, or the Abby-Church of Westminster. With all the Epitaphs, Inscriptions, Coats of Armes, and Atchivements of Honour to the Tombes and Gravestones, &c. Lond. 1682, 8vo. pp. 368, besides title 1 f., ded. to the Earl of Arundel 5 pp., to the reader 7 pp., addenda 16 pp., and table 29 pp.

It incorporates Camden's "Reges, Reginae, Nobiles et alii in Ecclesia Collegiata B. Petri Westmonasterii Sepulti, usque ad an 1600," Lond. 1600, 4to. Later, Keepe had pencil drawings made of all the monuments, which he intended to have engraved on copper for a new folio edition of his work. The design being very expensive, he issued a printed prospectus to obtain subscriptions, but seems to have met with insufficient encouragement to proceed.

2. **The Genealogies of the high-born Prince and Princess George and Anne of Denmark.** (Lond.) N. Thompson, 1684, 12mo. pp. 106, with ded. to the Princess Anna, also a preface, 8 pp.

3. **A True and Perfect Narrative of the Strange and Unexpected Finding of the Crucifix and Gold Chain of that pious Prince S. Edward, the King and Confessor, after 620 years interment.** By Charles Taylour, Gent. Lond. 1688, 4to., A-E in fours, ded. to James II. On p. 5 he says that his father was engaged in the choir at Westminster for eighteen years.

4. Wood, on the authority of some booksellers, says that he made a collection of antiquities relating to York.

✓ **Kellison, Matthew, D.D.**, born of humble parentage in Northamptonshire about 1561, was brought up in Lord Vaux's household. In 1581 he fled to France on account of persecution, and entered the English college at Rheims on June 13

in that year. In the following year he was sent with others to Rome, having then passed through the school of rhetoric. He was received into the hospice attached to the college, Oct. 28, and on Nov. 6, 1582, took the oath and was admitted into the college. When the disturbances took place, he was one of the fifty scholars who signed the petition for the retention of the Jesuits in the administration of the college. In Aug. 1587, he received orders, probably those of subdeacon, and on Sept. 13, 1589, the year of his advancement to the priesthood, was sent back to Rheims to succeed Dr. Wm. Giffard in the chair of theology. He arrived on Oct. 23, and on the 29th delivered his first lecture in divinity. When the college returned to Douay in 1593, Kellison left Rheims for that city on Aug. 8. He matriculated in the university at Douay, April 1, 1594. Dodd seems to have fallen into some confusion on this point. He says that he took his degrees and was created D.D. whilst at Rheims, and that it was with great reluctance that the college was obliged to leave him there when it removed to Douay. He evidently returned to Rheims, and having taken his degree of D.D., was appointed, in 1601, regius professor, and on Jan. 30, 1606, became chancellor of that university.

When Arras College was founded at Paris by Thomas Sackville, in 1611, to associate a few of the most learned scholars for the purpose of writing controversial works, Dr. Kellison was amongst the select five first admitted. He visited the college in that year, and promised to continue to do so three or four times a year, or whenever his presence was necessary.

At this time Dr. Thomas Worthington was president of Douay College, and his government was a source of great uneasiness and alarm to the secular clergy. His appointment on the death of Dr Barrett, in 1599, through the influence of Fr. Persons, S.J., was regarded as an act of aggression on the part of the society, with the ultimate object of obtaining the administration of the college. He was known to have placed himself by vow under the obedience of Fr. Persons, and his first step in the government of the college was to discard the college confessor, and to substitute a member of the society. Unfortunately, says Dodd, other circumstances were not wanting to increase the irritation of the clergy and to confirm their suspicions. By degrees, the old professors were removed; the ancient institution of theological lectures was abolished; youths, only just emerging

from their studies, were taken from the schools and thrust into the chairs of divinity ; and while men notorious for their party predilections were associated with the president in the management of the house, negotiations were actually opened, or believed to have been opened, with a view to surrender the establishment to the society. After years of remonstrance and fruitless negotiation on the part of the clergy, Worthington, relieved from control by the death of Fr. Persons in 1610, resolved to retrace his steps, and to seek reconciliation with his brethren. He made a voluntary offer of resignation to the archpriest, by whom it was affectionately declined, and instead arranged that the differences should be settled by arbitration, which commenced at Douay in May, 1612. Dr. Kellison, Thomas Harley, provost of Cambay, and Henry Holland, appeared on behalf of Worthington, who was present. On that of Birkhead, the archpriest, and the clergy, were Dr. Bishop, Dr. Smith, and Ant. Champney. It was amicably agreed that petitions should be sent to the Pope and the cardinal protector ; the one referring to the re-establishment of the episcopacy, and the other proposing that the protector should interpose his authority in reforming the college, and appoint Kellison and Champney as assistants to the president. Both of these petitions met with a disappointing reception. In the following October, a visitation of the college took place, by order of the Nuncio at Brussels, brought about by the opponents of the clergy, and represented by two priests unfavourable to their desires. The result, however, unexpectedly turned in their favour. The report of the visitors, their denunciation of Worthington, the regulations laid down by them, and their order to dismiss a number of the students who petitioned against the Jesuit confessor and other innovations, raised such general indignation amongst the clergy, and was so eagerly seized upon by the opposite party, that the protector, assailed on every side, summoned Worthington to Rome, and appointed Kellison to assume the provisional government of the house, under the title of regent.

He arrived at Douay, June 10, 1613. More, the agent of the archpriest at Rome, was instructed to urge his absolute appointment ; his independence, the popularity of his name, and the spirit which he had already awakened among the students, were successfully appealed to ; and, on Nov. 11, 1613, he was publicly installed as fourth president of Douay College,

in spite of the efforts of the opposing party to re-establish Worthington, who, meanwhile, had been prevailed upon once more to place himself under the protection and advice of the society. In accepting the presidency in the interests of the clergy and Douay College, Dr. Kellison generously sacrificed his preferments at Rheims. So much was he regretted in that university that the Duke of Guise sent him a most pressing letter to return, offering as a greater encouragement any terms he desired. But the doctor's earnest wish was to be of service to his country, and he chose rather the onerous duties of his new position than the emoluments of the university. He devoted his energies to the restoration to the college of its pristine glory, and in a very short time made considerable progress with respect to the studies and discipline. But it was not so easy to manage the temporal concerns, and to discharge the heavy debts contracted during his predecessor's presidency. For this purpose he appealed to his brethren in England, undertook a journey there, Oct. 27, 1623, and returned to the college on the following April 3. On July 25, 1625, he went to Brussels, and petitioned the government for the arrears and continuation of the pension formerly allowed the college by the Court of Spain. In this he was unsuccessful, as the pension had been paid out of the king's exchequer, and not from lands or revenues in the Spanish Netherlands. In 1626 the university of Douay was visited with a plague, and the students were obliged to remove. Those of the English college withdrew to the castle of Lalaing, a seat of the Countess of Berlamont, where they remained till March 2, 1627, meanwhile continuing their academical studies: It is recorded in the diary that Douay was twice visited with the plague during Dr. Kellison's presidency, which greatly increased his solicitude and the debts of the college. Nevertheless, he cheerfully passed through these difficulties, and many others to which he was exposed during his long presidency of twenty-seven years, and died at the college, Jan. 21, 1641-2, aged 79.

The doctor was eminently qualified for his important position. He was above the average in stature, and possessed a commanding presence; and though his countenance was rather forbidding, it was at once atoned for by his affability. His natural brilliancy and profound learning placed him on a level with the first scholars of the day. His brethren in England

held him in great respect. Thrice they recommended him for the mitre: the first time, in 1608, after the death of the archpriest, Blackwell, when the clergy petitioned for a bishop; again, in 1614, upon the death of the second archpriest, Birkhead; and lastly, in 1622, after the death of Harrison, the third and last archpriest, when another and more successful effort was made for the restoration of episcopal government. But the doctor's humility stood in opposition to all these proposals.

To his administration of Douay College the clergy were greatly indebted. He retrieved it from a most critical position; he appointed able professors, according to the original institution; obtained the dismissal of the Jesuit confessor; withdrew the scholars from the Jesuit schools in the town, and thus restored to the college its independence. Notwithstanding his arduous duties, he found time to publish several works which raised considerable controversy. It was not that he was of a cavilling disposition, Dodd remarks, but the subjects were so delicate that they could not fail to give offence to certain factions.

Pitts, De Illus. Angl. Script., p. 811; *Dodd, Ch. Hist.*, vol. iii, p. 88; *Records of the Eng. Caths.*, vols. i., ii.; *Foley, Records S.J.*, vol. vi.; *Tierney, Dodd's Ch. Hist.*, vols. iv., v.; *Dodd, Hist. of Doway*, pp. 22, 26, *Secret Policy*, pp. 32, 38, 180, 184, 213, 220 *seq.*, *Apology*, p. 182; *Berington, Memoirs of Panzani*, pp. 88, 97, 123, 130; *Plowden, Remarks on Panzani*, pp. 159, 247; *Hunter, Modest Defence*, p. 91; *Butler, Hist. Memoirs*, ed. 1822, vol. ii. p. 308; *Ireland, Douay Diary, MS.*

1. **A Survey of the New Religion. Detecting manie grosse absurdities which it implieth. Set forth by Matthew Kellison, doctor and Professor of Divinitie. Divided into eight bookes.** Doway, Lau. Kellam, 1603, sm. 8vo. pp. 733, ded. to James I.; "Newly augmented by the author," Doway, 1605, 4to.

This elicited from Dr. Matthew Sutcliffe, dean of Exeter, "The Examination and Confutation of a certaine scurrilous treatise, entitled, The Survey of the Newe Religion, published by Matthew Kellison," Lond. 1606, 4to. which he followed with "An Abridgement or Survey of Poperie, opposed unto Matth. Kellison's Survey of the Newe Religion," Lond. 1606, 4to.

2. **Kellison's Reply to Sotcliffe's Answer to the Survey of the New Religion; in which most partes of the Catholike doctrine is explicated, and al is averred and confirmed; and almost al pointes of the New Faith of England disproved.** Rhemes, 1608, 8vo.

In this work, which Sutcliffe did not answer, the author combats the

validity of Protestant ordinations, and supports the allegation of Parker's consecration at the Nag's Head, in Cheapside, as he did likewise in his "Examen Reformationis Novæ."

3. **Oratio coram Henrico IV., Rege Christianissimo.** Rhemis, 4to.

Delivered when regius professor or rector universitatis at Rheims.

4. **Examen Reformationis novæ præsertim Calvinianæ in quo Synagoga et Doctrina Calvinii, sicut et reliquorum hujus temporis novatorum, tota fere ex suis principiis refutatur.** Authore Matthæo Kellisono, Sacræ Theol. Doctore ac Collegii Anglorum Duaceni Præsidi. Duaci, Typis Petri Auroi, 1616, sm. 8vo., pp. 774, besides title, privilegium, epist. dedic., index capitulorum, and at the end index alphabeticus et errata. This, with No. 2, was attacked by Fris. Mason, archdeacon of Norfolk, in his "Vindication of the Church of England, and of the Lawful Ministry thereof." Lond. 1613, fol.; trans. into Latin in 1625.

5. **The Right and Jurisdiction of the Prelate and the Prince. Or, a Treatise of Ecclesiasticall and Regall Authoritie. Compyled by J. E., Student in Divinitie, for the full Instruction and Appeacement of the Consciences of English Catholikes, concerning the late Oath of Pretended Allegance. Together with a cleare and ample Declaration of every Clause thereof.** (Doway), 1617, 8vo.; "Newlie renewed and augmented by the Authore," (Doway), 1621, sm. 8vo., pp. 412, besides errata, 3 pp.

At this time the controversy respecting the lawfulness of the oath of allegiance imposed by James I. in 1606, condemned in the same year by Paul V., was still in agitation, and at intervals was revived during the greater part of the century. Kellison was represented at Rome as a favourer of the oath. To wipe off this aspersion he published the above treatise, in which he laid down the grounds and fixed the limits of both powers. By way of appendix he expressed his opinions concerning the oath, which he denounced as insidious and unlawful. He was convinced that James and his ministers did not mean to favour Catholics so long as they should adhere to their religion.

6. **A Letter to His Majesty King James.** 1623, MS.

In 1623 some unknown person professed to cull certain propositions from the previous work, and found means to have them presented to James I., with an intimation of the author's name. His Majesty was much surprised, for the pretended extracts not only allowed of the *deposing power*, but also of the *murder* of excommunicated princes, and he had always received a good report of Dr. Kellison's prudence. In order that he might not be imposed upon, James communicated privately with two eminent priests then in London, with whom his majesty was personally acquainted, and upon whose sincerity he thought he might rely. Meanwhile, Kellison's reputation was greatly injured. The king had complained to the Spanish ambassador that the doctor's work was being sold clandestinely by some of his servants, and the porter being charged with it, was put under confinement by the ambassador's order. This was judged politic, as a treaty of marriage between Prince Charles and the Infanta was then in negotiation.

Finally, Don Cardonella, almoner to the Spanish ambassador, informed Kellison of the whole affair, and he at once addressed the above letter to his majesty, clearing himself of the malicious part of the imposition. Indeed, his work is said to have been written with as much caution concerning the oath of allegiance as the treatise on the subject. The real object of the fraud was to prevent his name being acceptable to the king for the episcopacy, for the restoration of which his majesty was thought to be favourable, provided the clergyman chosen be inoffensive to himself. As we have seen in his biography, Kellison's name had been proposed to Rome for that purpose in 1622.

7. **The Gage of the Reformed Gospell. Briefly Discovering the errors of our time, with the refutation by expresse textes of their owne approved English Bible.** Doway, 1623, 8vo.; 2nd edit., augmented throughout the whole by the author of the first, pp. 165, besides table 3 pp.; republished under the title of "The Touchstone of the Reformed Gospel: wherein the principal Heads and Tenets of the Protestant Doctrine (objected against Catholicks) are briefly refuted by the express Text of the Protestants' own Bible, set forth and approved by the Church of England. With the ancient Fathers judgments thereon in confirmation of the Catholick Doctrine. The last edition, more correct," s.l., 1675, 18mo., title 1 f., preface 4 ff., pp. 141, table 2 ff.; re-edited by Bp. Challoner under the title of "The Touchstone of the New Religion." (Lond.) 1734, sm. 8vo., frequently rpr.

This work is said to have influenced the conversion of many Protestants, both in its author's lifetime and since. It was attacked by Rich. Montague, subsequently Bishop of Chichester, in a work entitled, "A Gagg for the New Gospel? No, a New Gagg for an Old Goose; or an answer to a late abridger of controversies and belyar of the protestant's doctrine." Lond., 1624, 4to. Another edition, or a second reply, is entitled "An Answer to the late Gagger of Protestants; with a Treatise of Invocation of Saints." In this reply Montague occasionally adopted the tenets of Kellison, who had taken great pains to avoid superfluities, and had spun the Catholic doctrine very fine. In other articles, especially in those of prayer for the dead, invocation of saints, merit and satisfaction, the "new gagger" approached the "old goose" very close. This was a bone of contention thrown among the Protestant divines. Some declared Montague was too bold; others represented him as a favourer of Popery. Thus a controversial war commenced between Montague and his brethren, who pursued him till he was impeached in parliament for heterodox doctrine.

8. **A Treatise of the Hierarchie and Divers orders of the Church against the anarchie of Calvin.** Composed by **Matthew Kellison, Doctour of Divinitie, &c.** Doway, Gerard Pinchon, 1629, sm. 8vo., pp. 420, besides title, Epist. ded. to the Catholiques of England, table, and approb., 22 ff.

At this period the controversy between the adherents of the restored episcopal government, the secular clergy, and its adversaries, the Jesuits and regulars, was at its height. Dr. Richard Smith, who had succeeded Dr. Bishop in 1625, assumed the title of ordinary of England and Scotland as his predecessor had done. Shortly after his arrival in England, doubts were expressed whether the decree of the Council of Trent and the Bull of Pius V.

had not rendered it necessary that the regular as well as the secular clergy should obtain faculties from the prelate. Though Dr. Smith was of opinion that they should, he voluntarily offered a general permission of such powers to those who had the approbation of their respective orders. This pacific suggestion was not accepted, and a war of words and pamphlets ensued. Dom Wm. Rudisind Barlow, the president-general of the Benedictines, published a treatise in support of the exemption claimed by the regulars, in which he exceeded the bounds of moderation, and it was condemned at Rome as scandalous and erroneous. It was entitled, "Mandatum Reverendj admodum patris, Præsidentis Generalis et difinitorum regiminis totius congregationis Angliæ beati Benedicti," 1627, 12mo. At the same time the bishop's claim to the powers of an ordinary, and certain of his regulations, did not meet with approval at Rome. So many books had been printed in the controversy that the bishop's presence in England became known to the Protestant public, and in 1629 he found it necessary for his personal safety to withdraw to France.

The controversy was now taken up abroad, and Kellison came to the aid of Bishop Smith with the work which stands at the head of this article. It was written with learning and moderation in defence of the hierarchy of the Church against the Calvinistical system. But it seemed to exclude the regulars from the ecclesiastical hierarchy, which was a source of great provocation. Two answers quickly appeared, one by Fr. Matthew Wilson, *alias* Edw. Knott, S.J., who wrote under the name of Nicholas Smith, and the other by Fr. Jno. Floyd, S.J., under the name of Daniel à Jesu. The former was written in the Clink prison, and was entitled, "A modest briefe Discussion of some points taught by M. Doctour Kellison," Rouen, 1630; the latter was "An Apology of the Holy Sea Apostolicks Proceedings for the Government of the Catholicks of England during the tyme of persecution," Rouen, 1630. In the following year both works were translated into Latin with some alterations. A notice of the latter is given in Vol. II. p. 303 *seq.*, and the former will be described under "Wilson, Matt." They were both censured by the Archbishop of Paris, Jan. 30, 1631, and by the Sorbonne, Feb. 15, 1631. Fr. Chas. Plowden, S.J., in his "Remarks on Panzani" p. 247, says, "I do not mean to apologize for the doctrines of Floyd and Knott, which, I believe, were very deserving of censure, in the sense in which the Parisian doctors supposed them to have been delivered." Knott was attacked by an anonymous divine in a work entitled—"A Reply to M. Nicholas Smith, his Discussion of some pointes of M. Doctour Kellison his Treatise of the Hierarchie. By a Divine." Daway, widowe of Marke Wyon, 1630, sm. 8vo., pp. 301, besides title, address to reader, address to the clergy, secular and regular, approb., and at the end "A Myrrour of M. Nicholas Smith's pretended Modestie," and errata. Another work by a learned divine was entitled "An Inquisition," &c., and a third, by A. B., defended Knott in, "A Defence of N. Smith against a reply to his discussion of some points taught by M. Doctour Kellison in his Treatise of the Ecclesiasticall hierarchy," 1630, 8vo. On May 9, 1631, Urban VIII. issued, as Flanagan ("Hist. of the Church," Vol. II. p. 316) terms it, his "sweet, yet soul-stirring, expostulation," known as the brief "Britannia," in which he laments the divisions sown amongst the English Catholics, and commands them to cease and be extinguished. However, a

controversy now sprang up between the French divines and the English Jesuits, supported by their French brethren, on account of the condemnation of the works of FF. Knott and Floyd. It continued until Urban VIII. interposed his authority, by brief dated March 19, 1633, and, in the words of Fr. Plowden (p. 250) "suppressed everything which had been written or published relative to this controversy, in whatsoever country or language; and declared that he did not hereby intend to censure any author, book, or work, the cognizance of the whole cause being reserved exclusively to the Holy See."

9. **A Brief and necessary Instruction for the Catholicks of England, touching their Pastor.** 1631, 8vo.

This evidently belongs to the foregoing controversy. It was answered by Fr. Floyd apparently in the same year.

10. **Commentarii ac Disputationes in tertiam partem Summæ Theologiæ S. Thomæ Aquinatis in duos tomos distributæ, &c.** Duaci, 1632, fol.; *ibid.* 1633, fol., pp. 626, ded. by Kellison to Richard Smith, Bishop of Chalcedon.

Dodd, "Ch. Hist." Vol. III., and Watt, "Biblio. Brit.," are responsible for the statement that it appeared in 1632.

11. **A Devout Paraphrase on the 50th Psalme, Misereri Mei,** by Dr. M. Kellison. Paris, 1655, 12mo., a posthumous publication.

12. "Report to the Nuncio at Brussels upon the English colleges and convents established in Flanders," 1622, copied in the "Douay Diary" MS., Vol. I. p. 209 *seq.*

Kemble, John, priest and martyr, born in Herefordshire about 1599, was probably a son of Mr. George Kemble, described as of Longford, Herefordshire, of whom the high sheriff of that county reported to the Privy Council in 1605, that he "hath with him one Stampe, a Jesuite." Capt. Kemble, another member of this family, was one of the six devoted officers who diverted the attention of the enemy by a gallant and fatal charge whilst Charles I. escaped from Worcester in the opposite direction after that disastrous battle, Sept. 3, 1651. Several of the Kembles entered the church. Dom Walter William Kemble, O.S.B., probably a brother of the martyr, was born in Herefordshire, and professed at St. Gregory's, Douay, Oct. 1, 1620. He served the mission in the Benedictine south province, and died at Fownhope, about six miles from Hereford, Oct. 23, 1633. In later times, Fr. William Kemble, O.S.F., after being chaplain at Tusmore, Oxfordshire, the seat of the Fermors, went to the mission at Birmingham, where he died July 31, 1801, aged 59. John Philip and George Stephen Kemble, the eminent actors, two of the sons of Roger Kemble, of Hereford, were descended from the same family.

Bishop Challoner says that John Kemble was ordained

priest at Douay College, Feb. 23, 1625, sang his first Mass March 2, and, on the following June 4, was sent to the mission in Herefordshire, where he was always esteemed a very pious and zealous labourer. During the great persecution fomented by Shaftesbury for political ends by means of the plots of Oates and his *confrères*, Mr. Kemble was residing with the Catholic family of Scudamore at Pembridge Castle, Herefordshire. He was warned that some one was coming to take him, but he declined to seek safety in flight, saying, that according to the course of nature he had not long to live, and that it would be an advantage to him to suffer for his religion. Shortly afterwards Capt. John Scudamore, the representative of the Protestant branch of the family seated at Kentchurch Court, in the same county, came and seized him, and committed him to Hereford gaol. After some time he was ordered up to London for examination, but as there was no accusation against him, he was sent back to take his trial at Hereford. In that journey he underwent great suffering owing to his debility and extreme age. He was compelled to perform most of the journey on horseback, though he could only ride sideways. After his return, Capt. Scudamore's children frequently visited him in the gaol. It was observed that he treated them with all the good things his friends kindly sent him, and being asked why he did so, he replied that it was because their father was the best friend he had in the world. In this he alluded to the glorious privilege of martyrdom which that base man had obtained for him.

Some weeks after his mock trial and condemnation at the summer assizes, he was drawn to Widemarsh Common, near Hereford, to be executed. Standing up in the cart, he thus addressed the spectators :—"It will be expected I should say something, but as I am an old man it cannot be much, not having any concern in the plot, neither indeed believing there is any. Oates and Bedloe not being able to charge me with anything when I was brought up to London, though they were with me, makes it evident that I die only for professing the old Roman Catholic religion, which was the religion that first made this kingdom Christian ; and whoever intends to be saved must die in that religion. I beg of all whom I have offended, either by thought, word, or deed, to forgive me, for I do heartily forgive all those that have been instrumental or desirous of my

death." Then turning to the executioner, Anthony, he told him not to be afraid but to do his duty, for it was a greater kindness than discourtesy. After a short meditation upon his knees, he drew the cap over his eyes, the cart was drawn away, and, after hanging for at least half an hour, owing to a defect in the adjustment of the rope, the martyr breathed his last, Aug. 22, 1679, aged 80.

Even the Protestant spectators were moved to declare that they had never seen any one die so like a gentleman and a Christian. His head having been cut off, his body was begged by his nephew, Captain Richard Kemble, who put it in a coffin, carried it to Welsh Newton, and buried it in St. Mary's churchyard, where the spot is still marked by a flat stone with a large cross sculptured on it, and the inscription—"J. K., dyed Aug. 22, 1679." From that day to the present his grave has been a cherished object of pilgrimage to the Catholics of the neighbourhood. In a poem entitled "The Pilgrim," commemorative of the visit of Charles Kemble and his sister, Mrs. Siddons, to the martyr's burial-place, they are made to say, referring to their being of his name and race—

"And prouder are we of the thought
Which such a memory brings,
Than if within our veins there flowed
The blood of twenty kings."

Bishop Matthew Prichard, O.S.F., V.A. of the Western District, in a letter to Dr. Challoner, tells of two extraordinary cures attributed to the martyr. One was by the placing of the cord with which the martyr was hanged round the neck of Capt. Scudamore's daughter, who was suffering from a serious affection of the throat. The other happened to Mrs. Cath. Scudamore, of Pembridge Castle, who was troubled with deafness. This was on an anniversary of the martyrdom, when Bishop Prichard himself accompanied three or four of the family from Pembridge, with some others, on a pilgrimage to the tomb. One of the martyr's hands, somewhat gorgeously enshrined, is kept in the sacristy at St. Francis Xavier's, Hereford. A small piece of linen of fine material, dipped in the blood of the martyr, is preserved at Downside.

Challoner, Memoirs, ed. 1742, vol. ii. p. 431; *Oliver, Collections*, p. 390; *Flanagan, Hist. of the Ch.*, vol. ii. p. 351; *Foley*,

Records S.J., vols. ii., iv., v., vii. pt. 2 ; *Dolan, Weldon's Chron. Notes* ; *Blount, Boscobel*, p. 20 ; *Husenbeth, Hist. of Sedgley Park*, p. 98 ; *Kirk, Biog. Collns., MSS.*, No. 25.

1. "The last Speeches of three Priests (viz., John Kemble, W. Poskhayt, and C. Mahony) that were executed for religion . . . 1679." (Lond. 1679), s. sh. fol.

2. "The Pilgrim," a poem in 13 stanzas, printed in *The Lamp*, vol. iii., p. 52-3, commemorative of a pilgrimage to the martyr's tomb by Chas. Kemble and his sister, Mrs. Siddons. It gives the local traditions relative to the martyr. One of these, referring to his last dreary journey, is worth recording :—

"They say he stopped upon the road,
At some remembered door,
To smoke the friendly social pipe,
As he was wont of yore.
And in these parts where custom still
Preserves each ancient type,
The man who takes a parting puff,
Calls it his Kemble pipe."

END OF VOL. III.

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