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



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

“ There is a history in all men's lives,
Figuring the nature of the times deceas'd.”
SHAKESPEARE,
Hcn. IV., Part II. Act iii. Scene 1.

BY
JOSEPH GILLOW.

VOL. II.

BURNS & OATES.

LONDON:
GRANVILLE MANSIONS,
28 ORCHARD STREET, W.

NEW YORK:
CATHOLIC PUBLICATION
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9 BARCLAY STREET.



OCT 19 1948

P R E F A C E .



IN presenting this second volume to the public the Editor begs to acknowledge very warmly the favourable reception extended to its predecessor, and to return his thanks for the many useful criticisms which have been passed upon it. Certain defects in the system, pointed out in these criticisms, had already been amended in the present volume. Amongst them the reader will not fail to observe a difference in the use of the antique type, and in the mode of dealing with the lives. In order to facilitate reference, a series of catch-letters has been introduced at the head of each page. In the bibliographical parts the distinction between works by persons under notice and those merely relating to them is more clearly marked; and the biographies have been treated more carefully and at greater length. Some of them, with their several bibliographical addenda, will be found to extend to as much as nineteen pages, as in the case of Bishop Gardiner and of the poet Dryden. In many instances opportunity has been taken to introduce the histories of missions, schools, colleges, and miscellaneous Catholic institutions, and frequently subsidiary memoirs are given which do not strictly come within the general limits laid down for the work. It may be mentioned that in the first volume, comprising the letters A to C, there are nearly six hundred biographical and two thousand bibliographical notices. In the present volume there are about three hundred and thirty of the former and seventeen hundred of the latter. These

figures are exclusive of subsidiary memoirs and the record of later editions, though they include, of course, all distinct works mentioned in connection with the bibliography.

The literary history of the English Catholics was the original idea of the work, but this would have been very imperfectly rendered without the biographies. The lives of eminent and even of obscure men not unfrequently throw considerable light on the great controversies, and without them the mere description of a work could give no true idea of its purport. This is notably the case in regard to controversies within the Catholic body, whether arising from political intrigue aiming at the disorganization of an oppressed party, or occasioned by difference of opinion on questions of ecclesiastical discipline and doctrine.

There is always difficulty in making a just and clear statement of the question in dispute, particularly in a work in which it is imperative to be brief and concise. Still, in the opinion of the writer, it is better not to appear to hide the fact that such disputes have arisen, but rather to approach them with frankness and impartiality. It has been the writer's endeavour to show no party feeling in these contests, to suppress nothing, and to confine himself as far as possible to the plain statement of facts, with criticisms drawn from the most reliable authorities on each side. If quotations of an aggressive nature are occasionally introduced, the motive for their insertion has been to make clearly understood the animus of the contending parties, and the bearing of many actions which would be unintelligible without something to explain and account for them. In this way a truer appreciation of writers may be obtained, and the reader enabled to judge for himself of the value of authorities, which are always quoted when a statement is advanced.

In a work of this nature, depending as it does on the writer's

unassisted labours, there must necessarily be many omissions. The anonymous authors are innumerable, and many of them have not been identified. There are others of whom nothing has been handed down but the name, and many without doubt have escaped the notice of the compiler. Much assistance might be rendered by those in possession of information that would supply these deficiencies by their kindly placing it at the disposal of the Editor. They would thereby earn his gratitude, and greatly increase the value of the work as a book of reference.

J. G.

BOWDON, CHESHIRE,
Nov. 1, 1885.

ADDITIONS AND CORRECTIONS.

- P. 4, DALGAIRNS, J.D., No. 2, line 2, *for* were *read* was.
,, No. 2, line 4, *for* they display *read* it displays.
- P. 153, ECCLES, JAMES, line 9, *for* 1842 *read* 1849.
- P. 164, ELLIS, P. M., *omit* No. 8 and *insert* No. 9 in its place.
- P. 205, EYSTON, CHARLES. To the bibliography may be added: "A Treatise on the Pretended Divorce between Hen. VIII. and Catharine of Arragon. By Nicholas Harpsfield, LL.D., Archdeacon of Canterbury. Now first printed from a collation of four MSS. By Nicholas Pocock, M.A., late Michel Fellow of Queen's Coll., Oxford." Camden Society, 1878, 4to., pp. ix-344, which is mainly taken from Mr. Eyston's transcript, "A Treatise of Marriage Occasioned by the pretended Divorce of King Henry the Eighth from Queen Catherine of Arragon, divided into three Bookes, written by the Rev. 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 Tapliffe, 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 Dni. 1707."
The MS. has a dedication to Charles Eyston by his father, Charles Eyston, dated East Hundred, Jan. 19, 1706-7.
- P. 207, EYSTON, BERNARD FRANCIS. No. 1. "Discourses Explanatory and Moral on the Creed, Theological Virtues, Ten Commandments, and Seven Sacraments Very useful for Pastors, Missioners, and Masters of Families. By the Rev. F. Bernard Francis, of the Order of St. Francis," Dublin, 1799, 8vo.
- P. 223, FALKLAND, ELIZABETH, Lady. Owing to the rapidity with which this volume has been written, day by day as the work proceeded in the press, commencing some few weeks after its predecessor was published, the following notice has been omitted in its proper place.
Born in 1585, Lady Falkland was the only child of Sir Lawrence Tanfield, of Burford Priory, in Oxfordshire, Lord Chief Baron of the Exchequer. From earliest childhood she was passionately devoted to study. At four years of age she could not only read but delighted in it, and whilst still a child she taught herself French, Spanish, and Italian. She also acquired a thorough knowledge of Latin in her youth, and translated some of Seneca's Epistles, but from want of practice she became less familiar with it in after-life, so that when a few months before her death she began to translate the works of Blossius into English, she found herself obliged to consult a Spanish version. The same thing happened to her with Hebrew, which at one time she understood perfectly. Even after this had ceased to be the case, she could read the Scriptures, with which she was intimately acquainted, in that language. So great was her faculty in acquiring this sort of knowledge, that she learnt Transylvanian from a native of that country, though she soon entirely lost this accomplishment through never having occasion to speak it. It is wonderful to think of the amount of study this young girl must have gone through, and of the persevering application which enabled her to master so many languages at an early age.

At the age of fifteen, Elizabeth Tanfield was, in the language of that epoch, disposed of in marriage by her parents, and bestowed on Sir Henry Cary, of Aldenham and Berkhamstead, co. Herts, who was at that time Master of the Jewel House of Queen Elizabeth. It is said that he married the Chief Baron's daughter simply because she was an heiress. After this marriage Sir Henry departed on State business to Holland. In 1618 he became Comptroller of the Royal Household of James I. In 1620 he was raised to the Scotch peerage with the title of Viscount Falkland, and two years later, was appointed Lord Deputy of Ireland. In Aug. 1622, Lady Falkland accompanied her husband to Ireland, whence she returned to England in 1625.

It was soon after this event that Lady Falkland became a Catholic. Her conversion gave great displeasure to the King, and by his Majesty's order she was confined in her house during his pleasure. For six weeks she was thus a prisoner in her rooms, her household being wholly Protestant, and no Catholic venturing to come near her. Dr. Cozens, one of the King's chaplains, was sent to her, but was unable to make any impression on her faith. After this she was treated with great harshness, and an attempt was made by her husband to starve her into submission, but after some time she was set at liberty. Lord Falkland would allow her nothing, and she was obliged to live on the charity of her friends, both Catholic and Protestant; her mother turned her out of her house in London, where she had lived since her return from Ireland; and both her husband and mother bitterly reproached her for her change of religion, and told her that her misfortunes were owing to herself, and that she deserved all she suffered.

In order to trespass as little as possible on the generosity of her friends, she took a dilapidated cottage on the banks of the Thames, in a small town situated ten miles from London, and there lived with a devoted Catholic maid-servant. After this she retired to lodgings in London, where she was left in a state of almost absolute destitution. At length the Council, in 1628, ordered that she should reside at Cote in Oxfordshire, with an allowance of £500 a year from the estate of her husband.

In her solitude and poverty Lady Falkland resumed those literary pursuits which were so congenial to her tastes. The late King James I. had written an answer to one of Cardinal Perron's controversial works, which drew from his Eminence an able rejoinder. It was the anxious desire of English Catholics to possess this reply in their own language, and Lady Falkland had already begun to translate the writings of that great French Divine when her attention was drawn to the volume in question. She at once set about what was to her a delightful labour, and in thirty days she completed her task. Her enthusiastic friends and admirers celebrated this feat in laudatory poems, but the work was doomed to merciless suppression at the hands of Dr. Abbot, the bigoted Archbishop of Canterbury, who seized the edition, which was printed in the Low Countries, on its entrance into England. He made a bonfire of it, and thus only a few copies reached "the translatresse of our Cardinal." The work was dedicated by her to Queen Henrietta Maria. Later on Lady Falkland translated the whole of Cardinal Perron's controversial writings, but probably deterred by the fate of her first publication, she did not get her work printed. This was during her residence in the ruined cottage on the banks of the Thames, and about the same time she wrote the lives of St. Mary Magdalen, St. Agnes the Martyr, and St. Elizabeth of Portugal. The latter was the name she took in Confirmation by the Bishop of Chalcedon, probably about 1630, when information was supplied to the Council that "Bishop Smith of Chalcedon lived in the French Ambassador's house, in the chamber over Lady Falkland's, besides divers Jesuits more."

In 1629 Lady Falkland, accompanied by Fr. Everard Dunstan, made a pilgrimage to St. Winefrid's Well, together with fourteen or fifteen hundred lay persons, including Lord William Howard, the Earl of Shrewsbury, Sir William Norris of Speke, and Sir Cuthbert Clifton, of Lytham, besides about one hundred and fifty priests, who all met there on the Feast of the Saint, Nov. 3, 1629.

In May, 1630, Lord Falkland was recalled from Dublin. His wife's con-

version had not sweetened his temper towards the Irish Catholics, and the ministers of Charles I. had often warned him of "apprehension of danger if any reformation in religion should be attempted there." At last his rule became unbearable, and his friends stated that "by the clamour of the Irish and the prevailing power of his Popish enemies, he was removed in disgrace." He would not see his wife on his return, and Lady Falkland was again reduced to such extremities that she addressed the Lords of the Privy Council for performance of the orders already made for her relief. The Queen now undertook to mediate, and her interposition proved effectual in bringing about a complete reconciliation between Lady Falkland and her husband. Between this time and his death in 1633, a marvellous change took place in Lord Falkland's religious convictions, and it is believed that he died a Catholic.

Shortly after their father's death the Misses Cary, who had hitherto been very bigoted, joined the Catholic Church, though their mother had previously known nothing of their conversion. It was at this time that the notorious William Chillingworth played a very disreputable and treacherous part in trying to deter them from the step they were contemplating. He was shortly afterwards appointed tutor to their younger brothers, Patrick and Henry Cary, by their elder brother, Lucius Cary, Viscount Falkland. At length Lady Falkland succeeded in getting her two little sons out of Chillingworth's hands, who was acting the spy, and reporting all he could gather to Lord Falkland. The boys escaped from Few, where they had been placed by their brother. For this Lady Falkland was brought before the Council, whom she informed that she had previously warned Lord Falkland that unless he would remove them from Chillingworth's care she would act as she had done. After examination the Council referred her to Lord Chief Justice Bramston, with instructions that in case he was not satisfied with her statements she was to be committed to the Tower. She was, however, dismissed by Lord Bramston, who treated her with kind consideration.

The boys were eventually placed in the English Benedictine College at Paris. Henry later became a Religious of that monastery, where he was professed in 1641, and assumed the name of Placid. He was Secretary to the President of the English Benedictine Congregation in 1649, and died Feb. 17, 1653. The Hon. Patrick also became a Catholic, and at one time wished to be a priest. After leaving St. Edmund's Priory at Paris, he went to Rome. On Oct. 30, 1638, he is named in the Pilgrim-Book as dining in the English College at Rome in company with John Milton, the poet, Dr. Holling of Lancashire, and Mr. Fortescue. He was a similar guest in June, 1643, with Dom John Wilfrid, O.S.B., and on Dec. 27, 1646, dined at the College vineyard with Richard Crashaw, the celebrated poet. The last time he is mentioned as dining at the College was on June 16, 1647, when Dom John Wilfrid, O.S.B., was again a guest, with his companion, Christopher Anderton, of Lancashire. He afterwards went to the Benedictine Monastery at Douay to make a trial of religious life, but was forced to give it up, "his constitution not being able to bear the kind of diet which the rules enjoined." After the Restoration, in 1660, he seems to have wished to enter the Spanish service. It was he who revised the MS. of his mother's life, written by one of his four sisters, to which he added some notes and comments of his own. He also wrote the verses which Sir Walter Scott published in a small quarto volume in 1819, entitled, "Trivial Poems and Triolets, composed in Obedience to a Lady's Commands, by Patrick Carey, in Aug. 1651." At the end of the book is a collection of hymns, which show the author to have been a Catholic and a Cavalier.

After Lady Falkland had brought to a safe conclusion her two boys' removal to France, she found herself in another pressing difficulty. The plague broke out in London, and she was obliged to remove to a village near London for a period of six months. Shortly afterwards she was reconciled to her son, Lord Falkland, who settled her in a more convenient and better house, which she occupied three years, employing her time as usual in literary pursuits and charitable exertions. It was during this time that she completed her translation of Cardinal Perron's works. In 1637

she returned to London, and there spent the two remaining years of her life. She died, about the time when the troubles of the great rebellion were commencing, in the month of October, 1639, aged 54, and was buried by the Queen's permission in her Majesty's Chapel, the Capuchin Fathers performing the funeral service.

Six of Lady Falkland's children became Catholics—two sons and four daughters. Of the latter, Anne, the eldest, born in 1615, was professed at the Benedictine Abbey of Our Lady of Consolation at Cambray in 1640. The records of the convent show that her name in religion was Clementia, and not Clementina, as stated by Lady Fullerton and Fr. Snow ("Bened. Necrology"). In her memoir, in the first volume of this work, it is said, on the authority of the Hon. Edw. Petre, that she went to Paris in 1651 "for the cure of a disorder." This is incorrect; the records of the convent distinctly state that she went in obedience to the orders of Dom Placid Gascoigne, President of the Eng. Bened. Congregation, and for the purpose of instituting a filiation from the Mother House at Cambray. She was accompanied in her journey from the Mother House at Cambray. She was accompanied in her journey by her sister, Dame Mary of St. Winefrid Cary, and a lay-sister named Scholastica Hodson, and the party were conducted by the celebrated historian, Dom Serenus Cressy, O.S.B. They arrived at Paris in Nov. 1651, and lodged with the English Augustinian nuns in the Fossé St. Victor. From thence Dame Clementia addressed herself to the Queen Mother, Henrietta Maria, appealing for assistance. Dame Clementia died in 1671. Dame Elizabeth Augustina Cary, the second daughter, born in 1617, was also professed at Cambray in 1640, where she died, Nov. 17, 1682. The third daughter, Dame Lucy Magdalen Cary, born in 1619, professed at Cambray in 1640, died there, Nov. 1, 1650; and the fourth daughter, Dame Mary of St. Winefrid Cary, born in 1621, professed at Cambray in 1640, accompanied her sister to Paris in 1651, but returned to Cambray, where she died, Sept. 22, 1693. Their eldest brother, the celebrated Lucius, Viscount Falkland, never became a Catholic. He fell in the first battle of Newbury, Sept. 20, 1643, aged 34.

Fullerton, Life of Lady Falkland; Snow, Bened. Necrology; Foley, Records S. J. vol. vi.; *Oliver, Collections*, p. 142.

1. The Reply of the most illustrious Cardinal of Perron to the answeare of the most Excellent King of Great Britaine . . . Translated into English by Elizabeth, Viscountess Falkland. 1630, fol.

A copy of this suppressed work is in the British Museum. Her enthusiastic friend, Mr. Clayton, celebrated her feat in the following poem:—"In laudem nobilissime Heroine quæ has Eminentissimi Cardinalis disputationes Angliæ reddidit;—

One woman, in a month, so large a book
In such a full emphatic style to turn,
Isn't it all one, as when a spacious brook,
Flows in a moment from a little burn?"

The lines of Dom Leander Jones, O. S. B., are still more laudatory, both of the writer to whom they were addressed and of learned ladies in general. His poem is signed F.L.D.S.M., and commences—

"Believe me, readers, they are much deluded
Who think that learning's not for ladies fit,
For wisdom with your sex as well doth suit
As orient pearle, in golden chase included."

Another anonymous complimentary address, entitled *Ακοκακ*, is equally flattering. In it occur the lines—

"But that a woman's hand alone should raise
So vast a monument in thirty days,
Breeds envie and amazement in our sex."

Her prose, however, is very superior to the poetry of her admirers.

2. The Life of Tamerlane, in verse, by Lady Falkland.

3. She translated the whole of Cardinal Perron's controversial works, which were never printed, probably owing to the fate which attended her first publication. She also translated the works of Louis de Blois, and many other French divines, and wrote innumerable slight pieces in verse.
4. An Essay which she wrote was considered the best thing she ever penned. Shortly after her friend, the Abbot Walter Montague's conversion, he published "A Treatise or Letter to the Lord Falkland," dated from Paris, Nov. 21, 1631, containing the motives of his conversion, to which Lucius Cary, Lord Falkland, replied with "An Answer to Mr. Montague's Letter concerning the change of his Religion," Lond. 1635, 4to. Lady Falkland wrote a reply in which she noticed her son's charge that Catholics caused divisions in families by the conversions they procured. Lord Falkland acknowledged that her reply was a sufficient answer to his arguments, though not satisfactory to him, and that it was certainly enough clearly to confute a Protestant. For himself to answer it, it would be necessary to go further and deny more (of the dogmas of Christianity it may be presumed) than he had already done.
4. The Lives of St. Mary Magdalen, St. Agnes the Martyr, and St. Elizabeth of Portugal, in verse.
5. "The Lady Falkland; her life. From a MS. in the Imperial Archives at Lille. Also a Memoir of Fr. F. Slingsby. From MSS. in the Royal Library, Brussels." Lond. 1861, 8vo., by Richard Simpson, B.A., of Clapham, Esq.

The original was written shortly after her death by one of her four daughters, all of whom became Benedictine nuns at the Convent at Cambrai, in whose archives it was discovered some years ago. It displays considerable shrewdness and a certain amount of force and ability, but the language is very much involved. It was probably the work of Dame Clementia Cary, Lady Falkland's eldest daughter. Her brother, the Hon. Patrick Cary, revised the MS., and added some notes and comments of his own. To this memoir Mr. Simpson attached ample appendices, and from his publication Lady Georgiana Fullerton principally drew the materials for her biography, entitled "The Life of Elizabeth Lady Falkland, 1585-1639." Lond. 1883, sm. 8vo., pp. xv-269, vol. xliii., Quarterly Series.

- P. 270. FISHER, RALPH, priest, a native of Yorkshire, was educated at Douay College, where he was ordained priest in 1596, having matriculated at the University of Douay in 1596. After his ordination he was sent to the mission in England. Fr. Grene, S.J., mentions a Ralph Fisher being apprehended in Mr. Grimston's house, Nov. 22, 1593, carried to York, and committed to prison two days later for not going to church. At the following Lent Assizes, 1594, Fr. Richard Holtby says that Ralph Grimston was convicted of harbouring and receiving seminary priests. It is possible that this Ralph Fisher afterwards proceeded to Douay, and is identical with the subject of this notice. He wrote, says Dr. Challoner, the "Relation of the Martyrdom of Robert Bickerdike, gent., Executed at York in 1586," MS.

Douay Diaries; Challoner, Memoirs, vol. i.; *Foley, Records S.J.*, vol. iii., p. 761; *Morris, Troubles*, Third Series.

- P. 313, FORMBY, HENRY, Rev. Add to the bibliography, "A Voice from the Grave: being the Funeral Discourse preached on the occasion of the burial of the Rev. George Montgomery, Deceased, 7th of Mar. 1871, in the 54th year, at his Mission of Wednesbury, in the Diocese of Birmingham. By the Rev. H. Formby. R.I.P." Lond., Burns, Oates & Co. (1871), 8vo., pp. 16.
- P. 313, FORREST, JOHN, O. S. F. In Cuddon's "Modern British Martyrology," edition 1836, pp. 99-109, is a lengthy account of Friar Forrest, with copies of several letters pre-erved in the Cotton Library. It appears that some temporizing friars of different convents were encouraged by Cromwell to create discontent, and to form accusations against their virtuous superiors. These letters show to what a degree of malice bad religions may be carried. Though some parts of them are not very intelligible, they clearly evince the attachment of Dr. Forrest to the cause of his royal mistress, and his zeal to preserve the rules and discipline of his convent against the encroachments of the profligate monarch.

The Editor of the "British Martyrology" states that the image called Darvel Gatheren "was a rood or crucifix of large dimensions, which had been brought from South Wales, where it had been held in great respect." In Ellis' Original Letters is a copy of a letter in the Cotton Library addressed to Cromwell by Elis Price, giving an account of this rood, and desiring to be informed what he is to do with it.

- P. 315. The lines quoted were taken from Anthony Parkinson's "Collectanea Anglo-Minoritica." The "British Martyrology" says that various short pieces of rhyme were distributed about to excite a general prejudice against the resolute champion of the faith, in which Dr. Forrest was either ridiculed or openly abused. The following were the lines affixed to the gallows in large letters—

" David Darwell Gatheren
As saith the Welchmen
Fetched outlawes out of hell.
Now is he come with spere and shilde
In harness to burne in Smithfelde,
For in Wales he may not dwell,
And Forest the Friar
That obstinate Lyer
That wilfully shall be dead ;
In his contumacie
The Gospel doth deny
The King to be supreme head."

The six last lines were fixed up at the various crossways in the city.

- P. 315, No. 1, line 1 *for* at *read* et, and *for* Maximi *read* Maximis.

There is a rough print of his execution in the British Martyrology.

- P. 352, GADBURY, JOHN. No. 22. From Gadbury's evidence in Mrs. Cellier's trial it would appear that he was not then a Catholic. His admission to the Church must have taken place immediately afterwards.
- P. 356, GAGE, GEORGE. James I. despatched him to Rome towards the close of 1621, in quality of Agent to the Papal Court, to solicit a dispensation for the marriage of the Prince of Wales with the Spanish Infanta. The King afterwards commissioned the Rev. John Bennett, the envoy of the clergy, to press the affair more immediately on the attention of the Pontiff. The Jesuits strove to retard the dispensation, and if possible to prevent the completion of the match. The following extract from a letter of W. Farrar to Bennett, dated Oct. 5, 1622, throws some light on the importance of Mr. Gage's position: "Mr. Gage his employments are much talked of in England. They say the king and he spend whole hours, sometimes three or four, together, in private conference. He gives out he is presently to return in all post haste to Rome." Sir Toby Matthews is alluded to in the same letter. The opponents to the Spanish match in Rome had so far succeeded in producing an effect on the minds of Gregory and his advisers, as to introduce a clause intimating that before the marriage could be relieved from the operation of the canons, the English monarch must distinctly set forth the measures which he was prepared to adopt for the advancement of the Catholic religion within his dominions. With this ill-advised alteration in the articles of the dispensation, Gage left Rome, July 28, 1622. Three days later Bennett wrote to Bishop: "Mr. Gage parted hence, three days since, for England. He carrieth the conditions for the dispensation. He will endeavour to clear the Jesuits, I suppose, of the imputation of opposition to the match: but here that is so well known, that he shall wrong himself, if he go about it." Edward Bennett wrote to his brother John, Sept. 14, 1622: "Mr. George Gage is come, six weeks ago. At first, they gave out he came with the dispensation; now, that he had only the copy of it, which having showed the king, he disliketh two points that his Holiness setteth down, for motives inducing him to dispense, viz., the Catholic education of children hoped for; 2°, toleration of religion to English Catholics, with some security for the same; and that George Gage is to go to Rome about it." Gage was then despatched to Madrid, with letters to Digby, the ambassador, and thence proceeded by order to Rome,

where he arrived about the 23rd Feb. 1623. Bishop wrote from Paris to Bennett, Nov. 15, 1622: "Since I sealed up my packet, Mr. Gage came to visit us, who was, at his first coming to the king, as he says, not much respected, because he brought, as a condition of the dispensation, something that liked them not: yet, afterwards, he was in credit, they meaning to use him for that purpose of mollifying the conditions. And whereas he was to have been sent straight to Rome, now he is to pass by Spain, and there to see the conclusion of the match, and to bring their help for our king with him." John Bennett next wrote from Rome to his brother Edward, March 6, 1623: "Mr. Gage is come, some twelve days since, and the conditions of the match, in Spain agreed upon, are sent by a proper (express)." Under date Jan. 5, 1623, King James wrote to Gage at Rome, informing him that the conditions agreed upon at Madrid had been approved and ratified, and his Majesty ordered him, if the business were likely to succeed, to present the letters, of which he was the bearer, to the Pope and the Cardinals Ludovisio and Bandini. Gage obeyed the instructions, and before the end of April it was confidently announced by the envoy, that a favourable decision had been pronounced.

It is not necessary to proceed further with the negotiations for the Spanish match. From the commencement they lasted for near six years, and ultimately ended in a rupture, to the great loss of Catholic interests. *Vide* Tierney's "Dodd," vol. v. p. 119, *et seq.* Prynne's "Hidden Works of Darkness," also throws light on Mr. Gage's agency.

- P. 379, GARDINER, STEPHEN, Bishop, line 8. The more correct translation is: "I have denied with Peter, I have gone out, but as yet I have not wept bitterly."
- P. 466, GILBERT, N. A., wrote many poems and hymns, which, however, the writer has not met with in any collective form. Some were published by the Rev. Geo. Leo Haydock, and one of them, "The Marks of the True Church. A Song. By the late Rev. Mr. Gilbert, of Whitby," consisting of thirteen stanzas of eight lines, pp. 71-5, appeared in "A Letter to A Protestant Friend on the Holy Scriptures; or, the Written Word of God. By Demetrius A. Gallitzin, Priest of the R. C. Church," Lond. W. E. Andrews, 1824, 8vo.



BIOGRAPHICAL AND BIBLIOGRAPHICAL DICTIONARY OF THE ENGLISH CATHOLICS.

Dacre, Leonard, Lord, grandson and male representative of William, Lord Dacre of Gillsland, was seated at Harlesey, co. York, when his youthful nephew, George, Lord Dacre, son of Thomas, Lord Dacre of Greystock, was unfortunately killed, May 17, 1569, through vaulting on a wooden horse which fell upon him. Lord George was then in ward to Thomas, Duke of Norfolk, and his three sisters, co-heiresses to his vast estates, were married to the three sons of their guardian, the Duke of Norfolk.

In the following year, when the Catholic Earls of Northumberland and Westmoreland rose in defence of the ancient faith and the rights of conscience, Leonard Dacre, who was then at Court, hurriedly left, avowedly for the service of Elizabeth, but with the intention of joining the Earls. Their disorderly flight from Hexham to Naworth convinced him that the cause was desperate. He hung upon their rear, made a number of prisoners, and obtained among his neighbours the praise of distinguished loyalty. The Council, however, was better acquainted as to his real character, and the Earl of Sussex received orders to secretly apprehend him on a charge of high treason. Aware of his danger, he determined to brave single-handed the authority of his Sovereign; and, at his call, three thousand English and Scottish borderers ranged themselves under the scollop-shells, the well-known banner of the Dacres. From Naworth Castle Lord Dacre sent a defiance to the Lord Hunsdon, the commander of the Royal army, who declined the combat, preferring to join the force under Lord Scrope at Carlisle. Dacre followed him four miles to the banks of the

Chelt, where "hys footmen," says Lord Hunsdon, "gave the prowdest charge upon my shott that I ever saw." But the valour of the borderers was no match for the steady discipline of a regular force. They were discomfited, Feb. 22, 1570, and left to their opponents a complete but not a bloodless victory.

Lord Dacre found an asylum, first in Scotland, and afterwards in Flanders, where he lived some time a pensioner to the King of Spain. He died at Brussels, Aug. 12, 1573, and was buried at St. Nicholas. His brother Edward then assumed the title, and was likewise in receipt of a pension from the King of Spain. In 1575 he was living in exile at Namur, and his name constantly appears in the Diary of Douay College, where he was hospitably entertained in 1580.

Lingard, Hist. of Eng., ed. 1849, vol. vi. pp. 218, 219; *Dodd, Ch. Hist.*, vol. ii.; *Douay Diarics*.

Dalby, Robert, priest and martyr, a native of the bishopric of Durham, was educated and ordained priest at Douay College in 1588, and coming on the mission was seized apparently on his arrival in the north. He was tried and condemned at York for no other cause than that he was a priest ordained by the authority of the See of Rome, and had returned to England and exercised his priestly functions for the benefit of the souls of his neighbours.

Dr. Champney, in his manuscript history of the reign of Elizabeth, gives a touching account of his execution with John Ann, another Douay priest. The Doctor was then in his twentieth year, and was an eyewitness of the martyrdom of these holy men.

They were drawn on hurdles, about a mile out of the city of York, to the place of execution. Mr. Ann was the first to suffer, declaring to the assembled people that the cause of their death was not treason, but religion. He was hanged, then dismembered and bowelled, his bowels cast into the fire prepared for the purpose, his head cut off, and the trunk of his body quartered. During all this horrible process Mr. Dalby stood by, rapt in prayer, awaiting to tread in the footsteps of his companion. They suffered March 16, 1588-9.

A curious conversion resulting from these executions is

related in an ancient document, edited by Fr. Morris, which adds to the interest of Challoner's narrative.

Challoner, Memoirs ; Morris, Troubles, Third Series.

Dalgairns, John Dobree (in religion Bernard), M.A., Oratorian, born in the Island of Guernsey, Oct. 21, 1818, was the son of William Dalgairns, a gentleman of Scottish descent who had done gallant service as an officer of Fusiliers in the Peninsular War. His mother came of the old Norman family of Dobree of Guernsey.

At Exeter College, Oxford, he took a second class *in literis humanioribus* in 1839, and while still a mere youth became conspicuous in the Catholicising party of the Anglican Church. His letter to the Paris *Univers* on Anglican Church parties attracted general attention, and subsequently joining Fr. Newman's band of disciples at Littlemore, in Sept. 1845, he was received into the Church about the same time with the great leader of so many of his friends. He then proceeded to France, and resided for some time at Langres, in the house of the celebrated ecclesiastic, the Abbé Jovain, where he received Holy Orders in 1846. In the following year he rejoined Fr. Newman at Rome, where he resided at Santa Croce and learned the Oratorian Institute under Padre Rossi.

After a brief sojourn at Maryvale, and at St. Wilfrid's, Staffordshire, Fr. Dalgairns settled with the London Oratory in King William Street, Strand, in May, 1849, labouring with great zeal as a preacher and confessor. For three years, from Oct. 1853 to Oct. 1856, he stayed at the Birmingham Oratory, with the permission of his superiors, to assist that branch of the Congregation, but he resumed his London labours in the latter year. In 1863 he succeeded Fr. Faber as Superior of the Oratory, then removed to Brompton, an office which he held till 1865. In the latter year his health began to break down, though at intervals he still laboured hard in religious and philosophical literature.

During the last twelve months of his life he suffered a painful illness from paralysis of the brain, and at length died in the monastery of the Cistercians at Burgess Hill, near Brighton, April 6, 1876, aged 57. He was buried in the private cemetery belonging to the Fathers of the Oratory at Sydenham.

Fr. Dalgairns was recognized as having filled a large

and prominent place in the modern history of Catholicism in England. An earnest and eloquent exponent of Catholic theology, he was himself instrumental in receiving numbers of Protestants into the Catholic fold; and his valuable and elaborate treatises on Catholic subjects, more especially his beautiful work on "The Holy Communion," have gained him a lasting reputation.

The Tablet and *Weekly Register*, April 15, 1876; *Cath. Ann. Reg.*, 1850.

1. **Catena Aurea.** Commentary on the Four Gospels, &c., with the text, translated by M. Pattison, J. D. Dalgairns, &c.; commenced in 1841. 8vo.

2. **Lives of the English Saints.** A large portion of the series under this title, edited by Dr. Newman whilst yet an Anglican, were written by Fr. Dalgairns, and the masterly acquaintance with mediæval history which they display will long cause them to be appreciated. He was the author of the Lives of St. Stephen Harding, St. Helier, St. Gilbert, St. Aelred, &c. The first was translated into French, under the title, "Histoire de Saint Etienne Harding, fondateur de l'Ordre de Citeaux, traduit de l'Anglais par l'abbé J. P. Tours," 1848, 12mo., forming part of the "Bibliothèque des Écoles Chrétiennes."

3. **The Devotion to the Sacred Heart of Jesus; with an Introduction on the History of Jansenism.** Lond., Derby (pr.), 1853, 8vo., pp. xii.-235; Lond., Derby (pr.), 1854, 8vo.; frequently reprinted.

4. **The German Mystics of the Fourteenth Century.** Lond., Derby (pr.), 1858, 8vo. Reprinted from the *Dublin Review*.

5. **The Holy Communion, its Philosophy, Theology, and Practice.** Dublin, 1861, 12mo.; frequently reprinted. This is an invaluable treasury of thought and of Church teaching on the Blessed Sacrament, and, with his "Devotion to the Sacred Heart," is a safe and able protest against the Jansenistic errors for many years prevalent on the Continent on this solemn and interesting subject.

6. **Lives of the Fathers of the Desert.** Translated by E. F. B. With an Introduction on the Spiritual Life of the first Six Centuries, by J. B. D. Lond., Derby (pr.), 1867, 8vo. From the German of Ida Maria Luise Sophie Frederica Gustave, Countess Hahn-Hahn.

7. **The Life of S. Thomas a Becket.** By Mrs. Hope. With a Preface by Fr. D. Lond., Edinb. (pr.), (1868). 8vo.

8. **The Scale of Perfection.** Written by Walter Hilton. With an Essay on the Spiritual Life of Mediæval England. By the Rev. J. B. D. Lond. 1870, sm. 8vo. A reprint from Fr. Cressy's edition of 1659, pp. 296, preceded by a Memoir of Hilton from Pitts, 1 f., and essay, pp. xli.

9. **Conversion of the Teutonic Race. Conversion of the Franks and the English.** By Mrs. Hope. Edited by J. B. D. Lond. 1872. 8vo.

10. **Sequel to the Conversion of the Teutonic Race.** S. Boni-

face and the Conversion of Germany. By Mrs. Hope. With a Preface by J. B. D. Lond. 1872. 8vo.

II. Letter to the Paris *Unicers* on Anglican Church parties; many interesting articles in the *British Critic* on Dante, on the Jesuits, and on Vendean History; several valuable articles in the *Dublin Review* and *Contemporary Review*, well known to a small, but choice and critical, class of readers, on the Personality of God, on the German Mystics of the Fourteenth Century, and kindred subjects. The publication in German of his "Gesam-melte historische Schriften," was begun at Mainz, 1865. 8vo.

Dalton, John, divine, was of Irish parentage, and passed the early years of his life at Coventry. When about twelve years of age he was sent to Sedgley Park School. Here he remained till his nineteenth year, when he was transferred, in 1830, to Oscott College, where he prosecuted his theological studies and was ordained priest.

After his ordination he was engaged in the missions at Northampton, Norwich, and Lynn. At Northampton he was instrumental in establishing schools of considerable size; in Norwich he attempted the like, but the Crown Bank failure prevented its perfect realization; whilst in Lynn he more successfully undertook the erection of a church.

It was while at Lynn, in 1844, that he first made his appearance in print. After the elevation of Northampton into an episcopal See, he was elected a member of the chapter, and resided for many years at the Bishop's house, Northampton.

In 1858, and the following year, he resided for a time at St. Alban's College, Valladolid. After his return from Spain, he settled at St. John's, Maddermarket, Norwich, where he spent the remainder of his days, dying in his 60th year, Feb. 15, 1874.

Amiable, genial-hearted, charitable, and full of zeal, no religious difference, even on the part of the most fervid opponent of the Church, was ever suffered to affect that thorough respect and esteem which was extended to him throughout life from the representatives of all creeds.

Weekly Register, Feb. 28, 1874.

1. **A Gradual whereby to Ascend unto God from the Contemplation of Created Objects.** Translated from the Latin of the Ven. Cardinal Bellarmine. Lond. 1844. 16mo.

2. **Christianity in Europe.** By Novalis. Translated from the German. Lond. Catholic Series, 1844. 12mo.

3. **The Art of Dying Well.** Translated from the Latin of the Ven. Cardinal Bellarmine. Lond. 1846. 12mo.

4. **The Eternal Happiness of the Saints.** Translated from the Latin of the Ven. Cardinal Bellarmine. Derby, 1846. 12mo.
5. **A Little Book of the Love of God.** From the German of Count F. L. Z. Stolberg. Lond. 1848, 32mo.; Lond. 1850, 8vo., with memoir, vignette, &c.
6. **The Life of St. Teresa,** written by herself, and translated from the Spanish. Lond. 1851. Cr. 8vo.
7. **The Interior Castle; or, The Mansions.** By St. Teresa. Translated from the Spanish. Lond. 1852, 8vo.; Lond. 1853, 8vo.
8. **The Way of Perfection.** Translated from the Spanish. Lond. 1852. 8vo.
9. **The Letters of St. Teresa.** Translated from the Spanish. Lond. 1853. 8vo.
10. **Book of the Foundations.** By St. Teresa. Translated from the Spanish. Lond. 1853. 8vo.
11. **Maxims, Sayings, and Exclamations of Love.** Translated from the Writings of St. Teresa. Lond. 1856, 18mo., 2nd edit.
12. **A few Sweet Flowers from the Writings of St. Teresa.** Translated from the Spanish. Lond. 1857, 12mo.; Lond. 1862, 16mo.
13. **The Life of St. Winifrede.** Translated from a MS. Life of the Saint in the British Museum. With an Account of some Miraculous Cures effected at St. Winifrede's Well. Lond. 1857. 18mo.
14. **The Foundations of Religion Explained.** Translated from the Spanish of J. L. Balmez. Lond. 1858. 8vo.
15. **The Life of Cardinal Ximenez.** By the Rev. Dr. C. J. Von Hefele, Bishop of Rottenburg. Translated from the German. Lond. 1860. Cr. 8vo.
16. **The Spirit of St. John of the Cross: consisting of his Maxims.** Translated from the Spanish. Lond. 1863. 12mo.
17. **A Pilgrimage to the Shrines of St. Teresa de Jesus at Alba de Tormes and Avila.** Lond. (Norwich pr.) 1873. 8vo.

Dalton, Marmaduke, priest, who used the *alias* of Joseph Booth, was a member of an ancient Yorkshire family, and was brought up a Protestant. His mother was daughter of the old Lord D'Arcy, "who used to say, he had lived to see many scores out of his loins, and yet not one idolater amongst them."

He was sent to study at Cambridge, but after his father's death he became a Catholic, with the assistance of Mr. Richard Franks, at that time Grand Vicar under the Dean and Chapter of all the northern counties, including Nottingham, Rutland, and Lincolnshire. This so offended his mother that she would scarcely look on him after, and, though extremely wealthy, she left him little or nothing at her death. His father, however,

had settled on him an annuity of £40, sufficient in those days to support him.

After he became a Catholic, he went over to Douay, but was sent away in the latter part of Dr. Leyburne's presidentship, "not for any fault, but for what was common to the best of the house," to whom his government was obnoxious. The Dean and Chapter gave him "dimissorials," and being ordained priest in Ireland, about 1670, he received his faculties from them, and took up his residence near Wycliff, in Yorkshire.

Besides his missionary labours, he managed the affairs of Douay College in Yorkshire after Mr. Meynell's death. As in life, so at his death, he proved himself a true friend to the poor Catholics about Crathorne, in Cleveland, and Wycliff. He died April 5, 1695, in a small ale-house at Burniston, having been taken ill on the road from Fountains to Wycliff.

In him the mission lost a worthy priest; he was very temperate, discreet, and true-hearted, and was most zealous for the good of the Dean and Chapter.

Kirk, Biog. Collections, MSS.

1. Mr. Dalton is credited with having "an excellent pen," and probably took part in the internal controversies of the day. His name appears in one of Bolron's manufactured plots in 1679.

Dalton, Thomas, of Thurnham Hall, co. Lancaster, Esq., was the son and heir of Robert Dalton, of Thurnham, by Elyza, daughter of William Hulton, of Hulton Park, co. Lancaster, Esq.

Thurnham, which adjoins Cockersand Abbey, was purchased in 1556 by Robert Dalton, of Bispham and Pilling, descended from Sir Robert Dalton, of Dalton and Bispham, in the reign of Edward III., who married Anne, daughter of John Kitchin, of Pilling, Esq., to whom Henry VIII. had granted the Abbey of Cockersand, which was carried by this marriage to the Dalton family. Robert Dalton having no issue, his brother Thomas succeeded to the estates, and through his wife Anne, daughter of Sir Richard Molyneux, of Sephton, he was grandfather of the subject of this notice.

Thomas Dalton married Elizabeth, daughter of Robert Middleton, younger son of Robert Middleton, of Leighton Hall, co. Lancaster, Esq., by whom he had a son Robert.

When the Civil War broke out, foremost, like all Catholics,

to show his loyalty to his Sovereign, he raised a regiment of horse for the King's service, of which he was appointed colonel. He was mortally wounded at the second battle of Newbury, and died at Marlborough, Nov. 2, 1643, and was buried at Andover.

The family had always been firm to its faith, and had suffered very heavy fines and other penalties in consequence. Colonel Dalton's mother was pursued with relentless persecution, and his own name, with that of other members of his family, is annually found in the Recusant Rolls during a long period. When the Hall at Aldcliffe, formerly a manor belonging to the family, was pulled down in 1817, a stone was discovered with the following curious inscription—"We are Catholic virgins, who scorn to change with the times." This undoubtedly refers to the seven maiden sisters of Colonel Dalton, whose names appear in the Recusant Roll of 9 Car. I., 1633-4.

The Colonel's son Robert had issue by his first wife, Elizabeth, daughter of Thomas Horner, of Middleham, co. York, two daughters and co-heiresses, Dorothy and Elizabeth. The former married Edward Riddell, of Swinburne Castle, Esq., but dying without issue in 1731, the second daughter became the sole heiress, and carried the estates to William Hoghton, of Park Hall, co. Lancaster, whose son John assumed the name of Dalton about 1710.

John Hoghton Dalton was tried at the Marshalsea, May 30, 1716, for being a party to the Stuart rising of 1715, and was found guilty. In his defence his counsel stated that he was forced into the rebellion, and it was shown in evidence that the Earl of Derwentwater and others went to Thurnham on Tuesday, Nov. 8, 1715, and there lived at discretion, and forced Mr. Dalton under threats to join the Chevalier. The extreme penalty does not appear to have been carried out, but his estate was forfeited and sold, the life interest in his Lancashire estate realizing £5,055 in 1720.

The family came to an end on the death of Miss Elizabeth Dalton in 1861, and it is now represented, and the estates held, by Sir Gerald Richard Dalton-Fitzgerald, Bart., whose mother, Bridget, was the daughter of Robert Dalton, of Thurnham, and his third wife, Bridget, daughter of Thomas Moore, of Barnborough.

Gillow, Lanc. Recusants, MS.; Gillow, Tyldesley Diary.

Danell, James, D.D., Bishop of Southwark, was born in London, of English Catholic parents, July 14, 1821. He received his rudimental education at Mr. W. D. Kenny's school in Upper Titchfield Street, Fitzroy Square, and afterwards was sent to St. Edmund's College, Ware. Subsequently he went to St. Sulpice, Paris, for his theology, and there was ordained priest, June 6, 1846, by the Archbishop of Paris.

Returning to England, he was appointed to serve the mission at St. George's Cathedral, Southwark, where he continued until his election as bishop. He was appointed Canon of Southwark in 1857, Vicar-General in 1862, and Vicar-Capitular, June 2, 1870, the day after Bishop Grant's death.

His election to the See of Southwark by Propaganda was approved by Pius IX. in Jan. 1871, and he was consecrated March 25, following, at St. George's Cathedral, by Archbishop (now Cardinal) Manning.

He died June 14, 1881.

Maziere Brady, Episc. Succssion.

1. Pastorals.

Daniel, Edward, D.D., whose true name appears to have been Pickford, was a native of Cornwall, and entered the English College, Douay, as a scholar, Oct. 28, 1618. After studying philosophy and one year divinity, he was sent with nine others to Lisbon, to colonize the new secular College founded in that city by Don Pedro Continho. He arrived at his destination Nov. 14, 1628, and on Feb. 22, following, the College was solemnly opened, and has since continued a prolific nursery of able scholars and missionaries.

At Lisbon he taught philosophy and divinity, and in 1640 received his degree of D.D., when he was permitted to leave for the English mission, but was recalled in June, 1642, to be President of the College, an office which he filled for six years with distinguished credit.

Shortly after he was invited to return to Douay and undertake a course of divinity, which he commenced Oct. 1, 1649. At this time Dr. Hyde was President, and Dr. Daniel was appointed Vice-President. Two years later, when the President died, the government of the College was continued by Dr. Daniel until another President was nominated at Rome. The professors were in hopes that Dr. Daniel would be elected, but Dr. Ley-

burne, being more popular with the clergy, was nominated, besides being the choice of the Pope's *Nuncio*, and the lot accordingly fell upon him. It was thought, however, that Dr. Daniel would have been appointed if he had answered with more caution when he was interrogated upon the article of Jansenism, for at this time a false and insidious charge of Jansenism had been brought against the professors at Douay. Having been so long away in Lisbon he was not acquainted with the controversies about Jansenius, and when the capacities and qualifications of those proposed for the presidency (Dr. Daniel, Dr. Leyburne, Mr. Clifford, and Mr. Harrington) were examined by the Archdeacon of Arras and the Chancellor of the University of Douay, Dr. Daniel frankly said, "Me neque scire ejus doctrinam, multo minus docuisse; sed nec docturum, quamdiu fuerit prohibita. Bullam autem acceptare, et quoad omnia, suæ sanctitati obedire velle." From this reply Dr. Coverden, the Chancellor, misunderstood him to be neutral in the matter of Jansenism, though it was far from being the meaning of his words, and very different to his character. Another circumstance which may have weighed against him was that he had formerly been one of White's scholars, and regarded him with great personal respect and esteem for his abilities and learning. Yet Dr. Daniel was far from flattering him or countenancing the singularities of which he was accused, though, from his peaceable disposition and conciliating character, he was not one to anticipate the censure of the Church and exasperate a learned brother by clamour and invective. These were the delicate points which were brought forward to Dr. Daniel's disadvantage, and made way for Dr. Leyburne's preferment, to whom he resigned the government of the College.

Dr. Daniel, however, continued to teach divinity at Douay until July 4, 1653, when he went to England, and supplied the place of Dean of the Chapter during the absence of Mr. Fitton in Italy. When the Dean died, in the middle of 1657, it was intended that Dr. Daniel should succeed him, but he himself died in September of the same year, to the great regret of the clergy.

Dodd, Ch. Hist., vol. iii.

1. *Meditations* collected and ordered for the use of the English College at Lisboe. By the Superiours of the same

Colledge. 1649; Douay, 1663, 2nd edit. enlarged, with illustrated frontispiece. The date of the latter edition is rather curiously signified by the capital letters in the following ejaculation at the end of the work, and is worth noting as a guide in other cases:—LaVs Deo Marlæ, et sanCtIs eIVs; *i.e.*, M, 1000, D, 500, C, 100, L, 50, two V's, 10, three P's, 3=1663.

2. **Controversies**, fol. MS., begun 1643 and finished 1646, in the possession of Dodd in 1742.

Daniel, Edward, priest, born Nov. 14, 1749, was son of Edward Daniel, of Durton, in Broughton, near Preston, co. Lancaster, yeoman, by Mary, daughter of William Penswick, of the Fylde, yeoman. He was educated and ordained priest at Douay College, and served the mission in Lancashire all his life, dying chaplain to the Gerards at Garswood, April 13, 1819, aged 70.

His cousin, Mr. Thomas Penswick, was agent to Sir Robert Gerard, and was father to Bishop Penswick and the Rev. John Penswick.

The Daniels of Durton, Alston, Whittingham, and Catteralls, were one of those good old Lancashire families from which the Church obtained a fruitful supply of missionaries during the days of persecution.

At the commencement of last century Robert Daniel, of Alston, gent., was attainted and convicted of high treason for joining the Chevalier de St. George in 1715, and John Daniel, of Durton, was tried at Preston, in Sept. 1716, for the same cause, but obtained his acquittal. The latter was a yeoman of substance, possessing, according to his return under the Act of 1 Geo. I., in 1717, three freehold houses and 56 acres in Durton. Three of his sons were priests: Edward, Thomas, and William.

Edward, who used the *alias* of Bennet, born March 23, 1709, was educated and ordained priest at Douay College. He exercised his missionary faculties at Scorton, near Garstang, co. Lancaster, but was rather too active when Prince Charlie passed through Lancashire in his unfortunate endeavour to regain the throne of his ancestors in 1745. He was therefore obliged to seek safety on the Continent, but soon returned to Lancashire, and was placed at Hornby or Robert Hall, perhaps both, for the former mission was probably not separately established until Mrs. Fenwick had succeeded by special Act of Parliament in obtaining redress for the wrongs inflicted on her

by the infamous attempt of her brother-in-law, Thomas Fenwick, of Burrow Hall, to rob her of her property. Mr. Daniel afterwards removed to Scarborough, and died at York, May 1, 1765.

The second son, Thomas Daniel, born March 20, 1714, O.S., was, like his brother Edward, ordained priest at Douay, and came on the mission in 1740, when he was placed at York, where he succeeded Mr. Bryan Tunstall as agent for the brethren of Yorkshire. He also assisted the Catholics at Linton-upon-Ouse, and was Grand Vicar to Bishop Francis Petre. In 1745 he was chosen a member of the Chapter, and died at York, Aug. 25, 1770.

William Daniel, the third son, born June 20, 1713, was likewise ordained priest at Douay, where he used the *alias* of Foster, and lived some time with Sir William Vavasour at Hazlewood, in Yorkshire, and was afterwards at Euxton Hall, co. Lancaster, the seat of the Andertons, where he died, July 25, 1777.

These three brothers were near relatives of Hugh Tootell, the Church historian, and as one of the Tootells married the daughter of John Foster, of Charnock Richard, the adoption of this name by one of them is probably due to that fact.

Richard Daniel, son of Edward Daniel, of Crook House, in Durton, and his wife, Grace Carter, was admitted, Nov. 19, 1704, into the English College, Rome, at the age of seventeen, where he was ordained priest, April 19, 1710, and two years later left to become confessor to the English Carmelite nuns at Antwerp, and died Feb. 20, 1753. His brother Thomas registered a small estate in Durton in 1717, out of which he had to pay an annuity to Richard.

Another member of this family, John Daniel, born Nov. 16, 1755, was admitted into the English College, Rome, Jan. 25, 1768, by Fr. Hothersall, the last Jesuit Rector. On the dismissal of the English and the introduction of the Italian superiors into the College, he obtained leave to go to Douay College, in Jan. 1774, where he completed his studies and was ordained priest, and was given the care of a congregation in Northumberland, but afterwards settled at Stockton-upon-Tees, where he died, Feb. 17, 1802.

Of the Whittingham branch of the family there were two Benedictines: Robert, professed at Dieulward in 1735, who served Capheaton, in Northumberland, in 1750, Whitehaven,

1751-9, and Birtley, in Durham, from 1759 until his death there, Sept. 12, 1781; and John Benedict Daniel, who used the *alias* of Simpson, professed at Dieulward in 1736, and was at Capheaton in 1743, at Weston, co. Bucks, from 1747 to 1767, and Vicar of the Benedictine nuns at Cambray from 1769 to his death there, July 10, 1775. They were descended from John Daniel, a recusant of Whittingham in 1667, whose great-grandson, Thomas Daniel, son of John Daniel, of Whittingham, registered a leasehold estate there in 1717.

Another priest of this name, William Daniel, was ordained at Douay College, and died confessor to the Blue Nuns at Paris, Feb. 9, 1761. He was perhaps the son of Edward Daniel, of Catterall, co. Lancaster, and his wife Elizabeth, who registered a small freehold estate in Broughton in 1717, in which his sisters Elizabeth and Dorothy were interested.

Edward Daniel, the subject of this notice, was brother to John Daniel, the last President of Douay College. Most of the Daniels received the rudiments of their education at Dame Alice's school, Fernyhalgh.

Gillow, Lanc. Recusants, MS.; Kirk, Biog. Collections, MS.; Douay Diarics; Foley, Records S.J., Roman Diary; Snow, Bened. Necrology; Dolan, Weldon's Notes.

1. **The Divine Economy of the Church of Christ.** An original work which betrays an eccentricity of character in the author.

Daniel, James, engraver in mezzotint, was the son of James Daniel, of Tooley Street, Borough, who died March 13, 1827. The former died at his residence, Hampstead Road, July 28, 1827, aged 57, leaving, with other children, a son, Thomas, who died May 21, 1830, aged 22.

His younger brother, Joseph, was apprenticed to him, after being at Sedgley Park School, but, having a vocation for the priesthood, went to St. Edmund's College, where he was there ordained priest, and remained as Procurator for some time. He was then sent to Virginia Street Chapel, where he died, Feb. 1, 1818, aged 34.

Laity's Directories.

Daniel, John, last President of Douay College, son of Edward Daniel, of Durton, co. Lancaster, was born in 1745,

and with his brother Edward received his rudiments at the celebrated school kept by Dame Alice at Fernyhalgh, near Preston, previous to his going to Douay College, where he was ordained priest. From 1778 to the period of the French Revolution he taught philosophy and divinity in the College.

When the President, Edward Kitchen, alarmed by the violence of the times, resigned in 1792, Mr. Daniel courageously accepted the post, and was, with his senior professors and students, conveyed prisoner, first to Arras, and then to Dourlens, where he was detained until Nov. 27, 1794. They were then all removed to the Irish College in Douay, and in February of the following year were allowed to return to England.

A number of refugees from the College had already been collected at Crook Hall, co. Durham, under the Rev. Thomas Eyre, and Mr. Daniel immediately proceeded there, and was duly installed in the presidency of the continuation or filiation on English soil of the venerable College at Douay. Immediately after this Dr. Stapleton, the President of St. Omer's College, which was affiliated at the long-established lay school at Old Hall Green, in Hertfordshire, advised Mr. Daniel that, in view of the claims he would have on the French Government, it would be necessary to keep himself free from engagements and simplify his position by merely retaining the title of President of Douay College. Others concurred in this advice, and it was further deemed advisable that Mr. Daniel should proceed to Paris to watch over the concerns of the College, and prevent, if possible, the entire loss of the property belonging to it. He therefore took up his residence in the seminary of St. Gregory, at Paris, and spared no pains to recover the property of his College, and that of the other British establishments.

After the peace of 1815, all British subjects who had lost money or property by the Revolution sent in claims through the Government asking for compensation. It was more than six years before France could be made to pay up, even in part, what was due ; but at last a sum of money, amounting to nearly half a million sterling, was made over to the English Commissioners, and, with one exception, this was duly paid to those whose claims were just, in proportion to the amount of each claim. The Catholic colleges and convents formed the sole exception. Under one pretence and another their claim was put off and off, until the Commissioners finally rejected it on

the extraordinary ground that the English College at Douay was a French and not an English establishment. From this decree an appeal was made to the Privy Council, and on Nov. 25, 1825, the judgment of that body, confirming the decision, was delivered by Lord Gifford: and note, the money which had been received from the French Government for the purpose of compensating the English Catholic Colleges for what they had lost was not returned to France, yet the Colleges never saw a shilling of it. What became of it has never been officially stated, but it is generally understood that it was employed to pay off a debt that had been incurred in the building and furnishing of the Pavilion at Brighton for George IV., when he was Prince of Wales. Sir James Mackintosh, one of the counsel retained for the College, wished to bring the matter before Parliament, but it was feared that his doing so would injure the cause of Catholic Emancipation.

Mr. Daniel died at Paris, Oct. 3, 1823, aged 77.

Dr. Gilloz, Account of the Breaking-up of Douay College and the Establishment of Ushaw College, MS.; Kirk, Biog. Collections, MS.; Hodgson, Narrative of the Seizure of Douay College, Cath. Mag., vol. i.; Meason, Cath. Education in Eng., Macmillan's Mag., No. 245, vol. xli.; Gilloz, Hist. of Cath. Schools in Eng., MS.; Hen. Gilloz, Chapels at Ushaw.

1. **Ecclesiastical History of the Britons and Saxons.** By the Rev. John Daniel, C.A.D.A. et Præs. Lond. 1815, 8vo.; new edit., Lond. 1824, 8vo.

Daniel, Peter, probably a son of James Daniel, the engraver, of Tooley Street, Borough.

Laity's Directories.

1. **An Elegy**, written in St. Pancras Churchyard, by Peter Daniel, formerly of the English College of Douay. Lond. 1820. 8vo.

Daniel, Thomas, Father S.J., historian, better known under the *alias* of West, and also said to have used that of Watson, was born in Scotland, Jan. 1, 1720, and for some time in early life was a commercial traveller. At the age of thirty-one he was a candidate for admission into the Society at Watten, which he entered Sept. 7, 1751. He made his higher studies and theology at Liège, and was professed of the four vows, Feb. 2, 1769.

For some time he was chaplain at Swynnerton, the seat of the Fitzherberts, in Staffordshire, and in 1773 he was serving the ancient mission of Furness, co. Lancaster, having been previously missionary at Holywell for a short time. He resided at Titcup Hall, in Furness, near Ulverstone, and finally settled at Sizergh Castle, near Kendal, the seat of the Stricklands, where he died, June 10, 1779, aged 59.

According to his request, he was buried in the chapel belonging to the Strickland family in Kendal church.

Kirk, Biog. Collections, MSS.; Foley, Records S.J., vols. v. and vii.; *Oliver, Collectanea S.J.; Gibson, Lydiat Hall.*

1. **The Antiquities of Furness, or an Account of the Royal Abbey of St. Mary's in the Vale of Nightshade, near Dutton in Furness.** Belonging to the Right Hon. Lord George Cavendish. Lond. 1774, 4to.; dedicated to Lord G. Cavendish by "T. West, Titcup in Furness," list of subscribers and contents, pp. xviii. unpag., explanation of ground plan, 2 pp.. Descriptive View of Furness, lvi. pp., Antiquities of Furness, 288 pp. (exclusive of title), appendix, pp. cxxxvi. unpag., 4 plates, viz., folding ground plan of the Abbey, folding map of the Liberties of Furness, View of the Abbey, and the Abbey Seal.

New edition, with additions, by William Close, Ulverstone, 1805, 8vo., pp. xvi.-426, index, vi. pp., 7 plates; *ibid.* 1813.

A small Guide to Furness Abbey, extracted from this work, was published by D. Atkinson, 1861, 12mo., pp. 28, with six woodcuts. The Rev. John Whitaker, the learned historian of Manchester, who was acquainted with Fr. West, says ("Ancient Cathed. of Cornwall," vol. ii. p. 357) that he had recommended him to expatiate on monastic manners and habits in his "Antiquities of Furness," but adds that he was too late, as Fr. West was then in London, attending the press for publication.

2. **A Guide to the Lakes.** Dedicated to the Lovers of Landscape Studies, and to all who have visited, or intend to visit, the Lakes of Cumberland, Westmoreland, and Lancashire. By the Author of "The Antiquities of Furness." Lond. 1778, post 8vo., pp. 203, exclusive of title and 1 p. errata; 1780; 1784; 1789; 1793; 1796; 1799; 1802; 1807; 10th edit. Kendal, 1812; 11th edit. *ibid.* 1821, 8vo., pp. vi.-312, frontispiece and folding map. "The descriptive part of Mr. West's Guide to the Lakes," &c., Kendal, 1809, 12mo., pp. iv.-149. Sixteen Views of the Lakes in Cumberland and Westmoreland, drawn by J. Smith and J. Earnes, engraved in aquatinta by S. Atkin, are often bound with West's Guides.

3. **An Account of Antiquities discovered in Lancaster in 1776.** By Thomas West, F.A.S. Published in the "Archæologia; or, Miscellaneous Tracts relating to Antiquity," 4to., vol. v. pp. 98-100.

Darcy, Francis, a gentleman volunteer in the King's army, was slain during the Civil Wars. Some interesting

notices of this Catholic family occur in Peacock's "Yorkshire Papists in 1604," and Bro. Foley's "Records S.J.," vol. iii.

Castlemain, Cath. Apology.

Darcy, Philip, a captain in the Royal army, was killed during the Civil Wars. He was probably a member of the ancient Yorkshire family of Darcy of Hornby, which suffered heavily on account of its faith from the earliest days of the persecution.

Castlemain, Cath. Apology.

Darcy, Thomas, Lord, K.G., a member of Henry VIII.'s Privy Council, was the representative of the ancient Norman family of great power in the north of England. In 1510 he commanded a body of 1,500 archers against the Moors in Spain, under King Ferdinand.

His dislike of the Scottish line induced him to lend favour to the divorce, but he halted when he realized the sacrilegious course the king was pursuing, and that the religion of the country was in danger. He then withdrew from Court under the pretence of extreme age, and, unable to endure the havoc that was being made by the dissolution of the monasteries, he joined the army called the Pilgrimage of Grace, and delivered Pontefract Castle to the insurgents. After the army of 30,000 men, under the nominal command of Robert Aske, had mostly dispersed on the faith of the king's promises, Lord Darcy and most of the leaders were taken prisoners, and the king, freed from his apprehensions, declined to redeem his word.

Lord Darcy was executed on Tower Hill, June 20, 1537.

Dodd, Ch. Hist., vol. i.; *Lingard, Hist. of Eng.*, ed, 1849, vol. v.

Darell, William, S.J., was apparently the only son of Thomas Darell, Esq., of the Scotney Castle family, by his second wife, Thomassine Marcham. He was born in Bucks in 1651, and joined the Jesuits Sept. 7, 1671. In 1696 he was Procurator of the Province in Paris; Prefect of Studies at St. Omer's College in the following year, and in the same office at Liège in 1699-1700. He was also Professor of Casuistry, &c., at Liège, and was Rector of the College from Nov. 17, 1708, until Jan. 29, 1712. In the latter year he again became Procurator of the Province in Paris, in which

office he remained several years, and died at St. Omer's College, Feb. 28, 1721, aged 70.

A very full account of the ancient families of Darell of Scotney Castle, Sussex, and Calehill, Kent, with pedigrees, is given by Bro. Foley in his third volume of "Records S.J."

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

1. A Vindication of St. Ignatius (founder of the Society of Jesus) from Phanaticism and of the Jesuites from the Calumnies laid to their charge in a late book (by Henry Wharton), entitul'd "The Enthusiasm of the Church of Rome." Lond. 1688. 4to.

2. The Gentleman Instructed in the Conduct of a Virtuous and Happy Life: in three Parts. Written for the instruction of a Young Nobleman: to which is added "A Word to the Ladies by way of Supplement to the First Part." Lond. 1732, 8vo., 10th edit.

"A Supplement to the First Part of the Gentleman Instructed, with a Word to the Ladies, written for the instruction of the Young Nobility of both Sexes." Lond., printed for E. Read, 1708. 8vo.

The work was translated into Italian by Padre Francisco Giuseppe Morelli, and into Hungarian by P. Fr. Faludi.

3. Thesis Theologicæ ex 1^a 2^a Doctoris Angelici in quibus Doctrina tradita in Anglicano Collegio Societatis Jesu Leodii contra Anonymi denunciatoris calumnias defenditur et quinque ejusdem Libellis respondetur. Præsidi R. P. Gulielmo Darell, Soc. Jes. S. Theol. Prof., defendet Henricus Turville, ejusdem Societatis, Leodii, in Coll. Angl. Soc. Jes. die . . . Martii anno 1700 a secunda ad Vesperem. Leodii, 1702, 4to., pp. 84.

4. Moral Reflections on the Epistles and Gospels of every Sunday throughout the Year. In four Parts. By the Author of the Gentleman Instructed. Lond. 1711, 12mo., 4 vols. ; *ibid.* 1732. "Moral Reflections on Select Passages of the New Testament, divided into portions for every Sunday throughout the Year, for the use of Families." Lond. 1736, 2 vols. 8vo. ; 1767, 12mo. ; Lond. 1797, 4 vols. ; 1837, 2 vols. 8vo. ; frequently reprinted.

This work has sometimes been confused with the "Practical Reflections," by the Rev. Robert Bowes.

5. The Case Reviewed; or, an Answer to the Case Stated by Mr. L—y. In which it is clearly shewed that he has stated the case wrong between the Church of Rome and the Church of England, and placed both Doubt and Certainty on the wrong side. In 22 Dialogues; with an Advice to the Author, and a Postscript concerning the Eucharist. By the Author of the Gentleman Instructed. Lond. 1717, 12mo., 2nd edit. This was in answer to Dr. Charles Leslie's "Case Stated between the Church of Rome and the Church of England," Lond. 1712, 8vo., reprinted in 1848. Fr. Darell's reply also passed through several editions.

6. A Treatise of the Real Presence, in Answer to the Author

of the "Case Stated," in which 'tis clearly shewed we have both Scripture and Fathers on our side, and consequently something besides "An unintelligible Jargon of Metaphysicks." By the Author of the Gentleman Instructed. Lond. 1721, 12mo.; part i. pp. 150; part ii. pp. 400.

It appears to have been reprinted 1724, 8vo., and embodies a refutation of Archbishop Ussher's "Answer to a Challenge of a Jesuit (W. Malone) in Ireland." Dublin, 1624. 4to.

7. Discourses of Cleander and Eudoxus upon the Provincial Letters. To which is added an Answer to the Apology for the Provincial Letters. Translated from the French copy. Lond. 1701, 8vo.; *ibid.* 1704.

"The Discourses of Cleander and Eudoxus upon the Provincial Letters. By a Lover of Peace and Concord. Translated out of a French copy." Cullen, 1694, 12mo., pp. 431. The author was Père Daniel.

8. Peck's Catalogue, 1735, ascribes to Fr. Darell "A Letter on King James the Second's most gracious Letters of Indulgence," 1687, 4to. Also "A Letter to a Lady on Scripture Proofs of the Catholic Church," a half-sheet folio.

Davenant, Sir William, Knt., poet-laureate, born in Feb. 1605, was the son of John Davenant, a substantial vintner, who kept the Crown Inn, in Oxford, of which city he was mayor in 1621. Wood says his mother was a very beautiful woman, witty and vivacious, in which she was imitated by none of her children save William. The father, a good and discreet citizen, was of a melancholy disposition, and was seldom or never seen to laugh, in which he was resembled by his eldest son Robert, afterwards Fellow of St. John's College, Oxford, and a venerable doctor of divinity: yet he was an admirer and lover of plays and playwrights, especially Shakespeare, who frequented his house in his journeys between Warwickshire and London, and in this his son William took after him.

The future poet received his early education under Edward Sylvester, and pursued his academic studies in Lincoln College, under Daniel Hough, in 1620, or thereabouts, where he obtained some smattering of logic. His stay in the University, however, appears to have been brief, for his poetical disposition would not permit him to relish the irksomeness of a full academical course.

Leaving the University, he became page to the Duchess of Richmond, a lady of great influence and fashion. Afterwards he resided in the same capacity with Fulke Greville, Lord Brooke, himself a poet and patron of literature. The death of that nobleman, in 1628, deprived Davenant of a valuable

protector. Thrown on his own resources, he wrote his first tragedy, "Albovine, King of the Lombards," which met with such success on the stage, that he was thenceforth admitted to familiar intercourse with the wits of the day; his principal friends being Endymion Porter, Henry Jermyn, Earl of Dover, and Sir John Suckling. Unfortunately he partook of the laxity of morals prevalent in such circles in that age, the consequence of which was an injury to his countenance, by the falling in of his nose, a circumstance which afforded his rivals a perpetual topic of malicious allusion.

Henceforth, successfully cultivating his talents for dramatic composition, he supplied the stage with a variety of pieces for the entertainment of the Court; and in the representation of his masques, not only some of the principal nobility, but even the king and queen, took an occasional part.

In 1637 he succeeded Ben Jonson as poet-laureate, but his attachment to his unfortunate Sovereign involved him in the political difficulties which entangled most of the principal men of the time. In 1641 he was charged with an attempt to seduce the army, and on being bailed out of prison immediately withdrew to France. After a short residence abroad he returned to England, and joined the Duke of Newcastle's army. At the siege of Gloucester, in 1643, he served with the Royalist forces as Lieutenant-General of the Ordnance, and received the honour of knighthood from the king in acknowledgment of his bravery. When the Royal cause had hopelessly declined, Sir William withdrew to France, where he was honoured with the confidence of Queen Henrietta Maria.

It was about this time that he became a Catholic, and it has been asserted that, in 1646, the Queen commissioned him to try and persuade Charles to give up the Church of England for his security, which so displeased the king that he forbade him ever to appear before him again.

After his return to Paris he began to compose his heroic poem of "Gondibert," at which time he resided in the Louvre with Lord Jermyn. Seeing, however, no prospect of brighter times at home, he determined to try his fortune in the New World, and through the influence of Henrietta Maria obtained a license from the French king to transport a number of mechanics and artificers, especially weavers, to Virginia, with the intention of establishing a manufactory and settlement.

Unfortunately, the vessel in which he sailed, with his company of mechanics and weavers, was captured by an English man-of-war, and the poetical knight found himself for the second time a prisoner.

He was confined in Cowes Castle, in the Isle of Wight, and during this period he finished the first part of his poem of "Gondibert." In 1650 he was removed to the Tower of London, where he lay till 1651, when the order was given for his trial. There is little doubt he would have been put to death had not Milton nobly exerted himself to save his life and procure his enlargement. Through his influence, and that of two citizens of York whom Sir William had treated with great civility when they happened to be prisoners during the Civil War, a *nolle prosequi* was obtained, and he was permitted to become a prisoner at large. Soon afterwards he was granted his entire freedom.

As dramas were considered profane by the Puritans, he began, in order to maintain himself, to exhibit moral virtues in verse, and to perform in recitative music. Several influential citizens engaged that his operas should be performed with due deference to Puritanical ideas, and suitable to the taste of the godly; and in this manner he spent the remaining days of the usurpation. After the return of Charles II. he was enabled to requite Milton's generosity by exerting his interest for his brother poet.

The king granted him a patent for a theatre in Tennis Court, in Little Lincoln's Inn Fields, under the protection of the Duke of York, and he commenced with his own play, "The Siege of Rhodes," for which he provided decorations and scenery after the model of what he had seen in the French theatres. He had also the credit of bringing out Betterton, the celebrated actor. Afterwards he obtained another patent for a theatre in Dorset Gardens.

His death occurred April 7, 1668, aged 63, and his remains were interred in Westminster Abbey, where a marble slab was raised in his honour, recording his name, "O Rare Sir William Davenant."

Dodd, Ch. Hist., vol. iii.; *Alibon, Crit. Dict.*; *De Vere, Specimens of the Poets*; *Rose, Biog. Dict.*; *Bliss, Wood's Athen. Oxon.*, vol. iii.

1. The Tragedy of *Albovine, King of the Lombards*. Lond. 1629, 4to. In five acts, and in verse.

2. **The Just Italian.** (A Tragi-comedy, in five acts, and in verse.) Lond. 1630. 4to.

3. **The Cruell Brother.** A Tragedy. Lond. 1630, 4to. In five acts, and in verse.

4. "Cœlum Britannicum, a Masque," Lond. 1634. 4to., was erroneously ascribed to him, and is in his works, 1673, fol. Thomas Carew, however, was the author.

5. **The Temple of Love, a Masque presented by the Queen's Majesty and her Ladies, at Whitehall, on Shrove Tuesday.** Lond. 1634, 4to. Copies exist with the name of Inigo Jones as the author.

6. **Madagascar, with other Poems.** Lond. 1635, 12mo.; Lond. 1638, 12mo.; Lond. 1648, 12mo.

7. **The Triumphs of the Prince D'Amour, a Masque presented by his Highnesse (Charles the Elector Palatine) at his Palace in the Middle Temple.** Lond. 1635. 4to.

8. **The Platonick Lovers.** A Tragi-comedy. Lond. 1636, 4to.; Lond. 1665, 8vo. In five acts, and in verse.

9. **The Witts.** A Comedie. Lond. 1636, 4to.; Lond. 1665, 8vo. In five acts, and in verse.

10. **Britannia Triumphans, a Masque presented at Whitehall, by the King's Majesty and his Lords, on the Sunday after Twelfth Night, 1637.** By Inigo Jones and William Davenant. Lond. 1637, 4to. It is not inserted in his collected works, and is supposed to have been suppressed on account of the statement on the title-page of its being acted on Sunday, and the clamour it excited.

11. **Salmacida Spolia: a Masque; presented by the King and Queenes Majesties at Whitehall, . . . the 21 day of Jan. 1639.** Lond. 1639, 4to. Published anonymously, and not inserted in his works. The scenes, machines, &c., were invented by Inigo Jones, and the music composed by Lewis Richard.

12. **The Unfortunate Lovers.** A Tragedie. Lond. 1643, 4to.; Lond. 1649, 4to.

13. **London, King Charles his Augusta, or City Royal.** Lond. 1648, 4to. Not inserted in his works.

14. **Love and Honour.** Lond. 1649. 4to.

15. **Gondibert, an Heroic Poem. (In three Books.)** Lond. 1651, 12mo.; Lond. 1651, 4to.

This is the work by which the author's name is best known. It was commenced when he resided in the Louvre, and further advanced during the poet's imprisonment at Cowes Castle. Half his design having been completed, he put his work aside, under the expectation of being hanged within a few days. "It is high time," he remarks, with a good-humoured dignity, in his postscript, "to strike sail, and cast anchor (though I have run but half my course), when, at the helm, I am threatened with death; who, though he can visit us but once, seems troublesome, and even in the innocent may beget such a gravity as diverts the music of verse."

The events described in the poem are supposed to have occurred in the reign of Aribert, King of Lombardy, 653-661. Aubrey de Vere says it is remarkable for the vigour and the intellect it displays, though written, unfor-

tunately, in a metre more suited to elegiac than to narrative composition. By some of the principal poets of the day, Cowley and Waller being of the number, it was rapturously applauded; by others it was so warmly attacked, that the author felt it incumbent on him to defend himself from their censures. He had no heart to continue a theme so little appreciated, and "Gondibert" was left to posterity in an unfinished state.

"Gondibert" is contained in Southey's "Early British Poets." 8vo.

It was attacked by the wits of the day, to which the author replied. Butler quizzes it in his argument to the first canto of "Hudibras." See Disraeli's "Quarrels of Authors," ii. 231; "Retrospective Review," Lond. 1820, ii. 304-24; "Miscellanies in Prose," by Aikin and Barbauld; prefatory remarks to vol. iv. of Anderson's "British Poets;" Headley's "Select Beauties;" Hurd's "Letters on Chivalry and Romance;" "Biog. Brit.;" Malone's "Hist. of the Stage."

"Certain verses written by severall of the Author's Friends, to be reprinted with the Second Edition of Gondibert." Lond. 1653, 12mo., 12 ff. or 24 pp. A satire on the times, written by Sir John Denham, John Donne, Sir Allan Broderick, &c., "Bibl. Anglo-Poet," 146. A second satire against Davenant has been attributed to the poet himself: "The incomparable Poem 'Gondibert.' Vindicated from the Wit Combats of four Esquires, Clinias, Dapnetas, Sancho, and Jack Pudding." Printed in the year 1653, 12mo., 15 ff.

"The Seventh and Last Canto of the Third Book of Gondibert." Lond. 1685. 8vo.

16. A Discourse upon Gondibert, an Heroic Poem. Paris, 1651, 12mo. Anthony à Wood says that this was written by way of preface to his "Gondibert" in verse, dated from the Louvre in Paris, Jan. 2, 1649-50. To which is added the answer of Thomas Hobbes of Malmesbury.

17. The Play-house to be Lett. A Comedy.

18. News from Plymouth. A Comedy.

19. Law against Lovers. A Comedy.

20. The Distresses. A Tragedy.

21. The Siege. A Tragi-comedy.

22. The Fair Favourite. A Tragi-comedy.

23. The First Day's Entertainment at Rutland House. Lond. 1657. 8vo.

24. The Cruelty of the Spaniards in Peru, exprest by Instrumental and Vocal Music, &c. Lond. 1658. 4to.

25. A Panegyrick to his Excellency the Lord Generall Monck. 1659, fol. Not inserted in his works.

26. The History of Sir Francis Drake, exprest by Instrumental and Vocall Musicke, and by Art of Perspective in Scenes, &c. The First Part. Lond. 1659. 4to.

27. A Poem upon his Sacred Majesties most happy Return to his Dominions. Lond. 1660. 4to.

28. The Siege of Rhodes: the Second Part. Lond. 1663, 4to. A tragi-comedy.

29. A Poem on the King's most Sacred Majesty. Lond. 1663. 4to.

30. Two excellent Plays: The Wits and Platonick Lovers. Lond. 1665, 8vo., *vide* Nos. 8 and 9.

31. **The Rivals. A Comedy.** Lond. 1668, 4to. Not inserted in his works.

32. **The Man's the Master. A Comedy.** Lond. 1669. 4to.

33. Poems on several occasions.

34. **Works, consisting of those formerly printed, and those which he designed for the Press: now published out of the Author's original Copies.** Lond. 1672-3, fol. Published by his widow and dedicated to James, Duke of York. Prefixed is a portrait by Faithorne.

35. "Sir William D'Avenant's Voyage to the other World: with his Adventures in the Poet's Elizium. A Poetical Fiction." Lond. 1668, 8vo., pp. 14. By Richard Flecknoe.

36. **The Tempest, or the Enchanted Island. A Comedy.** Lond. 1676, 4to. Adapted from Shakespeare in conjunction with Dryden. The latter remarks in his preface: "It was originally Shakespeare's—a poet for whom he had particularly a high veneration, and whom he first taught me to admire."

Davenport, Christopher, O.S.F., in religion Franciscus à Sancta Clara, who sometimes used the names of Francis Hunt and Francis Coventry, was the fifth son of John Davenport, alderman of Coventry, where he was born. His father was descended from the ancient Cheshire family of that name, and his mother was Elizabeth Wolley.

After a preliminary education at the grammar-school in Coventry, he was sent, with his brother John, to Merton College, Oxford, in the beginning of 1613, at the age of about 16. They were both entered as batlers, and consequently took the cook's commons. On hearing this, and being informed of the state of life in which their parents moved, Sir Henry Savil threatened to dismiss them unless they would become commoners, a proposition to which their father objected. John therefore removed to Magdalen Hall, and afterwards became a noted Puritan. He then became an independent preacher, and at length, refusing to conform to the Established Church, crossed the Atlantic, and died at Boston, New England, March 13, 1669, O.S., leaving behind him several works.

Christopher did not immediately quit his College, but remained at Merton during the time that Sir Henry Savil was at Eton. He had become acquainted with a learned Catholic priest who sometimes visited the University. With him he conversed upon the subject of religion, and at length, convinced by his arguments, he renounced his own errors and declared himself a Catholic. In consequence of this declaration he left College, after a residence of somewhat more than

two years, and he proceeded to Douay, towards the close of 1615, where he remained for some little time in doubt as to what state of life he should embrace.

Several English Franciscans, who had completed their novitiate in various convents on the Continent, were about this period endeavouring to form themselves into a provincial body. With these Mr. Davenport finally determined to unite, and with that object in view he entered the novitiate of the Flemish Franciscans at Ipres, Oct. 7, 1617. After completion of his religious profession, he returned to Douay, and was incorporated, Oct. 18, 1618, among his English brethren, who had just erected a small convent, dedicated to St. Bonaventure, of which they took possession on the 30th of October.

He now resumed his studies, and shortly afterwards was sent to the University of Salamanca, in Spain, where, after a few years, he obtained the reputation of being one of the most able divines of his time.

In the meantime, the convent at Douay was completed and provided with a sufficient number of students to form schools. Fr. Davenport was therefore recalled, and appointed the first professor of divinity in that community. After retaining this office for many years he came on the English mission, and was appointed chaplain to Queen Henrietta Maria, consort to Charles I., and consequently was occasionally obliged to appear at Court.

Before the restoration of the English Franciscan Province, in 1629, Fr. Davenport had been appointed guardian of the convent at Douay, and had been created the first doctor of divinity. For three several times he was promoted to the rank of Provincial. The first time was on June 19, 1637, and about this time he resided in Cornwall. The second time he was elected on July 10, 1650, after the Civil War. He is also recorded as serving the mission in the neighbourhood of Arundel Castle.

After the Restoration he was appointed one of Queen Catherine's chaplains, and resided in Somerset House. On June 4, 1665, he was elected Provincial for the third time. It is said that he sometimes resided in Flanders and other times in England, as necessity required, and now and then visited Oxford for the convenience of books, where he was entertained with great civility by Mr. Thomas Barlow, the librarian.

At length this venerable patriarch, worn out in the service of religion, closed his days at Somerset House, early on Whitsunday, May 31, 1680, aged 82, and, according to his wish, was buried in St. John's Church of the Savoy Hospital.

In the Capitular Register of the Province it is said that he accomplished three jubilees—of religion, of the priesthood, and of the mission. To the end he proved himself a most loving and considerate father to his brethren and children, and a most watchful shepherd and faithful labourer in the English mission, during the space of fifty-seven years, making himself all to all to gain all to Christ.

Wood says of him, "He was excellently well versed in school divinity, in the fathers and councils, in philosophers, and in ecclesiastical and profane histories." He was free in conversation, naturally vivacious and cheerful, and endowed with keen apprehension, all which made his company very agreeable.

It was he who reconciled Anne, Duchess of York, to the Church, in Aug. 1670.

Dodd, Ch. Hist., vol. iii.; *Oliver, Collections*; *Wood, Athen. Oxon.*; *Cath. Miscellany*, v. 1826; *The Rambler*, Aug. 1850; *Wadding, Script. Ord. Min.*

1. **Epistolium**, continens confutationem duarum propositionum Astrologicarum. Duaci, 1626. Svo.

2. **Deus, Natura, Gratia**. Sive tractatus de prædestinatione, de meritis et peccatorum remissione, seu de justificatione, et denique de Sanctorum invocatione; ubi ad frutinam Fidei Catholicæ examinatur Confessio Anglicana, &c. Lugduni, 1634. Svo. This work caused much unpleasantness, and led to some ill-feeling. Fr. Davenport was held in great respect by Charles I. for his conciliatory disposition. Laud, the Archbishop of Canterbury, had also some communication with him, for which, afterwards, on the breaking out of the Civil War, both he and the king were severely censured by the malignant party. A notion was prevalent that Charles, in imitation of his father, desired to unite the two Churches, and for that purpose was willing to try how far the moderate men of both parties would approach each other. Fr. Davenport is thought to have had this in mind when he wrote his work, to which he added an Appendix containing an exposition of the Thirty-nine Articles in their most favourable light. It mitigated to some extent the Protestant Articles, and attempted to smoothe the way for the return to England of the Bishop of Chalcedon, or for the admission of another bishop. But it was far from pleasing either party. Several Catholics exclaimed against it, and found means to have it placed on the "Index Purgatores" by the inquisition in Spain, and would have had it condemned at Rome had not the king and Archbishop Laud pressed Panzani, the Pope's Nuncio in London, to put a

stop to the prosecution. Panzani was at this time in negotiation with the Government for the return of the Bishop of Chalcedon or another bishop, and very great displeasure was given to the king by the condemnation of Fr. Davenport's book, which was considered by the Government to denote a want of respect for the king at Rome. Afterwards, when articles were exhibited against the Archbishop by the Puritans, the first charged him with this presumed intimacy with Fr. Davenport, to which his Grace replied that he had only seen him four or five times in his life. The Appendix was entitled "Paraphrastica Expositio Articulorum Confessionis Anglicanæ," which has been reprinted under the same title, and "The Articles of the Anglican Church paraphrastically considered and explained by F. A. Sancta Clara. With a Translation," &c. Lond. 1865. 4to.

3. **Apologia Episcoporum, seu Sacri Magistratus Propugnatio.** Coloniae Agrippinae, 1640. 8vo. This work also was disapproved by the Jesuits.

4. **The Practice of the Presence of God, collected and published for those that propose the Third Order of St. Francis.** Duaci, 1642. 16mo.

5. **Systema Fidei: sive Tractatus de Concilio universali.** Leodii, 1648, 4to., which was later answered by M. Poole, *vide* No. 18.

6. **De Definibilitate Controversiæ Immaculatæ Conceptionis Dei Genitricis Opusculum seu Disputatio.** Duaci, 1651. 4to.

7. **Paralipomena Philosophica de Mundo Peripatetico auctore P. Francisco Coventriensi (extracta ex Euchiridion del R. P. Fr. A. Venero. Historia del grandissimo milagro, 1640).** Antverpiæ, 1652. 8vo.

8. **An Euchiridion of Faith; presented in a Dialogue, declaring the Truth of Christian Religion in Generall. Second Edition; augmented, &c.; composed by Fran. Covent. Douay, 1655.** 12mo.

9. **Explanation of the Catholic Belief.** 1656. In one sheet, 8vo.; reprinted 1670, 8vo.

10. **Manuale Missionariorum Regularium, præcipue Anglorum Ordinis Sancti Francisci: in quo Historia Minor Provinciæ Angliæ FF. Minorum Exaratur. Adjicitur Commentatio super singulas Regulæ S. Francisci nobiliores Quæstiones ad Missionarios spectantes.** Duaci, 1658, 8vo. In two Parts, separately paginated; editio secunda, auctior et correctior, Duaci, 1661, 12mo., in two parts, with separate title-pages and paging. An interesting and original account of the English Franciscans; reprinted in his "Operum Omnium."

11. **Fragmenta: seu Historia Minor. Provinc. Angl. Fratrum Minorum.**

12. **Tractatus de Schismate, præsertim Anglicano.**

13. **Vindication of Roman Catholics.** 1659. 8vo.

14. **Liber Dialogorum: seu Summa veteris Theologiæ Dialogismis tradita.** Duaci, 1661. 8vo.

15. **Problemata Scholastica, et controversialia speculativa.**

16. **Corollarium Dialogi de Medio Animarum Statu.** Alluded to in Bishop Heber's Life of Jeremy Taylor. Translated into English, "The Result of a Dialogue concerning the Middle State of Souls."

17. *Religio Philosophia Peripati discutienda in qua offertur Epitome Processus Historiæ celeberrimi miraculi, à Christo nuperrimè patrati, in restitutione tibiæ abscissæ, et sepultæ ab Aristotele in suis principiis examinati.* Duaci, 1662, sm. 8vo.; reprinted 1667; ded. to Henry Howard, Duke of Norfolk.

18. *Operum Omnium Scholasticorum et Historicorum Francisci à S. Clara. Tomus primus (et secundus). Editio novissima correctior et auctior.* Duaci, 1665-67, fol. 2 vols. Tom. i. is in four and tom. ii. in seven parts, with separate titles and paging.

The republication of his works was at his own charge, and they were greatly admired and esteemed. Matthew Poole then published "The Nullity of the Romish Faith; or, a Blow at the Root of the Romish Church. With an Appendix, wherein the reader will find all the material objections of S. Clara in his *Systema Fidei* answered." Lond. 1667, 8vo.; again, 1679, 8vo.

19. *Disputatio de antiqua Provinciæ Præcedentia.* 1670. 4to.

20. *Supplementum Historiæ Provinciæ Angliæ in quo est Chronosticon continens catalogum et præcipua gesta Provincialium Fratr. Minor. Prov. Angliæ.* Duaci, 1671, fol.

21. Dr. Oliver says that in Taunton Convent is preserved his English translation from the Portuguese of the "Chronicles of the Franciscan Order." St. Omer, 1618. 4to.

Davies, Edward, a gentleman volunteer in the King's service, was slain at Chester during the Civil Wars.

Castlemain, Cath. Apology.

Davies, Sir John, Knt., born at London in 1560, was educated at Gloucester Hall, Oxford. The seniors of this house were for long suspected of a leaning to Catholicism, and here it was thought Sir John was privately instructed in the faith. In 1581 he received his degree of M.A., and was greatly esteemed by John Allen, the celebrated Oxford mathematician.

He was introduced at Court by the Queen's favourite, the Earl of Essex, but after his first appearance proceeded abroad, in 1589, where he added lustre to his academical education. On his return, he was still more acceptable to his patron, the Earl of Essex, and shared his fortunes both good and bad. He accompanied the Earl in his expedition against Cadiz, where he distinguished himself so much by his bravery that he was rewarded with knighthood. During the Earl's Irish campaign he was appointed Master of the Ordnance, and when Essex was impeached for high treason, Sir John was condemned to death, in 1601, for his part in the ill-advised enterprise. It was now he threw off the mask and declared

himself a Catholic, and desired to have the assistance of a priest. He was, however, reprieved and pardoned.

The remainder of his life was spent on his estate in Buckinghamshire, called Bere Court, where he died, May 14, 1625, aged 65, leaving a son, Sir John Davies.

Dodd, Ch. Hist., vol. ii.

1. Camden notices his mathematical reputation, of which he left some specimens.

Davies, Peter, a gentleman volunteer in the Royal army, was killed at Denbigh, in North Wales, during the Civil Wars.

Castlemain, Cath. Apology.

Davies, Rowland, priest and musician, was the son of Rowland Davies and his wife Jane Nicholas, and was born in London, May 9, 1740.

In his youth he was a pupil of Handel, under whom he made such progress that it is said he presided at the organ in Westminster Abbey at the coronation of George III.

Shortly after that event he became a Catholic, and going over to Douay, where he took the College oath in Dec. 1765, was ordained priest. Previous to his coming on the mission, he taught classics and philosophy at Douay, and then was given the care of the Catholics about Cliff, in Yorkshire. Subsequently he served at Warwick Street, in London, and at length settled at Bosworth Hall, the residence of Francis Turville, Esq., where, as he had been in every other place, he was much revered and respected, and died March 16, 1797, aged 56.

Kirk, Biog. Coll., MSS. ; Douay Diaries.

1. He set to music many Masses, a Te Deum, a Magnificat, Responses for the Dead, &c.

Davies, William, priest and martyr, was born in Carnarvon, according to Bishop Yezep, in his history of the persecution, but according to the Bishop of Chalcedon's catalogue, at Crois, in Yris, co. Denbigh, North Wales. He was, says the former, of one of the best families in Carnarvon, but leaving home became a student in the English College then at Rheims. Here he was ordained priest in 1585, and choosing his native county for his missionary labours, brought many of the strayed back to the fold.

In March, 1591-2, while at Holyhead procuring a passage

for four students *en route*, *viâ* Ireland, for the College at Valladolid, he was arrested with his companions, and hurried to Beaumaris, where he was cast into a dark loathsome dungeon, between two walls of the Castle. Here the fame of his sanctity attracted numbers of people from forty miles around. According to their usual practice, Protestant ministers frequently came to the Castle to dispute with Mr. Davies, and one Mr. Burgess, a noted preacher, brought with him two sacks of books, but gained nothing by the conference but his own confusion.

At the following assizes, Mr. Davies was arraigned of high treason, for having been made priest beyond the seas and returning into this kingdom, and his companions were brought to the bar for felony, in having been found in his company. The jury found them guilty, upon which, instead of showing dismay, Mr. Davies began, in a joyful voice, the hymn *Te Deum*, and his companions joined with him in the thanksgiving until silenced by the officers. In the meantime the people murmured aloud at the injustice of the sentence, till the judge, to appease them, promised that the prisoners should be sent back to prison until the Queen and the Council should signify their pleasure.

Soon after Mr. Davies was removed to Ludlow, where at that time the Council of the Marches of Wales sat, and every stratagem was ineffectually employed to induce him to conform to the new Liturgy. From Ludlow he was sent to the prison at Bewdley, and thrust into an abominable dungeon, and thence he was moved from one prison to another until he found himself once more in the Castle of Beaumaris, where he was overjoyed to find his four former companions.

At length he was tried, under the same charge as before, and condemned at the Beaumaris assizes in 1593. He was offered his life if he would go once to the Protestant church, but he remained staunch to the faith. Some days elapsed before the sentence could be carried out, for the people of Beaumaris had conceived so great an opinion of his sanctity, and so great a veneration for him, that no one could be prevailed upon to undertake the executioner's office; and indeed, when two ruffians were brought from a distance for that purpose, they were pelted with stones in the streets of the town.

Some gentlemen of the county had previously offered a rescue, which Mr. Davies had declined, and refused to escape when he had the opportunity, and now a fresh proffer

was made to rescue him by force on the morning designed for the execution, but he again earnestly entreated them to abandon the enterprise.

At length he was brought on a hurdle to the place of execution, where the people stood with heads uncovered while the usual barbarities were gone through. He suffered at Beaumaris, July 21, 1593, after about sixteen months' imprisonment.

Dr. Challoner's lengthy narrative enters into most interesting details of this glorious martyrdom.

Challoner, Memoirs.

Davis, Charles Henry, O.S.B., Bishop of Maitland, born at Usk in 1815, was professed at St. Gregory's, Downside, in 1834, and was ordained priest in 1840. For some years he was Prefect of Studies, and in 1844 was appointed pastor of Downside, in which office he continued until he was consecrated Bishop of Maitland, in Australia, Feb. 25, 1848

He died at Sydney, May 17, 1854, aged 39.

Oliver, Collections ; Snow, Bened. Necrology.

Davis, John, Carthusian, martyr, was one of the monks of the Charterhouse, London, who refused to sign the document renouncing the Papal ecclesiastical supremacy and asserting that of Henry VIII., presented to them May 18, 1537.

On the 29th of the same month, ten of the brethren, three of whom were priests, one a deacon, and six lay-brothers, were cast into Newgate, where they were martyred by a horrible process. Their hands were tied behind them to the walls of their dungeons, and they were left to perish from privation and stench. Within sixteen days Archdeacon Bedyll was able to inform Lord Cromwell that five of the monks were already dead, two were on the point of death, two were sick, and but one was "whole."

John Davis was amongst the dead. He was professed, but not a priest, and is styled Referendary, being apparently but a young man, for he was only in deacon's orders.

These foul murders were no doubt executed by order of the tyrant, through his lieutenant Cromwell, for he was probably either ashamed of so much slaughter being done in the sight of the people, or of slaughtering Carthusians only ; at any rate it was judged impolitic to put them publicly to death. From

Chauncy's account, however, it would seem that Cromwell had not intended that they should die so quickly, for when the news of the death of the religious was brought to him, he swore a great oath that he was very sorry for it, for he would have treated them more hardly if they had lived longer.

One only of the heroic ten survived the ill-treatment which killed his brethren, Bro. William Horne, who lived to be taken from the prison to Tyburn, four years later, where he was cruelly executed.

Morris, Troubles, First Series; Lewis, Sanders' Anglican Schism; Chauncy, Historia.

Dawson, Edward, Father S.J., a native of London, was an only son of respectable parents who were connected with Sir Anthony Staunden. He was born in 1576 or 1578, and after studying in Spain appears to have completed his theology at Louvain. He was ordained priest and sent to the mission in England, but soon after his arrival was apprehended and committed to prison.

In 1606 he was banished and shipped off with forty-five other priests. He seems to have taken this opportunity to enter the Society of Jesus at Louvain, and returned to the English mission about 1610. In 1621 he was in the Lincolnshire district, in London in the following year, and again in Lincolnshire in 1623. He was then recalled by his superiors to Belgium, and devoted himself to the care of the English and Irish Catholic soldiers in camp, who were suffering from the plague. He died a victim of his charity at Brussels, having caught the contagion. His death is recorded on Dec. 22, 1622, but the year is incorrect; it was more probably in 1624.

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

1. **A Practical Method of Meditation.** St. Omer, 1614. 12mo.

2. **The Lives of the Saints.** Translated from the Spanish of P. Pedro Ribadeneira. Douay, 1615, fol.

Day, George, D.D., Bishop of Chichester, born in Shropshire about 1501, was the third son of Richard Day, of Newport, in that county, and Agnes Osborne his wife. He is believed to have been some time a scholar of Corpus Christi College, was B.A. 1520-1, and was admitted a Fellow of St. John's College, Sept. 19, 1522.

In his early days he studied physic, and was the first person

appointed to Lynacre's Readership in that faculty. After commencing M.A. in 1524, and taking Orders, he became chaplain to Dr. Fisher, Bishop of Rochester. From 1528 to 1537 he was Public Orator, B.D. in 1533, and D.D. in 1537. On July 27, in the latter year, he was admitted Master of St. John's College, being, Sept. 18 following, instituted to the rectory of Allhallows-the-Great, London, on the presentation of the king, to whom he was chaplain. He was Vice-Chancellor of the University in 1537-8, and was elected Provost of King's College, June 5, 1538, by virtue of the king's letters, who used his supreme authority to make Dr. Day eligible for that office, although he was not and never had been a Fellow of the College. When it was contemplated to convert the church of Dunstable into a cathedral, Dr. Day was designed for dean.

On April. 24, 1543, he was elected Bishop of Chichester, and on May 6, following, he was consecrated by Cranmer (in schism), having, July 4 following, the royal license to hold the provostship of King's College in commendam for six years. He occurs as Almoner to the Queen in 1545, in which year he was in a commission to inquire concerning the distribution of the moneys the king had given to cathedrals, cities, and towns, for the relief of the poor and the maintenance of highways.

In 1547, private Masses being discontinued at King's College, the Bishop wrote to the Vice-Provost and Fellows, charging them with perjury and breach of statutes, and forbidding them to make any innovations in religion. He resigned his provostship Oct. 2 in that year. It is commonly, but perhaps erroneously, said that he was deprived of that office.

He was a member of the commission appointed to compile the Book of Common Prayer, but when that book was completed he refused to subscribe it, and protested against its establishment by Parliament. His name also occurs in a commission for the suppression of heresies, April 12, 1549.

In 1550 he preached in his diocese against the Reformation, whereupon Dr. Cox was despatched into Sussex to preach in its favour. The Bishop denounced the new form for ordination of priests, and protested against the Act for delivering to the king's commissioners all missals and church books in use before the establishment of the new Liturgy. He is subse-

quently found refusing to take down the altars in his diocese, and to put up tables in their stead, and for this he was imprisoned in the Fleet, Dec. 11, 1550. In the following September he was deprived of his bishopric, being still detained in the Fleet until June, 1552, when he was committed to the custody of Bishop Goodrich, with whom he continued until after the death of Edward VI.

When Mary ascended the throne Bishop Day was released, the letter for his liberation being dated Aug. 4, 1553. He was immediately restored to the temporalities of his See, and it is said preached the funeral sermon for the late king, Aug. 8, 1553; but if this is true, as Dodd remarks, it would be by the Queen's order.

A grant to him as Queen's Almoner occurs Sept. 28, in the same year, and it was he who preached the sermon at the Queen's coronation, Oct. 1 following. On Feb. 26, 1553-4, her Majesty remitted to him certain debts, &c., owing by him in respect of the profits of his See during the vacancy preceding his appointment thereto, and on Jan. 31, 1555, he received from Cardinal Pole absolution, confirmation, and dispensation.

He died in London, Aug. 2, 1556, and was buried in his cathedral of Chichester, on the south side of the choir, but his monument bears no inscription.

By his will, dated July 26 preceding, he bequeathed to St. John's College a rich cope or vestment for the chapel, and a copy of the Complutensian Bible for the library; to King's College, St. Chrysostom and Clemens Alexandrinus in Greek; to his successor in the See of Chichester, his crosier and mitre, garnished and set with pearls; and to the Archbishop of York, his sapphire ring, the gift of Henry VIII.

Dr. Day was greatly admired as a preacher, and the Reformers appreciated his moderation. Though it is said that some Protestants suffered death in his diocese, it does not follow that the Bishop was a persecutor, or that the extreme penalty of the law was carried out with his approval.

Cooper, Athen. Cantab.; *Dodd, Ch. Hist.*, vol. i.; *Brady, Episc. Succ.*, vol. i. p. 63.

1. Verses addressed to Bishop Fisher prefixed to the "Assertio contra Lutherum." Antw. 1523.

2. He was concerned in the compilation of the statutes of Chester Cathedral, and is supposed also to have assisted in drawing up those for the Cathedrals of Durham and Bristol.

Day, John Nicholas, O.S.F., a learned friar, says Anthony Wood, born at the mill in the parish of St. Cross, *alias* Halywell, near Oxon. In the first chapter of the restored Franciscan province, holden at Brussels, Dec. 1, 1630, he is designated as preacher and lector of divinity, and was then appointed definator, or consultor. On May 28, 1647, whilst filling the office of Custus Custodum, he was selected as confessor to the nuns of St. Elizabeth at Nieuport. He died, and was buried near the west end of St. Ebbe's Church, Oxford, near the font, in 1658.

Oliver, Collections ; Wood, Athen. Oxon., vol. ii. p. 488.

1. His literary productions have not been ascertained.

Deacons, Pudentiana, O.S.B., was born in 1581, and was professed, in 1610, at the English Benedictine Abbey at Brussels, founded by Lady Mary Percy in 1598. In 1623 a filiation of this convent was commenced at Cambray, and three professed nuns, including Dame Pudentiana, were sent to establish it, of which the first abbess was Dame Mary Frances Gawen.

These religious educated young ladies, and lived by their own work and other resources, engaged in the most edifying manner in the exercise of religion and virtue.

The abbey continued until the French Revolution, when a body of soldiers entered the convent on Oct. 18, 1793, and hurried away its inmates without even a change of clothes, to Compiègne, whither they were carried in open carts, amidst insults and barbarous usage. Here they were imprisoned, suffering greatly from want of bread, fuel, and clothing, until they obtained their liberty and leave to return to England, April 24, 1795. In the meantime their chaplain and four of the nuns had sunk under the rigours of their imprisonment. Soon after their arrival in London they proceeded to Wooton, near Liverpool, where they undertook a school for young ladies. In the year 1808 they removed to Abbot's Salford, near Stratford-on-Avon, where they continued until 1838, when they entered their present abbey at Stanbrook, near Worcester.

Dame Pudentiana died at Cambray, Dec. 21, 1645, aged 63.

Tierney's Dodd, vol. iv. p. 103 ; *Pctre, Eng. Colleges and Convents Abroad ; Snow, Bened. Necrology*.

1. **The Mantle of the Spouse.** A translation.

Dean, William, priest and martyr, a native of Yorkshire, was educated and ordained priest at the English College at Rheims, Dec. 21, 1581, from whence he came on the mission in Jan. 1582. He soon fell into the hands of the pursuivants, and after suffering imprisonment was put on board ship, with a great number of other priests, who were all threatened with pain of death if they ever returned to their native country. They were landed on the coast of Normandy in the beginning of 1585, and twenty-four of them, including William Dean, found shelter in the College at Rheims.

In the following November he courageously returned to his missionary labours in England, where he was again seized, tried, and condemned, Aug. 22, 1588, for being made priest by authority of the Holy See, and remaining in this realm contrary to the statute of 27 Elizabeth. Six days later he was drawn to Mile End Green, London, and there hanged and butchered in the usual way, Aug. 28, 1588.

At the place of execution he commenced to address the assembled multitude on the cause for which he and his companions were condemned to die, but his mouth was stopped with such violence by those surrounding him, that they nearly robbed the hangman of his wages.

With him was executed a layman, Henry Webley, for having aided and assisted him.

Challoner, Memoirs; Douay Diaries; Morris, Troubles, Second Series; Stow, Chron., p. 749.

Deane, Thomas, M.A., was the son of Edward Deane, of Malden, in Kent, and entered University College, Oxford, Oct. 19, 1669, at the age of eighteen, and took his degrees, B.A. June 4, 1673, and M.A. May 27, 1676; he was considered a good tutor in the College. On Dec. 4, 1684, he was elected Fellow, and became a Catholic much about the same time as his master, Obadiah Walker, in March, 1685.

At the Revolution in 1688 he privately withdrew from Oxford with Mr. John Massey, Dean of Christ Church, to avoid an attack from the mob, and on Nov. 30 he arrived in London, and in the following February was declared a non-socius.

Once or twice he suffered imprisonment in London, charged with being a Jesuit or priest. On Dec. 18, 1691, he was

placed in the pillory at Charing Cross, and, as some say, at Temple Bar, under the name of Thomas Franks, a reputed Jesuit, for concealing a pamphlet against the Government, written by some one lodging in the same house with him.

Mr. Deane was confined for debt in the Fleet during most of his latter days, but died at Malden, Nov. 10, 1735, aged 84, having mostly subsisted for some years on charity.

Bliss, Wood's Athen. Oxon., vol. iv. p. 450 ; *Dodd, Ch. Hist.*, vol. iii.

1. **Some Reflexions in Answer to the Vindication of Martin Luther's Spirit, &c.**, (Oxon. 1688), 4to., elicited by a work entitled "An Answer to some Considerations on the Spirit of Martin Luther, and the Original of Reformation, lately printed at Oxon.," Oxon. (Aug. 10), 1687, 4to., which was a reply to Abraham Woodhead's "Two Discourses: The first concerning the Spirit of Martin Luther, and the Original of Reformation. The second concerning the Celibacy of the Clergy." (Oxon. 1687), 4to.

2. **Vindication; being another Argument of the Schism of the Church of England.** (Oxon. 1688), 4to.

Both the foregoing pamphlets were printed at Oxford in Obadiah Walker's lodgings, in two sheets, 4to., published about the beginning of June, 1688. They were subsequently printed at the end of "The Religion of Martin Luther neither Catholick nor Protestant, proved from his own work, &c." 1688. 4to.

De Bary, or Debary, Richard B., Esq., a convert, during the Oxford Tractarian Movement.

Cath. Directorics.

1. **A Charm against Chaotism, comprising Thoughts on Education and the Expediency of Instituting Public Games.** Lond. 1839. 8vo.

2. **Thoughts upon Certain Leading Points of Difference between the Catholic and Anglican Churches.** Lond. 1843. 8vo.

Deeg, William, a servant to a Mr. Bakewell, was a native of Staffordshire, the son of a shoemaker. He was apprehended for recusancy by Mr. Candwell, Justice of the Peace, and Thornes the pursuivant, and carried to the former's house, where he was strictly examined, threatened, and most barbarously treated. It was, indeed, commonly reported at the time that they tortured him with a hot iron, because they could not get him to renounce his faith or implicate others in the same cause.

Not contented with this inhuman conduct, they proceeded to threaten to hang him, unless he would accuse his master,

and although they did not intend to carry this out, they actually did hang him. Frightened for the consequences of what they had done, they reported that he had hanged himself, and buried him as if he had so done, without any coroner's inquest, which, of course, would not have been lawful if such had been the case. They kept him three days. This crime was committed March 14, 1588.

Foley, Records S.J., vol. iii.

Defesch, William, musical composer, a Fleming by birth, was organist of the church of Notre Dame at Antwerp, and in 1725 succeeded Alfonso D'Eve as chapel-master there, but in 1731 was dismissed on account of an alleged ill-treatment of some of the choir-boys under his charge. He then came to England, and established himself in London, where, in 1733, he produced an oratorio entitled "Judith," which enjoyed some degree of popularity, and in 1745 another called "Joseph." Whilst at Antwerp he had composed a Mass for voices and orchestra.

In London he was organist to the Venetian ambassador, and from one of his oratorios Mr. Barbant, a Hanoverian, organist to the Bavarian ambassador, acquired a temporary celebrity. After this, says Charles Butler, the music of the Catholic choirs fell to the lowest possible state until it was revived by Mr. Webbe.

Mr. Defesch's published works comprise several sets of sonatas and concertos for stringed and other instruments, some solos for the violoncello, a collection of canzonets and airs, and some single songs. He was an able violinist. His death occurred about 1758.

Grove, Dict. of Music; Butler, Hist. Memoirs of the Eng. Catholics, vol. iv. p. 463.

1. Portrait, published in London, 1757.

De Lisle. Ambrose Lisle March Phillipps, of Garendon Park and Gracedieu Manor, Esq., was the eldest son of Charles March Phillipps, of Garendon Park, co. Leicester, Esq., and of Harriet, youngest daughter of John Ducarel, of Walford, co. Somerset, Esq., Marquis de Chateaunuy, and Vicomte de Bonnemar, in France.

He was born at Garendon, March 17, 1809, and at the age-

of nine was sent to a school at South Croxton, kept by the Rev. W. Wilkinson. About two years later he was transferred to another school, kept by the Rev. George Hodson, at Maize-more Court, near Gloucester. Here he was in the habit of spending his Sundays with his uncle, the Hon. and R. R. Dr. Ryder, then Bishop of Gloucester. The teacher of French at Mr. Hodson's school was the Abbé Giraud, a venerable *émigré* priest, whose simplicity and holiness filled the boy with a desire of knowing something more of the Catholic faith, and removed the prejudices in which he had been brought up. Seizing an opportunity he began to make inquiries, and, on the recommendation of the Abbé, he procured himself several books of instruction; "Mrs. Herbert and the Villagers," by Mrs. Bodenham, being the principal one. During one of his holidays he joined his father at Paris, and while there imbibed his great love of Catholic ceremonial: his greatest pleasure was to visit the churches with his sister's French governess. On his return home, he persuaded the vicar of Shepshed to adopt a cope, showing him that it was ordered in some canons of the Church of England. He had an altar made for the same church like those he had seen in France, and one day, amidst a large concourse of people, he carried round the churchyard a large wooden cross, his brother (who afterwards became the vicar) serving as his acolyte. The cross was with much ceremony placed by the old vicar on the altar, where it remained for some time. This is said to have been the first cross planted on an Anglican altar since the introduction of Protestantism into the country.

When Bishop Ryder, in 1824, was translated from the See of Gloucester to that of Lichfield, he appointed Mr. Hodson to the Archdeanery of Stafford, and in consequence the latter removed his school to Edgbaston. In one of his walks with a companion, Ambrose, out of curiosity, strolled to the small Catholic chapel of St. Peter, in Birmingham, and asked to see the vestments, which were poor in the extreme. While looking them over, the Rev. T. M. Macdonell happened to come in, and said a few kind words to the two boys. About this time he was privately confirmed by his uncle in Lichfield Cathedral, but a remarkable dream which he had shortly afterwards made such an impression on him, that as soon as he awoke he wrote to Mr. Macdonell, and asked him to meet him at a certain

cottage in order to receive him into the Church. He was then about fifteen years of age. Mr. Macdonell answered immediately that he would meet him, but as to complying with his request, he must first ascertain what he knew of Catholic doctrine. To his great surprise, he found the youth perfectly instructed on every point ; so, after recommending him certain devotions as a preparation, he appointed an early day to baptize him conditionally, and to receive him into the Church.

As truthfulness was always one of Ambrose's great characteristics, he immediately informed the Archdeacon of the step he had taken. As might be expected, the indignant master asked to have him removed from his school, for he "was already beginning to 'pervert' some of his companions." He added, however, that in everything else he was perfectly satisfied with his moral conduct, as well as application to all his studies. Ambrose returned to his home at Garendon, and was placed under the tutorship of another Anglican clergyman, whom he had to accompany every Sunday to the Protestant Church. He did not, however, join in the service, and always used his own books of devotion. He longed for the full possession of the graces and privileges of the Catholic Church. He wrote again to his old friend, Mr. Macdonell, and begged him to hear his general confession, and bring him the Holy Communion. This great event took place, Dec. 21, 1825, in a poor Irish pavier's cottage outside Loughborough. The nearest Catholic chapel at that time was at Leicester, fifteen miles distance, and he could not have absented himself for so long without incurring the displeasure of his tutor.

In 1826 he went as a Catholic to Trinity College, Cambridge, and during the two years he was there he used to ride over every Sunday to St. Edmund's College, a distance of twenty-five miles, for Mass and Holy Communion. A bad cough, ending in the breaking of a blood-vessel, led to his being removed from college in the spring of 1828. In the autumn he travelled to Italy with his father and sister to recruit his health, and remained there until the following year, having witnessed in Rome the rejoicings for Catholic Emancipation in England.

January, 1830, was a memorable date in the history of the Catholic Church in this country, and it was at this time that the Hon. and Rev. George Spencer, afterwards known as the

saintly Fr. Ignatius of St. Paul, but then an Anglican clergyman, came to stay at Garendon, in the hopes of bringing back to the Church of England the youthful heir to that estate. After a week's discussions, the latter alone on one side, and several clergymen and one bishop of the Established Church on the other, Mr. Spencer was convinced of the fallacy of the Anglican Church, and on the following Saturday he went to Leicester with his young friend to be received into the Catholic Church by the Rev. B. Caestryck, O.P.

The winter of 1830 to 1831 he spent at Rome, and there made the acquaintance of Fr. Dominic, the Passionist. After his return he commenced his literary career by publishing a translation of Fr. Dominic's tract, "The Lamentations of England."

On July 25, 1833, he married Laura Mary, eldest daughter of the Hon. Thomas Clifford, fourth son of Hugh, fourth Lord Clifford of Chudleigh, by whom he had sixteen children, eleven of whom survived him.

In Feb. 1835, he went to live at Gracedieu, where he had built a small Tudor manor-house, and to which a small chapel was attached. In the course of that summer he gave 230 acres of land in Charnwood Forest, of which only forty were cultivated, for the re-establishment of the Cistercian Order, exactly three hundred years after its suppression. It is worthy of remark that his forefathers, the De Lisles, in ancient times were among the great benefactors of the Cistercian Abbey of Garendon, and this was the first re-introduction of the Order into England, excepting that the same community had previously, during the French Revolution, received an asylum from Mr. Weld, of Lulworth Castle.

In the following year, Sir Charles Wolseley, the seventh baronet, coming to Ashby-de-la-Zouch to preside at an anti-popery meeting, was induced by Mr. Phillipps, who had attended the meeting, to return with him to Gracedieu, where, after much discussion, he was received into the Church.

In 1837, three Catholic chapels were opened at Gracedieu, Whitwick, and the Abbey. The latter afterwards formed part of the Reformatory, where the monks lived after leaving their cottage till they removed into their present beautiful monastery.

Three years later Fr. Gentili, of the Order of Charity, came

to Gracedieu as chaplain, and in consequence of the many conversions he made in the neighbouring village of Shepshed, Mr. Phillipps was induced to build the small Catholic church there, which was opened in Nov. 1842.

In Jan. 1843, the first public Calvary erected in England since the so-called Reformation was blessed by the Rev. W. B. Ullathorne, the present Bishop of Birmingham, on one of the Gracedieu rocks, at the foot of which the Catholic school had lately been built.

While travelling on the Continent for three months, in 1844, he was introduced to the Pope's Nuncio at Brussels, Mgr. Pecci, Archbishop of Damietta, the present Pontiff, Leo XIII.

In April, 1862, his father died, and he inherited the family estates, and soon after added the name of De Lisle to that of Phillipps, his father having already become entitled to the arms of Lisle on the death of his maternal uncle, Charles Lisle, Esq., the last male descendant of an ancient family settled in the Isle of Wight, whence it took the name in the reign of William the Conqueror. Having given up Gracedieu to his son, he restored and took up his residence at Garendon in 1865. Three years later he served as High Sheriff for the county of Leicester.

When the controversy between those who held Gallican views on the one hand, and those who maintained the so-called Ultramontane view on the other, waxed warm within the bosom of the Church, he never published anything to support either party. Previous to and during the sitting of the Œcumenical Council of the Vatican, he was a decided Inopportunist; but as soon as the decision of the Bishops of the Catholic world went forth, he, with that loyalty which he always showed in matters spiritual to the voice of legitimate authority, at once gave in his adhesion, and during the remainder of his life looked forward to the completion of the Council, hoping that, as it had begun by consolidating the keystone of Catholic Unity, it might conclude with preparing the way for extending the blessings of religious concord among the separated bodies of Christendom.

In the park of Garendon there is a very beautiful temple of genuine classic form, built in 1704 by one of his ancestors, Ambrose Phillipps. This temple was solemnly blessed in

honour of the B.V.M. by Cardinal Manning in 1875, amidst a concourse of more than two thousand persons, whom his Eminence addressed in the open air.

After a long illness, Mr. De Lisle went to his eternal reward March 5, 1878, aged 69, and four days later his remains were interred in a grave which had been prepared in the Abbey Church of Mount St. Bernard, in front of the altar of St. Stephen Harding, an English gentleman, who, in 1098, founded the Cistercian Order. The site seemed appropriate for the restorer of the same Order in England after its expulsion of three hundred years.

Two Sermons, &c., and Sketch of his Life.

1. **The Lamentations of England; or, The Prayer of the Prophet Jeremiah applied to the same.** By Father Dominic, Passionist. Translated from the Italian by A. L. M. Phillipps, Esq. Lond. 1831. 8vo.

2. **A Vindication of Catholic Morality; or, A Refutation of the Charges brought against it by Sismondi in his "History of the Italian Republics in the Middle Ages."** By Count Alexander Manzoni. Translated from the Italian. Lond. 1836. 8vo.

With a very interesting Preface, in which he describes some of the causes which led to his own conversion.

3. **The History of St. Elizabeth of Hungary, Duchess of Thuringia (1207-1231).** By the Count de Montalembert, Peer of France. Translated by A. L. Phillipps, Esq. Lond. 1839, 8vo.; Lond. 1840, royal 4to.

Ded. to her Majesty the Queen, one of her many illustrious descendants. In 1839, M. de Montalembert visited Gracedieu to make the acquaintance, as he said, "of a kindred spirit," for he had been very much pleased with the translation of his work. They contracted a great friendship, and visited together all the ruins of the Cistercian abbeys founded in England during the time of St. Bernard. It was during this ramble that the plan of "Les Moines d'Occident" was conceived by the great orator, statesman, and historian, who afterwards visited Gracedieu several times.

4. **Some Remarks on a Letter addressed to the Rev. R. W. Jelf, D.D., Canon of Christ Church, in Expiation of No. 90 in the Series called the "Tracts for the Times."** Lond. 1841. 8vo.

This pamphlet was much valued at the time. The "Tracts for the Times" commenced in July, 1833, and when Mr. Phillipps first saw them he remarked: "Mark my words! these Tracts are the beginning of a Catholic movement in England, which will one day end in the return of her Church to Catholic Unity and the See of St. Peter." That hope never left him to his dying day.

5. **An Appeal to the Catholics of England in behalf of the Abbey Church of St. Bernard, Charnwood Forest, Leicestershire.** Lond. 1842. 8vo.

This was issued by John, Earl of Shrewsbury, conjointly with Mr. Phillipps. The Earl, while on a visit to his friend at Gracedieu, was so much struck with the religious fervour of the monks, and with the success of their efforts in reclaiming the wilds of Charnwood Forest, that he contributed largely to the erection of their present church and monastery.

6. **Manual of Devotion for the Use of the Brethren and Sisters of the Confraternity of the Living Rosary of the B.V.M. in the Parishes of Gracedieu and Whitwick.** Derby, 1843. 12mo.

This he published for the benefit of the members of the "Guild of the Living Rosary," which the Rev. Fr. Bernard Palmer (afterwards first Abbot of St. Bernard) was establishing in his neighbourhood.

7. **Maxims and Examples of the Saints, concerning divers Virtues very profitable for such as seek after Christian Perfection.** Translated from the Italian by Ambrose Lisle Phillipps, Esq. Vol. I. Derby (1844). 16mo.

The 32nd edition was published at Naples in 1863, entitled "The Diurnal of the Soul; or, Maxims and Examples of the Saints for Every Day in the Year."

About this time Canon Sing inaugurated what are known as the "Derby Reprints," published by Thomas Richardson & Son. In this movement, by which many Catholic works were reprinted at an unprecedented low price, Mr. Phillipps took great interest.

8. Translation of the interesting work "La Petite Chouannerie ou histoire d'un Collège Breton sous l'empire. Par Alexis François Rio." Lond. (Paris pr.) 1842. 8vo.

9. **The Catholic Christian's Complete Manual, being a Collection of Devout Prayers and Offices for all seasons and occasions. Compiled, revised, and some translated from the Writings of Blossius and other Authors. By A. L. Phillipps, Esq.** Lond., Derby (pr. 1847). 12mo.

This was an attempt to revive the time-honoured "Manual of Prayers and other Christian Devotions," co-partner with "The Primer" in estimation and use by our forefathers during the centuries of persecution, both proscribed by Act of Parliament, and almost equally disregarded when the veil of oppression was removed. "The Manual" is a compilation from many sources, amongst which may be enumerated the "Bidding Prayers of York and other Uses," "The Goolden Letanye," "The XV. Oos" (so called from the initial letter of the prayers), the book termed in modern times for distinction "The Lay Folks Mass-Book" (in use in the twelfth century), Whitford's "Psalter of Jesus," the York, Sarum, and other Manuals; the "Lib. Prec." of Cuthbert Tunstall, the last Catholic Bishop of Durham; "Jo. Fab. ex Ang. Medit.," "In Eucholo. Ecclesiast.," "De Imit. Christ.," Jo. Roffe. (the revered Cardinal Fisher), "Psalmos et Precationes," "Ex Hortulo Animæ," &c. The last of these no doubt suggested to the venerable Bishop Challoner the title of his "Garden of the Soul," which ultimately supplanted "The Manual" in the hearts of the people. The first edition of "The Manual" met with was apparently printed abroad in 1596. The preface to the Rouen edition of 1614 says that "The Manual" was "first collected and translated out of manie famous and holic authours, as well auncient as

of the time present, by a devout and learned priest of our country, for the benefit of lay-Catholikes." It is strange that the compiler's name has never been recorded. It may be assumed, however, with a degree of certainty, that "The Manual" emanated from the pen of one of those learned divines who found a refuge at Douay College. The many editions through which it passed vary considerably, more particularly those issued by the Jesuits. The latter, however, do not seem to have obtained much popularity, and the Prince of Wales's edition of 1688 became the standard "Manual." It was this which Bishop Challoner revised in 1758, and it went through many editions bearing his initials, and is what was known as "The Whole Manual;" and this it was which Mr. Phillipps wished to revive. In his preface he credits the Bishop with more than was really due. Challoner's edition was little more than a reprint, with the preface *verbatim* of the Prince of Wales's "Manual." Mr. Phillipps enriched his handsome volume with many additions, chiefly from the works of his favourite author, Blosius. It was a failure, however, in respect of his desire to reinstate the ancient Prayer-book in the position it so long maintained with the masses. For fuller particulars of "The Manual" and "The Primer," see the writer's letters to the *Tablet* on "Our old Catholic Prayer-books," vol. lxiv., Dec. 27, 1884, p. 1017; and vol. lxv., Jan. 10, 1885, p. 57.

10. **The Little Gradual; or, The Chorister's Companion. Being a Selection of Chants and Proses contained in the Gradual of the Catholic Church; accompanied with an English translation.** By A. L. Phillipps, Esq. Lond. 1847. 4to.

All his life he had been devoted to the Gregorian Chants. He compiled this work from liturgical books in use on the Continent.

11. **Thesaurus Animæ Christianæ sive Manuale Pietatis.** Lond. 1847. 12mo.

The "Officium Parvum S. S. Nominis Jesu," added to this edition, was his own composition.

12. **A Letter to the Earl of Shrewsbury on the Re-establishment of the Hierarchy of the English Catholic Church, and the Present Posture of Catholic Affairs in Great Britain.** Lond. 1850, 8vo., pp. 8. Dated October.

The Earl was on very intimate terms with Mr. Phillipps, perhaps his greatest friend, and at previous dates had published several letters addressed to him: "A Letter from the Earl of Shrewsbury to Ambrose Lisle Phillipps, Esq., descriptive of the Estatica of Caldaro and the Addolorata of Capriana," Lond. 1841, 8vo.; "A Second Letter to A. L. P., Esq., from the Earl of Shrewsbury, on the Present Posture of Affairs," Lond. 1841, 8vo.; "A Third Letter to A. L. P., Esq., of Gracedieu Manor, from John, Earl of Shrewsbury, chiefly in reference to his former letter on the Present Posture of Affairs," Lond. 1842. 8vo.

13. **A Few Words on Lord John Russell's Letter to the Bishop of Durham.** Lond. 1850. 8vo. Dated November.

This was in answer to the celebrated "Durham Letter," which gave so much offence to the Catholics, and luckily failed in its design to raise the No-Popery cry.

14. **Mahometanism in its Relation to Prophecy; or, an Inquiry into the Prophecies concerning Antichrist, with some reference**

to their bearing on the Events of the Present Day. Lond. 1855. 12mo.

The origin of this remarkable book was the outcome of a curious incident which happened in his youth before his conversion. One day as he was wandering over the hills in the neighbourhood of Maizemore Court, and thinking over that strange Protestant theory that the Pope of Rome is the Antichrist of prophecy, all of a sudden it seemed to him that he heard a voice which said, "Mahomet is the Antichrist, for he denieth the Father and the Son." In his next holidays at Garendon he looked for a Koran, and there he found those remarkable words, "God neither begetteth nor is begotten." This caused a deep impression on his mind, which never left him.

15. **On the Future Unity of Christendom.** Lond. 1857, 8vo. The second edition of which appeared the following week. This year the "Association for the Promotion of the Unity of Christendom" was established, he being one of its principal founders. He attended the first meeting in London, Sept. 8, the Feast of the Nativity of the B.V.M. The Association was formed to unite in a bond of intercessory prayer members, both of the clergy and laity, of the Catholic, Greek, and Anglican Communions. He had put a "Prefatory Note" to his long pamphlet, published in the early part of the year, submitting it to the supreme judgment of Holy Church. In 1864 the A.P.U.C. was condemned at Rome. As soon as he received this information, he immediately wrote to Cardinal Barnabo to inform him he had left it in obedience to the authority of the Church. He also wrote to the secretary of the Association to announce his withdrawal.

This pamphlet elicited "A Letter to A. L. P., Esq., on his 'Remarks on the Future Unity of Christendom,' by Rev. F. Merewether, Vicar of Whitwick," Lond. 1857, 8vo. The Rev. F. G. Lee, D.D., Vicar of All Saints, Lambeth, refers to it in his "Essays on the Reunion of Christendom," &c., Lond. 1867, 8vo. The latter gives an account of the A.P.U.C. in his "Church under Queen Elizabeth," Lond. 1880, 2 vols. 8vo. When Mr. De Lisle was High Sheriff of Leicester in 1868, he appointed his old friend, Dr. Lee, his chaplain, to preach before the Judges.

16. **Sequentiæ de Festis per Annum.** Mechlin, 1862, 8vo. A collection of Latin proses taken from various liturgical works, and published with the approbation of the Archbishop of Mechlin.

17. A Collection of Gregorian Masses according to the Eight Tones. Mechlin, 1864.

18. He contributed many articles to the periodicals of the day, of which the principal are as follows:—"The Reunion of Christendom," *Dublin Review*, Sept. 29, 1843; "Review of Dr. Pusey's Eirenicon," *Union Review*, 1866; "The Double Procession of the Holy Ghost from the Father and the Son," *Union Review*, 1866; "The Present State and Condition of Christendom," *Union Review*, 1874; "The Council of the Vatican and its bearings on Civil Allegiance, in answer to the Right Hon. W. E. Gladstone on the same subject," *Union Review*, 1875; "The Perpetual Belief of the Catholic Church of Christ concerning the Office and Authority of St. Peter, in answer to Mr. Gladstone's 'Vaticanism' *Union Review*, 1876; "Devotion to the Blessed Virgin Mary," *Union Review*, 1877; twenty-two articles in the *Westminster Gazette* on the "Reunion of Christendom," written at various periods, the last of which appeared a few months before his death.

19. "Two Sermons preached on the Death of Ambrose Lisle March Phillipps de Lisle, Esq., of Garendon Park and Gracedieu Manor, March, 1878. Preceded by a Short Sketch of his Life." Privately printed s.l. aut a., 8vo., pp. 40.

20. A number of his letters are printed in the "Life of Fr. Ignatius of St. Paul, Passionist (the Hon. and Rev. George Spencer)," Dublin, 1866, 8vo.; also in "The Life of the Blessed Paul of the Cross," Lond. 1853, 8vo.

Dennett, James, Father S.J., second son of James Dennett, of Lydiate, co. Lancaster, yeoman, was born June 11, 1702.

The Dennetts, a Lancashire yeomanry family, always retained the faith, and supplied the Church with several worthy priests. Richard Dannett, of Walton-cum-Fazackerley, was a recusant in 1667. His son William was outlawed for the same cause in 1679, and was the father of James Dannett, or Dennett, of Lydiate, who registered some leasehold houses in Cunsough and Sutton, in 1717, in accordance with the Act of 1 Geo. I. to oblige Papists to register their estates. The latter had two sons, John and Fr. James. The former had issue a son, William Dennett, who married Margaret, daughter of William Tarleton, of Orrell, yeoman. Their son, Henry Dennett, born Feb. 23, 1754, was educated and ordained priest at Douay College, and died on the mission in Lancashire, Dec. 4, 1803. A nephew of the latter, the Rev. James Dennett, of Aughton, died April 20, 1850. When the Regular Canonesses of the Holy Sepulchre were compelled to leave their convent at Liège by the French revolutionists in May, 1794, Mother Helen Teresa Dennett was one of the community. They arrived at Greenwich on August 18, following, but the hardships they had suffered were too much for the aged nun, and shortly after their arrival she died in London, Sept. 16, 1794, aged 71, having been professed fifty years.

Fr. James Dennett was admitted into the Society of Jesus, Sept. 7, 1720, and was professed of the four vows in 1738. In 1762 he was declared Provincial, and retained that office for four years. He was long employed upon the English mission, and died at Bury St. Edmunds, March 1, 1789, aged 87.

Gillow, Lanc. Recusants, MS.; Oliver, Collectanea S.J.; De Backer, Bib. des Ecriv. S.J.; Douay Diaries.

1. **A Relation of the Missions of Paraguay**, wrote originally in Italian by Mr. Muratori, and now done into English from the French Translation. Lond., James Marmaduke, in Long Acre, 1759. 12mo.

Dent, Robert, a captain in the Royal army during the Civil Wars, was slain at Newcastle. He was probably of the Yorkshire Catholic family of that name.

Castlemain, Cath. Apology.

Denton, Cornet, was slain at Cardiff in defence of his Sovereign during the Civil Wars. He was apparently a member of the Yorkshire Catholic family of that name, of whom William Denton, a Douay priest, ordained in 1581, suffered imprisonment and exile.

Castlemain, Cath. Apology; Douay Diaries.

Dering, John, O.S.B., a monk of Christ Church, Canterbury, was one of those priests who lost their lives through their belief in the warnings of Elizabeth Barton, the Holy Maid of Kent. For this he was attainted by Parliament, and condemned to death, with the nun herself, one of his own brethren of Christ Church, two secular priests, and two Franciscans. They were all drawn from the Tower of London to Tyburn, and there hanged and beheaded, April 20, 1534.

Lewis, Sanders' Anglican Schism.

Dering, Richard, musical composer, descended from an ancient family in Kent, was educated at Christ Church, Oxford, where he took the degree of Bachelor of Music in 1610. He then proceeded to Italy to further his studies, and there obtained the reputation of a most admirable musician. His fame accompanied his return to England, but after some time he retired to Brussels and became organist to the English nuns in the Benedictine Abbey.

At length, on the marriage of Charles I., in 1625, he was appointed organist to Queen Henrietta Maria, in her chapel at Somerset House. When the Civil War broke out and the Queen was obliged to leave England, Dering accompanied her abroad, and is supposed to have died shortly before the Restoration, probably in 1657.

Dering was always a Catholic. His compositions were

highly appreciated for their purity of harmony and gravity of style, those published being wholly of a sacred kind.

Bliss, Wood's Fasti Oxonienses; Dodd, Ch. Hist., vol. iii.; *Grove, Dict. of Music and Musicians*, vol. i.

1. **Cantiones Sacræ quinque vocum cum Basso continuo ad Organum.** Antwerp, 1597.

2. **Cantica Sacra ad Melodiam Madrigalium elaborata senis Vocibus.** Antwerp, 1618. 6 vols. 4to.

3. **Cantica Sacra ad Duos et Tres Voces composita, cum Basso continuo ad Organum.** Lond. 1662. Edited by John Playford after the author's death, and dedicated to Henrietta Maria, the Queen Dowager.

4. **Basso continuo, Cantica Sacra; containing Hymns and Anthems for two Voices to the Organ, both Latin and English.** Lond. 1674, fol.

This work consisted of the compositions of Richard Dering, Dr. Xfer. Gibbons, Benj. Rogers, of Windsor, and Matthew Lock.

5. In 1674 Playford published a second set of *Cantica Sacra* by various composers, in which are eight motets attributed to Dering, but which Playford, in his preface, admits were "by some believed not to be his."

6. In the library of the Sacred Harmonic Society are preserved the MSS. of imperfect sets of parts of Dering's "Unto Thee, O Lord;" madrigal, "The Country Cry;" some motets, and several fancies for viols.

Derwentwater, Amelia Matilda Radclyffe, *soi-disant* Countess of, claimed to be the granddaughter of John Radclyffe, only son of the last Earl, and heiress to the Derwentwater estates, and in 1860 came over to England and commenced to agitate for her rights. In Sept. 1868, she took active steps to assert her claim by forcibly taking possession of the old ruined castle at Dilston. She hoisted the Radclyffe flag on the tower, and suspended portraits of the family on the ruined walls of the principal hall. Conformable to instructions from the Lords of the Admiralty, she was speedily ejected by their agent, when she took up her quarters in a tent on the road. After other proceedings she was imprisoned for contempt of court, her claim having formally been investigated and found to be invalid. Nevertheless, by her eccentric conduct in the prosecution of her claim, she continued to keep constantly before the public until her death, at her residence in Durham Road, Durham, Feb. 26, 1880, aged 49.

She was an accomplished lady, a lover of fine art, and a painter in oil, and she was strongly and sincerely impressed with the righteousness of her claim. Her death was caused by bronchitis, after five days' illness, during which she was attended

by Fr. Thos. Smith, a Catholic priest. She had expressed a wish to be buried in the Radclyffe vault at Hexham, but her desire could not be complied with, and she was consequently buried at Blackhill Cemetery, Durham.

Her assertion was, that John Radclyffe, the son of the last Earl of Derwentwater, did not die in 1732, but was smuggled over to Germany, and in 1740 was united in marriage, at Frankfort-on-Maine, to Elizabeth Arabella Maria, Countess of Waldstein. He died there in 1798, in his eighty-sixth year. His son James, at that time in his fifty-fifth year, was his heir, and was married to Eleanora Grafinn Mouravieff, but leaving no issue, was succeeded by his brother, John James, who was born at Alston, in Cumberland, in 1764. The latter died in 1833, having married, late in life, Amelia Anna Charlotte, Princess Sobieski, a descendant of the noted Polish family of that name. They had issue several children, of whom John James, born in 1816, and Amelia Matilda Radclyffe, the *soi-disant* Countess of Derwentwater, were the only survivors. The son dying unmarried, at the age of thirty-nine, left by will his sister, Amelia, sole heiress.

Jones, Heirs of Dilston and Derwentwater; Contemporary newspaper accounts.

1. **Pedigree of the Derwentwater Family.** Litho., 3 ft. 4 in. by 2 ft. 4 in., with arms and mottoes, by the "Lady Amelia, Countess of Derwentwater."

2. **Jottings of original matter from the Diary of Amelia, Countess and Heiress of Derwentwater, and from the Journal of John, fourth Earl of Derwentwater, &c.** Lond. 1869. 8vo.

3. "The Heirs of Dilston and Derwentwater. Being an Account traced down from the earliest known date of the Ancestry to the present day, thus including the Claim of the Countess Amelia. By S. S. Jones." Hexham, 1869, 12mo. pp. iii.-157.

For a statement of her case, see also the *Saturday Review*, Oct. 17, 1868.

4. "The Derwentwater Catalogue. Detailed Descriptive Catalogue of the Heirlooms and Relics of the Derwentwater Family, the Property of Amelia, Countess of Derwentwater," (1870), 4to. pp. 19. The sale by auction took place at Newcastle-upon-Tyne, March 7, 8 and 9, 1870. This catalogue of the family portraits, pictures, antique furniture, armour, reliquaries and relics, &c., is invested with great interest by the description of the 216 lots.

Derwentwater, James Radclyffe, third and last Earl of, born in London, June 28, 1689, succeeded to the earldom on the death of his father in 1705.

The baronial castle of Dilston, in Northumberland, passed

with the Lady of Dilston to the Cumbrian family of Radclyffe of Derwentwater in the latter part of the fifteenth century, after which it became its principal seat. It had been the earnest wish of Sir Francis Radclyffe, third Baronet, and first Earl of Derwentwater, that his son should form an alliance with the Countess of Sussex, natural daughter of Charles II. by the Duchess of Cleveland, in the hope that the earldom of Sussex, which had at one period been possessed by a branch of the Radclyffe family, might be revived in his son's person. In this he was disappointed, but within three years after the king's death he was gratified by his son's marriage, in 1687, with the Lady Mary Tudor, another natural daughter of Charles II., by Mrs. Anne Davies, when James II. created Sir Francis, Earl of Derwentwater, Baron Tynedale, and Viscount Radclyffe and Langley.

The first Earl died in 1697, aged 72, and was interred at Dilston, the ancient family seat near Hexham. The happiness of his son Edward, the second Earl, born in 1645, was marred by the disquietudes of his married life, and three years after his father's decease the married pair entered into a deed of separation. His countess was but fourteen years of age when this marriage was arranged; and shortly after his death, April 29, 1705, scarce five years after the formal separation, she married again. The gentleman, however, died almost immediately after the marriage, and she was united to her third husband, James Rooke, Esq., in 1707. Five children were the issue of Earl Edward and Lady Mary Tudor. The first, the ill-fated James, whose life was so tragically shortened by his fidelity to the rightful heirs to the throne; the second, the Lady Mary Tudor Radclyffe; the third, the Hon. John, who died unmarried; the fourth, the Hon. Francis Edward, who also died unmarried in 1715, just before the execution of his elder brother; and the fifth, the Hon. Charles Radclyffe, who was ultimately beheaded in 1746, after the unsuccessful rising in favour of the young Chevalier in the previous year.

In his early childhood, James, the heir to the earldom, was taken over to St. Germain-en-Laye, to be educated with the little son of the ex-King James and his Queen, who, with many of their adherents, there kept court. The little prince was about twelve months older than the young heir to the Derwentwater earldom, and in this way, in their studies and

play, began an attachment which, during life, was never broken. Until he came of age, in 1710, he was a stranger to his native land. In that year he first visited his ancestral home, and from the very first he impressed all with whom he came in contact with warm feelings of affection and esteem.

His personal appearance is said to have been rather the reverse of robust; he was delicate-looking, finely formed, and not tall in stature. The expression of his countenance was benevolent and noble; the mouth characteristic of great sweetness of disposition, the eyes grey, and the hair light. One who was intimately connected with him speaks of him as a man formed by nature to be beloved, with a beneficence so universal that he seemed to live for others.

After about two years and a half residence in his romantic home on the Isle of Derwent and in his more stately castle at Dilston, he was united in marriage, June 10, 1712, with Anna Maria, eldest daughter of Sir John Webb, of Hathrop and Great Canford, Bart., by his wife Barbara, daughter of John Bellasys, Lord Worlaby. Two children were the issue of this match, John, who was supposed to have died unmarried in 1732, aged 19, and Anna Maria, who married, in that year, Robert James, eighth Lord Petre, whose descendants are now the only representatives of the Derwentwater family.

In 1714, George the Elector of Hanover peacefully ascended the throne, yet it was known that a large portion of the kingdom was disaffected towards him and his Government. Amongst the Scottish nobles a fierce spirit of opposition was seething and working, soon to break out in a desperate and sanguinary struggle. This was well known to the Government, and after the Earl of Mar had determined to rise in favour of the Chevalier de St. George and proclaim him king in Scotland, in Aug. 1715, a warrant was issued for the apprehension of Lord Derwentwater, as a known friend of the Stuarts. For some weeks he remained in concealment, without taking any part in the movement, for it appears that he did not consider the time opportune. After the Chevalier had been proclaimed King of Scotland by the title of James VIII., the Earl, with his brother Charles, and a small band of followers, joined General Forster and his few adherents, at the Waterfalls, near Hexham, on the 6th of October. After crossing the Tyne near that place, they proceeded to Rothbury and Warkworth,

gathering a few adherents as they went. At the latter place they were joined by Lord Widdrington and his brothers, and here James III. was proclaimed King of England. Early in November, after forming a junction with the Prince's army, they marched to Preston, where they arrived on the 9th, and two days later were attacked by General Willes. On the following day (Sunday) General Carpenter arrived with his troops, and on Monday General Forster surrendered. Had the Prince's army being commanded by a capable General, there is every probability that a victory would have been obtained, but, as it was, the General was absolutely unfit for his position. The Earl, having previously given himself up as a hostage, was retained prisoner, and in the beginning of December was removed to London and committed to the Tower, where he was soon joined by his devoted wife.

On Feb. 9, 1716, he was tried by the House of Peers, when, by the advice of his friends, he pleaded guilty, as the consequence of submitting to mercy, urging in extenuation of his position that he "had not engaged in the enterprise on any previous concert or contrivance; but that being young and inexperienced, he had rashly and without any deliberation engaged himself to meet his relatives and acquaintances." He was found guilty of high treason and condemned to death, and on the 24th of the same month he was beheaded on Tower Hill, in the 27th year of his age.

Four days before his execution he was offered a reprieve on terms which he looked upon as inconsistent with honour and conscience. He declared that he would prefer death rather than save his life by even a semblance of a denial of his faith.

Great and wide sympathy was felt for this noble Earl, but his firm refusal to conform to the Protestant religion rendered unavailing the intercessions of his countess and other noble ladies, supported by that of the House of Lords.

His body was embalmed and subsequently deposited in the vault of the chapel at Dilston, whence, after more than a century and a half, it was removed to the seat of Lord Petre, Thorndon Hall, Essex, in Oct. 1874. By his own bequest, his heart was at first sent in a casket to Pontoise, to the care of the English nuns there, to be removed soon afterwards to the convent of the English Augustinians at Paris, where it

was destroyed by the Communists in 1871. Sinking beneath her weight of sorrow to the grave, his countess died at Louvain in 1723.

The Radclyffe extensive estates, although strictly entailed, were forfeited, and granted to the trustees of Greenwich Hospital; and though the rights of the descendants of the Earl's brother, Charles Radclyffe, were repeatedly claimed, they were never allowed, and the estates are yet a source of immense income to the hospital. By the death of the late Countess of Newburgh, the family is now solely represented in the person of Lord Petre.

Jones, Heirs of Dilston and Derwentwater; Orig. Letters, &c., relating to the Earls of Derwentwater, 1882.

1. **The Speech of James, Earl of Derwentwater, who was beheaded on Tower Hill for High Treason, Feb. 24, 1715-6.** (Lond.) 1716, fol.; another edit. (Lond.? 1716), fol. "Remarks on the Speech of James, Earl of Derwentwater, beheaded Feb. 24," Lond. 1716. Svo.

2. "The Speech of the Lord High Steward upon proceeding to judgment against James, Earl of Derwentwater, William, Lord Widdrington, William, Earl of Nithisdale, Robert, Earl of Carnwath, William, Viscount Kenmure, and William, Lord Nairn." Lond. 1715, fol.

"Two Speeches made by Lord Chancellor Cowper. The first when he pronounced sentence upon James, Earl of Derwentwater. The second when he passed sentence on the Earl of Winton." Lond, 1746. Svo.

"The whole proceeding to judgment upon the articles of impeachment of High Treason exhibited against James, Earl of Derwentwater, William, Lord Widdrington, William, Earl of Nithisdale, Robert, Earl of Carnwath, William, Viscount Kenmure, and William, Lord Nairn, on Feb. 9, 1715." Lond. 1716, fol.

"A Letter to a Member, &c., concerning the condemned Lords, &c., in vindication of gentlemen calumniated in the *St. James's Post* of Friday, March 2." Lond. (1716). 4to.

"The Conduct of some People about Pleading Guilty, with some Reasons why it was not thought proper to show Mercy to some who desired it." Dublin, 1716, Svo., a pamphlet relating to the impeachment of the Earl of Derwentwater and the other Lords.

3. "A Collection of the several Papers delivered by Mr. John Gordon; the Earl of Derwentwater; Viscount Kenmure; Colonel Oxburgh; R. Gascoigne; the Rev. Mr. Paul; J. Hall; J. Bruce; J. Knox. To which is added a Letter to the Earl of Derwentwater during his confinement in the Tower; together with one of Mr. Gascoigne's to a friend, the night before his execution, &c." Lond. (1716). Svo.

"A genuine and impartial Account of the remarkable Life and Vicissitudes of Fortune of Charles Ratcliffe, Esq., with a full account of the Rebellion in England and Scotland at that time. Also the proceedings that were had against his brother, the late Earl of Derwentwater, &c. By Gerard Penrice." Lond. 1747. Svo.

4. "A Report (made March 22, 1731, O.S.) from the Committee to whom all the Book, Instruments, and Papers relating to the Sale of the Estate of James, late Earl of Derwentwater, were referred. Lond. 1732, fol.

"Derwentwater Estates. An Account showing the annual gross receipts, disbursements, and net balance from the Derwentwater Estates in the North from the year 1787 to the year 1831. Ordered by the House of Commons to be printed, &c." Lond. 1832, fol.

5. "Memorials of James, Earl of Derwentwater," MSS., with illustrations, 4to., by Henry Howard, of Corby Castle, 1829. Contents:—1. Some account of the Ratcliffe Family, and of James, Earl of Derwentwater, from McKensie's Hist. of Northumberland. 2. Account by Henry Howard of some MS. Letters of James, Earl of Derwentwater, and from others relating to his death, and other matters relating to him and his family. 3. Copies and extracts from some of the Letters preserved at Lord Petre's, at Thorndon, in Essex, with some fac-similes of them. 4. Copies of Letters from Lord and Lady Derwentwater, in Sir John Swinburne's possession, written from 1711 to 1714, included in Memoranda of the Swinburne family, printed for Hodgson's Hist. of Northumberland.

6. "Dilston Hall; or, Memoirs of James Ratcliffe, Earl of Derwentwater, a martyr in the Rebellion of 1715. To which is added a Visit to Bamburgh Castle; with an Account of Lord Crewe's Charities, and a Memoir of the Founder; forming the Second Series of Descriptive and Historical Notices of Northumbrian Churches, &c. With several engravings by Wm. Sidney Gibson, Esq." Lond. 1850. 8vo.

7. "Original Letters and other Documents relating to the Earls of Derwentwater, preserved at Thorndon Hall." Lond. 1873, 8vo., title 1 f., preface 2 pp., index 1 f., pp. 64, privately printed. Edited anon. by Lord Petre and his sister, the Hon. Mrs. Douglas. "Original Letters and other Documents relating to the Earls of Derwentwater. In the possession of Lord Petre, at Thorndon Hall, Essex." 1882, 8vo., title 1 f., pp. ii., index 1 f., pp. 65. "Postscript, added 1882, by Mary Douglas," 8 ff., with photo. of Monument at Hexham, Chapel at Dilston, and Chantry at Thorndon. The work is also illustrated with portraits of the Earl, the Countess, Charles Radclyffe, Esq., and Bishop Giffard, and with tabular pedigree.

8. **Portrait**, 1705, by E. Kneller, engr. by Virtue, 1714, frequently reproduced.

Devereux, John, priest, was educated at Douay, from whence he escaped, Oct. 16, 1793, after the College was seized by the French revolutionists, having finished his first year's theology. He pursued his studies and was ordained priest at Old Hall, Ware, and subsequently officiated at St. Mary's, White Street, the chapel which preceded Moorfields, to which he was transferred when the new chapel was opened in 1820.

He died at Paris, April 10, 1838.

Dr. Gillow, Suppression of Douay College and the Establish-

ment of the Colleges at Ushaw and Old Hall Green, MS.; Laity's Directories.

1. **Sermons (nearly forty)** by the Rev. John Devereux, of Moorfields Chapel. Lond. 1830. 8vo.

2. **Portrait**, engr. from the painting by Sam. Drummond, A.R.A. 1820.

Devereux, Nicholas, priest and martyr; *vide* Nicholas Woodfen.

Dibdale, Richard, priest and martyr, or, as he is called in most catalogues, Robert Dibdale, was a native of Worcestershire, and was educated and ordained priest at the English College, Rheims, whence he came on the mission in 1584.

Some exorcisms which he performed at the house of Sir George Peckham, of Denham, near Uxbridge, produced a very great effect at the time, so much so that one of his subsequent accusers declared that five hundred persons were reconciled to the Church in consequence of these and other exorcisms performed about this time; indeed, the witness adds that some placed the number of conversions at three or four thousand. Various accounts of these exorcisms are given by Dr. Challoner, and Fr. Morris has entered very fully into the subject.

Mr. Dibdale's missionary labours were not very long. He was soon apprehended, thrown into the Compter, in Wood Street, and tried and condemned to die on account of his priestly character and functions. Two other priests, who likewise had the reputation of being exorcists, suffered with him, being all drawn to Tyburn, and there hanged, bowelled, and quartered, Oct. 8, 1586.

Challoner, Memoirs; Morris, Troubles, Second Series.

Dicconson, Edward, D.D., Bishop, born in 1670, was the third son of Hugh Dicconson, of Wrightington Hall, co. Lancaster, Esq., by Agnes, daughter of Roger Kirkby, of Kirkby, co. Lancaster, Esq., both families ranking with the best in that county.

He was educated at Douay College, and at the end of his philosophy, in 1691, returned to England. Subsequently he resumed his studies at Douay, where he took the oath, March 8, 1699, and soon after was ordained priest and appointed Procurator, on the death of the Rev. Nicholas Leyburne,

about June, 1701. In 1708-9 he was Professor of Syntax, of Poetry in 1709-10, and of Philosophy in 1711-12.

At the time of the troubles at Douay, when a false charge of Jansenism was brought against the College, and Dilcourt, the accuser, was appointed the visitor, with another, Dr. Dicconson exerted himself in procuring their removal, and in obtaining others more impartial. These cleared the College entirely from the odious imputation. Dr. Paston made him Vice-President, when Laurence Rigby resigned and left for the mission in 1713, and on the President's death, in the following year, Dr. Dicconson announced his unqualified acceptance of the Bull *Unigenitus*. He continued in the same office under Dr. Witham, and also taught theology.

Dr. Dicconson's eldest brother William, who was tutor to the Chevalier de St. George, had been outlawed for high treason in the reign of William III., and most of his estate granted to the Bishop of London and others, but some part of it had been settled on his younger brother, Roger Dicconson, Esq., who resided at Wrightington. After the Chevalier's unsuccessful attempt to regain the throne in 1715, Roger Dicconson went over to Douay, nominally to see his only son, Edward, then a student of much promise in the College. Roger's name appears in the list of traitors attainted and convicted in Lancashire in 1716, and this was no doubt the reason of his visit to the Continent. In Sept. 1717, he was again at Douay, along with another brother, Hugh, and remained there for some time. At this time the Commissioners for Forfeited Estates were busy seizing all the Catholic property they could lay their hands upon, not only of those families which had joined or assisted the Chevalier de St. George, but also that of the Church and property devoted to charitable purposes in Catholic hands, which they termed property for superstitious uses. To preserve their interests, Dr. Dicconson and his brother Hugh came to England in April, 1718, and after his return the Doctor was sent for a second time to appear before the Commissioners towards the end of November in the same year.

In the beginning of Dec. 1719, Dr. Dicconson was sent to Paris to undertake the care and administration of the funds invested there belonging to the College, and he did not return to Douay until July 10, 1720. He then resigned his position at the College, and left for the English mission, Aug. 13, 1720,

being invited to become chaplain to Peter Giffard, Esq., at Chillington. Here he remained for some years and became Bishop Stonor's principal adviser and Grand Vicar, and twice he was proposed for the Vicariate before his final election. The first time was so early as 1721, for the London coadjutorship, and again, two years later, when Bishop Witham petitioned Propaganda to make him his coadjutor. Dr. Dicconson was not chosen on the latter occasion, for at that time Benedict XIII., a Dominican, chose Fr. Williams, of the same Order, *motu proprio*, for the Northern Vicariate. But in 1740, on the death of Bishop Williams, the merits of Dr. Dicconson were recognized by Benedict XIV., and he was nominated Vicar Apostolic in Sept. 1740.

He was then in Rome, where he had been for some time assisting the Rev. Laurence Mayes, the Clergy Agent there, for the particular purpose of reducing the English Franciscans to the observance of the decree of Innocent XII. respecting Regulars when they come on the mission. In this he succeeded, but failed in another object of his mission, which was to procure the removal of the Jesuits from the administration of the English College at Rome and to obtain its restitution to the clergy, for whose benefit it was originally founded.

On his return from this mission he visited Douay, arriving at the College on Feb. 9, 1741, from which he departed along with the President on the 9th of the following month for Ghent, where he was consecrated Bishop of Malla *in partibus*, by the Bishop of Ghent, on the 19th of the same month, being Passion Sunday. Proceeding to his Vicariate, he chose for his residence a place belonging to his family, near Wrightington, in Lancashire, called Finch Mill.

Bishop Dicconson was very instrumental, together with Bishops Stonor and Benjamin Petre, in obtaining the breve *Apostolicum ministerium* from Benedict XIV., which settled the rules of the mission on a more firm footing than they had hitherto been.

Within ten years of his consecration he was forced to seek assistance in the performance of his laborious duties, for he was an old man, seventy years of age, when he was first made Bishop. Dr. Francis Petre was therefore appointed his coadjutor in 1750, but he was not consecrated until the latter part of the following year.

Good old Bishop Dicconson, now worn out, died at Finch Mill, April 24, O.S. (May 5, N.S.), 1752, aged eighty-two, and was buried in the family vault within the parish church of Standish.

He is described as "a wise man and of singular merit," and he displayed great application and much dexterity in managing the affairs of his extensive Vicariate. Unfortunately, an impediment in his speech rendered preaching rather difficult to him.

Brady, Episc. Succession, vol. iii.; *Kirk, Biog. Collections, MSS.*; *Forfeited Estates Papers*, L. 3, P.R.O.; *Gillow, Lanc. Recusants, MS.*

1. A detailed account of his agency at Rome, MS., 4 vols., full of curious matter.

2. Lists of priests and reports relative to the state of his Vicariate MSS. in the Episcopal Archives of Liverpool.

3. **Portrait.** Bromley says that his name was falsely affixed to a portrait of Bishop Giffard, mez., by H. Hyfing, engr. by Burford.

Dicconson, Francis, priest and martyr, a native of Yorkshire, was probably a near relative of William Dicconson, the elder, of Kirkby Hall, whose name appears in the list of Yorkshire Papists in 1604. He received minor Orders at the English College at Rheims in 1583, and was ordained priest there March 18, 1589. On Aug. 31, following, he left the College for England, in company with Miles Gerard and four other priests. The vessel in which the two former sailed was overtaken by a violent storm, and they were cast on the coast of Kent. Immediately after landing they were apprehended on suspicion, on the information of some of the ship's crew, and were cast into prison. Here they were confined until the spring assizes, when they were both arraigned, tried, and condemned for being priests and coming into England contrary to the statute. On this account they were sentenced to death, as in cases of high treason, and both suffered at Rochester, with great constancy, April 13, 1590.

Dr. Challoner records the date of execution April 30, but letters received at the College at Rheims on May 2, give April 13 as the date.

Challoner, Memoirs; *Douay Diaries*; *Peacock, Yorkshire Papists*, 1604.

Dicconson, Roger, priest and martyr, went to the English College at Rheims in April, 1582, and on April 7, in

the following year, was ordained priest at Laon with a number of others. On the 4th of the following month he was sent to the English mission, where his labours appear to have been almost, if not entirely, confined to Winchester and the neighbourhood.

He seems to have taken up his chief quarters with an old man named Ralph Milner, who resided in a village close to Winchester, and with whom, indeed, he ultimately suffered. His labours in Winchester were attended with great fruit, especially among the poor and the Catholic prisoners. Once he was seized in a gentleman's house, and was being removed to Winchester under guard of six soldiers, but escaped from them while they were intoxicated.

At length he was arrested in the company of Ralph Milner, committed to Winchester gaol, and from thence sent up to London, where he was grievously tortured. He was then remanded back to Winchester for trial, and there condemned and executed, with the good old Ralph, July 7, 1591.

The old man was condemned for relieving him, and at the same assizes were also condemned seven maiden ladies of good family for having received Mr. Dicconson on various occasions into their houses for the purpose of saying Mass. The judge, however, who thought they would be sufficiently terrified by the sentence of death, gave them a reprieve, but ordered them back to prison. In this he was disappointed, for they all burst into tears, and begged that the sentence of death pronounced against them might be executed. They wished to die with their ghostly father and pastor, considering it only just that they, who had shared in his supposed guilt, should be also sharers in his punishment; their trust was in God, and He, who had given them the grace to do what they had done, would also strengthen them to suffer death with fortitude and constancy for the holy Catholic faith.

Challoner, Memoirs; Foley, Records S.J., vol. iii. p. 298.

Dicconson, William, Esq., tutor to the Chevalier de St. George, born in 1655, was the eldest son and heir of Hugh Dicconson, of Wrightington Hall, co. Lancaster, Esq., by Agnes, daughter of Roger Kirkby, of Kirkby, Esq.

This ancient family appears in the Recusant Rolls from the

days of Elizabeth. In the middle of the sixteenth century Hugh Dicconson, gent., was residing at Eccleston, co. Lancaster, and his namesake, probably his grandson, was fined for recusancy there in 1604, and other members about this time were living at the Hall of Coppull, Blackrod, in Aspul, and Standish. The marriage with the heiress of Wrightington, of Wrightington, brought that estate into the family, and the grandson of the heiress, Hugh Dicconson, seems to have been the first to reside at Wrightington. About this time some of the family were settled in Lincolnshire, where they possessed a good estate, and from a younger son apparently proceeded the Jesuits of this name.

William Dicconson was a zealous supporter of the exiled royal family, in whose service his ample income seems to have been liberally spent at the Court of St. Germain's, where he was appointed, under the Earl of Perth, Governor to the Chevalier de St. George. He also held the office of Treasurer to the Queen, having won the esteem and confidence of the royal family.

During the inquisition which followed what is called the Lancashire Plot, in 1694, he was outlawed, and most of his estate was confiscated, efforts being made to seize the remainder during the excitement of 1706.

After the unsuccessful attempt of the Chevalier de St. George to recover the throne of his ancestors in 1715, his brother Roger was outlawed. On Roger's marriage with the daughter and heiress of Edward Petre, grandson of William, second Lord Petre, William Dicconson had settled upon him a part of the Lancashire estate, and the whole of the Lincolnshire estate, and an attempt was now made to forfeit the entire property. The Bishop of London and others had received the grant of the portion confiscated in 1694.

William Dicconson nearly lived to see the failure of the last effort made by the Stuarts to regain their rights in 1745, only dying at St. Germain's in 1743, aged 87.

The family continued until the estate passed, through the marriage of Thomas Basil Scarisbrick, of Scarisbrick, Esq., with Elizabeth, daughter of Edward Dicconson, to that family, which assumed the name of Dicconson; and on the extinction of the Scarisbricks, Wrightington again passed through marriage to the sons, in succession, of Edward Clifton, Esq., of the

Lytham family, who likewise assumed the name of Dicconson, and by one of whom it is now represented.

Gilloe, Lanc. Recusants, MS.

Digby, Sir Everard, Knt., son of Everard Digby, of Drystoke, co. Rutland, at an early age was left by the death of his father a ward of the Crown, and had in consequence been educated in the Protestant faith, though his parents had ever been the most staunch and noted Catholics in the county of Rutland. Of ancient lineage and large estate, this powerful family had sided with Henry VII. against Richard III., and on one occasion seven brothers were knighted in the field in reward for their service.

From the University Sir Everard repaired to the Court, where he attracted the notice of Elizabeth, but the year before her death he turned his back on the bright prospect which opened before him, and, retiring to his estates in the country, embraced the religion of his forefathers. He considerably increased his estate by his marriage with Mary, the only daughter and heiress of William Mulshaw, of Gothurst, in Buckinghamshire, and was knighted by James I. at his coronation.

He was but a young man of five-and-twenty when he was drawn into a conspiracy which cost him his life. The resources of Catesby, the originator of the plot, were exhausted, and the necessity of having a large sum of money at his disposal, against the day of the intended blowing-up of the Parliament House, compelled him to trust his secret, and that of his co-conspirators, to two Catholic gentlemen of considerable opulence, of whom one was Sir Everard and the other Francis Tresham, of Rush-ton, in Northamptonshire.

It was with difficulty that Sir Everard could be induced to join in the conspiracy. Catesby made use of every artifice and persuasion, showed him a passage in a printed book, from which he inferred that the attempt was lawful, and assured him that the Fathers of the Society had approved of it in general, though they knew not the particulars. It is needless to state that this was absolutely untrue. By such means, however, the doubts and misgivings of the unfortunate young man were silenced; he suffered himself to be persuaded, promised to contribute a sum of £1,500, and undertook to

invite, about the time of the opening of Parliament, most of his Catholic friends to hunt with him on Dunmoor, in Warwickshire.

After the discovery of the plot and the arrest of Guy Faukes, on Nov. 5, 1605, his associates in London hurriedly mounted their horses, and hastened to acquaint Sir Everard. They reached the hunting-party at Dunchurch the same evening. There was something mysterious in their sudden arrival, in their dejected appearance, and in their long and serious consultation with Sir Everard Digby. Before midnight a whisper of disappointed treason was circulated; the guests gradually took their leave, and three only remained to share the desperate fate of their friends.

It had been the intention of the conspirators that Digby, after the explosion, should use his influence with the assembled gentlemen to induce them to rise and proceed to the house of Lord Harrington, and to possess themselves of the infant Princess Elizabeth. But this was now no longer an object. They rode in haste to Holbeach, the residence of Stephen Littleton, one of their associates, about four miles from Wolverhampton, and on their road took by force arms and horses from two individuals. To their dismay, every Catholic from whom they solicited aid on the road shut his doors against them, and the sheriffs of the county followed, though at a respectful distance, with an armed force. At Holbeach House they resolved to make a stand, and here they were surrounded. Digby, with two of his servants, burst through his opponents, but was pursued to a wood near Dudley, where he was taken and conveyed prisoner to London.

On Jan. 27, 1606, Sir Everard and eight other prisoners were brought from the Tower, and arraigned at Westminster. They all pleaded not guilty; not, they wished it to be observed, because they denied their participation in the conspiracy, but because the indictment contained much to which till that day they had been strangers. It was false that the Jesuits had anything to do with the conspiracy. With respect to themselves, they had certainly entertained the design laid to their charge; but whatever men might think of the fact, they would maintain that their intention was innocent before God. Some of them had already lost most of their property; all had suffered severely on account of religion. The king had broken his

promise of toleration, and the malice of their enemies daily aggravated their burdens. No means of liberation was left but that which they had adopted. Their only object was to relieve themselves and their brethren from the cruelty of the persecutors, and to restore a worship which in their consciences they believed to be the true worship of Christ; and for this they had risked, and for this they were ready to sacrifice, their fortunes and lives. In reply, the Earls of Salisbury and Northampton strongly asserted that the king had not broken his faith, and that the promises on which the Catholics relied had been the fictions of designing men in their own body. The prisoners received judgment, and suffered the punishment of traitors.

On Thursday, Jan. 30, 1606, Sir Everard, with three of the prisoners, was drawn from the Tower to St. Paul's Churchyard, and was the first to be executed. Addressing the people from the scaffold with great fortitude, he acknowledged the offence for which he had been condemned, repeating the same sentiments uttered at the trial. He refused the assistance of the preachers around, and crossing himself was turned off the ladder.

Sir Everard was of noble presence, indeed he was distinguished as "the handsomest man of his time," and was practised in all the accomplishments of a gentleman. His unfortunate end was almost universally lamented.

Lingard, Hist. of Eng., vol. vii. ed. 1849; *Dodd, Ch. Hist.*, vol. ii.; *Morris, Condition of Catholics under James I.*

1. **Papers or Letters of Sir Everard Digby**, chiefly relating to the Gunpowder Plott, and written by him during his Imprisonment in the Tower. By Thomas Barlow, Bishop of Lincoln. Lond. 1679, 8vo.; reprinted Lond. 1850, 12mo.

2. "A True Report of the Imprisonment, Arraignment, and Death of the late Traitors." Lond. 1606.

Fr. Gerard refers to this pamphlet in his "Narrative of the Gunpowder Plot," edited by Fr. Morris in "The Condition of Catholics under James I.," Lond. 1872, 8vo. Speaking of its treatment of the prisoners, he says, "All their particular words and actions were of set purpose left out, which might sound to their commendation, and many words of contumely and disgrace heaped upon them and their religion also in the most odious manner that could be devised; yet even that which is there set down of them did confirm very many in opinion that they thought themselves clear from offence to God in the matter, and that they were thereby made the more willing to suffer for the same cause."

The tracts relating to the Gunpowder Plot are very numerous; the prin-

principal ones are here enumerated:—"The Arraignment and Execution of the late Traitors; with a Relation of the other Traitors, which were executed at Worcester, Jan. 27 last past," Lond. 1606, 8vo., a short narrative written in a strain of merriment and insult, reprinted in the "Harleian Miscellany," vol. iii., and in the "Somers' Collection of Tracts," vol. ii.; "The History of the Gunpowder Treason: collected from approved Authors, as well Popish as Protestant," Lond. 1678, 4to., reprinted *ibid.*; "The Gunpowder Treason, with a Discourse of the Manner of its Discovery," Lond. 1679, 8vo., with a preface by Bishop Barlow.

Digby, George, second Earl of Bristol, son and heir of John, the first Earl, was born at Madrid, during his father's first embassy there, in Oct. 1612. He was educated at Magdalen College, Oxford, which he entered in 1626. Here he distinguished himself by his abilities, and immediately after the king's visit to Oxford, in 1636, was created M.A. During this time he formed a close friendship with the celebrated Peter Heylin, which was productive of excellent results.

Leaving Oxford he entered Parliament, and, being a strong upholder of the rights and liberties of the people, he joined the discontented party, and was placed on the committee appointed to draw up a charge against the eminent statesman, Thomas, Earl of Strafford, Nov. 11, 1640. In this position he became aware of the injustice of the accusations against that unfortunate nobleman. He discovered that the Puritanical faction had more in view than the liberties of the people; that their design was to strip the Crown of its prerogatives and remodel the Established Church to their own fancy. He at once courageously announced the change in his political opinions, became the head of the party called the Straffordians, and a bold friend of truth and justice, which he displayed in a speech in the Earl's defence at the passing of the Bill of Attainder, April 21, 1641. For this he was expelled the House of Commons, and his speech ordered to be publicly burnt, on the following 10th of June. On that very day he had been introduced into the Upper House, having been created a baron the day before.

In the beginning of January he was intrusted with a message from his Majesty to certain gentlemen at Kingston-on-Thames. His journey was performed in a coach-and-six, with only one servant riding by him, and a companion in another coach. This was represented to the Parliament as a warlike display, and every horse was reckoned a troop. The House com-

plained to the Lords on the 10th of the same month, and, being voted that he had taken up arms in defence of his Majesty, he was proclaimed a traitor and banished.

Lord Digby retired abroad, but returned to England and joined the Royal standard after hostilities had broken out between the King and Parliament in 1642. When the treaty of peace was made at Oxford towards the close of that year, Lord Digby was excepted by the Parliament. In the following year he was made one of his Majesty's Secretaries of State, and High Steward of the University of Oxford.

During the whole of the Civil Wars he was indefatigable in the cause of his Sovereign, and drew several secrets from the enemy with imminent danger to his person. In the latter part of 1645 he privately passed over to Ireland, where he performed signal service to the Royal cause, frequently hazarding his life. He was never out of action until the King's cause had hopelessly declined, and then he left Ireland, Oct. 24, 1648, and was exempted from pardon by the Parliament. He retired to Paris, where his father was residing in exile. On the latter's death, Jan. 6, 1652-3, he succeeded to the earldom, and on the Restoration he was installed a Knight of the Garter by Charles II.

Shortly afterwards a match was proposed between his Majesty and the Infanta of Portugal, which was at once discountenanced by the Spanish ambassador, who offered him one of the two princesses of Parma, promising that Philip IV. would give with either the dower of a daughter of Spain. Charles's inclinations began to waver, and listening to the suggestions of the Earl of Bristol, the enemy of the Portuguese match, that nobleman proceeded by his order on a secret mission to the city of Parma. There he saw the two princesses on their way to church, and nothing more was necessary to hasten his return. One was so plain, the other so corpulent, that he dared not recommend either to the royal choice. In the meantime Clarendon continued his negotiations for the Portuguese match, and it is said that Bristol's disappointment embittered his feelings towards the Lord Chancellor, whose fall he ultimately contrived. He not only unceasingly opposed him in Parliament, but even availed himself of the influence of Mrs. Palmer, afterwards Countess of Castlemain and Duchess of Cleveland, whose will with the king was paramount.

When his Majesty was pressing for a favourable settlement of his revenue, in 1663, and Bristol was represented to have promised it, if the king would honour him and his party with the royal confidence, the Earl immediately requested to be heard in his own justification, and explained within the bar of the House that what he had meant to suggest was, that the concession of benefits to the people should precede the demand for money by the Sovereign. Bristol triumphed, and Charles felt his defeat most poignantly. In the interview between them which followed, the king expressed his resentment in terms of vituperation, and the Earl openly reproached him with his amours, his indolence, and his extravagance. He charged him with sacrificing his best friends to the malice of the Chancellor, and the next day, in a fit of passion, impeached Clarendon for high treason. This denouncement, in itself ridiculous, resulted in the king issuing a warrant for the apprehension of the accuser, but Bristol absconded, and did not again appear at Court until the fall of his adversary.

He died at Chelsea in his 65th year, March 20, 1676-7.

Bristol's character has hardly been treated with justice. He had long been suspected of Catholicity, and, in order to maintain his position in those times of prejudice and persecution, he sometimes went to greater lengths than an avowed Catholic could have gone. The chief instance of this was when the Test Act was proposed towards the close of his career, in 1673. On that occasion he argued in support of the proposal, declaring himself a Catholic, attached to the Church, but not to the Court of Rome, though he voted against the Bill, because it contained expressions to which he could not conscientiously assent. His speech obtained him the reputation of a patriot. It prevailed with Parliament to adopt a proviso in his favour, securing to him and his wife a large pension from the Crown, and exempting them, and them alone, from the obligation of taking the test. On other occasions he had tried to serve the interests of the Catholic cause, and had headed the party in favour of liberty of conscience, but had been defeated by Clarendon.

If due consideration be given to the difficult circumstances in which he was thrown, his character will not be found to be so inconsistent as Lord Orford has represented.

Dodd, Ch. Hist., vol. iii. p. 259; *Bliss, Wood's Athen. Oxon.*, vol. iii.; *Lingard, Hist. of Eng.*, ed. 1849, vol. ix.

1. **Speech in the House of Commons to the Bill of Triennial Parliaments, Jan. 19, 1640.** Lond. 1641, 4to.

2. **Speech of the Lord Digby in the High Court of Parliament concerning Grievances and the Triennial Parliament, Nov. 9, 1640.** Lond. 1641, 4to. Also printed with the preceding, Lond. 1641, 4to., and remitted into Nelson's "Impartial Collection," vol. i. p. 505, and Rushworth's "Hist. Collections," part iii.; "Harl. Miscel.," vols. v. and vi., 4to.

3. **The Third Speech of the Lord George Digby in the House of Commons concerning Bishops and the Citie Petition, Feb. 9, 1640,** (Lond.) 1640, 4to., in 4 sheets. Remitted into Rushworth's "Hist. Collections," part iii. This is called "The Lord Digby's Third Speech."

4. **The Lord Digbie's Speech in the House of Commons to the Bill of Attainder of the Earle of Strafford, April 21, 1641,** (Lond.) 1641, 4to. Also "The Lord Digby his last Speech against the Earle of Strafford, upon the reading of the Bill of Attainder touching the point of Treason, April 23, 1641," (Lond.) 1641, 4to. These elicited, "An Answer to the Lord Digby's Speech in the House of Commons to the Bill of Attainder of the Earle of Strafford, April 21, 1641. Written by occasion of the one publishing of that Speech of his Lordship's, and now printed in regard of the reprinting of that Speech," (Lond.) 1641, 4to.; "An aproved Answer to the partiall and unlikt of Lord Digby's Speech to the Bill of Attainder of the Earle of Strafford (April 21, 1641), which was one torne in pieces and afterwards disgracefully burnt by the Hangman, &c. Written by a worthy gentleman," (Lond.) 1641, 4to.; "A printed paper called the Lord Digbie's Speech to the Bill of Attainder of the Earle of Strafford. Torne in pieces and blowne away. An Answer to the Lord Digbie's Speech in the House of Commons to the Bill of Attaindre, &c.," (Lond.) 1641, 4to., reprinted in "Somers' Tracts," vol. iv., 1809, 4to., and Rushworth's "Tryal of the Earl of Strafford," p. 50, Nelson's "Impart. Coll.," vol. ii., p. 175; "Sir J. Evelyn his Report from the Committee appointed to consider of the printing of Lord Digbie's Speech, &c.," Lond. 1641, 4to.

5. **Letter to the Queen's Majesty,** (Lond.) 1642, 4to. Dated from Middleborough in Zealand, Jan. 21, 1641, whither he fled when he was banished. In this letter he intimates "that he would willingly wait upon his Majesty from thence, as well as from any place in England, over and above the service which he might do for him there." Accordingly he joined the king at York, notwithstanding the vote of the House of Lords that unless he appeared at London within twenty days he should be proclaimed traitor.

6. **Letter to the Queen's Majesty,** Lond. 1642, 4to. Dated from the Hague, March 10, 1642. This letter, with one written to Lord Digby by Thos. Eliot, Esq., dated York, May 27, 1642, was intercepted by the rebels, and printed by order of Parliament, Aug. 1, 1642, with observations on the two letters.

Letters written at Oxford in Dec. 1643, tending to divide the Parliament at London. These were intercepted and printed Jan. 16, following, in a pamphlet entitled,—

7. "A Cunning Plot to Divide and Destroy the Parliament and the City of London. . . . The design is fully discovered in . . . letters from the Lords Digbie, &c.," (Lond.) 1643, 4to.

8. "The Lord Digbie's designe to betray Abingdon, carryed on for divers weeks by an intercourse of Letters, &c.," London, Feb. 1644, 4to. There was an intercourse of letters for about ten weeks between Lord Digby and Sergeant-Major-General Richard Browne (afterwards a baronet and Lord Mayor of London in 1660) for the surrender of the garrison of Abingdon, co. Berks, to the king. Browne afterwards betrayed the matter to the Parliament.

9. **The Lord George Digbie's Apologie for Himself**, published 4 Jan. 1642. (Lond.) 1642, 4to.

"An answer to a pamphlet entitled the Lord George Digbie his Apologie for Himself, &c.," Lond. (Jan. 13) 1642, 4to.; "An Answer to the Lord G. Digbie's Apology," by T. P. G. P. Decius, *pseud.* Lond. 1642, 4to.

10. **A true and impartial Relation of the Battel between his Majesty's Army and that of the Rebels, near Ailesbury in Berks**, 20 Sept. 1643, 1643, 4to., of which he is said to be the author.

11. **The Lord Digbie's Letter to Sir Bazill Brooke**. A copie of certaine Letters, &c. 1643, 4to.

"A briefe Relation of a Plot against the City of Bristoll, hatched and contrived by the Malignants of the said City, Prince Rupert, George Lord Digby, &c.," 1642, 4to.; "A true Relation of a Plot against the City of Gloucester. Together with severall Letters from my Lord Digby concerning the said designe," 1664, 4to.

12. **Two remarkable Letters concerning the King's Correspondence with the Irish Rebels**, Lond. 1645, 4to., being a letter in the King's name by Lord Digby to the Irish Commissioners, and Lord Muskerry's Reply, intercepted and printed by the Parliament.

13. "The Lord George Digby's Cabinet, and Dr. Goff's Negotiations; together with his Majesties, the Queen's, and the Lord Jernin'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., a villanous pamphlet published by the rebels; "A great Victory obtained against the King's under Lord Digby at Sherborn in Yorkshire, &c.," 1645, 4to. Yorkshire is apparently an error for Dorsetshire.

14. **Two Letters to the Lord Taaf, the Rebels' General in Munster**, Lond. 1647, 4to. The first dated Kilkenny, Aug. 20, and the other, Wexford, Aug. 31, 1647. These were found in Lord Taaff's cabinet after a fight in Ireland, and were published by order of Parliament. He also wrote a letter to Lord John Roberts for the surrender of Plymouth to the king in 1644, and others to General Leven for peace in 1645. "Victorious Newes from Ireland. Being an exact Relation of the Routing a great Army of the Rebels under the command of General Roe, O'Neal, and the Lord Digby by the Lord Inchiquin, &c." Lond. 1646, 4to. Many similar pamphlets referring to Lord Digby were published.

15. **Letters between the Lord G. D. and Sir Kenelm Digby, Knt., concerning Religion**. Lond. (1651) 8vo.; Lond. 1651 (Jan. 26), 12mo., title 1 f., preface 1 f., pp. 132. This correspondence took place in 1638-9, when Sir Kenelm defended his reconciliation with the Church.

16. **The Earle of Bristoll his Speech in the House of Lords, July 20, 1660, upon the Bill of Indemnity**. Lond. (July 26) 1660, 4to. Reprinted in "Somers' Tracts," vol. iii. 1750, 4to.

17. **Elvira: or, the Worst not always True. A Comedy.** Lond. 1667, 4to. In five acts and in verse. Published anonymously, and reprinted in Dodsley's "Select Collection of Old Plays." See "Brit. Drama," vol. iii. 1810, 8vo.; Ellis, "Specimens of Early English Poetry;" &c.

18. **Excerpta ex diversis Operibus Patrum Latinorum.** MS.

19. **The three First Books of Cassandra. A French Romance.** A translation. 8vo.

20. **Two Speeches, with some Observations upon them.** Lond. 1674, 4to.; 1679. The first was spoken in the Lords at the first reading of the Bill against "Popery," March 15, 1672, in the king's presence. The other, in the Commons, July 1, 1663, in vindication of himself and Sir Richard Temple.

21. **'Tis Better than it Was.** MS. A play, chiefly taken from the Spanish.

22. **Worse and Worse.** MS. Also a play, chiefly taken from the Spanish.

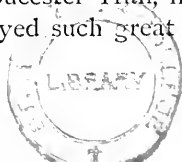
23. Downes, the prompter, asserts that he also assisted Sir Samuel Tuke in "The Adventures of Five Hours," fol. 1663, &c.

Digby, Sir John, Knt., younger son of Sir Everard Digby, Knt., and brother of Sir Kenelm, was educated at the English College, Rome, where he was admitted a convictor, under the assumed name of Salisbury, at the age of nineteen, Sept. 28, 1624. He left the College in Dec. 1627, and departed from Rome for Florence in Jan. 1628.

When the Civil War broke out he was then a colonel, and was very zealous in the defence of the Royal cause. He was subsequently promoted to the rank of major-general in the army, in the West of England, commanded by his cousin, Sir John Digby, younger son of the Earl of Bristol. He was mortally wounded at Taunton, and removed to Bridgewater, where he died.

Castlemain, Cath. Apology; Foley, Records S.J., Roman Diary; Dodd, Ch. Hist., vol. iii.

Digby, Sir Kenelm, Knt., one of the most distinguished men of his time; was the eldest son of Sir Everard Digby, the unfortunate young gentleman who suffered on account of the Gunpowder Plot. He was born at Gothurst, Bucks, June 11, 1603. When scarcely three years of age his father's untimely death occasioned his being brought up a Protestant, under the supervision of Laud, then Dean of Gloucester, and about 1618 he was sent to Gloucester Hall, now Worcester College, Oxford. Here he displayed such great abilities, and so exten-



sive a knowledge, that he was called the *Mirandula* of his age by the celebrated Thomas Allen, the mathematician, to whose care he had been committed. Allen was greatly attached to Digby and his family, and left him his valuable library, which Sir Kenelm munificently presented to the Bodleian Library.

After a residence in the University of a little over two years, in which he obtained a splendid reputation, Digby, in 1621, proceeded on his travels through France, Italy, and Spain, with the avowed intention of studying in the University of Paris. His purpose, however, was interfered with by a summons from his relative, John Digby, the first Earl of Bristol, then ambassador at Madrid, to attend on the Prince of Wales and the Duke of Buckingham in their romantic expedition to Spain.

It was during this period that he seized the opportunity to reconcile himself to the faith of his ancestors, from which he had been restrained by his Protestant guardians.

He returned with Prince Charles to England, and on Oct. 23, 1623, received the honour of knighthood at Lord Montague's house at Hinchinbroke, when James I. paid him some high compliments on his erudition.

About this time he attracted considerable attention by the introduction of his celebrated sympathetic powder, which tended in no small degree to his notoriety. This secret medicine he obtained from a friar in Italy to whom he had rendered some kindness. With great credulity he professed that by applying it to anything which had received the blood of a wounded person, it would effect instant relief even in the absence of the sufferer.

At the beginning of the reign of Charles I. he was appointed one of the gentlemen of the bedchamber, a commissioner of the navy, and a governor of Trinity House. In Nov. 1627, he received his commission to command a small squadron, which sailed on Dec. 29, to interrupt the trade of the French in Spain and Portugal. He found the Venetian and French fleets in the Bay of Scanderoon, which he attacked with great bravery, and gained a complete victory, increasing his reputation by his gallant action in rescuing many English slaves held by the Algerians.

Previous to this, about Jan. 1625, he had privately married

the beautiful Venetia Anastasia Stanley, daughter and co-heiress of Sir Edward Stanley, of Tonge Castle, Shropshire, K.B., eldest son of Sir Thomas Stanley, Knt., a younger son of Edward, third Earl of Derby, K.G. She was born Dec. 19, 1600, her mother being Lucy, daughter and co-heiress of Thomas Percy, seventh Earl of Northumberland, who died when Venetia was but a few months old. Known to each other in their childhood, a mutual attachment had arisen between them. The circumstances of the way in which she was brought up by her father, and her extraordinary beauty, led to imputations against her fame which have never been satisfactorily explained, though much has been unwarrantably written. No doubt it was on this account that Sir Kenelm's good mother was so averse to the match. He was, however, infatuated with her charms, and ever regarded her with the greatest devotion. Upon the very critical question of her virtue it is almost impossible to form a decisive opinion. She certainly proved him a good wife, and was the mother of his five children.

On May 1, 1633, Sir Kenelm sustained an irreparable loss in the death of his beautiful wife. His conduct on this occasion was as eccentric as almost every other act of his life. He retired to Gresham College, and there drowned his grief with the study of chemistry, wearing a long mourning cloak, a high-cornered hat, his beard unshorn, looking like a hermit, as signs of sorrow for his beloved wife.

Early in 1636, after a visit to France, he publicly announced his reconciliation with the Catholic Church, and Archbishop Laud, his former guardian, in a letter, dated March 27, vainly expostulated with his decision. Digby addressed to the prelate a long apology of his conduct, and two years later published the defence of his motives in his "Conference with a Lady about the Choice of Religion." In this, and in his "Letters to Lord George Digby," on a similar subject, he gave ample proof of his abilities for polemical discussion.

When the civil troubles were commencing in 1639, Sir Kenelm was induced by the Queen to address a sort of circular letter, conjointly with the Hon. Walter Montague, brother to the puritanical Earl of Manchester, to raise contributions among the Catholics for the king's service. This act roused the bigotry of the House of Commons, and in Jan. 1640, Sir

Kenelm was summoned to the bar and questioned on the subject. The Queen, however, interfered on his behalf, and though the Commons appeared for the time to be satisfied, the offence was not forgotten. Before the close of that year he was obliged to retire into exile. In the following year he was recalled, and upon the breaking out of the Civil War he was committed by order of the Parliament a prisoner to Winchester House. Here he remained until he obtained his release at the intercession of the Queen-Regent of France in July, 1643. During his confinement he wrote his observations on "Religio Medici" and "The Twenty-second Stanza in the Ninth Canto of the Second Book of Spenser's Faery Queen."

Upon his liberation he retired to Paris, and passed most of his time at the Court of the Queen Dowager and in the most polished society of Paris. It was also at this period that he visited Des Cartes at Egmont. At the same time he devoted himself to the composition of elaborate philosophical treatises.

Queen Henrietta Maria appointed him her Chancellor, and, in June, 1645, sent him to Rome as Resident. He was accompanied by his two sons, with his friend Thomas White, *alias* Blackloe, a secular priest, probably as their tutor. His principal commission was to induce the Holy See to appoint a successor to Bishop Smith. He was at first received with great honour, but, failing in his object, he had not the humility to submit cheerfully to a decision so much at variance with his own opinion, and the haughtiness and freedom he displayed gave great displeasure to the Pontiff, Innocent X. The bitterness which he thus allowed to spring up within him, he expressed in his letters to White, and to Holden, the celebrated author of the "Analysis of Faith." The feeling, instead of being soothed and moderated, was encouraged and reciprocated. For a moment all three brooded over the adoption of a plan, by which their disappointment seemed about to avenge itself in a suicidal act of schism. They thought it possible to induce one of the French prelates to consecrate a bishop for England, quieting their consciences with the hope that when the person had once received the episcopal character, it would be easy to obtain the sanction of the Holy See. Happily, better counsel prevailed, and they recoiled from their original idea. It was too late, however, for their popular repute; henceforth they became known as a party, under the name of Blackloists.

What rendered this name indelible for the rest of the century, was a strong and very general suspicion that some of their writings were tinged with error, twenty-two propositions from one of White's works having been condemned by the University of Douay in 1660.

Digby returned to Paris towards the close of 1647 or the beginning of 1648, and in that year his son Kenelm was slain at St. Neots, fighting for the Royal cause.

Soon after Cromwell had dissolved the Long Parliament and assumed the supreme power, Sir Kenelm paid a short visit to England, in Feb. 1649, and, to the astonishment of all parties, acquired some share of the Protector's confidence. Cromwell's object was to strengthen his position by offering the Catholics a *modus vivendi* on certain terms. It was proposed that toleration should be granted for the exercise of the Catholic worship, without any disqualifications, and that the Catholics in return should disclaim the temporal pretensions of the Pope, and maintain ten thousand men for the service of the Commonwealth. It was in aid of this project that Digby, Sir John Winter, and Abbot Montague were suffered to come to England under pretence of compounding for their estates; and the celebrated Thomas White, *alias* Blackloe, published a work, entitled "The Grounds of Obedience and Government," to show that the people may be released from their obedience to the civil magistrate by his misconduct, and that, when once deposed (whether justly or unjustly makes no difference), it may be for the common interest to acquiesce in his removal, rather than attempt his restoration. That this doctrine was satisfactory to the men in power cannot be doubted; but they had so often reproached the late king with a coalition with the Papists, that they dared not to make the experiment, and after some time, to blind perhaps the eyes of the people, severe votes were passed against Digby, Montague, and Winter, and orders were given for the apprehension of priests and Jesuits.

Whatever was the exact nature of these obscure negotiations, Digby does not appear to have lost the confidence of the Queen, and retained his position as her Chancellor until his death. Returning to Paris, he subsequently spent some time at Toulouse and Montpellier, where his society was much courted and admired. In 1658 and 1659 he was in different provinces of Lower Germany, and particularly in the Palatinate.

In 1660 he was again in Paris, and after the Restoration returned to England. All his biographers admit that he was well received at Court, notwithstanding his conduct towards Cromwell was far from being a secret, a fact which is the main support of the opinion that his real designs were not inimical to the monarchical interest.

Digby did not long survive the Restoration. He resided for the most part in London, where his house in Covent Garden was the rendezvous of the learned. Here he passed the remainder of his life in the study of philosophy and mathematics, or in the conversation of those who like himself were ardently devoted to science, and "established those literary assemblies to which he had been accustomed in France, and which he seems first to have introduced into this country." In his latter years he suffered severely from the stone, of which he died on his birthday, June 11, 1665, aged 62, and was buried with his wife in Christ Church, Newgate Street.

The contemporaries of Sir Kenelm Digby as well as posterity have paid unqualified homage to his genius and erudition. Whether contemplated as a philosopher, an orator, a courtier, or a soldier, his talents are alike conspicuous. Endowed by nature with an understanding of great depth and versatility, he studied almost every branch of human science. His solitary essay as a military commander was crowned with success; his eloquence is conspicuous in every production of his pen; and the politeness for which he was eminent was not artificial, but sprang from the only true source, an amiable and religious disposition. He was a gentleman in the most comprehensive meaning of the term, and understood and exercised all the duties which belong to that character. Besides the usual learned attainments, and those abstruse pursuits in which he delighted, he was master of six languages, and was well skilled in the accomplishments of a cavalier of his times; but his merits are best summed up in the emphatic language of one of his contemporaries, "he was the magazine of all arts." His person, like his mind, was of gigantic proportions, and Aubrey has recorded an anecdote illustrative of his strength, yet a grace, as natural as it was inimitable, gave dignity to whatever he said or did.

Turning with regret from so splendid a character to the darker shades by which it was accompanied, it must be

admitted that the usual attendants of genius, eccentricity almost approaching to madness, and vanity to a degree, were frequently displayed in his opinions and conduct. He was lamentably deficient in judgment; he wrote personal experiences of a sort which nothing can justify; and was constantly giving the weight of his name to the crudest theories. With all his ability his works have no lastingly intrinsic value, and are now mere literary and scientific curiosities.

It is interesting to note that he appointed his friend, John Austin, who was with him in Rome in 1645, one of the executors to his will, dated Jan. 9, 1665. White, better known as Blackloe, Sergeant, the eminent controversialist, and other Catholic literary men of note, used frequently to meet in Sir Kenelm's house.

His valuable library being in France, became on his death the property of the French monarch, under the *droit d'aubaine*. It had been removed to Paris to preserve it from plunder at the commencement of the Civil War. The person to whom his Majesty gave it, after Sir Kenelm's death, sold it for 10,000 crowns, and it was purchased by the Earl of Bristol.

Sir Kenelm's second son, John, alone had issue, leaving two daughters and co-heiresses, now solely represented by the family of Glynn.

Private Memoirs; Dodd, Ch. Hist., vol. iii.; *Bliss, Wood's Athen. Oxon.*; *Lingard, Hist. of Eng.*, ed. 1849, vol. viii. p. 270; *Flanagan, Hist. of the Ch. in Eng.*, vol. ii.; *Bruce, Journal of a Voyage into the Mediterranean*.

1. **Letter giving an Account of the Fight with the Venetians at the Bay of Scanderoon, June 16, 1628.** "Articles of Agreement made betwene the French King and those of Rochell, upon the Rendition of the Town the 30th Oct. last, 1628. According to the French copies printed at Rochell and Roan. Also a Relation of a brave and resolute Sea-Fight, made by Sir Kenelm Digby on the Bay of Scandarone, the 16th of June last past, with certain Galegarses and Galeasses, belonging to the States of Venice; to his great commendation, and to the Honour of our English Nation," 1628, 4to. The battle took place on June 11, the 16th being the day on which the account of it was written.

"Journal of a Voyage into the Mediterranean by Sir K. D., A.D. 1628. Edited by J. Bruce." Camden Soc., Westminster, 1868. 4to.

2. **A Conference with a Lady about the Choice of Religion.** Paris, 1638, 8vo.; 1654.

He had been attacked by "A Letter to Sir K. Digby, concerning the Change of his Religion to that of Rome," dated Lambeth, March 27, 1636, by

William Laud, Archbishop of Canterbury, pub. by Henry Wharton at the end of his "Hist. of the Troubles and Tryal of the Archbishop," Lond. 1696, fol. p. 610.

William Twisse wrote "An Answer to a book intituled, A Conference with a Lady about the Choice of Religion," but it was never published.

3. **Letters between the Lord George Digby and Sir K. D., Knt., concerning Religion.** Lond. 1651, 12mo., title 1 f., preface 1 f., pp. 132.

Though written in 1638-9, they were not printed until 1651. The originals are in the Bodleian, Rawl. Lett. 70. In the preface it is stated that they were published to prevent false copies.

4. **Sir K. Digby's Honour maintained by a most courageous Combat which he fought with the Lord Mount le Ros, who by slanderous words reviled our King: also, the true Relation how he went to the King of France who kindly entreated him, and sent 200 men to guard him as far as Flanders. And now he is returned from Banishment, and to his eternal honour lives in England.** Lond. 1641, 4to., with woodcut; reprinted in his Memoirs. This duel was fought through the Frenchman drinking Charles's health under the pledge of "the arrantest coward in the world." Sir Kenelm ran him through the body.

5. **Letter sent by the Queenes Majestic concerning the Collection of the Recusants mony for the Scottish Warre. 2. The Letter sent by Sir K. D. and Mr. Mountague concerning the Contributions.** Lond. 1641. 4to.

The Hon. Walter Montague, afterwards first Abbot of St. Martin's, near Pontoise, had been converted in London by the venerable Père Surin, S.J., and was Digby's companion in exile.

6. **Observations upon Religio Medici. Occasionally written (Dec. 22, 1642).** Lond. 1643, 8vo.; 1644; 1645; 1656; 1659; 1669; 1682; 1736, 8vo.

This was elicited by the unauthorized publication in 1642 of Sir Thomas Browne's famous work. It was the conception of one night, and hastily written while he was in prison at Winchester House. It was frequently printed with the former, "Religio Medici. The Fourth Edition, corrected and amended with Annotations never before published upon all the obscure passages therein," Lond. 1656, 12mo., with frontispiece taken from edit. of 1645, pp. 174; and "Annotations upon Religio Medici," Lond. 1656, 12mo., pp. 283-297. It was again printed in 1672, 4to. Alex. Ross, Master of Southampton Grammar School, replied to it in his "Medicus Medicatus; or, the Physician's Religion Cured, &c. Animadversions upon Sir K. D.'s Observations on Religio Medici," Lond. 1645, 8vo.

7. **A true and full Coppy of that which was surreptitiously printed before under the name of Religio Medici. (Preceded by "A Letter sent upon the information of Animadversions to come forth, upon the surreptitious copy, &c.," with an Apologetic Reply by Sir K. D., dated March 20, 1642, &c.)** Lond. 1645, 8vo. "A Letter to Sir T. Browne, M.D., relating to the Observations upon the Religio Medici," Lond. 1656, 8vo.

8. **Observations on the 22nd Stanza in the 9th Canto of the 2nd Book of Spenser's Faery Queen.** Full of excellent notions concerning the frame of Man and his rationally Soul. Written at the Request of a Friend to Sir Edward Esterling, alias Stradling. Lond. 1643, 16mo.; 1644, 8vo.

Written during his imprisonment at Winchester House. It contains a very deep philosophical commentary upon these mysterious verses. It is reprinted in Todd's edit. of Spenser, vol. iv.

His original letter to Sir Edward Stradlinge, relative to the "Faery Queen," is in the Brit. Mus., with other of his MSS., Harleian MS., No. 4153.

9. **Two Treatises, in the one of which the Nature of Bodies; in the other, the Nature of Man's Soul is looked into: in way of Discovery of the Immortality of Reasonable Soules.** Paris, 1644, fol., 2 parts, addressed "To my sonne Kenelme Digby," dated Paris, Aug. 31, 1644, pp. 466; Lond. 1645, 4to., part ii., with separate title and pagination; Lond. 1658, 4to.; 1669, 4to. The "Treatise of the Nature of Bodies" was also pub. in 1665, 4to., and both were translated into Latin by John Leyburne, afterwards Bishop of Adramite, in the reign of James II., with a preface by Thomas White, *alias* Blackloe, Paris, 1655, fol.

It elicited "The Philosophicall Touchstone; or, Observations on Sir K. D.'s Discourses of Nature of the Bodies and of the Reasonable Soul, &c.," by Alex. Ross, Lond. 1645, 4to.; "The History of Generation; examining the severall Opinions of divers Authors; especially that of Sir K. D. in his Discourse of Bodies," Lond. 1651, 8vo., by N. Highmore, M.D. The eminent Catholic controversialist, John Sergeant, also wrote "To Sir K. D. upon his two incomparable Treatises of Philosophy," (1653), 4to., in verse.

10. **The Royall Apologie; or, an Answer to the Declaration of the House of Commons, the 11th of Feb. 1647, &c.** 1648. 4to.

11. **A Discourse concerning Infallibility in Religion.** Paris, 1652. 12mo.

12. **Controversial Letters.** 1654.

13. **A Treatise of Adhering to God, by Albertus Magnus, Bishop of Ratisbon, put into English by Sir K. D.** 1654. 12mo.

14. **Institutionum Peripateticarum Libri V. cum Appendice Theologicâ de Origine Mundi.** Printed with Leyburne's edition of the two foregoing treatises, Paris, 1655, fol. Translated into English by Thomas White, *alias* Blackloe, Lond. 1656, 8vo.

15. **Letter to Secretary Thurloe, dated Paris, March 18, 1656.** Printed in the Thurloe State Papers, vol. iv. p. 591. Relative to his negotiations with Cromwell.

16. **A Late Discourse touching the Cure of Wounds by the Powder of Sympathy; with Instructions how to Make the said Powder, whereby many other Secrets of Nature are unfolded. Rendered out of French into English by R. White, gent.** Lond. 1658, 12mo.; 1660, 12mo.; 1661, 12mo.; 1664, 12mo.

This discourse was delivered by Sir Kenelm in French before a solemn assembly at Montpellier in 1657. The English translation was also pub. in "Of Bodies, and of Man's Soul. To Discover the Immortality of Reasonable Souls. With two Discourses of the Powder of Sympathy and of the Vegeta-

tion of Plants." Lond. 1669, 4to. It was translated into Latin by Laur. Strausius, of Darmstad in Hassia, 1660, 12mo. It also went through many French, German, Dutch, and other editions.

17. **A Discourse concerning the Vegetation of Plants; spoken by Sir K. D. at Gresham College, on Jan. 23, 1660, at a Meeting of the Society for Promoting Philosophical Knowledge by Experiments.** Lond. 1661, 12mo.; 1669, 4to. Trans. into Latin, "Dissertatio de Plantarum Vegetatione," by O. Dapper, Amstelodami, 1663 and 1669. 12mo.

18. **Choice and Experimental Receipts in Physick and Chirurgery, as also Cordial and Distilled Waters, Perfumes, and other Curiosities.** Collected by Sir K. D. Translated out of several languages by G. H. Lond. 1668, 8vo., with portrait by Constable; 2nd edit., 1675, 8vo., edited by his operator, George Hartman. It was afterwards printed under the title "Medicina Experimentalis," Francf. 1677, 8vo.

It has been asserted that Digby was so infatuated with his wife's charms that, in order to preserve them, he invented a number of cosmetics for her use. He is credited with trying many whimsical experiments, among which was that of dieting her upon capons fed with the flesh of vipers.

19. **Cordial and Distilled Waters and Spirits, Perfumes, and other Curiosities.** Lond. 1668, 8vo.; 1675, 8vo.

20. **The Closet of Sir K. D. Opened; whereby is discovered several Ways for Making of Metheglin, Sider, Cherry-wine, &c. Together with Directions for Cooking, &c.** Lond. 1667, 8vo.; 1669, 8vo.; 3rd edit., 1677. 12mo.

21. **Chymical Secrets, and rare Experiments in Physick and Philosophy, containing many Medicines, Menstruums, and Alkahests; the Philosophical Arcanum of Flamel, Artesius, Pontanus, and Zachary. With the true secret of Volatizing the fixed Salt of Tartar.** Lond., 2 parts, 1683-82, 8vo. Part ii. has a separate title-page, dated 1682, published by Geo. Hartman. Several French editions appeared under various titles: "Remedies Souverains, et secrets experimentez, avec plusieurs autres secrets et parfums curieux pour la conservation de la beauté de dames," Paris, 1684, 12mo; "Remedies et Secrets tirez des Mémoires de M. le Chevalier Digby," 1671, 12mo., by J. Malbie de Tresfel; "Nouveaux Secrets experimentez. Tirez des Mémoires de M. le Chevalier Digby avec son discours touchant la guérison de Playes par la Poudre de Sympathie," La Haye, 1700, 8vo., 6th edit.; La Haye, 1715, 2 vols. 8vo.

22. "Bibliotheca Digbeiana, sive Catalogus Librorum in variis Linguis eruditorum, qui post Kenelmum Digbeium eruditiss. Verum possedit illustrissimus Georgius Comes Bristol, nuper defunctus. Accedit et alia Bibliotheca non minus copiosa et elegans." Lond. 1680. 4to.

23. **Private Memoirs of Sir K. D., Gentleman of the Bedchamber to King Charles I. Written by Himself. Now first published from the original MS., with an Introductory Memoir.** Lond. 1827, 8vo., pp. cxxxviii.-328. Edited by Sir N. Harris Nicolas, who added "Castrations from the Private Memoirs of Sir K. D.," not published,

1828, 8vo., pp. 50, with 2 ff., title and introduction. With portrait, from the painting by Vandyck.

This singular autobiography is written as a romance, the key being supplied by the editor. As the narrative was solely written from feelings of affection for his wife, that celebrated woman is the heroine of his tale.

24. **Poems from Sir K. D.'s Papers in the possession of Henry A. Bright.** Lond., Roxburghe Club, 1877, 4to., pp. vi.-51. With portrait of Digby from an engraving by R. Van Der Voerst after A. Van Dyck, and portrait of Venetia, Lady Digby, from engraving by W. Hollar after A. Van Dyck.

25. **Digbeiana.** A collection, which he made at an expense of £1,000, of memorials of the Digby family and its branches, from private and public sources, records in the Tower and elsewhere. This collection in 1766 was exhibited by Sir Joseph Ayloffé to the Society of Antiquaries (*vide Gentleman's Magazine*, vol. lxiv. pt. ii. p. 791 and 918, for full description). In 1794 it was in the possession of W. Williams, of Peneddw, Wales.

26. **Portrait.** Several, the best of which are by R. Gaywood, P. Cross, Stent, R. Van Der Voerst, and J. Houbraken, with a very good one by Cooper in Lodge's "Illus. Heads."

Digby, Kenelm, Captain, eldest son of Sir Kenelm Digby, was born Oct. 6, 1625. During the Civil War he raised a troop of horse at his own charge in defence of the Royal cause, and he was slain at St. Neots, July 7, 1648. He was not married.

His next brother, John, born Dec. 29, 1627, was twice married; first to Katherine, daughter of Henry, Earl of Arundel, who died without issue; and secondly to Margaret, daughter of Sir Edward Longueville, of Wolverton, Bucks, Bart., by whom he left two daughters and co-heiresses. The eldest, Margaret Maria, married Sir John Conway, of Bodrythen, Flint, and, besides a daughter married to Sir Thomas Longueville, Bart., had issue a son, Henry Conway, who died during his father's lifetime, leaving issue a daughter and heiress, Honora, the wife of Sir John Glynn, Bart., from whom the family descends into which the Right Hon. W. E. Gladstone has intermarried. The second co-heiress of John Digby, Charlotte Theophilia, became the wife of Richard Mostyn, of Penbeddw, Flint, Esq., by whom she had several children, whose descendants are now extinct.

Kenelm Digby had two other brothers, Everard, born Jan. 12, 1629, and George, born Jan. 17, 1632-3, both of whom died young. His sister, Margery, married Edward Dudley, of Clopton, Northampton, Esq.

Castlemain, Cath. Apology; Private Memoirs of Sir Kenelm Digby.

Digby, Kenelm Henry, miscellaneous writer, born in 1800, was the youngest son of the Very Rev. William Digby, of Geashill, then Dean of Clonfert, in Ireland, whose grandfather, Simon Digby, Bishop of Elphin, was the son of Essex Digby, Bishop of Dromore. The latter's father, Sir Robert Digby, who received the honour of knighthood from the Earl of Essex, at Dublin, in 1596, was the founder of the Irish branch of the Digbys of Rutland and Leicestershire, and his younger brother, John, was created Baron Digby of Sherborne, co. Dorset, in 1618, and Earl of Bristol in 1662, honours which expired with his grandson in 1698. The former title, however, was revived in the Irish branch, which is now represented by Baron Digby, of Gleashill, King's County, in the peerage of Ireland, and of Sherborne, co. Dorset, in the peerage of Great Britain.

Brought up from his infancy in the midst of intensely Protestant surroundings, Kenelm Henry Digby, while yet a stripling, was entered for the completion of his scholastic education as a student at Trinity College, Cambridge. There he graduated B.A. in 1823. His studies during his University career were at first singularly discursive, and, at the last, as singularly profound. His examination of the antiquities of the Middle Ages led him on to a searching inquiry into the scholastic system of theology. Influenced by these studies in an extraordinary degree, and with his mind filled with the spirit of those mediæval times, which he afterwards finely dubbed on one of his noblest title-pages the "Ages of Faith," he found himself, when yet standing upon the very threshold of life, irresistibly drawn to Catholicism. Years before the Oxford Movement began, this young undergraduate at Cambridge was independently finding his way, under the inspiration of his thoughtful scrutiny of the past, into the one Church of God. According to the exceedingly brief mention of Mr. Digby in "Men of the Time," it was soon after his graduating, in 1823, that he gave in his adhesion to Catholicism.

Prior to his conversion, however, he had already written and published the first draft of his now famous book, "The Broadstone of Honour." It was in 1822, when he was yet but barely of age, that the first issue of that work made its appearance, which gave occasion to Wordsworth's well-known sonnet, "The Armenian Lady's Love." In those beautiful and

honoured pages his voice will continue to be distinctly audible for years and years to come. It is audible also, though it may be in accents hardly so distinct, in his "Mores Catholici," originally published in 1831. A great number of other volumes came from his hands as the years rolled on; but these, though occasionally graceful in their suggestiveness, were intrinsically of comparative unimportance. It is through his two first works that his name as a most accomplished man of letters is entitled to lasting remembrance.

He died at his residence, Shaftesbury House, Kensington, in the 81st year of his age, March 22, 1880.

By his wife, Jane Mary, daughter of Thomas Dillon, of Mount Dillon, co. Dublin, Esq., he left an only son, Kenelm Thomas Digby, formerly M.P. for Queen's County.

Weekly Register and *The Tablet*, March 27, 1880; *Burke, Peerage and Baronetage*.

1. **The Broadstone of Honour, or Rules for the Gentlemen of England.** Lond. 1822, 12mo., pp. xxii.-390; Lond. 1823, 12mo., pp. lxxii.-675; both editions published anon. "The Broadstone of Honour (on the Origin, Spirit, and Institutions of Christian Chivalry). 1st Book called Godefridus; 2nd Book, Tancredus; 3rd Book, Morus; 4th Book, Orlandus," Lond. 1826, 1827, fp. 8vo. "The Broadstone of Honour; or, the True Sense and Practice of Chivalry," Lond. 1828-9, 3 vols. 12mo.; Lond. 1845-8, 3 vols. 12mo.; *edition de luxe*, Lond., B. Quaritch, 1876-7, 5 vols. 8vo. ("Orlandus," Books iv. and v., published in 1876).

This undoubted masterpiece had grown with each successive edition until it reached the five splendid volumes published by Quaritch. "He identifies himself, as few have ever done," says Archdeacon Hare, in his "Guesses at Truth," "with the good and great and heroic and holy in former times, and ever rejoices in passing out of himself into them." Sterling, referring to his "Morus," says, "we have never read a volume more full than this of loving gentleness and earnest admiration for all things beautiful and excellent."

2. **Mores Catholici; or, Ages of Faith.** Lond. 1831-40, 11 vols. sm. 8vo.; Cincinnati, 1840, &c., 8vo.; Lond., Liverpool (pr.), 1845-7, 3 vols. roy. 8vo. published by Dolman.

In which the Archbishop of Tuam said he had collected, like a truly pious pilgrim, the fragrance of ancient times.

3. **Compitum; or, the Meeting of Ways at the Catholic Church.** Lond., Dolman, 1848-54, 7 vols. sm. 8vo.; Lond., 2nd edit., with additions, 1851-5, 6 vols. sm. 8vo.

4. **The Lover's Seat. Kathemérina; or, Common Things in Relation to Beauty, Virtue, and Faith.** Lond. 1856, 2 vols. 8vo.

5. **The Children's Bower; or, What You Like.** Lond. 1858, 2 vols. post 8vo.
6. **Evenings on the Thames; or, Serene Hours, and What they Require.** Lond. 1860, 2 vols. 8vo.; 2nd edit. Lond. 1864, 8vo.
7. **The Chapel of St. John; or, a Life of Faith in the Nineteenth Century.** Lond. 1861, 8vo.; 2nd edit. Lond. 1863, 8vo.
8. **Short Poems.** Lond. 1865, 8vo.; 2nd edit. Lond. 1866, 8vo.
9. **A Day on the Muses' Hill.** Lond. 1867. 8vo.
10. **The Sale and Transfer of Shares in Companies, with Special Reference to the Effect of the Winding-up under the Companies Act, 1862, upon Uncompleted Transfers.** Lond. 1868, 8vo. This, indeed, was a rapid descent from the Muses.
11. **Hours with the First Falling Leaves.** (In verse.) Lond. 1873. 8vo.
12. **Little Low Bushes.** Poems. Lond. 1869. 8vo.
13. **Halcyon Hours.** Poems. Lond. 1870. 8vo.
14. **Ouranogaia (A Poem in XX. Cantos), &c.** Lond. 1871. 8vo.
15. **Ouranogaia: Heaven on Earth.** Lond. 1872, 2 vols. 8vo.
16. **Last Year's Leaves.** (In verse.) Lond. 1873. 8vo.
17. **The Temple of Memory. A Poem.** Lond. 1874, 8vo.; new edit. Lond. 1875. 8vo.
18. **The Epilogue to Previous Works in Prose and Verse.** Lond. 1876. 8vo.

Digges, Leonard, an eminent mathematician, was the second son of James Digges, of Digges Court, in the parish of Barham, in Kent, by Philippa, his second wife, daughter of John Engham, of Chartham, co. Kent. He was educated at Oxford, Wood thinks in University College, but left without taking any degree.

He seems to have lived a retired life, and little is known of him except from the works he has left behind him. It has been thought that he died at Eltham, in Kent, about 1574.

Wood says that he was "a most excellent mathematician, a skilful architect, and a most expert surveyor of land."

Bliss, Wood's Athen. Oxon., vol. i. p. 414; *Pitts, De Illus. Angl. Script.*

1. **A Prognostication conteyning Rules to Judge the Weather by the Sunne, Moone, Sterres, &c.** Lond. 1555, 4to.; 1556; 1564; 1567; "A Prognostication Everlasting, of Right Good Effect; or, Choice Rules to Judge the Weather by the Sun, Moon, Stars, &c." Augmented by his son Thomas Digges, 1576, 1578, 1592, 1634, &c.

2. **Tectonicon: Briefly shewing the Exact Measuring and Speedy Reckoning of all Manner of Lands, Squares, Timber, Stones, Steeples, &c.** Lond. 1556, 4to.; 1570; 1586; 1592; 1634; 1637; 1647; 1656.

3. **A Geometrical Practical Treatise named Pantometria, divided into Three Bookes.** Lond. 1571, 4to., Hh., in fours, with many cuts and schemes. Dedicated to Sir Nic. Bacon.

This work was written in his younger days, and after his death, his son, Thomas Digges, supplied such parts of it as were left obscure and imperfect, also adding "A Discourse Geometrical of the Five Regular and Platonical Bodies, containing sundry Theoretical and Practical Propositions arising by mutual conference of these Solids, Inscription, Circumscription, and Transformation." Lond. 1591, fol.

4. **An Arithmetical Militare Treatise named Stratoticos, compendiously Teaching the Science of Numbers, as well in Fractions as Integers, &c. Together with the Moderne Militare Discipline, Offices, Laws, and Dueties, in every well-governed Campe and Armie to be observed.** Long since attempted by Leonard Digges, gent. Augmented, digested, and lately finished by Thomas Digges, gent. Whereto he hath also adjoyned certaine Questions of great Ordinaunce, &c. Lond. 1579, 4to., pp. 192. Dedicated to Robert Dudley, Earl of Leicester.

It is a brief and good treatise on Arithmetic, and some Algebra of the school of Recorde and Scheubel, but the greater part of the work is on Military Matters. (Prof. de Morgan's Arithmetical Books, Lond. 1847, 8vo.) Other editions, 1572; 1585, 4to.; 1590, 4to., pp. 280, but printed 380, after p. 124 follows 225, &c.

Dingley, Sir Thomas, Prior of the Knights of St. John of Jerusalem, was attainted of high treason, April 28, 1539, for denying the king's ecclesiastical supremacy, and was beheaded on Tower Hill, July 8, following, together with Sir Adrian Fortescue, a knight of the same Order.

Dodd, Ch. Hist., vol. i.; *Law, Cat. of Eng. Martyrs.*

Dixon, Thomas Brown Aloysius Hyacinth, O.P., was born, Sept. 5, 1833, at Houghton-le-Spring, co. Durham, and after practising as a civil engineer joined the Dominicans at Woodchester, where he was professed, Nov. 9, 1856. He was ordained priest Sept. 22, 1860, and served the office of Sacristan in that and the following year.

In 1862 he served at Stroud, Stone, and Leicester, also supplying Market Harborough, and in the beginning of 1864 he was stationed at Littlehampton. Here his health broke down, and he went to the south of France, and also visited Rome, in 1870, returning, however, to Littlehampton in the same year. He retired invalided to St. Peter's Priory, Hinckley, three years later, and there he remained until his death, Oct. 25, 1882, aged 50. He was buried in the cloister-yard at Woodchester.

Palmer, Obituary Notices, O.S.D.

1. **St. Vincent Ferrer**, of the Order of Friar Preachers; his **Life, Spiritual Teaching, and Practical Devotion**. By the Rev. **Fr. Andrew Pradel**, of the same Order. Translated from the French, with a photo. Lond. 1875. 12mo.

2. **Albert the Great**, his **Life and Scholastic Labours**. Lond. 1876, 8vo. A trans. from Sighart.

Dobson, Henry, schoolmaster, established a school at Green Lane House, Maghull, seven miles north of Liverpool, in 1823, which was extensively supported by Lancashire Catholics. Four years later he removed to Broadwood House, in the same township, and in 1846 his brothers joined him in the management of the school, an arrangement which continued for ten years. Ultimately retiring to Great Crosby, he died, June 1, 1873, aged 73.

His school met with very considerable success.

Gillow, Cath. Schools in Eng., MS.

Dodd, Charles, Church Historian; *vide* Hugh Tootell.

Dolman, Alban, priest, was "an ancient missionary," that is, one who was ordained previous to the accession of Elizabeth, and therefore not coming within many of the more severe laws against "seminary priests," or those ordained abroad. His identity has not been accurately ascertained, but he was undoubtedly a member of the Pocklington Dolmans, if not the same with "Thomas Dolman," whom Wood states was a Fellow of All Souls College, Oxford, who was ejected in the first year of Queen Elizabeth's reign for refusing the oath of spiritual supremacy.

In the "Douay Diaries" there is printed a most interesting letter from Alban Dolman, dated Dec. 15, 1579, describing the "tyrannycal dealinge of the pevish preachers in Englande toward the godly Catholikes." He seems to have been very well known in those days, and is usually only referred to as Doleman, or Douleman. In 1586, Nicholas Berden, a notorious spy, refers to him in a letter to Walsingham, "Alban Dolman, prieste, in Newgate, a Justice of Peace of Padgett's dyscription." Lord Charles Paget, in a letter to Mary, Queen of Scots, had written: "This good priest hath lived in England his fifteen years. He is of comely personage, and when attired like a gentleman you would deem him a justice of the peace."

During the unhappy dissensions among the priests confined in Wisbeach Castle, in 1595, he is named as the principal of those "ancient missionaries," who, enjoying their liberty, journeyed to Wisbeach to use their endeavours to restore peace and harmony among the imprisoned clergy. Dr. Bagshaw, in his answer to Fr. Persons, appended to Dr. Ely's "Brief Notes," in 1604, refers to Mr. Dolman as a man well known for his singular solicitude towards afflicted Catholics, and for long a special provider for the prisoners. It was he who was chosen arbiter in the Wisbeach disputes, for, besides his rare charity, he possessed such experience, judgment, and sincerity, as none better could have been chosen whereby the perversity of the disputants might have been overcome. Though he undertook this position at the request of both parties, his arbitrament was not accepted by the prisoners, "who would not desist at the compassionate persuasion and tears of so worthy a man, nor for the advice of other excellent men whom he had conferred withal." It was not in conformity with the views of others at a distance with whom the control of the matter rested.

As stated by Dr. Bagshaw, Mr. Dolman was very active in making collections for the prisoners. In this he was assisted by the Wisemans of Braddocks, in Essex, where he frequently stayed; indeed, some of his letters to Mrs. Wiseman were seized in her house in 1592-3. He is also noticed, about the same time, as being at Cowdray, the seat of Lord Montagu.

About this period he was brought unintentionally into great trouble through Fr. Persons putting his name to a book which he published, entitled "A Conference about the next Succession to the Crown of England." Mr. Dolman's friends remonstrating with Fr. Persons for thus rendering the former obnoxious to the Government, Fr. Persons disclaimed such an intention, and said that "he had not appended the name of Doleman in order to bring the reverend priest of that name into any danger of life or liberty, but only to hint by that epithet that the author of the book was a man of sorrows (for so the word Doleman sounds in English), when he reflects on the troubles hanging over the kingdom and State from the number of competitors who lay claim to the throne."

What was the ultimate fate of Mr. Dolman is not recorded. He suffered imprisonment more than once, but seems to have

obtained his enlargement on account of his being an "ancient priest;" and it is most probable that he died shortly after his unsuccessful attempts to quell the Wisbeach disputes. He is described as a grave priest and of a mild disposition, and is always spoken of with great respect.

Dom. Eliz., vol. excv., n. 74, P.R.O.; *Dodd, Ch. Hist.*, vol. ii.; *Bliss, Wood's Athen. Oxon.*, vol. ii. p. 74; *Foley, Records S.J.*, vol. i.; *Tierney's Dodd*, vol. iii. pp. 34, 42, lxxii.; *Morris, Life of Fr. J. Gerard*; *Knox, Douay Diaries*; *Ely, Brief Notes*; *Knox, Letters and Memorials of Card. Allen*.

i. Letter signed "A. Dolm'," printed in the "Douay Diaries." The original letters seized at Mrs. Wiseman's house will probably be found in the Record Office. For Wisbeach and Archpriest controversy *vide* C. Bagshaw, W. Bishop, G. Blackwell, J. Bennet, A. Champney, R. Charnock, W. Clark, R. Drury, H. Ely, Lister, Mush, Persons, Rivers, Watson, Worthington, &c.

Dolman, Charles, publisher and bookseller, was the only son of Charles Dolman, of Monmouth, Esq., younger son of Robert Dolman, of Pocklington, Esq., M.D., by his second wife, Elizabeth, daughter of Matthew Warren, of York, Esq.

His father, while at Liége, was considered the handsomest lad in the College, and after his return to England married Frances, daughter of Thomas Booker, the well-known Catholic publisher and bookseller of London, leaving issue a son, Charles, and two daughters, Louisa and Elena, who both died unmarried.

He was educated at one of the Catholic Colleges in England, and afterwards studied under the celebrated architect, Joseph A. Hansom, during his residence in Preston, Lancashire, with the intention of joining the profession, but he was invited to London by the Bookers, and after the death of his uncle, Joseph Booker, in 1837, was induced to carry on their business, in conjunction with his aunt, Miss Mary Booker, and his cousin, Thomas Booker. Shortly before Mary Booker's death, in 1840, the title of the firm was changed to "Booker & Dolman," and subsequently the business was continued in Mr. Dolman's own name.

His career was opened as a publisher of periodical literature with a new series of *The Catholic Magazine*, in 1838, previously known as *The Edinburgh Catholic Magazine*, to distinguish it from the older periodical, *The Catholic Magazine*,

which was discontinued in 1835. This came to a close in June, 1844; but Mr. Dolman's name had then become so popular that, in the following March, he boldly launched another venture, entitled *Dolman's Magazine and Monthly Miscellany of Criticism*. This valuable publication was a great advance on its predecessors, and for some time it was under its proprietor's sole management, but latterly it was edited by the Rev. Edward Price. Like most of the early Catholic magazines its career was but short, and, to the great loss of Catholic literary circles, Mr. Dolman withdrew from the publication in 1849, when it was united with *The Catholic Weekly and Monthly Orthodox*, under the title of *The Weekly Register*, which made its appearance Aug. 4, 1849, published by Thomas Booker. In the following year, when its editor, the Rev. Mr. Price, resigned, Mr. Dolman closed his connection with the magazine.

Thus finally severed from the Catholic periodical press, Mr. Dolman devoted all his attention to the publication of works which far surpassed anything that had hitherto been produced by the Catholic press; indeed, the illustrated works which he issued will always be valued as specimens of typography. Amongst these may be mentioned Rock's "Church of Our Fathers," Kenelm Digby's works, Barker's "Three Days of Wensleydale," and many other books, which are now eagerly sought after by the bibliophile, and will remain a lasting honour to the name of Dolman.

It is hardly necessary to say that the Catholic body was neither rich enough nor sufficiently numerous to support such costly publications, and Mr. Dolman's laudable efforts to raise the standard of the Catholic press resulted most unfavourably from the pecuniary point of view. After exhausting his own means, he made a last effort to carry on the cause by forming his concern, in the beginning of 1858, into a limited liability company, under the title of "The Catholic Bookselling and Publishing Company." The capital of the Company was limited to 40,000 shares of £1 each, those allotted being principally subscribed by the Catholics of Lancashire and the North, who hailed the movement as one in the cause of religion. Dissensions, however, broke out, almost at the very commencement, followed by recrimination amongst the managers, and the Company resulted in complete failure. Mr. Dolman

retired to Paris, where, dejected and broken down in health—truly *Vir dolorum*, the sense in which Fr. Persons had used the name in the days of Elizabeth—he shortly afterwards died in the Rue du Faubourg St. Honoré, Dec. 31, 1863, in the 58th year of his age.

By his wife, Frances Coverdale, of Ingatestone, Essex, who survived him and died at Erith, March 2, 1885, in her 66th year, Mr. Dolman had an only son, the Very Rev. Charles Vincent Dolman, of Hereford, Canon of Newport.

Gilloy, Early Cath. Periodicals, The Tablet, Jan. 29 to March 19, 1881.

1. *The Catholic Magazine*, New Series, vol. ii., April 1838, No. 4. This vol. was completed in Dec. following. Vol. iii., Jan. to Dec. 1839, vol. iv. 1840, vol. v. 1841, vol. vi. ending Dec. 1842. Pub. by Charles Dolman, 61, New Bond Street, London.

This magazine was originally published in Edinburgh under the title of *The Edinburgh Catholic Magazine*, a monthly, commencing April, 1832, the first vol. closing with No. 18, Sept. 1833. After two more numbers it was suspended. It was edited by Mr. James Smith, a convert, who afterwards commenced "The Catholic Directory." A few years later Mr. Smith revived *The Edinburgh Catholic Magazine*, New Series, pub. at London, No. 1 commencing Feb. 1837, the first vol. closing in Dec. Vol. ii. commenced Jan. 1838, but in April the editor changed its title to *The Catholic Magazine* as above. In Jan. 1843, *The Catholic Magazine*, Third Series, commenced under the editorship of Mr. T. Hog, pub. by Charles Dolman, and it was advertised in that year as the only Catholic periodical in Great Britain. It ended with the second vol., in June, 1844.

2. **Dolman's Magazine and Monthly Miscellany of Criticism.** Lond., Charles Dolman, 61, New Bond Street, 8vo., single columns, monthly, price 2s., commenced March 1845, and ended in 1849, having been latterly edited by the Rev. Edw. Price, when it was united with "*The Weekly and Monthly Orthodox: A Catholic Journal of Correspondence and Literature*," previously published by Mary Andrews, and edited by the Rev. Richard Boyle, and the new publication was issued under the title of *The Weekly Register: A Catholic Journal of Literature, Correspondence, and Intelligence*, Aug. 4, 1849, vol. i., No. 1, price 3d., large 8vo., double columns, pp. 16, printed and pub. by Thomas Booker, London, with occasional illustrations. Its brief existence came to a close with its 26th number, Jan. 26, 1850, owing to the withdrawal of Mr. Dolman's connection and the resignation of its editor, the Rev. Edw. Price. A continuation of the magazine was claimed under a new title and form by the proprietor of *The Catholic Register and Magazine*, vol. xi., No. 61, March, 1850, Lond., pub. by Thomas Booker; the numbers referring to the establishment of *Dolman's Magazine* in March, 1845. It was issued monthly, well printed in double columns, 8vo., but came to grief in the year of its birth. It was again revived, and on Saturday, May 19, 1855, was united with *The Catholic Standard*, appearing under the title of *The Weekly Register and Catholic Standard*, vol. xii., No. 293,

price 6*d.*, pp. 16, 4 columns, the vol. and numbers being in continuation of *The Catholic Standard*. The latter had been founded, Oct. 14, 1849, and was now purchased by Henry William Wilberforce, youngest son of the eminent philanthropist, William Wilberforce, and brother of the Bishop of Oxford. "In this, as in all his undertakings," says his friend, Cardinal Newman, "he was actuated by an earnest desire to promote the interests of religion, though at the sacrifice of his own." At this time Lucas had transferred *The Tablet* from London to Dublin, and though Mr. Wilberforce disclaimed any purpose of rivalry, it was considered necessary to check the too Irish tendency of the only other organ the Catholics of Great Britain at that time possessed. The subsequent career of *The Weekly Register* will be traced under the notices of its editors.

Dolman, John, Father S.J., second son of Thomas Dolman, of Pocklington, co. York, Esq., a Justice of the Peace, by Elizabeth, daughter of John Vavasour, and sister and sole heiress of Peter Vavasour, of Spaldington, co. York, Esq., was born about 1556.

The family of Dolman, of Pocklington, is descended from Alexander Dolman, of Lastingham, co. York, *temp.* Edward III., who married Mary, daughter of Sir Gerard Salveyne, Knt. From him descended John Dolman, LL.D., Archdeacon of Suffolk, who founded a free school at Pocklington, likewise five scholarships and nine sizarships at St. John's College, Cambridge, and a chantry for two priests in St. Paul's Cathedral, London. In his will, dated Nov. 8, 1526, he directs that his body should be buried "in the chapel of St. Catherine on the south side of the cathedral, against the pavement, under the altar there by him made." His brother George is said to have been Abbot of St. Mary's Abbey, York.

Fr. Dolman's father, Thomas Dolman, acquired the estate of Badsworth with his wife, and died April 3, 1589, being buried at Pocklington, where a handsome monument was erected to his memory and still exists. He was a Catholic, and after his death his widow appears in the list of Yorkshire Papists in 1604. Her will bears date Nov. 19, 1614. They had issue five sons and three daughters: Sir Robert, Knt., the eldest son and heir; John, a student of Gray's Inn, the subject of this notice; Marmaduke, of Messingham, co. Lincoln, who has been said to have lost his life at Marston Moor, during the Civil Wars; Peter; and William. The daughters were: Anne, wife of Richard Whittingham, of Whittingham Hall, co. Lancaster, Esq.; Bridget; and Jane. Of the sons, Marmaduke and Peter appear, at any rate for a time, to have

fallen away from the faith, although they are stated not to have regarded it with hostility.

In the State Paper Office there is an interesting allusion to Thomas Dolman and his two eldest sons: "Ther is one Smythe, a Seameanary preest of the aidge of xxxiii yeares, hee was borne in Leedes hee is most lyke to haunte the company of yoinge Mr. Dolman of Grayes Ine, sone to olde Mr. Thomas Dolman of Pocklington, neare York, who laytly reported that his sayd sone was gone into Yorkshyer to bee marryed. And it is sayd that Dolman's yoinger sone is laytly gone over the seas. The father did beloinge to my Lady Margaret Leaneuxe, and greatly in her favore, and a subtill Papist thought to bee. Bothe his sonnes noated Papists. For beinge of Graisine they lodged Thomas Aulfield, a noted Seaminarye now prisoner in the Tower who haunted the Northe. And heard him saye a number of Masses in there chamber, and in another man's chamber. And one of those Dolmans did accompany Aulfield to Campyan's execucion, took noats of his words and manner of execucion, and delyvered the same to Rowlande the prynter in Smythefild, and Aulfield did delyver iij of the books prynted unto one of theis too Dolmans. And dyvers other Seaminaryes did haunt to theis too Dolmans." Thomas Alfield, a secular priest of the English College at Rheims, was executed at Tyburn, July 6, 1585. The informer evidently alludes to the little book, for printing which Vallenger was condemned in the Star Chamber to lose his ears in the pillory, and which was probably edited by John Dolman in conjunction with Thomas Pound.

Sir Robert Dolman, Knt., the eldest son of Thomas Dolman, who appears from the above record to have been then of Gray's Inn, returned to Yorkshire, as there stated, and married Eleanor, daughter of Sir William Malory, of Studley, Knt. In 1610, a part of his estate was granted for recusancy to one David Drummond, under that obnoxious system by which James I. endeavoured to appease the greed of his hungry countrymen at the expense of the English Catholics. His eldest son, Thomas Dolman, married Barbara, second daughter and co-heiress of Sir Thomas Metham, Knt., of Metham, who fell at Marston Moor. The latter was the lineal descendant and representative of Sir Thomas Metham, who married Elizabeth, sister and heiress of Thomas de Stapleton,

fourth Baron Stapleton, who died 27 Edward III., 1353. By this match the barony of Stapleton ultimately became solely vested in the Dolman family.

Philip, the third son of Sir Robert Dolman, was a zealous Royalist, and his estates were sold by Act of Parliament. He married Frances, daughter of Sir Walter Vavasour, of Hazlewood. His sister, Elizabeth Dolman, in religion Dame Helen, was a nun in the English Benedictine Abbey at Brussels, and died in 1658. Another sister, Mary, is said to have been Superioress of the English Augustinians at Bruges. He had several children, of whom his eldest son, Robert, was ordained priest at the English College in 1658.

Robert, the eldest son of Thomas and Barbara Dolman, was also a devoted Royalist; his estate of Badsworth, co. York, was sold by order of Parliament. In 1664, he and his wife Catherine, daughter of Edmund Thorold, of Hough, co. Lincoln, Esq., were indicted for not going to church. In 1679 he was charged with having, in conjunction with Sir Thomas Gascoigne, of Barnbow, John Middelton, of Stockeld, Lady Tempest, Sir Francis Hungate, Sir Walter Vavasour, Sir Miles Stapleton, of Carlton, and other noted Yorkshire Catholics, plotted to kill the king and the Duke of York, to promote the Catholic religion, and to establish a nunnery at Dolbank, near Ripley, in Yorkshire. This was during the ferment caused by Oates' abominable manufacture of "Popish Plots," but the evidence of Sir Thomas Yarborough and his lady effectually quashed the indictment.

The Dolman family is now represented by Marmaduke Francis Cox Dolman, Esq., of Lincoln's Inn, called to the bar in 1863, whose grandfather, Thomas Dolman, of Pocklington, Esq., petitioned the Crown for the revival of the barony of Stapleton.

After witnessing Fr. Champion's martyrdom at Tyburn, Dec. 1, 1581, and perhaps seeing his notes through the press, John Dolman, the young student at Gray's Inn, managed to evade the pursuivants in search of him, and crossed over to Rheims, where he was received at the College by Dr. Allen, May 6, 1582. It was probably he who brought to the College some relics of Fr. Champion, for six days later Dr. Allen wrote to Mr. George Gilbert, at the English College in Rome, informing him that Mr. Dolman had turned off to Rheims instead of journeying as he had in-

tended to Rome, and enclosing a little piece of Fr. Campion's rib as a relic. On the 9th of the following August, Dolman left the College to proceed to Rome, but it is questionable if he persevered in his intention, for his name does not appear either in the College diary or pilgrim-book. It is more probable that he again changed his mind, and went direct to Pont-à-Musson, where he resumed his studies, and after completing philosophy was admitted into the Society of Jesus, Feb. 4, 1584, at the age of 27. He afterwards studied moral theology for three years at the same place, and filled the office of Sub-minister. He was still at Pont-à-Musson, according to the catalogue, in 1590, but after this year all trace of him is lost, and he probably died about that period; indeed, the pedigree places his death in 1586, though this date is no doubt too early.

Peacock, Yorkshire Papists; Burke, Landed Gentry; Foster, Yorkshire Pedigrees; Knox, Douay Diaries; Foley, Records S.J., vols. i.-vii.; Simpson, Edmund Campion; Dolman, State Papers, &c.

1. A true Report of the Death and Martyrdom of M. Campion, Jesuite and Priest, and M. Sherwin and M. Bryan, Priests, at Tiborne, the 1st December, 1581. Observed and written by a Catholic Priest which was present thereat. Whereunto is annexed certain Verses made by sundry persons. 16mo., ff. 26.

Simpson states that Vallenger was condemned in the Star Chamber to lose his ears in the pillory for printing this little book; the document in the Record Office says it was given to "Rowlande the prynter in Smythefeld." The priest was Thomas Alfield, who was seized almost immediately after Campion's execution and thrown into prison. He himself suffered martyrdom in 1585, having aggravated his offence by distributing, with the assistance of Thomas Webley, Dr. Allen's reply to Cecil's "Execution of Justice." Henry Walpole, Vallenger, Pound, and Dolman wrote the verses in the "True Report," and it is probable that the two latter edited the book.

2. "State Papers relating to the Family of Dolman," by Marmaduke Dolman, 8vo., pp. 16, reprinted from the *Gentleman's Magazine*, Nov. and Dec. 1865.

Donne, or Dunne, Henry, confessor of the faith, entered at Hart Hall, Oxford, Oct. 12, 1584, with his brother John, afterwards Dean of St. Paul's. Henry was in his eleventh year, and John in his twelfth. Their father, who died in 1575, handsomely provided for them, and their mother, Elizabeth, was the daughter of John Haywood, the epigrammatist, who, after enjoying the patronage and favour of Sir Thomas More,

during the reign of Henry VIII., was "much valued" by his daughter, Queen Mary, and appears to have been admitted to her presence even during her last illness. On the accession of Elizabeth he joined the "Catholic exodus," and died in banishment at Malines in 1565. Haywood's two sons, Eliseus and Jasper, became celebrated Jesuits. While the latter of the two was in the Tower, he was permitted to receive visits from his sister, Mrs. Donne, who was able to bestow upon him some care and nursing. When he was banished, in 1585, his two nephews, Henry and John Donne, appear to have left Oxford. John, the elder, entered Lincoln's Inn, May 6, 1592, at the age of nineteen, having previously been of Thavies Inn. How it was he joined the Established Church, may perhaps be gathered from his Life by Izaak Walton.

Henry Donne was also a student of the law at the Inns of Court, but, unlike his brother, did all he could to support the ancient faith. In May, 1593, a secular priest, named William Harrington, was discovered and apprehended in his chambers, and in consequence the young man was committed to the Clink. The priest was afterwards executed at Tyburn, Feb. 18, 1594.

Donne's father, during his lifetime, had invested with the Chamber of London a certain sum of money, for which they were to pay to his son Henry on his coming of age £500, if he should live so long. As the time of payment was approaching he was removed from the Clink prison to Newgate, where the plague was raging, in the heat of summer, and, within a few days after, he there sickened and died of the contagion. It was considered at the time that his removal to the infected prison was purposely contrived to avoid payment of the money due to him on his coming of age.

Cath. Mag., 1833; *Jessopp, One Generation of a Norfolk House*, p. 103; *Foley, Records S.J.*, vol. iv. p. 683; *Wood, Athen. Oxon.*

Dorman, Thomas, D.D., a native of Berchamstead, Herts, was brought up by his uncle, Thomas Dorman, of Agmondesham, or Amersham, co. Bucks. He received his rudiments at Berchamstead, under the celebrated master, Richard Reve, and was sent to Winchester School at the request of Thomas Harding, who held him in high regard. From thence he proceeded in due course to New College, Oxford, where, after

some time, he was admitted a probationer. Removing to All Souls, he was admitted a Fellow of that College in 1554.

For a year or two in the beginning of Elizabeth's reign he concealed his disapproval of the new order of things under the cover of occasional conformity, hoping, like many others, that the religion of the country would not be changed. But at length, unwilling to sacrifice his conscience any longer, he abandoned his fellowship and extensive patrimony, and joined his old friend Thomas Harding in exile at Antwerp. By his persuasion he settled at Louvain, and resumed his studies.

He had already taken degrees in civil and canon law at Oxford, but he now resolved to proceed in divinity. His degree of B.D. he took in the University of Douay, in 1564-5, and ultimately that of D.D. It was during these years that he wrote his works against Jewel and Nowell.

In 1569, Dr. Allen invited him to leave Louvain and join him in the newly established English College at Douay, which he accepted, and for some time placed both his purse and ability at the disposal of the College.

Subsequently he was given a considerable benefice, with a pastoral charge, in Tournay, where he died in 1577.

Dodd, Ch. Hist., vol. ii. ; Douay Diarics.

1. **A Proufe of certeyne Articles in Religion denied by M. Juell**, sett furth in Defence of the Cattolyke Belcef therein, &c. Antwerp, 1564. 4to.

Written against the "Apologie of the Church of England by John Juell, Bishop of Salisbury," which elicited from Alex. Nowell, D.D., "A Reproofe, written by A. Nowell, of a Booke entituled, A Proufe of certayne Articles in Religion denied by M. Juell, set furth by Tho. Dorman, B.D." Lond. 30 die Maii, 1565, 4to.; another edition, dated 13 die Julii, 1565.

2. **A Disproofe of M. Nowelle's Reproofe.** Antwerp, 1565, 4to., a learned reply to which Nowell rejoined "The Reproofe of M. Dorman his Proufe of certayne Articles in Religion, &c., continued. With a Defense of the chief Authoritie and Government of Christian Princes as well in Causes Ecclesiasticall as Civill within their owne Dominions, by M. Dorman maliciously oppugned," Lond. 1566, 4to. Nowell also published "A Conutation as wel of M. Dorman's Boke entituled A Disproofe, &c., as also of D. Sander his Causes of Transubstantiation," Lond. 1567, 4to. It is introduced with a copious preface, and includes Dorman's treatise, as also part of Dr. Sanders' book of "The Supper of Our Lord."

3. **A Request to Mr. Jewell that he keep his Promise, made by Solemn Protestation in his late Sermon at Paul's Cross, 15 June, 1567.** Lond. 1567. 8vo.

Jewel was a shuffling controversialist, and had not the ability to contend with such opponents as Cole, Harding, Dorman, &c.

Dormer, Charles, second Lord; *vide* the Earl of Carnarvon.

Dormer, Eliza Anne, Baroness, eldest daughter of Sir Henry Joseph Tichborne, Bart., and Anne, fourth daughter of Sir Thomas Burke, of Marble Hill, Bart., married, May 5, 1829, Joseph Thaddeus, eleventh Lord Dormer, who died July 5, 1871. Her ladyship had four sons, of whom the present baron, John Baptist Joseph Dormer, was the eldest, and one daughter, a nun.

She survived her husband, and died in London, July 4, 1883, in her 76th year.

The Weekly Register, July 7, 1883; *Burke, Peerage*.

1. **Lady Selina Clifford**, a Novel; and other Tales. Edited by Lady Dormer. Lond. 1851. 12mo.

Dormer, Henry Edward, Hon., youngest son of Joseph Thaddeus, eleventh Baron Dormer, and of his wife, Eliza Anne, daughter of Sir Henry Joseph Tichborne, Bart., was born at Grove Park, co. Warwick, Nov. 29, 1844. His early school-days were passed at St. Mary's College, Oscott, where he remained till his twelfth year, when, being obliged to leave in consequence of severe illness, he joined his family, and continued his education under private tutors in Belgium and Germany, at Grove Park, and in London. In 1861 he returned for a second time to Oscott, but in the following year again left the College to prepare for his examination for the army under a tutor in London.

On Nov. 17, 1863, he was gazetted to a commission in the 60th Regiment (Rifles), and a little later joined the Depôt at Winchester. In Jan. 1866, he joined his battalion stationed at London in West Canada.

Here he evinced a most extraordinary devotion to the Blessed Sacrament, often spending entire nights before the altar in the parish church, of which he had the key, to the great astonishment of his brother officers, who discovered the cause of his nocturnal visits. Not only was he an active member of the Society of St. Vincent of Paul, but every Sunday he was to be seen in the church teaching little children their catechism.

Towards the close of the year 1866, he wrote home to announce his intention to abandon the world and join the

Dominican Order, of which there was a church in the town where he was stationed, the only one belonging to the Order in Canada. But before he could resign his commission in the army, he was seized by typhus fever, of which he died Oct. 2, 1866.

Lady Fullerton, Biog. Memoir.

1. **Biographical Memoir of the Hon. Henry Edward Dormer, late of the 60th Rifles.** Lond. 1868, 12mo. Written by Lady Georgiana Fullerton, shortly after Mr. Dormer's decease, for private distribution among friends, and published with a few additions as above.

2. A biographical notice was published in the *Catholic Telegraph* of Cincinnati, Nov. 7, 1866, written by one of the Dominican Fathers. Notices also appeared in the *Army and Navy Gazette*, Oct. 27, 1866, and other English papers.

Doudal, James, martyr, an Irish merchant, and a native of Wexford, was apprehended for recusancy, and refusing to take the oath acknowledging the Queen's spiritual supremacy, was thrown into Exeter gaol. There at the autumn assizes of 1598, the calendars state he was detained by order of the Privy Council, and having been tried and condemned he was hanged, bowelled, and quartered at Exeter, Aug. 13, 1599.

An interesting account of the veneration in which his burial-place was held is related by his countryman, John Mullan, of Cork, in the Appendix to his "*Idea Togatæ Constantiæ*," Paris, 1629, 8vo.

Challoner, Memoirs ; Oliver, Collections.

Douglas, George, martyr, a Scotch secular priest, was tried and condemned at York for persuading the Queen's subjects to embrace Catholicity. He was hanged, drawn, and quartered at York, Sept. 9, 1587, displaying admirable constancy during these horrible sufferings.

Challoner, Memoirs ; Morris, Troubles, Third Series.

Douglass, John, D.D., Bishop, was born at Yarum, co. York, in Dec. 1743, where the names of his ancestors constantly appear in the Recusant Rolls. At the age of thirteen he was sent to Douay, taking the College oath, May 24, 1764, and defending Universal Divinity *cum laude* in 1768. He then, in compliance with the wish of the President, went to Valladolid as Professor of Humanities, and later on taught philosophy, in

the English College there. Owing to ill-health he left Valladolid, July 30, 1773, came on the English mission and was appointed to Linton, subsequently removing to York.

Here he remained until he was selected by the Holy See for the London Vicariate, in opposition to the strenuous efforts made by the "Catholic Committee" to have Bishop Berington translated from the Midland district to that of London. Dr. Douglass was consecrated to the See of Centuria *in partibus*, Dec. 19, 1790, in St. Mary's Chapel, Lulworth Castle, Dorsetshire, by Bishop W. Gibson, V.A. of the Northern district who had been instrumental in obtaining his election.

The Catholic Relief Act passed in June, 1791, repealed the statutes of recusancy in favour of persons taking the Irish oath of allegiance of 1778, and it was Dr. Douglass who suggested that this oath should replace the one proposed during the debates and hotly discussed by the contending parties. The Act likewise repealed the oath of supremacy passed by William and Mary, as well as various declarations and disabilities, at the same time tolerating the schools and religious worship of Catholics. Two years after the "Catholic Committee" had resolved itself into the "Cisalpine Club," an opposition association was organized May 1, 1794, called the "Roman Catholic Meeting," of which Dr. Douglass, four peers, four baronets, and about forty other gentlemen, were its first members. This association continued for a few years and then broke up.

In 1799 the Bishop felt himself growing infirm, and perceived that his strength of body and activity of mind were diminishing. He therefore applied to Propaganda for a coadjutor, and after some delay, occasioned by the Vicars-Apostolic requesting the Holy See to suspend the election until the result of the proceedings in the English Parliament was known, Dr. Poynter was given him in the beginning of 1803. At length, after a long and painful illness, Bishop Douglass died at his residence in Castle Street, Holborn, May 8, 1812, aged 68.

Indefatigable in his labours, his good works were performed without ostentation, and while moderate and gentle, he was at the same time resolute and firm in matters of principle.

To him St. Edmund's, Old Hall Green, owes its existence as an ecclesiastical College, in which is preserved the continuity of the English College of St Omer, through its President,

Dr. Gregory Stapleton settling there with his students, at the invitation of Dr. Douglass, Aug. 15, 1795, after their liberation from imprisonment during the French Revolution.

Brady, Episc. Succ., vol. iii. ; *Catholicon, New Series*, 1836, p. 124 ; *Flanagan, Hist. of the Ch.*, vol. ii. ; *Havard, Funeral Oration* ; *Douay Diarics* ; *Petre, Notices Eng. Colleges and Convents Abroad* ; *Dr. Gilloz, Account of the Breaking-up of St. Omer and Establishment of St. Edmund's College, MS.*

1. **A Discourse delivered at the Consecration of the R. Rev. John Douglass, Bishop of Centuria, A.V.L., in the Chapel of Lulworth Castle, on Sunday, Dec. 19, 1790. By the Rev. Charles Plowden.**

2. The Second Encyclical Letter, signed by the three Bishops of Rama, Acanthos, and Centuria, Vicars-Apostolic, Jan. 19, 1791. Lond. 1791, 4to. The first was signed by the four Bishops, of Ramaten, Birthan, Aconen, and Comanen, Vicars-Apostolic in England, Oct. 21, 1789. "To which is added the Heads of the Bill and Oath as first printed in Woodfall's Diary." The Catholic Committee drew up their second Blue-Book "containing a Letter to the R. Rev. Fr. in God, John, Bishop of Centuria, dated Feb. 2, 1791 ; also to the R. Rev. Bishops of Rama, Acanthos, and Centuria, concluding with the Protest and Appeal," Lond. 1791, 4to., relating to the censure passed on the Oath of Allegiance contained in the Bill for the Relief of "Protesting Catholic Dissenters," which was subsequently published with the first, Lond. 1812. 8vo.

3. **A Charge to the Faithful, Clergy, and Laity, of the London District, by the R. Rev. Dr. Douglass, Bishop of Centuria and V.A. of the London District, dated June 14, 1791 ; occasioned by the late Act in favour of the English Catholics.** Lond. 1791. 8vo.

4. **A Pastoral Letter from Charles, Bishop of Rama, William, Bishop of Acanthos, and John, Bishop of Centuria.** Lond. 1793, 8vo., to which Dr. Geddes replied, Lond. 1794, 4to.

5. **An Address of several of His Majesty's Roman Catholic Subjects (Bishop Douglass, the Earl of Shrewsbury, Lord Petre, &c.) to their Protestant Fellow-subjects.** Lond. (1800), 4to., pp. 7. This Address was occasioned by an agitation to annoy the Catholics, which arose through the chagrin felt by certain Protestants at the disadvantage in which Dr. Milner placed his adversary by his "Letters to a Prebendary."

6. After the settlement which Pius VII. effected in the Church in France, several of the French clergy who remained in England unfortunately adopted schismatical principles, and refused to acknowledge the Pontiff's restoration to be part of the Catholic Church. The most conspicuous man among these was Mons. Blanchard, who published many works in support of the schism. He was therefore censured by Bishop Douglass, and in reply published "Réponse à une lettre signée John Douglass, en date du 19 Août, 1808, portant censure contre P. L. Blanchard, et la condamna-

tion d'un de ses ouvrages, intitulé Défense du Clergé François," Lond. 1808, 8vo., p. 62.

7. Two of the Bishop's Pastorals were translated into Spanish, "Juan, Obispo de Centuria á todos los fieles eclesiasticos y seculares del distrito de Londres. Al clero y fieles Católicos del distrito del Centro. (Madrid, 1808), 4to. He also for many years published "A New Year's Gift" in the Laity's Directory.

8. **Funeral Oration** pronounced at the **Obsequies** of the late **R. R. Doctor John Douglass, V.A.** of the **London District.** By the **Rev. Lewis Havard.** (Lond. 1812), 12mo., pp. 12.

9. **Portrait**, oval, published in the **Laity's Directory.** 12mo.

10. **Bust**, by **P. Turnerelli**, sculptor; published 1812.

Dover, Henry Jermyn, Earl of; *vide* **Jermyn**.

Dowley, George, *vide* **William Warford, S.J.**

Dowling, Daniel, schoolmaster, kept a Catholic school at the Mansion House, Highgate, near London, in the first quarter of this century.

Gillow, Cath. Schools in Eng., MS.; Laity's Directory, 1820.

1. **A Key to the latest edition of Dr. Hutton's Course of Mathematics**, by **Daniel Dowling.** Lond. 1818, 8vo., with 100 figures on wood.

2. **An Improved System of Arithmetic for the Use of Schools and the Counting-house.** Part I., containing **Short Rules for Calculation**, adapted to **Actual Business, &c.** Lond. 1818, 12mo., with an Appendix, &c.

3. **A New System of Calculation**, in which a **Universal Rule of Proportion** is applied to **Questions relating to Military Affairs, Mensuration, Natural Philosophy, and Mercantile Operations.** Lond. 1829. 12mo.

Doyle, John, political caricaturist, a native of Ireland, born in 1797, in early life studied art at Dublin, and showed special skill in portraiture and drawings of horses.

Coming to London, his political sketches took the town by storm in the days of **Lords Grey and Melbourne**, familiarizing, in the absence of photography, the public eye to the features of the leading statesmen. He commenced to publish his lithographic sketches in 1829, under the well-known signature of "H. B.," and continued them at intervals for about twelve years. In quality and execution they steadily improved, the earliest being careless and rough, the latest almost perfect specimens of their class. Among the more celebrated are those of **Sir Robert Peel**, the **Duke of Wellington**, **Lord Brougham**,

Daniel O'Connell, Disraeli, the Tzar Nicholas, and Lord John Russell. One of his most successful satirical pieces was "Old Glory," a portrait of Sir Francis Burdett, with a view of the Tower in the background, framed and glazed.

Mr. Doyle's likenesses were vividly true—markedly characteristic rather than caricatures. His sketches were always refined, never lapsing into vulgarity, and they were always received with intense interest. When his incognito failed him, "H. B." discontinued his political satires.

He died in London, Jan. 2, 1868, bequeathing his talent for drawing to his three sons: James, artist and antiquary, author of "The Chronicle of England;" Richard, the well-known contributor to *Punch*; and Henry Doyle, Esq., C.B., Director of the Irish National Gallery.

Cates, Dict. of Gen. Biog.; *Weekly Register*, Jan. 1868.

1. **Political Sketches of H. B., Nos. 1-757. A Series of Coloured Lithographic Prints.** (Lond. 1829-43), 8 vols. fol. with Key.

"A Key to the Political Sketches of H. B., arranged and published up to Aug. 22, 1831 (Nos. 1-146)." (Lond. 1831), 4to.; ditto, to Oct. 18, 1831, Nos. 1-161 (Lond. 1831), 4to.; ditto, to Jan. 17, 1832, Nos. 1-175 (Lond. 1832), 4to.; ditto, to June, 1832, Nos. 1-200, and 201-341, to Oct. 13, 1834, 2 pts. (Lond. 1832-4), 8vo.; ditto, to Aug. 20, 1832, Nos. 1-221 (Lond. 1832), 8vo.; ditto, to July 2, 1834, Nos. 201-331 (Lond. 1834), 8vo.; ditto, to Dec. 1, 1834, Nos. 201-355 (Lond. 1834), 8vo.; ditto, to Aug. 10, 1840, Nos. 601-650 (Lond. 1840), 8vo.; ditto, to Aug. 1841, Nos. 601-700 (Lond. 1841), 8vo.; ditto, to Dec. 31, 1842, Nos. 701-753 (Lond. 1843), 8vo.

Doyle, Richard, artist, second son of John Doyle, the political caricaturist, was born in 1826, and inherited his artistic and humorous qualities from his father. He became favourably known to the public as the contributor of the sketches illustrative of "Ye Manners and Customs of ye Englishe," which appeared in the early numbers of *Punch*, and delicately satirized the foibles and fashions of English society, whether in the Park, at a ball, on the race-course, or at Exeter Hall. It was he, indeed, who designed the famous title-page or cover of *Punch*, but, in 1850, he severed his connection with that most national of periodicals, and practically cut himself off from a most brilliant and promising career literally for conscience sake. The cause of rupture was a series of outrageous attacks on Cardinal Wiseman and the Papacy, from the pencil of Leech, on the occasion of the Restoration of the Hierarchy.

His retirement from *Punch*, however, did not mean the

abandonment also of those pleasant friendships which he had established in the literary and artistic world. He continued to aid Thackeray with the happiest results. It was Doyle who illustrated "The Newcomes," and to his hand we owe the old Colonel, and Clive with those moustaches which got him into so much trouble with Lord Farintosh, and Ethel, and the terrible Lady Kew. After Thackeray had started the *Cornhill Magazine*, Doyle contributed a series of drawings, commencing in April, 1861, called "Bird's-Eye Views of Society," which may be classed with the most elaborate of his works. They were technically admirable, and they caught the humours of wealthy London with a skill and comprehensiveness of Thackeray himself. He had previously charmed the world by his illustrations to "Fairy Tales," his "Overland Journey to the Great Exhibition," and the "Foreign Tour of Brown, Jones, and Robinson." Latterly he did not do very much in the way of illustration, yet he did not cease to be known and regarded by a large circle of private friends and by all those who cared for a genuine and original talent, for a genial temper, and for a fancy at once delicate and free. His latest productions appeared in the Grosvenor Gallery—water-colour drawings full of elfish fancy and of elfish fun.

His death was sudden: taken ill at the Athenæum Club, he was removed to his house in Finborough Road, where he died, Dec. 11, 1883, aged 57.

It is significant of the increased tolerance of the age, that the action of Doyle in severing himself from *Punch*—ignored or derided in 1850—was commended after his death by nearly every public journal as an act of self-respect and conscientious sacrifice. Indeed, the genial humour and character of Doyle prevailed over hearts that would fain have hardened against him on the score of religious belief.

"Few men," said *The Times*, "had more friends, and even those who only knew him by his drawings could hardly help feeling an affection for a man who possessed such a fund of fancy and kindly humour."

Weekly Register and *The Tablet*, Dec. 15, 1883.

1. "The Fairy Ring. Translated from the German of J. and W. Grimm, by E. Taylor. Illus. by R. D.," 1846, 8vo.

"A Jar of Honey from Mount Hybla. By J. H. Leigh Hunt." Lond. 1848. 8vo.

"Fairy Tales from all Nations. By A. R. Montalba. Illus. by R. D." 1849, 16mo. ; 1872, 8vo.

"Manners and Customs of ye Englishc. To which be added some Extracts from Mr. Pips hys Diary, &c., by P. Leigh, drawn from ye Quick by R. D., &c." (1849), obl. 4to. ; 1876, ditto.

"The Book of Ballads, by Theodore Martin. Illus. by R. D." 1849, 8vo. ; 1857, 8vo.

"An Overland Journey to the Great Exhibition, showing a Few Extra Articles and Visitors." Lond. (1851), 8vo.

"The Foreign Tour of Messrs. Brown, Jones, and Robinson; being the History of what they Saw and Did in Belgium, Germany, Switzerland, and Italy. (Sketches) F. P." Lond. 1854, 4to. Engraved title-page.

"The Newcomes, by W. M. Thackeray. With Illus. by R. D." 1854, &c., 8vo.

"Juvenile Calendar, by Mrs. T. K. Hervey. Illus. by R. D." (1855), 8vo

"The Scouring of the White Horse. Illus. by R. D." 1859, 8vo.

"Bird's-Eye Views of Society. Drawn by R. D. Engraved by the Brothers Dalziel." Lond. 1864 (1863), obl. 4to.

"A Selection from the Works of F. Locker, by E. Moxon. With Illus. by R. D." 1865, &c., 8vo.

"An old Fairy Tale told anew in Pictures and Verse, by R. D. and J. R. Planché, &c." (1865), 4to.

"Fairy Tales, by M. Lemon. Illus. by R., &c." 1868, 8vo.

"Burlesques, by W. M. Thackeray. Illus. by R. D." 1869, 8vo.

"Puck on Pegasus, by H. C. Pennell. Illus. by R. D." 1869, &c., 4to.

"In Fairy Land: a Series of Pictures from the Elf-World, by R. D. With a Poem (illustrative of the Plates) by W. Allingham." Lond. 1870 (1869), fol.

"Piccadilly, by L. Oliphant. With eight Illus. by R. D.," 1870, 8vo. ; 1874, 8vo.

"Snow-White and Rosy-Red, with other Fairy Tales and Illus. by R. D." (1871), 8vo.

"The King of the Golden River, by J. Ruskin. Illus. by R. D." (1884), 8vo.

Doyle, Thomas, D.D., was born Dec. 21, 1793, in the very year, by a singular coincidence, in which the old chapel was opened in London Road, Southwark, which was to be the scene of his missionary labours. Having entered the ecclesiastical state when past manhood, he was prosecuting his studies at St. Edmund's College, Old Hall, where he had acted as organist, when a sudden dearth of priests obliged Bishop Poynter to advance him to Holy Orders, and confer on him the priesthood before he had finished his full theological *curriculum* in 1819. In the following year he was sent to St. George's, then the Royal Belgian Chapel, in London Road. At this period the principal missions in London were—Virginia

Street, White Street, Moorfields, Lincoln's-Inn-Fields, Sutton Street, in Scho, Warwick Street, South Street, Spanish Place, Romney Terrace, and Somers Town. All were of mean appearance, generally situated in some back street or alley, and supplied by about thirty priests, five of whom were foreigners.

After nine years' missionary labour at St. George's, Dr. Doyle became senior priest on the appointment of Dr. McDonnell to the Bishopric of the West Indies in 1829.

Dr. Doyle has been credited with inaugurating in the London district special evening services on Sundays for the convenience of the Catholic poor. Previous to the introduction of a more perfect system of lighting churches, it was not customary to have late services. In this respect the Wesleyans or Methodists led the way, which was gradually followed by all religious denominations.

It was owing to his exertions that the large Cathedral, dedicated to St. George, was erected by the elder Pugin in St. George's Fields, on the very spot where, in 1780, the fanatical Lord George Gordon assembled his deluded followers to march to the Houses of Parliament to protest against any concession being made to Catholics. Pugin had originally drawn magnificent designs for an early decorative cruciform church, but unfortunately these designs were set aside by the committee on account of cost. They required a church to accommodate 3,000 people on the floor at a limited price, and consequently new plans were furnished in which height was sacrificed to space. The church was begun Sept. 8, 1840, and opened July 4, 1848. The Protestant Association was greatly excited by the event, and issued a special tract, entitled "The Opening of the New Popish Mass House in St. George's Fields," which was distributed in tens of thousands. The opening, however, was a magnificent success, and was attended by all the English, and several Scotch, Irish, and foreign bishops, with nearly three hundred of the regular and secular clergy. It presented a scene such as had never been witnessed in England since the change of religion in the sixteenth century.

When the hierarchy was re-established in 1850, Dr. Doyle was nominated a member of the chapter of Southwark, and appointed its first Provost. He was a great friend of Cardinal

Wiseman, and also of John, Earl of Shrewsbury, who employed him in several matters of trust and confidence.

He died at St. George's, June 6, 1879, aged 85, and was buried in the Cathedral.

• *Tablet*, June, 1879.

1. His letters in *The Tablet* and other periodicals, under the signature of "Father Thomas," were full of a quaint humour peculiar to himself, and generally went true to the mark.

Draycote, Anthony, D.D., confessor of the faith, completed his degree of LL.D. at Oxford, June 23, 1522. In the year 1542 he was appointed Archdeacon of Stow, and of Huntingdon in the following year. Dr. Sanders appears to be mistaken in styling him Archdeacon of York. He was made Chancellor of Lincoln by Dr. Longland, Bishop of that See, and served in the same capacity, under Dr. Baynes, in the diocese of Coventry and Lichfield.

Historians accuse him of persecution in Mary's reign, but, in virtue of his office, he only dealt with the Reformers in conformity with instructions from the Council. At Elizabeth's accession, he was not only deprived, but was committed to prison, in 1560, where he spent the remainder of his life.

There was formerly an inscription on an ancient monument at Draycote, in Staffordshire, recorded by Dodd, to the memory of one of its rectors, Anthony Draycote, LL.D., who died Jan. 20, 1570, which the Church historian attributed to the subject of this notice. It is very probable that he is the same referred to in "An Ancient Editor's Note-Book," printed in Fr. Morris' "Troubles": "Dr. Draycott, long prisoner, at length getting a little liberty, went to Draycot, and there died." His family had long resided at Draycote, of whom John Draycote suffered imprisonment for the faith, in the Compter, Poultry, in 1561.

Dodd, Ch. Hist., vol. i.; Morris, Troubles, Third Series; Harwood, Erdeswick's Survey of Staffordshire.

Drury, Robert, priest and martyr, a member of a good Buckinghamshire family, was received into the English College at Rheims, April 1, 1588. After going through his course of philosophy he was sent from Rheims, with several others, Sept. 17, 1590, to the College lately founded at Valladolid by Philip, King of Spain, for the education of English secular

clergy. Here he finished his studies, was ordained priest, and returned hence to England in 1593. His missionary labours seem to have been chiefly in and about London, where his learning and virtue won the respect of his brethren.

Mr. Drury was one of the aggrieved clergymen who opposed the proceedings of the Archpriest Blackwell, and his name is one of the thirty-three attached to the appeal of Nov. 17, 1600, dated from the prison at Wisbeach. The assistance afforded by the Government to the appellant clergy, in the prosecution of their appeal to Rome, soon attracted the observation of the Puritans, and the Ministers were openly charged with abetting Popery. The Government, to remove the scandal, published a proclamation in the name of the Queen, dated Nov. 5, 1602, for the banishment of the Catholic missionaries. In this document she speaks of the dissensions which had lately prevailed concerning the Archpriest. The appellants she describes as "disobedient subjects, masking themselves under the vizard of pretended conscience, whereby to steal away the hearts of the simple:" the Jesuits, and those who, by "yielding obedience to a new kind of subordination, had subjected themselves to be wholly directed by the Jesuits," she describes as traitors, "devoted to the King of Spain," and combined for the purpose of subverting her throne. The latter she commands absolutely, and without exception, to leave the realm within the period of three months; but if, before the expiration of that interval, they shall present themselves "before a Lord of the Council, or the President of Wales, or the Bishop of the diocese, and shall there acknowledge their allegiance and duty to her," then, instead of enforcing the sentence of banishment, she will be ready to "take such further order as shall be deemed most meet and convenient."

Of this last exception, thirteen of the leading members of the clergy, one of whom was Mr. Drury, hastened to avail themselves. In an admirable address, drawn up by Dr. William Bishop, dated Jan. 31, 1603, they thanked the Queen for her merciful consideration, and signified their readiness to give her the satisfaction which she required. They acknowledged her for their Queen, holding her power from the Word of God, and possessing a claim to their allegiance, which "no authority, cause, or pretence" could set aside; they declared their abhor-

rence of the many forcible attempts already made to restore the Catholic religion, and their determination not only to stand by their Sovereign against her future opponents, but also to reveal to her whatever conspiracies or treasons might come to their knowledge ; they protested that, if, for the discharge of this sacred duty, the Pope should ever venture to excommunicate them, they should feel themselves bound, in the sight of God, to disregard the sentence ; and they concluded by expressing a hope that, whilst they thus rendered to Cæsar the things that were Cæsar's, they should not be condemned if they declared their resolution to fulfil the other portion of the precept, to yield to the successor of Peter that obedience which Peter himself might have claimed under the commission of Christ, and so to distinguish between their several duties and obligations, as to be ready, on the one hand, "to spend their blood in the defence of her Majesty," but, on the other, "rather to lose their lives than infringe the lawful authority of Christ's Catholic Church."

On the very day on which this instrument was signed, Elizabeth was seized with that illness which, in less than three months, terminated her existence. Of the effect, therefore, which the address might have produced, there is no knowledge ; but it is a fact not altogether unworthy of remark, that, whilst the Protestation was condemned by the divines of Louvain, as embodying a theological falsehood, the Pope himself, whose temporal authority it denied, and whose political interference it threatened to resist, selected Bishop, its author, as the very man in whose person he would revive the episcopal authority of this country. As Charles Butler, in his "Memoirs of English Catholics," has observed, this is one of those "numerous instances which show that the Court of Rome is more wise and moderate than her officious partisans often show themselves."

After the accession of James I., advantage was taken of the Gunpowder Plot to increase the sufferings of the Catholics, and to impose upon them a more severe test of civil allegiance. The services of Christopher Perkins, a renegade Jesuit, were secured to assist Archbishop Bancroft in the framing of a new oath of allegiance, to be passed by Parliament. It was purposely designed to divide the Catholics on the lawfulness of the oath, and to expose them to daily prosecution in case of

refusal. The consequence of refusal would give colour to representations of disaffection.

Such was the oath imposed July 5, 1606, and about this time Mr. Drury fell into the hands of the persecutors. Dr. Challoner states that he was tried under the statute of 27 Elizabeth for being a priest and remaining in this realm. Fr. Grene, in his notes published by Fr. Morris, states that Mr. Drury was condemned on account of refusal to take the oath of allegiance. It is clear, however, that Challoner must be right, and that according to the law Mr. Drury was sentenced to die for his priesthood only, though, as the accurate martyrologist states, his life was offered if he would have taken the obnoxious oath. This oath did not coincide with the Protestation of Allegiance to which Mr. Drury had formerly subscribed, though Bancroft stated that such was the intention of the framers.

Two other priests, who had been tried for returning into the realm, had likewise refused to take the oath, and had been condemned to be executed. They, however, escaped death through the intercession of the Prince de Joinville and the French ambassador, but neither the prayers nor entreaties of Boderie could avert the death to which Mr. Drury was consigned, in consequence of a letter, written by Fr. Persons in opposition to the oath, being found in his possession when taken.

He suffered at Tyburn with great constancy, Feb. 26, 1606-7, aged 39.

Challoner, Memoirs, vol. ii. ; *Tierney, Dodd's Ch. Hist.*, vols. iii. and iv. ; *Morris, Troubles, Third Series*.

1. "A true Report of the Arraignment, Tryall, Conviction and Condemnation of a Popish Priest, named Robert Drewrie, on the 20 and 24 of February ; the great grace and mercie offered him, and his wilfull refusall ; also the Tryall and Death of Humphrey Lloyd for maliciouslie murdering one of the Guard. And lastly, the Execution of the said Robert Drewrie the Thursdaie following, &c." Lond. 1607, 4to. ; reprinted in the third vol. of the "Harleian Miscellany."

Drury, Robert, Father S.J., *alias* Bedford and Stanley, son of William Drury, D.C.L., Judge of the Prerogative Court, was born in Middlesex in 1587. His father was reconciled to the Church on his death-bed. His mother, Mary Southwell, of Norfolk, was probably a relative to the martyr Fr. Robert Southwell. He had been brought up a Protestant,

but at the age of fourteen he was converted to the faith, chiefly through his eldest sister, Bridget. Three months later he was sent, for his humanity studies, to St. Omer's College, and from thence proceeded to the English College, Rome, where he was admitted Oct. 9, 1604-5. After receiving minor Orders he joined the Jesuits in Oct. 1608, and was professed of the four vows in 1622. In 1620 he was Rector of St. Omer's College, and then he proceeded to England, and became a celebrated preacher.

He lost his life in the terrible accident at Hunsden House, in old Blackfriars, London, the residence of the French ambassador, Count de Tillier. He was preaching to a large audience in an overcrowded room in the upper part of the house, on Sunday, Oct. 26, 1623. The floor suddenly gave way, carried the lower stories with it, and Fr. Drury, his brother William, a priest, and Fr. William Whittingham, with upwards of one hundred persons, were killed, besides large numbers injured.

Foley, Records S.J., vols. i., v. and vii. ; *Dodd, Ch. Hist.*, vol. ii.

1. **Father Robert Drury's Reliquary, containing his Prayers and Devotions.** Printed in 1624. Dr. Oliver states that the preface of this work contains a eulogium of Fr. Drury.

2. "The Doleful Even-Song ; or a True, Particular, and Impartial Narration of that Fearful and Sudden Calamity which befell the Preacher, Mr. Drurye, a Jesuite, and the greater part of his Auditory, by the Downfall of the Floore of an Assembly in the Blackfriars, on Sunday, the 26 of October last, in the afternoon. Together with the Rehearsal of Master Drurye his Text, and the Division thereof, as also an exact Catalogue of the Names of such as perished by this lamentable Accident, &c." Lond. 1623, 4to. This rare tract was written by the Rev. Samuel Clarke, a Puritan, but with an effort towards impartiality which speaks much in the writer's favour. It includes a list of the killed. It has been partially reprinted by Bro. Foley, "Records S.J.," vol. i. Two large pits were dug for the bodies, one in the fore courtyard of the French ambassador's house, and another in the adjoining garden. A few were buried in the back courtyard of Ely House, in Holborn, at that time the Spanish ambassador's residence. Shortly after the Fathers of Charity obtained possession of St. Etheldreda's, Ely Place, Holborn, a number of the skeletons were found in preparing for new buildings.

There were, as might have been expected from the state of political and religious animosity at that time, many widely different accounts of this tragical event, which made a great impression upon men's minds, reaching even to the Court, and exciting compassion in the breast of the king himself. Some of these follow:—"Something written by occasion of that

Fatall and Memorable Accident in the Blackfriars," Lond. 1623, 4to. ; "The Fatal Vespers, and Account of the Number of Persons that Perished in that Accident," Lond. 1623, 4to. ; "A Word of Comfort; or a Discourse concerning the late lamentable Accident of the Fall of a Roome at a Catholic Sermon in the Blackfriars at London, wherewith about forescore persons were oppressed. Written for Comfort of Catholiks and Information of Protestants. By J. R. P." St. Omer's, 1623, 4to., written by Fr. John Floyd, S.J. The accident is generally known as the Fatal Vespers.

Drury, William, a gentleman of singular ability, was probably a nephew of William Drury, D.C.L., Judge of the Prerogative Court. For some time he suffered imprisonment on account of his religion, but obtained his release about 1616, at the intercession of Didacus Sarmiento d'Acuna, Count Gondemar, the Spanish ambassador in England, to whom he dedicated his Latin plays.

After Dr. Worthington's removal from the presidency of Douay College, Dr. Kellison succeeded in withdrawing the students belonging to the College from the Jesuit schools, but the College had been reduced to such a state that it was almost without professors. The President, therefore, invited Mr. Drury to teach poetry and rhetoric, in Oct. 1618, which he seems to have done for some years with great satisfaction.

Dodd, Ch. Hist., vol. ii.

1. **Aluredus, sive Alfredus. Tragico-Comœdia.** Duaci, 1620, 18mo., pp. 158, with 1 p. errata; 2nd edit. *ibid.* 1628, 12mo. In five acts and in verse.

2. **Mors: Comœdia.** *Ibid.* In five acts and in verse. De venerabile Eucharistia ab apibus inventâ . . . carmen. Duaci, 1620, 16mo.

3. **Reparatus, sive Depositum. Tragico-Comœdia.** *Ibid.*

These plays, dedicated to Count Gondemar, were exhibited with great applause, at first privately in the College refectory, and afterwards in the open court of the quadrangle, at which all the principal gentlemen of the town and university were present. The three were subsequently published together, and have often been reprinted, with encomiums in Latin verse prefixed by George Leyburne, Thomas Blackloe, Thomas Metcalf, and Robert Blundeston, at that time the most promising students in the College. They were published under the title "Dramatica Poemata," editio secunda ab auctore recognita, et auctior reddita. Duaci, 1628, 12mo.; Antverpiæ, 1641, 12mo., editio ultima ab ipso auctore recognita, &c.

Dryden, Charles, eldest and favourite son of the poet, was born at Charlton, Wilts, in 1666, the seat of his grandfather, the Earl of Berkshire. He received his preliminary education at Westminster School, where he got into a scrape in connection with a custom said to have existed in those days, whereby the

second boy of the second election kept order in college hall, by saying, "Tu es custos," and passing a pledge to any under election who spoke unless it were in Latin. The boy who held this pledge, at the close of dinner received an imposition. His father thought him aggrieved in this matter, and was only restrained from removing him from the school by his respect for Dr. Busby and Dean Dolben. From Westminster he was elected to Trinity College, Cambridge, where he finished his education.

At the beginning of the reign of James II. he became a convert with his father, and in consequence of this, and the Revolution of 1688, his career was not what his genius and accomplishments had promised. In 1692 he went to Rome, where, by the influence of Cardinal Howard, Clement XI. appointed him one of the chamberlains of his household. In 1698 he returned to England on account of his health, which had been reduced to a bad state by a fall he had at Rome, and on June 10, 1701, he administered to his father's effects.

Unfortunately he was drowned in attempting to swim across the Thames, near Datchet ferry, and his remains were interred at Windsor, Aug. 20, 1704.

He displayed a considerable poetical genius, and Malone says that, like his brother, he was reckoned "an ingenious and accomplished gentleman."

It is said that his father calculated his son's nativity, and it so chanced that the result was verified in several particulars.

Welch, Alumni Westmonasterienses; Kirk, Biog. Collections, MS.; Oliver, Collections; Malone, Dryden's Works, vol. i.

1. Verses printed before the Earl of Roscommon's Essay on Translated Verse.

2. The Seventh Satire of Juvenal, in the translation of that poet made under his father's auspices.

3. "The Happiness of a Retired Life." A poem sent to his father from Rome. Printed in Dryden's Miscellanies.

4. A Song set to Music. Printed in Dryden's Miscellanies.

5. He also published several other detached pieces, both in Latin and English.

Dryden, Sir Erasmus Henry Thomas, Bart., O.P., born May 2, 1669, third son of the poet-laureate, was admitted upon the foundation of the Charterhouse on the king's recommendation in 1681.

He became a convert with his father in the reign of James II., and proceeding to Douay studied philosophy there. On Oct. 25, 1690, he was admitted into the English College, Rome, by Fr. Ant. Lucas, by order of Cardinal Howard, the Protector of the College, but left it, March 1, in the following year, to enter the novitiate of the Dominicans at Florence, where he was professed, in 1692. He was ordained priest in 1694, and was in Rome with his eldest brother, Charles, in 1697, residing in the convent of SS. John and Paul, on the Cœlian Hill, which Cardinal Howard had obtained for the English Dominicans.

It was he who made the surrender of the Cœlian Convent in that year, after which he was sent, on Nov. 16, to the Convent of Holy Cross, Bornhem. Here he was Sub-Prior until 1700, when he returned to England, to labour on the mission in Northamptonshire, his native county.

On the death of his cousin, Sir John Dryden, Bart., of Canons-Ashby, co. Northampton, he succeeded to the baronetcy in May, 1710, but being a "Popish Recusant" he did not inherit the family estates, which were worth £2,000 a year.

He went, however, to Canons-Ashby, where he died, Dec. 3, 1710, aged 41, and was buried the following day in the family vault at the parish church.

The title devolved on Sir Erasmus Dryden, his uncle, second son of Erasmus Dryden, of Tichmarsh.

Kirk, Biog. Collections, MS.; Oliver, Collections; Palmer, Obit. Notices, O.S.D.; Foley, Records S.J., Roman Diary.

1. Though no specimens of his poetry have been preserved, he is recorded to have inherited the poetic vein of his father.

Dryden, John, poet-laureate, born at the Vicarage, Aldwinkle All Saints, between Thrapston and Oundle, co. Northampton, Aug. 9, 1631, was the eldest son of Erasmus Driden, or Dryden, a zealous Puritan who acted as a justice of peace during the usurpation.

The name Dryden is local, and probably originated in the north of England, where, as in the neighbouring counties of Scotland, it frequently occurs. The poet's ancestors lived in the county of Cumberland, one of whom, John Driden, eldest son of David Driden and the daughter of William Nicholson, of Staff Hill, Cumberland, settled in Northamptonshire, where

he acquired the estate of Canons-Ashby by his marriage with Elizabeth, daughter and heiress of Sir John Cope, Knt. John Driden was a schoolmaster, a Puritan, and enjoyed, Wood says, the friendship of the celebrated Erasmus, after whom he named his eldest son, who succeeded to the estate of Canons-Ashby, became sheriff of the county in the reign of Elizabeth, and was created a baronet in 1619. Sir Erasmus had three sons, the third of whom, Erasmus, of Tichmarsh, in the same county, was the father of the poet. His mother was Mary, daughter of the Rev. Henry Pickering, of Aldwinkle All Saints, whose father, Sir Gilbert Pickering, a fanatical Puritan, has been credited with being one of the marked victims of the Gunpowder Plot conspirators.

The poet was the eldest of fourteen children, four sons and ten daughters. He received the rudiments of his education at Tichmarsh, and, perhaps, also at the free-school at Oundle, after which he was sent to Westminster School, probably when he was about eleven years of age. Here he came under the tuition of Dr. Busby, the stimulating properties of whose classic rod are well known to fame, but for whom as a master Dryden ever entertained the most sincere veneration. It was he who discovered and encouraged his poetical taste. Even at this early period he translated the third satire of Persius, a writer precisely of that vigorously rhetorical, satirical, and semi-poetical school which Dryden was well qualified to appreciate and reflect. He also translated many other pieces of a similar kind, none of which have been preserved, and, during the last year of his residence at Westminster, when only eighteen years of age, he wrote one among the ninety-eight elegies which were called forth by the sudden death of the youthful Henry, Lord Hastings.

From Westminster, Dryden was elected to a scholarship at Trinity College, Cambridge, where he was admitted May 18, 1650. Here he was noted for his regularity and diligence, and, in Jan. 1653-4, he took the degree of B.A. In the latter year he was summoned from the University to attend the death-bed of his father, at Blakesley, near Canons-Ashby, who died in the June following, leaving to his son an estate there of 186 acres which produced £60 a year, encumbered, however, with a jointure of £20 a year to his mother. He then

returned to Cambridge, where he remained until the middle of 1657.

Although Dryden's residence at the University was prolonged to the unusual space of nearly seven years, he does not appear to have particularly distinguished himself by poetical productions. He did not retain for the University much of that veneration usually felt by an English scholar towards his *Alma Mater*; he often celebrates Oxford, but only mentions Cambridge as the contrast of the sister University in point of taste and learning.

After leaving Cambridge he entered the world, supported by friends, from whose character, principles, and situation, it might have been prophesied, with some degree of probability, that his success in life, and his literary reputation, would have been exactly the reverse of what they actually proved. He took up his residence with his relative, Sir Gilbert Pickering, in the capacity of amanuensis or secretary. Sir Gilbert was a staunch Puritan, and having set out as a reformer, ended by being a regicide, and was called the "Fiery Pickering," from his Round-head zeal. He was one of the judges of the unfortunate Charles, and though he did not sit in the court on the last and fatal day, he yet seems to have concurred in the most violent measures of the men who did so. Moreover, he was one of Cromwell's Privy Council, Lord Chamberlain of the Protector's Court, and received the honour of his peerage. The patronage of such a person was more likely to have elevated Dryden to the temporal greatness and wealth acquired by the sequestrators and committee-men of that oppressive time, than to have aided him in attaining the summits of Parnassus. Sir Gilbert was not the poet's only relation at the Court of Cromwell. His uncle, Sir John Driden, was also a flaming and bigoted Puritan, through whose gifts and merits his nephew might reasonably hope to attain preferment. "In a youth entering life under the protection of such relations, who could have anticipated," exclaims Sir Walter Scott, "the future dramatist and poet-laureate, much less the advocate and martyr of prerogative and of the Stuart family, the convert and confessor of the Roman Catholic faith?"

Within two years of Dryden's coming to London, Cromwell expired, and the poet commemorated the event in his heroic stanzas. When Richard Cromwell resigned, Dryden, in com-

mon with the majority of the nation, saw that the days of Puritanism were over, and hastened to testify his joyful acquiescence in the restoration of monarchy, in "Astroæa Redux," a poem, to which he added in the following year "A Panegyric to his Sacred Majesty, on his Coronation."

Though his desertion of the Cromwell party was attributed to selfish motives by his enemies, Dryden undoubtedly at first sacrificed his interests, and in consequence was under the necessity of taking up his residence with Herringman, the bookseller in the New Exchange, for whom he wrote prefaces and other occasional pieces. It is most probable that he never had much sympathy with the Puritans, and that the change was really in accordance with his tastes.

About this time he made the acquaintance of Sir Robert Howard, whose influence was exerted in the poet's favour, and repaid by literary assistance. Sir Robert was a younger son of Thomas, first Earl of Berkshire, and, like all his family, had distinguished himself as a Royalist, particularly at the battle of Cropely Bridge. His rank and merits made him, after the Restoration, a patron of some consequence, and upon his publishing a collection of verses very soon after that period, Dryden prefixed an address "to his honoured friend," on "his excellent poems." Sir Robert understood the value of Dryden's attachment, introduced him into his family, and probably aided in procuring for his productions that degree of attention from the higher world, for want of which the greatest efforts of genius have often remained unappreciated during the author's lifetime.

Thus patronized, Dryden advanced in reputation as he became more generally known, yet few traces have been handed down of the labour by which he doubtless attained and secured his place in society. Towards the close of that year he was elected a member of the newly instituted Royal Society, an honour which cemented his connection with the most learned men of the time, and is some evidence of the respect in which he was already held. Most of these men, and the discoveries by which they had distinguished themselves, Dryden took occasion to celebrate in his "Epistle to Dr. Walter Charleton," a learned physician, upon his treatise of Stonchenge.

It was about this time that he produced his first play, "The Wild Gallant," which does not seem to have been

favourably received, though it was more than once performed before the king. Not discouraged, however, he brought out, with better success, in the following year, a tragi-comedy, "The Rival Ladies," in which the tragic scenes are executed in rhyme, a style which he earnestly defends in his dedication.

The poet's friendship with Sir Robert Howard, and his increasing reputation, placed him on intimate terms with the Earl of Berkshire and his family, and during a visit to the family seat at Charlton, in Wiltshire, he there met his future wife, Lady Elizabeth Howard, the Earl's eldest daughter. Though the poet was not in the position to which the family might have looked, the match received the full consent of the Earl, who was not wealthy and had a large family. The union accordingly took place at St. Swithin's, London, Dec. 1, 1663, when the Earl settled about £60 a year on his daughter. Much has been said about the infelicity of this marriage, which appears to rest on no reliable foundation. That the lady was ill-tempered and not particularly talented, is probably true, but all the rest seems mere exaggeration, and is not in accordance with the history of the later years of their married life.

To enable him to keep up a style of living in keeping with the lady's rank, it was necessary that he should write, and that in a manner likely to be the most remunerative. The king and courtiers had imported from France a taste which required for its gratification the most abandoned licentiousness. Dryden understood this movement of his time right well, and determined to conform to it. He knew that he could, better than any man living, pander to the popular appetite for the melodramatic, for the grandiloquent, and for the obscene, and he set himself with his whole might so to do, continuing his degradation of genius for over twenty years.

It was at this time that he assisted Sir Robert Howard in the composition of a rhyming play, called "The Indian Queen." The success with which this play was attended encouraged Dryden to engraft upon it another drama, entitled "The Indian Emperor." It is seldom that the continuation of a concluded tale is acceptable to the public: the present case was an exception. It was a most ample success, and from the time of its representation, in 1664, till the day of his death, Dryden, though often rudely assailed, maintained the very pinnacle of poetical superiority against all his contemporaries.

On the death of Sir William Davenant, in 1668, the post of poet-laureate became vacant, and Dryden succeeded to the honour in 1670. He was also appointed historiographer-royal, the salary of the two offices amounting to £200 a year, besides the famous annual butt of canary, while his profits from the engagements he had made with the King's Company of Players were equivalent to £300. This undertaking with the theatre to produce three plays a year, though not carried out to the full extent of the contract, no doubt interfered with the essential qualities of originality and correctness. Previous to this, in June, 1668, the degree of M.A., to which for some reason or other he had never proceeded at Cambridge, was, at the recommendation of the king, conferred upon him by the Archbishop of Canterbury. At this time Dryden's prosperity, although not his powers, may be considered to have culminated. He had a handsome income, a run of unparalleled popularity as a playwright, he was poet-laureate, a favourite at Court, and on terms of intimacy with many of the nobility and many of the eminent men of letters.

In 1671 the witty farce of "The Rehearsal," a play concocted among various wits of the time, including Sprat, afterwards Bishop of Rochester, Clifford, afterwards Master of the Chapterhouse, Butler, the author of "Hudibras," and chiefly the profligate Duke of Buckingham, was successfully directed against rhyming plays and Dryden personally. It is easy to conceive what the poet must have felt at beholding his labours, and even his person, under the character of Bays, held up to public derision in the theatre where he had so often triumphed. He was too prudent, however, to show outward signs of resentment. Zimri, in "Absalom and Achitophel," shows how deep had been his resentment, and how carefully the sweltered "venom" had been kept, in which at last he baptizes Buckingham, and embalms him at the same time for the wonder and contempt of posterity.

The ridicule cast upon heroic plays by "The Rehearsal," did not prevent their being still exhibited; but the charm began to dissolve, and from that time they seem gradually, but perceptibly, to have declined in favour. Accordingly, Dryden did not trust to his powers of numbers in his next play, but produced the "Marriage a-la-Mode," a tragi-comedy, or rather a tragedy and a comedy, the plots and scenes of which are inter-

mingled, having no natural connection with each other. Shortly after he was engaged in the famous controversy with Settle, who was put forward by the Earl of Rochester. When the latter's rival, the Earl of Mulgrave, afterwards Duke of Buckingham, issued his "Essay on Satire," it was in part attributed to Dryden, and in consequence Rochester took a mean and characteristic revenge. He hired bravoës, who, waiting for the poet as he was returning from Wills' coffee-house, on the night of Dec. 18, 1679, to his own house in Gerard Street, waylaid and severely beat and wounded him.

At this time the country was threatened with another rebellion: the "Protestant party," led on by Shaftesbury, was working to exclude the Duke of York from the succession, and was putting forward the pretensions of the illegitimate descent from Charles in the person of the Duke of Monmouth. It was at the height of the crisis that Dryden, partly at the instigation of the Court, partly from his own impulse, lifted up his powerful pen, the sceptre of the press, and, with wonderful ease and felicity wrote, and on Nov. 17, 1681, published, the satire of "Absalom and Achitophel." The appearance of the poem, at the most critical hour of the crisis, excited universal admiration from his friends and rage from his enemies.

In the following year, 1682, he published his "Religio Laici," in which he evinces that he has bestowed serious consideration upon the important subjects of which it treats. It is from this period that the commencement of that change must date which, three years later, was accomplished in Dryden's religious convictions. The "Religio Laici" was written in defence of the Church of England against the sectaries, and yet his conclusions in favour of the Established Church were such as could not legitimately be maintained, and perhaps, as Sir Walter Scott remarks, in his heart he was even then disposed to think there was no middle course between natural religion and the Catholic Church.

Both Dryden's contemporaries and many of his biographers have unscrupulously imputed his conversion to sordid motives arising from a strong temporal interest. Sir Walter Scott, however, ungrudgingly and nobly defends him from the imputations freely indulged in by critics who have allowed themselves to be blinded by bigotry.

Due weight has not been allowed to the change which at

this period was taking place in the poet's family. His wife, Lady Elizabeth, had for some time been a Catholic; his second son and namesake had either already joined the Church or was showing his inclinations in that direction; and it has been asserted, though upon uncertain authority, that his eldest and favourite son, Charles, became a Catholic before his father, and contributed to his change.

Dryden's sincerity in his conversion may be judged by the determined firmness with which he persevered, through good and bad repute, and it must be allowed that he suffered heavily for his faith. There would have been no difficulty in his retaining the office of poet-laureate, if, after the Revolution, he had recanted and re-embraced Protestantism. The Catholic religion, and the consequent disqualifications, were an insurmountable obstacle to his holding that or any other office under Government, and Dryden's adherence to the faith, with all the poverty, reproach, and even persecution which resulted from it, argues a deep and substantial conviction of the truth of the doctrines it inculcated. Writing in 1699, when a union, in opposition to King William, had led the Tories and Whigs to look on each other with some kindness, Dryden declares, in a long letter to his cousin, Mrs. Steward, "I can never go an inch beyond my conscience and my honour;" and again, "I can neither take the oaths, nor forsake my religion. . . . Truth is but one, and they who have once heard of it, can plead no excuse if they do not embrace it." The conclusion at which Sir Walter arrived was, that it could hardly be questioned that Dryden, from the date of his conversion, was an earnest and sincere Catholic.

Under the regular and economical government of James II., Dryden found himself more at ease than when his support depended on the exhausted exchequer of Charles. His pension granted by Charles, but never fully paid, was renewed by James, and this before his conversion. He was thus enabled to devote his time to the defence of the cause he had espoused. He was employed to defend the reasons of conversion to the Catholic faith alleged by Anne, Duchess of York, which, together with two other papers on a similar subject, found in Charles's strong box, James had imprudently given to the public. Stillingfleet, now regarded as the champion of the Protestant faith, published some sharp remarks on these papers. Another

hand was employed to vindicate against him the royal grounds of conversion, while to Dryden was committed the charge of defending those alleged by the Duchess. This exasperated the Protestant clergy, and Stillingfleet returned to the charge in language of the most personal invective. Dryden took his revenge both on Stillingfleet the author, and on Burnet, whom he seems to have regarded as the reviser of this answer, in his polemical poem of "The Hind and the Panther." Tradition says that this poem was chiefly composed in an embowered walk at Rushton, near his birthplace in Huntingdon, which still retains the name of Dryden's Walk.

"The Hind and the Panther" was written with a view to obviate the objections of the Protestants to the power of dispensing with the Test Act. A change of political measures, which took place while the poem was in composition, greatly injured its unity and consistency. In the earlier part of his reign James endeavoured to gain the Church of England, by reason and fair means, to submit to the remission which in common justice he claimed the liberty of granting to the Catholics. The first part of Dryden's poem is written upon this soothing plan, but before the poem was published the king was driven to assume a different attitude towards the Established Church, which for a short time appeared to meet with success. It was during this interval that the poem was concluded. Its appearance excited a clamour against the author far more general than the publication of "Absalom and Achitophel."

He is also said to have been employed by the Court in translating Varilla's "History of Heresies," which, however, he does not seem to have finished. This was followed by the "Life of St. Francis Xavier," and the beautiful translations of hymns.

When the Revolution took place in 1688 Dryden was dispossessed of his offices of poet-laureate and royal historiographer, and his despised opponent Shadwell was installed in his place. Deprived of present possession and future hope, his position was almost worse than that he had occupied in the year of the Restoration. His income rested almost entirely upon his literary exertions; his expenses increased by the necessity of providing for and educating his family, and the advantage of his high reputation was perhaps more than counter-balanced by the popular prejudice against his religion and party. So situated, he

patiently and prudently bent to the storm which he could not resist, and the theatre again became Dryden's immediate resource.

He had long been troubled with gout and gravel, but next came erysipelas in one of his legs, and at last mortification, superinduced by a neglected inflammation of the toe, carried him off May 1, 1700, aged 68.

He died in the profession of his faith, and in entire resignation to the Divine will. He was so poor that he was buried by subscription, Lords Montague and Jeffries delaying the interment till the necessary funds were raised. The body after lying embalmed and in state for twelve days in the College of Physicians, was interred with great pomp in Westminster Abbey, between the graves of Chaucer and Cowley.

Lady Dryden survived him fourteen years, and died in 1714, having been afflicted with insanity during her last few years.

Dryden has been well described by a late critic as "the best writer of prose beyond all question among our poets, and the best poet beyond all question among our prose writers." His career was a long and stormy one, for no literary man of his age took a more ardent part in its controversies, political and polemical. His genius came slowly to perfection, and he had reached the age of fifty before his rank as a poet was confirmed by indubitable proof. It was at this period, the zenith of his intellectual power, that the chief event of his life took place—his conversion to the Catholic Church. Had this occurred earlier he would have had less cause for the repentance which he expressed with reference to the license, the contagion of a corrupt age, with which his dramatic efforts were defiled.

With the exception of Shakespeare, there is probably no other name so familiar to the student of English literature. His influence has been prodigious, and in all the three divisions, in prose, in play-writing, and in poetry, Dryden has risen higher in public estimation than any other author in these three divisions of literature.

Scott, Dryden's Works ; Saintsbury, Life of Dryden ; Morley's English Men of Letters ; Gilfillan, Dryden's Works ; Allibone, Crit. Dict. ; Orby Shipley, Dryden as a Hymnodist.

1. **The Third Satire of Persius.** Written at Westminster School.

2. **An Elegy on the Death of Henry, Lord Hastings,** published in the "*Lachrymæ Musarum.*" Written at Westminster, and edited by R. Brome. Lond. 1650. 8vo.

3. A few lines prefixed to a work entitled "Sion and Parnassus; or, Epigrams on several Texts of the Old and New Testaments," published in 1650, by John Hoddesdon. 8vo.

The foregoing, with some complimentary stanzas which occur in a letter to his cousin, Honor Driden, with whom he had a youthful attachment, are enough to show, even without his own testimony, that Cowley was the ideal of his early years, and that he imitated his points of wit, and quirks of epigram, with a similar contempt for the propriety of their application.

4. **Heroique Stanzas, consecrated to the glorious Memory of his most Serene Highnesse Oliver, Lord Protector, &c.** Lond. 1659. 4to.

Although doubtless sufficiently faulty, it contained, says Sir Walter Scott, symptoms of a regenerating taste, and, politically considered, although a panegyric on a usurper, the topics of praise are selected with attention to truth, and are, generally speaking, such as Cromwell's worst enemies could not have denied to him. Neither are the errors, or misfortunes, of the royal family and their followers made the subject of censure or of contrast. With respect to them it was hardly possible that a eulogy on such a theme could have less offence in it. At a later period an incensed antagonist reprinted it under the title, "An Elegy on the Usurper O. C., by the Author of Absalom and Achitophel, published to show the loyalty and integrity of the poet."

5. **Astrœa Redux; a Poem on the happy Restoration and Return of his Sacred Majesty, Charles II.** Lond. 1660, fol.

6. **To his Sacred Majesty, a Panegyrick on his Coronation.** Lond. 1661, fol.

These two pieces testify that the author had already made progress in harmonizing his versification, yet they also contain many of those points of wit, and turns of epigram, which he condemned in his more advanced judgment.

7. A short satire on the Dutch, written to animate the nation against them, appeared in 1662. It is somewhat in the hard style of invective which Cleveland applied to the Scottish nation; yet Dryden thought it worth while to weave the same verses into the prologue and epilogue of the tragedy of "Amboyna," in 1673, with the same kind intentions towards the States-General.

8. Verses addressed to Lord Chancellor Hyde (Lord Clarendon) on the New Year's Day of 1662. In which he more closely imitated the metaphysical poetry than in any poem, except the juvenile elegy on Lord Hastings,

9. **Epistle to Dr. Walter Charleton, upon his Treatise of Stonehenge.** 1663.

In these elegant verses, he divests himself of all the flippant extravagance of point and quibble, in which, complying with his age, he had hitherto indulged, though of late in a limited degree.

10. **The Wild Gallant. A Comedy.** Lond. 1669, 4to. Composed in 1661-2, and acted about Feb. 1663, with little success.

11. **The Rival Ladies. A Tragi-Comedy.** Lond. 1664, 4to. In which the tragic scenes are in rhyme, a style which he earnestly defends in

his dedication to the Earl of Orrery. It was first acted in 1663, and was well received.

12. "The Indian Queen," a rhyming play by Sir Robert Howard, composed in 1663-4, in which it is evident that Dryden had assiduously corrected the whole play, though it is difficult to say how much of it was written by him. The versification is far more harmonious than that generally used by Howard.

13. **The Indian Emperour; or, The Conquest of Mexico by the Spaniards. Being the Sequel of the Indian Queen. A Tragi-Comedy.** Lond. 1667, 4to. Dedicated to Anne, Duchess of Monmouth. It was acted in 1664, with great applause.

14. Verses in Commemoration of the Victory of the Duke of York over the Dutch Fleet on June 3, 1665, and the subsequent journey of his Duchess to the North. Also Verses to Lady Castlemain, written about the same time.

15. **Annus Mirabilis, the Year of Wonders, 1666; an Historical Poem, containing the progress and various Successes of our Naval War with Holland, and describing the Fire of London.** Lond. 1667, 8vo. Dedicated to the Metropolis of Great Britain, as represented by the Lord Mayor and magistrates.

This was the crowning effort of his first poetical period, and his last before the long absorption in purely dramatic occupations, which lasted till the "Popish Plot" and its controversies evoked from him the expression of hitherto unsuspected powers. It is written in the elegiac stanza on the model of Davenant's "Gondibert," into which style he had relapsed; none but a great poetic genius could have triumphed over the prosaic impediments to success in a piece of this character. He dates the introduction from Charlton, where he appears to have resided with his father-in-law during the greater part of 1665 and 1666, the Plague and Fire years.

16. **Of Dramatic Poesie. An Essay.** Lond. 1668, 4to.; revised with unusual care in 1684; with dedication to Lord Buckhurst.

The subject is agitated in a dialogue between Lord Buckhurst, Sir Charles Sedley, Sir Robert Howard, and the author himself, under the feigned names of Eugenius, Lisideius, Crites, and Neander. He assumes that the drama is the highest department of poetry, and endeavours to prove that rhyming or heroic tragedies are the most legitimate offspring of the drama. The publication of this criticism, the first containing an express attempt to regulate dramatic writing, drew general attention, and gave some offence. Sir Robert Howard hastened to reply in the preface to his play called "The Duke of Lerma," Lond. 1668.

17. **Defence of the Essay on Dramatic Poesie; being an Answer to the Preface of the Great Favourite, or the Duke of Lerma.** Lond. 1668. 4to.

This quarrel between the baronet and the poet, who was suspected of having crutched-up many of the former's lame performances, furnished food for lampoon and amusement to the indolent wits of the day. After his reconciliation with Sir Robert, the "Defence" was cancelled, and an original copy is now exceedingly rare.

18. **Secret Love; or, The Maiden Queen. A Play in Five Acts.** Lond. 1668, 4to. A tragi-comedy acted late in 1667, in which, although

there is a comic plot separate from the tragic design, he boasts to have retained all that regularity and symmetry of parts which the dramatic laws require. The tragic scenes were deservedly censured as falling beneath the "Indian Emperor;" they have neither the stately march of the heroic dialogue, nor the truth of passion and natural colouring which characterized the old English drama.

19. **The Tempest, or the Enchanted Island . . . with Additions. A Comedy.** Lond. 1669. 4to.

This disgusting burlesque of Shakspeare's play belongs almost wholly to Davenant, Dryden probably only furnishing the plan of the new characters introduced. Sir William died before its publication, and his memory is celebrated in the preface. It was first acted in 1668.

20. **Sir Martin Mar-all; or, The Feigned Innocence. A Comedy.** Lond. 1668, 4to. Originally a translation of "L'Etourdi" of Molière, executed by the Duke of Newcastle, by whose permission Dryden improved and brought it out. It did not appear with Dryden's name until 1697.

21. **An Evening's Love; or, The Mock Astrologer. A Comedy.** In the Savoy (Lond.), 1671, 4to. Dedicated to the Duke of Newcastle.

Founded partly on "Le Feint Astrologue" of Thomas Corneille (which was founded on Calderon's "El Astrologo Fingido"), and partly from the "Dépit Amoureux." It met with a favourable reception in 1668, when it first appeared.

22. **Tyrannick Love; or, The Royal Martyr. A Tragedy.** Lond. 1670, 4to. Dedicated to the Duke of Monmouth. First acted in 1668-9. It abounds in bombast, but is not deficient in specimens of the tender.

23. **The Conquest of Granada by the Spaniards, &c. A Tragedy.** In the Savoy (Lond.), 1672. 4to.

24. **Almanzor and Almahide; or, The Conquest of Granada. Part II.** Lond. 1672. 4to.

In these models of the pure heroic drama, the ruling sentiments of love and honour are carried to the most passionate extravagance. They were performed in 1669-70, and received unbounded applause.

"The Censure of the Rota on Mr. Dryden's Conquest of Granada," by Richard Leigh, Oxford. 1673. 4to.

"A Description of the Academy, with a Discourse held there in Vindication of Mr. Dryden's Conquest of Granada." 1673. 4to.

25. **Marriage A-la-Mode. A Comedy.** Lond. 1673, 4to. Dedicated to William, Earl of Rochester. In which he seems to have hastily changed his original plan in consequence of the effect of Buckingham's satire, "The Rehearsal." Its main interest and value is comic, and it is Dryden's only original excursion into the realms of the higher comedy.

26. **The Assigination; or, Love in a Nunnery. A Comedy.** Lond. 1673, 4to. Acted in 1672, and a failure. It is coarse, vulgar, and dull.

27. "Remarks upon the Empress of Morocco," in which he allowed himself to be drawn by Shadwell and Crown into writing with them, in 1674, against Settle, whom Rochester had set up as a rival to Dryden. This elicited from Settle, "Notes and Observations on the Empress of Morocco Revised, with some few Erratas; to be printed instead of the Postscript with

the next edition of the *Conquest of Granada*," Lond. 1674, 4to. This is the only instance in which Dryden went out of his way to attack any one.

28. **Amboyna. A Tragedy.** Lond. 1673, 4to. Dedicated to Lord Clifford, of Chudleigh, whom he ever regarded with sentiments of obligation. It was merely a play of ephemeral interest, in which it served its turn.

29. **The State of Innocence and Fall of Man. An Opera written in Heroique Verse.** Lond. 1674, 4to. Dedicated to Mary of Este, Duchess of York. This presumptuous remodelling of Milton's "*Paradise Lost*" into a dramatic poem, was originally written in 1673, as a mere poetical proluision. In consequence of several hundred copies having been dispersed in MS. without the author's knowledge, every one gathering new faults, it became necessary to print a correct edition in his own defence, to which he prefixed "*An Essay upon Heroic Poetry and Poetic License.*"

30. **Aurengzebe. A Tragedy.** Lond. 1676, 4to. Dedicated to Sheffield, Earl of Mulgrave, afterwards Duke of Buckingham. It was acted in 1675, and was his last drama wholly in rhyme.

31. **All for Love; or, The World Well Lost. A Tragedy.** Lond. 1678, 4to. In the preface of which he rebukes Rochester indirectly for his attack entitled "*An Allusion to the Tenth Satire,*" 1678, in which the Earl had bestowed upon him the ridiculous nickname of *Poet Squob*.

32. **The Kind Keeper; or, Mr. Limberham. A Comedy.** Lond. 1680, 4to. Dedicated to Lord Vaughan. Acted in 1678, and "*damned,*" as it deserved to be, though as a play it was by no means his worst piece of work.

33. **Œdipus. A Tragedy.** Lond. 1679, 4to. Written in conjunction with Lee; the entire first and third acts were the work of Dryden, who also arranged the general plan, and corrected the whole piece.

34. **Troilus and Cressida. To which is prefixed a Preface containing the Grounds of Criticism in Tragedy.** Lond. 1679, 4to. Altered from Shakespeare.

35. "*Essay on Satire,*" 1679, by the Earl of Mulgrave, which contained severe reflections on the Duchess of Portsmouth and the Earl of Rochester, and they suspecting Dryden to be the author hired three ruffians to waylay and cudgel him.

36. **The Spanish Friar; or, The Double Discovery.** Lond. 1681. 4to.

This tragic-comedy, called "*The Protestant Play,*" was brought out in 1681, when the nation was in a ferment against the Catholics on account of the supposed plots—the inventions of Oates, Dangerfield, Bolron, and others instigated by Shaftesbury. It was dedicated to Lord Haughton, and its tendency, even in the tragic scenes, is not laudable; the comedy, though more decent in language, is not less immoral in tendency than was usual in that loose age.

37. **Absalom and Achitophel. A Poem.** Lond. 1681 (Nov. 17), fol.; translated into Latin by W. Coward, 1682, 4to.

This political satire against the "*Protestant Party,*" at the head of which Shaftesbury had placed the Duke of Monmouth, made its appearance at the most critical hour of the crisis. Portraying the characters with such ease and so graphically, with such freedom and fearlessness, distinguished equally by their animus and their animation, with dashes of generous painting

relieving and diversifying the general caricature of the style—it was rendered instantly and irresistibly popular. It excited one universal cry—from its friends, of admiration, and from its enemies, of rage. Imitations and replies multiplied around it, and sounded like assenting or like angry echoes. In three weeks from its appearance a parody was published, entitled “*Towser the Second*,” attributed to Henry Care, and a few days later Buckingham proved, with tolerable convincingness, how small had been his own share in “*The Rehearsal*,” by putting forth some “*Poetical Reflections*” of the dreariest kind. An anonymous Nonconformist followed with “*A Whip for the Fool’s Back*,” a performance which exposed his own back to a much more serious flagellation in the preface to the “*Medal*.” Next came Samuel Pordage’s “*Azaria and Hushai*,” and lastly Settle published “*Absalom Senior*,” perhaps the worst of all the replies. The characters of Absalom and Achitophel respectively represent the Duke of Monmouth and the Earl of Shaftesbury. Several Keys appeared: “*Absalom’s IX. Worthies; or, a Key to a late Book or Poem, entitled A. B. and A. C.*,” 1682, s. sh. fol.; “*A Key (with the Whip) to Open the Mystery and Iniquity of the Poem called Absalom and Achitophel*,” (1682?), 4to.

38. **The Medal. A Satire against Seditious.** Lond. 1682, 4to. Occasioned by the striking of a medal on account of the throwing out of the indictment against Shaftesbury for high treason by the grand jury at the Old Bailey, Nov. 1681. It was much shorter and a much graver poem than its predecessor, and was answered by the same authors. Hiceringill, a crazy fanatic, began the attack with “*The Mushroom*,” 1682, fol.; Samuel Pordage, a minor poet of the day, produced “*The Medal Reversed*,” “*The Loyal Medal Vindicated*,” 1682, fol.; “*The Tory Poets*,” “*Dryden’s Satire to his Muse*,” imputed to Lord Somers, but which his admirers hope he didn’t write; all of which are marked by the most coarse and virulent abuse: as also “*The Medal of John Bayes*,” by Thomas Shadwell, the most scurrilous piece of ribaldry which has ever got itself quoted in English literature.

39. **Mac-Flecknoe, or a Satire on the True Blue Protestant Poet, T. S., by the Author of Absalom and Achitophel.** Lond. (Oct. 4), 1682, in answer to Shadwell’s attack. Richard Flecknoe, from whom the piece takes its title, was so distinguished as a wretched poet that his name had become almost proverbial.

40. **The Second Part of Absalom and Achitophel. A Poem.** Lond. 1682, fol.

The body of the poem was written by Nahum Tate, a second-rate bard, to which Dryden only contributed about 200 lines besides revising the work. He could never be persuaded to finish the story, being loth, it is said, to show Absalom unfortunate.

41. **Religio Laici; or, A Layman’s Faith. A Poem.** Lond. (Nov.) 1682, 4to. Addressed to Henry Dickinson. In it he shows that he had made himself familiar with the controversies of the day, to which, perhaps, his attention had been called by the clamour raised by the “*Popish Plots*” instigated by Shaftesbury and the Protestant Party. Charles Blount, a noted free-thinker, wrote a deistical treatise in prose, bearing the same title, and dedicated it with great respect to Dryden.

42. **The Duke of Guise. A Tragedy.** Lond. 1683, 4to. Dedicated to Hyde, Earl of Rochester. Written in conjunction with Lee. It was

attacked by Shadwell in "A Lenten Prologue refused by the Players," and more formally in "Some Reflections on the pretended Parallel in the Play called The Duke of Guise." It also elicited "A Defence of the Character of London," by Thomas Hunt, a barrister; and "The True History of the Duke of Guise, published for the undeceiving such as may be imposed upon by Mr. Dryden's late tragedy of the Duke of Guise, with some remarks upon the same." 1683. 4to.

43. **The Vindication; or, The Parallel of the French Holy League and the English League and Covenant turned into a Seditious Libell against the King and his Royal Highness by T. Hunt, and the Authors of the Reflections upon the pretended Parallel in the Play called The Duke of Guise.** Lond. 1663. 4to.

44. **Plutarch's Lives, translated from the Greek by several Hands: to which is prefixed the Life of Plutarch by Mr. J. Dryden.** Lond. 1683-6, 5 vols. 8vo. Dedicated to the Duke of Ormond.

45. **History of the League, translated by John Dryden.** Lond. 1684, 8vo. Dedicated to Charles II., by whose command it was expressly composed, to draw a parallel between the Huguenots of France and the Leaguers, as both equal enemies of monarchy.

46. "Miscellany Poems: containing a Variety of new Translations of the ancient Poets, together with several original Poems. By the most eminent Hands. Published by Mr. Dryden." Lond. 1683-4. This was Tonson's first Miscellany, containing several versions of Epistles of Ovid, and translations of detached pieces of Virgil, Horace, and Theocritus, with some smaller pieces by Dryden himself, and a variety of poems by other hands.

47. **Threnodia Augustalis. A Funeral-Pindariquo Poem, sacred to the memory of Charles II.** Lond. 1685. 4to.

A very unequal poem, paying a last tribute to the memory of the king, and expressing homage to his successor.

48. **Albion and Albanus. An Opera.** Lond. 1685. 4to.

Originally designed as a masque or emblematical prelude to the play of "King Arthur," interrupted by the death of Charles II. The music was arranged by Grabut, a Frenchman.

49. **An Exposition of the Doctrine of the Catholick Church, translated from Bossuet, Bishop of Meaux.** Lond. 1685, 4to. Which is attributed to Dryden on Bishop Barlow's authority.

50. **Miscellany Poems.** Vol. II. Lond. 1685, 8vo., containing various translations from Virgil, Lucretius, and Theocritus, and four odes of Horace, with critical preface by Dryden.

51. **A Defence of the Papers written by the late King of blessed memory, and Anne, Duchess of York.** Lond. 1686, 4to. Part III. is "A Defence of the Third Paper," *i.e.*, that of the Duchess. James II. had given to the public "Copies of two Papers written by the late King Charles II., of blessed memory," fol. 4 pp. They were answered by Dr. Stillingfleet, which occasioned Dryden's "Defence," reprinted in the "Harleian Miscellany," vol. v. Later Fr. John Huddleston, O.S.B., issued his uncle's "Short and Plain Way to the Faith and Church," Lond. 1688, 12mo., containing "His late Majesty King Charles II.'s Papers," and also "A brief Account of what occurred on his Death-bed in regard to Religion." Stillingfleet

returned to the charge in language of the most personal invective, and Dryden took his revenge in the following work :—

52. **The Hind and the Panther. A Poem.** Holy-Rood House, 1687, 4to.

Hallam ("Introduct. to Lit. Hist.") says that "It is the grotesqueness and originality of the fable that gives this poem its peculiar zest, of which no reader, I conceive, is insensible; and it is also by this means that Dryden has contrived to relieve his reasoning by short but beautiful touches of description, such as the sudden stream of light from Heaven which announces the conception of James's unfortunate heir, near the end of the book." The first lines are justly reputed among the most musical in our language. It is written in the form of a dialogue between a milk-white hind and a spotted panther, representing respectively the Catholic Church and the Church of England. This poem was immediately assailed by the wits of the day. Montague, afterwards Earl of Halifax, and Prior, two young men then rising into eminence, joined in writing a parody on it, entitled "The Town and Country Mouse," which secured great popularity with the Protestant Party, though it was deficient both in merit and real vigour. It was also attacked by a variety of pamphlets by Tom Brown and others: "A Poem in Defence of the Church of England," 1688, fol.; "The Revolter," 1687, 4to.; the "Religio Laici," reprinted and carefully opposed to the various passages of the "Hind and Panther" which appeared most contradictory to its tenets, &c.; and so recent as 1878 it has been revived in "The Protestant Dissenters and the Panther and the Hind, being a sequel to Dryden's Hind and Panther."

53. **A Song for St. Cecilia's Day, 1687.** (Lond.), 1687, s. sh. fol. This was his first ode written for the festival.

54. **Ode to the Memory of Mrs. Anne Killegrew.**

55. **The Life of St. Francis Xavier of the Society of Jesus, Apostle of the Indies and of Japan.** Written in French by Fr. Dominick Bouhours of the same Society. Translated into English by Mr. Dryden. Lond. 1688, 8vo., title 1 f., ded. 5 ff., preface 5 ff., pp. 768, illustrated by two portraits of St. Francis Xavier and a map.

In the dedication repeated reference is made to the "Son of Prayers," the Prince of Wales, whose birth was so anxiously prayed for throughout the country. This translation is well done, and exhibits great care on the author's part, whose only reward could have been the satisfaction he would feel in offering some reparation for his previous reproachable compositions.

56. **Britannia Rediviva. A Poem on the Birth of the Prince.** Lond. 1688, fol. A performance much in the style of Cowley.

57. The sincerity of Dryden's conversion, and the depth to which his religious feelings were moved, is exemplified in his beautiful English translations of hymns from the Catholic ritual. Sir Walter Scott remarks that it is impossible to hear the "Dies Iræ," or the "Stabat Mater Dolorosa," without feeling that the stately simplicity of the language, differing almost as widely from classical poetry as from that of modern nations, awes the congregation like the architecture of the Gothic cathedrals in which they are chanted. It has always been the tradition amongst Catholics that Dryden undertook these translations as a self-imposed penance for having prostituted

his pen in the inditing of so many licentious comedies. Among them may be enumerated the hymns for Vespers, the "Te Deum," the hymns for Benediction, the "Pange Lingua," "Veni Creator," the "Hymn for St. John's Eve," &c. These outpourings of his soul gradually found their way into the chief Catholic books of devotion, "The Primer," and "The Manual," and have since been the comfort and consolation of Catholics incapable of reading them in their original Latin; indeed, they have even found their way into Protestant hymn-books. Mr. Orby Shipley has treated this subject in "Dryden as a Hymnodist. A Plea for Dryden's authorship of the Versions of the Breviary, Missal, and other Hymns, in 'The Primer' of 1706," Lond. 1884, 8vo.; reprinted from the *Dublin Review*, Oct. 1884. Speaking of the collection of hymns in "The Primer," which Mr. Shipley attributes to Dryden, he says, "His collection enriched the English language, at that date and in the century before hymn-singing became the fashion, with a great variety of hymns. Some of his hymns may be ranked amongst the very best versions in the English tongue." Mr. Shipley's contention is certainly supported by Catholic tradition.

58. At the Revolution, Dryden was attacked by a great number of lampoons, displaying little wit and full of coarse insult and calumny: "The Address of John Dryden, laureat to his Highness the Prince of Orange;" "The Deliverance, a Poem to the Prince of Orange, by a Person of Quality;" "The Reasons of Mr. Bays changing his Religion. Considered in a Dialogue between Crites, Eugenius, and Mr. Bays," Lond. 1688, 4to.; "The late Converts Exposed; or, the Reasons of Mr. Bays changing his Religion. Considered in a Dialogue. Part II. With Reflections on the Life of St. Xavier, and Don Sebastian, King of Portugal. As also the Fable of the Bat and the Birds," Lond. 1690, 4to.; "The Reasons of Mr. Joseph Hains the Player's Conversion and Re-conversion. Being the third and last Part to the Dialogue of Mr. Bays," Lond. 1690, 4to.; "The Murmurers, a Poem," 1689, fol., a political satire in which Dryden is introduced under the name of Balaam.

59. "The Lady's Song," and the translation of Pitcairn's beautiful epitaph on the Viscount Dundee, privately circulated in favour of the exiled family.

60. **Don Sebastian, King of Portugal. A Tragedy.** Lond. 1690, 4to. Dedicated to the Earl of Leicester, and justly regarded as the *chef-d'œuvre* of his plays.

61. **Amphitryon: or, The Two Socias.** To which is added the Musick of the Songs composed by H. Purcel. Lond. 1690, 4to. Dedicated to Sir William Leveson Gower. Taken from Plautus and Molière.

62. **King Arthur. A Masque-Opera.** Lond. 1691, 4to. With a beautiful dedication to the Marquis of Halifax. It was originally designed as an entertainment to Charles II., "Albion and Albanus" being written as a sort of introductory masque upon the occasion. The music was by Purcel, and the dances by Priest. It was eminently successful.

63. **Cleomenes: The Spartan Heroe. A Tragedy.** Lond. 1692, 4to. Dedicated to Lord Rochester, with the life of Cleomenes prefixed, as translated from Plutarch by Creech.

64. **The Satyres of Juvenal and Persius. Translated by John Dryden and other Hands.** Lond. 1693, fol.

The Satires of Persius were entirely by Dryden, with the 1st, 3rd, 6th, 10th, and 16th Satires of Juvenal, the rest being by his two sons, Congreve, Creech, Tate, and others.

65. He also wrote prefaces to Walsh's meagre "Essay upon Woman," 1691, and to Sir Henry Shere's wretched translation of Polybius, 1692.

66. **Eleonora: a Panegyricall Poem. Dedicated to the Memory of the late Countess of Abingdon.** Lond. 1692, 4to. Rather resembling an abstract panegyric on an imaginary being than an elegy on a real character.

67. **Love Triumphant; or, Nature will Prevail. A Tragi-Comedy.** Lond. 1694, 4to. Dedicated to James, fourth Earl of Salisbury. It was a complete failure, and he thus closed his dramatic career.

68. **Miscellany Poems.** Lond. 1693-4. Third issue. Dedicated to Lord Radclyffe, eldest son of the Earl of Derwentwater. It contains a few songs: the First Book, with part of the 9th and 16th Books of the "Metamorphoses," and the parting of Hector and Andromache from the "Iliad," by Dryden.

69. **The Works of Virgil, containing his Pastorals, Georgics, and Æneas, translated into English Verse by John Dryden.** Lond. 1697, fol.

Completed in the course of three years. Many critics, including Pope, held it in the highest estimation. He had dashed it off with the utmost freedom and fire, and no work, says Sir Walter Scott, was ever more thoroughly identified with its translator. Some more recent writers have observed that the translation, "with the exception of some brilliant passages, is upon the whole slovenly and paraphrastical."

70. **The Art of Painting, translated by John Dryden.** Lond. 1695. 4to.

A prose version of C. A. Du Fresnoy's work, which he wrote while engaged with his great translation, to which he added an ingenious preface, the work of twelve mornings, containing a parallel between that art and poetry.

71. **The Works of Lucian, translated from the Greek by several eminent Hands. With the Life of Lucian, a Discourse on his Writings, and a Character of some of the present translators.** Written by J. Dryden, Esq. Lond. 1711, 8vo., 4 vols.

The translations were by Walter Moyle, Sir Henry Shere, and Blount.

72. **Alexander's Feast: or, The Power of Musique. An Ode in honour of St. Cecilia's Day.** Lond. 1697. 4to.

Written for a meeting of the Musical Society on St. Cecilia's Day. It took the public by storm, and excited a greater sensation than any of the poet's productions, except "Absalom and Achitophel." Dr. Johnson in criticising this ode, perhaps the last effort of Dryden's poetry, says that it exhibits the highest flight of fancy, and the most exact nicety of art, and is allowed to stand without a rival. Hallam wholly dissents from this commendation.

73. In 1699 he contemplated a translation of the "Iliad" of Homer in blank verse, but only rendered the first book in rhyme.

74. **Fables, Ancient and Modern, translated into Verse, and**

modernized from Homer, Ovid, Boccace, and Chaucer. Lond. 1700, fol.

He had entered into a contract with Tonson, the bookseller, to supply him with 10,000 verses, for which he was only to receive £250 for the first edition. Prefixed were Introductory Verses, addressed to the beautiful Duchess of Ormond, who is said to have acknowledged the incense by a present of £500.

75. The last of Dryden's labours was the Secular Masque, and the prologue and epilogue to Fletcher's comedy of the "Pilgrim," on which he was engaged within three weeks of his death. In this he attacked Jeremy Collier, Milbourne, and Blackmore.

76. **Dryden's Works** have been too frequently printed to be noticed in full. It will be sufficient to refer to Sir Walter Scott's edition, 1821, 8vo., 18 vols.; "British Poets," with life by Dr. Johnson, vol. xxiii., 1822; the Aldine Edition of "British Poets," with life by R. Hooper, 1866, 8vo.; George Gillfillan, 1874, 8vo.; George Saintsbury's monograph in Morley's "English Men of Letters," 1882; &c.

77. His death occasioned many elegies: "Luctus Britannici: or, the Tears of the British Muses, for the Death of John Dryden . . . written by the most eminent hands in the two famous Universities, and by several others, &c.," Lond. 1700, fol., 2 pts.; "An Elegy on the most celebrated Poet of the Age, &c.," Lond. (1700), s. sh. fol.; "A New Session of the Poets, occasioned by the Death of Dryden. By a Person of Honour," Lond. 1700, fol.; &c.

78. **Portrait**, by Godfrey Kneller, J. Closterman, J. Reley, &c., frequently engraved, and found in his works.

Dryden, John, the younger, poet, born in 1667, second son of the poet-laureate, was educated at Westminster School, whence he was elected to a scholarship at Christ Church, Oxford, in 1685. At this time he had already become a Catholic, and hence, notwithstanding his election to Christ Church, he never matriculated as a member of the University. A letter from his mother, Lady Elizabeth Dryden, to Dr. Busby, the celebrated Master of Westminster School, dated Ascension Day, 1682, gives a glimpse of the early inclinations of the boy. She apologizes for her son, John, not being at church in the Abbey, and promises that, when kept at home, he shall go to church both Sundays and holidays. At Oxford, however, his education was committed to the care of Dr. Obadiah Walker, the Catholic Master of University College, who was ejected thence at the Revolution of 1688. Shortly afterwards the youthful convert had the satisfaction of seeing his father follow his example and join the Church, of which he was ever afterwards a faithful member.

After the expulsion of James II. he was obliged to leave

Oxford, and finding that his religion stood in the way of all hope of preferment in England, he followed his brother Charles to Rome, where he was received with equal kindness by Clement XI., and permitted to officiate as his brother's deputy in the Pope's household.

Some years later he was induced to make a tour through Sicily and Malta with Mr. Cecil, from Oct. 19, 1700, until Jan. 28, 1701, and shortly after his return he was seized with a pleuritic fever, of which he died, and was, by the Pope's injunctions, honourably interred at Rome.

Welch, Alumni Westmonasterienses; Kirk, Biog. Collections, MSS.

1. **The Husband his own Cuckold.** Lond. 1696, 4to. A Comedy in five acts, and in prose and verse. Edited by his father, who wrote the Epilogue, the Prologue being by William Congreve. The latter says—

“From Rome (to try its fate) this play was sent.”

It was afterwards printed, with a dedication from the author to his uncle, Sir Robert Howard, with a preface by his father.

2. He translated the Fourteenth Satyre of Juvenal for the edition published by his father, “The Satires of D. J. Juvenalis. Translated by J. Dryden, John Dryden, the younger, &c.,” “The British Poets,” vol. xcvi., 1822, 12mo.

3. **A Voyage to Sicily and Malta, written when he accompanied Mr. Ceccil in that Expedition in the Years 1700 and 1701.** Lond. 1706. 8vo.

Duane, Matthew, an eminent counsel, was singularly industrious in his profession as a conveyancer. He was, says Charles Butler, a polite scholar, of acknowledged taste in painting and music, and the most skilful medallist in England. His collection of medals was famous over Europe. He sold his cabinet of Syriac medals to Dr. Hunter, by whom it was bequeathed to the University of Glasgow. Many of these he had engraved by Bartolozzi. He was a liberal patron of art, and paid for several engravings of drawings by Giles Hussey, of Marnull, and other painters. Though Butler was his pupil, he records few particulars of his life, and does not even state the date of his death, which was probably towards the close of 1784.

Butler, Hist. Memoirs of the Eng. Catholics, ed. 1822, vol. iv. p. 460.

1. **The Reports of several Cases argued and adjudged in the Court of King's Bench at Westminster, by John Fitzgibbon.** Edited by Matthew Duane, Esq. Lond.

2. He supplied the article "Common" for one of the editions of Matthew Bacon's "Abridgment of the Law."

3. **Coins of the Kings of Macedonia, from Amyntas I. to Alexander the Great.** Engraved by Bartolozzi. Lond. 4to., n.d.

4. **Plates of the Coins of the Macedonian and Syrian Kings, engraved by Bartolozzi.** Folio.

After remaining for many years unpublished, these plates were issued with descriptive letterpress, "Coins of the Seleucidae, Kings of Syria; from the Establishment of their Reign under Seleucus Nicator, to the Determination of it under Antiochus Asiaticus. With Historical Memoirs of each Reign. Illustrated with twenty-four Plates, from the Cabinet of the late Matthew Duane, F.R. and A.S., engraved by F. Bartolozzi." Lond. 1804. 4to.

5. **Explication de quelques Médailles Phéniciennes du Cabinet de M. Duane.** Lond. 1774, 4to., by Lewis Dutens.

6. **A Catalogue of the Museum of Matthew Duane: Part I. containing the Coins and Medals.** Sold by Auction, May 3, 1785. 8vo.

Duck, James Ambrose, O.S.B., born at Thornborough, co. York, in 1797, was professed at St. Gregory's, Downside, in 1816, and was ordained priest in 1824. In that year he was sent to Standish Hall, co. Lancaster, where he remained until 1831, and then went to Cheltenham. In 1835 he returned to Downside, was placed at Weobley in the following year, and removed to Bungay in 1840. Six years later he went to Chipping Sodbury, in Gloucestershire, where he opened a boys' school at the mission-house, but soon after changed to Westbury in 1847, and returned to Downside in the following year.

He died at Brislington, Bristol, Sept. 18, 1848, aged 50.

Snow, Bened. Necrology; Gilloz, Cath. Schools in Eng., MS.

Duckett, James, bookseller and publisher, martyr, was a younger son of Mr. Duckett, of Gilfortrigs, in the parish of Skelsmergh, in Westmoreland, an ancient family in that county. He was named after his godfather, James Leyburne, Esq., lord of the manor of Skelsmergh, who was executed at Lancaster, in 1583, for denying the Queen's supremacy, yet it would seem that his father had conformed to the Established Church, for James Duckett was brought up a Protestant.

After some years passed at school, he was bound apprentice in London. Some time later, a countryman of his, Peter Mason, lent him a book, entitled "The Foundation of the Catholic Religion," which Mr. Duckett diligently perused, with

such effect that his religious opinions became very much altered. Previously he had been so zealous in his religious practices that he would sometimes hear two or three sermons in a day, but he now began to withdraw from Protestant sermons and service, and to be more and more convinced of the falsehood of his former belief. This change was soon observed by those with whom he resided, who, finding the book which had occasioned this alteration, carried it to Mr. Goodaker, the minister of St. Edmund's, in Lombard Street. He at once sent for Mr. Duckett and examined him, demanding why he did not attend church. The young man answered "that he neither did nor would go more to church, till he had better satisfaction in their religion than he could give him." On this answer he was at once committed to Bridewell, whence, after some detention, his master obtained his liberty.

Not long after, however, he was again interrogated for not going to church, and he was then sent to the Compter, in Wood Street. His master once more procured his liberty, but was afraid to keep him any longer, lest he himself should incur danger; so Mr. Duckett was obliged to compound for his apprenticeship, and buy out the remainder of his time.

Being now his own master, he sought means of being instructed and received into the Catholic Church, and within two months he was reconciled by Mr. Weekes, a venerable priest imprisoned in the Gatehouse.

After two or three years passed in religious zeal and fervour, he married a Catholic widow, with whom he spent twelve years, dealing mostly in Catholic books, which exposed him to many dangers and persecutions, both in town and country. Several times he suffered long imprisonments, insomuch that out of his twelve years' married life, nine were passed in gaol. His last apprehension was brought about by Peter Bullock, a bookbinder, who, having suffered twelve months' imprisonment, apparently on account of recusancy, informed Lord Chief Justice Popham, in the hope of obtaining his liberty, that Mr. Duckett had had twenty-five copies of Fr. Southwell's poem, "A Supplication to the Queen," and had published them. Upon this his house was searched at midnight, but no such book nor sign of it was found, yet the search resulted in the seizure of the whole impression of "Mount Calvary," and some other Catholic books. This was

on March 4, 1601, and Mr. Duckett was at once thrown into Newgate.

He was brought to the bar at the following sessions, when Bullock, to his previous information, which Mr. Duckett denied, also avouched that he had bound for him other Catholic books, amongst the rest Bristow's "Motives," which he acknowledged. The jury found him not guilty, but Judge Popham at once stood up and bade them consider well what they did, for Duckett had had Bristow's "Motives" bound for him. Seeing Popham's bent, the jury then reversed their verdict and declared the prisoner guilty of felony. Sentence of death was accordingly pronounced, as also against three priests, Page, Tichborne, and Watkinson.

Peter Bullock, the only witness brought against him, did not save himself by his treachery, for he was conveyed in the same cart with Mr. Duckett to Tyburn, and there both were executed, April 19, 1601.

His son was Prior of the English Carthusians at Nieuport, in Flanders, and was held in great estimation.

Challoner, Memoirs.

Duckett, John, priest and martyr, third son of James Duckett, gent., and his wife, Mrs. Frances Girlington, of the ancient Yorkshire family of that name, is stated by Challoner to have been born at Underwinder, parish of Sedbergh, in Yorkshire, in 1613. Mr. John Horsley, however, Mr. Duckett's fellow-prisoner in Newgate, states, in his "Relation concerning Mr. Duckett," that he was born in Westmoreland, "of a very antient and worthy family and allied to the best gentry in those northern parts. His mother was a Girlington, a very antient and worthy family in Yorkshire, and, tho' most of his friends on both sides were Catholiques, yet I know not how it came to passe, he was a Protestant in his younger yeares, and reconciled to our holy Mother the Catholique Church, but some yeare or thereabouts before he was sent to Douay, where in the English Colledge he began in the lower schooles, and ended his humane literature. Afterwards with applause went through the courses of philosophy and divinity."

Mr. Duckett's father was a member of the ancient family settled in the parish of Skelsmergh, in Westmoreland, but it is

most probable that after his marriage he resided in Yorkshire, and that his son was born there as stated by Challoner.

He was ordained priest at Douay in 1639, and afterwards went to Paris in company with Mr. Francis Gage, subsequently D.D. of the Sorbonne and President of Douay College. He remained three years in the College of Arras, but does not appear to have taken any degree. It was recorded in the Douay Diary that he was much addicted to mental prayer, insomuch that he was observed, whilst yet a student, to spend whole nights in heavenly contemplation. When ordered to the English mission, not content with having taken spiritual advice in Paris, he proceeded to Nieuport to consult his kinsman, Fr. Duckett, son of James Duckett the martyr, and Prior of the English Carthusians there. Here he put himself under his direction, and spent about two months in spiritual exercises in preparation for the great work of the conversion of souls.

His mission was in the bishopric of Durham, where he had been about a year, when he was taken on the Feast of the Visitation, July 2, 1644. He was called from his residence at Drusame to baptize two children, and on his way, in the company of two Catholic laymen, some Parliamentary soldiers, who had received intelligence of his purpose, waylaid and apprehended him and his companions between Whissingham and Lanchester, and carried them to Sunderland, where a committee of sequestrators was then sitting. By them he was examined as to whether or no he was a priest, without obtaining any positive answer, but as they had strong suspicions of his being what he was, from the books and holy oils which were found upon him, he was committed to prison. A little while after he was again examined, and was threatened with the torture of lighted matches between his fingers until he confessed what he was. Their threats proving unavailing, he was sent back to gaol and placed in irons. About an hour later he was brought before the committee again, and finding that his companions, and others who knew him in the neighbourhood, were likely to suffer by his reticence, he confessed that he was a priest. He was thereupon sent up to London with Fr. Ralph Corbie, S.J., who was arrested about the same time whilst saying Mass at Hampsterley, near Newcastle-on-Tyne.

On their arrival in London the two confessors were examined by a Parliamentary Committee, before whom they both coura-

geously confessed themselves to be priests, and in consequence were committed to Newgate, and brought to their trial at the next sessions, when they were condemned to death merely on account of their priestly character.

Mr. Duckett suffered at Tyburn, with his fellow-martyr, Sept. 7, 1644, in the 31st year of his age, the fifth of his priesthood, and the second of his mission.

Dr. Challoner, in a long memoir, relates many interesting particulars of this saintly priest's martyrdom, and notes that both he and Fr. Corbie were executed in their cassocks, with their hair cut and crowns shaved, such a thing having previously been rarely permitted.

Challoner, Memoirs; Foley, Records S.J., vol. iii.; Douay Diarics.

1. Relation of his apprehension and imprisonment in Mr. Duckett's own hand; MS. referred to by Dr. Challoner.

2. "Relation concerning Mr. Duckett, &c.," by Mr. John Horsley, Fr. Corbie's cousin and fellow-prisoner of the two holy martyrs in Newgate, "Stoneyhurst MSS. Angl.," vol. v. n. 18, printed in Bro. Foley's "Records, S.J.," vol. iii.

Dudley, Sir Robert, titular Duke of Northumberland and Earl of Warwick, son of Robert, Earl of Leicester, by the Lady Douglas Sheffield, daughter of William, Lord Howard of Effingham, was born at Sheen, co. Surrey, in 1573, where, for well-known reasons, he was carefully concealed, as well to prevent the Queen's knowledge of the earl's marriage, as to hide it from Letitia Knollys, the Countess-Dowager of Essex, to whom he was then contracted.

After being at a school at Offington, in Sussex, for four years, he was sent, in 1587, to Christ Church, Oxford, and there entered under the style of *Comitis filius*, and placed under the tuition of Sir Thomas Chaloner, afterwards tutor to Prince Henry. Though his father for political reasons never openly acknowledged his legitimacy, there was really no doubt about it, and at the earl's death, when his son was about the age of fifteen, he left him Kenilworth, the lordships of Denbigh and Chirk, and the bulk of his estates, after the death of his uncle Ambrose, Earl of Warwick, who had no issue. The latter and all his near relations acknowledged the boy's legitimacy.

He was at this time looked upon as one of the finest gentle-

men in England; in person tall, well-shaped, with a fresh and fine complexion, but red hair. His learning was beyond his age, particularly in mathematics, and in manly exercises he was allowed to excel any one of his time. With these accomplishments and a great fortune it was no wonder that he was a general favourite, more especially as he was of a frank and open disposition, very generous and friendly, and, though few were so well versed in literature, much addicted to an active life.

His genius prompted him to great exploits, and, emulating the celebrated Thomas Cavendish, of Trimley, whose sister he had married, he projected a voyage to the South Seas. The Government, however, after he had spent both great pains and much money, would not suffer him to proceed on account of the danger. Undaunted, he fitted out a small squadron of three ships, with which he sailed to the Island of Trinidad, sunk or captured nine Spanish vessels on his voyage, one of them a man-of-war of 600 tons, and made great discoveries about the river Oronoke, in the West Indies, giving his own name to an island at its mouth. This was in 1594 and 1595, and in the following year he fitted out two ships and two pinnaces, for the South Seas, under Capt. Ben. Wood, at his own expense. He himself accompanied the Earl of Essex in his expedition against Cadiz, where his gallant behaviour was rewarded with the honour of knighthood.

In the latter end of Elizabeth's reign, being then a widower, Sir Robert married Alice, daughter of Sir Thomas Leigh, of Stoneley, co. Warwick, and settled upon her in jointure the great bulk of his estate. By this lady he had four daughters.

Shortly after James I. had succeeded to the throne, Sir Robert commenced a suit, in 1605, to prove his legitimacy, but no sooner had Letitia, Countess of Leicester, heard of it, than she craftily procured an information to be filed against him, accusing him, with others, of conspiracy. If he had been allowed to produce his evidence, there is little doubt he could have proved his case, and it would have redounded to the dishonour of the countess, she being his father's reputed wife when Sir Robert was born. He did not leave England, as commonly reported, until after the lawsuit was determined. It was probably in the beginning of 1606 that he went to Florence, where he was welcomed by Cosmo II., Grand Duke

of Tuscany, and, in process of time, was made Grand Chamberlain to his consort, the Archduchess of Austria, sister to the Emperor Ferdinand II., with whom he obtained great favour.

When Sir Robert left England, he took with him, in the disguise of a page, a young lady named Elizabeth Southwell, his kinswoman. She was esteemed at this time one of the most beautiful women in England. Her father was Sir Robert Southwell, of Woodrising, co. Norfolk, Knt., the representative of a very ancient family, and a near relative of the poet and martyr, Fr. Robert Southwell, S.J. They proceeded to Lyons, and there they managed to get married through representations which were anything but creditable to Sir Robert.

He appears to have first got a dispensation from the Pope to marry a kinswoman within the third degree of consanguinity, alleging the difficulty experienced by English Catholic nobles in finding wives, but suppressing the circumstances of his previous marriage. When these became known, the Pope was greatly moved, and required satisfaction in the matter. His Holiness was first informed of the real state of the case by the Nuncio in Paris, who had heard of the scandal taken in England.

Sir Robert represented that previous to his marriage with Alice Leigh he had contracted perfect marriage with Miss Vavasour, who afterwards married Sir Thomas Shirley, by which pre-contract he maintained that his subsequent marriage with Miss Leigh was null and void ; that after Miss Vavasour's death he, Sir Robert, held himself free to marry again, and would never consent to confirm his marriage with Miss Leigh. He asserted that his case had been explained to divers learned men, whose opinion was that if the first marriage was true, that is the one with Miss Vavasour, the second was certainly void. When Fr. Persons was consulted he had no difficulty in agreeing with the latter contention, but added that this was only *in foro conscientia*, that the matter would have to be proved *in foro externo*, and that he ought to get either a public divorce from Miss Leigh, or at least authentic witnesses, otherwise "besides the sin, dishonour, and nullity (of the marriage with Miss Southwell) they would be separated again by law until they produced the foresaid lawful proofs." Moreover, Fr. Persons told Sir Robert that, if there was any flaw, he seemed bound in honour to his contract with Miss Leigh, "whom it is

said," he afterwards wrote, "he left great with child, which yet I know not whether it be true or no."

Thus admonished, Sir Robert kept the matter secret from Fr. Persons until the marriage was performed by a French Friar-Minor at Lyons. In the letters-patent, dated March 9, 1621, from Ferdinand II., conferring upon him the right to use the titles of Duke of Northumberland and Earl of Warwick, the Emperor alludes to Sir Robert as having juridically proved the legitimacy of his marriage with Miss Southwell. How this was managed does not clearly appear, but it is understood that the French ambassador had interested himself in the case. Alice Leigh was always recognized as his true wife in England, and rather strangely Charles I. created her a Duchess in her own right. She lived to the age of 89, dying Jan. 22, 1668-9.

Sir Robert had been granted a license to travel for three years when he left England, which was cancelled by James I. after it became known what he was doing. When the privy seals were served upon him, ordering him home, Sir Robert returned them, pretending not to have read them, on the pretext of their not being addressed to the Earl of Warwick. All his lands in England were then seized by virtue of the statute of fugitives.

The abilities for which he had been so much admired in England soon began to develop in Italy. He designed several improvements in shipping, and introduced new manufactures, which with other services of still greater importance secured him so high a reputation that, at the desire of the Archduchess, the Emperor created him, as we have seen, a Duke of the Holy Roman Empire, with his grandfather's titles of Duke of Northumberland and Earl of Warwick, the latter of which he had previously used. Under the Grand-Ducal reign of Ferdinand II., he became still more famous. He drained the morass between Pisa and the sea, by which he raised Leghorn, within a very short time, into one of the first ports of the world, and by inducing the Grand Duke to declare it a free port, he was enabled to invite and persuade many English merchants to establish themselves there.

The issue of the Duke's marriage with Miss Southwell was very numerous, and the eldest surviving son, Charles, assumed the title of Earl of Warwick during his father's lifetime, in conformity with the patent of Ferdinand II. Four daughters were

honourably married ; the eldest, to Prince Piombino, of the Arragona Appiano family ; the second, to the Marquis of Clivola, of the Malespina family ; the third, to the Duke of Castillion del Lago, of the La Clorignia family ; and the fourth, to the Earl of Carpigna, brother to the Cardinal of that name.

The Duke had erected a noble palace in Florence, where he lived in great magnificence, but he died Sept. 6, 1649, aged 64, at his castle of Carbello, three miles from Florence, which the Grand Duke had presented to him for a country retreat. He was subsequently interred with his Duchess, in the church of St. Pancratius, Florence, to whose memory he had erected a stately monument.

It is rather remarkable that the Duke, who was a great sportsman, was the first to train and employ setters in the pursuit of partridges.

His son Charles succeeded to the titular dukedom of Northumberland, and married, in France, Maria Maddelena Gouffier, daughter of the Duke de Rohanet, by whom he had several children, of whom the eldest, Rupert, styled Earl of Warwick, was page to the Elector of Bavaria, and another a priest in France.

Biog. Britannica, 1750, vol. iii. ; *Bliss, Wood's Athenæ Oxon.*, vol. iii. p. 258 ; *Dodd, Ch. Hist.*, vol. ii. ; *Italian Biography* ; *Foley, Records S.J., Roman Diary* ; *State Papers, Jac. I., Venetian Correspondence*, vol. xiii., 1607, *Flanders*, 1607.

1. **A Voyage of the honourable Gentleman, M. Robert Dudley, now Knight, to the Isle of Trinidad, and the coast of Paria :** with his return home by the Isles of Granta, Santa Cruz, Sant Juan de Puerto Rico, Mona, Zacheo, the shoalds called Abreojos, and the Isle of Bermuda. In which voyage he and his company tooke and sunke nine Spanish ships, whereof one was an armada of 600 tunnes. Written at the request of M. Richard Hakluyt, Printed in Hakluyt's third vol. of English Voyages, p. 574, 1598 ; also printed as an appendage to the "Arcano del Mar," of 1661.

2. **Military Architecture**, MSS., written in 1610, three vols. fol., of which the first is in English and the other two in Italian, with many figures and designs. In the Library of the Royal Cabinet, Florence.

3. **Propositions for His Majesties Service to Bridle the Impertency of Parliaments**, MS. written at Florence in 1613 when he was trying to ingratiate himself with James I., to whom it was probably not unpleasing. A copy having found its way into Sir Robert Cotton's library, without his knowledge, was transcribed and dispersed under still more objectionable titles, in 1629, and passed from hand to hand until the Earls of

Bedford, Somerset, and Clare, with Oliver St. John, and John Selden were committed, and an information filed against them in the Star Chamber for dispersing it. Some of the titles were, "A Project how a Prince may make himself an absolute Tyrant;" "A Discourse to Correct the Exorbitances of Parliaments, and to Enlarge the King's Revenue," &c. Many years later it was printed under the title of "Strafford's Plot," and also appears in Rushworth's "Hist. Collections," Lond. 1659, App. p. 12.

4. **Catholicon**, a medical work in good esteem among physicians. It was a popular digest of the medicines then in use, but no copy is now known to exist.

5. "Pulvis Comitum Varvicensis, or the Earl of Warwick's Powder," the prescription of which he gave to Dr. Mark Cornacchini, of the University of Pisa, who published a work on the subject, printed at Florence, 1620, and dedicated to the inventor of the powder. This medicine became very popular and was considered invaluable until within almost recent times. It is often known under the name of *Cornacchini Pulvis*.

6. "Albero del Duca di Northumbria, come descende dal Sangue Reale de Inghiltra." (1627?), s. sh. fol.

"Albore et ramo principale di Don. R. Dudleo, &c." 1627, s. sh. fol.

7. **Arcano del Mare diviso in libri sei Impressione seconda con l'Indice de' capitoli e delle figure Al Serenissimo Ferdinando Secondo Granduca di Toscana.** Fierenza, 1661, fol., 2 tom. The first edition is said to have been printed in 1630; another Firenze, fol., 3 vols., the first two dated 1646, and the third 1647; Firenze, 1646, 2 vols. fol. Dedicated to Ferdinand II., Grand Duke of Tuscany. This wonderful book is principally occupied with Navigation, and the branches, practical and theoretical, which are subsidiary to this sort of knowledge, though it also embraces matters of a different nature.

8. "The Italian Biography of Sir Robert Dudley, Knt., known in Florentine History as Il Duca di Nortombria, under the diploma of Ferdinand II., Emperor of Germany, dated March 9, 1620. To which are added some biographical notices of Dame Alice Dudley, his wife, created Duchess Dudley by Charles I., May 23, 1645. As also their four daughters, Alicia Douglassa, Frances, Anne, and Catharine," (Oxford, 1861), crown 8vo., pp. 108, with portraits (by V. Thomas).

9. "Anye Robsart and the Earl of Leycester, &c.; together with Memoirs and Correspondence of Sir Robert Dudley, &c." Lond. 1870, 8vo., by George Adlard.

10. **Portrait**, H. K. Brown, pinx., Robert Young, sc. Lond. 1849. 8vo.

Duke, Edmund, priest and martyr, a native of Kent, and a convert to the faith, was received at the English College, Rheims, March 3, 1583, and received the tonsure there in the following September. From thence he was sent to the English College, Rome, Aug. 22, 1584, where he was admitted and took the oath on the following Oct. 20, at the age of 21. Here, in 1585, he received minor Orders from the Bishop of St. Asaph, having been dispensed on account of previous heresy, and

shortly after he was ordained priest he set out for Rheims, on Sept. 15, and arrived at the College there on Oct. 23, 1589.

On March 22, 1590, he was sent to England in company with three other priests, Richard Hill, John Hogg, and Richard Holiday. They landed in the north of England, and travelling through the country, with which they were not very familiar, were arrested on suspicion in a village where they stayed to rest themselves. On being carried before a neighbouring justice of the peace, they were discovered to be priests, and in consequence committed to Durham gaol.

Here, as usual, they were confronted with Protestant ministers, including the prebendaries of Durham, and are credited with being victorious in the religious conflicts which ensued. They were consequently arraigned and condemned for transgressing the statute of 27 Elizabeth, which forbade, under pain of death, any priest to enter the country or remain in it.

They all suffered at Durham, with great constancy and meekness, May 27 (some say May 6), 1590. Mr. Duke was but 26 years of age.

An extraordinary incident is related by Dr. Challoner, on the authority of Mr. Cuthbert Trollop, a priest living at the period. It was customary in these barbarous executions to boil the quarters of the martyrs, after they had been hanged, or partially hanged, and butchered. The well from which the water was drawn on this occasion was noticed to dry up immediately afterwards, and it so continued for many years.

Challoner, Memoirs; Foley, Records S.J., Roman Diary; Douay Diaries.

Dunn, Mr., schoolmaster, opened a boarding-school at 2 Dove Street, King Square, Bristol, about 1842, Mrs. Dunn superintending the younger boys. As no Catholic school had succeeded in Bristol or Clifton since the so-called Reformation, Mr. Dunn did not take great responsibilities at first, but in 1850 he removed to larger premises, Prospect House, in Kingsdown, Bristol, where he continued for some years.

Gillore, Cath. Schools of Eng., MS.

Dunn, Joseph, priest, *vere* Earpe, was born at Catterick, in Yorkshire, March 19, 1746. He was admitted into the Society of Jesus, Sept. 7, 1764, and was ordained priest at Liège in

1771. When the "Little" College, at Bruges, was broken up by the Austro-Belgic Government in 1773, Fr. Dunn was one of the Masters, and he accompanied the ex-Jesuits to Liége after the suppression of the Order. Here he taught philosophy in the new English Academy established there. This, however, was only for a short time, and he then was appointed chaplain to the Claverings at Callaly Castle, in Northumberland. On May 1, 1776, he arrived at St. Mary's, Preston, as assistant to Fr. Nicholas Sewall, then the only missionary in the town. In 1783 the latter removed to Eccleston Hall, near Prescot, the seat of the Ecclestons. The Rev. Richard Morgan, also a member of the late Society, took his place, and, dying in 1814, Mr. Dunn survived him in the charge of the Preston mission, of which he has been likened to a second founder.

Catholicity had always been strong in Preston. The ancient faith had never died out. Indeed, for a long time after the accession of Elizabeth to the throne, the people of Preston repudiated the novel doctrines of Protestantism, and opposed the change as much as the cruel and oppressive laws would permit. It was only by long and systematic execution of these laws that the people were robbed of their inheritance.

After the parish church of St. Wilfrid's was placed by the Government in Protestant hands, and re-dedicated to St. John, private and secret chapels were opened, not only in the town, but also in the houses of the neighbouring gentry. A small thatched building, in Chapel Yard, Friargate, close to the site of the ancient Franciscan Friary, is mentioned as being in use in 1605. This building, after being converted into cottages, and again transformed into a stable, was eventually pulled down and a joiner's shop was erected upon the site. In the meantime Catholics worshipped elsewhere, for the town was never without one or more pastors.

Fishwick Hall, the seat of the Eyves family, and that of the Travers' at Tulketh Hall, had always their chapels, and here in secret many Preston Catholics found that consolation which was denied them by their persecuting Government. When James II. ascended the throne in 1685, and proclaimed freedom of conscience for all his subjects, the Catholics took heart, and erected an excellent chapel adjoining Fishwick Hall, which they furnished with an organ, pulpit, and two bells. How rejoiced

Catholics must have been! And yet, after their long oppression, how timidly they listened to the strains of music and the tell-tale bells! Their fears were well-grounded; such sounds grated on the ears of intolerance. The year of the Revolution of 1688 saw the bells buried, for safety's sake, near the adjoining stable wall, whence they were afterwards secretly removed and deposited in the cellar of the Catholic landlord of the White Bull, in Preston. In 1716 Fishwick Hall was seized by the Commissioners, and forfeited as an estate devoted to superstitious uses. Mass was then said in a barn belonging to Mr. Smith, in Fishwick, and the Catholics of the surrounding neighbourhood also assembled in the chapel at Ribbleton Lodge, the seat of the Brewers, in the adjoining township to Fishwick.

In 1687 Bishop Leyburne confirmed 1,153 Catholics in the chapels at Preston and Tulketh Hall, and 1,099 more at Lady Well, Fernyhalgh.

About this time the Jesuits appear to have settled in the town, and in 1701 Fr. Gilbert Talbot, S.J., the thirteenth Earl of Shrewsbury, was in charge of the mission, when it appears there were six Catholic chapels and missions within the parish of Preston. In 1733 Fr. Alexander Leigh purchased the house called Greystocks, in Friargate, another portion of the site of the old Franciscan convent of Grey Friars, and on part of this property stands the present St. Mary's chapel.

In 1759 or 1761, according to various authorities, a new chapel was erected, adjoining its predecessor. Great caution had to be exercised; the chapel was built, upon the summit of Friargate Hill, up a narrow entry, and behind the houses fronting the street, so as to be entirely shut out from view, lest it should excite the "sensitive" feelings of the Protestants of Preston. The mysterious building was erected in the name of Mr. Clifton, of Lytham, and passed by the appellation of the "new building." It may well be supposed that the opening took place without any of the publicity or rejoicings due to such an event, and usual in happier times. The chapel was dedicated to our Blessed Lady.

During the great election of 1768 the No-Popery cry was raised, and a mob attacked the chapel, broke open the tabernacle, seized the chalice, and mutilated the altar in a very sacrilegious manner. Fr. Joseph Smith, the missionary, only

managed to save his life by fleeing on horseback across the Ribble below Frenchwood. He died in the following month through the effects of alarm and horror at this sacrilegious outrage.

By the enterprising zeal and conciliating demeanour of Mr. Dunn and his colleague, Mr. Morgan, religion made such progress in the town that another spacious chapel was erected in a new street leading out of Fishergate, the principal thoroughfare of the town, which was in consequence called Chapel Street. This chapel was dedicated to St. Wilfrid, under whose patronage the parish church had remained from time immemorial until the ancient English faith was supplanted by novelties of foreign importation. St. Wilfrid's was opened for divine worship on June 4, 1793. The adjoining presbytery in Fishergate was built at the same time, and the event was celebrated with great solemnity. The old chapel in Friargate was then closed, and transformed into a manufactory, but in 1815 it was restored and opened for divine service.

In the previous year, 1814, large schools were erected in Fox Street, and in 1823 a burial-ground was opened in St. Wilfrid's Street, behind these schools. Some remains of the deceased friars and others, accidentally discovered in that year on the site of the cemetery of the old Franciscan Friary, were translated to the new burial-ground, and there deposited under a monument with a suitable inscription recording the event. This cemetery has now been closed for many years, and a convent occupies a portion of the site.

Mr. Dunn died suddenly at St. Wilfrid's, Nov. 19, 1827, aged 81.

His funeral obsequies were attended by an immense concourse of townsmen of all religious denominations, whose respect he had merited by his benevolence of disposition, and by having placed himself in the foremost ranks whenever any undertaking was projected either for charitable purposes or for the public benefit. Of some of these undertakings he deserves to be regarded as the chief promoter.

The House of Recovery, originally established in 1813, owes much to Mr. Dunn; the Preston Gas Company was formed in 1815 through his instrumentality, and he was the patron of Clegg, the introducer of gas. It was through his means that the old gasworks at Stonylhurst College were erected, and

that square gasholders were used. Stonyhurst was the first public building lighted with gas on that principle, and he determined that Preston should not be behindhand. Through his exertions Preston has, therefore, the distinction of being the first provincial town in England into which gas was introduced for public consumption. His portrait is preserved in the offices of the company.

During Mr. Dunn's time, the Derby family, which possessed extensive property in Preston and the neighbourhood, kept up a house in the town, as did many of the surrounding gentry. It is said that Lady Derby, on great occasions, always had Mr. Dunn and Mr. Morgan on her right and left hand at dinner.

Neither of them renewed their vows in the Society when the Jesuits were restored in 1803.

Gillow, Lanc. Recusants, MS.; Oliver, Collectanea S.J.; Foley, Records S.J., Collectanea; Hardwick, Hist. of Preston; Whittle, Hist. of Preston.

1. **A Reply to a Letter from the Rev. Mr. Wilson, formerly Minister of St. George's, in Preston.** To this is annexed, that Part of the aforesaid Letter, which is here particularly refuted; and likewise one of the Solemn Declarations contained in the Reply of the Catholic Bishop of Wexford and his Clergy, to the Misrepresentation of Sir Richard Musgrave. Preston, n.d., sm. 8vo. pp. 24; Preston, Addison, 1816, 8vo. pp. 25.

Henry Wilson, at one time minister at St. George's Church, Preston, became Rector of White Hill, near Wexford, in Ireland, and wrote a letter, dated from Wexford, May 4, 1802, in which he affirmed that the Catholic Bishop of Wexford and his clergy were the cause of all the massacres that were committed in that neighbourhood during the Irish Rebellion of 1798. He asserted that the design of the Catholics was to destroy every Protestant in Ireland. This letter was distributed in Preston with the apparent object of raising the No-Popery cry.

2. Mr. Dunn was also pseudonymously engaged in a religious controversy with the Rev. Mr. Law, minister of Trinity Church, Preston, and nephew of the Bishop of that name.

3. **Prayers**, *vide* W. Dunn, D.D.

4. **Portrait**, by Gainsford, formerly hung in Fox Street Schools. Another, painted by Hope, in the offices of the Gas Company. Copies of these were not uncommon at one time.

Dunn, William, D.D., whose true name was Earpe, born in 1749, at Brough or Lartington, co. York, was brother to the Rev. Joseph Dunn, who was born three years earlier at

Catterick. Dr. Oliver states that Hart was the real name, but the register of St. Gregory's, Paris, gives Earpe for Dr. Dunn, which is more probably correct. Their father was perhaps steward to the Maire or Lawson families.

Having completed his second year's divinity at Douay, William Dunn proceeded to St. Gregory's, Paris, Oct. 13, 1772, entered his license, Jan. 1, 1780, and was ordained the same year. He took his degree of D.D., and came on the mission in 1782, with Dr. Thomas Rigby. He was placed at Blackburn, in Lancashire, where he built the first chapel, in an area between King Street and Chapel Street, and though some years later he doubled its dimensions, yet at the period of his death it was not capable of holding the congregation. Whilst he was saying the Creed on Sunday, Oct. 27, 1805, he was struck with angina pectoris, but continued through the Mass until the Post Communion, when he was carried into the vestry, and expired in the arms of the persons assisting him.

Dr. Dunn was the father of the Blackburn mission, an excellent missionary, and equally held in esteem by Catholics and Protestants.

Kirk, Biog. Collections, MS. ; Gilloze, Lanc. Recusants, MS. ; Cath. Mag., 1833, p. 109.

1. Prayers to be said before and after Mass in the Catholic Chapels of Preston and Blackburn. Printed at the request of Messrs. Dunn and Morgan, Preston, and Dr. Dunn, Blackburn, by whom the present edition has been corrected. Preston, 1805, 12mo. His brother and the Rev. Richard Morgan were the priests at St. Wilfrid's, Preston.

Dunne, Henry, or Donne, a young gentleman residing in or near London, was drawn into Anthony Babington's plot for the liberation of the imprisoned Queen of Scots, and was enticed on to his fate by the emissaries of Walsingham, Secretary of State, whose object was to encompass the end of the unhappy Queen, and preclude her possible accession to the throne.

He was arraigned with the other youths at Westminster, Sept. 15, 1586, tried and found guilty. He suffered with six others, Sept. 21, 1586.

Though he admitted his guilt in the plot to relieve the Scottish Queen, he had refused to imbrue his hands in any blood. He was one of those who brought the Bellamys into

trouble by seeking refuge in a wood, or in their house, near Harrow-on-the-Hill. Anthony Tyrrell, the informer, afterwards confessed that he had made false accusations against him.

Dodd, Ch. Hist. vol. ii.; *Morris, Troubles, Second Series*; *Lingard, Hist. of Eng.*, ed. 1849, vol. vi. p. 429.

Dutton, Hugh, gentleman, confessor of the faith, was imprisoned for recusancy in the Compter, Wood Street, London, where he died apparently between 1585 and 1590.

Morris, Troubles, Third Series.

Duval, Père, a French Lazarite, was many years attached as chaplain to the French prison at Stapleton, near Bristol, where he died March 9, 1814, aged 84.

He was much esteemed by Bishop Collingridge.

Oliver, Collections.

1. Letter to a Quaker; Quakerism Refuted; and an Answer to a Letter, "Are the Quakers Right?" 8vo.

Dyer, Thomas, O.S.B., of whose history little has been recorded, was executed at Norwich on account of his priesthood. In Fr. Snow's "Necrology" the date of his execution is placed in 1615, but Challoner is uncertain, merely supposing it, on the authority of Raissius' catalogue, to be between 1612 and 1630. Law, in his "Calendar," states that he was hanged between 1618 and 1624. Gee, in his "Foot out of the Snare," states that a Fr. Dyer was living in or about London in 1623.

Challoner, Memoirs; *Snow, Bened. Necrology*; *Law, Cal. of Eng. Martyrs*; *Gee, Foot out of the Snare.*

Dymock, James, priest, of a very ancient Norfolk family, having been educated and ordained priest abroad, probably at the English College, Lisbon, and St. Gregory's, Paris, returned to the mission in London. In 1686 he was placed with the Rev. Christopher Tootell, another Lisbon priest, under the Rev. Andrew Giffard in the mission which was opened at Fishmonger's Hall.

After the Revolution of 1688, he retired abroad, and subsequently joining a religious order was made Prior of St. Arnoud, near Chartres, in France. In 1718 he was still living, a very old man.

He was a man of deep thought and wide reading.

Dodd, Ch. Hist., vol. iii. p. 481, citing *Records of St. Gregory's Seminary, Paris*; *Kirk, Biog. Collections*.

1. **Le Vice ridiculé et la Vertu louée.** Louvain, 1671. 12mo.

2. **The Great Sacrifice of the New Law, Expounded by the Figures of the Old.** 1676, 18mo., Perm. Sup., title 1 f., ded. to his Excellency Dom Francisco De Millo, Ambassador from the most Serene Prince of Portugal, signed J. D., 3 pp., advert. 7 pp., Ordo Missæ, Latin and English, pp. 202. It went through many editions, the eighth, with the above title (*The Holy Mass Englished. The Holy Mass Expounded*), "To which is added the Mass for the Dead. With divers other additions and alterations. By James Dymock, a Clergyman," Perm. Sup., Lond., Matthew Turner, 1687, 12mo., engraved frontispiece, title, advert. 3 ff., pp. 232.

3. **A Geographical History.** 8vo.

4. **A Miscellaneous Dictionary.** 4to. MS.

Dymoke, Robert, Esq., Champion of England, confessor of the faith, was the eldest son and heir of Sir Edward Dymoke, Knt., of Scrivelsby, co. Lincoln, Sheriff of that county in 1536, an honour which he also enjoyed 1 Edward VI., and 2 & 3 Philip and Mary, in which reigns, as well as in that of Elizabeth, he exercised the office of Champion, and was repeatedly returned to Parliament.

The office of King's Champion was acquired by the Dymokes on the marriage of Sir John Dymmok, Knt., *temp.* Edward III., with the daughter and sole heiress of Sir Thomas de Ludlow and Joan, his wife, the daughter and co-heiress of Philip de Marmion, lord of the feudal manor of Scrivelsby, to which the Championship was attached. The right consisted in riding completely armed upon a barbed horse into Westminster Hall, and there challenging combat with whomsoever should dare to oppose the king's title to the crown. The Championship is still vested in the present representative of the family, and has been exercised at comparatively recent coronations.

Sir Edward Dymoke married Anne, daughter of Sir George Talboys, sister and heiress of Gilbert, Lord Talboys of Kyme, and dying in 1566, was succeeded by his son Robert, the subject of this notice. The latter married Bridget, eldest daughter and co-heiress of Edward, Baron Clinton, Lord High Admiral, K.G., who was created Earl of Lincoln in 1572.

Some years before his death, Mr. Dymoke was seized with paralysis, which completely confined him to his house at Scrivelsby; indeed, he was unable to stir without assistance. In

this state he was charged with being a Catholic, and accordingly cited to appear before the bishop of the diocese. He excused himself on account of his helpless condition, but the bishop going to his house, and finding him staunch in his religion, ordered him to be carried to prison, in spite of his pitiable state. Here, as usual in such cases, he was tormented with ministers endeavouring to perplex him and force their prayers upon him. He resisted their efforts to the last gasp, and died in the faith of his renowned ancestors very soon after he was thrown into prison, apparently at Lincoln, in 1580.

Challoner, Memoirs, vol. i.; *Bridgewater, Concertatio Eccles. Cathol.*; *Burke, Landed Gentry*.

Earle, John, priest, son of Tobias Earle and his wife Elizabeth Hutton, was born in London, Dec. 31, 1749, S.V., that is, Jan. 11, 1750, S.N. He was sent to Douay, where he took the College oath, Aug. 10, 1777, and in due course was ordained priest.

His missionary labours were in London, and for many years he was first chaplain at the chapel of the Spanish ambassador, Dorset Street, Manchester Square, where he died, May 15, 1818, aged 68. After a solemn dirge he was buried at St. Pancras, May 22, in a grave on the right side of that of Dr. Barnard.

He was a most exemplary and laborious pastor.

Catholicon, May, 1818; *Laity's Directories*, 1800 and 1819; *Douay Diaries*.

1. **Gratitude: a Poem on occasion of the Repeal of the Penal Laws in the Session of 1791.** In which he evinced a respectable talent for poetry.

2. **Remarks on the Prefaces prefixed to the First and Second Volumes of a work entitled "The Holy Bible; or the Books accounted sacred by Jews and Christians, faithfully translated, &c., by the Rev. Alex. Geddes, LL.D.," in four Letters addressed to him by the Rev. John Earle.** Lond. 1799. 8vo.

Dr. Geddes published his first volume in 1792, and his second in 1797. It appeared under the auspices of Lord Petre, but met with such severe censure as to cause the suspension of the author's faculties by his bishop. Regardless of this Dr. Geddes issued his second volume, in language still more objectionable; and, in reply to the attacks of his opponent, published his "Critical Remarks" in 1800. Mr. Earle's work was considered a learned refutation of the condemned Bible.

Eastgate, John, monk of the Cistercian Abbey of Whalley, co. Lancaster, belonged to a local family now extinct, and was

probably brother to Richard Eastgate, a monk of the neighbouring Abbey of Salley.

In March, 1534, Henry VIII. assumed the spiritual supremacy, which was immediately followed by the suppression of the lesser monasteries, and in consequence gave rise to "The Pilgrimage of Grace," a rebellion of the northern people against the sacrilegious acts of their tyrannical king. This movement was joined by the Abbots of Whalley and Salley, and was so formidable that it was only quelled by the king's promises to submit the demands of the insurgents to a Parliament at York. When the army, amounting to forty thousand men, had dispersed on the faith of these promises, Henry declined to keep his word. The people again flew to arms, and began their second pilgrimage, but in the meantime the king had strengthened his position, and the insurgents were attacked in detail, and finally suppressed. In Lancashire the movement was quelled by the Earl of Derby, who marched from Preston to Whalley Abbey, and shortly afterwards the Abbots of Whalley and Salley were arrested by Lord Shrewsbury, with several of the monks, whom he carried to Lancaster for trial.

On March 10, 1537, John Paslew, Abbot of Whalley, William Trafford, Abbot of Salley, the Prior of Salley, with William Haydock and John Eastgate, monks of Whalley, were tried and sentenced to death.

The Abbot of Salley and his Prior were executed the same day at Lancaster, but the rest were conducted on the morning of March 12, 1537, to a spot on the Billington side of the Calder, called Hole Houses—Stow says in a field named Pedeamguies—at the foot of Whalley Nab, where the gibbets had been reared upon the summit of a grassy knoll. There they were hanged, drawn, and quartered, in sight of their monastery, their quarters being distributed in various towns of the shire.

Stow, Annals of Eng., pp. 969–70; *Whitaker, Hist. of Whalley*; *Lingard, Hist. of Eng.*, ed. 1849, vol. v.

Eccles, James, schoolmaster, a member of the old Lancashire recusant family of that name, was educated at Crook Hall, co. Durham, and afterwards became a teacher in the school the Dominicans established at Carshalton, in Surrey.

When that establishment was given up in 1810, Mr. Eccles returned to Ushaw College as professor of elocution, writing, and arithmetic, a position which he held for nine years.

He then opened a day-school in Liverpool, and, in 1830, he was invited and persuaded by the Rev. Henry Gillow, the pastor of the mission at Appleton, near Warrington, to establish a boarding-school in that locality, and Mr. Gillow kindly superintended the religious instruction of the school until his death in 1842. This was the commencement of the Appleton Academy, the educational nursery of many rising Catholic families in all parts of the county, and at which many Lancashire priests have made their preliminary studies.

Mr. Eccles died at his Academy, Feb. 18, 1834, aged 46.

Shortly before his death, he secured the assistance of Mr. Richard Bradshaw, and thus his widow, Mrs. Eccles, was enabled to remain at the school until her death, Dec. 25, 1850. Mr. Bradshaw had also been educated at Ushaw College, where he went in 1825, and left in his second year's philosophy, Jan. 2, 1834, assuming his charge at Appleton on Feb. 6. In 1840 he married Mrs. Eccles' niece, Miss Margaret Kenworthy, who died in Aug. 1845. Margaret Eccles, another niece, then became his second wife, in June, 1848, and lived until Jan. 14, 1874.

Mr. Bradshaw still continues the school, which he has greatly enlarged since it was first founded, in conjunction with his son, who was born April 26, 1849.

Gillow, Cath. Schools in Eng., MS.

Eccles, Seth, D.D., was born in 1800, at Longridge, co. Lancaster, of an ancient yeomanry family which figures in the Recusant Rolls from the earliest periods. In 1811 he was sent to Sedgley Park School, in Staffordshire, and from thence, after a year and a half, proceeded to St. Edmund's College, Old Hall Green, co. Herts. Shortly after the English College at Rome was reopened under the Rectorship of Dr. Gradwell, Mr. Eccles was admitted as a student in 1820. Here he distinguished himself as a medallist among a body of students embracing names identified with the history of Catholicity in England during the first half of this century—Cardinal Wiseman, Archbishop Errington, Bishops Baggs and Sharples, Dr. Rock, and others. He was ordained priest in

1825, and on presenting himself to Bishop Poynter was appointed to the temporary charge of Weston Underwood, where, in the event, he spent the remaining fifty-eight years of his life.

When Northampton was elevated to an episcopal See, after the re-establishment of the Hierarchy in 1850, one of the first appointments to Chapter was the pastor of Weston Underwood, and on the death of its first Provost he was nominated by the Holy See to the vacant office. This was not the first time his name had been brought under the notice of Rome, for when he published his work on "Justification," the honorary degree of D.D. was conferred upon him on the recommendation of Bishop Amherst.

At the age of 71 he relinquished the pastoral charge, and two and a half years before his death he became so feeble that he was unable to rise from his bed. He died on July 10, 1884, aged 84.

Weston Underwood, Newport Pagnell, co. Bucks, was formerly a chaplaincy to the family of Throckmorton.

Cath. Times, July 25, 1884.

1. **An Explanation of the Seven Penitential Psalms, containing, first, the Argument and Analysis; and secondly, the Paraphrase of each Psalm.** Lond., T. Jones, 1844, 12mo., pp. 151.

2. **On Justification. What saith the Scripture?** Lond. 1861. 8vo.

Eccleston, Thomas, Captain, of Eccleston Hall, co. Lancaster, was the sixth son of Henry Eccleston, of Eccleston, Esq., by Mary, daughter of John Osbaldeston, of Osbaldeston, Esq.

The family of Eccleston dates from the earliest periods, and after the so-called Reformation was distinguished for its staunch adherence to the ancient faith and its loyalty to the house of Stuart. Both of Captain Eccleston's parents regularly appear in the Recusant Rolls, with other members of the family.

His five elder brothers having died without issue, the Captain succeeded to the estate, and married Jane, daughter of Sir Cuthbert Clifton, of Westby, co. Lancaster, Knt., by whom he had two sons, Henry and Thomas. When the Civil War broke out, Captain Eccleston took a very active part in defence of the Royal cause, and not only suffered imprisonment, but eventually was slain at Warrington in 1646, aged 45.

He was succeeded by his eldest son, Henry, whose only son,

Fr. Thomas Eccleston, S.J., was the last of the family. The estates then passed to the grandson of Edward Gorsuch, of Gorsuch Hall, Esq., who had married the Captain's sister Mary.

Captain Eccleston's younger son, Thomas, born in 1643, entered the novitiate of the Society of Jesus at Watten in 1668, was ordained priest April 17, 1677, and sent to the Lancashire mission in that year. It appears that he did not remain in the Society, for in 1694 he was Rural Dean of West Derby Hundred, and gave £50 to the common fund. At this time he resided and served the mission at Fazakerley Hall, near Liverpool. The hall and estate then belonged to Dr. Percival Ryce, a Catholic physician, who resided in Liverpool. Fazakerley Hall, a venerable mansion, taken down in 1823, was originally the seat of the Fazakerleys, and latterly had become the property of the Ryce family, probably by marriage. It contained an ancient chapel, and in 1716 Richard Hitchmough, the apostate priest, declared that he himself had officiated there for some time, and informed the Commissioners for Forfeited Estates that it possessed a large silver chalice and paten. From other information, during the same commission, it appears that Hitchmough was succeeded in the mission by Mr. Thomas Wogrill. There was an endowment to the priest at Fazakerley Hall arising from a mortgage on an estate of sixty acres in the possession of William Tarleton at Orrell. The Tatlocks were tenants of a part of Dr. Ryce's estate at this time, and subsequently, in 1750, Fr. Henry Tatlock, S.J., is described as serving two places, of which Lydiate was no doubt one, and Fazakerley the other, residing chiefly at the latter, where he died in 1771. Fr. Thomas Brewer, S.J., also served these two places from 1774 to 1780, but after this it would seem that Fazakerley Hall changed hands, and the mission was discontinued. Fr. Eccleston died at Fazakerley, Nov. 25, 1698, aged 55.

Gillow, Lanc. Recusants, MS.; P.R.O., Forfeited Estates Papers, M. 19 and P. 21; Kirk, Biog. Collections, MS.; Oliver, Collectanea S.J.; Foley, Collectanea S.J.

Eccleston, Thomas, Father S.J., born in 1659, was the only son and heir of Henry Eccleston, of Eccleston Hall, co. Lancaster, Esq., by Eleanor, daughter of Robert Blundell,

of Ince Blundell, Esq. He was educated at St. Omer's College, and was admitted as a convictor in the English College, Rome, Oct. 6, 1677. Two years later he went to France, where he stayed some little time, and after his return home, succeeded, on his father's death, to the Eccleston estates.

During the wars in Ireland after the Revolution of 1688, Thomas Eccleston held a captain's commission in King James's army. Shortly afterwards he had the misfortune to be drawn into a duel, apparently in Ireland, in which unhappily he killed his adversary. This so affected him, that he determined to renounce the world and enter the religious state. He therefore returned to Rome, in 1697, and entered the novitiate of the Society of Jesus at St. Andrew's, where he was ordained priest. After some years he returned to England, and was appointed chaplain to the convent at York Bar, under the assumed name of Holland. His property at Eccleston he conveyed in trust to secure payment of the sum of £300 for the benefit of the Society. Hitchmough, the apostate priest, informed the Commissioners for Forfeited Estates of this settlement, in Sept. 1716, after the Stuart rising of the previous year, and in consequence the estate was forfeited as being given to superstitious uses.

Fr. Eccleston, however, had settled the estate, in strict entail, on his second cousin, John Gorsuch, of Gorsuch Hall, in Scarisbrick, Esq., with instructions to assume the name of Eccleston. The latter's grandfather, Edward Gorsuch, of Gorsuch, Esq., had married Mary, daughter of Henry Eccleston, of Eccleston, Esq., by Mary, daughter of John Osbaldeston, of Osbaldeston, Esq. John Gorsuch Eccleston consequently obtained possession of the estates, and at his death *sine prole*, in Dec. 1742, the estates of Gorsuch and Eccleston passed to Basil Thomas Scarisbrick, of Scarisbrick, Esq., who assumed the name of Eccleston.

After Fr. Eccleston left York, he seems to have served as chaplain at Ingestone Hall, Essex, the seat of Lord Petre. From 1731 to 1737, he was Rector of St. Omer's College, and died Dec. 30, 1743, aged 84.

His full-length portrait, pointing to his sword thrown upon the ground, was formerly hung in the hall at Eccleston, and is now probably at Scarisbrick Hall.

Foley, Records S.J., vols. ii., v., vi., and vii. ; *P.R.O., Forfeited Estates Papers*, S. 94 ; *Gillow, Lanc. Recusants*, *MS.*

1. **The Way to Happiness.** Happy is the Man whom Thou shalt instruct, O Lord, and whom Thou shalt teach out of Thy Law. 1726, 8vo., preface pp. viii. index 3 ff., pp. 360; 2nd edit., Lond. J. P. Coghlan, 1772, 8vo.

Edgeworth, Roger, D.D., born at Holt Castle within the Marches of Wales, entered Oxford about 1503, took a degree in Arts in 1507, and in the following year was elected Fellow of Oriel College, to which he was a benefactor at the time of his death. After his ordination he acquired a great reputation as a preacher in the University and elsewhere. In 1519 he was admitted to the reading of the sentences, and subsequently was made a Canon of Salisbury, Wells, and Bristol, having in the meantime proceeded D.D. On the deprivation of John Taylor, *alias* Cardmaker, he was appointed Chancellor of Wells, April 30, 1554, being also Canon-Residentiary. Besides these preferments he was vicar of St. Cuthbert's in Wells, to which he had been admitted Oct. 3, 1543.

He kept very quiet and submissive to the force of circumstances during the reigns of Henry VIII. and Edward VI., but when Mary succeeded to the throne he came out strongly and declared himself an uncompromising opponent of the doctrines of Luther and the so-called Reformers.

His death occurred in the beginning of 1560, and he was buried in front of the choir door in the cathedral at Wells.

Bliss, Wood's Athen. Oxon., vol. i. p. 315.

1. **Resolutions concerning the Sacraments.**

2. **Resolutions of some Questions relating to Bishops and Priests, and of other matters tending to the Reformation of the Church made by King Henry VIII.**

Both the foregoing are printed in the Appendix to Burnet's "History of the Reformation."

3. **Sermons very Faithfull, Godly, and Learned, &c., with a Repertorie or Table, &c.** Londini, 1557, 4to. B. L. Consisting (1.) A Declaration of the seven Gifts of the Holy Ghost. (2.) A Homily of the Articles of Christian Faith. (3.) Homily of Ceremonies and of Man's Laws. (4.) A Perfect Exposition of St. Peter's first Epistle in twenty Treatises or Sermons. Copious extracts are inserted by Dr. Dibdin in his "Library Companion." The sermons contain matter of much interest, and are written in a decisive Catholic spirit.

Edmunds, Robert, O.S.B., confessor of the faith, a native of Kent, is said to have been sent to the English College at Douay in 1602, though his name does not appear in the

Diaries of the College. He was ordained a secular priest and came on the mission in England, where he took the habit and was professed. Much of his time seems to have been spent in prison, his death occurring in that of the Gatehouse, London, Jan. 28, 1615.

Snoro, Bened. Necrology ; Challoner, Memoirs, vol. ii.

Eldershaw, John, gentleman, of Andelen, was apprehended on account of his religion when about ninety years of age. The pursuivants intended to have carried him to Chester gaol, but on the way the old man, by reason of a fall added to his natural infirmities, was unable to proceed, and the officers, leaving him in an alehouse, advised the bishop of his condition, and so the matter was allowed to drop.

The Commissioners, however, hearing that he had recovered somewhat, and had been able to return to his own house, despatched a warrant to the sheriff to bring him and his son Richard before them. The sheriff accordingly arrested the son at his own house, which caused his wife to be prematurely confined and in great danger of losing her life. He then went to the father's house, and finding the doors closed, broke them down with a sledge-hammer.

In the meanwhile, however, the old man was carried into a secret hiding-place, so that when the sheriff and his men gained admittance to the house, he could not be found, though his bed was still warm, for he was bedridden through infirmity. Much discontented, the sheriff carried off the son to prison.

In consequence of this treatment Mr. Eldershaw caught cold in his hiding-hole, and was never again able to walk or even stand, and died soon afterwards. The date of his death is not recorded, but it was probably between 1585 and 1595.

Morris, Troubles, Third Series.

Ellerker, Thomas, Father S.J., born at Hart, near Hartlepool, co. Durham, Sept. 21, 1738, followed his brother John abroad, where he became a Jesuit in 1754-5. On the suppression of the Society in 1773, he accompanied his fellow-Jesuits to Liège, and became one of the ablest professors of theology the Society ever produced. When the Academy at Liège was broken up by the French Revolution in 1794, Fr. Ellerker emigrated with the community to Stonyhurst, but

the excitement and fatigue he had undergone were too much for his enfeebled constitution, and he died in the following year, May 1, 1795, aged 56.

Foley, Collectanea S.J. ; Oliver, Collectanea S.J. ; De Backer, Bib. des Ecriv. S.J.

1. **Tractatus Theologicus de Jure et Justitiâ.** 1767, 4to., pp. 248. In the Stonyhurst Library.

2. **Tractatus de Incarnatione**, which Dr. Oliver states may be regarded as a *chef-d'œuvre*.

Elliot, Nathaniel, Father S.J., born May 1, 1705, of a good family seated at Gatacre Park, co. Salop, entered the Society in 1723, and adopted the *alias* of Sheldon, his aunt being the wife of Ralph Sheldon, of Beoley, co. Worcester, Esq. In 1748 he became Rector of St. Omer's College, and in 1756 to 1762 he was Rector of the English College, Rome, where he was much esteemed. Four years later he was appointed Rector of the Greater College, Bruges (removed from St. Omer in 1762), but was soon after declared Provincial, succeeding Fr. James Dennett. While holding this office he resided in the family of Mr. Nevill, at Holt, co. Leicester, where he died, Oct. 10, 1780, aged 75.

His brother, Edward Ambrose Elliot, O.S.B., professed at St. Gregory's, Douay, in 1719, was sent on the mission to the South Province. He lived many years in the family of Sir Edward Smythe, Bart., at Acton Burnell, but in 1762 removed to Cheam, in Surrey. His last mission was Ockendon Hall, Essex, where he died, June 16, 1773.

Another brother was an eminent oculist, and lived near Bridgenorth.

Foley and Oliver, Collectanea S.J. ; De Backer, Bib. des Ecriv. S.J. ; Kirk, Biog. Collections, MS.

1. **Occasional Letters on the present Affairs of the Jesuits in France.** Lond., R. Balfé, 1763, 8vo.

2. **The Judgment of the Bishops of France concerning the Doctrine, Government, Conduct, and Usefulness of the French Jesuits.** Lond., R. Balfé, 1763, 8vo.

3. **The Cross in its True Light ; or, The Weight of Tribulation Lessened.** Set forth in seven considerations for the seven days in the week by **F. Pinamonti.** Lond., J. P. Coghlan, 1775, 12mo., pp. 161. Ded. to the ex-Provincial Fr. Thomas More.

"Pinamonti's Cross in the True Light ; or, the Weight of Tribulation Lessened." Dublin, Duffy, 1851, 12mo.

4. Archibald Bower, an apostate Jesuit, commenced to publish what he professed to be a History of the Popes in 1748. This was exposed by Alban Butler, and then a warm controversy took place between Bower, Sir Henry Bedingfeld, and the Jesuits. This seems to have commenced about 1756, and lasted at intervals over ten years. Fr. De Backer has attributed part of this correspondence to Fr. Elliot, under his assumed name of Sheldon, but this is probably a mistake for Fr. Henry Sheldon. The pamphlet cited by De Backer was first printed in 1756, long before Fr. Elliot was Provincial, "Six Letters from A—d B—r to Fr. Sheldon, Provincial of the Jesuits in England; illustrated with several remarkable facts tending to ascertain the authenticity of the said Letters and the true character of the writer." Lond. 1765, 8vo. For this controversy, *vide* Alban Butler.

Ellis, Edward, gentleman, falling sick in the Fleet prison, where he was committed for conscience, was removed by suit to the custody of a friend, a common occurrence with gentlemen of means and influence under such circumstances, and there he shortly after died, apparently about 1590.

Morris, Troubles, Third Series.

Ellis, Humphrey, D.D., Dean of the English Chapter, whose true name was Waring, a family of great antiquity and good account, says Dodd, was educated at Douay College, where he finished his course of philosophy.

On Aug. 25, 1628, he was sent to Lisbon with a colony of nine other students from Douay to establish the English College there, which had been originally projected by a priest named Nicholas Ashton. In 1622, it was commenced and prepared for the reception of students by another priest named William Newman. The colony, under the guidance of their first President, Joseph Harvey, arrived at Lisbon and took possession of the new College on Nov. 14, 1628.

Mr. Ellis there pursued his theological studies, under the celebrated Thomas White, *alias* Blackloe, and by degrees was advanced to the chairs of philosophy and divinity, proceeded D.D., and ultimately was elected President of the College. After filling these offices with great reputation, Dr. Ellis was at length invited to return to England, and was elected, Oct. 14, 1664, to the important position of Dean of the English Chapter, a dignity which he enjoyed until his death in July, 1676.

The venerable Dean was greatly esteemed by his brethren of the Chapter, but the position he held naturally raised him opponents in those who disapproved of the aims and existence

of the Chapter. The Abbate Agretti, who was commissioned by the Holy See to examine into the condition of ecclesiastical affairs in England, in Sept. 1669, thus refers to Dr. Ellis in his report, dated Dec. 14, following: "The Dean, Ellice, is extremely anxious for the confirmation of the Chapter, and is even willing that the Pope should create a new Dean and Chapter, omitting all the existing members." But Agretti doubted whether they would really assent to this sacrifice. "Ellice is noble, esteemed, learned and moderate, but withal tinged with Blackloeism."

Dodd, Ch. Hist., vol. iii. ; *Serjeant, Account of the Chapter ; Brady, Episc. Succession*, vol. iii.

1. After the death of Richard Smith, Bishop of Chalcedon, in 1655, the Vicariate remained vacant until the accession of James II. in 1685. This was a source of very great dissatisfaction to the Chapter and the secular clergy. Constant petitions were made at Rome for an Ordinary, but were met with the successful opposition of the Jesuits, supported by that of the Franciscans. This opposition was likewise extended to the authority of the Chapter. Dr. Ellis took an important part in the endless correspondence on these subjects, much of which is preserved in the archives of the Old Chapter in Spanish Place.

2. Dr. Ellis must not be confused with his namesake, Humphrey Ellis, a Puritan or Nonconformist preacher, who published "Two Sermons," Lond. 1647, 4to., and "Pseudo Christus," Lond. 1650, 4to.

Ellis, Philip Michael, O.S.B., Bishop, born in 1652, was the third son of the Rector of Waddesdon, co. Bucks, John Ellis, a younger son of the Ellis family of Kiddall Hall, in the West Riding of York, which for some time after the change in religion had retained the ancient faith. His mother was Susannah, daughter of William Welbore, of Cambridge, Esq. Philip's eldest brother, John, became Under-Secretary of State to William III., and died in London in 1733, and the next brother, Sir William Ellis, Knt., was Secretary of State to the exiled monarch, James II., and died at Rome, a Protestant, in 1734. The fourth brother, Welbore Ellis, was made Protestant Bishop of Kildare, in Ireland, in 1705, and subsequently translated to the rich See of Meath. He died in 1734, leaving a family ennobled with the titles of Mendip, Clifden, and Dover. The next brother, Samuel, was Marshal of the King's Bench in England ; and Charles, the youngest, was a clergyman of the Established Church. It is doubtful if any of them would have attained the important positions they

held, had they not been brought into notice during the reign of James II. by their distinguished brother Philip.

Philip Ellis was converted to the Catholic faith while a pupil at Westminster School, where he was known by the name of "Jolly Phil," which is said to have attached to him for many years later, and happily expressed his character. Without informing his family of his intentions, he passed over to the Benedictine monastery at Douay, where he was professed Nov. 30, 1670, at the age of 18. Having finished his studies he was ordained priest, and sent to labour in the mission in England. His abilities recommended him to the notice of James II., who appointed him one of his preachers and chaplains immediately after his accession to the throne in 1685.

When Innocent XI., in 1688, requested James II. to recommend subjects for the newly constituted Vicariates, Philip Ellis, then aged 36, was selected for that of the Western district, and was consecrated Bishop of Aureliopolis *in partibus infidelium*, Sunday, May 6, 1688, O.S., by Ferd. d'Adda, Archbishop of Amasia *in partibus*, in the Chapel Royal, St. James's, where the king had founded a convent of fourteen Benedictine monks. Bishop Ellis, like the other Vicars-Apostolic, was granted a pension of £1,000.

In the second week of July, 1688, the Bishop confirmed, in the new Chapel of the Savoy, a considerable number of youths, some of whom were converts, belonging to the flourishing College which the Jesuits had established in the Savoy, Strand, in the previous year. On the 26th of the following month he wrote to his brother, John, describing the uneasiness felt by the Court at the preparations making by William, Prince of Orange, and in November the Revolution broke out, when he was arrested and thrown into prison in Newgate. He was, however, soon set liberty, and withdrew to France, to the Court of his exiled sovereign at St. Germain. Shortly afterwards he went to Rome, where he formed a close friendship with Cardinal Howard. In 1696, Innocent II. made him an Assistant Prelate to the Pontifical throne.

Bishop Ellis was never able to return to England to take charge of his Vicariate. For some years James II. would not allow that he should ask for a license to return, and when ultimately he showed himself not averse to it, the request, though not denied, was yet not granted, and it was not con-

sidered at Rome that he should move without it. He therefore resigned his Vicariate into the hands of Clement XI., in or before 1705, and was preferred by that Pope to the Bishopric of Segni, in the Pontifical States, in 1708. Here he founded a Seminary, over which he watched with parental zeal and solicitude, and, in addition to many other meritorious deeds, repaired and embellished his episcopal palace. He died Nov. 16, 1726, aged 73, and was buried in the centre of the Seminary church.

The memory of Bishop Ellis is still preserved in the diocese of Segni, and revered for the many benefits he conferred upon it, not only by founding the Seminary and enriching the Cathedral, but also for his great liberality towards the poor.

During his absence from his Vicariate, Bishop Giffard took care of the Western district. His library and ring were kindly given to Bishop Baines by Leo XII., after the lapse of more than a century, for the use of his successors in the Western district.

Oliver, Collections, pp. 294 and 511; *Brady, Episc. Succession*, vol. iii.; *Agar Ellis, Ellis Correspondence*; *Dodd, Ch. Hist.*, vol. iii.

1. The First Sermon (on Matt. xxii. 37) preached before their Majesties in English at Windsor, on the first Sunday of Oct. 1685, by the Rev. Fr. Dom Philip Ellis, Monk of the Holy Order of St. Benedict, and of the English Congregation, Chaplain-in-Ordinary and Preacher to their Majesties. Lond., Henry Hills, 1686, 4to., title 1 f., pp. 31.

2. The Second Sermon (on Matt. v. 12) preached before the King and Queen and Queen Dowager, at their Majesties Chappel of St. James's, upon All Saints Day, Nov. 1, 1685. Lond. 1686, 4to., title 1 f., pp. 32, published by his Majesty's command.

3. The Third Sermon preached before the King and Queen, in their Majesties Chappel at St. James's, on the third Sunday in Advent, Dec. 13, 1685. Lond. 1686, 4to., title 1 f., pp. 29.

4. The Fourth Sermon preached before the King and Queen, &c., at St. James's, on New Year's Day, 1686. Lond. 1686, 4to.

5. The Fifth Sermon preached before the King and Queen, &c., at St. James's, upon the Feast of S. Francis Sales, Jan. 29, 1685-6. Lond. 1686, 4to., title 1 f., pp. 28.

6. The Sixth Sermon preached before the King and Queen, &c., at St. James's, upon the first Wednesday in Lent, Feb. 24, 1685. Lond. 1686, 4to.

7. Two Sermons (on Col. iii. 1) preached before the Queen

Dowager in her Majesties Chappel at Somerset House. Lond. 1686, 4to., title 1 f., pp. 41.

8. "Sermon preached at St. James's on the Feast of All Saints, 1686," cited by Dr. Oliver, but probably the same with No. 2.

In this sermon he announced that the English Benedictine Congregation had authorized him to declare absolute renunciation on their part to all titles or rights, which might possibly be inherent in them, to possessions formerly in their hands; that the Church, and in her name the supreme pastor, had renounced all pretensions to them, and prayed that what she had loosed upon earth may be loosed in Heaven; and that every person concerned may enjoy a quiet conscience, and continue for ever in the undisturbed possession of their present holdings. Further, the monks solemnly protest that they desire nothing to be restored but their reputation, and to be thought by their countrymen neither pernicious nor useless members of their common country.

James II. paid £50 13s. to Henry Hills for printing a book entitled "The Assurance of Abbey and other Church Lands to the possessors, cleared from the Doubts and Arguments raised about the danger of Resumption."

9. **A Sermon preached before the King on Nov. 13, 1686, being the Feast of all the Saints of the Holy Order of St. Benedict.** Lond. 1686, 4to., title 1 f., pp. 34.

10. **A Sermon preached before the King and Queen upon the second Sunday in Advent, Dec. 5, 1686.** Lond. 1686, 4to., title 1 f., pp. 33.

11. **A Sermon preached before the King and Queen upon Ephes. v. 16. Redeeming the Time, because the Days are Evil.** Lond. 1687, 4to., pp. 35.

"A Collection of Catholic Sermons by Bishops Ellis, Giffard, &c., before James II." Lond. 1772, 2 vols. 8vo.

12. "A Pastoral Letter from the four Catholic Bishops to the Lay-Catholics of England." Lond. Henry Hills, 1688, 4to., pp. 8, signed John, Bp. of Adramite, V.A., Bonaventure, Bp. of Madaura, V.A., Philip, Bp. of Aureliople, V.A., and James, Bp. of Callipoli, V.A.

13. "The Acts of a Synod held by Bishop Ellis in the Choir of his Cathedral at Segni, in Nov. 1710." These Acts were highly approved, and were ordered by Clement XI. to be printed and published.

14. **Portrait**, "Philip Ellis, Bishop of Segni in the Ecclesiastical State in Italy. From the original picture in the possession of the Right Hon. Henry Welbore, Viscount Clifden," engr. by Henry Meyer, in the "Ellis Correspondence," by the Hon. George Agar Ellis, Lond. 1829, 8vo., 2 vols.

Ely, Humphrey, D.D., LL.D., brother to William Ely, the President of St. John's College, Oxford, a native of Herefordshire, was first a student at Brazenose College, and afterwards, in 1566, removed to St. John's. Having openly declared himself a Catholic, he was obliged to leave the University, and he proceeded to Douay in 1570, where he devoted his studies to the canon and civil law, in which faculties he took degrees, and became an eminent professor in

the Douay University. He hired a house in the town, where he boarded a number of pupils, mostly English.

Dr. Ely's community at Douay, however, was soon to be broken up by the troubles attributed to the machinations of Elizabeth's emissaries, who had probably stirred up the passions of the Huguenots. The Doctor was hooted as a traitor in the streets of Douay, and both his establishment and that of the English College were subjected to frequent domiciliary visits, which satisfied the governor and magistrates, but not the populace. In consequence Dr. Allen found it necessary to remove the College from Douay to Rheims in 1578, and Dr. Ely followed the fortunes of his countrymen. After studying divinity at Rheims, he accompanied Dr. Allen to Rome, in Aug. 1579, when the troubles had broken out in the English College there, but he returned with him to Rheims in the following spring, and in 1582 was ordained priest. Subsequently he took his degree of D.D. During his stay in Rome he assisted Dr. Allen in the revision of several controversial works then preparing for the press.

In the meantime, in June, 1580, Dr. Ely paid a visit to England, disguised as a merchant, under the name of Havard. In the same vessel sailed three priests, named Edward Rishton, Thomas Cottam, and John Hart. On landing at Dover the searchers arrested Cottam and Hart, and, taking Havard to be a military man, the Mayor of Dover entrusted him with the charge of Cottam, whereby expense might be saved, to deliver him over to Lord Cobham. Havard very readily agreed to do so, and as soon as they were out of the town informed Fr. Cottam that he did not intend to deliver him up, but would merely accompany him to London, when he would request him to shift for himself. Subsequently Fr. Cottam got scruples about the danger his kind friend and keeper would incur, and insisting upon delivering himself up, was ultimately executed. Havard, or Dr. Ely, was committed to prison, but soon obtained his release, probably on account of his not then being a priest, which has been frequently overlooked.

Four years after his ordination he received an invitation from the Duke of Lorraine, offering him a professorship of canon and civil law in the University at Pont-à-Musson, which he accepted, and left the College at Rheims, June 22, 1586. Here he remained, in the enjoyment of that honourable and

important position, till his death in the ides of March, 1602-3, and was buried in the church of the Poor Clares, where a monument with a long inscription was erected to his memory.

Wood says that he was a wise and learned priest, of sincere honesty, void of dissimulation, and full of zeal for the truth and equity. Indeed, Dr. Ely was remarkable for his candour and hospitality, and being a man of means, devoted himself to the relief of his suffering countrymen, who never failed to receive a hearty welcome as often as their necessities obliged them to make use of his house. He was of a charitable and conciliatory disposition, and took great pains to heal the unfortunate differences that arose on the subject of the Archpriest's jurisdiction.

Dodd, Ch. Hist., vol. ii. ; *Bliss, Wood's Athen. Oxon.* ; *Douay Diaries* ; *Foley, Records S.J.*, vols. i., ii., iii. ; *Morris, Troubles, Second and Third Series* ; *Simpson, Edmund Campion*, p. 120 ; *Ely, Brief Notes* ; *Knox, Letters and Memorials of Card. Allen*.

1. **Certaine Briefe Notes upon a Briefe Apologie set out under the name of the Priestes united to the Archpriest.** Drawn by an unpassionate Secular Prieste, friend to bothe Partyes, but more frend to the truth. Whereunto is added a severall answere unto the particularites objected against certaine Persons. Paris (1603), 12mo., title 1 p., approb. 1 p. ; "A General Preface," by the Editor, ff. 2-10 ; "The Opinion of M. Kob. (Robert) Parkinson, Priest and Licenciate in Divinitie, touchinge this controversie with M. Archpriest, which is word for word taken out of a letter of his oft the last of May, 1602. The which was thought worthy the relatinge, bicause he was longe since Card. Allen confessour and one of the seniours and readers in the Seminary at Rhemes," 5 pp. ; "An Answere unto the Particulars objected in the Apology against Master Doctor Byshope," ff. 19 ; "An Answere made by me, Charles Paget, Esquier, to certayne untruthes and falsityes tochinge myselfe, contayned in a booke intituled a Briefe Apologie or Defence of the Catholicke Hierarchie and Subordination in Englande, &c.," pp. 23 ; "The Epistle of the Author to his frend M. D. W." (Dr. Worthington), signed H. E., ff. 4 ; "To the United Priests," pp. 5 ; the Preface, pp. 6-53 ; "Certaine Notes upon the Apologie," pp. 54-312 ; "An Answer of M. Doctor Bagshaw to certayne poyntes of a libell called An Apologie of the Subordination in England," signed "By Christopher Bagshaw, Priest and Doctor of Divinity," pp. 1-43.

Dr. Ely's work, elicited by Fr. Persons' "Brief Apology," has always been regarded as the most important work in the Archpriest controversy. It was written with great care and moderation just before his death, and published by an anonymous editor, probably Dr. Bagshaw, with the additions cited above. The work is now extremely rare, only four or five copies being known to exist, though probably others might be found in private libraries. Referring to the controversy, and especially to Fr. Lister's "Treatise of

Schism" (approved by Fr. Garnet), which was originally the great cause of contention, Dr. Ely says, "My opinion is, yea I am full sure of it, that somme others that have beene medlers herein, especiallye the writer and the confirmer of the 'Booke of Schisme' against them, have lost much of their credit alreadie by the devulging of these bookes, and that their best frends hould downe their heads for shame when it cometh in talke." On the previous page (p. 274) he refers to Lister's treatise, "The copies whereof flew over into strange countreyes, sent and dispersed everie where by the Fathers." This celebrated work, on which Lister's biographers have strangely kept silent, was probably never printed, but distributed in manuscript, a very frequent course in those days, as witness some of Fr. Persons' works.

The "Answere unto the Particulars objected in the Apology against M. Dr. Byshope," was probably written by Bishop himself. In it he refers to the two books against the Archpriest and Fr. Persons, one in English, "The Copies of certain learned Discourses" (*vide* W. Bishop), and the other in Latin, entitled "Declaratio Motuum, &c." (*vide* John Mush). For Archpriest controversy, *vide* C. Bagshaw, J. Bennett, Blackwell, Bluet, Charnock, Champney, Clarke, Colleton, A. Dolman, Lister, Mush, R. Parkinson, Persons, Rivers, Watson, Worthington, &c.

2. Dr. Ely had evidently collected and written the lives of the martyrs during Elizabeth's reign, with the intention of publication, which is apparent from a letter of his dated Mussipont, June or July 20, 1587 (Brit. Mus., Lansdowne MSS. 96, n. 26), printed in Bro. Foley's "Records S.J.," vol. iv. p. 483.

3. Wood credits him with writing other works, "as 'tis said, but such I have not yet seen."

Ely, William, priest, confessor of the faith, a native of Herefordshire, was brother to the celebrated Dr. Humphrey Ely. He was educated at Oxford, where he took the degree of B.D. in 1557, and about two years later was appointed, by the founder, second President of St. John's College.

Trusting, like many others at the commencement of Elizabeth's reign, that things would take another turn, he outwardly conformed for awhile, but at length his acquiescence in the new state of affairs being suspected, he was required to subscribe to the Queen's ecclesiastical supremacy, and declining to take the oath, was consequently deprived of his office about 1563.

He then went abroad, where he was ordained priest, and returned to labour on the mission at Hereford. At length he was apprehended for doing missionary work, thrown into Hereford gaol, and retained a prisoner for the remainder of his life. The great respect and admiration in which he was held induced his keepers to allow him a good deal of liberty ;

in fact, he appears to have been for some time a prisoner on parole.

In 1605 the High Sheriff of Herefordshire informed the Council that "Mr. Elie, a prisoner there, and an old priest, is a setter forward of their (the Jesuits') desperate designs with all his might, having such liberty as that he rideth up and down the country as he lists." His confinement was probably more strict after this, and he died in Hereford gaol, at a very advanced age, in 1609.

All classes in the neighbourhood of Hereford respected him, not only for his years, but for the strictness of his morals. Fox gives an example of his severity in his refusal to shake hands with Archbishop Cranmer before his execution, alleging that such a kind of salutation was not permissible towards those who had relapsed into heresy. Fox ascribes this behaviour to a want of charity, but Mr. Ely might consider that such a recognition would be interpreted by the assembled multitude as an act of approbation.

Dodd, Ch. Hist., vol. ii. ; *Foley, Records S.J.*, vol. iv. ; *Ely, Brief Notes*.

1. In the unfortunate disputes between the Archpriest and the Jesuits on the one side, and the clergy on the other, Mr. Ely supported the former.

Empringham, Gabriel, confessor of the faith, gentleman, a prisoner for his conscience, died in the Marshalsea, in Sept. 1586, aged 20.

Morris, Troubles, Third Series.

Empson, Thomas, O.S.B., a monk of Westminster Abbey, was committed to prison in 1537 for refusing to submit to the arrogant assumption of ecclesiastical supremacy by Henry VIII. He remained in confinement until 1540, when he was brought into court on Aug. 4, and as he still persisted in his former opinion he was publicly stripped of his monk's cowl. It is said that he was the last person who wore a religious habit after the dissolution of the monasteries, for, on the ejection of the Religious, they were all ordered to wear only the clergyman's gown.

Though his name is not particularly recorded, Dodd thinks from the circumstances of his behaviour that he was one of the many who were executed in 1540 for denying the king's ecclesiastical supremacy.

Dodd, Ch. Hist., vol. i.

Englefield (Charles or Francis), Felix, O.S.F., was a younger son of Henry Englefield, of White Knights, Berks, by Catherine Day, daughter of Benjamin Poole, of London, Esq., and afterwards the wife of Edward Webb, of Gray's Inn, Esq. His eldest brother, Henry, succeeded as sixth baronet on the death of his cousin, Sir Charles Englefield, in 1728.

Felix probably joined the Franciscans at Douay, and after he had been on the mission for some time, he was sent to Rome to endeavour to procure the repeal of the *Regule Missionis* established by Benedict XIV., but failed in his mission. The Pope's Brief, addressed to the Vicars-Apostolic, under date May 30, 1753, laid down the rules of the English mission, confirmed the jurisdiction of the Vicars-Apostolic, and carefully defined the privileges of the Religious.

After his return he was elected Provincial of the revised English Province, O.S.F., Aug. 19, 1755, and died on the mission in 1767.

Kirk, Biog. Collections, MSS; Oliver, Collections, p. 571; Burke, Extinct Baronetage.

1. Immediately after his mission to Rome, some ill-disposed persons asserted that he had been disappointed in his expectations of a mitre, before which he was represented in a caricature to be in the act of praying.

Englefield, Sir Francis, Knt., of Englefield, co. Berks, was the eldest son of Sir Thomas Englefield, Judge of the Common Pleas, by Elizabeth, daughter of Sir Robert Throckmorton, of Congleton, Knt. He succeeded his father in 1537, and was sheriff of the counties of Berks and Oxford at the death of Henry VIII. and first year of Edward VI. He received the honour of knighthood, Feb. 22, 1547, and was appointed one of the chief officers in the household of the Princess Mary. When he was ordered by the Protector and the Council to prohibit the hearing and celebrating Mass in the Princess's house, Sir Francis refused to deliver such orders, submitting rather to any punishment. He was accordingly committed to prison, where he remained for several months with Sir Robert Rochester, Walgrave, and Dr. Francis Mallet, the Princess's chaplain.

Upon Mary's accession to the throne, Sir Francis, in consideration of his faithful services, was sworn of the Privy Council, appointed Master of the Wards, and received from the

Crown the manor and park of Fulbrook, co. Warwick, to hold *in capite*, being part of the forfeited lands of the attainted John Dudley, Duke of Northumberland. He represented Berks in Parliament in the same reign, but on Elizabeth's accession he was obliged, with Sir Thomas Gage, Sir Thomas Shelley, and others, to depart the kingdom. He therefore retired to Flanders, in 1559, and it was not long before he was indicted in the King's Bench for high treason committed at Namur, *in partibus transmarinis*, and outlawed in the 6 Elizabeth, 1564. Subsequently he was attainted and convicted in Parliament of high treason, Oct. 29, 28 Elizabeth, 1586, and all his manors, lands, and vast possessions were declared forfeited to the Queen. Fortunately, Sir Francis, foreseeing what was coming, had settled his manor and estate of Englefield, by indenture dated the 18th of the same reign, on his nephew, Francis, only child of his brother, John Englefield, reserving to himself the power to revoke his grant, if he, during his natural life, should deliver or tender to his nephew a gold ring. Notwithstanding this settlement, the Queen, in the Parliament of 35 Elizabeth, had a special Act passed to confirm the attainder, and to establish the forfeiture to herself. By this arbitrary stretch of power, the manor and estate of Englefield, which had been upwards of 780 years in the family, were alienated and transferred to the Crown.

Sir Francis retired to Flanders, and the King of Spain allowed him the pension he had previously received as one of the Privy Council in Mary's reign. About the year 1575 he is reported as residing commonly at Brussels, but sometimes at Mechlin. He afterwards went to Spain, where he had very great influence with the Court in affairs connected with the English Catholics: the Duke of Feria held him in especial regard. He was assiduous in his labours for the Catholic cause, and a great part of the collections for the English exiles passed through his hands and those of his great friend and admirer, Cardinal Allen. His endeavours were to benefit all his countrymen, without any advantage to himself, and the interest he had at the Spanish Court made his loss inexpressibly felt at his death.

Worn out with persecution, labours, and years, he at length died at Valladolid, where he had gone to solicit charity for those in distress, about the year 1593, immortalized by Archbishop Giffard as "The good knighte of blessed memorie."

He had married a Protestant, Catherine, daughter and heiress of Sir Thomas Fettiplace, of Compton Beauchamp, in the Vale of Berks, but having no issue, the representation of the family devolved on his brother, John Englefield, lord of Wooton Bassett Manor, co. Wilts, whose son Francis was created a baronet by James I. in 1612.

Dodd, Ch. Hist., vol. i. ; *Burke, Extinct Baronetage* ; *Douay Diaries* ; *Morris, Troubles, Third Series*.

Englefield, Sir Henry Charles, seventh and last Baronet, was the eldest son of Sir Henry Englefield, sixth Baronet, eldest son of Henry Englefield, of White Knights, near Reading, Berks, Esq., son of Anthony Englefield, the younger. His father succeeded to the title and estates of his cousin, Sir Charles Englefield, of Wooton Bassett, Wilts, Bart., in 1728, and married, in 1742, Mary, daughter of Thomas Berkeley, of Spetchley, co. Worcester, Esq., and after her death took a second wife, in 1751, Catherine, daughter of Sir Charles Burke, of Hanby Grange, co. Lincoln, Bart., by whom he had five children. The eldest of these, Henry Charles, was born in 1752, received his education in one of the English Colleges abroad, and eventually succeeded his father as seventh Baronet on May 25, 1780.

Soon after his return home he was elected Fellow of the Royal Society, in 1778, and, in the following year, Fellow of the Society of Antiquaries. Of the latter society he proved himself a most valuable member, and after being many years one of the vice-presidents, he was, on the death of the Marquis Townshend, elected president, a well-deserved but short-lived honour, for his religion being alleged as a barrier to his re-election, the Earl of Aberdeen was chosen in his room. After this he retired from all active concern in the affairs of the society. He was, however, a member of several other learned societies, to which he contributed with his pen. Indeed, his whole life was devoted to literary and scientific pursuits.

The variety of his talents was remarkable, still more so from that accuracy of judgment with which they were combined in his clear and comprehensive intellect. He was an excellent chemist, a profound antiquarian, an able mathematician and astronomer, a geologist, and a finished classic ; in fact, there was hardly any department of literature or science in which he did not excel.

Towards the close of his life this amiable and accomplished gentleman had the misfortune to lose the use of his sight. He was never married, and his brothers having died without issue at an earlier period, the title became extinct on his death, which occurred at his residence in London, March 21, 1822, aged 69.

Annual Register, vol. lxxiv., 1822; *Sotheby, Memorial*; *Burke, Extinct Baronetage*; *Kirk, Biog. Collections, MSS.*; *Butler, Memoirs of Eng. Catholics.*

1. Tables of the apparent Places of the Comet of 1661, whose Return is expected in 1789. To which is added a new Method of using the Reticule Rhomboid. Lond. 1788. 4to.

2. A Letter to the Author of the "Review of the Case of the Protestant Dissenters;" with a short Address to the R. R. the Lord Bishop of St. David's. To which is added an Abstract of, and some General Remarks upon, the Laws now in force against the English Protesting Catholic Dissenters. Lond. 1790. 8vo.

The "Review" alluded to was attributed to the Bishop of St. David's. Sir Henry was elected a member of the "Catholic Committee" in 1787, and took an active part in its deliberations in opposition to the party headed by the Vicars-Apostolic. In the later stages of the movement, however, his name did not appear so prominently.

3. On the Determination of the Orbits of Comets, according to the Methods of Father Boscovich and M. De la Place. With new and complete Tables; and Examples of the Calculation by both Methods. Lond. 1793. 4to., pp. 264.

4. A Walk through Southampton. Southampton, 1801, 8vo., pp. 100, with six plates, large paper 4to.; 2nd edit. "considerably augmented; to which is added some account of the Roman Station, Clausentum," Southampton, 1805, 8vo., pp. 148, twelve plates and five woodcuts, large paper 4to., with proof plates.

5. The Andrian, a Comedy, by Publius Terentius Afer, attempted in English Metre. Lond. 1814. 8vo.

6. Description of a new Transit Instrument, improved by Sir H. C. Englefield, with plates. Lond. 1814. 8vo.

7. A Description of the principal Picturesque Beauties, Antiquities, and Geological Phænomena of the Isle of Wight. With additional Observations on the Strata of the Island, and their continuation in the adjacent parts of Dorsetshire, by Thomas Webster, Esq. Illustrated by Maps and numerous Engravings by W. and G. Cooke, from original drawings by Sir H. Englefield and T. Webster. Lond. 1816, royal 4to., pp. xxvii.-238, with dedication, &c., and portrait of Sir H. C. E.; large paper fol. This work has always been spoken of with praise.

8. Observations on the probable consequences of the Demolition of London Bridge. Lond. 1821. 8vo.

9. The following are the principal of Sir Henry's numerous contributions to Society publications and periodicals :—

Society of Antiquaries :—Description of the additional plates in J. Topham's account of the Collegiate Chapel of St. Stephen, 1795 ; the Cathedral of Exeter, by C. Lyttelton, Bishop of Carlisle, and others, edited by Sir H. C. E., 1797 ; the Abbey Church at Bath, 1798 ; the Cathedral of Durham, 1801 ; the Cathedral of Gloucester, 1809 ; the Abbey of St. Alban, by R. Gough and others, edited by Sir H. C. E., 1813 ; also, Observations on Reading Abbey, Archæol. vol. vi. ; Observations on the Ancient Buildings at York, vi. ; Additions to Mr. King's Account of Lincoln Castle, vi. ; Account of a Roman Hypocaust discovered at Cirencester, vii. ; Present, and Description of a beautiful Drawing from a Capital from the Ruins of St. Mary's Abbey, at York, with a figure, ix. ; Observations on the Ancient Fort at Rotherfield Grays, x. ; Account of Antiquities discovered at Bath, 1790, x. ; Suggestion of the Use of an Ancient Brass Vase, x. ; Account of a Remain of Antiquity in the Churchyard of Mildenhall, Suffolk, x. ; Remark on the subject of the word *Fontes*, xi. ; Explanation of the word *Gare*, xiii. ; Account of an Ancient Building in Southampton, xiv. ; Observations on the Sculptures and Inscriptions in the Abbey Church of Romsey, xiv. ; Observations on Mr. Robert Smirke's account of some Remains of Gothic Architecture in Italy and Sicily, xv. ; Exhibition of nine Fragments of Roman Utensils in silver, belonging to Sir J. E. Swinburne, Bart., and discovered on his estate at Capheaton, Northumberland.

Royal Society :—On the appearance of the Soil on opening a Well, 1781 ; Observations on the Variation of Light in the Star Algol, 1784.

Society of Arts, Manufactures and Commerce :—Discovery of a Lake from Madder, for which the Society voted him their Gold Medal.

Royal Institution :—Observations on the Planet Ceres ; on the Effect of Sound upon the Barometer ; Experiments on the Separation of Light and Heat by Refraction ; Account of Halos, with Parhelia ; Account of an Occultation of β *nebulae Sagittarii* by the planet Mars, April 17, 1796.

Linnæan Society :—Observations on some remarkable Strata of Flint in a Chalk-pit in the Isle of Wight, vol. vi. ; additional observations on the foregoing paper.

Nicholson's Journal :—On the Purification of Water by Filtration, with the description of a simple and cheap Apparatus, vol. ix. ; concerning the Original Inventors of certain Philosophical Discoveries, x. ; Account of a simple and cheap Portable Barometer, with instructions to enable a single observer to determine heights by that instrument with considerable facility and precision ; Method of Adjusting a Transit Instrument in a plane of the Meridian, xvi.

Tillock's Philosophical Magazine :—Description of a new Transit Instrument, vol. xliii. ; on the Rules of Algebraic Multiplication, xlv. ; some particulars respecting the Thunderstorm at London, Aug. 31, 1810, xxxvi.

10. "Vases from the Collection of Sir Henry Englefield, Bart., drawn and engraved by H. Moses." Lond. (1819), 4to., with medallion portrait.

11. "Life of Sir H. Englefield, by Wm. Sotheby." Lond. 1819. 4to.

12. "Memorial of Sir H. E." Ded. to the members of the Society of

Dilettanti, to the memory of their late secretary, Sir H. E., by Wm. Sotheby, Lond. (1822), 8vo., with portrait.

13. **Portrait**, by Sir Thomas Lawrence, P.R.A., engr. by Wm. Bromley. A.R.A., frequently reprinted; medallion, engr. by H. Moses, 1819.

Erdeswick, Sampson, Esq., the celebrated Staffordshire antiquary, was the eldest son of Hugh Erdeswick, of Sandon, in that county, Esq., where he was born.

The family was descended in the male line from Sir Hugh Vernon, Baron of Shipbrook, the name having changed with habitation, as very common in early times, first to Holgrave, and ultimately to Erdeswick. From Erdeswick Hall, in Minshull Vernon, Cheshire, the family removed to Sandon, on the union with the heiress of Sir James Stafford, of that place, in the reign of Edward III.

In 1553-4, Sampson Erdeswick became a gentleman commoner of Brazenose College, Oxford, where he laid the foundation of his future eminence and usefulness. After taking possession of his patrimony he devoted his time to the pursuit of antiquarian and historical knowledge. He was twice married, first, to Elizabeth, daughter and co-heiress of Humphrey Dixwell, of Church Waver, co. Warwick, Esq., and secondly, April 24, 1593, to Maria Neale, relict of Thomas Digby, of Tugby, co. Leicester, Esq. He died at Sandon, April 11, 1603, and was buried in the church there, under a handsome monument bearing his own effigy, erected by himself during his lifetime.

Erdeswick was a man of learning and considerable accomplishments, of steady judgment, and remarkable industry. All antiquarians speak highly of his "Survey of Staffordshire," and Fuller acknowledges that he himself was much assisted by him in his researches, not only respecting that county, but antiquities in general.

In his closing years he is said to have been deranged in his mind; it is equally probable that he suffered a good deal on account of his faith, and to this must be ascribed the fact that he never published any of his works. It was to his father, or perhaps his own son, that the following notice applies: "Pursuivants searching the house of Hugh Erdeswicke in his absence, he coming in the mangling, finding his chests all broken open and his evidences dispersed, one of them arrested him and called him a traitor, whereto being moved,

bestowed some blows upon him, for which he was soon after deeply fined and endured long imprisonment." This is taken from "An Ancient Editor's Note-Book," and probably occurred between 1580 and 1590.

The family always retained the faith, and its representative in 1717, Sampson Erdeswick, of Healey, in the parish of Audley, co. Stafford, gent., registered his estate there under the Act of 1 George I. He also returned a life-estate in Lancashire which he obtained through his wife, Ann, daughter of Edward Stockley, of Knowsley, gent. His son, Joseph Erdeswick, had an only daughter and heiress, Mary, who became the wife of Henry Bowdon, of Southgate House and Beighton Fields, co. Derby, Esq., and both families are now represented by Colonel John Erdeswick Butler-Bowdon, of Southgate House, co. Derby, and Pleasington Hall, co. Lancaster.

Bliss, Wood's Athen. Oxon., vol. i. p. 736; *Harwood, Erdeswick's Survey*; *Morris, Troubles, Third Series*; *Gillow, Lanc. Recusants, MS.*; *Forfeited Estates*, P. 63, P.R.O.

1. **A Survey of Staffordshire; containing the Antiquities of that County.** By Sampson Erdeswick, Esq. Collated with MS. copies, and with additions and corrections by Wyrley, Chetwynd, Degge, Smyth, Lyttelton, Buckeridge, &c. By Rev. Thomas Harwood, D.D., F.S.A. Westminster, 1820, 8vo.; Lond. 1844, 8vo.

Erdeswick commenced his history about 1593 and continued it until his death. It was first edited by Sir Simon Degg, Knt., Lond. 1717, 8vo.; Lond. 1723, 8vo.; and was incorporated in Shaw's "History of Staffordshire," Lond. 1798, fol. W. Salt published "A List of the MS. copies of Erdeswick's Survey," (1844?), 4to.

2. **Collections of Genealogies, Monuments, Arms, &c. MSS.**

"Collections for a History of Cheshire," two thick 4to., and two 8vo. MSS., Harl. MSS. 388, 506, 814, 1990, 2113; "Abstract of the Deeds of the Barons of Kinderton," preserved in the Collection of Arms, and another at Tabley, in the possession of Lord de Tabley; "An account of the Family of Erdeswick," Harl. MSS. 381, 84-1052, 153, 338.

3. **The True Use of Armorie shewed by Historie and plainly proved by Example.** Lond. 1592, 4to., pp. 162; reprinted Lond. 1853, sm. 4to.

This was issued in the name of William Wyrley, a youth whom Erdeswick had brought up and employed as amanuensis. Erdeswick never printed anything in his own name, probably on account of the religious disabilities he suffered under. Sir William Dugdale gives good authority for attributing the work to the eminent antiquary. Wyrley did not enter Balliol College until 1595, though he was then twenty-nine years of age. Burton, the

author of the "History of Leicestershire," told Sir William that Erdeswick had acknowledged himself the author of the book.

4. Wood says that Erdeswick was also said to be the real author of two poems published by Wyrley: (1) "Lord Chandos: The glorious Life and honourable Death of Sir John Chandos, Knight of the honourable Order of the Garter, elected by the first founder, King Edward III., at his Institution thereof." (2) "Capitall de Buz: The honourable Life and languishing Death of Sir John de Gralhy, Capitall de Buz, one of the Knights elected by the first founder of the Garter into that noble Order, and some time one of the principall Governors of Guzen, Ancestor of the French King that now is."

5. *Certaine verie rare Observations of the North Countrie* (attributed to Sampson Erdeswick). Newcastle, 1847. 8vo.

Errington, Anthony, D.D., of the Northumbrian family, appears in a list of Douay writers, but was more probably educated at Lisbon and Paris. He is said to have died between 1719-24.

Cath. Mag., vol. ii., 1832, p. 257; *Dodd, Ch. Hist.*, vol. iii.

1. *Catechistical Discourses*, in which, first, An Easy and Efficacious Way is proposed for instruction of the ignorant by a briefe summe of the Christian Doctrine here delivered and declared. Secondly, The Verity of the Romane Catholicke Faith is demonstrated by induction from all other religions that are in the world. Thirdly, The Methode of the Romane Catechisme, which the Councell of Trent caused to be made, is commended to practice, of instructing in doctrine, confirming in faith, and inciting to good life by Catechisticall Sermons. By A. E. Paris, 1654, 16mo., pp. 726, besides many leaves of preface, &c. Ded. to the "Princesse Henrietta Maria, daughter of England."

2. *Missionarium: sive opusculum practicum, pro fide propaganda, et conservanda*. Romæ, 1672, 12mo.

Errington, Francis, of Denton, in Northumberland, a captain in the Royal army, lost his life at Rotherham during the Civil War.

Another Errington, a gentleman volunteer in the King's army, was slain at Chester.

Castlemain, Cath. Apology.

Errington, George, Esq., martyr, of Herst, sometimes called Hurst Castle, a small private residence with tower attached, was arrested at the time of the rising in the North, in 1585, and committed to the Tower of London. On his examination, with another prisoner, the alternative was put to them—conformity or imprisonment? Errington refused, but

the other conformed. He was therefore sent to York Castle, where a great number of recusants were confined, and it does not appear that he ever again obtained his liberty.

Many years later a certain Protestant parson was confined in York Castle for some misdemeanour, and in order to reinstate himself in the favour of his superiors he turned traitor, and adopted the infamous device of insinuating himself into the good opinion of the Catholic prisoners by pretending a desire of conversion and embracing the Catholic faith. They were deceived, and directed him to Mr. Henry Abbot, then at liberty, who endeavoured, without success, to procure a priest to instruct and reconcile the traitor parson. The latter, however, had gained sufficient for his purpose, and procured three of the prisoners, George Errington, William Knight, and William Gibson, with Henry Abbot, to be indicted for persuading him to become a Catholic, which, under the sanguinary penal laws, was high treason. At their trial they confessed "that they had, according to their capacity, explained to the traitor the Catholic faith, and its necessity to salvation; and withal had exhorted him to a serious amendment of his life, but had used no other persuasions." They were found guilty, and "suffered with fortitude and joy, Nov. 29, 1596."

The published pedigrees of the Erringtons are very imperfect, but as far as can be gathered from them it seems probable that George Errington was a relative of the Walwick Grange family, a branch of the Erringtons of Errington. Hodgson states that the family was Protestant until comparatively recent times. This is incorrect; it continued Catholic until the middle or latter part of last century, and after its fall very speedily returned to the Church.

Hodgson, Hist. of Northumberland, part ii. vol. ii. ; *Challoner, Memoirs*, vol. i. ; *Foley, Records S.J.*, vols. iii. and v. ; *Forfeited Estates*, P.R.O. ; *Morris, Troubles, First and Third Series*.

Errington, William, priest, founder of Sedgley Park School, born July 17, 1716, was the son of Mark Errington, of Wiltshire, gent., and his wife, Martha Baker. Ninian Errington, younger son of Gerard Errington, of Walwick Grange, Northumberland, a younger brother of Anthony Errington, settled in Wiltshire and founded the family of Errington of Salterton.

William Errington was sent to Douay in 1737, or the following year, and after his ordination remained in the College for some time as a professor. He then came on the mission, and resided for many years with Bishop Challoner, who highly esteemed him, both as an active and zealous missionary and as a man of business.

At this period there was a great want of a middle-class boys' school, which Dr. Challoner engaged Mr. Errington to establish. This was apparently about 1760, and his first attempt seems to have been in Buckinghamshire, and then in Wales, but no record of either of these academies has been preserved, and it is not even known in what parts of Buckinghamshire or Wales they were situated. In spite of much opposition and many great difficulties, Mr. Errington, with the encouragement of Dr. Challoner, persevered in his laudable work, and in Jan. 1762 he removed for another trial to Betley, near Newcastle-under-Lyne, in Staffordshire, on the borders of Cheshire. Of this school no particulars have been handed down, except that he appointed the Rev. John Hurst the master. Mr. Errington then appears to have devoted his efforts to secure a more suitable place, and in the following year this establishment, consisting of about twelve scholars, was removed to Sedgley Park, in the same county. Their journey was accomplished in a covered waggon, and they arrived on Lady-day, 1763, and were met at their destination by the Rev. William Errington.

This little colony thus made a humble beginning of the school at Sedgley Park, which was destined to be the chief nursery of the Catholic clergy, the place of education for thousands of Catholics in the middle ranks, and not a few in the higher grades of the laity, and which flourished on the same spot for upwards of a century. The house was a mansion of the noble family of Dudley and Ward, built in the style of Inigo Jones. It was the residence of the Hon. John Ward, and his accession to the peerage as sixth Baron Ward (afterwards Viscount Dudley and Ward), occasioned his removal from Sedgley Park, and afforded the opportunity of renting it for a school. It was only taken from year to year, Thomas Giffard, of Chillington, Esq., becoming guarantee for the rent.

In those days it was an act of extraordinary liberality to admit Catholic tenants to almost any occupation, but such

liberality as Lord Dudley displayed in this instance was quite without precedent. That a mansion of a noble house should be actually occupied by "Popish priests, masters, and students," was enough, in those dreary days of oppression and persecution, to cause a perfect frenzy among the ignorant and prejudiced, and the latter unhappily included the nation at large. It was no wonder, therefore, that complaints were made in Parliament itself that Lord Dudley had let his house for a "Popish school," but the noble Viscount ably defended his conduct, and passed a well-merited eulogy upon the gentleman who was placed at the head of the infant establishment.

Mr. Hurst then presided over the new school until the Rev. Hugo Kendall's arrival. Mr. Errington returned to the mission in London, where his services were so highly valued. He was Archdeacon of the Chapter, and also its treasurer. He died in London, Sept. 28, 1768, aged 52.

Gillow, Cath. Schools in Eng., from the so-called Reformation to the Restoration of the Hierarchy, MS. ; Barnard, Life of Chalonier ; Husenbeth, Hist. of Sedgley Park ; Kirk, Biog. Collections, MSS.

Estcourt, Edgar Edmund, M.A., Canon of St. Chads Cathedral, Birmingham, born Feb. 7, 1816, was the son of the Rev. Edmund William Estcourt, M.A., rector of Long Newnton, co. Wilts, and of Shipton Moyne, co. Gloucester, second son of Thomas Estcourt, of Estcourt, co. Gloucester, Esq., by Jane, eldest daughter of James, second Viscount Grimston.

He was at Exeter College, Oxford, during the period of the great religious movement which is inseparably connected with the name of Cardinal Newman, and yielded, amongst others, to its influence. In the year 1845, when the distinguished leader of that movement came into the Church, Mr. Estcourt, who was at that time acting as a Protestant clergyman at Cirencester, at once followed him, and was received at Prior Park in December. Within three years of his conversion he was ordained priest by Dr. Ullathorne, then Vicar-Apostolic of the Western district, and on the restoration of the Hierarchy, in 1850, he accompanied the Bishop to the diocese of Birmingham.

Being a man of singular capacity for business, he was of the greatest value to the Bishop in the financial management of

the diocese, in which he held the office of *aconomus*. He was endowed with great firmness of character, and though the last few years of his life were spent at Leamington in retirement from missionary labours on account of his bad state of health, he never relaxed, amidst all his sufferings and languors, from his arduous duties as the temporal administrator of the diocese. The same assiduity, accuracy, punctuality, skill and sound judgment that distinguished his more vigorous years, continued to the end. His knowledge of the earlier history of the old Midland district, his remarkable memory of the most complicated details, the knowledge which he had acquired of property law, and his clear and sagacious judgment, made all his steps secure. He died at Leamington, after long and patiently endured suffering, April 16, 1884, aged 68.

Canon Estcourt's generosity and charity were of no ordinary kind. He would put himself to any amount of inconvenience or trouble to do an act of kindness, to relieve a distress, or save another's mind from perplexity. His literary abilities are chiefly known by his admirable work on "The Question of Anglican Ordinations," but he was also possessed of an historical knowledge with which few could compete.

The Tablet, Feb. 28, 1846, April 26, 1884; *The Weekly Register*, April 26, 1884; *Correspondence with the Author*.

1. **The Dogmatic Teaching of the Book of Common Prayer on the Subject of the Holy Eucharist.** By E. E. Estcourt, M.A., F.A.S., Canon of St. Chad's Cathedral, Birmingham. Lond. 1868. 8vo.

This was originally prepared for the *Dublin Review* in April, 1866, but printed separately instead.

2. **The Question of Anglican Ordinations diseussed With an Appendix of original Documents and Fac-similes.** Lond. 1873. 8vo.

To this he devoted much study and patience, and no more trustworthy and useful work has ever been produced on the question. He gives his opponents every advantage that can truthfully be conceded, and the conclusion at which he inevitably arrives, comes with greatly increased force, as the reader realizes the absolute fairness, frankness, and unflinching good temper of his author. It may be safely said that while many have been led to "peace through the truth" by this candid controversialist, no Anglican can, after reading his pages, ever regain full confidence in his own clerical position.

It elicited "Anglican Orders. A few Remarks in the form of a Conversation, on the recent work by Canon Estcourt," Lond. 1873, 8vo., anonymous.

3. Much of his leisure time was devoted to the collection and transcription of historical documents. During twenty-five years he had collected materials for a "Life of the Duchess of Feria," of which the first nine chapters were completed, and materials ready for nine more. This MS. has happily been entrusted to the eminent historian, Fr. Joseph Stevenson, S.J.

Etheridge, George, M.D., and schoolmaster, who in Latin styles himself Edrycus, born at Thame, co. Oxford, was admitted into Corpus Christi College, Oxford, in Nov. 1534, and five years later he was made Probationer Fellow. In 1543 he was licensed to proceed in Arts, and two years later was admitted to the reading of any of the books of Aphorisms of Hippocrates. At length, in 1553, he was made Regius Professor of Greek, retaining his position during the whole of Mary's reign. When Elizabeth ascended the throne, Dr. Etheridge was deprived of all his preferments, and suffered very heavily on account of his religion.

After his deprivation, Dr. Etheridge commenced to practise his faculty in medicine, in which he obtained a great reputation in and near Oxford. His heart, however, was in the Catholic cause, and, moved by the havoc which was being made in the University, he took an ancient hall, called George Hall, opposite the south end of Cat Street, in St. Mary's parish, Oxford, which had been allowed to fall into decay, and opened a boarding-school. His scheme was to provide a liberal academical education for Catholic young men, deprived on account of their religion from entering the University. Amongst his many distinguished students was the eminent William Giffard, Archbishop of Rheims. His success in this undertaking surpassed all expectations, considering the annoyances and persecution to which he was subjected. He was continually imprisoned, yet managed to bear up for a long time owing to the general esteem in which he was held. The date of his death is not recorded; he was alive in 1588, but was then broken down in health and in low circumstances through the persecution he had undergone. It is very probable that he died in prison.

Wood says he was a noted mathematician, well skilled in vocal and instrumental music, an eminent Hebraist, Grecian, and poet, and above all an excellent physician. Leland, who was his intimate friend, celebrated his memory in verse during

his lifetime, as a young man of great expectation, whose performances were acceptable at Court.

Bliss, Wood's Athen. Oxon., vol. i. p. 546; *Dodd, Ch. Hist.*, vol. i.

1. *Eneidos, &c.* 1553. 8vo.
2. *Musical Compositions.* MS.
3. *Diversa Carmina.* MS.
4. *Acta Henrici octavi, carmine Græc. MS.*, presented to Queen Elizabeth when she visited Oxford in 1566.
5. A Translation of the Psalms of David into a short form of Hebrew verse.
6. The Works of St. Justin the Martyr, translated from Greek into Latin.
7. Observations on the Classics.
8. *Hypomnemata quædam in aliquot libros Pauli Æginetæ, seu observationes medicamentorum quæ hâc ætate in usu sunt.* Lond. 1588. 8vo.
9. He wrote other works, which have not been recorded.

Etheridge, James, Bishop, born at Redmarley, co. Worcester, Oct. 19, 1808, was educated at Stonyhurst College, where he was ordained priest, Sept. 24, 1836. Having served the missions of Pontefract and Norwich for short periods, he was declared Rector of Mount St. Mary's College in 1842, and in the same year was appointed Socius to the Master of Novices and Minister at Hodder. After his tertianship he served the mission of St. Leonards-on-Sea in 1843-4. He then went to Norwich, and after holding various important offices was appointed to St. Wilfrid's, Preston, in 1855.

Two years later he was declared Superior of the mission of British Guiana, the care of which had recently been confided to the English Province S.J. by the Holy See. On Oct. 17, 1858, he was consecrated by Cardinal Wiseman, in London, Bishop of Torona and Vicar-Apostolic of British Guiana. His death occurred on his passage from Barbadoes to Georgetown, Demerara, Jan. 1, 1878, aged 70.

Foley, Records S.J., Collectanea.

Eustace, John Chetwode, priest, was born in Ireland in or about 1762. His mother was a Chetwode of an ancient Cheshire family. It is said that so early as 1767 he was sent to Sedgley Park School, in Staffordshire, where he received the rudiments of his education, and remained until 1774.

He then proceeded to St. Gregory's College, Douay, where he stayed for some years, but never became a member of the Benedictine Congregation. From thence he went to Maynooth, and for some time taught rhetoric there. After his ordination, according to Dr. Milner, he seems to have provoked in some way the indignation of the prelates of his native country, and came over to England.

For some time he assisted Dr. Collins in his school at Southall Park, and when Mr. Chamberlayne retired from the mission, Mr. Eustace succeeded him at Cossey Park, the seat of Sir William Jerningham. Subsequently he was appointed tutor to George Petre, Esq., and accompanied him to Cambridge. In 1802 he travelled with Lord Brownlow, Robert Rushbrooke, Esq., and Philip Roche, Esq., through Italy; and in a second tour he was taken ill of fever, and died at Naples, Aug. 1, 1815, aged 52. He was buried in the church of the Crocelle.

The last days of his life, says the *Diario di Roma*, which were days of trouble and of suffering, have shown with what Christian resignation he had learned to suffer, and how well he was prepared, as became a good ecclesiastic, to undergo the common lot of mankind, which, however, his name and his works will never experience. He ever retained a warm attachment to the Benedictine Order.

An intimate friend of Mr. Eustace thus speaks of him in his biography in the *Gentleman's Magazine*, published shortly after his death: "Dignified without pride, cheerful without levity, in his intercourse with the world he never for a moment lost sight of his sacred character or its duties, which he fulfilled without ostentatious display or affected concealment."

Bishop Milner, on the other hand, who was much incensed at the tone of the "Classical Tour," which contained passages contrary to the strict tenets of the Catholic faith, says that "He not only laid aside the distinctive worship of his priesthood, in compliment, as he professed, to the liberality of the Protestant clergy, with whom he associated, but also permitted those over whose religion he claimed an exclusive inspection to frequent their service. This conduct was so notorious and offensive to real Catholics, that I was called upon by my brethren to use every means in my power to put a stop to it."

However, there is no doubt about the sentiments in which he

died, and that he bitterly regretted any erroneous or irreligious tendency in the passages which his vanity had betrayed him into, contrary to his real principles.

In a remarkable conversation which he had with the eloquent and celebrated Burke, whom he had offended for a moment by speaking of Ireland in disparaging terms, Mr. Eustace alludes to that second education which a man of talents always gives himself, and which, as Milton has justly remarked, forms and decides the character.

“Have I been mistaken in you?” said Burke. “I thought you had been an Irishman and a brother.”

“Hear me,” replied Eustace, “and judge. It is true that I was born in Ireland, but I left it early in life. My family and my connections are English; to England I owe the best part of my education, and from Ireland I have derived no advantages, except such as that education has procured for me.”

“You are right,” answered Burke, energetically and nobly; “for mere existence is a doubtful benefit; it may be a great blessing, or it may prove a curse; but that land which gave you mental being, that land which, by expanding and improving your faculties, raised you in the scale of intellectual existence—that should be, in your affections and feelings, your home and your country.”

Kirk, Biog. Collections, MSS.; Oliver, Collections; Clayton, Sketches of Biog.; Husenbeth, Life of Bishop Milner.

1. **A Political Catechism, adapted to the present moment, 1810.** Svo., pp. 44.

Divided into three chapters, treating of Government in general, of the Government of England, and of the state of parties. It is written in the spirit of a legitimate Whig, and affords a concise but luminous illustration of the principles from which our happiness and prosperity, as a nation, are to be derived. Published anonymously.

2. **An Answer to the Charge delivered by the Bishop of Lincoln to the Clergy of that Diocese, at the Triennial Visitation in 1812.** Lond. 1813, 4to., pp. 36; reprinted 1819; republished in “The Pamphleteer,” vol. ii., 1813. Svo.

It is remarkable for strong argument and for freedom of discussion untinged by acrimony.

3. **A Tour through Italy, exhibiting a View of its Scenery, Antiquities, and Monuments, particularly as they are objects of Classical Interest, with an Account of the Present State of its Cities and Towns, and Occasional Observations on the Recent Spoliations of the French.** Lond. 1813, 4to., 2 vols.; 2nd edit. Lond.

1814; 3rd, "A Classical Tour through Italy, an. 1802, revised and enlarged, with Map of Italy, Plans of Churches, &c.," Lond. 1815, 8vo., 4 vols.; 4th, Lond. 1817, 8vo., 4 vols.; *ibid.*, Leghorn; 6th, with an additional preface and translations of the various Quotations from Ancient and Modern Authors, Lond. 1821, 8vo., 4 vols.; *ibid.*, from the 6th Lond. edit., Paris, 1837, 8vo., being vols. ccii. and cciii. of a series entitled "Collections of Ancient and Modern English Authors;" 7th, Lond. 1841, post 8vo., 3 vols., *ibid.*, 12mo., forming part of the "Family Library."

Few works of equal magnitude, and on a subject unconnected with the feelings or occurrences of the day, ushered into the world by no patronage, and written by a man till then known only to a small circle of friends, ever experienced so rapid a diffusion, or acquired to the author so sudden and extended reputation. His acquaintance was sought by almost all persons in this country, distinguished by rank and talents; and their expectations of pleasure and profit from his society were more than equalled by the amenity of his manners.

Although his "Tour in Italy" exhibits not only his extensive acquaintance with classical and polite literature, but his cultivated and refined taste, yet it was the latitudinarian spirit which breathes in every page that was perhaps its most attractive feature to Protestants. It was this spirit which Dr. Milner complained was more dangerous and censurable than if half a dozen open heresies had been broached. When Mr. Eustace was remonstrated with on the sentiments he had recorded on the miracle of St. Januarius, he acknowledged his error, and stated that he was preparing another edition of his work, and he hoped that on that point, "and on some others," the public would be contented with him.

4. **A Letter from Paris, with Critical Observations and Remarks on the State of Society, and the Moral Character of the French People.** Lond. 1814, 8vo.; *ibid.*, 2nd, 3rd, 4th, and 5th editions.

In June of this year he accompanied Lord Carrington in an excursion to Paris, and shortly after, his Letter appeared, in which he gave a very interesting description of the French capital, its public buildings, and the works of art collected there, with the critical remarks referred to in the title.

5. **The Proofs of Christianity, 1814.** Lond. 1814. 12mo., pp. 48.

The chief arguments in proof of Christianity are arranged and examined under twelve heads, compressed within a small compass, and explained in plain, easy language, in the interrogatory form.

6. His beautiful elegy to the Duchess of Leinster, on the loss of an infant son, left on an urn in a little temple erected to his memory, is printed in *The Catholicon*, vol. v., Nov. 1817, p. 205.

7. A course of rhetoric, MS., preserved at Downside.

8. His poetical talents were of a high order, but only known to his friends. He had made considerable progress in a didactic poem on the culture of the youthful mind, which diffidence alone had prevented him from finishing, but which, in the opinion of those who had seen it, and who were well qualified to judge of its merits, would have added much to his already high reputation.

Evans, Charles Smart, musical composer, born 1778, was a chorister of the Chapel Royal under Dr. Ayrton, and on

arriving at manhood became the possessor of an unusually fine alto voice. On June 14, 1808, he was admitted a gentleman of the Chapel Royal. Subsequently he became a Catholic, and joined the choir of the Portuguese ambassador's chapel, in South Street, Grosvenor Square, for which he composed several pieces. In 1817 he carried off the prize offered by the Catch Club for the best setting of William Linley's "Ode to the Memory of Samuel Webbe," the eminent glee composer, who was likewise a Catholic. He died Jan. 4, 1849.

Grove, Dict. of Music.

1. Some anthems (two of them printed), and many excellent glees and other pieces of vocal harmony, most of which have been published.
2. "Beauties, have you seen a toy?" a cheerful glee, for which the Glee Club awarded him a prize in 1811.
3. "Fill all the glasses," Glee Club prize, 1812.
4. William Linley's "Ode to the Memory of Samuel Webbe," Catch Club prize, 1817.
5. "Great Bacchus," a glee, for which he obtained another prize in 1821.
6. **Magnificat, composed for the use of the Portuguese Royal Chapel, respectfully inscribed to the Rev. William Fryer, first Chaplain to the Embassy.** Lond. 1823.
7. Other motets for the use of the choir of the Portuguese Chapel, some of which were printed in Vincent Novello's "Collection of Motets."

Evans, Philip, Father S.J., martyr, a native of Monmouth, born in 1645, made his humanities at St. Omer's College, and entered the Society, Sept. 7, 1665. Having completed his noviceship at Watten, he was ordained priest at Liège, and sent upon the English mission in the district of South Wales in 1675.

After labouring zealously for four years he was seized in the house of his friend and patron, Christopher Turberville de Skere, Esq., during the national delirium produced by the Oates Plot. He was taken before a justice of the peace, and offered his discharge on bail if he would take the condemned oath of allegiance and spiritual supremacy, which the good Father declined, and was consequently committed to Cardiff gaol. It was with great difficulty that any one could be induced to give evidence of Fr. Philip's priesthood, and it was only obtained at length by persuading and threatening a poor old woman and her daughter to swear that they had heard him say Mass, and preach in Latin, English, and Welsh. After a lapse of five months he was called to the bar for trial at the spring assizes

of 1679, and a certain dwarf, an apostate, was brought forward, with the two women, suborned to perjure himself by a rabid Calvinist, named Arnold, who had offered £200 for the Father's arrest, in addition to the usual Government reward of £50 for the apprehension and capital conviction of a Jesuit. The dwarf's evidence was to implicate Fr. Evans in the pretended plot, but it was entirely unsupported. On the evidence of the two women he was condemned to death, under the statute of 27 Elizabeth, for being a priest, but the execution was deferred for some time.

At length, on July 22, 1679, he was brought from the gaol at Cardiff, with a fellow-prisoner, a secular priest named John Lloyd, and they were both placed in a cart, with their arms pinioned, and drawn to the gallows. Fr. Evans was executed first; the ladder was too short, and turned round with him as he mounted after the rope had been adjusted, so Jones, one of the sheriff's bailiffs, took his legs and twisted them after his body.

Fr. Evans was remarkable for unaffected candour and modesty; he had a cheerful and open countenance, marked by religious gravity. He was diligent in prayer, most observant of discipline, and obedient to the very nod of his Superior; and in his earnest desire to comply with the wishes of all, he made himself universally beloved.

Foley, Records S.J., vol. v.; *Challoner, Memoirs*, vol. ii.

1. "Short Memorandums upon the Deaths of Philip Evans and J. Lloyd, both priests, who were executed at Cardiff, July 22, 1679." (Lond. 1679), s. sh. fol.

2. **Portrait**, R. P. Philippus Evanus Societatis Jesu Sacerdos, Fidei odie suspensus et disectus Cardiffæ 22 July (1 August) 1679," sm. 4to., in the "Brevis Relatio felicitis Agonis," Alex. Voet, sculp. He also appears in a litho. print, 8 × 11, from the picture by Zutterell, comprising nine portraits of ecclesiastics martyred in consequence of Oates' Plot in 1679, viz., Archbishop Plunket, A. Turner, W. Ireland, D. Lewis, P. Evans, T. Whitbread, W. Harcourt, J. Fenwick, and J. Gavan. Lond. 1823.

Everard, John, was born about 1586, at Dean, in Northamptonshire, the seat of the ancient Catholic family of Brudenell. His father died about 1609, and his mother shortly afterwards married Dr. Smith, chaplain to the Archbishop of Canterbury, rector of Bulwick and of Allerton, both very rich benefices, and also Prebend of Westminster and

of Lincoln, holding at the same time a canonry of Peterborough, &c.

Everard first studied for seven years at home under a private tutor named Johnson, a B.A. of Cambridge, and after this his father placed him, at about eleven years of age, with Dr. Strickland. After remaining under the latter for about half a year, he was sent to Cambridge and admitted into Clare Hall, Dr. Byng, the Principal, taking charge of him. Here he was converted by reading the works of Bellarmine and Stapleton, and he hastened over to St. Omer's College, where he was reconciled to the Church by Fr. John Floyd. He then proceeded to Rome, and was admitted as a probationer into the English College, in May, 1610, under the assumed name of Smith, being then 24 years of age, but left after two or three months on account of a certain dizziness in his head, with which he was afflicted in his studies, and also an inability to agree with the other students.

He straightway returned to England, and published his "Britanno-Romanus," but whether or no he finally left the Church does not appear. It is possible that he is the same with Fr. John Everard, said to be a member of the Belgian Province, S.J., who is mentioned as living in the Professed House at Antwerp in 1641-2, and died there Dec. 6, 1649. If so he may be one of those Jesuits alluded to by Gee in 1624. On the other hand, a Calvinist divine, John Everard, D.D., made a copy of one of Nicholas Hill's works in 1636, and published some "Gospel Treasures" in 1653, and he may be identical with the subject of this notice.

Foley, Records S.J., vols. iv. v. and vii. ; *Allibone, Crit. Dict.*

1. **Britanno-Romanus ; sive Angligenarum in collegio Romano vitæ ratio.** Autore Johanne Everardo. Londini, 1611, 12mo., title 1 f., Candido Lectori salutem, 1 f., pp. 73.

This little book, occasioned by his disappointment and written after very short acquaintance with the College, contains some interesting matter, including a description of the College routine, &c.

Everard, Patrick, D.D., Archbishop of Cashel, was educated at Salamanca, in Spain, and received his degree of D.D. at Bordeaux, where he became President or Rector of the Irish College, and Vicar-General to the Archbishop of Bordeaux. When the Revolution drove him out of France he came over to England.

Previous to the suppression of the Society in 1773, the Jesuits served the mission of Furness and Ulverstone, in Lancashire. The members of the late Society retained their property, and, where they could, filled their missions with a view to restoration. In 1802, if not before, Fr. William Strickland placed Dr. Everard at Ulverstone, and the representatives of the late Society, which was restored in the following year, 1803, gave him some property, with which he was enabled to buy a house at Ulverstone, for before there was neither house nor chapel belonging to the mission.

Here he kept a school for the upper classes, which numbered among its scholars the Stapletons of Carlton, in one of whom was revived the ancient barony of Beaumont; Thomas Clifton, of Lytham, Esq., who afterwards apostatized, and was the first Protestant of his family; and many other youths belonging to the Catholic aristocracy.

About 1814 Dr. Everard was appointed President of Maynooth, and in September of that year he was elected coadjutor to Dr. Bray, Bishop of Cashel. In the following month he was consecrated Archbishop of Mitylene *in partibus*, and succeeded to the See of Cashel on the death of Dr. Bray in 1820. Dr. Everard died in 1822.

When he left Ulverstone he was succeeded by the Rev. Bartholomew M'Hugh, a secular priest, who was likewise *locum tenens* for the Jesuits. He left Ulverstone in 1816, and opened a school in Liverpool, which he continued for about two years, when he returned with it to Ulverstone, where he remained until his death in March, 1844, aged 57.

Gillow, Cath. Schools of Eng., MS.; Brady, Episc. Succ., vol. ii. p. 30; *Foley, Records S.J.*, vol. v. p. 353.

Everard, Robert, Captain, a gentleman of liberal education, followed the wars in the days of Charles I., and according to the enthusiastic disposition of those times listed himself under several sects, until at length he became a Catholic.

Dodd, Ch. Hist., vol. iii.

1. **Baby-baptism Routed, &c.** Lond. 1650, 4to., which elicited "A Precept for the Baptism of Infants out of the New Testament, &c., partly against the Cavils of Mr. Everard in his late treatise, entitled *Baby-baptism Routed, &c.*" Lond. 1651, 4to., by Nathaniel Stephens, animadverted upon by John Tombes in his first part of "Antipædobaptism."

2. **Nature's Vindication ; or, A Check to all those who affirm Nature to be Vile, Wicked, Corrupt, and Sinful, &c.** Lond. 1652. 16mo.

3. **Three Questions propounded to B. Morley about his Practice of Laying on of Hands.** Lond. 8vo.

Replied to by Morley, whom Everard answered, when T. Morris, a Baptist, wrote "A Messenger sent to Remove some Mistakes . . . by way of answer to a book untruly . . . entitled, A Vindication of the Righteous Principle . . . called Laying on of Hands upon Baptized Believers. Also R. Everard's three Questions propounded to B. Morley about his practice of Laying on of Hands, with his Answer, and Robert Everard's Reply."

4. **The Creation and the Fall of Man.** Lond. 8vo.

To which Nathaniel Stephens, a Presbyterian preacher, replied, "Vindiciæ Fundamenti ; or, A Threefold Defence of the Doctrine of Original Sin, together with some other Fundamentals of Salvation," &c., Lond. 1658, 4to.

5. **An Epistle to the several Congregations of the Non-Conformists. By Captain Robert Everard, now by God's Grace a Member of the Holy Catholick Church of Christ. Shewing the Reasons of his Conversion and Submission to the said Catholick Church. The Second Edition, containing, in it several material Additions and Enlargements.** 1664, 8vo., pp. 92, 1 f. unpagued.

He refers to reports which have lately spread concerning him, and of his change and alteration in the great affair of religion, "it having been my constant former method to give an account of myself to the world." It elicited, "Rome is no Rule ; or, An Answer to an Epistle published by a Roman Catholick who stiles himself Captain Robert Everard. And may serve for an Answer to two Popish Treatises, the one entituled, The Question of Questions, and the other. *Fiat Lux*, out of which books the arguments urged in the said Epistle against the authority of the Scriptures and the pretended Infallibility of the Roman Church are collected. In which Answer the authority of the Scriptures is vindicated, and the arguments for the Romish Infallibility refuted. By J. I." Lond. 1664, 12mo. Matthew Poole wrote, "The Nullity of the Romish Faith ; or, A Blow at the Root of the Romish Church. With an Appendix wherein the reader will find all the material objections of Captain Everard in his late account of his pretended Conversion to the Church of Rome answered," Lond. 1667, 8vo. ; *ibid.*, 1679, 8vo. Also a work by T. Howgill, "The True Rule, Judge, and Guide of the True Church of God Discovered. Being returned in answer to Captain Robert Everard his book titled, "An Epistle to all the Nonconformists, &c." Lond. 1665, 4to.

Everard, Thomas, Father S.J., *alias* Everett, born at Linstead, co. Suffolk, Feb. 8, 1560, was the son of Henry Everard, a gentleman of position (who suffered imprisonment for the faith in 1593), and his wife, Catherine Gawdyr. He made his early studies at home, for about six years and a half, and becoming acquainted with Fr. John Gerard, made the spiritual exercises under him in London at the same time with some

other youths of distinction. He then crossed over to the English College at Rheims, where he was ordained deacon in May, 1592, and in the following month went to Courtray. On Sept. 18 of that year, he was ordained priest by the Bishop of Artois, and joining the Society of Jesus, he commenced his noviceship at Tournay, in June, 1593. Two years later he was sent to the College of Lille, and for several years was Minister at St. Omer's College and at Watten, and Socius to the Master of Novices at Louvain.

In 1605-6 he was in England for a time, and had a marvellous escape from arrest whilst on a visit to London. He came over again, about 1617, to exercise his apostolical functions in Norfolk. About a year later, in 1618, he was betrayed by some apostates, and seized in a hiding-place at a house in Suffolk. He was committed to prison, and there detained two years in a painful and close confinement, after which he was exiled and shipped off from Dover, in May, 1620. His burning zeal, however, induced him to return from Calais two months later, and he was again arrested on his landing at Dover, under the assumed name of Thomas Harrison, disguised as a soldier; but in the following October, for political reasons, he was released on bail, with the loss of his "books, pictures, and other impertinences." After this he appears to have settled in London, or the neighbourhood, where his name appears in Gee's list in 1623. About this time he was serving the mission in Suffolk. Being an especial hater of anything like idleness, he was accustomed to spend all the vacant time he could spare from his missionary work in translating Latin, French, and Italian treatises on ascetical subjects, which he got printed at the private press belonging to St. Omer's College.

At length, worn out by labours, suffering, and disease, he died a holy death in London, May 16, 1633, aged 73.

Foley, Records S.J., vols. ii. vi. and vii. ; *Oliver, Collectanea S.J.*

1. **Meditations on the Passion of Our Lord**, by Fr. Fulvius Androtus, S.J. St. Omer, 1604, 1606, and 1618. Translated from the Latin.

2. **The Paradise of the Soul: and a Treatise on Adhering to God**. By Albert the Great, Bishop of Ratisbon. St. Omer, 1606, 12mo.; *ibid.*, 1617; frequently reprinted. "The Paradise of the Soul; or, A little Treatise of Vertues. Made by Albert the Great, Bishop of Ratisbon, who died in the year 1280. Translated out of Latin into English by N. N.," pr. for Wm. Brooks, 1682, 18mo., pp. 240, perhaps a Protestant translation.

3. **A Treatise on Perfection**, by Fr. Arias, S.J. St. Omer, 1617.

4. **The Mirrour of Religious Perfection**, divided into **Four** **Bookes**, written in Italian by the R. P. Lucas Pinelli, S.J. And translated into English by a Father of the same Society. (St. Omer), 1618, 12mo., pp. 560. Originally a translation from Gerson.

5. "A Method of Meditation, translated from the French of Fr. Ignatius Balsom, by John Heigham." St. Omer, 1618, 8vo. This translation has been claimed for Fr. Everard, though John Heigham is known to have translated and printed a great number of works at the St. Omer's press. There appears no reason why his name was used in this instance if it was not his own translation.

6. **A Treatise on the Method of Living Well. A Translation.** St. Omer, 1620, 12mo.

7. **The Practice of Christian Works. By St. Francis Borgia. A Translation.** St. Omer, 1620, 12mo.

8. **Meditations upon the Holy Eucharist. From the Italian of Lucius Pinelli, S.J.** St. Omer, 1622, 12mo. The original work was by Gerson.

9. **A Manual on Praying Well. By Fr. Peter Canisius, S.J. A Translation.** St. Omer, 1622, 12mo.

10. **Compendium of Meditations. By Fr. Ludovicus de Ponte, S.J. A Translation.** St. Omer, 1623, 12mo.

11. A translation of Fr. Peter Ribadencera's "De Principe Christiano." St. Omer, 1624, 12mo.

12. **A Dialogue on Contrition and Attrition**, which passed through four editions.

13. **The Eternal Felicitie of the Saints. Written in Latin by the most Illustrious Cardinall Bellarmin, of the Society of Jesus. Translated into English.**

The first edition was probably printed at Roger Anderton's secret press in Lancashire, about 1624. It was again printed at St. Omer, 1638, 12mo.

14. It seems to have been Fr. Everard who had the conference with Daniel Featley, D.D., referred to in the latter's work, "Two Conferences: the former at Paris, with D. Smith, now stiled by the Romanists Bishop of Chalcedon; another at London, with Mr. Everard, a Romish Priest, disguised in the Habit of a Lay-Gentleman, unexpectedly met at a dinner in Noble Street, Jan. 25, 1626," appended to his "Grand Sacrilege of the Church of Rome," Lond. 1630, 4to.

Ewens, Maurice, Father S.J., *alias* Keynes and Newport, born in Dorsetshire in 1611, was son of John Ewens and his wife Elizabeth Keynes, a member of the old Catholic family of Keynes of Somersetshire, where he was brought up. After making his humanity studies at St. Omer's College, he entered the English College, Rome, Oct. 18, 1628, and was ordained priest there, Nov. 30, 1634. He left the College for Belgium in the following April, in order to join the Society

of Jesus, which he did at Watten, when he assumed the name of Newport, by which he was afterwards known.

After a course of teaching in all the classes at St. Omer's College, he was sent, in 1644, to the English mission in the Hampshire district. In 1648 he removed to the Devonshire district, and in 1651-2 to the Oxford district. In 1653 he went to the London district, of which he was made Rector in 1666. Here he remained until the outbreak of Oates' Plot, in 1678-9. In this persecution he was hotly pursued, and only succeeded in effecting his escape to Belgium with great difficulty. In 1679-80 he was in the College of Ghent, and from 1683-5 at Liége College as spiritual Father. After the fury of the storm had subsided, he returned to London, where he died, Dec. 4, 1687, aged 76.

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

1. **Votum candidum seu Poema congratulatorium, Carolo II., Regi Angliæ dedicatum.** Lond. 1665, 8vo., in three books ; Lond. 1669, 8vo. ; Lond. 1676, third edition, revised by the author, 8vo., pp. 368, divided into four books.

This poem was much admired in its time. Among the MSS. in the collection of Lord Arundell of Wardour is an original protest, signed Maurice Newport, Jan. 30, 1671, addressed to Sir Richard Beyling, "as he desired by Mr. Hues," against a translation of his work into English about to be published by a gentleman who was intending to address the King and Queen for pecuniary assistance to print it. Fr. Ewens had seen some of the verses and condemned them as mean, and such as could not be to his credit, and as little to his Majesty's. He therefore entreated their Majesties not to give any encouragement to the gentleman to print the translation without his own approbation.

2. **Jacobo et Mariæ Felici Estensi, Ducibus Eboracensibus, filius nascitur (Carolus) Mens, Novembri, A.D. 1677. Mauritii Neuporti carmen vagum,** 1677, 8vo., pp. 311, appended to his previous work. The infant Duke of Cambridge died at St. James's, Dec. 12, 1677, thirty-five days old, and was buried in Henry VII.'s Chapel, Westminster.

3. **A Golden Censer full with the pretious Incense of the Praiers of the Saints.** Paris, 1654, pp. 142, ded. "To the High and Mighty Princesse, Henrietta Maria, Daughter of England," of which Dr. Oliver seems to think he was the author.

Ewre, Thomas, Sergeant-Major, of the ancient northern family represented by Baron Ewre, was slain at the first battle of Newbury during the Civil War.

Castlemain, Cath. Apology.

Ewre, William, Colonel, second son of William, Lord Ewre, Baron of Whitton, by Lucia, daughter of Sir Andrew Noel, of Dalby, co. Leicester, Knt.

The name of this ancient northern family is frequently spelt Eure, and also Evers. In the reign of Elizabeth, Ralph, third Lord Ewre, sat as a Vice-President of the North, and assisted in the persecution of Catholics. In 1603 Sir William Ewre was committed to the Tower, or some other State prison, apparently on account of his faith, though nominally through some Scottish intrigue in which his brother, Lord Ewre, was likewise suspected to be concerned. Sir William's daughter, Muriel, married William Wycliffe, of Wycliffe, co. York, Esq., and was a recusant in 1604. From Panzani's report to the Holy See on the condition of the Church in England, it appears that Lord William Ewre supported the Bishop of Chalcedon and the secular clergy in the matter of episcopal government, which was being agitated in 1631. Subsequently he was imprisoned in the Tower of London.

Colonel Ewre married a daughter of Sir Thomas Denton, of Hilsdon, co. Bucks, Knt., and left issue, Margaret, wife of Thomas Danby, of Thorpe, co. York, Esq., and Mary, wife of William Palmes, of Linsey, co. York, Esq. He was an active supporter of the Royal cause, in which he unhappily lost his life at the battle of Marston Moor, in 1645. His father's estate was sold by Rump Act, Nov. 18, 1652. His elder brother, Ralph, also died in his father's lifetime, but left issue by his wife, Catherine, daughter of Thomas, Lord Arundell of Wardour, a son William, who succeeded to the title. The latter died unmarried, when the barony reverted to George Ewre, son of Horatio Ewre and his wife Deborah, one of the daughters and co-heiresses of the Bretts of Kent. Lord George died a bachelor, in Oct. 1672, and was succeeded by his brother Ralph, at whose death, in 1698, the title became extinct.

Castlemain, Cath. Apology; Dugdale, Baronetage; Eng. Peerage, vol. ii., 1790; *Foley, Records S.J.*, vol. i.; *Peacock, Yorkshire Papists; Brady, Episc. Succ.*, vol. iii.

Exmew, William, O.S. Bruno, martyr, was educated in Christ's College, Cambridge, where he became an accomplished scholar in Latin and Greek. In his twenty-eighth year he

retired from the world and joined the Carthusians at the Charterhouse, London, where he applied himself with such zeal to his duties that he was soon appointed, successively, Vicar and Procurator of that famous monastery.

When Henry VIII. had openly embarked on his course of lust and its consequences, and had framed oaths to force his subjects not only to acknowledge his illicit connection with Anne Boleyn, but also his own ecclesiastical supremacy, they were presented to the Carthusians, whose reputation for sanctity was so universal that it was considered that their acceptance would be a leading example to the rest of the nation. The first oath, in doubt as to its intent, the Carthusians took *sub conditione*, but when the latter was presented they courageously refused to barter with their consciences. Then commenced the days of blood; devastation and irreligion spread throughout the land, and for the first time in history Englishmen found themselves deprived of liberty of conscience, which was now claimed as the prerogative of the Crown.

The story of the sufferings of the Carthusian monks is admirably related in Fr. Morris' "Troubles of our Catholic Forefathers." It is sufficient here to briefly relate Fr. Exmew's end.

Failure having attended every attempt to induce him to acknowledge the king's spiritual supremacy, Fr. Exmew and two other Religious were committed to prison. For a fortnight they were treated with great cruelty, bound to posts with chains round their necks and legs, and not released for any cause whatever, until their pains were ended by butchery at Tyburn, on June 19, 1535.

Morris, Troubles, First Series; Dodd, Ch. Hist., vol. i.; Wood, Athen. Oxon., vol. i.; Cooper, Athen. Cantab., vol. i.

1. **The Clowde of Knowyng**, MS. Fr. Maurice Chauncy, the Prior of the English Carthusians at Bruges, afterwards wrote "The Divine Cloud of Unknowing," *vide* Frs. D. A. Baker and Cressy, O.S.B.

2. **The Clowde of Contemplation**, MS.

Eyre, Francis, Esq., of Warkworth Castle, was the fourth son of Thomas Eyre, of Hassop, co. Derby, and Eastwell, co. Leicester, by Mary, daughter of George Holman, of Warkworth, Esq., and the Lady Anastasia Stafford, daughter of William Howard, Viscount Stafford, who was beheaded in 1680, a victim of the Oates' Plot.

Through his father's marriage, and the will of his uncle, William Holman, who died without issue, the Warkworth estate was divided between Francis Eyre and his brother Rowland. The latter sold his moiety soon after he came into possession, and the other moiety was disposed of after the death of Francis, when the fine old castle, near Banbury, built in 1592, was taken down, and the materials sold.

Francis Eyre married, first, Lady Mary Radclyffe, daughter of Charles Radclyffe (beheaded on Tower Hill in 1746), and Charlotte, Countess of Newburgh. By this lady, who died Aug. 27, 1798, he had three sons, Francis, James, and Charles, and one daughter, who became the wife of Arthur Onslow, of the Middle Temple, Serjeant-at-Law. His eldest son, Francis Eyre, of Hassop, co. Derby, on the death of Lord Newburgh, in 1814, succeeded to the title of Earl of Newburgh, in right of his grandmother, Charlotte, who was a peeress in her own right.

After the death of his first wife, Mr. Eyre married a Miss Hennon, and died in London, Oct. 7, 1804, aged 72.

Kirk, Biog. Collections, MSS.; Gentleman's Magazine, vol. lxxiv. p. 1072.

1. **A few Remarks on the History of the Decline and Fall of the Roman Empire, relative chiefly to the two last chapters. By a Gentleman.** Lond. 1778. 8vo., pp. 154.

Gibbon's attack on Christianity elicited numerous replies, to which he rejoined with "A Vindication of some Passages in the 15th and 16th chapters of the History of the Decline and Fall of the Roman Empire," Lond. 1779, 8vo. This also was refuted by writers of every religious shade, including Mr. Eyre.

2. **A Short Appeal to the Publick.** By the Gentleman who is particularly addressed in the Postscript of the Vindication of some Passages in the 15th and 16th chapters of the History of the Decline and Fall of the Roman Empire. Lond. 1779, 8vo., pp. 41.

3. **A Letter from John Webbe Weston, of Sutton Place, Francis Eyre, of Warkworth Castle, and William Sheldon, of Brailes, Esquires, to the Gentlemen at whose desire they accepted the Office of Mediators between the Vicars-Apostolic and the Gentlemen of the late Catholic Committee.** Lond. 1792, 4to., pp. 26, known as "The Buff Book" on account of its buff cover.

The object of the Mediation was to allay the heats which the Protestation and the discussions upon it had raised, and to restore general harmony. On April 12, 1792, the Catholic Committee resolved itself into the Cisalpine Club, its fundamental principle being adherence to the Protestation Bill, and its title was assumed as a mark of opposition to certain "encroachments of the Court of Rome on the civil authority." On the other hand, Bishop Milner maintained that the professed object of the club was to oppose the alleged

“usurpation of the Pope, and the tyranny of the Vicars-Apostolic” (“Supplementary Memoirs,” p. 99). The Mediators requested the members of the club to state their grievances, which were : (1) The suspension of Fr. Joseph Wilks, O.S.B., one of their ecclesiastical colleagues, who had been deprived of his faculties mainly on account of appending his signature to the Committee’s protest against the Encyclical Letter of Jan. 19, 1791; (2) The publishing of the “Answer to the Second Blue-Book,” by Fr. Charles Plowden, S.J., in which he asserted that he wrote at the request of three Vicars-Apostolic; (3) That the ecclesiastical government of the Catholic Bishops in this country is not conformable to the known rules and canons of the Church, by which the clergy of the Mission ought to possess the rights of parochial clergy. These complaints were laid before the Bishops, who answered : (1) That if Fr. Wilks would express his submission to their decision, they would respectively concur to the removal of the interdict; (2) That they had requested Fr. Plowden to answer the Blue-Book, but that if he had written anything amiss, he himself was to answer for it; (3) That they would consider about it. The club, however, refused to give way, and continued its meetings for nearly thirty years, and the Mediators, indignant at what they considered its anti-Catholic spirit, organized in opposition another society under the title of the “Roman Catholic Meeting,” of which the first meeting was held at the Crown and Anchor Tavern, May 1, 1794. It was influentially supported, but, owing to some mismanagement or jealousy, it fell to pieces in the course of a very few years.

4. **A Short Essay on the Christian Religion, descriptive of the Advantages which have accrued to Society by the Establishment of it, as contrasted with the Manners and Customs of Mankind before that happy period The whole proposed as a Preservative against the pernicious Doctrines which have overwhelmed France with misery and desolation. By a Sincere Friend of Mankind.** Lond. 1795, 8vo., pp. 140, pub. anon.

5. **A Letter to the Rev. Mr. Ralph Churton, M.A., Rector of Middleton-Cheney, in Northamptonshire, on his Address to his Parishioners. By Francis Eyre, of Warkworth, Esq.** Lond. 1795, 8vo., pp. 104.

This letter was occasioned by a sermon by the Rector of Middleton-Cheney, to which parish that of Warkworth adjoins, addressed to his parishioners on his first coming among them, entitled “A Short Defence of the Church of England, in answer to those from whom we are separated, and to those who separate from us.” Mr. Eyre’s reply elicited a rejoinder.

6. **A Reply to the Rev. Ralph Churton, Rector of Middleton-Cheney, in Northamptonshire, and late Fellow of Brazen-Nose College, Oxford.** Lond. 1798, 8vo., pp. 494.

Mr. Churton did not relish his engagement with so formidable an antagonist, and therefore closed the correspondence with a short “Post-script,” 1798.

Eyre, Thomas, Father S.J., one of the family of Eastwell, co. Leicester, where he was born Dec. 23, 1670, made his

humanities at St. Omer's College, and entered the Society of Jesus, Sept. 7, 1687. He was for some years Professor of Theology at Liège, and in 1712 he was Socius to the Provincial.

He died in London, Nov. 9, 1715, aged 45.

Foley, Records S.J., Collectanea ; Kirk, Biog. Collections, MSS.

1. Dr. Kirk thinks that he was the author or editor of one of the Lives of James II., which is very probable. For some time he was chaplain to the Court at St. Germain, and while there kept up a correspondence with Dr. James Barker, *alias* Rigby, Professor of Divinity at Douay College. In one of his letters in answer to one from Dr. Rigby, written (on the eve of the siege of Douay and of the visitation of the College by Dr. Dilcourt and another inquisitor) with the object of giving his own explanations about Jansenius, Fr. Eyre "approved of his submission, but advised him to have a care of joining with his own body, the clergy, for that it was a pitiful way." Bishop Dicconson, from whose memorandum, now at Ushaw, this is an extract, adds that "the king left the Jesuits." The latter remark refers to the king's change of opinions towards the close of his life, regarding matters of State policy. Fr. Eyre, though mistaken, was evidently sincere in his belief in the charges of Jansenism hurled against the professors of Douay College, which caused so much controversy and unpleasantness at this time.

Eyre, Thomas, son of Thomas Eyre, cutler, of Sheffield, by his second wife Elizabeth, daughter of John Cunliffe, of Wycollar and Hollins, Esq., and relict of Samuel Scargill, of Thorpe Hall, near Sheffield, was born in King Street, Sheffield, April 23, 1735.

His parents were married by Mr. Brookes, a priest, though his mother was not a Catholic. Her brother, Henry Cunliffe, of Wycollar Hall, near Colne, was the last male representative of that ancient Saxon family. Mr. Cunliffe had a strong liking for his nephew Eyre, and wished to make him to succeed to his large estate, for he had no children. But he was greatly prejudiced against Catholics, and no inducement would make his nephew turn Protestant. Writing of his first visit to his uncle in 1744, he said, "I remember the first question he asked me was whether I had got the Pope in my belly. I thought him an odd man."

He was apprenticed to his half-sister's husband, Joseph Owen, a cutler in Sheffield, until he was twenty-one years of age, and in 1759 began to work for Mr. Joseph Wildsmith, cutler, in whose service he spent most of his life. On May 1, 1766, he married Sarah, daughter of Joseph Heathcote, of Sheffield, and had several children.

Henry Cunliffe died on June 20, 1773, and by his will, dated July 14, 1769, left his nephew only one shilling, on account of his refusal to change his religion, and bequeathed his extensive property to Henry Owen, son of Joseph Owen, cutler, of Sheffield, and his wife, Sarah Scargill, Mr. Eyre's half-sister. Mr. Owen in pursuance with instructions assumed the additional surname of Cunliffe.

Mr. Eyre seems to have been related to the Derbyshire family of that name, the owner of Hassop being godfather to one or more of his children. He survived his only son, Thomas, who died in Westphalia, in 1795, but a granddaughter, of the name of Glossop, married Henry Fris. Darley, who died at Edgbaston, Birmingham, May 20, 1885, aged 71, and had issue the late Rev. John Darley, of St. Chads, Manchester, and the Rev. Bernard Darley, now of Newcastle.

Mr. Eyre's Account, MS.

1. Account of the Affairs of Mr. Thomas Eyre, respecting Mr. Henry Cunliffe, as written by himself. MS.

A copy of the original, with pedigree and historical notes of the family of Cunliffe, with copy of the will of Henry Cunliffe, is in the writer's possession. Another copy, without notes, is in the Manchester Free Library.

Eyre, Thomas, President of Ushaw College, was the fourth son of Nathaniel Eyre, Esq. In 1758, at the age of ten, he accompanied his three brothers to the preparatory school in connection with Douay College established at Esquerchin, where they arrived on June 24. In that seminary of piety and learning he gave great satisfaction by his application and religious deportment, and being ordained priest was retained in the College as a professor. In this capacity he taught poetry and rhetoric, and filled the office of General Prefect.

When Thomas Eyre, of Hassop, co. Derby, and Eastwell, co. Leicester, Esq., became possessed of the Stella estate, in the parish of Rytor, co. Durham, he invited his kinsman, Mr. Thomas Eyre, to come over from Douay and take charge of the Stella mission. The invitation was accepted, and here Mr. Eyre commenced his apostolical labours, Oct. 11, 1775. A large field was opened to his zeal, for the congregation was numerous, and he endeavoured to fulfil to the utmost of his power the important duties of his calling. He was most assiduous in preaching, and also provided for the spiritual wants of his flock, and for the benefit of the Catholic body at large, by

publishing several works of religious instruction. In 1784 it was a great satisfaction to him that Bishop Matthew Gibson was pleased to take up his residence at Stella Hall, as it gave him daily opportunity of improvement by discoursing, as occasion offered, upon theological subjects.

About 1790 he formed the idea of writing a more detailed Life of Mr. Gother, an edition of whose spiritual works he had published, and also of continuing Dodd's "Church History of England." In the following year he began to circulate queries, and to collect materials for these purposes, but the destruction of the English Catholic establishments abroad, called him to a more active life, and prevented his proceeding with a work which in his hands would have been admirably executed.

In Oct. 1792, Mr. Eyre removed from Stella Hall to act temporarily as chaplain to Mrs. Silvertop at Wooler, in Northumberland, and thence he was appointed to the mission at Pontop Hall, near Lanchester, co. Durham.

Early in 1793, Bishop Gibson wrote to Mr. Eyre informing him that Douay College was almost empty, that the students were coming over to England every day, and that he was advised to take Flass Hall to accommodate them. Bishop Douglas, he added, would pay half the rent, and he feared that unless a commencement was made, all the students would be dispersed. Accordingly, having met together by appointment, the Bishop and Mr. Eyre inspected Flass Hall, situated about a mile from the present College of Ushaw, and satisfied themselves that it would serve their object. After this, however, another place was proposed, Crook Hall, a large uninhabited mansion, about eight miles from Ushaw, belonging to the Baker family. In the meantime a number of the Douay students were collected in March, 1794, at a school kept by the Rev. Arthur Storey at Tudhoe, about five miles to the south-west of the city of Durham, and Dr. Lingard, the eminent historian, at that time not in orders, was placed over them as their teacher. The house at Tudhoe proving too small and inconvenient even for a temporary abode, the collegians were ordered to take up their residence with Mr. Eyre at Pontop Hall, two miles from Crook Hall. The community was thus placed under Mr. Eyre's charge, and towards the close of the year, 1794, took possession of the new College of Crook Hall.

On June 29, 1795, Mr. Daniel, lately President of the

suppressed College at Douay, arrived at Crook Hall, and on the following day Mr. Eyre resigned the charge of the new College into the President's hands, who in this manner continued the line of Douay presidents at Crook Hall. Before the end of the octave, however, Dr. Stapleton, the late President of St. Omer's College, who was appointed but not yet installed President of Old Hall Green, arrived at the College. A long conference ensued, in which it was arranged that Mr. Daniel should retire from the presidency of the new College, lest it might interfere with the prosecution of his claim as President of Douay College against the French Government for the loss sustained by the confiscation of the property belonging to that College. This was done, and the next day Mr. Daniel left for Paris, and Mr. Eyre assumed the presidency of Crook Hall.

The College prospered under Mr. Eyre, and, in 1805, Bishop Gibson laid the first stone of a larger College at Ushaw, four miles from Durham, to which the professors and students removed from Crook Hall on July 19, 1808.

Here President Eyre died, May 8, 1810, as much lamented in death as he had been respected and beloved in life, not only by those under his charge, but by all who had the happiness of his acquaintance. In 1799, when the Midland Vicariate was vacant by the death of Bishop Charles Berrington, Mr. Eyre's name was the second on the list of those proposed to Propaganda to succeed.

He left the College an income of £305 a year, heavily encumbered with spiritual obligations, but with the proviso that the Bishop might dispense with them, if, in his judgment, the obligations were too onerous. Of this, £195 was to be appropriated to the stipends of four professors, and £105 to three educational funds; £5 a year was to be devoted to the purchase of divinity books, almost the only fund the College possesses, as an endowment to its valuable library. The balance of £9 was left for contingencies.

Kirk, Biog. Collections, MS. ; Dr. Gillow, Suppression of Douay College and the Establishment of Crook Hall and Old Hall Green, MS. ; Gillow, Ushaw Coll. Collections, MS. ; Hen. Gillow, Chapels at Ushaw ; Brady, Episc. Succession.

1. Sermons, MSS.

When Mr. Eyre first entered on the mission, in 1775, he commenced to compose and write about sixty formal discourses, so that by 1780 he was

enabled to preach every Sunday extempore with great facility, and with greater advantage to his hearers than by reading his sermons. He delighted in reading Massillon, and preferred his sermons to all others. Among the preachers of his own acquaintance, he most admired Dr. Green, the President of Douay College, and often lamented that he had not imitated him by writing down the substance of those excellent discourses which he frequently heard at College. But though he preached extempore, he generally wrote down the plan of every sermon, and what he wished chiefly to inculcate, so that he altered the following year what he thought deficient in the preceding. Every year he preached one sermon at least upon each Sacrament, except that of Orders.

2. "Instructions upon the Sacrament of Confirmation, by the Rev. John Gother." Newcastle, F. Coates (1783). 12mo.

3. "Gobinet's Christian Piety." Newcastle, 1783. 8vo.

4. "The Instruction of Youth in Christian Piety. Taken out of the Sacred Scriptures and Holy Fathers. From the French of Charles Gobinet, D.D. Newcastle, F. Coates, 1783, 8vo., pp. x.-261, vol. i., pp. xii.-276, vol. ii.

In little more than a twelvemonth over 4,000 copies of this valuable work were sold.

5. He also edited Mr. Gother's spiritual works.

6. **Collections for continuing Dodd's Church History of England**, MSS. 2 vols. 4to., in the library at Ushaw College.

6. **Portrait**, painting at Ushaw.

Eyre, Vincent, Esq., of Dronfield Woodhouse, co. Derby, was son of Adam Eyre, of Broadway, third son of Rowland Eyre, of Hassop, Esq., by Gertrude, daughter and co-heiress of Humphrey Stafford, of Eynam, Esq. Adam married Elizabeth, daughter of Thomas Burley, of Dronfield Woodhouse.

He was educated by the Jesuits at St. Omer, and afterwards entered the Society at Watten, Sept. 1698. In 1701 he was pursuing his higher studies at Liége, but changing his mind resolved not to enter the ecclesiastical state, and returned home in 1702. Ever after he retained a great regard and veneration for the Society, by whom he was occasionally entrusted with their affairs.

Shortly after his return to England, Nov. 1, 1703, he married Anne, daughter of Nathaniel Bostock, of Wrixall, co. Stafford, a lady distinguished by her beauty, and commonly called "the pretty Miss Bostock." His son, Nathaniel Eyre, who died Aug. 20, 1781, by his wife, Jane Broomhead, of the family seated at Stanington, near Sheffield, and aunt to the Rev. Rowland Broomhead, of Manchester, had issue four sons and one daughter: Vincent, who succeeded him; Edward, priest,

who died at Hathersage, co. Derby, Nov. 15, 1834, aged 89; John, priest, who died at The Farm, near Sheffield, Feb. 19, 1790; and Thomas, the President of Ushaw College. The daughter, Jane, married Mr. Wheble, of Kensington.

Vincent Eyre early took a fancy to the study of genealogy, in which he chiefly employed his time. He wrote a great number of pedigrees, and from his writings it appears that he entered fully into the genealogies of most of the crowned heads in Europe. He had an extensive acquaintance, and was on intimate terms with the Dukes of Norfolk and Devonshire. It was at the house of the former, at Worksop, that he met with an accident which was considered to shorten his days. He was a great smoker, and one day in endeavouring to lay his pipe on a shelf, which was out of his reach, he got a fall, and hurt his thigh so much as to be confined to his bed for a considerable time, and though he lived several years afterwards he felt the consequences of the fall to his death, which occurred Dec. 10, 1746.

Kirk, Biog. Collections, MSS.

1. **Genealogical Collections, MSS.**

Eyre, Vincent, the younger, lawyer, son of Nathaniel Eyre, Esq., was born at Glossop, co. Derby. In 1755, he and his brother Edward were sent to the school opened by Mr. Bordley at Ince, near Liverpool, but returned to Glossop in the following year. In 1758 his father took him and his three brothers abroad, and placed them at the school opened by the Hon. James Talbot, afterwards V.A. of the London district, at Esquerchin, preparatory to their admission to Douay College, where he and Edward removed in 1760, and John and Thomas in the following year. Here he remained four years, and returned to Glossop in Sept. 1764.

Being destined for the law, he was placed for three years in the office of Mr. Tomkinson, in Manchester, and then went to London, where he studied in the chambers of Mr. Maire and Mr. Booth, two eminent Catholic conveyancers. Soon after his return from Ireland, where he had been with Mr. MacMahon to settle his affairs, he became assistant to Mr. George Wilmot, of Lincoln's Inn, especially in the Duke of Norfolk's affairs. He succeeded to a considerable part of the business, at Mr. Wilmot's death, July 4, 1776, to whose will he was appointed acting

executor with a legacy of £300, and the lease of his chambers, which realized him about £1,000 more in 1779.

In April, 1774, Mr. Eyre married Miss Parker, of Prescott, co. Lancaster, and after Mr. Wilmot's death, in 1776, was entrusted by the Duke of Norfolk with the management of his extensive estates at Sheffield and Worksop, in which charge he continued until his death, April 7, 1801, to the great satisfaction of his Grace, and of his numerous tenantry.

He left four sons and three daughters, one of whom married Mr. Scully, the author of "The Statement of the Penal Laws against Catholics in Ireland."

Kirk, Biog. Collections, MSS.

1. He left some MSS. of biographical and historical interest, some of which are at Ushaw College.

Eyston, Charles, Esq., eldest son and heir of George Eyston, of East Hendred, Esq., and his wife Ann, daughter of Robert Dormer, of Peterley, Esq., was born in 1667.

The family of Eyston of East Hendred is of considerable antiquity in Berks, and became connected with that county about the year 1400, by an intermarriage with the heiress of the De Arches, a family which had given representatives to the county in the reigns of Edward III. and Richard II. Fuller observes that the county of Berks is like a skittish horse, that often throws its rider, but the Eystons have managed to retain their seat, and, since the extinction of the Englefields in the male line, claim priority of connection with Berks.

Charles Eyston married, in 1692, Winifrid Dorothy, daughter of Basil Fitzherbert, of Swynnerton, co. Stafford, and of Norbury, co. Derby, Esq., and had a numerous family, one of whom was a Jesuit, and several daughters nuns.

He was distinguished for his antiquarian and historical acquirements, more particularly as regards ecclesiastical subjects, and lived on terms of great friendship with the celebrated antiquary, Thomas Hearne, of the Bodleian Library, who in his diary refers to his eminent virtues and great charity to the poor, adding, "He was a man of sweet temper, and an excellent scholar, but so modest that he did not care to have it at any time mentioned," &c.

His death occurred on Sunday morning, Nov. 5, 1721, aged 54. His descendants are still seated at East Hendred.

Kirk, Biog. Collections, MSS.; Foley, Records S.J., Collocanea; Letter of Chas. Eyston, Oct. 27, 1839; Burke, Landed Gentry.

1. **A little Monument to the once famous Abbey and Borough of Glastonbury, or a Short Specimen of the History of that ancient Monastery and Town. With a Description of the remaining Ruins of Glastonbury collected out of our best Antiquaries and Historians. Finished April 28, 1716.** MS. 4to., pp. 119, at Hendred House. It was published by Thomas Hearne in his "History and Antiquities of Glastonbury," Oxford, 1722, 8vo., and again reprinted in Rev. Richard Warner's "History of the Abbey of Glaston and the Town of Glastonbury," Bath, 1826, 4to.

2. **A poor little Monument to all the old pious dissolved Foundations of England; or, a Short History of Abbeys, all sorts of Monasteries, Colleges, Hospitals, Chantryes, &c. In Two Parts.** MS. folio pp. 433, in the library at Hendred. Part I. "finished Sept. 4, 1719." To this work is prefixed, in alphabetical order, the character of each author or book quoted. In the preface to Part II., p. 12, he says that he intended to describe the habits of all the Religious, with plates; to give an account of the Founders; of their first coming to England and settlement; of canonized Saints; Bishops, Writers, and the Houses each Order possessed; together with a history of English Colleges, &c., abroad.

3. **First Part of the Prevarication of the Holy Church-Libertys.** MS. copied by W. Eyston, in 1706, from a MS. originally in Sir William Spelman's library, and written, it is said, by a lawyer in the reign of Charles I. It came into Mr. Eyston's hands from Fr. Fris. Young, O.S.F., chaplain to Henry Englefield, of White Knights, Esq., who received it from Fr. A. Hill, O.S.F., who lived with Sir Henry Tichborne, of Tichborne. Fr. Hill received it from Bishop Ellis, V.A.

4. Charles Butler ("Hist. Memoirs of the English Catholics," edit. 1822, vol. ii. p. 65), attributes to Mr. Eyston "The History of the Reformation and the Church of England," printed 1685, 8vo., but this is obviously an error.

Eyston, Charles John, Esq., of Hendred House, Berks, born Nov. 5, 1817, was the eldest son of Charles Eyston, of East Hendred, J.P. and D.L., High Sheriff in 1831, by Maria Teresa, only daughter of Thomas Peter Metcalfe, of Bath, Esq., and heiress of her brother, Thomas Peter Metcalfe More, of Barnborough Hall, co. York, Esq., the representative of Sir Thomas More, the great Chancellor.

Mr. Eyston married, Sept. 10, 1863, Agnes Mary, daughter of Michael Henry Blount, of Maple Durham, co. Oxford, Esq.,

having succeeded to the estate on the death of his father Feb. 24, 1857.

Naturally of a retiring disposition and of studious habits, he was yet ever ready to render those public services which society expects from a gentleman of his position. As the squire of East Hendred, and the head of an ancient family, he was esteemed by his tenantry and neighbours, both rich and poor, and he had many attached friends among the gentry of the district. His death occurred rather suddenly, Feb. 19, 1883, in the 66th year of his age.

The Tablet and Weekly Register, March 3, 1883; *Burke, Landed Gentry*; *Letter of Chas. Eyston*, Oct. 27, 1839.

1. Mr. Eyston left almost ready for the press a most interesting little history of the chapel and mission attached to Hendred House. This venerable chapel, forming the south side of the mansion, is mentioned in a deed dated 1323. In a record in the Exchequer, it is called "Cantaria Sancti Amand in Parochiâ de East Hendred, *alias* Cantaria Sancti Joannis Baptistæ." In 1687 it was repaired by the then representative of the family, George Eyston. Previous to that date it appears to have remained for a considerable time in a state of desecration, in consequence of religious persecution. The respite in this respect, and the cheerful prospect of toleration opened out by the accession of James II. to the throne, encouraged Mr. Eyston to reopen the venerable chapel. The ceremony was performed on Sept. 25, 1687, with considerable solemnity. The chaplain, Fr. Pacificus, *alias* Philip Price, O.S.F., afterwards Provincial of the Friars, officiated, assisted by six other priests. Amongst those who were present were—Sir Henry More, of Fawley, Berks, Sir John Carson, Mr. John Massey, actually then Dean of Christ Church, Oxford, Mr. Robert Charnock and Mr. John Augustin Bernard, the former Fellow of Magdalen, and the latter of Brazenose, Oxford, besides several Catholic gentlemen connected with the counties of Berks and Oxon. The attendance on this occasion of so distinguished a person as the Dean of Christ Church, is a curious incident, calculated to impress the reader with the importance of the Catholic party then existing in the University. In the following year the chapel was plundered by some soldiers belonging to the Prince of Orange's army, who carried off some of the vestments to Oxford, where they dressed up a "mawkin" with them, and then burnt it. Since then the chapel has undergone considerable improvements, made by Mr. Eyston's father and grandfather, without injuring its antique character.

Eyston, Bernard Francis à S. Francisco, D.D., O.S.F., was a younger son of William Eyston, of East Hendred, co. Berks, Esq., by Mary, daughter and co-heiress of James Thatcher, of Priesthaves, co. Sussex, Esq.

He was for a considerable time lector of divinity at St. Bonaventure's Convent, Douay, where no doubt he was pro-

fessed ; and there he died, May 28, 1709, aged 82, religion 65, priesthood 58. He was buried in the cloisters of the Convent.

Oliver, Collections, pp. 545 and 551 ; *Dodd, Ch. Hist.* vol. iii. ; *Burke, Hist. of the Commoners* ; *Kirk, Biog. Collections, MSS.*

1. **The Christian Duty Compared.** Being Discourses upon the Creed, Ten Commandments, and the Sacraments. By B. Bernard Francis, Student in Divinity. Aire, 1684, 4to. It was reprinted in the beginning of this century.

Eyston, Friar O.S.F., whose Christian name has not been ascertained, was in all probability one of the fourteen children of William Eyston, of East Hendred, and his wife Mary Thatcher.

His father suffered heavily for his faith, and repeatedly had his lands sequestrated during the Civil Wars.

Oliver Collections, p. 545 ; *Burke, Landed Gentry.*

1. **A Clear Looking-glass for all Wandering Sinners.** Roane, 1654, 24mo., pp. 192. Ded. to Lady Willoughby, and approved by the Provincial, Fr. John Yates, O.S.F.

Faber, Frederick William, D.D., Superior of the Oratory, Brompton, was the seventh child of Thomas Henry Faber, Esq., and nephew of the celebrated George Stanley Faber, whose family was one of those which took refuge in England on the Revocation of the Edict of Nantes by Louis XIV., and preserved with pride the evidences of their Huguenot origin. He was born June 28, 1814, at the vicarage of Calverley, in the West Riding of Yorkshire, of which place his grandfather, the Rev. Thomas Faber, was the incumbent. In the following December his father was appointed secretary to Dr. Barrington, Bishop of Durham, and removed immediately with his family to Bishop Auckland, where he remained until his death in 1833.

After a short course of instruction at the grammar-school of Bishop Auckland, Frederick Faber was removed to the house of the Rev. John Gibson, at Kirkby Stephen, in Westmoreland, which he left, in 1825, to pass a short time at Shrewsbury School, from whence he proceeded to Harrow, where he remained until he went to the University. He matriculated at Balliol College, Oxford, in 1832, and in 1834 was elected scholar of University College. In Jan. 1837,

he obtained a fellowship in that College, and also carried off the Johnson Divinity Scholarship. Two years later he received priest's orders from Bishop Bagot at Oxford, and in the following year, 1840, he went to reside at Ambleside, in order to superintend the education of Mr. Matthew Harrison's eldest son.

In the following year, 1841, he travelled on the Continent with his pupil, during which he kept a minute journal of his tour, abounding in graphic and interesting descriptions of the places which he visited. After his return to Ambleside he accepted the rectory of Elton, in Huntingdonshire, offered him by his College, and after reading himself in, April 2, 1843, he left for another tour, accompanied by a former pupil, with the object of closely examining in Catholic countries, and especially in Rome, the methods pursued by the Church in dealing with the souls entrusted to her care. With this view he had provided himself with letters of introduction from Dr. Wiseman, then coadjutor Bishop of the Central district, to Cardinal Acton and Dr. Grant, both resident in Rome.

It is not surprising under these circumstances to find that Mr. Faber was on the point of being received into the Church at this time. Every manifestation of Catholic life seemed to answer a doubt, or to dispel a fear, and his consultations gradually convinced him of the untenable nature of the theory on which he had taken his stand. On one occasion, having lost his way, he compared his wanderings to his position as a Protestant, seeking to guide himself by private judgment. On his return to England, Mr. Faber lost no time in commencing his work at Elton, and threw himself into it with such zeal that it was not long before the fruit of his exertions manifested itself. His preaching soon became very popular, and he inaugurated in the parish a new religious life, which his enemies denounced as Puseyism.

The beginning of 1845 was marked by a violent attack upon the "Lives of the English Saints," published by Toovey. The "Life of St. Stephen Harding," with which the series began, had been considered by men of great weight to be of such a character as to be inconsistent with its being given to the world by an Anglican publisher. The irritation caused by its appearance was not appeased by any of the succeeding volumes; but the "Life of St. Wilfrid" provoked the most hostile feeling, for in it the Catholic tendencies of the Tracta-

rian school were developed with the utmost freedom. It was no secret that it was written by Mr. Faber, who had no sympathy with the policy of reserve in such matters which was adopted by several of his friends. It was not only by the avowed enemies of the Tractarian Movement that the "Life of St. Wilfrid" was condemned; many of the author's friends were displeased at its outspoken frankness, which appeared to commit their party to greater lengths than they were prepared to go.

In the autumn of 1845 many of his friends were received into the Catholic Church, and he soon saw that his own conversion was only a question of time. That change was not long in coming. Immediately after the reception of Mr. Newman at Littlemore, Mr. Faber decided to follow his great leader. On Sunday, Nov. 17, 1845, he officiated for the last time as rector of Elton, and announced to his people that the doctrines he had taught them, though true, were not those of the Church of England; that as far as the Church of England had a voice, she had disavowed them, and that consequently he could not remain in her communion, but must go where truth was to be found. On the following morning he left Elton at an early hour, hoping to escape notice, but the parishioners were on the look out, and as he drove through the village every window was thrown open, and the poor people waved their handkerchiefs, and sobbed out, "God bless you, Mr. Faber, wherever you go." He was accompanied by his two servants, seven of his parishioners, and Mr. T. F. Knox, scholar of Trinity College, Cambridge, who were likewise resolved to become Catholics. They were all received by Bishop Wareing at Northampton.

After his reception, Mr. Faber went to reside for some time at St. Chads, Birmingham, and soon afterwards formed the converts he had brought over with him from Elton into a small community in Caroline Street, Birmingham, of which he was constituted Superior.

In the beginning of 1846 he again visited Italy, in the hope of raising contributions to carry on his community, which was now formally established under the title of Brothers of the Will of God, and placed under the patronage of our Blessed Lady, St. Joseph, and St. Wilfrid. From the name of the latter saint they were commonly called Wilfridians; Fr. Faber,

their Superior, having himself taken the name of Brother Wilfrid of the Humanity. In 1846 the Earl of Shrewsbury offered him Cotton Hall, near Cheadle, in Staffordshire, whither the community was transferred in September of that year, which was henceforward known as St. Wilfrid's.

It was not, however, until April 3, 1847, that Fr. Faber was ordained priest by the Bishop at Derby. The number of conversions was so numerous, that within a very few months after the settlement of the community there remained but one Protestant family in the parish, and the Protestant church, which stood within the grounds of Cotton Hall itself, was almost entirely abandoned; indeed, Brother Antony was able to write, "We have converted the pew-opener, leaving the parson only his clerk and two drunken men as his regular communicants."

Towards the close of 1847 the news arrived in England that Fr. Newman was returning from Rome as Superior of the Oratory, and the idea of joining that Congregation presented itself, not for the first time, to Brother Wilfrid's mind. This was carried out soon after Fr. Newman had arrived at Old Oscott, or Maryvale as it had been re-christened, in the beginning of 1848. It involved a great sacrifice—nothing less than the abandonment of the work at St. Wilfrid's, which gave so fair a promise, the destruction of the Institute which he had formed, and the exchange of the position of Superior and founder for that of simple novice.

On Feb. 21, 1848, Fr. Faber entered the novitiate at Maryvale, but was sent back to St. Wilfrid's after a few days, and on April 25 the new church was solemnly opened, almost the entire community from Maryvale assisting at the ceremony. It was not considered necessary that he should complete the full three years' novitiate prescribed by the Institute of the Oratory. On July 22, 1848, he was dispensed with the remaining portion of it, and at once appointed to the important office of Novice Master. In October of that year, the whole of the establishment from Maryvale was transferred to St. Wilfrid's, where the community now numbered more than forty members.

In Jan. 1849, Fr. Newman removed a portion of his community to Birmingham, but Fr. Faber was one of those who remained at St. Wilfrid's, and he continued to hold the office of

Novice Master. Shortly afterwards Fr. Newman proposed to divide his whole community into the two houses of Birmingham and London, and it was decided that Fr. Faber should be placed at the head of the London detachment. No time was lost in securing a lease of two houses in King William Street, Strand, and on April 28, 1849, the Fathers took possession of the new foundation. From this period until his death Fr. Faber remained at the head of the London Oratory. St. Wilfrid's, Cotton Hall, after passing through many changes, was ultimately made over to the authorities of Sedgley Park School, and opened as a branch of their establishment, in preparation for the falling in of the lease of the Park, when the venerable school itself was transferred to Cotton Hall.

In 1850, in accordance with the Rule of St. Philip, requiring that his Congregations should be independent of each other, the London Oratory was released from obedience to that of Birmingham, and Fr. Faber was at once elected Provost or Superior. In the following year, the state of his health being very unsatisfactory, it was judged advisable that he should have rest and change of scene. He intended to use the opportunity to visit the Holy Land, but his health giving way he got no further than Malta, whence he returned home through Italy.

About the end of June, 1852, a proclamation was issued by the Government of Lord Derby, recalling to mind the statutes which forbid Roman Catholic ecclesiastics to wear the habit of their Order. It became necessary, therefore, for the Fathers of the Oratory to discontinue the practice which they had adopted, and to wear their cassocks only within the limits of their own premises.

In July of this year, Pius IX. conferred upon him the dignity of Doctor of Divinity, and in the autumn a plot of ground with a residence known as Blemell House, Brompton, was purchased by the Congregation. The buildings upon it were pulled down and the house and temporary church of the Oratory were begun, and in Nov. 1854, the community left King William Street and took possession of their new home.

Here this holy man spent the remainder of his life, without any abatement of that wonderful zeal which marked his whole career, passing to his eternal reward at the comparatively early

age of 49, yet worn out with labours and long suffering, Sept. 26, 1863.

"We know of no man," said the *Dublin Review*, of Jan. 1864, "who has done more to make the men of his day love God and aspire to a higher path of the interior life; and we know of no man who so nearly represents to us the mind and the preaching of St. Bernard and St. Bernardine of Sienna, in the tenderness and beauty with which he has surrounded the names of Jesus and Mary."

All who wish to study the early progress of the change of religious thought in England, arising from the Oxford Movement of 1833, will find much information in the life of one who was intimately connected with it. Fr. Faber's life was divided into two parts, widely distinct in character, by his conversion to the Catholic Church. For thirty-one years he belonged to the Established Church: the ties were broken by his conversion, and, with the exception of the succeeding three years, the second period of his life was principally spent in the foundation and government of the London Oratory. There he found his true vocation; it was a work after his own heart, and his labours in it were abundantly blessed, and have now been crowned, thirty years after the removal of the Oratory to South Kensington, by the erection of the present magnificent church—a memorial of its founder for future ages.

Bowden, Life and Letters of Father Faber.

1. **The Knights of St. John; a Poem**, 1836, written in the previous year, and recited in the Sheldonian Theatre, at Commemoration, June 15, 1836, for which the Newdigate prize was awarded. Professor Keble pronounced it to be remarkably elegant and highly polished. It was reprinted in his "Poems."
2. **The Private Devotions of Dr. William Laud, Archbishop of Canterbury.** Edited by F. W. Faber. Lond. 1838. 12mo.
3. **The Ancient Things of the Catholic Church in England.** Lond. 1838, 12mo.; *ibid.*, 2nd edit. In which he vindicated the Protestant Church.
4. **I Believe in one Catholic and Apostolic Church.** Lond. 1838, 8vo.; *ibid.*, 3rd edit.
5. **The Prayer-Book, a Safeguard against Religious Excitement.** Lond. 1838, 12mo.; *ibid.*, 2nd edit.
6. **The Church Catechism, a Model of Church Education.** Lond. 1838. 12mo.
7. **The Reformation, and the Duty of Keeping to its Principles.** Lond. 1838. 12mo.

8. **Confirmation, a Witness for Obedience and Unity.** Lond. 1838. 12mo.

9. **The Burial-Service, its Doctrine and Consolations.** Lond. 1838. 12mo.

The seven foregoing tracts were published under the title, "Tracts on the Church and the Prayer-Book," Lond. 1839, 12mo. Each tract has a special title-page, with the date 1838, and a distinct pagination. They are of various editions.

10. **The Church Calendar, a Help against Time.** Lond. 1840, 12mo., pp. 24.

11. **A Churchman's Politics in Disturbed Times. A Sermon.** Lond. 1840, 12mo., pp. 52.

12. **The Office of this Generation in the Church of Christ. A Sermon on Education (on Jude 3).** Lond. 1840. 8vo.

"Tracts on the Church and the Prayer-Book, Second Series." Lond. 1840. 12mo.

13. **The Cherwell Water-Lily, and other Poems.** Lond. 1840, 8vo., which gained him a reputation as a poet.

14. **A Sermon on Education.** Lond. 1840. 8vo.

15. **Warnings in Country Neighbourhoods. A Sermon (on John xi. 11, 12) preached on the Death of F. North, 1842.** Amble-side, Kendal (pr. 1842), 8vo.

16. **The Styrian Lake, and other Poems.** Lond. 1842. 8vo.

17. **Sights and Thoughts in Foreign Churches, and among Foreign Peoples.** Lond. 1842, 8vo. Ded. to William Wordsworth, with whom he was very intimate. This volume was written after his tour on the Continent. He introduces into it many remarks and theories upon religious matters, chiefly in the form of conversations with an imaginary representative of the Middle Ages, whose appearance adds very much to the attractiveness of the book. He also attacked Dr. Wiseman for saying, in his "Lectures on Holy Week," that the services of that season are dramatic.

18. Three tracts on "Examination of Conscience," published in 1843. This practice, then scarcely known out of the Catholic Church, gave offence to his parishioners.

19. **Sir Lancelot: a Legend of the Middle Ages.** A Poem. Lond. 1844, 8vo.; Lond., Derby (pr.), 1857, 8vo., 2nd edit.

20. At this time he offered his services to the compilers of the "Library of the Fathers," and the translation of the seven books of St. Optatus, Bishop of Milevis, on the Schism of the Donatists, was assigned to him. He also wrote the Lives of St. Wilfrid, St. Paulinus, St. Edwin, St. Oswald, and others, in the series of English Saints published by Toovey, Lond. 1843-4. In the "Life of St. Wilfrid," which appeared in 1844, the opponents of the series saw sufficient proof that Rome was the end at which the Anglican party was aiming: the authority attributed to St. Peter's Chair, the necessity which was proclaimed of the Eucharistic Sacrifice, the miraculous legends related with approval, indeed, the whole spirit as well as the contents, were all taken as signs that his party had at last thrown off the mask, and that their next step would inevitably be a declaration of their allegiance to the Church of Rome.

21. **The Rosary, and other Poems.** Lond. 1845. 8vo.

A collected edition "Poems." Third edition, Lond., Derby (pr.), 1857, 8vo.

In most of his compositions it is apparent that his master and model was Wordsworth. When at Ambleside he was a great favourite with the venerable poet; but even some years previous to that time he had been proud to style himself a Wordsworthian. The great poet remarked on one occasion, "if it was not for Frederick Faber's devoting himself so much to his sacred calling, he would be the poet of his age."

22. **Grounds for Remaining in the Anglican Communion. A Letter to a High-Church Friend.** Lond., Toovey, 1846, 8vo., pp. 68.

Dated Jan. 10, 1846, written on his submission to the Catholic Church, "Motifs de conversion de dix ministres Anglicans. Examen des motifs de rester dans la communion Anglicane," by J. Goudon, 1847.

23. **Lives of the Canonized Saints and Servants of God, beatified or declared venerable, and others who are commonly reputed to have died in the odour of sanctity.** Edited by F. W. F. Continued by the Congregation of the Oratory of St. Philip Neri. Lond., Derby (pr.), 1847-56, 8vo., 42 vols.; *ibid.*, 2nd edit. 1868, &c., 8vo.; second series, Lond. 1873, &c., 8vo.

In April, 1847, he arranged with Messrs. Richardson, of Derby, for the publication of a series of translations of "Lives of the Saints," for which he had been making preparations for some time. It commenced with the Life of St. Philip, which he had begun at Elton and was completed at St. Wilfrid's, with the assistance of Brothers Antony Hutchison and Alban Wells. Soon after the series commenced, a controversy arose concerning it, which in 1848 resulted in its suspension for a short time. It had been opposed from the first by persons who considered the publication of such Lives injudicious, as being unsuited to the condition of English Catholics, and likely to disgust and repel Protestants. After an article in *Dolman's Magazine* for Sept. 1848, expressing the views of the opponents of the series, Fr. Faber announced its suspension in a letter dated Feast of St. Martin, in that year. Meanwhile several able articles appeared in *The Tablet* in favour of continuing the series, and this reaction was sufficiently strong to justify the resumption in 1849. With all its literary defects, this series did a great work by familiarizing the minds of men with the highest examples of Christian holiness. The first vol. for 1847 contained the Lives of St. Philip Neri, St. Rose of Lima, the Blessed Columba of Rieti, and St. Juliana Falconieri.

24. **An Essay on Beatification, Canonization, and the Processes of the Congregation of Rites.** Lond. 1848. 8vo.

25. **Hymns.** Lond., Derby (pr.), 1848, 12mo. Printed for the use of the Congregation of St. Wilfrid's, but so widely requested, both in England and Ireland, that he published another edition, with many additions, entitled "Jesus and Mary; or Catholic Hymns, for Singing and Reading," Lond. 1849, 12mo., of which 10,000 copies were sold; 2nd edit., Lond. 1852, 12mo.; "Hymns for the use of Schools and Congregations," Lond. 1852, 12mo.; a selection, with additions, Lond. 1854, 12mo.; "Hymns for the People," a selection published as a penny book; "Hymns," Lond. 1862 (1861), 8vo., complete edition, containing fifty-six new hymns. In order that

it might correspond with the Psalter, he chose the number 150 as the limit of his collection. Some of the hymns extend to more than twenty verses, consisting of hymns on the Divine Attributes, hymns for festivals, hymns addressed to Our Lord, to saints and angels, on the sacraments, on the spiritual life, on death, &c. Many of the pieces are of great beauty, and some have been gladly taken to enrich the collections of various religious sects. His first hymn, "Mother of Mercy," was composed at Scarborough in 1848, and he completed the collection with the "Nativity of Our Lord," written at Filey in 1861.

"Hymns selected from Faber, by R. P. Smith," Lond. 1874, 8vo., which elicited "Remarks on Mr. R. P. Smith's edition of Hymns selected from those of F. W. F.," Lond. 1874, 8vo., by B. W. Newton. Mr. Miller has remarked in his "Singers and Songs of the Church," 1869, that the hymns and poems of Fr. Faber are "second to none in sentiment and beauty."

26. **An Essay on the Interest and Characteristics of the Lives of the Saints.** Ded. to Cardinal Wisman, "whose kind encouragement, valuable suggestions, and peculiar devotion to the modern Saints, fostered the beginnings, and defended the progress of the English Series of their Lives." This essay deserves attention, for, besides the defence of the Oratorian series against the charge of literary defects, for which it was mainly written, it contains a minute and valuable account of the influence of the study of hagiography upon the whole spiritual life.

27. **The School of St. Philip Neri.** Translated from the Italian of G. Crispino. Edited by F. W. F., as a Supplement to the Life of that Saint and his Companion. Lond. 1850, 8vo.; Lond. 1854, 12mo.

28. **The Spirit and Genius of St. Philip Neri, Founder of the Oratory.** Lectures delivered in the Oratory, King William Street, Strand. Lond. 1850. 8vo.

29. **Catholic Home Missions.** Lond. 1851. 12mo.

30. **A Letter to the Members of the Confraternity of the Most Precious Blood.** Lond. 1852, 8vo., pp. 8. Ded. to Cardinal Wiseman.

31. **All for Jesus; or, The Easy Ways of Divine Love.** Lond., Derby (pr.), 1853, 8vo.; *ibid.*, 2nd; 3rd, Lond. 1853; 4th, 1854; 5th, 1855.

This was the first of a series of spiritual works, begun Jan. 16, 1853, and written for the press in a period of about six weeks. It was received with intense enthusiasm by the Catholic body, and the author had the gratification of receiving expressions of the highest approval of his book from several distinguished ecclesiastics. It was translated into French, German, Polish, Italian, and Flemish.

"Thanksgiving after Communion. From 'All for Jesus.'" Lond. 1856. 8vo.

32. **Growth in Holiness; or, The Progress of the Spiritual Life.** Lond., Derby (pr.), 1854, 8vo.; *ibid.*, 1855, 2nd edit.

It is occupied with the direction of souls engaged in traversing the central wilderness of long patient perseverance in the humbling practices of solid virtue. The first of the three volumes necessary for the completion of this sketch was to have been entitled "First Fervours," and the third "The Gate of Heaven."

33. **The Blessed Sacrament ; or, The Works and Ways of God.** Lond., Derby (pr.), 1855, 8vo. ; *ibid.*, 2nd edit.

Written to popularize certain portions of the science of theology in the same way as hand-books and manuals have popularized astronomy, geology, and other physical sciences. It met with so much favour that the second edition was soon called for, although the first had consisted of 2,000 copies. It contains, together with a vast mass of learning and research, some of the most beautiful passages ever written by the author.

34. **The Spiritual Doctrine of Fr. Louis Lallemand, S.J. Translated from the French.** Edited by F. W. F. Lond. 1855, 12mo. ; Lond. 1870, 8vo.

35. **The Octave of Corpus Christi. Translated from the French of Nouet.** Edited by F. W. F. London.

Contemporaneously with the publication of the "Lives of the Saints," and the foundation of the London Oratory, Fr. Faber contributed much to the circulation in England of foreign spiritual books, as those of Boudon, Surin, Rigoleuc, the two Lallemands, Courbon, Lombey, and Nouet. The two foregoing works, Nos. 34 and 35, were translated at his suggestion and edited by him.

36. **The London Oratory and the Union Newspaper: being three Letters on the respect due to our Blessed Lord.** Lond., Derby (pr.), 1857. 12mo.

37. **Protestantism.**

A course of lectures commenced at Brompton, after which he never preached a controversial sermon.

38. **Lectures on the Management of our Grace.**

A course delivered in Lent, 1858, to which he had devoted especial pains.

39. **Notes on the Precious Blood.** Preached in Lent, 1858.

40. **The Creator and the Creature ; or, The Wonders of Divine Love.** Lond., Derby (pr.), 1858, 8vo. ; *ibid.*, 2nd edit.

41. **A Scheme of Intercessory Prayer for the Month. For the use of the Confraternity of the Precious Blood.** Lond., Derby (pr. 1858). 12mo.

42. **The Rosary of our Lord Jesus Christ.** Lond., Derby (pr. 1858). 24mo.

43. **The Foot of the Cross ; or, The Sorrows of Mary.** Lond., Derby (pr.), 1858. 8vo.

This was part of a series of works on the Passion of our Blessed Lord which was left incomplete at the author's death. It has been considered one of the best books ever published on the Dolours of Mary. Besides great clearness of doctrine, there will be found much valuable teaching concerning the Christian life, and investigations of great subtlety on the subject-matter of the book itself. Fr. Faber's ascetical works unite the most mystical devotion to the most profound theological learning.

44. **Ethel's Book ; or, Tales of the Angels.** Lond., Derby (pr.), 1858. 12mo.

Each story of which was written in a single morning.

45. **Spiritual Conferences.** Lond., Derby (pr.), 1859. 8vo.

"Conférences Spirituelles," Paris, Cambrai (pr.), 1860. 12mo.

It represents fairly enough the sermons which he was in the habit of preaching. The volume abounds in the author's characteristic excellences, and, taken as a whole, is perhaps one of the most brilliant which ever proceeded from his pen.

46. **Lectures on the Old Testament History.**

Preached in Lent, 1860, and published after his death.

47. **Devotion to the Pope**, Lond. 1860, 12mo.; "De la Dévotion au Pape," Paris, 1860, 12mo.

A sermon preached at the commencement of 1860. It was also translated into Italian, having the honour of being corrected by the Holy Father himself. The sermon is an expression of that remarkable devotion to the Holy See which is manifest in all his writings.

48. **The Precious Blood; or, The Price of our Salvation.** Lond. 1860. 8vo.

Numerous examples are to be found in this work of Fr. Faber's power of making religion attractive, and of enticing men to the practice of it, without making any abatement of its principles.

49. **Bethlehem.** Lond., Derby (pr.), 1860. 8vo.

In the preface he expresses his obligations to Fr. Antony Hutchison for "all that is correct and accurate and pictorial about the scenes which it describes." He used to say that he wrote the rest of his books to please others, but "Bethlehem" to please himself.

50. "The Month of Mary conceived without Sin. By A. Gratry. With an Introduction by F. W. F." Lond. (1860). 12mo.

51. **A Treatise on the True Devotion to the Blessed Virgin.** By the Ven. L. M. Grignon de Montfort. Translated from the French, with a Preface, by the Very Rev. Dr. Faber. Lond. 1863, 8vo.; *ibid.*, 1864.

Shortly afterwards another version was published in Dublin with the imprimatur of Archbishop Cullen.

52. **Notes on Doctrinal and Spiritual Subjects**, by the Very Rev. Dr. Faber. Edited by the Rev. J. E. Bowden. Lond., Derby (pr.), 1866, &c., 8vo., 2 vols.

Compiled from some of his notes for other works, on Calvary, the Holy Ghost, the Fear of God (two chapters of which were written in full), and the Immaculate Heart, which remained incomplete at his death. They reveal a wealth of thought and meditation, although, like the gleanings after the harvest, they were collected by other hands, when the reaper had gone to rest.

53. "The Life and Letters of Frederick William Faber, D.D., Priest of the Oratory of St. Philip Neri. By John Edward Bowden of the same Congregation." Lond., Derby (pr.), 1869, 8vo., pp. xxvii.-520.

54. "Maxims and Sayings of Fr. Faber, arranged for every day in the year." Lond. 1877 (1876). 32mo.

"The *Civiltà Cattolica* on Father Faber's Spiritual Works. Translated from the numbers for August 3 and 17 (1872)." Lond. 1872. 8vo.

"From Bethlehem to Nazareth. Some passages from Faber's prose works, selected and arranged in verse by A. E. Bellett." Lond. 1879. 16mo.

"A Brief Sketch of the Early Life of Frederick W. Faber, &c." Lond. Derby (pr.), 1869. 8vo.

55. While at Oxford he contributed to the establishment of the *Oxford University Magazine*, which, however, like many similar periodicals, had a very brief existence. Among the articles written by him were, "The Christian Year," "Philip Van Artevelde," "Burns, Byron, and Letter-writing," &c.

Fr. Faber's pen was also engaged in many of the devotional publications issued by the Fathers of the Oratory, "The Prayer-Book of the Oratory of St. Philip Neri, London," pp. 69; "The Passion of Jesus and the Woes of Mary;" "The Lent-Book of the Oratory of St. Philip Neri, King William Street, Strand," pp. 22; "The Way of the Cross: or the Fourteen Stations of the Cross as practised in the Church of the Oratory, London," pp. 36; "Jesus Risen: the Easter-Book of the Oratory of St. Philip Neri," pp. 18; "The Month of Mary. Oratory of St. Philip Neri, King William Street," pp. 12; "The Whitsuntide-Book of the Oratory: Devotions to the Holy Ghost and the Most Holy Trinity," pp. 62; "Book of the Sacred Heart," pp. 26; "A Manual for Confession and Communion," pp. 80; "Devotions to the Infant Jesus," pp. 24; "The Book of the Confraternity of the Precious Blood," pp. 24; "How to be a Saint," pp. 36; Oratory Hymns, pp. 90; &c.

56. **Portrait**, engr. by Jos. Brown, a pleasing sketch, published with his Life, in which one can almost read that geniality and brilliance for which Fr. Faber was distinguished in social intercourse.

Fairclough, John, Father S.J., a native of Wigan, born May 4, 1787, was a member of a Catholic yeomanry family which appears in the Recusant Rolls from the earliest periods. Several families of this name were settled in the neighbourhoods of Burscough, Ribchester, Preston, and Wigan. James Fairclough, of Ince and Pemberton, was convicted of recusancy at the Lancaster quarter sessions, April 10, 1716, and from him probably descended the Wigan family. Dom Thomas Fris. Fairclough, O.S.B., professed at Dieulward in 1817, was ordained priest in 1822, and sent to St. Mary's, Liverpool, where he remained till his death, Oct. 14, 1835. Dom Matthew Charles Fairclough, O.S.B., born at Wigan, 1788, professed at Dieulward 1818, whence he went to Douay and was ordained priest in 1820, and sent on the mission in the North Province, was probably a brother of Fr. John Fairclough, S.J. Dom Matthew was at Biddleston in 1822, passed to the South Province, and was at Bungay in 1826-7; went to the monastery at Arras, and was there from 1828 until his retirement to Douay in 1878, where he died, April 4, 1880, aged 92. Dame Benedicta Fairclough, O.S.B., who

died at Cambray, Aug. 4, 1741, and Sister Elizabeth Fairclough, O.S.B., born in 1698, professed at Cambray in 1720, and died there Dec. 9, 1744, were both, no doubt, members of the Wigan family.

Fr. John Fairclough studied at Stonyhurst, entered the novitiate at Hodder in 1806, and was ordained priest by Bishop Smith, at Durham, June 5, 1811, and in the following February was appointed missionary at Stonyhurst, where he laboured with unremitting zeal. In 1827 he became chaplain at Stockeld Park, but was removed to South Hill, near Chorley, in 1828, where he died Nov. 16, 1832, aged 45.

Oliver, Collectanea S.J.; Gillow, Lanc. Recusants, MS.; Snow, Bened. Necrology.

1. **On the Rule of Faith; in Reply to Joseph Fletcher, Minister of the Independents at Blackburn, and Author of the Lectures on the Roman Catholic Religion**, 1817, 8vo.

Mr. Fletcher, afterwards D.D. of Glasgow University, issued his "Lectures on the Principles and Institutions of the Roman Catholic Religion; with an Appendix, containing Historical and Critical Illustrations," Lond. 1817, 8vo., delivered in Blackburn in 1816. Much of Fr. F.'s work appears to be taken from "The Rule of Faith Truly Stated in a New and Easy Method, or a Key to Controversy" (Lond., Thomas Meighan), 1721, 12mo., title 1 f., preface 2 ff., pp. 344, 2nd part, contents xxv.-xxx.

2. **On the Church, with a Reply, an Appendix on Miracles, in Reply to Joseph Fletcher, &c.**, 1817, 8vo., published with the above under the title "The Rule of Faith and the Church, with an Appendix on Miracles," 1817, 8vo.

Fairfax, Anne, Hon., spinster, of Gilling Castle, Yorkshire, was the last of this ancient Catholic family. Her father, Charles Gregory Fairfax, tenth Viscount Fairfax, of Emley, in the peerage of Ireland, educated in the Benedictine monastery at Lambspring, in Germany, succeeded his father William, ninth Viscount, in 1738, and was twice married, first, to Elizabeth, daughter of Hugh Lord Clifford of Chudleigh, who died in 1721, and secondly, to his cousin Mary, daughter of Nicholas, sixth Lord Fairfax, and relict of Viscount Dunbar. By his second wife, who died in 1741, Lord Fairfax had issue four sons and several daughters, who all died before their father, with the exception of the Hon. Anne, who died unmarried in 1793.

This ancient Yorkshire family always retained the faith, and suffered very considerably in consequence. Sir Thomas Fair-

fax, of Gilling Castle, was created Viscount Fairfax, of Emley, co. Tipperary, in the peerage of Ireland, in 1628, and the names of his descendants constantly figure in the records of Catholicity in England. The name of Fairfax, however, will be more especially remembered from its association with the foundation of Ampleforth College.

In 1764 Dom John Anselm Bolton, O.S.B., went to Gilling Castle as chaplain to the Hon. Anne Fairfax, and shortly before her death, in 1793, she built him a house at Ampleforth, in the parish of Oswaldkirk, a short distance from Gilling, where he removed in the same year. To this foundation the present monastery of St. Laurence owes its existence at Ampleforth. When the monks were driven from their ancient monastery at Dieulward, in Lorraine, by the events of the French Revolution, the community obtained a temporary shelter, in 1794, at Acton Burnell, the seat of the Smythes. In the following year they removed to Birkenhead, in 1796 to Scoles, near Prescot, in 1797 to Vernon Hall, near Liverpool, in 1802 to Parbold, and finally in the last year they found a resting-place in the house built by the Hon. Miss Fairfax at Ampleforth, which they enlarged to accommodate their numbers. Such was the humble commencement of the present fine monastery.

Gilloze, Cath. Schools in Eng., MS.; Kirk, Biog. Collections, MSS.; Burke, Commoners.

Fairfax, Thomas, Father S.J., *alias* Beckett, of the old Yorkshire family of that name, born there in 1656, was educated at St. Omer's College, entered the novitiate S.J., at Watten, in 1675, and was ordained priest Dec. 18, 1683. In 1685 he was minister at Ghent. Upon the accession of James II. great efforts were made to gain a firm footing for the Society at Oxford, the very centre and focus of Protestantism, and, in order to give weight to the Fathers, and help them to obtain academical chairs, the Provincial, Fr. John Keynes, thought it advisable that the General of the Society should be petitioned to allow those most fit to take the degree of D.D. Accordingly, three of those who had professed theology at Liège took that degree at Treves, "after due examinations and at much expense." Among them was Fr. Fairfax, under

the assumed name of Beckett. The Master of University College, Obadiah Walker, was a Catholic, and Mass was said in the College chapel. The Dean of Christ Church also was received by the Fathers into the Church, and they served the chapel there. The chief hope, however, was in Magdalen College, from which the king had very injudiciously expelled the fellows and demies by his royal prerogative, for an act of contumacy, and had then by mandatory letter ordered the presidentship to be given to Dr. Giffard, one of the four Vicars-Apostolic. Here Fr. Fairfax was appointed Professor of Philosophy. He was also well versed in Oriental languages, then in great vogue in the University, and was generally considered a learned man and a distinguished scholar, having previously for some little time been Professor of Theology at Liége. The Revolution, however, soon put an end to all hope of promoting the Catholic faith in Oxford, and Fr. Fairfax himself narrowly escaped death. He was attacked by night in the public street, dashed to the ground and trampled upon. Had not some persons, attracted by the noise, come to his assistance with a light, he would certainly have been murdered.

After suffering a short imprisonment in Oxford in 1689, he was released, and retired to London, where he was Procurator of the Province in 1701 and 1704. Subsequently he was chaplain at Wardour Castle, the seat of Lord Arundell, where he probably died, March 2, 1716, aged 60.

Foley, Records S.J., vols. v. and vii.; *Oliver, Collectanea S.J.*; *Wood, Athen. Oxon.*, vol. ii.; *Kirk, Biog. Collections, MSS.*

1. **Some Reasons tendered to Impartial People, why Dr. Henry Maurice, Chaplain to His Grace the Archbishop of Canterbury, ought not to be traduced as a licencer of a pamphlet entitled a Plain Answer to a Popish Priest, &c.**

Printed at the end of "Twenty-one Questions further demonstrating the Schism of the Church of England, &c.," printed at the lodgings of Obadiah Walker (Master of University College), Oxford, 1688. It was attributed to Fr. Fairfax by Antony Wood, who says that it was elicited by Mr. Seller's "Plain Answer to a Popish Priest, questioning the Orders of the Church of England," Lond. 1688. Mr. Seller's rejoinder was annexed to a second edition of his "Plain Answer," entitled "An Answer to the Oxford Animadverter's Reflections," Lond. 1688, 4to. The controversy was then put a stop to by the Revolution and Fr. Fairfax's imprisonment in Oxford.

2. **The Secret Policy of the Jesuits, and the Present State of the Sorbonne, with a Short History of Jansenism in Holland.** 2nd edit., 1702, 24mo.

Attributed to Fr. Fairfax by Bishop Giffard. Many years previous had appeared "The Mystery of Jesuitism discovered in certain Letters, written upon occasion of the . . . differences at Sorbonne between the Jesuits and the Molinists, &c." 1679. 8vo.

3. **A Case of Conscience Proposed to, and Decided by, Forty Doctors of the Faculty of Paris, in Favour of Jansenism.** As also, what has been done on this occasion by the Pope, Archbishop of Paris, and the King. Together with a Collection of Records containing what former Popes and Prelates have done and writ concerning the Fact of Jansenius, and some of the famed Books of his Party, abetted in the Case. With some Remarks upon it, proper to clear this whole matter. Printed for A. B. 1703. 12mo.

Sylvester Jenks, who wrote "A Short Review of the Book of Jansenius," 1710, 12mo., says that Fr. Fairfax translated the "Case of Conscience" and published it. In his letters to Fr. Fairfax, copies of which are now at Ushaw College, Mr. Jenks gives him the praise of being "one of the chief anti-Jansenists in the country, or the next to it." Indeed, Mr. Andrew Giffard asserts that "Fr. Fairfax was the first to begin printing and publishing these books of controversy concerning Jansenism, which was the first origin of the liberty which others took afterwards." "I have no doubt," he continues, "he thought it was necessary to sound the alarm, and guard the Catholics of this country against the infection of that heresy, yet, at the very time it is most certain that no people were more averse to Jansenism than the English clergy. It was never mentioned, nor spoke of amongst us, before these unhappy controversies. We knew nothing at all of the matter; so that I may assuredly affirm that there were not so many as five priests in all England, who so much as knew the five propositions; perhaps not so much as one of them; so little concern we had in this business" (Mr. A. Giffard to Edward Dicconson, afterwards Bishop, May, 1710, MSS. Collections at Ushaw College). The same is asserted by Bishop Smith, who, as well as Mr. A. Giffard, had taught divinity at Douay for many years. He says in his letter to Cardinal Caprera, Feb. 23, 1707 (Dodd, iii. 520), "*Unum addo, me, meosque clericos et collegas, adeò esse pacis et tranquillitatis amantes, ut sublimiores illas de Gratiaë auxiliis controversias semper prætermiserimus; scholarum concertationibus aptiores rati, quam Fidelium moribus informandis.*"

In 1709, in consequence of accusations of Jansenism brought against the clergy, the Bishops were requested to declare if they knew any person, or persons, either of the secular or regular clergy, in any parts subject to their jurisdiction, who might justly be accused or suspected as favourers of the erroneous doctrine of Jansenism, or in their conscience did think there was any such person in England. They all answered in these express words, "I declare I neither know any one, secular or regular, guilty of holding the errors of Jansenism, nor do I suspect any of them of holding the said errors; but on the contrary, in my conscience, I do verily believe that there is no such person, or persons, amongst us." When the Superiors of the regulars were asked by Bishop Giffard if they knew any person of the clergy who might be accused of holding the erroneous doctrine of Jansenism, they likewise answered that they knew none (Dodd, iii. 525).

“This being the state of things when Fr. Fairfax sounded the alarm, and such the unhappy consequences which followed from it, as the charges brought against the Bishops and clergy, and Douay College, &c., it may be concluded,” says Dr. Kirk, “that his zeal was not always according to knowledge, though I am far from thinking that anything but what was right was intended by Fr. Fairfax, and some others, who afterwards joined in the same cry of Jansenism against the clergy of England.”

Falkner, or Falconer, John, Father S.J., who used the *alias* of Dingley, son of Henry Falkner, and his wife, Martha Pyke, of a respectable Cheshire family, was born at Lytton, Dorset, in 1577. The Falkners were a respectable and ancient family. Mrs. Falkner had previously been married, and her husband had left her very well off.

Both his parents, who were Catholics, having died during John Falkner's infancy, he was brought up by his uncle, John Brook, a merchant, until he was eleven years of age, when he was sent to Sherborne grammar-school, and afterwards to St. Mary's Hall and Gloucester Hall, Oxford. When about twenty-one he joined the expedition of the Earl of Essex to Spain, in 1589, and subsequently returning to London, after many vicissitudes, spent two years and a half in the service of Lord Henry Windsor in London. In 1598 he was converted to the faith, and proceeding to Rome was admitted in the English College, May 27, 1600. Here he was ordained priest, Dec. 20, 1603, and in the following year entered the Society of Jesus, being sent to England three years later. In 1618 he was banished the country, but soon ventured back again, for he was in London in 1621. After serving in the Oxford district, he was appointed Socius to the Master of Novices at Watten in 1633, and afterwards confessor at Liège and Ghent. He then returned to England, and was chaplain at Wardour Castle during its siege and gallant defence by the Lady Blanch Arundell in 1643, and drew up the terms for its honourable capitulation. He died July 17, 1656, aged 79.

Foley, Records S.J., vols. iii., vi. and vii.; *Oliver, Collectanea S.J.*; *De Backer, Bib. des Ecriv. S.J.*; *Dodd, Ch. Hist.*, vol. iii.

1. **The Refutation of the Errors of John Thrusk.** St. Omer, 1618, 4to., under the initials B. D.

2. **The Life of the Blessed Virgin Mary.** St. Omer, 1632, 12mo., under the initials B. D.

3. **The Looking-Glass of Conscience.** St. Omer, 1632, 18mo., a translation under the initials J. F.

4. Fasciculus Myrrhæ de Passione Domini, translated into English. St. Omer, 1632, 12mo., under the initials J. F.

5. The admirable Life of St. Wenefride, written by Robert, Monke and Priour of Shrewsbury. By J. F. (St. Omer), 1635, 12mo., with a frontispiece. "De Vita S. Vvnefridæ Virginis et Martyris" was written by Robert of Shrewsbury about 1140.

6. The Life of St. Catharine of Sweden. By J. F. St. Omer, 1635, 18mo.

7. The Life of St. Anne. MS.

Falkner, Thomas, Father S.J., born in Manchester, Oct. 6, 1707, received his early education at the grammar-school, and, following his father's profession, became a pupil of the celebrated Dr. Richard Mead, and afterwards practised as a surgeon in Manchester.

The South Sea Company being at that time in possession of what was called the Assiento-contract for supplying the Spanish settlements with slaves, Mr. Falkner went out as surgeon, on board a slave-ship which sailed to the coast of Africa, about 1731, and thence to Buenos Ayres. There he was detained by sickness, and received such charitable and courteous attentions from the hands of the Jesuits, that he became not only a convert to Catholicity, but also a candidate for admission into the Society. Accordingly he entered the novitiate there, May 5, 1732, and after his ordination entered on his missionary labours, and in these, and in the extensive practice of medicine, at the same time civilizing the Indians, preaching to them the truths of the Gospel, and associating with them in peace and war, he passed nearly forty years. After the Jesuits were suppressed in Spain, in 1767, the same hard fate expelled them from South America. On Jan. 14, 1768, all the Jesuits, about a thousand in number, were put on board vessels. The Europeans of the Paraguay Province were ordered to sail in a Swedish vessel, manned by Lutherans, and ultimately Fr. Falkner found his way to England. For some time he resided with his friends in Lancashire and other places, until he joined the English Province, about 1771, and settled as chaplain to the Beringtons at Winsley, co. Hereford. He afterwards removed to Plowden Hall, Salop, where he died, Jan. 30, 1784, aged 77.

"Fr. Falkner was a man," says the Rev. Joseph Berington, who knew him well, "of a vigorous mind, well exercised in various points of science, and, had he been allowed to tell his

story in his own way, stored as his mind was with anecdotes and incidents on which he delighted to dwell, we should have had from him an amusing and interesting performance. But his papers were put into the hands of Robert Berkeley, of Spetchley, Esq., who extracted from them the whole spirit of the original, and made them what they are."

Fr. Boero, in his "Menologia," vol. ii. p. 528, speaking of the ungrateful expulsion of the Jesuits from Paraguay, says that Fr. Falkner was well skilled in the art of medicine, and looked upon as a regular Galen by the governor of the city. He had been in Corduba de Tucuman, and had there acquired such fame by his healing art, that all, rich and poor, came far and near to consult him.

Kirk, Biog. Collections, MSS.; Foley, Records S.J., vols. iv. and vii.; Oliver, Collectanea S.J.

1. **A Description of Patagonia and the adjoining parts of South America; containing an account of the soil, produce, animals, vales, mountains, rivers, lakes, &c., of those countries; the religion, government, policy, customs, dress, arms, and language of the Moluches, with a Grammar and a short Vocabulary, and some particulars relating to Falkland's Islands. Illustrated with a new Map of the southern parts of America, engraved by Mr. Kitchin, hydrographer to the King. By T. F. (compiled from his papers by W. Combe). Hereford, 1774, 4to., pp. 144.** The preface, Mr. Berington says, was written by Robert Berkeley, Esq., of Spetchley Park. "Of the Patagonians. Formed from the relation of Fr. Falkener, a Jesuit, who had resided among them thirty-eight years; and from the different voyagers who had met with this tall race. By Thomas Pennant. Printed by the friendship of George Allen, Esq., at his private press at Darlington," 1788, 4to., pp. 16; reprinted in the Appendix to Pennant's Life, "The Literary Life of the late Thomas Pennant, by himself," Lond. 1793, 4to.

A German abridgment appeared, "Beschreibung von Patagonien," Gotha, Ettinger, 1775, 8vo.; French abridgment, "Description des Terres Magellaniques et des pays adjacents, par M. B. . . . (Bourrit)," Genève, Dufart, et Paris, 1787, 16mo., 2 vols.; French, Lausanne, J. P. Henbach, 1787, 16mo.; Spanish, "Descripcion de Patagonia y de las partes adjacentes de la America meridional; escrita in ingles. Edicion Castellana," Buenos-Aires, Imprenta del Estado, 1835, 8vo., by M. Manuel Machon; also, "Coleccion de obras . . . relativas a la historia . . . de las provincias del Rio de la Plata, &c.," by P. de Angelis, tom. i., 1836, 4to.; again in "Historia Argentina, &c.," tom. ii., 1854, 4to., by R. D. de Guzman.

2. **Volumina duo de Anatome corporis humani, quæ plurimi sunt pretii apud hujus Artis peritos, which F. Raymund Diosdado Cabellero, in his "Supplementa Bibliotheca Scriptorum, S.J.," Romæ, 1816, part ii., p. 32, positively asserts was edited by Fr. Falkner.**

3. **Botanical, Mineral, and like Observations made by himself on the Products of America**, MSS. fol. 4 vols.

4. **A Treatise on American Distempers cured by American Drugs**, MS., formerly in the possession of the Jesuits at Boulogne.

Faringdon, Hugh, Abbot of the Royal Monastery at Reading, in Berkshire, was condemned to die for refusing to subscribe to the king's ecclesiastical supremacy, and was hanged and quartered at Reading, Nov. 14, 1539.

Two priests suffered with him in the same cause, named Rugg and Onion.

Dodd, Ch. Hist., vol. i. ; *Cotes, Hist. of Reading*.

Farington, John Felix, O.S.F., martyr ; *vide* Woodcock.

Faunt, Lawrence Arthur, Father S.J., baptized Arthur in 1554, son of William Faunt, of Foston, co. Leicester, Esq., of an ancient and genteel family, was sent to Merton College in 1568, where he was committed to the tuition of the most noted philosopher of that house, John Potts, a Catholic in heart, if not by open profession. In 1570 Potts took his pupil, with the advice of his relations who were Catholics, to Louvain, where he left him in the College of the Jesuits, and then proceeded to Ireland.

At Louvain Faunt took his B.A., and afterwards proceeded M.A. in the University of Munich. In 1575 he went to the English College, Rome, to study theology, adopting the additional name of Lawrence on entry, and soon afterwards he was appointed to the chair of divinity. Gregory XIII. held him in great estimation, and it is thought that had the Pontiff lived a little longer he would have honoured Fr. Faunt with the purple. In the meantime, the King of Poland having established a Jesuit College in Posna, the Pope sent him there to be Rector, and he left Rome in 1581. He was Professor of Greek for three years at Posna, and then of moral theology and controversy for about nine more, but died at Wilna, Feb. 28, 1590-1, aged 37.

He is highly eulogized by Anthony Wood, who says that he was held in very great renown in Poland, as well by the ecclesiastical as the civil authorities of that kingdom.

There seems to be some uncertainty as to the date of his admission to the Society. Some place it in 1570, and others in 1575.

Foley, Records S.J., vols. ii., vi., vii.; *Oliver, Collectanea S.J.*; *Wood, Athen. Oxon.*, vol. i.; *Pitts, De Illus. Angliæ Script.*; *Dodd, Ch. Hist.*, vol. ii.; *De Backer, Bib. des Ecriv. S.J.*

1. *Assertiones Theologicæ de Christi in terris Ecclesia, quænam et penes quos existat propositæ in Collegio Soc. Jes. Posnaniensi in autumnalè studiorum renovatione.* Posnaniæ, 1580, 4to., pp. 168.

2. *Assertiones Rhetoricæ ac Philosophiæ, quæ in Coll. Posnaniensi Soc. Jes. An. 1582 in solemnè studiorum renovatione disputandæ proponuntur.* Posnaniæ (1582), 4to., pp. 32.

3. *Disputatio Theologica de D. Petri et Romani Pontificis successoris ejus in Ecclesia Christi principatu.* In Coll. Posnaniensi Soc. Jes. An. 1583, die Octob. 4, publice proposita. Præside L. A. Faunteo, S.J., Theologo. Posnaniæ, 1583, 4to., pp. 72.

4. *Apologiæ Assertionum de Ecclesia adversus Cavillationes Ant. Sadeelis Calviniani Libri III. A la fin.* Posnaniæ, 1584, 4to., pp. 405.

5. *De Christi in terris Ecclesia quænam et penes quos existat. Libri tres.* In quibus Calvinianos, Lutheranos, et cæteros, qui se Evangelicos nominant, alienos à Christi Ecclesia esse, argumentis signisq. clarissime demonstratur, et simul Apologia Assertionum ejusdem inscriptionis contra falsas Antonij Sadeelis criminationes continetur. Posnaniæ, 1584, 4to., pp. 405.

6. *Doctrina Catholica de Sanctorum invocatione et veneratione.* Per Theses explicata, et contra Lutheranos, Calvinianos, Cæterosque Sanctorum honoris et implorationis oppugnatores defensa. A Laur. Art. Faunteo, S.J., Theologo. In Collegio Posnaniensi ejusdem Soc. in pub. disputatione proposita. An. 1584, Octobris die. Posnaniæ, 1584, 4to., pp. 89.

7. *Cœna Lutheranorum et Calvinistarum oppugnatio ac Catholica Eucharistiæ Defensio, comprehensa Thesisibus in Coll. Posnaniensi S.J. in pub. disput. propos. An. 1586, Aprilis die.* Posnaniæ, 1586, 4to. Part I., pp. 179; Part II., "De Augustissimo Missæ Sacrificio. In pub. disput. proposita, An. 1586, mensis Octobris," pp. 111.

8. *Tractatus de Controversiis inter Ordinem Ecclesiasticum et Sæcularum in Polonia,* 1587, 4to.; 1592, 4to.; 1632, 4to.

9. *De Ordinatione et Vocatione Ministrorum Lutheranorum et Calvinistarum, eorumque sacramentis.* Posnaniæ, typis Joan Wolrabi.

10. *R. P. Laur. Art. Faunteii, S.J., Theologi, Apologia libri sui de invocatione ac veneratione sanctorum, contra falsas Danielis Tossani, Theologicæ Calvinianæ Profess. Heidelberg. criminationes.* Adjunctus est Apologiæ liber ipse, cujus defensio suscipitur in Germania nunquam editus. Colonia Agrippinæ, 1589, 8vo., pp. 248; Posnaniæ, 1590, 4to., pp. x.-130. The ded. is dated Posnaniæ, Idibus Martii, 1588.

11. *Oratio habita in Synodo Petrocoviensi Provinciali. De Causis et Remediis Hæreseon.*

Fawkes, Guy, born in the city of York, in April, 1570, was son of Edward Fawkes, gent., advocate of the Consistory Court of the Archbishop of York, who was no doubt descended from a younger son of the ancient family of Fawkes of Farnley, which has always been classed amongst the most eminent and influential families of Yorkshire.

He was educated at the free school in "Le Horse Fayre," under the master John Pulleyne, B.A., where he was contemporary with Thomas Morton, afterwards Bishop of Durham, and Sir Thomas Cheke. His parents had conformed to the new religion, so that he was both by birth and education a Protestant.

On Jan. 17, 1578, his father was buried in the cathedral church, aged 46. After some time his mother, Edith, married Dionis Baynbridge, a gentleman of ancient family residing at Scotton, in the parish of Farnham, in the West Riding of York. Guy Fawkes accompanied her to Scotton, and from that time resided with his stepfather until he came of age in 1591. Dionis Baynbridge was son of Peter Baynbridge, Esq., by Frances, daughter of Mr. Vavasour, of Weston, and relict of Anthony Fawkes, of Farnley, Esq. The Baynbridges were allied with the Pulleynes and the Percys, who had been seated in the same township of Scotton for generations, and all were staunch Catholic families. It was no wonder, therefore, that Mrs. Baynbridge was reconciled to the Church, and both she and her husband appear in the list of Yorkshire Papists in 1604. Her son, Guy Fawkes, was no doubt converted during his residence at Scotton.

After he came of age, and had taken possession of his father's property, Guy resided for a short time in York, and then enlisted as a soldier of fortune in the Spanish army in the Netherlands. He is said to have been present at the taking of Calais by the Archduke Albert, in 1596, and also to have been entrusted with an important command under Sir William Stanley. In 1601, Fawkes visited Madrid in the company of Thomas Winter, as agent for the exiles of the Spanish party, and in June, 1603, he was despatched from Brussels to Spain on an embassy to Philip II., immediately after the death of Queen Elizabeth, "to give advertisement to the King of Spain, how the King of England was like to proceed rigorously against the Catholics."

About this time Catesby opened his mind to Winter, and after much persuasion, enlisted him in his conspiracy. This was at the time when Velasco, the Constable of Castile, had arrived in Flanders, to conclude a peace between England and Spain. The two friends, Catesby and Winter, resolved to postpone their direful purpose till they had solicited the mediation of the Spaniard with their sovereign. With this view Winter had repaired to Bergen, near Dunkirk, where a private conference with the ambassador had convinced him, that though he might speak in favour of the English Catholics, he would make no sacrifice to purchase for them the benefit of toleration. From Bergen, Winter hastened to Ostend, and here, in April, 1604, he again met with Guy Fawkes, whose courage, fidelity, and military experience pointed him out as a valuable auxiliary. Fawkes consented to return with Winter to England, but was kept for some time in ignorance of the part which it was designed he should act.

Towards the close of the year, the conspirators decided to put their plot into execution, and an empty house, contiguous to the old palace of Westminster, was hired by one of their number, Thomas Percy, a member of the Scotton family, whose office of gentleman pensioner occasionally compelled him to reside in the vicinity of the Court. After a delay of some months, they began to excavate a mine within an old building in the garden raised against the wall of the Parliament-house. As Fawkes' person was unknown, he assumed the name of John Johnson, gave himself out as the servant of Percy, and kept a constant watch round the house. In the meantime, however, Catesby discovered a disposition in his associates to question the lawfulness of the enterprise, and it was with difficulty he overcame their qualms of conscience. Proceeding with their mine, they accidentally discovered that they were working under a vaulted cellar, situated under the House of Lords, which in a few days would be unoccupied. This discovery filled them with joy; the mine was abandoned, and Fawkes hired the cellar in the name of his pretended master. Into it were conveyed, under the cover of the night, many barrels of gunpowder, which had been collected in a house at Lambeth. To elude suspicion, these were concealed under stones, billets of wood, and different articles of household furniture, and the conspirators having completed their prepara-

tions, separated to meet again in September, a few days before the opening of Parliament. Fawkes, as his services were not immediately wanted, repaired during the interval to Flanders, with instructions to procure a supply of military stores, and to intrigue with the officers of the English regiment in the pay of the Archduke. After completing his arrangements in Flanders, he returned to England in September, 1605; but immediately afterwards it was announced that the Parliament would be again prorogued from October to the 5th of November.

In the meantime the plan of operations was finally arranged by Catesby and his associates, and to Guy Fawkes was allotted the desperate office of firing the mine. A ship in the river had been provided at the expense of Tresham to convey him immediately to Flanders, where he was instructed to publish a manifesto in defence of the act, and to despatch letters invoking the aid of all the Catholic Powers. It was also hoped that, in consequence of his previous purchases, he would be able to send back by the same vessel a valuable supply of ammunition and volunteers. Into the other arrangements made by the conspirators it is unnecessary to enter here. They did not receive any encouragement from the Catholic party; indeed, Lord Mounteagle, to whom the plot was revealed by one of the conspirators, on Oct. 26, at once forwarded the information to the king.

On Nov. 4, the Lord Chamberlain, accompanied by Lord Mounteagle, visited the cellar, and took an apparent careless glance at its contents, observing to Fawkes, who was present under the designation of Percy's servant, that his master had laid in an abundant provision of fuel. This warning was lost on the determined mind of the conspirator. Though he saw and heard all that passed, he was so fixed on his ruthless purpose, that he resolved to remain to the last moment. Having acquainted Percy with the circumstances, he returned to his post, with a determination on the first appearance of danger to fire the mine, and perish in the company of his enemies. A little after midnight, it was now the 5th of November, the day appointed for the opening of the session, Fawkes had occasion to open the door of the vault, and at the very moment was seized by Sir Thomas Knevet and a party of soldiers. He was dressed and booted as for a journey, three matches were found in his pocket, and in a corner

behind the door was concealed a dark lantern containing a light. The search immediately began, and, on the removal of the fuel, were discovered two hogsheds and above thirty barrels of gunpowder.

When interrogated by the King and Council, Fawkes stood before them collected and undaunted, delivering his replies in respectful language, but giving no clue to the discovery of his associates. He boldly acknowledged that his object was to destroy the Parliament, as the sole means of putting an end to religious persecution. More than this he refused to disclose. In the Tower, though orders were given that he should be racked to extremity, his resolution was not to be subdued; nor did he consent to make any disclosure till his associates had discovered themselves by appearing in arms.

More than two months intervened between the apprehension and the trial of the conspirators, during which every effort was made to associate the Jesuit missionaries with the plot. In this the Council was defeated, and even James himself was satisfied that the great body of the English Catholics had been kept in ignorance of the plot, though he still believed that all its ramifications had not been discovered. There is, however, now no doubt that the conspirators acted entirely upon their own infatuation, and beyond what they knew their friends would have permitted had their design been revealed. At length they were brought to trial, on Monday, Jan. 27, 1606, before a special commission in Westminster Hall, and judgment of high treason was pronounced against the eight prisoners. On the following Friday, Fawkes, Thomas Winter, Ambrose Rookwood, and Robert Keyes, were drawn from the Tower through the Strand to the old palace at Westminster, and there suffered the extreme penalty of the law. Sir Everard Digby, Robert Winter, John Grant, and Thomas Bates, had been executed on the previous day.

Fawkes is said to have been a tall athletic man, but his frame had become so enfeebled by the agonizing torture of the rack that he was "scarce able to go up the ladder," which he was the last to mount. At the time of his execution he had not completed his 36th year.

It is probable that several of the conspirators were known to Guy Fawkes long before Catesby had conceived and drawn them into his wicked and foolish plot. Percy's wife, Martha,

daughter of Robert Wright, of Plowland Hall, Welwick, in Holderness, was sister of the two conspirators, John and Christopher Wright, and it has already been pointed out that the Percys resided at Scotton. Though the Winters were a Worcestershire family, their mother was the sister of Sir William Ingilby, of Ripley, the near neighbour of the Scotton families, and the relationship may have brought them occasionally to Ripley.

Lingard, Hist. of Eng., ed. 1849, vol. vii.; *Morris, Condition of Catholics; The Fawkes's of York; Dodd, Ch. Hist.*, vol. ii.; *Peacock, Yorkshire Papists*.

1. The publications referring to the Gunpowder Plot are very numerous. Besides those enumerated under Sir E. Digby may be added: "His Majesties Speech in this last Session of Parliament, as neare his very words as could be gathered at the instant, together with a Discourse of the maner of the discovery of this late intended treason," Lond. 1605, 4to., published for the express purpose of leading the public mind in a particular direction, but no doubt authentic as regards the facts relating to Fawkes' individuality; also "A Narrative of the Gunpowder Plot, by David Jardine, Esq.," Lond. 1857, 8vo.

2. "The Fawkes's of York in the Sixteenth Century; including notices of the early history of Guye Fawkes, the Gunpowder Plot Conspirator," Westminster, 1850, 8vo., pp. 67, anon.

Fazakerley, Nicholas, Esq., of Fazakerley, co. Lancaster, was the eldest son of Robert Fazakerley, Esq., by Anne, daughter of Edward Molyneux, of The Wood, in Melling, Esq. He was admitted as a convictor in the English College, Rome, Oct. 5, 1623, at the age of twenty-three, where he assumed the name of Ashton. On April 15, 1626, he left the College for England, where he married Catharine, daughter of John Peacock, of Chichester, co. Sussex, Esq., and had several children. When the Civil War broke out, he was given a captain's commission in the Royal army, and lost his life at Liverpool, in Oct. 1643.

His brother Thomas was educated for five years at St. Omer's College, and then proceeded to Rome, and was admitted at the age of eighteen into the English College, Oct. 20, 1629, where he was ordained priest, March 24, 1635. He then went to the mission in Lancashire, and, dying in 1664-5, was buried at Hardkirke, Little Crosby.

The family of Fazakerley was very ancient, and remained staunch in its adherence to the faith. The name appears in

one generation after another in the Recusant Rolls through all the centuries of persecution, but when easier times came the Fazakerleys fell off like many other families towards the close of last or beginning of this century. The last male representative seems to have been John Nicholas Fazakerley, Esq., who represented Lincoln in Parliament. He was the grandson of Nicholas Fazakerley, the eminent Queen's Counsel. The property then passed to Henry Gillibrand, of Gillibrand Hall, Chorley, who assumed the name of Henry Hawarden Fazakerley, and his son, Henry Hawarden Gillibrand Fazakerley, Esq., of Gillibrand Hall and Fazakerley House, dying without issue, the property passed to his sisters and co-heirs, the eldest of whom, Matilda, married, in 1863, Jocelyn Tate Westby, of Mowbreek Hall, Esq., who assumed the additional name of Fazakerley before that of Westby.

The Fazakerleys no doubt originally owned Fazakerley Hall, but their residence for some centuries back was Spellow House, latterly called Fazakerley House. Both are in the parish of Walton-on-the-Hill. The mansion had a domestic chapel and was full of hiding-places.

Gillow, Lanc. Recusants, MS.; Foley, Records S.J., vols. v. and vi.; Castlemain, Cath. Apology; Forfeited Estates Papers, P. 63, P.R.O.

Feckenham, John, O.S.B., last Abbot of Westminster, confessor of the faith, was a native of the Forest of Feckenham, in Worcestershire, whence he adopted the name, for his real name was Howman. His parents were of the humble class, but their son was trained in such dispositions of piety, and displayed in early life such capacity for learning, that the parish priest took charge of his tuition, and in due time obtained his admittance to Evesham Abbey. At the age of eighteen he was sent by the Abbot Clement Lichfield, *alias* Wych, to Gloucester Hall, Oxford, at that time a nursery of learning for the Benedictine Order. Thence he was recalled to his monastery, where he was required to teach the novitiate.

When the noble monastery of Evesham was dissolved and surrendered to the King's Commissioners, Nov. 17, 1537, Feckenham was obliged to seek new quarters, having a pension allowed of about a hundred florins a year for subsistence. His love of study induced him to repair to Oxford, and he resumed

his course at Gloucester Hall, and, having taken degrees, was made chaplain to Dr. John Bell, Bishop of Worcester, by whose instrumentality he obtained a benefice in his native county. Subsequently he was chosen chaplain to Dr. Bonner, Bishop of London, and so continued until 1549, when the Bishop was committed a prisoner to the Marshalsea, and Feckenham to the Tower, at the instigation, it is said, of Robert Horne, afterwards Bishop of Winchester. They both suffered confinement during the remainder of Edward VI.'s reign, though Feckenham was sometimes allowed out, through the interest of Sir Philip Hobbie, the purchaser of Evesham Abbey, to dispute with some of the leading Reformers. These he confronted with great success, so much so, indeed, that he was remanded back to the Tower. The first dispute was held in the house of the Earl of Bedford in the Savoy; the second at Sir William Cecil's in Channel Row; and the third at the Carmes, or Whitefriars, then lately dissolved, and occupied by Sir John Cheke. All these disputations were carried on with great vigour and dexterity, especially by Feckenham, and they were adjourned to other places. At Pershore, in Worcestershire, the seat of the dissolved Benedictine monastery, he greatly distinguished himself in a remarkable dispute he had with Hooper, Bishop of Gloucester and Worcester. His next conference was in the Cathedral church of Worcester, where it is said Jewel opposed him, and after that he was sent back to prison.

At Queen Mary's accession he was set at liberty, and in reward of his exemplary fidelity he was appointed one of her Majesty's chaplains. He also resumed his chapiaincy to Bishop Bonner, after his restoration, Sept. 5, 1553, and he was collated by him to the prebend of Kentish Town in St. Paul's Cathedral. On March 10, 1554, he was elected Dean of St. Paul's, and on the following June 10, was collated to the rectory of Finchley, in Middlesex, which he held only a few months, having obtained the rectory of Greenford Magna, in Middlesex, on Sept. 23, 1554. He was present at the dispute with Cranmer, Ridley, and Latimer, held at Oxford, in April, 1554, but said very little on that occasion, for he was a man of great charity and did not lend his countenance to retaliatory measures. In May, 1566, the University of Oxford conferred upon him the degree of D.D., being then courted by all parties, and held in wonderful esteem for his learning, piety, and other virtues.

In the meantime it was sought to repair the fearful havoc and widespread desolation caused by the rapacity and lust of Henry VIII., of which the fanatical zeal of the so-called Reformers had taken advantage. With this intention it was determined to restore the monastic property which still remained in the possession of the Crown. Thus the Hospitallers were once more established at Clerkenwell, under Sir Thomas Tresham, the Franciscans were replaced at Greenwich, and the Bridgettins at Sion House. The Dominicans, or Black Friars, again appeared in Smithfield, the Carthusians at Sheen, near Richmond, and Feckenham, with sixteen Benedictine monks whom he had collected together, were replaced in Westminster Abbey. He was consecrated Abbot in September, and put in possession Nov. 21, 1556.

It was ever Feckenham's pleasure and delight to administer relief and consolation to all in distress, and now his new dignity increased his power. Following the merciful example set by Cardinal Pole, he remonstrated with the Queen and Bishop Gardiner in the case of Lady Jane Dudley. For Elizabeth, also, in the hours of her trials, he was likewise an intercessor, and prevented many acts of harshness from being carried out against her. Leicester, Sir John Cheke, Ambrose Dudley, Francis Russell, Earl of Dudley, and many others, were likewise screened and protected by the interest of the charitable Abbot. Fuller, in his "Worthies of Westminster," acknowledges his gentle nature and his courteous and charitable help to all who stood in need of his liberality.

Deep, however, was the ingratitude with which the kind Abbot was repaid when Elizabeth ascended the throne. To the everlasting disgrace of that heartless woman, and her persecuting Council, Abbot Feckenham was hurried from prison to prison during the remaining five-and-twenty years of his life. Thrice he was tortured, besides being placed in a damp cell, receiving bad food, and suffering every indignity that it pleased the gaolers to inflict.

At first, indeed, Elizabeth sent for him, and at a private interview she offered him the Archbishopric of Canterbury if he would conform to the new religion, but this proposal he was bound to reject. He appeared in her first Parliament in the House of Lords, taking the lowest place on the Bishops' form, and was the last mitred Abbot who

sat in the House. During his attendance there, he spoke and protested against everything tending to the change in religion. On Feb. 27, 1559, he dissented to the Bill for restoring the spiritual supremacy of the Crown, opposing it on the second reading, April 17, and again at its passing on May 5, when he delivered a most masterly speech.

On July 12, 1559, he was ejected with his monks from Westminster Abbey, and was committed once more to the Tower, where he was imprisoned for some time. Thence he was removed to the custody of Horne, Bishop of Winchester, who was known to be extremely inimical to him, and is said to have treated him very badly. Here he continued all winter, during which time Horne attacked him continually concerning the oath of ecclesiastical supremacy. The Abbot gave his reasons for refusing the oath in writing, to which Horne replied. Dr. Stapleton, then at Louvain, afterwards took up the controversy, for it was not prudent for Abbot Feckenham to provoke the Government by entering too far into that dangerous discussion. Indeed, he had already been made to feel the illiberality of Protestantism, and that freedom of religious thought was not one of its tenets, or at any rate its practices, for immediately after his reply to Horne he was sent to strict confinement in the Tower, where he was detained for some time, and then transferred to the Marshalsea prison. His health giving way in the latter prison, he was allowed to remain for a time in a private house in Holborn, where he built an aqueduct. In 1571 he attended Dr. John Story, in the Tower, before his execution. In 1574 he was again in prison, but was afterwards released on bail. In 1580 he was removed to Wisbeach Castle, in the Isle of Ely, where so many other priests were confined. On Oct. 4, in this year, Dr. W. Fulke took advantage of his position to have a conference with him and the other prisoners, but gained nothing for his pains.

Here he continued a prisoner for the remainder of his life, which he spent in great piety and devotion, engaged as far as possible upon works of charity and beneficence. Taking advantage of some little liberty accorded him, he erected the cross in Wisbeach town, but died in one of the cells of his pestilential prison in 1585, and was buried in the parish church.

Abbot Feckenham was possessed of all the good qualities which the peculiar difficulties of the times necessitated, espe-

cially that of charity and moderation so commendable in controversy. He was staunch in his faith, and yet curbed his ardour in condemning the novelties introduced by the Reformers. His zeal was regulated by a full appreciation of the miseries which are incident to mankind, and he made just allowance for the weaknesses of human nature. In a word, he always kept within the bounds of discretion, and in every path of social life he was disposed to be a friend to all mankind.

His imperturbable goodness is illustrated in the following anecdote. During the debate in Parliament, after the accession of Elizabeth, whether the old or the new religion should be established, the Abbot was planting elms in his garden at Westminster. A messenger hastened to inform him that a majority had been obtained for the Reformation, and told him that he planted in vain. "Not in vain, I hope," replied the Abbot; "those that come after me may, perhaps, be scholars and lovers of retirement." And so went on with his planting.

Camden pays him the tribute of being a learned and good man, who spent a long life in doing good to the poor and always striving to turn the minds of his adversaries towards benevolence. Wood bears testimony to the wonderful esteem in which he was held for his learning, piety, charity, humility, and other virtues. Even Burnet acknowledges the same; while Dart, in his "Lives of the Abbots of Westminster," says, "Though I cannot go so far as Reyner (*vide* 'Apost. Benedict. in Anglia'), to call him a martyr, yet I can't gather but that he was a good, mild, modest, charitable man, and a devout Christian."

Dodd, Ch. Hist., vol. i.; *Bliss, Wood's Athen. Oxon.*; *Dart, Westminsterium*, vol. ii.

1. **A Conference, Dialogue-wise, held between the Lady Jane Dudley and Mr. John Feckenham, four days before her death, Feb. 2, 1553, touching her faith and belief of the Sacrament and her Religion.** Lond. 1554, 8vo.; Lond. 1625, 4to.; "A Conference between the Lady Jane Grey and F. Fecknam concerning the Blessed Sacrament," (1640?), s. sh. fol.; *ibid.*, (1688), s. sh. fol.; printed in "The Phenix," vol. ii., 1702, 8vo.; also a version in Fox's "Acts and Monuments."

2. **Speech in the House of Lords, an. 1553.**

3. **Two Homilies on the first, second, and third Articles of the Creed.** Lond., in *œdibus Roberti Cali*, 4to., 8 ff.

4. **Oratio funebris in Exequiis Ducissæ Parmæ, Caroli quinti filiæ et Belgicæ Gubernatricis.**

5. **A Notable Sermon at the Celebration of the Exequiis of Lady Jone, Queene of Spayne, Sicelie and Navarre, &c., on Deut. xxxii. 28, 29, the 18 of June, 1555, by Maister John Feckenham, Deane of the said Church of Paules.** Lond. 1555. 16mo.

6. **A Sermon preached at the Funeral of Queen Mary, on Ecclesiastes iv. 2.** MS. Cotton, Vespasian D. xviii. fol. 94.

7. **Oration made in the Parliament House, 1559, against the Alteration of Religion.** MS. Cotton, Vespasian D. xviii. fol. 87; MS. Harl. 2185, fol. 36; MS. Gonvil. and Caius Coll., Camb., 119, p. 40 (Cat. Angl. 1183). Printed by Strype, "Annals of Reform.," 1. App. p. 24, No. ix. edit. 1725; "Somers' Tracts," vol. i. 1748, 4to., also vol. i. edit. 1809, 4to.

8. **Oration in favour of Sanctuaries.** MS. Bodleian, Rawl. "Misc." 68.

9. **The Declaration of suche Scruples and Staies of Conscience touching the Othe of Supremacy as M. John Feckenham, by writing, did deliver unto the Lord Bishop of Winchester, with his Resolutions made thereupon.** Imprinted, &c. 1556 (misprint for 1565), 4to.

Written in answer to Horne's demand to take the oath of allegiance. The Bishop replied with "An Answer . . . to a booke entituled The Declaration of suche Scruples and Staies of Conscience touching the Othe of Supremacy as M. J. Feckenham did deliver unto the Lord Bishop of Winchester," Lond. 1566, 4to. Feckenham's book is printed in Reyner's "Apost. Benedict. in Angl.," where Horne's reply is stigmatized as *librum impium plenumque mendaciis*. Dr. Thomas Stapleton refuted Horne in the following year.

10. **Objections or Assertions made against M. John Goughe's Sermon preached in the Tower of London, Jan. 15, 1570.**

Goughe replied with "An Answer to certein Assertions of M. Fecknam, which of late he made against a godly Sermon of M. J. Goughe, &c.," Lond. (1570), 8vo.

11. **Caveat Emptor.**

Which seems to have been a caution against buying Abbey lands.

12. "A Trewe Note of certain Articles confessed and allowed by M. D. Feckenham, at Wisbeach, 1580." Strype, "Annals," vol. i., App. p. 73, No. xxxi.; also Lansdowne MS. No. 30. art. 77.

13. **Commentarii in Psalmos Davidis.** MS. referred to by Richard Staniburst, but lost with other works. After his death appeared, "John Fecknam, D.D., late Abbot of Westminster, his Commentarie on the Canticles," 1587, 8vo.

14. **Treatise of the Blessed Eucharist, MS.**

Written against John Hooper.

15. Dr. W. Fulke, who later, Oct. 4, 1580, had a conference with the Abbot in Wisbeach prison, with Bp. Watson and the priests, published "A Confutation of a Popishe and Schlauderous Libelle. in Forme of an Apologie: geven oute into the Courte by M. J. Fecknam, and spreade abroad in diverse other Places of the Realme." Lond. 1571. 8vo.

Fell, Charles, D.D., born in England, but of French extraction, his real name being Umfreville, was educated from

a child at the communauté of Mons. Duvieux. After studying philosophy and two years' divinity there, he went to St. Gregory's Seminary at Paris, in Sept. 1706, a friend paying 300 livres per annum for him. In the following September, however, he went to Douay to learn English, and finish his course of school divinity. In Aug. 1709, he returned to Paris, and was ordained priest, Dec. 23, 1713, with Dr. Carnaby. On Jan. 1, 1714, he entered his license and took the doctor's cap in April, 1716. After he came on the mission he resided principally in London, where his time was spent in his missionary duties, and in writing the "Lives of the Saints."

In 1755 he was appointed Superior of St. Gregory's, by the Archbishop of Paris, though he was only second in the list named by Bishop Stonor. Dr. Fell, however, declined the intended honour on account of his age and infirmities. He died in Gray's Inn, Oct. 22, 1763, in the 77th year of his age.

Kirk, Biog. Collections, MSS.

1. **Lives of the Saints, collected from Authentick Records of Church History, with a full Account of the other Festivals throughout the year. The whole interspersed with suitable Reflections, together with a Treatise on the Moveable Feasts and Fasts of the Church.** Lond. T. Meighan, 1729, 4to. 4 vols. ; Lond. 1750, second edition, 4 vols. 4to.

Dr. Robert Witham, of Douay, wrote observations on this work, and denounced it at Rome. His principal complaint was, that Dr. Fell had taken his Lives mostly from Bachlet, and had recorded few miracles. Dr. Witham's MS. was formerly in the library of the Eng. Coll., Rome.

This was not the only trouble Dr. Fell experienced through his work. The cost of publication exceeded his means, and this, together with a confined sale, involved him in great pecuniary difficulties ; so that when he was called on to give a statement of his accounts of the clergy property, for which he was the administrator in London, he was found to owe £1,272, for which he was unable to pay more than 10*d.* in the pound in 1731.

2. In 1732 he was irregularly elected a member of the Chapter, which caused much contention and afterwards some publications. The case was submitted to the General Assembly in 1739, and decided against him. This decision being unsatisfactory to the Doctor, it was referred to Bishop Petre, V.A. of the London district. "The worthy arbitrator," says Mr. Thomas Berington, "after mature consideration, and after hearing both sides, and taking the best advice and begging the light of the Holy Ghost, decided in favour of the Chapter and against the Doctor."

3. **A Letter from a Catholic Gentleman to his Protestant Friend.** By C. V., Christian Catholic, Nov. 19, 1745. Folio, pp. 6.

Felton, John, Esq., of Bermondsey Abbey, near Southwark, co. Surrey, was descended from an ancient Norfolk

family. His wife had been Maid of Honour to Queen Mary, who, in her last illness, recommended her to Elizabeth. Indeed, Elizabeth held her in great regard, for they had been friends and companions in childhood. On this account, after her succession to the throne, she favoured Mrs. Felton with a special license to keep a priest in her house, for the use of herself and family as long as she lived.

Mr. Felton was a gentleman of large property and considerable acquirements, but his temper was ungovernable, and his attachment to the creed of his fathers approached to enthusiasm. When Pius V. published his bull of excommunication and deprivation against Queen Elizabeth, Mr. Felton obtained copies from the chaplain of the Spanish ambassador, who immediately left the kingdom. It was Felton who distributed the bull in this country. Early in the morning of May 15, 1570, one of the copies was seen affixed to the gates of the Bishop of London's residence in the capital. The Council was surprised and irritated; a rigorous search was made through the Inns of law, and another copy of the bull was found in the chambers of a student of Lincoln's Inn, who acknowledged, on the rack, that he had received it from Mr. Felton. The next day, the Lord Mayor, the Lord Chief Justice, the two Sheriffs of London, with 500 halberdiers, surrounded Bermondsey Abbey at an early hour in the morning. Guessing their errand, Mr. Felton went downstairs, opened the doors, and bade them welcome, boldly confessing that he had set up the bull. He was conveyed to the Tower, but refused, even under torture, to disclose the names of his accomplices and abettors.

He was arraigned at the Guildhall, Aug. 4, 1570, and on the 8th of the same month was drawn on a sledge to St. Paul's Churchyard, where a gallows had that morning been specially erected for him before the Bishop of London's palace. Here he suffered the death of a traitor, glorying in the deed, and proclaiming himself a martyr to the papal supremacy. But, though he gave the Queen on the scaffold no other title than that of the Pretender, he asked her pardon if he had injured her; and in token that he bore her no malice, sent her a present, by the Earl of Sussex, of a diamond ring, of the value of £400, which he drew from his finger. He was cut down while he still retained his senses, and is said to have

pronounced the name Jesus, while Bull, the executioner, had hold of his heart.

Mr. Felton was of low stature, had a dark complexion, and a temper almost uncontrollable in matters touching the interest of his religion. His plate and jewels, valued at £33,000, were seized for her Majesty's use. The Lord Chief Justice had at one time desired to purchase the diamond ring which Mr. Felton wore at his execution, but had been refused.

Dodd, Ch. Hist., vol. ii. ; *Lingard, Hist. of Eng.*, ed. 1849, vol. vi.

1. The account of Mr. Felton's death was written by Mrs. Salisbury, his daughter, and Dodd and Challoner used this MS.

Felton, John, Father S.J., *vide* John Grosse.

Felton, Thomas, O.S.F., martyr, son of John Felton, Esq., of Bermondsey Abbey, in the parish of St. Mary Magdalen, within a mile of Southwark, was born about 1567, and after his father's execution, in 1570, was brought up as a page to the old Lady Lovett. While yet very young he was sent to the English College at Rheims, where he received the tonsure from the hands of the Cardinal de Guise, Archbishop of Rheims, Sept. 23, 1583. After some time he obtained Dr. Allen's permission to enter the Order of the Friars Minor. His health giving way under the austerities of the Order, he was recommended to return to his native country for a change. After he had sufficiently recovered, he resolved to return to complete his studies, but was seized by the officers placed at the port to apprehend priests as he was about to embark, sent up to London, and committed to the Compter in the Poultry. Here he remained two years, until his aunt, Mrs. Blount, procured his release through the interest of some friends at Court. He at once tried to pass over to France, but was again intercepted, and this time committed to Bridewell. After some time his old mistress, Lady Lovett, herself a prisoner for religion in the Fleet, managed to obtain his release. He endeavoured a third time to go to Rheims, in which attempt he failed as before, and was committed back to Bridewell. His treatment was now very cruel. He was first placed in the "Little Ease," where he remained three days and nights, unable to stand, lie, or sit down, and fed only on bread and water, as the keeper's wife and

the martyr himself told his sister Frances. Afterwards he was put on the treadmill to grind, being fed as in the "Little Ease." Then he was suspended by the hands, the blood bursting through his finger-ends. This was done to force him to tell the names of the English priests he knew abroad or in England. On another occasion he was bound to a chair and forcibly carried to a Sunday Protestant service in the chapel of the Bridewell. Unwilling to hear what the minister said, he stopped his ears with his fingers. His hands were then bound to the chair, but he stamped with his feet and made such a noise by shouting, and repeating the Holy Name, that no one could hear what the minister was talking about. After this he was called to the bar at the Newgate sessions, and questioned as to what he would have done if the Armada had not been defeated, and the Spaniards had been able to land. He answered that he would have taken part with God and his country. The judge then asked him if he acknowledged the Queen to be supreme head of the Church of England. Fr. Felton replied "that he had read divers chronicles, but never read that God ordained a woman should be supreme head of the Church." This was enough, the judge condemned him for this avowal, and the next day, Wednesday, Aug. 28, 1588, he and another priest, James Claxton, who was condemned at the same time, were conveyed on horseback from Bridewell to the place of execution, between Brentford and Hounslow, and there hanged in the usual way.

He was but twenty or twenty-one years of age, and his friends had obtained him a pardon, which was brought to him just before he started for the place of execution. No doubt it contained conditions touching his conscience which he could not accept, for he at once rejected it.

Challoner, Memoirs, vol. ii. ; *Douay Diaries*.

1. The account of his imprisonment and death was written by his sister, Mrs. Frances Salisbury.

Fenn, James, priest and martyr, born at Montacute, co. Somerset, first a chorister of New College, Oxford, where his elder brothers, John and Robert, were Fellows, became scholar of Corpus Christi College in 1554, and Fellow in 1558, but was refused his degree of B.A. and expelled the College on account of his declining to take the oath of spiritual

supremacy. He then settled in Gloucester Hall, where he had several pupils committed to his charge by the seniors of that house. Here the Principal and many of the Fellows were privately friends to the old faith, and the ceremony of the oaths was often neglected. He was soon, however, ejected from the Hall, and he retired to his native county of Somerset, where he became tutor to the sons of a wealthy gentleman, who, though following the times himself, allowed his sons to be brought up in the Catholic faith. Soon afterwards he married, and opened a private school, but his wife dying, he became steward to Sir Nicholas Pointz, an eminent Catholic gentleman. After some time he went over to the English College, Rheims, in June, 1579, where he was ordained priest, March 31, 1580, and left the College for the English mission on the following May 10.

His labours were in his own native county, where he reconciled many persons of distinction to the Church. Though not yet known to be a priest, he was apprehended for being a Catholic and committed to Ilcester gaol, where he was confined amongst the felons and loaded with irons. In order to punish him more, and degrade him in the eyes of the people, he was exposed in the public market chained and fettered. The result, however, was contrary to expectation, for the people remarking his modesty, tranquillity, and invincible patience, conceived a great veneration for him, and many began to examine more seriously into their religion, and were shocked to see a man treated in this way merely for following the dictates of his conscience. This alarmed the magistrates, who informed the Queen's Council of the matter. Mr. Fenn was therefore ordered up to London, where he was examined by Secretary Walsingham, and sent by him to the Marshalsea. Here he was kept for two years, the gaolers being still in ignorance of his priestly character. He was therefore treated with considerable leniency, which enabled Mr. Fenn to privately administer the sacraments, and reconcile many Protestants to the Church.

After being confined for two whole years in the Marshalsea, towards the close of which he was discovered to be a priest, he was brought to trial at Westminster, Feb. 7, 1584, and condemned to death, for no other reason than that of his being a priest. Five days later, on Feb. 12, he was placed on a hurdle and drawn, with four other priests, George Haydock, Thomas

Hemerford, John Nutter, and John Munden, from the Tower to Tyburn, where they were all hanged, drawn, and quartered.

It was a moving spectacle to many to see his little daughter, Frances, with many tears, take her last farewell of her father, whilst the good man, who had long since been dead to all things in this world, looking upon her with a calm and serene countenance, and lifting up his pinioned hands as well as he could, gave her his last blessing, and so was drawn away.

At Tyburn he was not permitted to speak many words: the rope was adjusted, the cart drawn away, and he was left hanging for a little while. He was then cut down alive, bowelled, and quartered. His quarters were placed on four of the gates of the City, and his head upon London Bridge.

Challoner, Memoirs, vol. i.; *Douay Diaries*; *Bliss, Wood's Athen. Oxon.*, vol. ii.; *Dodd, Ch. Hist.*, vol. ii.; *Bridgewater, Concertatio Eccles.*

Fenn, John, priest, was a native of Montacute, near Wells, in Somersetshire. In his youth he was a chorister in the Cathedral, and thus had the opportunity of receiving instruction in Latin as well as music. Subsequently he was sent to Wykeham's School, near Winchester, to prepare for an academical education, whence he was at length admitted as probationer, in 1550, at New College, Oxford, chosen Fellow in 1552, and appointed to study civil law. When Mary ascended the throne he was appointed Head Master of the noted free school at St. Edmundsbury, co. Suffolk, where he acquired great reputation as a teacher. In this position he remained until the early part of Elizabeth's reign, when an information was laid against him, and he was ejected on account of his religion. The Queen's Commissioners also deprived him of his perpetual fellowship at New College in 1562, having a little before been honoured with the degree of bachelor of civil law.

Shortly afterwards he passed over to Flanders, and thence it is said proceeded to Rome, and, after four years spent in theological studies, was ordained priest in one of the Italian colleges. He then returned to Flanders, and was appointed confessor to the English Augustinian nuns at Louvain, where he resided forty years, employing his leisure in writing and translating books.

He died at an advanced age, Dec. 27, 1615, leaving behind him a lasting memory of his learning and piety.

His brother Robert, also a Fellow of New College, Oxford, was likewise ejected on account of his adherence to the ancient faith. He was ordained priest at the English College, Rheims, and sent to the English mission, April 21, 1583. He continually suffered imprisonment and torture in the Marshalsea and other prisons, and was banished more than once. Their younger brother, James, was the martyr.

Dodd, Ch. Hist., vol. i. ; *Pitts, De Illus. Angl. Script.* ; *Bliss, Wood's Athen. Oxon.*, vol. ii. ; *Bridgewater, Eccles. Cathol. in Angl.* ; *Douay Diaries*.

1. A Learned and very Eloquent Treatise, written (in Latin) by Hieron Osorius, Bishop of Sylva in Portugal, wherein he confuteth a certayne Answere made by M. Walter Haddon, against the Epistle of the said Bishop unto the Queene's Majestie. Translated by John Fen. Lovanii, 1568. 16mo.

The Bishop's book was entitled "Epistola ad Elizabetham Angliæ Reginam de Religione," Paris, 1563, 16mo., and was translated into English by Richard Shacklock, Antwerp, 1565, 16mo. Dr. Haddon attacked it, and Fenn translated the Bishop's reply as above.

2. Concertatio Ecclesiæ Catholicæ in Anglia adversus Calvinopapistas, et Puritanos sub Elizabetha Regina quorundam hominum doctrina et sanctitate illustrium. Augustæ Trevirorum, 1583, 4to., which he compiled in conjunction with Fr. John Gibbons, S.J. It was republished on a much larger scale by Dr. Bridgewater, in 1588, and again in 1594. It includes Mr. Fenn's "Vitæ quorundam Martyrum in Anglia," which may have been published separately.

3. "John Fisher his Sermon upon this Sentence of the Prophet Ezechiel, 'Lamentationes, Carmen et Væ,' very aptly applied to the Passion of Christ," translated from English into Latin.

4. Sermo de Justitia Phariseorum et Christianorum. Translated from Cardinal Fisher's "Sermon concerning the Righteousness of the Pharisees and Christians."

5. The Catechism of the Council of Trent. Translated from the Latin.

6. Joannis Episcopi Roffensis commentarii in septem Psalmos qui de pœnitentia inscribuntur . . . latine redditi J. Fen . . . interprete. Concio . . . de justitia Phariseorum et Christianorum, ex Anglico in Latinum conversa a J. F., &c. 1597, fol.

7. Instructions how to Meditate the Misteries of the Rosarie of the Virgin Mary, s.l. aut. a.

A translation from the Italian of Gaspar Loarte.

8. A Treatise of Tribulation.

A translation from the Italian of Caccia Guerra.

9. *Spiritual Treatises, for the Use of the Nuns of the Order of St. Bridget.* Collected from divers antient English works.

10. *The Life of the Blessed Virgin St. Catherine of Sienna.* Drawne out of all them that had written it from the beginning; and written in Italian by the Rev. Fr. Caterinus Senensis, and now translated into English out of the same Doctor by John Fen, Priest and Confessor to the English Nuns at Louvain, 1609, 8vo., s.l.; reprinted with a preface by Fr. Aylward, O.P., Lond. 1867, 8vo.

11. "The Method of arriving to the Highest Perfection in Religion," by Cardinal Fisher, translated into Latin.

12. Wood says that he published other works.

Fenwick, Anne, Mrs., was the only daughter and heiress of Thomas Benison, of Hornby Hall, co. Lancaster, an opulent lawyer, whose grandfather and namesake had been agent for the Hornby Castle estate, then belonging to Lord Morley and Monteaule, as early as 1646. Shortly before his father's death, in 1723, Mrs. Fenwick's father, described as Thomas Benison, of Lancaster, married Anne Winder, sole daughter and heiress of John Dowbiggin, of Westminster, co. Middlesex, Esq. She resided at Winder, and registered as a Catholic non-juror, in 1717, a small freehold property at Hornby. Her father had been a money-lender, as many lawyers were in his time, and had died intestate, his daughter administering his property, a few thousand pounds, chiefly in the bonds of Lord Blantyre and other noblemen. Thomas Benison had by this lady an only daughter, the subject of this notice, born in 1724.

In 1730 Thomas Benison began to erect Hornby Hall, in the Italian palatial style, a really handsome building even in the light of these exacting days. The Hall was reared in 1735, and he was about to enter it when he died suddenly, and, as many lawyers die, intestate. The widow administered his estate, valued at £900 a year. The only daughter of this Hornby lawyer thus became a considerable heiress.

The story of her life has historical interest, since the ventilation of her wrongs led to the passing of the first Roman Catholic Relief Act in 1778, which was the immediate occasion of the Lord George Gordon Riots in 1780.

Anne Benison, who was eleven years of age when her father died, appointed by deed her mother and near relative Mr. ffaithwaite to be her guardians, and on coming of age, in 1746, she took into her own hands the management of her

estates. She had been educated in the convent at York Bar, where many young ladies were then placed. She wrote an excellent hand, and was apparently wanting in nothing that belonged to the information of a young lady of her position in life. In 1752 she married John Fenwick, of Burrow Hall, a neighbouring squire, with an estate worth £2,000 per annum. It was a marriage of affection, and she wept bitterly when the lifeless body of her young husband, on a fatal morning in 1757, was brought to her from the hunt. To enable him to raise money, she had already made over her estates to him and his heirs. When afterwards he would have re-conveyed them, he found that he could not legally do so, on account of the rigorous penal laws against the professors of Catholicity. As her husband died without issue, the widow was left to the tender mercies of his brother and successor, Thomas Fenwick, a lawyer of Gray's Inn, who took advantage of the disabilities under which Catholics lay, and endeavoured to deprive Mrs. Fenwick of her property and means of subsistence. Her hard case drew very general sympathy, and attracted attention to the harshness of the laws which occasioned it. After years of anxiety and trouble a private Act was passed, in 1772, to rescue her from the injustice of the statutes.

Mrs. Fenwick did not long survive her hard-won victory. She died in 1777, the year before the sympathy which she had evoked resulted in the first Relief Act passed to lighten the unjust oppression under which Catholics suffered.

She was very charitable, and had a chaplain, the Rev. Thomas Butler, residing with her, whom she furnished with means to build a house on land adjoining Hornby Hall. She also left him money for the purchase of a farm wherewith to endow the mission. The house erected by Mr. Butler is still the priest's residence, and here Dr. Lingard, the historian of England, lived and died. It contains many interesting memorials of Mrs. Fenwick.

Rev. T. E. Gibson, Palatine Note-Book, Nov. 1883; Butler, Hist. Memoirs, vol. iii. p. 284, ed. 1822; Forfeited Estates, P.R.O., P. 63.

1. "Mrs. Fenwick's Case (relative to a Bill for vesting all the Estates which were Mrs. Fenwick's before her marriage in trustees to be sold, &c.," (Lond. 1772), fol.

Thomas Fenwick, her brother-in-law, claimed her estates, but agreed

to refer the matter to two lawyers, the Hon. George Perrot, afterwards Baron Perrot, and Randle Wilbraham, Esq., who decided strongly in her favour. He then consented to pay her debts, to give up Hornby Hall for her use, and to allow her an annuity of £250. Very soon, however, he became remiss in his payments, and replied to her repeated applications in short, cold, and unsympathetic letters. At last, in 1770, she brought an action against him to recover £18,000, and obtained a verdict; but he procured an order to stay execution, and as a Catholic she was debarred from the power of selling his estates, and was now at a deadlock. However, being a woman of great spirit, she would not sit down, as many might have done, to weep silently over her wrongs. She took a journey to London, and having good introductions obtained the ear of the Lord Chancellor Camden, who seeing the manifest injustice with which she had been treated, undertook to bring in a private Bill to remedy her lot. He pleaded her cause so powerfully in the House of Lords, that his speech, which was considered one of the best he ever delivered, met with a unanimous burst of applause. It produced a corresponding sensation with the public, and evoked wide sympathy, not only in Mrs. Fenwick's behalf, but also with the claims of the Catholics generally. The Bill passed in 1772, entitled—

2. "An Act to vest in Trustees to be sold certain Estates in the Counties of York, Westmoreland, and Lancashire, which belonged to Anne Fenwick, &c." (Lond.) 1772, fol.

It recites most of the foregoing particulars, and describes the various properties in question. It directs the trustees to sell the estates and invest the proceeds in Consols, &c., interest to Anne Fenwick for life, then to Thomas Fenwick, his heirs, &c., she to be the first reimbursed for arrears of annuity, costs of bills, &c.; then sufficient estates to be sold to bring in an annuity of £400. The result of this Bill was an award of £6,873 5s. 10d. in cash to Mrs. Fenwick, and the settlement of the annuity, which she received till her death.

Fenwick, Edward Dominic, O.P., Bishop of Cincinnati, Ohio, U.S., was a native of Maryland, but descended from the ancient family of Fenwick, originally of Fenwick Tower, co. Northumberland. He was born Aug. 19, 1768, and was a younger brother of Fr. John Ceslaus Fenwick, O.P. At the age of sixteen he entered the Dominican College of Bornhem, in Flanders, was professed March 26, 1790, and, after teaching in the College, was ordained priest in June, 1792.

When the Fathers quitted Bornhem on account of the Revolution in 1794, Fr. Fenwick, being an American citizen, was left in charge of the convent. He was taken prisoner by the French Republicans, but regained his liberty and escaped to Carshalton, in Surrey, where the refugees from Bornhem had established themselves. Here he taught until Nov. 1800, when he went to Woburn Lodge. In Jan. 1802, he returned as Procurator to Carshalton.

In 1804 he returned to his native country, and two years later Dr. Carroll, Archbishop of Baltimore, sent him to Kentucky, where he found but one priest, the Rev. Stephen T. Badin, afterwards V.G. of Kentucky and Ohio. He there discharged missionary duties, and devoted the whole of his patrimony towards establishing a convent of his Order, for the education of priests for the American mission. In 1810 he extended his labours into the forests of Ohio, where no Catholic priest had before penetrated. He found there three Catholic families only, of German extraction. Ten years had elapsed since they had seen a priest, and they welcomed him as an angel sent from heaven into their wilderness, to administer to them the consolations of religion. A parcel of land was bought and cleared, a wooden chapel was erected, and a house built in the rude style of the country, for the reception of a priest.

In less than twelve years from this time, Pius VII. to encourage the progress of religion, erected the See of Cincinnati, and Fr. Fenwick was consecrated the first Bishop, Jan. 13, 1822. Never, perhaps, were the resources of a prelate less proportioned to his wants. The city of Cincinnati, situated on the Ohio river, contained about 20,000 inhabitants, of which 1,100 were Catholics. On the Bishop's arrival there, obstacles presented themselves on all sides: he was compelled to purchase on credit the very ground for the site of his cathedral, on which he erected a small chapel. The prelate had no seminary, when providentially a suitable building, with 56 acres of land, situated within half a mile of the city, was offered for sale. The price was 7,000 dollars, payable in seven yearly instalments, and on these terms it was purchased.

In 1824 Bishop Fenwick revisited England, and made an appeal to the Catholics of this country for aid.

He died at Wooster, Mayne co., Sept. 25, 1832, aged 65.

Rev. S. T. Badin's Appeal to the Eng. Catholics, 1825; Palmer, Obit. Notices, O.S.D.

Fenwick, John, Father S.J., *vide* Caldwell.

Ferguson, John, printer and publisher, of Liverpool, was probably the son of R. Ferguson, who carried on the same business in Wigan, and published "Rivers' Manual" and other Catholic Prayer-books in 1782. The firm subsequently removed

to Liverpool, and became Ferguson & Sadler, where they were carrying on their business in 1799.

Jonas Nuttall, the original founder of the Caxton Press, served his apprenticeship with John Ferguson in Liverpool.

Timperley, Typo. Dict. ; Gillow, Lanc. Recusants, MS.

Fermor, a priest of this name is commemorated in the Chapter Obituary as dying in 1685 in Stafford gaol, having been condemned for exercising his priestly functions. It is possible that this notice refers to Fr. Thomas Fermor, S.J., who was thrown into Newgate in 1679, but was afterwards released and died April 19, 1683, aged 89. He was never, however, in Stafford gaol.

If the Chapter Obituary is correct the confessor would probably be one of the six younger sons of Henry Fermor, of Tusmore, Esq., by Ursula, daughter of Sir Peter Middleton, of Stockeld, co. York, great-granddaughter of Charles Neville, last Earl of Westmoreland. The eldest son, Richard Fermor, of Tusmore, Esq., married Frances, daughter of Sir Basil Brooke, of Madeley Court, co. Salop, and granddaughter of John, Baron Mordaunt.

Kirk, Biog. Collections, MSS. ; Foley, Records S.J., Collectanea ; Baker, Hist. of Northampton, vol. i. p. 599.

Fermor, William, Esq., of Tusmore, Oxfordshire, born 1737, was the eldest son and heir of Henry Fermor, of Tusmore, by Frances, daughter of Edward Sheldon, of Weston, co. Warwick, Esq. He married Frances, daughter of John Errington, of Beaufront, co. Northumberland, Esq., and dying July 1, 1806, aged 68, left issue three sons and three daughters, all of whom died unmarried. The eldest, William Fermor, of Tusmore, Esq., died at Kethe House, co. Oxford, Nov. 7, 1828, aged 57.

The family was descended from Thomas Fermor, of Somerton, co. Oxford, M.P. for Chipping Wycomb in 1572, who was second surviving son of Richard Fermor, of Easton Neston, Esq., ancestor of the Earls of Pomfret. Thomas Fermor married Bridget, daughter and co-heir of Sir Henry Bradshaw, of Halton, co. Cheshire, Lord Chief Baron of the Exchequer, and was father of Sir Richard Fermor, who removed from the manor house of Somerton to that of Tusmore. His descendants in-

termarried with the principal Catholic families of the kingdom, and were noted for their loyalty and staunch adherence to the faith, for which they suffered both by fine and imprisonment. In the old mansion at Tusmore was a neatly furnished room, below ground, for hiding the priest in cases of emergency. The entrance was by a trap-door, constructed in the window-seat of a parlour, which turned on a pivot, and could be made to rise or fall with the weight of a person. The great fish-pond is said to have been dug by one of the family chaplains, with the assistance of a single labourer, during the times of persecution, and to have constituted their daily occupation for twelve years.

Dunkin, Oxfordshire ; Baker, Hist. of Northampton, vol. i.

1. **Reflections on the Cow-pox, illustrated by Cases to prove it an absolute security against the Small-pox.** Oxford, 1800. 8vo.

2. **Some Particulars of the King's Farm at Windsor in 1798,** by Nathaniel Kent. Edited by William Fermor, Esq. Oxford, (1802). 8vo.

Ferrers, Edward, Esq., born 1526, only child of Edward Ferrers, of Baddesley Clinton, co. Warwick, Esq., by Catherine, daughter and co-heiress of Sir John Hampden, of Hampden, Knt., represented Warwick in the Parliament of 1/Mary. His grandfather, Sir Edward Ferrers, married Constance, daughter of Nicholas Brome, of Baddesley Clinton, Esq., and thus acquired that estate.

In 1548 Mr. Ferrers married Bridget, daughter of William, second Lord Windsor, and dying at Baddesley, Aug. 10, 1564, aged 38, was succeeded by his son Henry, the eminent antiquary.

He has often been confused with George Ferrers, lawyer, historian, and poet, who died in 1579, a mistake which seems to have originated with Pultenham. His right to be classed as an author is therefore very doubtful.

Bliss, Wood's Athen. Oxon., vol. i. ; Allibone, Crit. Dict. ; Burke, Landed Gentry.

Ferrers, Henry, Esq., antiquary, born Jan. 26, 1549, eldest son and heir of Edward Ferrers, of Baddesley Clinton, entered Hart Hall, Oxford, in the beginning of Elizabeth's reign. On the death of his father he retired to Baddesley Clinton, and devoted his leisure to the study of heraldry, genealogy, and antiquities, in which he obtained a high reputa-

tion for knowledge. Camden acknowledges his obligations to him in his account of Coventry, and Sir William Dugdale used his MSS. in his "Antiquities of Warwickshire."

Mr. Ferrers married, in Oct. 1582, Jane, daughter and co-heiress of Henry White, of South Warnburn, Hants, Esq., by whom he had a son, Edward, and a daughter, Mary. His wife died at the early age of 23, Sept. 7, 1586, but Mr. Ferrers lived until Oct. 10, 1633, aged 84, and was buried in the chancel of the church at Baddesley Clinton.

Dugdale styles him an eminent antiquary, and describes him as "a man of distinguished worth, reflecting lustre on the ancient and noble family to which he belonged." Wood adds that he left behind him "the character of a well-bred gentleman, a good neighbour, and an honest man."

Bliss, Wood's Athen. Oxon., vol. ii. p. 572; *Dodd, Ch. Hist.*, vol. iii.; *Burke, Landed Gentry*.

1. **Pedigrees**, MS., fol., in the Sheldonian Library, and several other vols. of Collections, of which Sir Wm. Dugdale made use in "The Antiquities of Warwickshire," Lond. 1656, fol. At the latter's death, some of Mr. Ferrers' MSS., which were in his possession, were deposited in the Ashmolean Museum.

2. In his younger days he composed several pieces of poetry, scattered in divers books printed in the days of Elizabeth.

3. **A Motion for Erecting an Academy Royal, or Colledge of King James, 1617.** MS. in Oldys' and afterwards in West's Collection, attributed by the writer of the Introduction to the "Archæologia," p. xxi., to Henry Ferrers.

Ferrers, Joseph, Carmelite Friar, born 1725, probably descended from a younger son of the Baddesley Clinton family, was professed in one of the foreign convents in 1745, and ordained priest in 1749, after which he came on the English mission.

At this time the Order of Carmelites, or White Friars, possessed no English convent. A small establishment, however, was made at Tongres, by permission of the Prince Bishop of Liège, in 1770. The building had belonged to the Jesuits, and was purchased by Mr. Firth. It was enlarged, and the English Carmelites who were dispersed in France, Brabant, and Germany, were ordered to repair thither. There were then only five Carmelite friars upon the mission in England, of whom no doubt Fr. Ferrers was one. Tongres was therefore the first

convent for the English mission. It had hardly had time to gain a footing, however, when it was broken up in 1793, in consequence of the French Revolution. The convent was destroyed, its funds lost, and all papers and documents relating to it dispersed.

Fr. Ferrers became Provincial of the English Carmelites, and died in London, Aug. 29, 1797, aged 72.

Laity's Directory, 1798; *Petre, Notices of Eng. Colleges and Convents*.

1. A Discourse pronounced by the R. F. J. Ferrers, Provincial of the English Carmelites, in the Chapel of his Excellency the Neapolitan Ambassador, in the solemn Service celebrated Feb. 9, 1793, for Louis XVI., late King of France. In French and English. Lond. 1793. 8vo.

Ferrers, Marmion Edward, Esq., of Baddesley Clinton Hall, co. Warwick, J.P. and D.L., born Oct. 13, 1813, was the eldest son of Edward Ferrers, Esq., by the Lady Harriet Anne Ferrers Townshend, second daughter and co-heiress of George, second Marquess of Townshend, and sixteenth Baron Ferrers of Chartley.

In his early years he attended the Franciscan school at Baddesley, the site of the present convent of Poor Clares Colettines. At the age of fifteen he was sent to Oscott, where he studied for five years.

His father having died in 1830, Mr. Ferrers succeeded in due course to Baddesley Clinton, and married, July 18, 1867, Rebecca Dulcibella, only daughter of Abraham Edward Orpen, Esq., and niece of Sir James Chatterton, of Castlemahon, co. Cork, Bart.

At one time he proposed to put forward his claim to the barony of De Ferrers, which no doubt would have been easily obtained, but he finally relinquished the idea, after his case was prepared and printed. He was the head of the De Ferrers family, uniting in himself its different branches as heir-general and heir-male. Had it not been for the Bill of Attainder passed in the Barons' wars, he would have been premier earl, with the title of Earl of Derby. His family remained constant to the ancient faith through the long line of its descent and through the centuries of persecution.

Mr. Ferrers had abilities above the average, and was remarkable for strong good sense. He was a man well adapted for

the private and public life of an English country squire—good-humoured, hospitable, strong-minded and bold; and he did his duty well both at home and abroad. He was the last male representative of his family, and died without issue, Aug. 25, 1884, aged 70.

Burke, Landed Gentry; The Tablet, Aug. 30, 1884; *The Oscotian*, June, 1885.

1. "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 co-heir to the Barony of De Ferrers." (Lond. 1859), fol., title 1 f., 2 folding pedigrees, pp. 3-16, case prepared by J. V. and J. T. Harting, 24 Lincoln's Inn.

Fetherston, Richard, D.D., martyr, chaplain to Queen Catherine, and tutor to the Princess Mary, was one of those learned theologians who defended the Queen in the divorce proceedings. The zeal which he then displayed clearly showed that he had no sympathy with the course in which the king was embarking. He was therefore closely examined after the passing of the king's spiritual supremacy Act, and required to subscribe and take the new oaths. He was tried and condemned for refusing to take these oaths, and also, as the indictment adds, for not acknowledging the righteousness of the king's divorce.

On July 30, 1540, Dr. Fetherston, Dr. Powell, and Dr. Abel, all theologians, with three Lutherans, Robert Barnes, Thomas Gerard, and William Jerome, were placed on hurdles, two and two together, a Catholic and Lutheran on each hurdle, and drawn from the Tower to Smithfield. Richard Hilles, writing to Bullinger from London, and referring to the three Doctors, says: "They were dealt with in the usual manner, first hung, then cut down from the gallows while yet alive, then drawn, beheaded, and quartered, and their limbs fixed over the gates of the City; but the heads in general of as many priests or monks as are executed in this City are fixed on the top of a long pole, and placed upon London Bridge as a terror to the others." The other three were burned as heretics, according to the existing laws.

Dodd, Ch. Hist., vol. i.; *Lewis, Sanders' Anglican Schism; Stow, Chronicles*, p. 581.

1. He wrote a book against the divorce.

Fetherston, Francis M., Esq.

1. *Conferences of the Rev. Fr. Ravignan, delivered at the Cathedral of Notre Dame, Paris, during the Lent of 1846.* Translated from "Le Memorial Catholique." Lond. 1847. 8vo.

2. *Counsels for Youth.* By Silvio Pellico of Saluces, Author of "My Prisons." Translated from the Italian. Lond. 1847. 12mo.

3. *The Twelve Virtues of a Good Master.* From the French of the Abbé de la Salle, Institutor of the Brothers of the Christian Schools, and M. Agathon, Superior-General of the same Order. Dedicated to the Rev. Henry Smith, President of Sedgley Park Seminary. Lond. 1847. 12mo.

Fetherstonhaugh, Sir Timothy, Knt., of Kirkoswald, Cumberland, was son of Henry Fetherstonhaugh, High Sheriff of Cumberland, 10 Jac. I., who was second son of Albany Fetherstonhaugh, of Fetherstonhaugh, Northumberland, Esq., by Lucy, daughter of Edmund Dudley, of Yanworth, Westmoreland.

Sir Timothy was an officer of great courage and ability, and a staunch adherent of the Royal cause. He was taken prisoner at the battle of Wigan Lane, in Lancashire, and, after trial by court-martial at Chester, he was beheaded with the Earl of Derby at Wigan, Oct. 22, 1651.

Castlemain, Cath. Apology; Collins, Eng. Baronetage, vol. iii. part i. p. 186; *Burke, Landed Gentry*.

Field, Henry, musician, called "Field of Bath," born Dec. 6, 1797, was a pupil of Coombs of Chippenham. He was converted on the Feast of St. Cecilia, 1835, being received into the Church at Prior Park. It is said that by unwearied application to his profession he surpassed all the pianists of his day. Several of the most distinguished composers for the pianoforte dedicated their compositions to him, and were proud of his friendship. It does not appear that any of his own compositions were published. His reputation as a teacher was very great.

He was struck with apoplexy whilst at the pianoforte during his annual concert in the Upper Assembly Rooms, Bath, on Tuesday, and died on the following Friday, May 19, 1848, aged 50.

Grove, Dict. of Music; The Tablet, June 17, 1848.

Filbie, William, priest and martyr, a native of Oxford, was educated at Lincoln College, but disliking the estab-

lished religion, left the University and passed over to the English College at Douay or Rheims. There he continued his studies, and was ordained priest, March 25, 1581, and left the College for the mission. A few months after his arrival in England, he was apprehended at Henley whilst incautiously attempting to speak to Fr. Campion, who was being conducted to London after his seizure in the house of Mr. Yate, of Lyford, with two priests named John Colleton and Thomas Ford, and a number of laymen. They were all carried to London and committed to the Tower on July 22, 1581. In the following November, Mr. Filbie was arraigned at the bar and condemned to death. Elliot had introduced his name into his narrative of a plot, which he pretended was laid at Rheims and Rome, against the Queen and Government, and on this evidence he was condemned to die. From the date of his sentence, Nov. 20, till that of his execution, he was kept pinioned with iron manacles. On May 30, 1582, he was drawn on a hurdle from the Tower to Tyburn, about seven o'clock in the morning, with three other priests, Luke Kirby, Laurence Johnson *alias* Richardson, and Thomas Cottam.

Mr. Filbie, being the youngest, was executed first. After prayer he made a short speech declaring his innocency of all the charges on which he was condemned, and also prayed that God might bless the Queen with a long and quiet reign, make her His servant, and preserve her from her enemies. One of the sheriff's men seizing a little wooden cross which Mr. Filbie was holding in his handkerchief, held it up to the people, crying out, "O! what a villainous traitor is this that hath a cross."

He was offered mercy if he would conform to the new religion, but he declined to purchase his life at the sacrifice of his conscience. Chark, the Protestant minister who gloried in attending the execution of a priest, then attacked him. He charged him with disobedience to his natural sovereign in receiving Orders from the See of Rome, to which Mr. Filbie only answered briefly, that the sacraments and articles of religion had nothing to do with civil allegiance, and that obedience to the Church could not be esteemed disobedience to the prince.

Whilst hanging he kept repeatedly striking his breast in silent prayer, until some one pulled down his hands. He was under twenty-seven years of age at the time of his death.

Challoner, Memoirs, vol. i. ; *Dodd, Ch. Hist.*, vol. ii. ; *Simpson, Edmund Campion*, p. 228 ; *Douay Diaries*.

1. Challoner refers to a printed account of his death by an eye-witness, in 1582.

Filcock, Roger, Father S.J., martyr, a native of Sandwich, Kent, was received at the English College, Rheims, June 15, 1588, but was sent with a colony of nine others to the English College, Valladolid, Sept. 29, 1590, where, after completing his studies, he was ordained priest and sent upon the English mission towards the close of 1597.

He was a man of the highest attainments, both in virtue and learning, and had long had a strong inclination to join the Society of Jesus, but Fr. Henry Garnett, the Superior, for prudential motives, delayed his admission until he had had some experience in the dangers of the mission. At length, after two years he was admitted, and it was arranged that he should go over to Belgium for his novitiate, when he was arrested and committed to Newgate. On Feb. 23, 1601, he was indicted under the statute of 27 Elizabeth, for being a priest and coming into this country. Contrary to all forms of law, he was convicted upon the bare suspicion of his being a priest, neither admitting nor denying that he was one, and no evidence being produced.

He suffered at Tyburn, with his hostess, Mrs. Anne Line, widow, and Dom Mark Barkworth, O.S.B., Feb. 27, 1601.

Challoner, Memoirs, vol. i. ; *Foley, Records S.J.*, vols. i. and vii. ; *Douay Diaries*.

1. **Portrait**, "P. Rogerus Filcocus, Anglus, Londini pro Catholica Fide suspensus et sectus 22 Feb. 1601," sm. 4to.

Finch, John, martyr, was a member of a very ancient Lancashire Catholic family belonging to the class of lesser gentry. Various branches were seated and owned land in Mawdesley, Eccleston, Worthington, Ulms Walton, and the neighbouring townships. The name, which was originally spelt ffynche, regularly appears in the Recusant Rolls from their commencement in the reign of Elizabeth.

John Finch was a yeoman, and resided at Eccleston, where he was born. His father was probably uncle to Christopher ffynche, of Mawdesley, and Robert ffynche, of Worthington, gent. He was married and settled in the world, but, disgusted

with the new religion, he became a most fervent Catholic, and did all he could to further the cause of religion and procure the conversion of others. In this way he greatly assisted the missionaries in Lancashire, conducting them to the houses of the faithful, and serving them both as clerk and catechist. At length he was betrayed, in 1581, and apprehended, by the Earl of Derby, with two Douay priests named George Ostcliffe and Laurence Johnson. The two priests were both seized at the altar while saying Mass. Mr. Finch was committed to the gaol at Salford, where a number of Lancashire ladies and gentlemen, besides some priests, were confined on account of their refusal to conform to the new religion. He had not been there long before Sir Edmund Trafford and Robert Worsley, who had the chief management of the prisoners, the latter being the governor of the gaol, wrote up to the Council, "Wheras for the better wynnyng of the saide recusants to heare the worde, wee have appointed one to reade (at their meale tymes) a chapter of the holye Byble, but in contempe of the same, some of the said recusants, namely the foresaid (Thurstan) Arrosmythe and fynche, have very contemptuously disturbed ye reader of ye same, of whose undutifull deedes wee hope your honours are by the late letters of my Lord Bisshopp and us sufficiently certified" (Dom. Eliz., vol. cliii. No. 6, April 13, 1582). Other complaints followed; the recusants would not have the Protestant Bible read to them, though they did not object to their own. It was thought necessary to make an example of Finch and force him to hear the new service, so he was dragged through the streets to the Manchester Collegiate Church, his head beating all the way on the stones. He was then thrust into a dark and filthy dungeon, with nothing but the wet floor for a bed, and ox liver for his food, which was given him in very sparing quantities. Here he was kept sometimes for whole weeks together, sometimes for months, and had to endure innumerable other sufferings during his three years' imprisonment.

Ultimately it was decided to put him to death, and he was ordered from Manchester to Lancaster to be tried for his life at the Lenten assizes of 1584. He was indicted for deliberately and maliciously affirming "that the Pope hath power or jurisdiction in the kingdom of England, and that he is the head of the Catholic Church, of which Church some part is in this

kingdom." Of this offence he was found guilty, and sentenced to die as in cases of high treason. He received his sentence with great expression of joy, having long desired to suffer death for the cause, and he was executed at Lancaster the following day, April 20, 1584, with James Bell, a Marian priest. Their quarters were set up on poles in four of the chief Lancashire towns.

The Finches of Mawdesley suffered very heavily in fines for their recusancy. Henry ffynche, gent., his son Thomas, and grandson Henry, appear in the Rolls during the reigns of Charles I. and Charles II. Thomas ffinch, of Mawdesley, gent., son of the last, married Mary, daughter of William Haydock, of Cottam Hall, Esq., by Jane, daughter of Hugh Anderton, of Euxton Hall, Esq., and sister and co-heiress of William Haydock, of Cottam Hall, Esq., who died unmarried. James Finch, a grandson of Thomas ffinch, was Prior of a Carthusian monastery in Austria, and after its dissolution retired to Fernyhalgh, near Preston, where the following inscription on his tomb may yet be seen: "Sacred to the memory of the Rev. James Finch, the last of the English Carthusian monks. He died March 3, 1821, aged 72." The ancient family residence at Mawdesley still contains the chapel and priests' hiding-places used during the times of persecution. The house is very old, and contains many mementoes of the days of persecution, including the skull of William Haydock, the monk of Whalley Abbey, executed in 1537, which has commonly, though in all probability erroneously, been attributed to the martyr George Haydock.

Challoner, Memoirs, vol. i.; *Gillow, Lanc. Recusants*, MS.; *Dodd, Ch. Hist.*, vol. ii.

Finch, William, Bishop, studied in the University of Oxford, and was afterwards elected Prior of Bremar, in Hampshire. In 1538 his name, with that of Richard Walsh, Prior of the Hospital of St. John Baptist of Bridgewater, was recommended to the king by the Bishop of Bath and Wells to be made suffragan in that diocese. Finch was preferred, and consecrated Bishop of Taunton, April 7, 1538, in the chapel of St. Mary in the conventual church of the Friars Preachers in London.

He still retained this dignity in 1557, in which year he was

admitted Prebendary of Whitakynnton in the church of Wells, and his death occurred in 1559.

Bliss, Wood's Athen. Oxon., vol. ii. p. 778.

Finglow, John, priest and martyr, a native of Barneby, near Howden, in Yorkshire, was educated in the English College at Rheims, where he was ordained priest, March 25, 1581, and sent upon the English mission April 24, following. After displaying great zeal in his missionary labours in the north of England, he was apprehended and committed to the Ousebridge Kidcote at York. Here he was put into a dark dungeon, with nothing but the floor to lie upon. A young lady, Miss Frances Webster, who was confined for recusancy in the cell above, found means to open a grate, and let in some little light to the imprisoned priest, and besides encouraging him, managed to pass him a gown to keep him from the cold and to serve him as a bed to lie upon.

At length he was brought to trial, and was condemned to death for being ordained priest by Roman authority, and for having reconciled some of the Queen's subjects to the Catholic Church. He was hanged, bowelled, and quartered at York, Aug. 8, 1586.

Challoner, Memoirs, vol. i. ; *Morris, Troubles, Third Series* ; *Douay Diaries*.

Fisher, Daniel, priest, son of Francis Fisher, of the county of Lancaster, gent., and Susannah Hudson, his wife, was born in London, June 4, 1645.

Families of this name were connected with the Lancashire Catholic families of Ashton and Woodward, in the early part of the seventeenth century. William ffysher, of Holmes, in the parish of Poulton, was a recusant in 1607, and James ffysher, of Preesall, yeoman, was fined for the same cause in 1625. The name constantly appears in the Recusant Rolls, but the families were so spread over the county that it is difficult to determine to which the subject of this notice belonged.

In 1662 Daniel Fisher went to Lisbon in company with Richard Russell, who ten years later was created Bishop of Portalegre, in Portugal. At that time Fisher was a Protestant, and it thus seems probable that his father had lost his faith after leaving his native county. In Lisbon he became

acquainted with the professors of the English College, more particularly with Dr. Godden, who had himself been brought up a Protestant, and thus he soon became a Catholic and sought admission into the College.

Here his application was great, and his success responded to it. He was ordained priest, and on May 1, 1670, he was made professor of philosophy. In April, 1675, he came on the London mission, where he died in 1685-6, aged 40.

Kirk, Biog. Collections, MSS.; Gillov, Lanc. Recusants, MS.

1. Thesis in Logic, ded. to Lady Ann Ratcliff.
2. Thesis in Universal Philosophy, ded. to Bishop Russell, March 31, 1667.

Fisher, James, Canon of Liverpool, born at Manchester in 1815, was the sixth son of a merchant in that town. Like his brothers, he was educated at Ushaw College, where he was ordained in 1838, and remained at the College for a year or two as Procurator, in which office he gave indications of a talent for financial administration which he afterwards turned to account.

After leaving Ushaw he took the chaplaincy for a short time of the public institutions in Liverpool, but his health being delicate, he was transferred to Congleton, in Cheshire. This mission he exchanged, in 1850, for Great Crosby, and in that year was made a Canon of the newly constituted diocese of Liverpool, and undertook, in conjunction with Provost Crook, the management of its financial affairs. The death of the latter soon left the sole direction in the hands of the Canon, who, in the conduct of this important and often troublesome business, displayed a rare combination of skill, accuracy, and judgment.

In 1871 he left Great Crosby, where the ample schools he had erected are a monument of his zeal, for the less arduous mission of Burscough. Here he remained until 1877, when, owing to continued ill-health, he gave up all missionary duty and retired to Birkdale, where he died of angina pectoris, Jan. 15, 1883, aged 67.

Of his five brothers, the eldest, William, alone took to the world, the other five giving themselves to the Church. The senior of the latter was Thomas, who died on the mission at Sheffield; the next, Clement, who died whilst on a voyage to

Australia, whither he was going for the benefit of his health ; the third, George, missionary at Hornby, near Lancaster ; and the fourth, the R. R. Mgr. John Henry Fisher, D.D., V.G., Provost of Liverpool, late President of St. Edward's College.

The Tablet, Jan. 27, 1883 ; *Carr, Sermon*.

1. Though Canon Fisher did not publish any work, he has left behind him many documents of great historical interest.

When a Commission was appointed by the Holy See, in 1863, to inquire into the claims advanced by the five northern bishops respecting Ushaw College, Canon Fisher, with the R. R. Mgr. John Kershaw, drew up and signed the voluminous report to Cardinal Barnabo, dated April 7, 1868 ; the third commissioner appointed by the brief, the Rev. John Glover, having withdrawn.

2. "A Sermon preached at the Funeral of the Very Rev. James Canon Fisher, Great Crosby, Jan. 17, 1883. By the Very Rev. Canon Carr." Liverpool, 1883, 12mo., pp. 10.

Fisher, John, Cardinal, generally said to have been born at Beverley, Yorkshire, in 1459, was the eldest son of Robert Fisher, a mercer of substance, and Agnes his wife. He was taught grammar at his native place, probably in the school attached to the collegiate church, and thence removed to Michaelhouse, Cambridge, where he had for his tutor William de Melton, Fellow and ultimately Master of that College. In 1487 he took his degree of B.A., was soon afterwards elected Fellow of his house, proceeded M.A. in 1491, and in that year was appointed vicar of Northallerton, co. York. In 1494 he resigned that benefice to serve the office of Proctor of his University. Three years later he became Master of Michaelhouse, and was about that time appointed confessor to the king's mother, the Lady Margaret, Countess of Richmond and Derby. On July 5, 1501, he was created D.D., and ten days later was elected Vice-Chancellor. His position in the household of the Countess enabled him to influence her in the foundation of two Colleges in the University of Cambridge, Christ Church and St. John the Evangelist, as also two divinity lectures, one in Oxford and the other in Cambridge, for the expounding of the Holy Scriptures and instruction of young preachers. She likewise expended great sums in the discharge of prisoners and payment of their debts, in portioning young women, and in providing for indigent families. He himself became the first Margaret Professor of Divinity at Cambridge, Sept. 3, 1503, and, indeed, his reputa-

tion now stood so high that there was no ecclesiastical preferment of which he was thought unworthy.

By bull, dated Oct. 14, 1504, he was advanced to the Bishopric of Rochester. In the same year he was elected Chancellor of Cambridge University, to which office he was re-elected annually for ten years, and was then appointed for life. It is said that whilst he was Chancellor, Henry, Prince of Wales, afterwards Henry VIII., was his pupil. On April 12, 1505, he was elected President of Queen's College, a position which he relinquished in 1508. He had the two rich Bishoprics of Lincoln and Ely offered to him, which he generously declined, being unwilling, he said, to be divorced from his present diocese, which had no other fault but poverty, an insufficient inducement in his eyes for the change. Henry VII. died April 22, 1509, and on May 10 the Bishop preached his funeral sermon. He performed the same office for his kind patroness, the Countess of Richmond, on July 29, in the same year, and being left her executor, finished St. John's College, though in great measure out of his own pocket.

After the decease of his two noble benefactors, Henry VII. and his mother, Bishop Fisher found a great alteration at Court, projects of piety being regarded with much less favour. In 1512 he was nominated to proceed to the Lateran Council, but his journey to Rome was put off from time to time, and finally abandoned. He is said to have preached before Henry VIII. after the battle of Flodden Field.

The time of his trials was now approaching. In a general council of the clergy summoned by Wolsey, 1517-18, Bishop Fisher boldly denounced the abuses in the Church, rebuked the pride of the Cardinal, and complained that the Bishops were prevented from visiting their dioceses by being frequently summoned to participate in the pageantries of the Court. He preached at St. Paul's Cross, May 12, 1521, when Luther's books were publicly burnt. Hitherto he had been held in great esteem by Henry VIII., but when the question of the divorce was put forward, in 1527, and he had espoused the cause of the Queen courageously and firmly, the monarch, regarding him as the chief opponent to the gratification of his own licentious passions and tyrannical will, waited but for the opportunity to accomplish his ruin. It was Wolsey's opinion that if Bishop Fisher could be induced to submit to the wishes

of the king, the rest of the episcopal bench would follow, such was the veneration in which he was held by his brethren. He not only refused, however, but, fearless of consequences, undertook himself the defence of the Queen.

With clear perception of the devastation and ruin into which the lust of the king and the vices of the Court were plunging the country, he took every opportunity to denounce in Parliament the evil tendency of their conduct. In 1529 he warmly opposed the motion for the suppression of the lesser monasteries, and other measures affecting the Church. The resentment of the corrupt and covetous Court party led to two attempts on his life in the following year. One attempt was by poison, through which several members of his household lost their lives, and the other by firing a cannon-ball into his house from an apartment of the Earl of Wiltshire, the father of Anne Boleyn, on the other side of the Thames. The shot just missed the study where the Bishop usually passed his time. In consequence of these attempts he retired to Rochester, where his house was broken into and stripped of its most valuable contents.

About this time public attention was attracted to the prophecies and warnings of Elizabeth Barton, the Holy Maid of Kent. Her forewarnings of what would be the consequence of a continuance in the evil course pursued by the king, were causing a considerable impression on the people. Archbishop Warham and many eminent persons had carefully examined her, and even those who did not believe that her professed revelations were supernatural, could not but feel that her warnings were not uncalled for or unnecessary. She was taken to Bishop Fisher, who, in his private capacity, examined her, and found no room to doubt the sincerity of her belief in her professed visions and revelations, though he himself expressed no opinion about them. This was the opportunity his enemies seized to accuse him of misprision of treason for not having communicated to the king that the Maid had prophesied that he would cease to be king of England within a very short period if he persisted in his divorce from Catherine. He was, therefore, according to the king's wishes, attainted of that offence by Act of Parliament, in 1533, and subjected to forfeiture of his personal estate and to imprisonment during the king's pleasure, but was released upon paying a sum of

£300. In the same session Henry's marriage with Catherine was absolutely annulled, and his marriage with Anne Boleyn confirmed. This was accompanied by the oath of succession, or acknowledgment as heirs to the throne of the issue of this immoral alliance. The Bishop declined to take the oath, and was in consequence committed to the Tower, April 26, 1534. Various ineffectual efforts were made to induce him to submit, but he remained firm, and by a second Act on the strength of which he was again attainted for misprision of treason, his goods were forfeited as from March 1, preceding, and his See of Rochester declared to be void on Jan. 2, following.

In those days State prisoners were often treated with rigour and severity, and the sanctity of the Bishop's life, his advanced age and many infirmities, did not suffice to procure him any favour in this respect. Henry felt that he must either crush him or obtain his compliance to his wishes, for, like another Athanasius, the virtue and learning of the powerful Bishop of Rochester were thought sufficient to have all-powerful weight with both Houses of Convocation.

Paul III. marked his appreciation of the Bishop's conduct by creating him Cardinal, by the title of Cardinal Priest of St. Vitalis, May 21, 1535, but the king refused to allow the hat to be brought into his dominions. It has been generally believed that the Pope's conferring this dignity upon the venerable champion of the Church induced the king to hasten those unjustifiable measures which were taken for his destruction. Previous to this, however, on May 7, Rich, the king's Solicitor-General, had been sent to the Bishop on his treacherous mission. Under pretence of consulting him about a case of conscience, he inveigled the prisoner into a conversation on the supremacy, by stating that the king secretly desired his confidential opinion on the subject. On June 17, the Cardinal was arraigned in Westminster Hall on a charge of treason, in having denied the king to be supreme head of the Church. Having been deprived of his Bishopric by Act of Parliament, he was treated as a commoner and tried by a jury. His just objections that any words used in his conversation with Rich were confidential and not spoken in malice, and that there was but one witness, were overruled by Lord Chancellor Audley, who presided. A verdict of guilty being returned, sentence of

death was pronounced, and on June 22, 1535, Cardinal Fisher was beheaded on Tower Hill, aged 76.

His last moments were in every respect consistent with his honest and courageous character, and the unaffected piety by which his life had been so long distinguished. His body was treated with great indignity, and ultimately thrown naked into a hole in Allhallows, Barking churchyard, whence it was subsequently removed to St. Peter ad Vincula in the Tower, and deposited by the side of the remains of his illustrious friend and fellow-martyr, Sir Thomas More. The Cardinal's head was set upon London Bridge, but within a fortnight it was thrown into the Thames by order of the Council, in consequence of a report being circulated that rays of light had been observed shining around it, which the whole City was crowding to see. The aspersions which it had been sought to throw on the Cardinal's character were now cleared away, and the people began to murmur and express themselves with great freedom in his favour, the exposing of his head serving to renew the memory of his worthiness, and giving occasion to exclamations against the proceedings of the court.

Cardinal Fisher was in height fully six feet, was well-formed and comely in appearance. He was naturally strong and robust, but in the decline of life he grew extremely emaciated. At the time of his last trial he had been so reduced by sickness and suffering that he had to be carried to the court.

He was a man of great ability and considerable learning, which he improved in his old age by the study of the Greek language. As a preacher there were few more successful during his time. His eyes were large and expressive, and he possessed a deep sonorous voice, which he could raise to a great pitch without interfering with the sweetness of his accent.

Both friends and enemies unite in acknowledging his pious, temperate, and generous disposition. Erasmus represents him as a man of the greatest integrity, of deep learning, incredible sweetness of temper, and grandeur of soul.

He was in various ways an eminent promoter of literature, but the noble library which he had collected and intended for St. John's College, was seized and dispersed by his rapacious enemies.

Dodd, Ch. Hist., vol. i. ; *Cooper, Athen. Cantab.*, vol. i. ; *Biog. Britannica*.

1. This Treatise concernynge the fruytfull sayings of David the Kynge and Prophete in the seven penytencyall Psalmes. Devyded in seven Sermons, was made and compyled by the ryght reverente fader in God, Johan fysshier . . . bysshop of Rochester at the exortacion and sterynge of the most excellente pryncesse Margarete Countesse of Rychemount and Derby, and moder to our soverayne lorde Kynge Henry the VII. B.L., Lond., Wynkyn de Worde, 1508, 4to. ; *ibid.*, 1509, 4to. ; Lond., Richard Pynson, 1510, 4to. ; Lond., W. de Worde, 1525, 4to. ; Lond., W. de Worde, 1529, 4to. ; Lond., Thomas Marshe, 1555, 16mo. ; Lond. 1714, 12mo. Translated into Latin by John Fenn. The early editions are very valuable.

2. This Sermon folowynge was compyled and sayd in the Cathedrall chyrche of Saynt Poule within ye cyte of London by the ryght reverende fader in God, John bysshop of Rochester, the body beyng present of the moost famouse prynce Kynge Henry the VII. B.L., Lond., Wynkyn de Worde (1509), 8vo., woodcut on title, unpag., 12 ff.

3. Hereafter foloweth a mornynge rembraunce had at the moneth mynde of the noble prynces Margarete Countesse of Rychemonde and Darbye, moder unto Kynge Henry the VII. and grandame to oure souverayne lorde that nowe is, uppon whose soule Almighty God have mercy. B.L., Lond., Wynkyn de Worde (1509), 4to., woodcut on title, unpag., 12 ff. ; repub. by Thomas Baker, B.D., of St. John's College, "With a preface containing some further Account of her Charities and Foundations, together with a Catalogue of her Professors both at Cambridge and Oxford, and of her Preachers at Cambridge," Lond. 1708, 8vo.

4. *Eversio Munitionis quam Jodocus Clichtoveus erigero moliebatur adversus unicam Magdalenam.* Lovanii (1520?), 4to.

"Reverendi patris J. Fisscher . . . de unica Magdalena libri tres," in *edibus Jodoci Badii Ascensii*, (Paris), 1519, 4to., ff. liv., an answer to a work by J. Le Fèvre d'Étaples, entitled "De Maria Magdalena, triduo Christi et ex tribus una Maria, disceptatio."

5. *Rev. Patris J. F. . . . confutatio secundæ disceptationis per J. Fabrum Stapulensem habite in qua tribus fœminis partim molitur quæ totius ecclesie consuetudo unice tribuit Magdalena.* Parisiis, 1519. 8vo.

6. A Sermon, verie fruitfull, godly, and learned, upon thys sentence of the Prophet Ezechiell, "Lamentationes, Carmen, et Væ," very aptely applyed unto the Passion of Christ ; preached upon a Good Friday. B.L. (Lond. 1535), 8vo. Trans. into Latin by John Fenn.

7. A Sermon concerning the Righteousness of the Pharisees and Christians. Trans. into Latin by John Fenn.

8. *De Fructu Orationis.* Translated, "A Godlie Treatisse declaryng

the benefites, fruites, and great commodities of prayer, and also the true use therof. Written in Latin, fourtie yeres past by an Englyshe man . . . (Cardinal J. Fisher), and lately translated into Englyshe, 1560." B.L., Lond., J. Cawood (1560), 8vo.; Lond. 1577, 8vo.

9. **The Sermon of John the bysshop of Rochester, made agayn ye pernycyous doctryn of Martin Luther within ye octaves of ye ascensyon by ye assygnement of ye moost reverend fader in God ye lord Thomas Cardynall of Yorke and Legate ex latere from our holy father ye Pope.** B.L. (Lond.), W. de Worde (1521), 4to., 22 ff.; Lond., in *ædibus Roberti Cali*, 1554, 8vo.; 1556, 16mo.; Lond., Thomas Berthelet, 16mo.

Translated into Latin, "Concio in Joh. xv. 26, habita Londini eo Die quo Lutheri Scripta Flammis commissa sunt; Latine versa per Ric Pacæum," Cantab., J. Siberch, 1521, 4to.

10. **Convulsio Calumniarum Ulrichi Veleni Minhoniensis, quibus Petrum nunquam Romæ fuissæ cavillatur. Petrus fuit Romæ.** Antv. 1522, 4to.; Paris, 8vo.; which elicited from Simon Hessus, in 1523, "Apologia contra Episcopum Roffensem super concertationem ejus cum Ulrico Veleno. Au Petrus fuerit Romæ, et de Primatu Papæ."

11. **Assertiones Lutheranæ Confutatio per Articulos XLI.** Bas., 1523, fol.; Antv. 1523, fol.; Variis Annotationibus in Margine locupletata, Col. 1525, 4to.; Antv. 1525, 8vo.; 1537, 8vo.; Paris, 1545, 8vo.; Col. 1558, 12mo.; Louvanii, 1564. "Assertionum Martini Lutheri Confutatio: suntque singulis Confutationibus singulæ Lutheri Assertiones prefixæ; accessit præterea totius per eundem, præcipue tamen Annotationum additarum Recognitio." Apud sanctam Ubiorum Agrippinam, 1525.

12. **Defensio Henrici VIII. Regie Assertionis de 7 Sacramentis contra Lutheri Babylonicam Captivitatem.** Colon. 1525, 4to.; Paris, 1562, 12mo.

In which he defends the King's "Assertio septem Sacramentorum contra Lutherum," against Luther's "Captivity of Babylon," published in 1521. Luther always represented obedience to the Church as a state of captivity, and in opposition preached up the liberty of the Gospel. Some of his followers in consequence proposed to establish polygamy. This was disapproved by Cranmer in a letter to Osiander, quoted by Collier, "Eccles. Hist.," vol. ii., B. 1., p. 56, "And which is worse, you allow a man a plurality of wives, without the ceremony of divorce. That this is matter of fact, you acquainted me, as I remember, in some of your letters, adding withal, that Melancthon himself was present at one of these second weddings."

It has been very generally believed that Fisher had a considerable hand in Henry VIII.'s book. Even Luther himself did not consider Henry was capable of writing it. Collier, the Protestant historian, credits the performance with the display of much sounder divinity than that shown by Luther. Henry was extremely pleased with the Bishop's defence, and, by letters patent, conferred on him the exclusive right of printing it, during the course of three years.

13. **Epistola responsoria, Epistolæ Lutheri.**

14. **Sacri sacerdotii defensio contra Lutherum.** Coloniae Quentel, 1525, 4to.; Coloniae, Quentel, 1525, 12mo.

15. **Pro damnatione Lutheri.**

16. **De Veritate Corporis et Sanguinis Christi in Eucharistia, adversus Johannem Occolampadium.** Colon. 1527, fol.; another edition, edited by O. Gratus, Colon., mense Martio, 1527, 4to.; *ibid.*, 1527, 8vo. In which he answers Occolampadius paragraph by paragraph.

17. **De Causa Matrimonii serenissimi Regis Angliæ (Henrici VIII. cum Catharina Aragonensi) Liber.** (Alcala de Henares, 1530), 4to.; Comuti, 1530, 4to.

In the Norfolk Library of MSS., belonging to the Royal Society, is an answer, No. 151, by Fisher to a book printed at London in 1530, concerning Henry's marriage with Catherine. His opinion of the marriage is given in a letter to Cardinal Wolsey, printed at the end of Collier's "Eccles. Hist."

18. **History of the Divorce**, which is supposed to have been printed, but rigidly suppressed. A MS. copy was once in the possession of Dr. Phillips, Dean of Rochester, who, fearing lest it should be found upon him, committed it to the flames soon after the Cardinal's death. Dr. Phillips afterwards greatly lamented its loss, for it was a complete history of the whole matter. It is said to be the same with the MS. in the University Library, Cambridge.

19. **Two fruytfull Sermons, made and compyled by the ryght reverende Father in God John Fysher, Doctour of Dyvynte and Bysshop of Rochester, June 28.** (Lond.), W. Rastell, 1532. 4to.

20. "Exposition of the Lord's Prayer."

21. "A Letter on Christian Charity, to Herman Lectatius, Dean of Utrecht."

22. "A Treatise on Purgatory," &c., which elicited from John Frith, "A Disputacion of Purgatorye . . . divided into thre bokes. The fyrst . . . unto Rastell, which goeth aboute to prove purgatorye by naturall phylosophye. The seconde . . . unto Sir T. More, which laboureth to prove purgatorye by Scripture. The thyrde . . . unto my lorde of Rochester, which moost leaneth unto the doctoures." B.L., (Lond. 1533?). 8vo.

23. **The Wayes to Perfect Religion made by John Fysshher, Byshop of Rochester, being Prysener in the Tower of London.** (1535), 4to. Translated into Latin by John Fenn.

24. **A Spirituall Consolation**, written by J. F. . . . to hys sister Elizabeth, at suche tyme as hee was prisoner in the Tower of London. (Lond. 1735), 8vo.; Lond. 1577, 16mo.; Paris, 1640, 12mo.; printed in "Catholic Memories of the Tower of London," Lond., 1875, 8vo., by Fr. Robert Cooke, O.M.J.

25. **J. Phisceri Episcopi Roffensis. Item Psalmi selecti ex Davide.** Lugd. 1554, 16mo.; Col. 1555, 24mo.; "Psalmi, seu Precationes. Accessit Imploratio divini Auxilii contra Tentationem ex Psalmis Davidis per Th. Morum," Lugd. 1572, 16mo.

26. **De Necessitate Orandi.**

27. **R. D.D. J. Fischerii Opera quæ hæc tenus inveniri potuerunt omnia . . . partim jam primam in lucem edita.** Wirceburgi, 1597, fol. This collection does not include all the Cardinal's works.

"The English Works of John Fisher, Bishop of Rochester (born, 1459; died, June 22, 1535). Now first collected by John E. B. Mayor, M.A.,

Part I." Lond. 1876, 8vo., Early English Text. Society, Extra Series, xxvii., pp. xxxii.-428.

28. "The Life and Death of that renowned John Fisher, Bishop of Rochester; comprising the highest and hidden Transactions of Church and State in the Reign of Henry VIII., with divers Morall, Historicall, and Politicall Animadversions upon Cardinal Wolsey, Sir Thomas Moor, Martin Luther, with a full relation of Queen Katharine's Divorce. Carefully selected from severall ancient Records, by Thomas Bailey, D.D." Lond. 1655, 12mo., with portrait of Fisher by R. Vaughan; (Lond., Thomas Meighan), 1739, 12mo.; (Lond., Thomas Meighan), 1740, 12mo., with portrait; Lond. 1835, 12mo. Though bearing the name of Dr. Bailey, the real author was Richard Hall, D.D., who died at St. Omer in 1604.

29. "Life of Dr. John Fisher, by the Rev. John Lewis, Author of the Life of Wickliffe, &c., with an Introduction by T. Hudson Turner." Lond. 1854, 8vo. two vols.

30. **Portrait**, H. Holbein, pinx., F. V. W., sc., 4to.; Holbein, p., Houbraken, sc.; with six Latin verses, 4to.: in Boissard's "Bibliotheca Chalcog.;" Vaughan, sc., six English verses, 12mo.; hand on an hour-glass, in Thevet, French, 4to.; with ornamental border, foreign, large 4to. Original portraits in St. John's and Queen's Colleges; also in the English College, Rome.

Fisher, John, Father S.J., *vide* John Percy.

Fitch, William Benedict, O.S.F., *vide* Fytche.

Fitter, Daniel, priest, son of William Fitter, of Wolverhampton, co. Stafford, gent., after studying his Latin rudiments in England, was sent by his uncle, Mr. Harfield Pretty, a priest, to join his elder brother, Francis Fitter, at the English College, Lisbon, where, at the age of nineteen, he was admitted Nov. 24, 1647. In 1651 he took the College oath, Dec. 12; was ordained sub-deacon, Dec. 18; deacon, Dec. 21; and priest, Dec. 24, and said his first Mass the following day. He remained at the College until 1654, when by the advice of the physicians, having suffered much, as it was thought from the stone, he left the College to go into France.

After sailing twenty-six days, says the College Diary, the ship was attacked by a privateer from Ostend, and in the engagement the powder magazine exploded, the vessel was shattered to pieces, and the ship's boat was carried to a considerable distance. Mr. Fitter was blown up into the air, but provisionally fell into the boat, where he was found by a Spanish soldier dreadfully burnt, bruised, and half-dead. It was reported at Lisbon that he was dead, and prayers were said for the repose of his soul; yet he escaped with his life,

though three of his ribs and one of his legs were broken. On his arrival at Ostend, he was most kindly treated by the owner of the privateer, as he had been before by the captain, especially when it was discovered that he was a priest.

From Ostend he wrote an account of his misfortune and providential escape to the President of Lisbon College, and as soon as he was sufficiently recovered he passed over to England, and was placed in the family of William Fowler, of St. Thomas' Priory, near Stafford, Esq., where he was held in high estimation, not only by the family but also by his brethren.

In the General Assembly of the Chapter, in 1687, he was chosen V.G. of Staffordshire, Derbyshire, Cheshire, and Salop, upon the condition that he signed the declaration made by the English brethren in Paris against the oath of supremacy, which about the time of Oates' Plot he had approved and defended in writing.

Mr. Fitter was also at the head of those priests in the Midland district who enrolled themselves members of the Institute *Clericorum Secularium in communi viventium*. On the dissolution of that society by Bishop Giffard, he founded what was called the "Common Purse," of which he continued to be the administrator and trustee during his life.

He also left a fund for a priest, "who was to have no circuit, nor to depend upon any family, but was to reside in the county of Stafford, and was to assist any poor body in the county, or within four or five miles of it, who might want help, either by reason of their own ghostly father being absent, or by reason of the want of one, in those parts where such poor might live."

During the reign of James II., Mr. Fitter opened a school in Stafford, for the benefit of poor Catholics in that town and neighbourhood. It was suppressed at the Revolution, but he continued to live peaceably at St. Thomas' till Feb. 6, 1700, on which day he died, aged 72.

He was much respected and beloved by all in the neighbourhood, and particularly by the family of the Fowlers, to whom he had been of great service in some family concerns, more especially in the charge he undertook of Gertrude Fowler, who, by some unfortunate accident or other, had become almost an idiot.

His brother Francis, who used the *alias* of Fisher, made his rudimentary studies at Wolverhampton, and at the age of eighteen went over to Lisbon, where he was admitted into the English College, Dec. 7, 1640, and on July 25, following, he took the College oath. Here he was ordained priest July 30, 1645, and on April 7, 1647, left the College to proceed *via* Holland to England. Staffordshire and Shropshire were the scenes of his apostolic labours, and on the death of his nephew, Andrew Bromwich, he took charge of the mission of Oscott. When his brother Daniel died, he succeeded him in the administration of the clergy funds, and was a great benefactor to them. He was a member of the Chapter, and in 1667 was chosen Archdeacon of Cheshire, Derbyshire, and Staffordshire. In this capacity he assisted at the General Assembly of the Chapter of that year, which consisted of the Dean, Humphrey Ellis, three Vicars-General, eighteen Archdeacons, and nine Canons. Through infirmity or other cause, Mr. Fitter named his deputy to the succeeding General Assemblies of 1672 and 1676. He was a most laborious and zealous missionary, and, though naturally of a weak constitution, lived to the advanced age of 89, and died at Oscott in 1711, universally regretted in death as he had been respected in life.

Kirk, Biog. Collections, MS.

1. Thesis in Universal Philosophy, defended by Daniel Fitter, under Dr. Godden, Feb. 3, 1653, with great applause.
2. A Treatise of Divinity, which he defended, under Dr. Clayton, the President of Lisbon College, June 29, 1653.
3. Daniel Fitter was one of those who, about the time of Oates' Plot, approved of the oath of supremacy, and wrote in defence of it, explaining the word "spiritual" agreeably to the sense given to it in the "Injunctions" of Queen Elizabeth, and by the generality of Protestants. The explanation, however, was not deemed satisfactory by Catholics in general, and his former Professor, Dr. Godden, wrote a treatise against the oath.

Fitzalan, Henry. Earl of Arundel, K.G., only son of William, twenty-first Earl of Arundel, and thirteenth Earl of his family, was born about 1513, and was named after Henry VIII., his godfather. In 1533 he was summoned to Parliament by the title of Lord Maltravers, and in 1536, though but twenty-three years of age, he was appointed Governor of Calais, an office which he retained with great credit until he succeeded his father to the earldom,

in Jan. 1544. In July of that year he embarked with the Duke of Suffolk for the siege of Boulogne, which was invested by an army of 30,000 Englishmen. The king himself followed in a few days, and created Arundel "Marshal of the Field." After the capitulation the Earl was rewarded with the office of Lord Chamberlain, which he continued to fill during the remainder of Henry's reign.

The accession of Edward VI. effected but little alteration in the political condition of the Earl. He was retained in the honourable post of Lord Chamberlain, and was appointed to act as High Constable at the coronation. He had also been named, in the will of the late king, a member of the Council of Twelve, intended to assist the executors in cases of difficulty. This nomination invested him with no real authority, and even the trifling influence which it might have conferred on him was annulled when Hertford, Duke of Suffolk, under the title of Protector, assumed the government of the realm and the guardianship of the infant king. Arundel was a chief promoter of the Protector's fall, after which the Earls of Arundel and Warwick, with four other lords, were appointed to take charge of the young king.

Warwick's jealousy soon obtained Arundel's removal from the Council and committal to the Tower. His confinement was of short duration, but he was again committed in Nov. 1551. This time he remained there until Dec. 1552, when he was released, and, in the course of a few months, the state of the king's health suggesting to Northumberland the expediency of conciliating the nobility, the Earl was restored to his place at the Council board.

The demise of the king, and the elevation of the Lady Jane to the throne, afforded the Earl an opportunity of retaliating on his enemies. After considerable intrigue, Arundel threw his whole weight into Mary's cause, and, within a few days, apprehended the Duke of Northumberland at Cambridge. In reward for his late exertions, Mary immediately bestowed on him the office of Lord Steward of the Household, a seat at the Council board, with other offices and privileges.

In 1555 he was selected, with Cardinal Pole, Gardiner, and the Lord Paget, to urge the mediating offices of the Queen at the Congress of Marque, and to effect, if possible, a renewal of amity between the Imperial and French crowns. Three

years later he was deputed, with Thirlby, Bishop of Ely, and Dr. Nicholas Wotton, to the conferences held by the three Powers of England, France, and Spain, in the Abbey of Cercamp, and was actually engaged in arranging the preliminaries of peace, when the death of Mary suddenly dissolved the commission.

By Mary's successor the Earl was retained in all the dignified employments which he had held in the preceding reign. In Jan. 1559, he was elected Chancellor of the University of Oxford, but relinquished the office, probably on account of religious motives, in little more than four months. Yet the dissent from the views entertained at Court necessarily implied in this act, caused no diminution of the favour which he had hitherto enjoyed under the new sovereign. Elizabeth led him to aspire to a union with herself, and after encouraging his addresses ultimately rejected them. In anger he resigned the staff of Lord Steward in 1564, and Elizabeth, resenting the affront, confined him to his house. It has been suggested by one writer, that the Queen's only motive in retaining the Earl among the members of her Council, and the favourites on whom she chose to lavish her attentions, was to counteract the powerful influence which he might otherwise have exerted against her schemes of reformation. He was a Catholic, but, to please her, he had given to all her measures the sanction of his vote. So far she had succeeded; and it is some confirmation of Dodd's assertion that, when her object had been accomplished, and the Earl was no longer necessary to her policy and perhaps to her amusement, she not only discarded him with contempt, but occasionally treated him with relentless severity.

Whatever were the Queen's motives, Arundel, though released within a month from his confinement, deeply felt his disappointment. Early in 1566, he availed himself of an attack of the gout as a pretext to visit the baths at Padua to recover his health and spirits. He returned, in 1567, restored in both. He was greeted with public rejoicings, and was conducted in great state to pay his respects to the Queen at Westminster.

The Earl was now partially restored to favour, and he was joined in the commission at Westminster, appointed in 1568 for the trial of the unfortunate Queen of Scots. In him, however, the replies of the Scottish agents seem to have produced

the same conviction of her innocence which the Bishop of Ross describes as prevailing among "all the noblemen that heard her cause;" and he now employed himself with unremitting ardour in forwarding the marriage of Mary with the Duke of Norfolk, and thus, if possible, terminating the captivity and the sorrows of the royal exile. When the Duke was committed to the Tower, in 1569, his father-in-law, the Earl of Arundel, was again placed under arrest, and ordered to keep his house in the Strand. From Arundel House he was removed to Eton College, and thence to Nonsuch. At length however, he obtained his release; but it was only to be followed, on Norfolk's second apprehension, by another arrest, in 1571, which again restricted him to his house for several months. When he regained his liberty, for nothing appeared against him, Norfolk had been executed.

Arundel seems now to have retired wholly from Court, and to have passed the remainder of his days in the seclusion of his home. He calmly expired at Arundel House, in the Strand, Feb. 24, 1580, aged 66, and was buried in the collegiate chapel at Arundel.

His character has been drawn by one who was evidently acquainted with him. "He feared God, did good to many, and was not the harmer of any. . . . He was in minde of the noblest sort, rather to be wished for in a king, than to be found almost in any subject; and yet ordered in such manner, as both his humour in that regard was bountifully supplied, and such as he left for heirs nobly remembered."

He was twice married: first, to Catherine, daughter of Thomas Grey, Marquess of Dorset, and aunt to Lady Jane Grey, by whom he had one son, Henry, who died at Brussels in 1556, and two daughters, Joan and Mary; secondly, to Mary, daughter of Sir John Arundell, of Llanherne, in Cornwall, and widow of Robert Radcliffe, Earl of Sussex, by whom he had no issue. Of his daughters, Joan, the elder, married Lord Lumley, but died without issue; and Mary became the wife of Thomas Howard, Duke of Norfolk, and the mother of Philip Howard, Earl of Arundel.

Tierney, Hist. and Antiq. of Arundel.

1. "The Life of Henry Fitzallen, last Earle of Arundell of that name." Brit. Mus., King's MSS., xvii. A. ix. It is supposed to have been written by his chaplain immediately after his death.

2. "The Early Genealogical History of the House of Arundel, being an Account of the Families of Montgomery, Albini, Fitzalan, and Howard," &c. Lond. 1882, fol. pp. xii.-406.

"The History and Antiquities of the Castle and Town of Arundel; including the Biography of its Earls, from the Conquest to the Present Time. By the Rev. M. A. Tierney, F.S.A., chaplain to his Grace the Duke of Norfolk." Lond. 1834, 4to., pp. xii.-772, illustrated.

Fitzherbert, Sir Anthony, Judge of the Common Pleas, sixth son of Ralph Fitzherbert, of Norbury, co. Derby, Esq., by Elizabeth, only daughter and heiress of John Marshall, of Upton, co. Leicester, Esq., succeeded as fourteenth lord of the manor of Norbury, after the death of all his brothers without male issue.

The family of Fitzherbert, represented in the Roll of Battle Abbey, descends from a Norman knight of the name of Herbert, which, in conformity with a prevalent custom amongst the Normans of describing themselves as the son of some eminent ancestor, became the patronymic of the family. The manor of Norbury was granted in 1125, by William, Prior of Tutbury, to William Fitz-Herbert, in the possession of whose descendants it has since remained.

Anthony Wood claims Sir Anthony Fitzherbert as a member of the University of Oxford, though he is unable to say of what college; and the place of his legal education is equally uncertain. From the insertion of his arms in the window of Gray's Inn Hall, that society evidently adopts him. Although his name does not appear in the courts till some time after he was called to the degree of Serjeant, in Michaelmas Term, 1510, it is evident that he had been long industriously employed in the composition of his laborious work, "The Grand Abridgment," containing an abstract of the Year-Books till his time, published in 1514. On Nov. 4, 1516, he was made one of the King's Serjeants, and about the same time he received the honour of knighthood. In less than six years his elevation to the bench as a Judge of the Common Pleas took place, in 1522. He sat in this court for the remainder of his life, a period of sixteen years.

He was one of the commissioners sent to Ireland, and a visitor of the monasteries, and during the latter period of his career his name appears more prominently in connection with the political events of the time. His signature is the last but one of the seventeen subscribers to the articles of impeachment

against Cardinal Wolsey ; and he was one of the commissioners appointed on the trials both of Cardinal Fisher and Sir Thomas More. Notwithstanding the disgust which the conviction of these two martyrs universally excited, Fitzherbert's reputation sustained no blemish, the world knowing that his being on the commission was an act that he could not prevent, and that his interference with the will of the arbitrary despot would have been both useless and dangerous. His judicial character had been raised whilst on the circuit at York by his having allowed bills for extortion to be found against Wolsey, then at the height of his power. For this he was rebuked by the Cardinal. He also disapproved of the Cardinal's alienating the Church lands. His legal reputation had likewise increased, not only from the sound judgments he pronounced, but from the useful and learned works which followed his first publication. Sir Anthony died, as appears from his epitaph in the church at Norbury, May 27, 1538.

In his last moments it is said that, distressed at the political and religious changes which were then in progress, he bound his children, by a solemn promise, never to accept a grant, or to make a purchase, of any of the abbey lands.

He was twice married, first, to Dorothy, daughter of Sir Henry Willoughby, of Wollaton, co. Notts, by whom he had no issue ; and secondly, to Matilda, daughter and heiress of Richard Cotton, of Hampstall-Redware, co. Stafford, Esq., by whom he had several children.

His descendants have always retained the faith, and are now represented by Basil Thomas Fitzherbert, of Swynnerton Park, co. Stafford, and Norbury, co. Derby, Esq.

Foss, Judges of Eng.; Dodd, Ch. Hist., vol. i.; Burke, Hist. of the Commoners; Biog. Brit.

1. **The Grand Abridgement of the Common Law.** (Lond.?) 1514, fol. 3 parts; (Lond., W. de Worde?) 1516, fol., pt. 1, pp. cclxxvii., pt. 2, pp. cclxxiv., pt. 3, pp. ccxxxi.; "Tabula prime (-tertie) partis magni abbreviamenti librorum legum anglorum," Londini, 1517, fol., revised and enlarged by John Rastell, 3 parts; "La Grande Abridgement collect par le Judge tres reverend monsieur A. F., dernièrement conferre a vesq. la copy escript, et per cio correct; aveques le nombre del fueil, per quel facilement poies trover les cases cy abrydges en les lyvers dans, novelment annote: jammais devaunt imprimee, &c." B.L., Ric. Tottell (Lond.) 1565, fol. 2 parts; *ibid.*, Lond. 1577, fol. 2 parts.

"La table conteynant en sommarie les choses notables en la grande

Abridgement, composée par . . . A. F. dernièrement revue et corrigé : au quell est novelment adjoustée les nombres des cases, aveques ascuns-
divisions jammes devant imprimee." R. Tottell (Lond.) 1565, fol., by
J. Rastell.

2. **Magna Charta, cum diversis aliis statutis.** Lond. 1519, 12mo,

3. **Diversite de courtz et leur jurisdictions, &c.** 1523, 16mo.; 1526, 8vo.; (1530?) 16mo.; (1534), 8vo.; 1535, 8vo.; 1543, 8vo. Trans. into English by W. H., of Gray's Inn, and added by him to Andrew Horne's "Mirrour of Justices."

4. **Here begynneth a newe tracte or treatyse moost profytable for all Husbandemen, and very fruitfull for all other Persons to rede.** Lond., R. Pynson (1523), 4to., the first edition of Fitzherbert's, or of any English treatise upon husbandry; (1525?) 4to.; Lond., Thomas Berthelet, 1532, 12mo.; "The Boke of Husbandry," B.L., Thomas Berthelet, Lond. 1534, 8vo.; 1546, 16mo., 60 ff., containing the treatise of Surveying; Lond., Thomas Berthelet, 1548, 8vo.; Lond. (1555?) 8vo.; Lond., Thomas Marshe (1560?) 8vo.; (Lond. 1560?) 8vo.; Lond., J. Awdely, 1562, 8vo.; 1568, 16mo.; 1576, 16mo.; Lond. 1598, 4to., in four books, edited by J. Roberts, 1598, 4to.; erroneously attributed by some to his eldest brother, John Fitzherbert, who died July 24, 1531.

5. **The Boke of Surveying and Improvements.** Lond., R. Pynson, 1523, 4to.; Lond., W. Copland, 8vo.; Lond., Thomas Berthelet, 1539, 8vo.; 1545, 16mo., 60 ff., exclusive of table; Lond., T. Berthelet, 1546, 8vo.; *ibid.*, 1567, 8vo., 67 ff., besides table; 1587, 16mo., 54 ff.; Lond., Thomas Marshe, 16mo.; reprinted with "Xenophon's Treatise of Householde," 1767, 8vo.

6. **New Natura Brevium, to which is added a Commentary by Lord Hale. Ninth Edition, collated with former editions, and corrected.** Lond. 1794, roy. 8vo., 2 vols. "Natura Brevium Novel," Lond. 1534, 8vo., revised and corrected with table added by William Rastall; in French, Londini, 1553, 8vo.; *ibid.*, R. Tottyl, Londini, 1553, 8vo., the colophon bearing the date 1560; *ibid.*, 1567, 8vo.; 1598, 8vo.; Lond. 1609, 8vo.; Lond. 1635, 4to.; "The New Natura Brevium . . . with a . . . table by W. Rastall. Whereunto is added the authorities in law, and some other cases and notes collected by the translator out of the Year-books, &c., never before printed. Newly translated into English," Lond. 1652, 8vo.; also in English, in the Savoy (Lond.), 1730, 4to.; 8th edit., *ibid.*, 1755, 4to. A work of high authority, though deficient in point of arrangement. It was much esteemed, says Wood, for its exactitude and literary style. The early editions are of little value.

7. **L'Office et auctoryte des justyces de peas, compyle et extrayte hors des anciens livres, si bien del commen ley, come des statutes.** Lond. 1538, 12mo., part in French and part in English, published anon.

It was the first book published on the subject, and was highly valued. "The Newe Booke of Justyces of Peas, made by A. F., judge, lately translated out of Frenche into Englyshe," Lond., Thomas Petyt, 1541, 8vo.; Lond., W. Powell, 1547, 8vo.; *ibid.*, 4to.; Lond., R. Tottill, 1556, 8vo.; 1562, 8vo.; "L'office et auctoritie de justices de peace, in part collect per

A. F. et ore enlarge per R. Compton," Lond. 1583, 8vo.; *ibid.*, (1593), 4to.; *ibid.*, 1606, 4to.

8. **L'Office de Viconts, Bailiffes, Escheators, Constables, Coroners, &c.** Lond. 1538, 4to.; several times printed with the "Book of Justices of the Peace," and printed separately in 1562, 8vo.

Fitzherbert, John, Esq., confessor of the faith, fourth surviving son of Sir Anthony Fitzherbert, the celebrated lawyer and judge, resided at Padley, co. Derby, and married Catherine, daughter of Edward Fleetwood, of Vache, co. Bucks.

He soon came under the notice of the authorities in Derbyshire through his staunch support of the old religion, to which he induced many people to return. An opportunity was sought to arrest him, and at length two priests, Nicholas Garlick and Robert Ludlam, betrayed by his own son, were discovered and apprehended in his house. Mr. Fitzherbert was then committed to Derby gaol. The two priests were subsequently martyred, and Mr. Fitzherbert was stripped of almost all he possessed, and detained prisoner in Derby for about two years. He was then sent up to London, and confined in the Fleet prison, where he is said to have died in a most pitiable condition, Nov. 8, 1590.

Of his numerous family, Nicholas, a younger son, became Secretary to Cardinal Allen, and another son, the most unworthy of his family, Thomas, the betrayer of his father, married a daughter of the sturdy old recusant, John Westby, of Mowbreck, co. Lancaster, Esq.

His younger brother, William Fitzherbert, married the daughter and heiress of the Swynnerton family, and thus the Swynnerton estate in Staffordshire became eventually the chief seat of the Fitzherbert family.

Foley, Records S.J., vols. iii. and vii. ; *Burke, Hist. of Commoners.*

Fitzherbert, Maria Anne, Mrs., wife of George IV., born July 26, 1756, was daughter of Walter Smythe, of Brambridge, co. Hants, Esq., second son of Sir John Smythe, of Esh, co. Durham, and Acton Burnell, co. Shropshire, Bart. In July, 1775, she married Edward Weld, of Lulworth Castle, co. Dorset, Esq. (uncle of Cardinal Weld), who died in the course of the same year. She married, secondly, in 1778, Thomas Fitzherbert, of Swynnerton Park, co. Stafford, Esq., who only survived the union three years. He lost his life in conse-

quence of his exertions during the Lord George Gordon riots. Being much heated, he bathed, and brought on the malady which occasioned his death, leaving his wife a widow for the second time, in 1781, before she had attained the age of twenty-five.

It was about four years after the death of Mr. Fitzherbert that she first became acquainted with the youthful heir to the throne of Great Britain, who was then about twenty-three years of age. She was then residing on Richmond Hill, and soon became the object of his most ardent attentions. During this period she was made the subject of a popular ballad, which designated her under the title of the "Sweet Lass of Richmond Hill"—

I would crowns resign to call her mine,
Sweet lass of Richmond Hill.

She was admired by all who were acquainted with her exemplary virtue and singular attractions. She was a Catholic, carefully trained in the principles of her religion, and knowing that her marriage with the prince would be invalid in law, it is not surprising that she long resisted his flattering attentions. The prince employed a ridiculous stratagem to induce her to become his wife, but Mrs. Fitzherbert retired to the Continent to avoid a union fraught with such dangerous consequences to her peace and happiness.

At length, after a considerable lapse of time, the prince persuaded her to return to England, and proposed to her conditions which satisfied her conscience. The marriage was solemnized in the drawing-room of her own house in London, her uncle, Henry Errington, and her brother, John Smythe, being witnesses to the contract, along with the Protestant clergyman who officiated at the ceremony.

The first signal trouble from this ill-fated match rose from the pecuniary difficulties of the prince. On the question of the payment of his debts, Mr. Fox thought himself justified in declaring to the House of Commons that no religious ceremony had united the parties. This public degradation of Mrs. Fitzherbert so compromised her character and her religion, and irritated her feelings, that she determined to break off all connection with the prince, and she was only induced to be reconciled to him by repeated assurances that Mr. Fox had never been authorized to make the declaration.

Her first separation from the prince was followed by his ill-starred marriage with Caroline of Brunswick. Mrs. Fitzherbert then thought her connection with her husband was broken off for ever by his second union. She was soon, however, placed in difficulties by his earnest desire to be united to her again. The Rev. Mr. Nassau, one of the chaplains of Warwick Street Chapel, was, therefore, despatched to Rome, to lay the case before the Holy See. If the answer were favourable, she would again join the prince, if not, she was determined to leave the country. The reply in a brief from Rome was favourable to the wishes of the prince; and the next eight years were, she used to say, the happiest of her connection with him. Then came the final separation, and the remainder of her life was spent in acts of unostentatious benevolence at Brighton, where she died, March 29, 1837, aged 80.

Whatever may be said of the conduct of George IV., that of his wife was irreproachable, and, from the time of their marriage till her death, she was uniformly regarded with marked respect and affection by almost every member of the royal family.

Langdale, Memoirs.

1. "Memoirs of Mrs. Fitzherbert; with an account of her Marriage with H.R.H. the Prince of Wales, afterwards King George the Fourth. By the Hon. Charles Langdale." Lond. 1856, 8vo., pp. 202.

"History of the Royal Malady . . . to which are added, Strictures on the Declaration of H. Tooke, Esq., respecting . . . Mrs. F., &c." (1789), 8vo.

"A Letter to a Friend on the reported Marriage of the Prince of Wales." Lond. 1787, 8vo.; *ibid.*, Dublin. By John Horne Tooke.

"A Letter . . . on the present state of Public Affairs: in which . . . the following characters are . . . considered; the Dukes of Norfolk and Northumberland, . . . Mrs. Fitzherbert, &c." 1789, 8vo.

"A Review of the Conduct of the Prince of Wales . . . containing a detail of many circumstances relative to the Prince . . . Mrs. Fitzherbert, &c."

"Letters between an Illustrious Personage (George, Prince of Wales, afterwards King George IV.) and a Lady of Honour (Mrs. F.), (1789), 8vo.

"Alfred; or, a Narrative of the daring . . . measures to suppress a pamphlet, intituled, Strictures on the Declaration of Horne Tooke, respecting . . . Mrs. F., &c." 1789, 8vo., by P. Withers.

"Alfred's Apology," by P. Withers, appealing against his indictment for a libel on Mrs. Fitzherbert. Lond. 1789, 8vo.

2. **Portrait.** R. Cusway, R.A., pinx., A. Brown, sc., oval, in Memoirs, 8vo.

Fitzherbert, Nicholas, Secretary to Cardinal Allen, third son of John Fitzherbert, of Padley, and his wife, the daughter of Edward Fleetwood, of Vache, became a student at Exeter College, Oxford, in 1568, and appears in the *Matricula* register as senior undergraduate in 1572.

About this time he left the University on account of his religion, and retired into exile on the Continent. At first he settled at Bononia, in Italy, where he studied civil law, and where he was still residing in 1580. During his absence from England he was attainted of treason, Jan. 1, 1580, on account of the great zeal he displayed in furthering the cause of the English Catholics, and especially for his activity in behalf of the English College at Rheims, for which Dr. Allen expresses his gratitude in a letter to Fr. Agazzari, S.J., dated from Rheims, April 23, 1583. Mr. Fitzherbert then went to Rome, and when Dr. Allen was honoured with the purple, through his great esteem for him, he appointed him his Secretary. Here he resided in the closest intimacy with the Cardinal until his death. After that event, in 1594, Mr. Fitzherbert continued in Rome, where he was held in very great respect by the English Catholics.

After Cardinal Allen's death Fr. Persons assumed the lead in English Catholic affairs, and developed a policy very different from that of his predecessor. Mr. Fitzherbert was a great adversary to this change of policy, and openly opposed it. An instance of this is recorded in the diary of Roger Baynes, a former Secretary to Cardinal Allen: "Fr. Persons returned from Naples to Rome, 8 Oct. 1598. All the English in Rome came to the College to hear his reasons against Mr. Nicholas Fitzherbert."

Though Mr. Fitzherbert possessed eminent qualifications for the Church, nothing would persuade him to take Orders. The respect in which he was held was so great that when it was proposed at Rome, in 1607, to restore the episcopacy in England, Mr. Fitzherbert was nominated as worthy of the mitre by Fr. Augustine, Prior of the English Benedictines at Douay. In a letter to Mr. Fitzherbert, Fr. Augustine presses him to accept the dignity, citing the examples of SS. Ambrose and Nectarius, who were raised from the laity to the Sees of Milan and Constantinople, to the good of religion and general satisfaction of the people. Mr. Fitzherbert was so far from

coveting that dignity, that he thought himself unworthy of even the lowest ecclesiastical Orders.

After living to a great age, he was unfortunately drowned, in a journey to Rome, whilst attempting to ford the La Pesa, a few miles from Florence, Nov. 6, 1612.

There is an inscription to his memory on a gravestone over his remains in the Benedictine Abbey at Florence. He was a learned man, and his classical style in Latin was much admired.

Dodd, Ch. Hist., vol. ii. ; *Bliss, Wood's Athen. Oxon.*, vol. ii. ; *Oliver, Collectanea S.J.* ; *Records of the Eng. Catholics, Letters, &c., of Card. Allen* ; *Pitts, De Illus. Angl. Script.*

1. **Joh. Casæ Galatæ de bonis moribus.** Romæ, 1595, 8vo. Translated from the Italian ; *Trattato . . . cognominato Galateo colla Traduzione Latina . . . di N. Fierberto*, 1728, 8vo.

2. **Nicolai Fierberti Oxoniensis in Anglia Academiae Descriptio.** Romæ, 1602, 8vo., pp. 55 ; reprinted in Leland's "Itinerary," vol. ix., 1745, 8vo. ; *ibid.*, 1770, 8vo.

3. **Nicholai Fizerberti De Antiquitate et Continuatione Catholicæ Religionis in Anglia et de Alani Cardinalis vita libellus.** Romæ, 1608, 8vo. ; *ibid.*, 1638, 8vo.

4. **N. Fizerberti de Alani Cardinalis vita libellus.** Romæ, 1608, 8vo. ; Antverpiæ, 1621, 8vo. ; reprinted in "The Letters and Memorials of William Cardinal Allen."

Fitzherbert, Sir Thomas, confessor of the faith, of Norbury, Knt., was the eldest surviving son of Sir Anthony Fitzherbert, Justice of the Common Pleas, by his second wife.

He was possessed of large estate and had great influence which he used in the cause of religion. In 1535 he married Anne, daughter and heiress of Sir Arthur Eyre, of Over Padley, co. Derby, but having no issue he adopted his nephew, Thomas, the eldest surviving son of his brother John, as his heir. This ungrateful man seems to have been entirely devoid of principle. He not only caused his father to be imprisoned, but even sought by every means in his power to take away the life of his uncle, old Sir Thomas, who had brought him up from childhood. He also succeeded in procuring the imprisonment of many of his uncle's tenants in Stafford gaol, where some of them died for their faith. Sir Thomas was committed close prisoner to the Tower, with John Gage, gent., by warrant dated Jan. 10, 1590-1. Here he died, Oct. 2, 1591, aged 73 or 74.

Morris, Troubles, Third Series ; *Foley, Records S.J.*, vol. iii. ;

Burke, Hist. of Commoners; Letters and Memorials of Card. Allen.

Fitzherbert, Thomas, Father S.J., born 1552, was the eldest son and heir of William Fitzherbert, Esq., and his wife Elizabeth, daughter and co-heiress of Humphrey Swynnerton, of Swynnerton, co. Stafford, Esq. His father, who was the fifth son of Sir Anthony the Judge, by his marriage became possessed of the manor of Swynnerton, where his children were born. In the time of the Saxons, Swynnerton was a royal residence, and since it passed into the hands of the Fitzherberts, it has been their principal seat.

Brought up in the principles of the Catholic Church, Thomas Fitzherbert was sent either to Exeter or Lincoln College, Oxford, in 1568, where his zeal for the Catholic faith exposed him to persecution, and he was sentenced, in 1572, to a year's imprisonment for refusing to conform to the newly established Church, and for saying his prayers according to the ancient faith.

In 1580 he married Dorothy, only child of Edward East, of Bledlowe, Bucks, Esq., by whom he had a son Edward, who, dying in his father's lifetime, Nov. 25, 1612, left issue by his wife, Bridget, daughter of Sir John Caryll, of Angmering, co. Sussex, Knt., a son and heir, William Fitzherbert. The latter succeeded to Swynnerton, and afterwards to the ancient family estate of Norbury, on the death of his cousin, Sir John Fitzherbert, Knt., the Royalist colonel of dragoons, who died at Lichfield, Jan. 13, 1649.

In Thomas Fitzherbert the Catholic religion found a constant friend and advocate, and a generous protector; he was never so happy as when he had opportunities of administering assistance and hospitality to the hunted priests and religious. On account of the intense heat of the persecution, he retired, in 1582, with his wife and family to the Continent, where he was greatly esteemed in the Courts of France and Spain, and was granted a pension by Philip II.

In 1588 his wife died, and henceforth his time was entirely devoted to the cause of the English Catholics, and particularly to the relief of his exiled countrymen in distress. He thus became an especial object of Government hostility and persecution, and every effort was made to bring about his destruction.

About 1601, Mr. Fitzherbert went to Rome, having decided some time before, to embrace the ecclesiastical state, for which purpose an apartment adjoining the English College was fitted up for him. He was ordained priest, March 24, 1602, and was appointed Agent for the Clergy.

His intimacy with Fr. Persons, and the affectionate attachment he had always entertained for the Society of Jesus, induced him, on Aug. 15, 1606, to make a private vow to join the Society, which, however, he did not openly acknowledge until 1613. This was partly suspected, and his position as Clergy Agent, at a time when the two parties regarded each other with feelings of opposition and distrust, naturally led to remonstrances from the Archpriest Birkhead and the rest of the clergy, who appointed Dr. Richard Smith, afterwards Bishop of Chalcedon, to take Mr. Fitzherbert's place in 1609. This was in consequence of the discovery that Mr. Fitzherbert constantly consulted with Fr. Persons and the Jesuits in all matters relating to the clergy; and that, too, contrary to the express order lately directed to the Archpriest from Rome.

In 1613, he openly assumed, says Fr. More, the habit of the Society, and three years later, in 1616, he was appointed Superior of the English mission at Brussels. In 1618 he was declared Rector of the English College, Rome, which he governed for nearly twenty-two years. Although his kind and accommodating spirit was unable to secure entire freedom from occasional disturbances in the College, arising from the dissatisfaction felt by the secular clergy in the government and management of their College being in the hands of the Jesuits Fr. Fitzherbert succeeded in restraining them, and, by expelling a few of the scholars, was able to maintain order.

In March, 1639, he retired from the Rectorship, but remained in the College, where he died, Aug. 17, 1640, aged 88.

To great learning Fr. Fitzherbert united the most fervent piety. Endowed with a clear and lively understanding, an accurate and retentive memory, and a natural inclination to all that is good, he presented in his comely and venerable person an object for admiration and esteem, not only of Catholics, but even for those who differed from him in religion. He was an able controversialist, and unremitting in his labours to support the cause of religion in England. No greater proof exists of the influential position he held, than the constant attention

he received from the Government spies, and the voluminous documents relating to him now exhibited in the Record Office.

Dodd, Ch. Hist., vol. ii. ; *Bliss, Wood's Athen. Oxon.*, vol. ii. ; *Foley, Records S.J.*, vols. ii., vi., vii. ; *Oliver, Collectanea S.J.* ; *Biog. Brit.* ; *De Backer, Bib. des Ecriv. S.J.*

1. **A Defence of the Catholycke Cause, contayning a Treatise of sundry Untruthes and Slanders, published by the heretics, in infamous libels as well against all English Catholicks in general, as against some in particular, &c., by T. F. With an Apology of his innocence in a fayned Conspiracy against her Majesty's person, for the which one Edward Squyre was wrongfully condemned and executed in November, 1598, wherewith the Author and other Catholykes were also falsely charged.** St. Omer, 1602, 8vo. The Defence contains 71 pp., the Apology 51 pp.

In this work the author clears the Catholics from the charges of their adversaries, and demonstrates that priests executed on account of their office, did not die for rebellion, but for religion. He himself had been charged with the most outrageous conspiracies by the Government spies and informers, whose business it was to keep their trade going.

2. **A Treatise concerning Policy and Religion, wherein the infirmitie of humano wit is amply declared, and the necessity, fruit, and dignitie of Christian Religion in Commonwealth is evidently shewed, with the absurdity of false religions, many Controversies in Religion discussed; finally proving that the Catholique Roman Religion only doth make a happy Commonwealth.** 2 vols. 4to., 1st part, Douay, 1606, 4to., pp. 462; 2nd part, Douay, 1610, 4to., pp. 697. Both parts reprinted, Douay, 1615, 4to.; third edition, in four books, parts 1 and 2, Lond. (St. Germain?) 1696, 8vo. Dedicated to his son Edward Fitzherbert, who died Nov. 25, 1612. Wood ("Athen. Oxon.") says a third part was published in London, 1652, 4to.

It is a masterpiece of reasoning and learning, and is a clear refutation of many of Machiavelli's principles.

3. **An sit Utilitas in Scelere: vel de Infelicitate Principis Macchiiavelliani, contra Macchiavellum et politicos ejus sectatores. Autore D. Thome Fitzherberto nobili Anglo Sacerdote. Ad Illustriss. et Excellentiss. Principem D. Franciscum de Castro, Comitem de Castro, Ducem Taurisanum, &c. Hujus opusculi summa, in duplici qui epistolæ attexitur, capitum et paradoxorum Macchiavellianorum indice comprehenditur.** Romæ, 1610, 8vo.; Romæ, 1630, 8vo.

This treatise, with the preceding one, universally met with a favourable reception, both with Catholics and Protestants. It showed him to be a man of deep thought, great learning, and generous disposition.

"The truth is," says the editor of the "Biographia Britannica," "these treatises give Mr. Fitzherbert a right to be remembered among the learned men of our nation, since they were extremely well calculated to expel the poison infused by Machiavel's books, which have done incredible mischief ever since they were published."

4. He prefixed a lengthy preface to Fr. Persons' "Discussion of the Answer of Mr. Will. Barlow to a Book entituled The Judgment, &c.," 1612, 4to. In this preface are laid open "some few Examples of the singular Ignorance, Lying, and other bad Dealings of Mr. William Barlow, in his Answer to the Censure of the Apology."

5. **A Supplement to the Discussion of M. D. Barlow's Answer to the Judgment of a Catholike Englishman, &c., interrupted by the death of the Author, Fr. Robert Persons, Jesuit.** St. Omer's, 1613, 4to., pp. 400, published under the initials F. T.

Fr. Persons' "Discussion of the Answer of M. William Barlow, D.D., to the Book entituled 'The Judgment of a Catholick Englishman concerning the Oath of Allegiance,'" was finished by Fr. Fitzherbert, and published at St. Omer's, 1612, 4to., pp. 543, to which he added a Supplement of 120 pp.

In this work he briefly censures the "Pseudo-Martyr," Lond. 1610, 4to., written by John Donne, D.D., Dean of St. Paul's, in defence of the Oath of Allegiance.

6. **A Confutation of certaine Absurdities, Falsities, and Follies, uttered by M. D. Andrews, in his answer to Cardinall Bellarmine's Apology.** St. Omer, 1613, 4to., published under the initials F. T. It was written in vindication of the Cardinal's "Apology for his Answer made to K. James's Book De Jure fidei," and elicited from Samuel Collins, D.D., "Epphata, to F. T., or a Defence of the Bishop of Ely (Lancelot Andrews) concerning his Answer to Cardinal Bellarmine's Apology, against the Calumnies of a scandalous Pamphlet," Cambridge, 1617, 4to.

7. Appendix to the preceding work touching the register and records of Matthew Parker, Archbishop of Canterbury. asserting him to have been consecrated in Lambeth Chapel in contradiction to the story of the Nag's Head in Cheapside consecration. Francis Mason refers to this controversy in his "Vindicatio Anglicanæ; editio secunda, cui inter alia accesserunt ad Fitzherberti. Presbyteri Exceptiones Responsiones." Lond. 1625, fol.

8. **Of the Oath of Fidelity or Allegiance against the Theological Disputations of Roger Widdrington.** St. Omer's. 1614, 4to., pp. 230. "In defence of the two first chapters of his Supplement to the Discussion, &c., against one who falsely names himself Roger Widdrington, &c." The learned Benedictine published several works on the Oath of Allegiance; "Rogeri Widdringtoni, Apologia Card. Bellarmini pro jure Principum, contra suas ipsius rationes pro Auctoritate Papali. Principes deponendi Cosm.," 1611, 8vo., also "Exemplar Decreti. in quo II. libri ejus (viz., Apologia et Disp. Theol.) condemnantur et Purgatio ejus." Albionopoli, 1614, 8vo. He now rejoined with "A Confutation of the Reply of Thomas Fitzherbert, and of the objections of Schulkenius (*i.e.*, Bellarmine) against Widdrington's Apology for the Right of Princes," 1616, 4to. He followed this with "A Last Rejoinder to T. Fitzherbert's Reply concerning the Oath of Allegiance and the Pope's Power to depose Princes," 1619, 4to.

9. **The Obmutesce of F. T. to the Epphata of D. Collins; or, the Reply of F. T. to Dr. Collins his Defence of My Lord of Winchester's Answers to Cardinal Bellarmine's Apology.**

Written by Thomas Fitzherbert . . . in defence of his adjoinder impugned by M. Collins, &c. (St. Omer) 1621, 8vo., pp. 230.

"The Epphata to F. T.; or, a Defence of the Bishop of Ely, concerning his Answer to Cardinal Bellarmin's Apology against the Calumnies of a scandalous Pamphlet," Cambridge, 1617, 4to., was written by Samuel Collins, Prov. of King's College, Cambridge.

10. **A Treatise, shewing that the Catholick Religion is best adapted for Government.** MS.

11. Nineteen original Letters concerning the affairs of the Clergy, viz., to Dr. Worthington, President of Douay College, Mr. Birket, Arch-priest, &c.

12. **The admirable Life of St. Francis Xavier, divided into VI. Bookes.** Written in Latin by Father Horatius Turcellius, of the Society of Jesus, and translated into English by T. F. Paris, 1632, 4to., pp. 614. with fine portrait. Dedicated to the Lady Dorothy Shirley.

13. "An Eulogium of the Rev. Fr. Thomas Fitzherbert, penned by the Rev. Fr. Thomas Courtney, Rector of the English College, the day after the said Fr. Fitzherbert's decease, 1640." Printed by Dr. Oliver in the *Catholic Spectator*, 1823, pp. 171-3, and reprinted in Foley's "Records S.J." vol. ii.

14. **Portrait**, formerly in the English College, Rome, of which a copy by Münch was in the sacristy at Wardour Castle.

Fitzsimon, Henry, Father S.J., born in Dublin, May 31, 1566, was the eldest son of an eminent Dublin merchant, a city senator and knight. His mother was Anne Sidgreaves, sister of Christopher Sidgreaves, of Inglewhite, co. Lancaster, gent., the head of an ancient Lancashire family remarkable for its staunch adherence to the old faith, now represented by Sir Thomas Sidgreaves, Knt., late Chief Justice of the Straits Settlements. Dame Fitzsimon's brother, John Sidgreaves, went to the English College, Rheims, in 1587, and proceeded to that of Rome in 1591. He afterwards became a Carthusian, and is probably the same with Fr. Bernard Sidgreaves, whose portrait precedes the Neapolitan edition of his work published in 1671.

Henry Fitzsimon was educated at Manchester School, as far as rhetoric, whence he matriculated at Hart's Hall, Oxford, April 26, 1583. He then went to the University at Pont-à-Musson, where he took his degree of M.A. Thence he proceeded to Douay College for a few months' theology and casuistry; took minor Orders, obtained admission to the Society of Jesus, and entered his noviceship at Tournay, in April, 1592. In the following year he went to Louvain to continue his theology, and, studying under the famous

Fr. Lessius, S.J., he was soon qualified for the chair of philosophy, which he filled for several years. At length, at his own earnest petition, he was sent to Dublin, where he arrived in 1597.

He now gave abundant evidence of commanding talents as a preacher, of a fearless spirit, and of unbounded charity. Strange to say, he ventured to have a solemn High Mass, accompanied with great variety of musical instruments, a ceremony that Dublin had not witnessed for forty years. He also held public disputes with the Protestant ministers. His extraordinary zeal soon led to his arrest, in 1599, and after being immured for about five years in Dublin Castle, he was banished, soon after the accession of James I. He was placed on board a ship bound for Bilboa, where he landed, June 14, 1604.

After spending some years at Bilboa, Rome, Liége, and in the Low Countries, he obtained permission from his Superiors to return to Ireland. The fruits of his activity everywhere appeared in his numerous conversions, and in the strength and courage with which he inspired Catholics in the practice of their faith. The civil and military authorities marked him out for vengeance, but, in the winter of 1642, in the darkness of the night, he effected his escape from Dublin. Winding his way through sequestered woods and dells, he hid himself in a morass, where he was safe from pursuit. The privation he suffered, and his exposure to the severity of the winter, broke down the old man's constitution, and, though removed to a place of comparative comfort, he died in Kiikenny, after a few days' illness, Nov. 29, 1643, aged 77.

The accounts differ as to the date of his death, one placing it on Feb. 1, 1644, and another Nov. 29, 1645. By his death the Irish lost a pillar of the Church, for in his time he was considered the greatest defender of the faith in the country.

Oliver, Collectanea S.J.; Bliss, Wood's Athen. Oxon., vol. iii.; Foley, Records S.J., Collectanea; Gillox, Lanc. Recusants, MS.; De Backer, Bib. des Ecriv. S.J.; Dodd, Ch. Hist., vol. iii.

1. **A Catholic Confutation of Mr. John Rider's claim to Antiquities; and a calming Comfort against his Caveat.** Roan, 1608. 4to.

Rider was then Dean of St. Patrick's, and subsequently Protestant Bishop of Killaloe. He had published a "Caveat to Irish Catholics," Dublin, 1602,

4to. ; "Claim of Antiquity in Behalf of the Protestant Religion," Lond. 1608, 4to. ; and previously, "A Friendly Caveat to Ireland's Catholicikes, concerning the Daungerous Dreame of Christ's corporall (yet invisible) presence in the Sacrament of the Lord's Supper. Grounded upon a letter pretended to be sent by some . . . Catholicikes : who doubted, and therefore desired satisfaction . . . with the aunswere and proofes of the Romane Catholicke Priests . . . Perused and allowed for Apostolicall and Catholicke, by the subscription of . . . H. Fitzsimon, Jesuit, &c." Dublin, 1602, 4to.

2. **Replie to Mr. Rider's Rescript, and a Discovery of Puritan partiality in his Behalf.** Printed with the preceding work. Roan, 1608. 8vo.

3. **An Answer to certain complaintive Letters of afflicted Catholics for Religion.** Printed with the preceding works. Rouen, 1608. 8vo.

4. **The Justification and Exposition of the Divine Sacrifice of the Masse, and of al Rites and Ceremonies thereto belonging, divided into two bookes, &c.** (Douay ?), 1611, 4to., pp. 356.

This must not be confused with the following :—

"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." St. Omer's, 1622, the first edition of which was published in 1612.

5. **Britannomachia Ministrorum in plerisque et Fidei Fundamentis et Fidei Articulis dissidentium.** Douaci, 1614. 4to., pp. 356, which was replied to by Fris. Mason in his "*Vindiciæ Eccles. Anglicanæ . . . editio secunda . . . cui inter alia accesserunt ad . . . F. Jesuitæ, . . . exceptiones . . . Responsiones, &c.*" Lond. 1625, fol.

6. *Catalogus præcipuorum sanctorum Hiberniæ Leodii*, 1619, 8vo., pp. 117 ; Antv. 1627, 8vo. ; also appended to the "*Hiberniæ sive Antiquioris Scotiæ vindiciæ adversus Thomam Dempsterum, cum Nomenclatura Sanctorum.* Auctore, G. F.," Antv. 1621, 8vo.

7. Colvenerio, in his work, entitled "*Kalendarium Sanctissimæ Virginis Mariæ novissimum, ex variis Syrorum, Æthiopum, Græcorum, Latinorum, Breviariis, Menologiis, Martyrologiis et Historicis concinnatum.* Auctore Georgio Colvenerio," Duaci, 1638, 8vo. 2 vols., says under Nov. 8 : "De hoc bello et Victoria (*Pragensi*) extat Liber Auberti Miræi et Constantii Peregrini, qui bello interfuit, estque R. P. Henricus Fitzsimon, Soc. Jesu, qui ita se nominat quia constanter peregrinatur ;" and in the introduction to vol. ii. chap. 15, "Testis de ea re Constantius Peregrinus (id est R. P. Hen. Fitz-Simon), &c."

8. He also wrote a treatise, cited by Fleming, in the Life of St. Columban, to prove that Ireland was originally called Scotia, but it does not appear that this treatise was ever printed.

9. **Words of Comfort to Persecuted Catholics.** Written in exile, anno 1607. Letters from a cell in Dublin Castle, and Diary of the Bohemian War of 1620. By . . . H. F. . . . With a Sketch of his Life, by E. Hogan. Dublin, 1881, 8vo., pp. xvi.-284.

Fitzwilliams, George, a lieutenant in the Royal army, was killed at Burton-on-Trent during the Civil War. He was

probably a member of the ancient Catholic family seated at Claxby, in Lincolnshire, one of whom married Lord Percy shortly after this period. Several members of this family were educated in the English College, Rome.

Castlemain, Cath. Apology ; Foley, Records S.J., vols. v., vi., vii.

Flanagan, Thomas, Canon of Birmingham, born in 1814, was educated at Sedgley Park School, whence he proceeded to Oscott College for his higher studies. After his ordination at Oscott, in 1842, he remained in the College as a professor, and was prefect of studies for many years. In 1851 he was appointed Vice-President of Sedgley Park, and when the President, Dr. Browne, was elevated to the See of Shrewsbury, Mr. Flanagan succeeded, in August of the same year, as ninth President of the venerable school. He was also selected for the newly established Chapter of Birmingham, and was one of the eleven first Canons appointed. In July, 1853, he was recalled to Oscott to direct the studies of the College, but not satisfied with the mental labours of his responsible office, he devoted all his spare time to special historical research, until he found he had drawn too constant a strain upon his constitution, which necessitated his retirement to a missionary life. Hence, in 1854, he was placed at Blackmore Park, the seat of the Hornyolds, and in 1860 removed to St. Chads Cathedral, Birmingham, where he remained until his death, July 21, 1865, aged 51, and was interred within the crypt of the Cathedral.

The Canon was rather a useful compiler than a classic historian. His was the merit of labour rather than the fruit of historic genius ; yet his "History of the Church in England" will be found a valuable help to the student. Throughout life he always maintained the same upright and blameless character. He had but one simple object—to devote himself to his Master's business.

The Tablet, July 29, 1865 ; *The Weekly Register*, Aug. 5, 1865 ; *Husenbeth, Life of Mgr. Weedall*.

1. **A Manual of British and Irish History** ; illustrated with numerous Maps, Engravings, and Statistical, Chronological, and Genealogical Tables. Lond. 1847, 12mo. ; second thousand, Lond. 1851, 8vo.

2. While at Sedgley Park he wrote several controversial pamphlets which attracted attention, in reply to the Rev. William Dalton, Vicar of St. Paul's, Wolverhampton, a voluminous writer, who published about this time—

“God’s Dealings with Israel ; being Lectures delivered by twelve Clergymen of the Church of England, with a Preface by W. D.,” Lond. 1850, 12mo. ; “A course of Sermons on the Creed of Pope Pius IV., &c.,” Lond. 1841, 8vo. ; “Questions on the Thirty-nine Articles,” (1853), 16mo. ; “Christian Instruction, founded on the Catechism of the Church of England ; in three successive steps.” Lond., Wolverhampton (pr.), 1852, 8vo.

3. **A Short Catechism of English History, Ecclesiastical and Civil, for Children.** Lond., Derby (pr.), 1851, 16mo.

4. **A History of the Church in England, from the earliest period, to the Re-establishment of the Hierarchy in 1850.** Lond., C. Dolman, 1857, 2 vols. 8vo., vol. i. pp. xx.-633, vol. ii. pp. x.-549.

It is a sound and useful work, displaying considerable judgment and research, and is the only work hitherto published in continuation of the History of the Church from the Revolution of 1688.

Flathers, Matthew, *alias* Major, priest and martyr, born at Weston, co. York. was educated at Douay College, whence he was ordained priest at Arras, March 25, 1606. He was sent to the English mission on the last day of the following June, but was immediately apprehended, probably on his landing, and condemned to death under the statute of 27 Elizabeth, for receiving Orders abroad. His sentence, however, was commuted to banishment, and he was shipped off in the same year. Undaunted, he returned to England without loss of time, and, after labouring in his native county for a short time, he again fell into the hands of the persecutors. He was tried at York, charged with being a priest ordained abroad and exercising his functions in this country, nothing else being cited against him, and for this he was again sentenced to death. He was offered his life if he would take the recently passed oath of allegiance.

On March 21, 1607-8, he was drawn on a hurdle to the common place of execution, without Micklegate Bar, and there hanged, drawn, and quartered in the most barbarous manner. Several witnesses of his execution have described the horrible cruelty with which it was accompanied. He had no sooner been turned off the ladder than he was cut down, and whilst raising himself on his hands and feet and attempting to stand up, one of the sheriff’s men beat him to the ground with a halberd, and another held him fast whilst the executioner ripped him up, and pulled out his heart. Fr. James Sharpe, *alias* Pollard, S.J., who was at this time a secular priest in York, speaks of the commiseration for Catholics and their cause which this horrible spectacle excited. He says that these acts of cruelty

were detested by the people, insomuch that one of the Council at York told him that if it lay in his power there should be no more blood shed for religion.

Challoner, Memoirs, vol. ii. ; *Morris, Troubles, Third Series* ; *Douay Diarics* ; *Dodd, Ch. Hist.*, vol. ii.

Flecknoe, Richard, priest, poet and dramatist, a native of Oxford, was the nephew of Fr. William Flecknoe, S.J., whose name has been sometimes spelt Flexney and latinized in the Douay Diaries into Flaxenus. The latter was born at Oxford in 1575, and was ordained priest at Douay College, April 1, 1600, and sent to the English mission in the following year. Subsequently he entered the Society of Jesus, about 1611.

It was probably through his uncle's influence that Richard Flecknoe was sent to one of the Jesuit Colleges abroad, where, it is said, he entered the Society and was ordained priest. Naturally of an easy-going disposition, with a strong objection to the trammels of discipline, it was no wonder that he soon left the Society. His weakness was vanity and conceit, and fondness for society, in which he was ambitious to shine as a polite English scholar. Although his productions are not without some proportion of merit, his name is better known through Dryden's using it as a scourge for the punishment of Shadwell in his satire, entitled "Mac Flecknoe," casting at the same time an everlasting reflection on the ex-Jesuit's poetical genius. Dryden's ridicule was no doubt to some extent deserved, though it may have been stimulated by Flecknoe's strong denunciation of the obscenity of the stage, to which Dryden before his conversion contributed so much. That Dryden's contempt was genuine is the more likely as at one time Flecknoe had written an epigram in praise of his poetry, and the "Mac Flecknoe" was not published until four years after Flecknoe's death.

That Flecknoe was no great honour to his religious profession is probably true, yet it does not follow that he abandoned the observance of his duties. He seems to have been kindly regarded by many leading English Catholics. When the Civil War broke out he suffered like other Catholics, and going abroad, travelled for ten years, receiving very kind attentions from the Jesuits in Brazil. While in Rome, in 1645-6, he

was frequently invited to the English College. Writing thence to a friend, he expressed his dislike for the Italians and their ways, but spoke in warm terms of the antiquities of Rome, the very stones of which bore witness to the truth of the Church.

Flecknoe died in the summer of 1678, according to Malone, who regarded him with as much contempt as Dryden. Southey, however, in his "Omniana," had a far more favourable opinion of the poet, and adduced extracts from his works, which refuted Harris's opinion of the immoral tendency of Flecknoe's writings. On the contrary, he everywhere expressed an abhorrence of immorality, and did his best to purify the stage. He had a bad market for his plays in that licentious age, and, with all his industry, but one of them was ever produced on the boards, and that was utterly condemned by the audience.

A writer in the *London Retrospective Review* (vol. cclxvii.—viii. 1822) says, "He attempted to write smartly rather than tersely; wittily rather than seriously; ingeniously rather than profoundly. But although he has not the slightest claim to be considered a man of genius, we cannot deny him the praise of fancy and ingenuity."

Chalmers, Biog. Dict.; Watts, Bib. Brit.; Allibone, Crit. Dict.; Flecknoe, Travels; Foley, Records S.J., vols. vi. and vii.; Douay Diaries.

1. **Hierothalamium, or the Heavenly Nuptials of our Blessed Saviour with a Pious Soule.** 1626. 8vo.

2. **The Affections of a Pious Soule unto Christ. Expressed in a mixed Treatise of Verse and Prose.** Lond. 1640. 8vo.

3. "The Furnace of Divine Love sufficient to melt the hardest Hearts to Devotion towards our Saviour Christ. Written in Latin by Ludovicus Blossius, Abbot of Lessy, of the Holy Order of S. Benedict. With other Pious and Useful Treatises, out of the same author. And Englished by R. F." (Lond.?) 1642, 32mo.; (Lond.) 1686, 32mo., title, &c., 2 ff., pp. 203.—There seems strong probability that he was the translator of this work.

4. **Miscellanea; or, Poems of all Sorts, with divers other Pieces.** Dedicated to the most excellent of her Sexe. Lond. 1653, sm. 8vo.

5. **A Relation of Ten Years' Travels in Europe, Asia, Affrique and America.** All by way of Letters occasionally written to divers noble personages, from place to place; and continued till this present year. By Richard Fleckno. With divers other Historical, Moral, and Poetical Pieces of the same Author. Lond. (1654?), 12mo., pp. 176. Many of these letters are addressed to Catholics, Colonel Wm. Evers, Henry Petre, Dr. Hart, at Rome, &c., and

he writes to Fr. John Pererio, S.J., of Brazil, thanking him for the many kindnesses he received from him.

6. **Love's Dominion**: a dramatique piece (in five acts and in verse), full of excellent moralitie. Written as a pattern for the Reformed Stage. Lond. 1654, 8vo. Ded. to Lady Eliz. Claypole, begging her mediation to gain a license for acting his plays.

Reprinted under the title of "Love's Kingdom: a Pastoral Tragi-Comedy. Not as it was acted at the theatre near Lincoln's Inn, but as it was written, and since corrected, by Richard Flecknoe; with a short Treatise of the English Stage, &c., by the same Author." Lond. 1664. 8vo. Ded. to William, Lord Marquess of Newcastle: reprinted with "Enigmatical Characters," 1665. In the second edition Flecknoe alludes to his play being condemned by the "people," and calls them judges without judgment. He owns that his play wants much of the ornaments of the stage; but that, he contends, may be easily supplied by a lively imagination.

"A Discourse of the English Stage (circa 1660)," by W. C. Hazlitt, the Roxburgh Library, 1868, &c., 4to.

7. **The Diarium, or Journal**; divided into twelve Jornadas in burlesque Rhime or drolling Verse. With divers other Pieces of the same Author. Lond. (March 28), 1656, 8vo., pp. 112.

8. **Enigmaticall Characters, all taken to the Life, from severall Persons, Humours, and Dispositions.** (Lond.?) 1658, 8vo., pp. 125; second edition by the Author, R. F., Esq., Lond. 1665, 12mo., containing 69 characters. According to Malone, the characters vary in each edition.

9. **The Marriage of Oceanus and Britannia.** Lond. 1659, 12mo.

10. **The Idea of His Highness Oliver, late Lord Protector, &c. With certain brief Reflexions on his Life.** Lond. 1659, 8vo.

11. **Heroick Portraits, with other miscellany Pieces, made and dedicated to his Majesty.** Lond. 1660, sm. 8vo., pp. 128.

12. **R. F.'s Ænigmatical Characters.** Being rather a new Work, than a new Impression of the old. By Richard Flecknoe, Priest. (Lond.) 1665, 16mo., containing 78 characters; the last being on Mistress Stuart. Lond. 1669, 8vo., pp. 54; Lond. 1673, sm. 8vo., pp. 108.

13. **Erminia; or, The Fair and Vertuous Lady: a Tragi-Comedy.** Lond. 1661, 8vo.; Lond. 1665, 12mo.

14. **The Damoselles-à-la-Mode: a Comedy.** In five acts and in prose. Lond. 1667, 8vo., addressed to the Duke and Duchess of Newcastle. It was designed for the theatre, but the players refused to act it.

15. **Sir William D'Avenant's Voyage to the other World: with his Adventures in the Poets' Elizium. A Poetical Fiction.** Lond. 1668, 8vo.

16. **Epigrams of all Sorts, made at divers times on several occasions.** By Richard Flecknoe, Priest. Lond. 1670, 12mo., part 2, "Epigrams Divine and Moral, dedicated to her Majesty," has a distinct title-page, unpag.; Lond. 1671, 8vo.

17. **Euterpe Revived; or, Epigrams made at several Times, in the years 1672, 1673, and 1674, on Persons of the greatest Honour and Quality, most of them now living.** In three books. Lond. 1675, sm. 8vo., pp. 102.

18. **A Treatise of the Sports of Wit.** (Lond.) 1675, 8vo., 30 ff.

Fleetwood, Walter, Father S.J., born in London, March 9, 1699, was probably son of William Fleetwood, younger son of Sir Thomas Fleetwood, second baronet, of Calwich, by Gertrude, daughter of Rowland Eyre, of Hassop, Esq. William Fleetwood married the widow of Mr. Pigot, a Shropshire gentleman, and, besides Walter, appears to have had a younger son, Fr. John Fleetwood, S.J., born in 1703.

The Fleetwoods of Calwich Abbey, co. Stafford, were descended from Thomas Fleetwood, of Penwortham, co. Lancaster, Esq., the representative of the senior branch of the family. Junior branches were seated at Rossall, co. Lancaster, and at Vache and other places in Buckinghamshire. The latter families lost the faith very early; indeed, Rossall was illegally obtained through the recusancy of the Allens and the oppression they suffered on account of their relationship to the great Cardinal of that name. The modern town of Fleetwood is now built on the Allens' estate.

Sir Richard Fleetwood, eldest son of the above Thomas Fleetwood, by Mary, daughter of Sir Richard Sherborne, of Stonyhurst, Knt., settled at Calwich, in Staffordshire, and was created a baronet, June 29, 1611. Either during the lifetime of his grandson, Sir Richard Fleetwood, third baronet, or at his death, Calwich was sold, and his nephew, Sir Thomas, fourth baronet, resided at Martin Hall, or Martin Sands, Cheshire. The latter married Magdalen, daughter of Thomas Berington, of Moat Hall, co. Salop, Esq., but leaving no issue was succeeded, in 1739, by his half-brother, Sir John Fleetwood, fifth baronet, who married the niece of his predecessor's wife, also a Miss Berington. Sir John died in 1741, and his lady June 4, 1786, aged 70, leaving issue Sir Thomas Fleetwood, who died unmarried in 1780. The title was then claimed and used by another Thomas Fleetwood, who was perhaps a nephew of Fr. Walter Fleetwood, S.J. This Sir Thomas died at Bath, Dec. 3, 1802, and was the last of his family.

In 1717, Martin Sands was the property of Thomas Fleetwood, of Gerard's Bromley, co. Stafford, who married the only sister and heiress of Charles, sixth Lord Gerard, of Gerard's Bromley, whose younger brother, Fr. Philip Gerard, S.J., was deprived of his rights on account of his being a Jesuit. Mr. Fleetwood's only son, Charles Gerard Fleetwood, was a

gambler, and squandered away the extensive estates of Bromley, co. Stafford, and Dutton Hall, co. Cheshire. He afterwards took to the stage, and at the time of his death is said to have been manager of one of the London theatres.

It has been said that Fr. Walter Fleetwood was educated at Rome, but his name does not appear in the diary of the English College there, and it is more probable that he was either at Valladolid or Lisbon. Having been ordained priest, he returned to England, and was placed at the school at Twyford, near Winchester, co. Hants.

This celebrated school was originally founded at Silksteed, near Winchester, where the Rev. William Husband, *alias* Bernard, was the master in 1692. Subsequently the Rev. John Bannister, *alias* Taverner, was master, and the Rev. James Brown also assisted in the school. Fr. Fleetwood probably went to Twyford about 1726. A curious pamphlet, entitled "The Present State of Popery in England," published in 1733, represents Twyford as containing upwards of a hundred scholars at the time when the author wrote, and says it was "chiefly under the care and direction of one Father Fleetwood."

Though the Jesuits had a mission at Twyford at this time, and for many years after, it is evident the school was a secular establishment, and had no connection with the Society. It was about this time that Fr. Fleetwood left the school, and, after living a short time at Paynsley, went to Liège, where he entered the Society of Jesus, June 30, 1735, and was made a spiritual coadjutor in 1745. He probably carried with him to the Society the interest he had with the scholars of Twyford and their parents, which caused the school to decline, and made it difficult, says Bishop Stonor, to supply his place.

In 1746, shortly after Twyford School had ceased to exist, Fr. Fleetwood was serving the mission in the London district. In 1767 he was at Everingham Park, co. York, and died at Liège, July 10, 1774, aged 75.

He was succeeded in the mastership of Twyford by the Rev. Joseph Gilden, who had previously been assistant, and at his death, in 1736, Mr. John Philip Betts assumed the mastership.

Gillow, Cath. Schools in Eng., MS.; Kirk, Biog. Collections, MSS.; Foley, Records S.J., Collectanea; Collins, Eng. Baronetage, vol. i.; Gilloz, Lanc. Recusants, MS.; Burke, Extinct Baronetage.

Fletcher, John, D.D., born at Ormskirk, co. Lancaster, was a member of a very ancient Lancashire Catholic family.

Thomas Fletcher, of Denton's Green, Windle, in the parish of Prescott, gent., a recusant in the reign of Charles II., had two sons, Richard and John. The elder, who was convicted of recusancy in 1717, left issue by his wife, Ellen, three children, John, Mary, and Ellen. Mary, born in 1719, was the lady whose cure created such a sensation in 1768, by the application of the hand of the martyr, Fr. Edmund Arrowsmith, preserved with great veneration at Garswood, the particulars of which are related in Bro. Foley's second volume of "Records S.J." Thomas Fletcher's younger son, John Fletcher, of Denton's Green, gent., registered his estate in compliance with the Act of 1 Geo. I., in 1717. He married Perpetua, daughter of Thomas Wilkinson, of Claughton, gent., by Dorothy, daughter of William Hesketh, of Maynes, Esq., and his wife Perpetua, daughter of Thomas Westby, of Mowbreck, Esq. John Fletcher had issue—Thomas, who was probably the father of Dr. Fletcher; William, born March 27, 1722, Professor at Douay College; and Robert, who married Elizabeth Howard, and had issue William Fletcher, born March 5, 1752, also a Professor at Douay College.

John Fletcher, the subject of this notice, distinguished himself in the schools at Douay and at St. Gregory's, Paris. When the Paris seminary was dissolved, he went to St. Omer's College, where his great-uncle, William Wilkinson, was President for some time. Here Mr. Fletcher was one of the Professors during the whole time of the imprisonment of the collegians at Arras and Douvens. At length, when they obtained their release, in 1795, and returned to England, Mr. Fletcher was successively missionary at Hexham, Blackburn, and Weston Underwood. He then became chaplain to the Dowager Lady Throckmorton, and subsequently served the mission at Leamington. In 1844 he removed to the mission in Northampton, which he resigned in 1848 owing to his advanced age, and died shortly afterwards.

On Aug. 24, 1821, Pius VII. conferred upon him the honorary degree of D.D., in recognition of his missionary labours, his virtues, talents, and the merits of his numerous writings.

Dr. Fletcher's nephew, William Fletcher, D.D., V.G., and Provost of the diocese of Hexham, son of James Fletcher, Esq., and his wife, Anne Lowe, entered Ushaw College, Aug. 5, 1812, where he was appointed a minor professor in 1821, and taught for three years. He was ordained priest, Sept. 23, 1826, and in 1827 left the College to take charge of the united missions of the Brooms and Esh Laude, but the number of Catholics increasing, he was relieved of Esh. He continued at the Brooms until 1838, when, on the death of the Rev. William Croskell, he was placed at Durham. When Dr. Hogarth was appointed to the See of Hexham, Mr. Fletcher was nominated Canon and Vicar-General, and shortly after received his diploma of D.D. He was very greatly respected by his parishioners for his well-known generous disposition, though in his profound humility he always shrank from display, and adopted every expedient to conceal his charities. He died in Old Elvet, Durham, after a lingering illness, June 9, 1856, aged 55, and was buried at Ushaw College. His sister, Miss Perpetua Fletcher, resided with her sister, Mary Teresa, at The Priory, Durham, and was a benefactor to the funds at Ushaw.

Gillow, Lanc. Recusants, MS.; *Douay Diaries*; *Catholic Magazine*, 1833; *Butler, Hist. Memoirs*, ed. 1822, vol. iv. p. 441; *Gillow, Ushaw Collections, MS.*; *The Tablet*, June 28, 1856.

1. **Sermons on Various Religious and Moral Subjects, for all the Sundays after Pentecost.** Lond. 1812, 8vo. 2 vols., to which he prefixed "An Essay on the Spirit of Controversy," which was also published separately. Mr. Butler remarks that these sermons are entitled to the highest praise, though less calculated for the pulpit than the closet. They flow with mild, unambitious eloquence, pure morality, and persuasive reasoning.

They were republished in 1821, divided into two volumes, controversial and not controversial.

2. **The Catholic's Manual: An Exposition of the controverted Doctrines of the Catholic Religion, translated from the French of Bossuet; with preliminary Reflections and Notes.** Lond. 1817, 12mo.; 2nd edit., Lond. 1829, 8vo.; ded. to Charles Butler, Esq.

3. **Thoughts on the Rights and Prerogatives of the Church and State; with some Observations upon the Question of Catholic Secularities.** By the Rev. J. Fletcher, D.D., Lond. 1823, 8vo.

4. **A Comparative View of the Grounds of the Catholic and Protestant Churches.** Lond. 1826, 8vo., pp. 369.

5. "An Appeal to the Members of the two Universities, presenting Ten Reasons for renouncing the Protestant and embracing the Catholic Religion," Lond. 1827, 8vo., by Fr. Edm. Campion; edited by Dr. Fletcher.

"My Motives for renouncing the Protestant Religion. By Antony de Dominis, D.D., Dean of Windsor," Lond. 1828, 8vo.; edited by Dr. Fletcher.

6. **The Difficulties of Protestantism.** Lond. 1829, 8vo.; Lond. 1832, 8vo., pp. 151.

7. **The Catholic's Prayer-Book; or, The Exercises of a Christian Life, according to the Doctrines of the True Catholic Church of Jesus Christ, and the Maxims and Spirit of His Gospel.** Lond. 1830, 12mo., pp. vii.-380. Ded. by the Author, Rev. John Fletcher, D.D., Northampton, June 20, 1830, to the Vicars-Apostolic of the London District, Dr. Bramston and his coadjutor, Dr. Gradwell. Chiefly compiled from the MS. of "A Prayer-Book for the Use of the London District," 1813, by the Rev. Joseph Berington. It was extensively used at one time.

8. **The Prudent Christian; or, Considerations on the Importance and Happiness of attending to the Care of our Salvation.** Lond. 1834. 12mo.

9. **The Guide to the True Religion. A Series of Sermons on the Marks and Character of the Church of Christ.** Lond. 1836, 2nd edit., 8vo.

10. **Transubstantiation, &c. A Letter to the Right Hon. Lord —, in Reply to certain Inquiries.** Lond. 1836. 8vo.

11. **On the Use of the Bible. The Letters of Fenelon; with Illustrations.** Lond. 1837. 8vo.

12. **Letters on the Spanish Inquisition, by the Count J. M. de Maistre. With Notes by the Rev. John Fletcher, D.D.** Lond. 1838. 8vo.

13. **A Short Historical View of the Rise, Progress, and Establishment of the Anglican Church.** Lond. 1843. 8vo.

14. **Fenelon's Reflections for every Day of the Month. Translated by the Rev. John Fletcher, D.D.** Lond. 1844, 8vo. Ded. to the Dowager Mrs. Howard of Corby Castle.

Flinton, George, printer, devoted himself for some years to the production of English Catholic books at Rouen. In 1581 he printed several of Fr. Persons' works, and in particular the famous "Christian Directory," which made its appearance under the title of the "Book of Resolution." When Stephen Brinkley was released from the Tower, in 1583, after the seizure of his press in the lodge at Stonor Park, he proceeded to Rouen. He shortly after joined Mr. Flinton and Fr. Persons at Rouen, where they set up a press in an empty house belonging to the Society, and printed a second and much augmented edition of the "Book of Resolutions," in 1584. Mr. Flinton probably died soon after this, for Brinkley is stated to have continued his work.

In the early part of last century a Catholic family of Flinton was living at Newark, a member of which, Anne, daughter of George Flinton, Esq., married Robert Dormer, younger son of Charles, fifth Lord Dormer.

Morris, Troubles, Second Series, Dormer Pedigree.

Flower, Richard, gentleman, martyr, was condemned to death for entertaining and relieving missionaries, and was executed at Tyburn, with three other laymen, Mrs. Margaret Ward, and a priest named Richard Leigh, Aug. 30, 1588.

Challoner, Memoirs, vol. i.; Dodd, Ch. Hist., vol. ii.

Flower, William, priest and martyr; *vide* William Way.

Floyd, John, Father S.J., born in Cambridgeshire in 1572, received his rudimentary education in the Jesuit College at Eu, in Normandy, whence he was sent to the English College at Douay, where he arrived March 17, 1588. Here his elder brother, Henry, had preceded him, and subsequently became a Jesuit. After receiving the tonsure he was sent to the English College at Rome, where he arrived in Oct. 1590. Two years later he entered the Society of Jesus, and in due course was sent to the English mission.

On the night preceding Fr. Edward Oldcorne's execution, April 7, 1606, Fr. Floyd was arrested in an attempt to visit the martyr in his condemned cell at Worcester. He was in consequence detained in prison for twelve months, and then sentenced to perpetual banishment. Proceeding to St. Omer, he continued his indefatigable exertions as a preacher, in which he acquired a high reputation. After four years he returned to England, where he was often captured, and as often contrived by bribes to escape from the pursuivants. Gee alludes to him as in London, in 1623, "lying about Fleet Lane." Finally he went to Louvain, where he was Professor of Theology, and spent the rest of his life either in teaching or writing, chiefly at St. Omer's College, where he died suddenly, Sept. 16, 1649, aged 76.

He was a man of great talents, remarkable for the success with which he taught philosophy and theology, and greatly distinguished as a preacher. It has been said of his sermons that whilst the variety of interesting matter supplied by his cultivated genius riveted the attention and instructed the

minds of his hearers, the spirit of religion and piety infused into all he said, made an equal impression upon their hearts.

Foley, Records S.J., vols. iv., vi., and vii.; *Oliver, Collectanea S.J.*; *Douay Diaries*; *Wood, Athen. Oxon.*, vol. ii. p. 254; *De Backer, Bib. des Ecriv. S.J.*; *Gee, Foot out of the Snare*; *Berington, Memoirs of Panzani*.

1. Answer to William Crashaw, Minister, St. Omer, 1612, 4to., probably elicited by Crashaw's translation from the French, "Discourse proving the Jesuits to be the plotters and devisers of the Murder of Henry the Great, King of France," Lond. 1611, 4to. Crashaw also published "The Jesuites Gospell written by themselves, discovered and published," the 2nd edit. of which appeared Lond. 1621, 4to.

2. Answer to the "Protestants Pulpit-Babels."

It was either in answer to the foregoing or another work by Fr. Floyd, that Sir Edward Hoby wrote "A Counter-Snarl for Ishmael Rabshakeh a Cecropedian Lycaonite, being an Answer to a Roman Catholic, who writes himself J. R.," Lond. 1613, 4to.

3. **Purgatories Triumph over Hell, maugre the Barking of Cerberus in Syr Edward Hobyes Counter-Snarle.** Described in a Letter to the sayd Knight, from J. R., Authour of the Answere unto the Protestants Pulpit-Babels. 1613, 4to. 13 pp., including title, pp. 197.

To which Sir Edward rejoined with another scurrilous publication, "Curry-comb for a Coxcombe; or, Purgatory's Knell, in Answer to a Libell by Jebal Rachel against Sir Edward Hoby's Counter-Snarl, entituled, Purgatory's Triumph over Hell." Lond. 1615, 4to.

4. **Synopsis Apostasiæ Marci Antonii de Dominis, olim Archiepiscopi Spalatensis, nunc apostatæ, ex ipsiusmet libro delineata. Auctore Fideli Annoso Verimentano Theologo.** Antverpiæ, 1617, 8vo. pp. 139. Translated into English by Fr. Henry Hawkins, S.J.; and again edited by the Rev. John Fletcher, D.D., Lond. 1828, 8vo.

5. **Hypocrisis Marci Antonii de Dominis delecta seu censura in ejus libros de Republica Ecclesiastica, præambula pleniori responsioni Authori Fideli Annoso Verimentano Theologo.** Antv. 1620, 8vo.

6. **Censura X Librorum de Republica Ecclesiastica M. A. de Dominis.** Antv. 1620, 12mo. pp. 182; Colon. 1621, 8vo.

7. **God and the King; or, A Dialogue wherein is treated of Allegiance due to our most gracious Lord K. James within his Dominions, which (by removing all Controversies and Causes of Dissentions and Suspitions) bindeth Subjects by an inviolable band of Love and Duty to their Sovereigne.** Translated out of Latin into English. Cullen, 1620, 12mo. pp. 140.

The preface states that the original dialogue, issued under the title of "God and the King," was between Theodidactus and Philalthes; the present one is between Aristobulus (a good counsellor) and Philanax (a lover of kings). "Deus et Rex" was originally compiled and printed by

command of James I., and was, in subsequent reigns, reprinted and published by royal proclamation. The English version was entitled "God and the King; or, A Dialogue showing that our Sovereigne Lord King James, being immediate under God within his Dominions, doth rightfully claime whatsoever is required by the Oath of Allegiance," Lond. 1615, 12mo. pp. 92.

8. **St. Augustine's Meditations.** St. Omer, 1621, 16mo., translated from the Latin.

The 2nd edit. was entitled "The Meditations, Soliloquia, and Manuall of the Glorious Doctour S. Augustine, translated into English. The second edition." Paris, Mrs. Blageart, 1655, 16mo.

9. **Monarchiæ Ecclesiasticæ ex scriptis M. Antonii de Dominis Archiepiscopi Spalatensis, Demonstratio, duobus libris comprehensa seu respublica Ecclesiastica M. Ant. de Dominis, per ipsum a fundamentis eversa. Auctore Fideli Annoso Verimentano Theologo.** Colonia Agrippinæ, 1622, 8vo. pp. 519.

10. **A Word of Comfort; or, A Discourse concerning the late lamentable Accident of the Fall of a Roome at a Catholie Sermon in the Blackfriars at London, wherewith about fore-score persons were oppressed. Written for the Comfort of Catholiks and Information of Protestants.** By J. R. P. St. Omer, 1623, 4to. The occasion of this work will be found under Fr. Robt. Drury, S.J.

11. **Of the Sacrifice of the Mass.** St. Omer, 1623, 4to. pp. 288. Translated from the Spanish of Ant. Molina.

12. **On the Real Presence.** St. Omer, 1624. 12mo.

13. **An Answer to Francis White's Reply to Mr. Fisher's Answer to the Nine Articles offered by King James to Fr. John Fisher, S.J.** St. Omer, 1625. 4to.

White, successively Bishop of Norwich and Ely, wrote "A Reply to Jesuit Fisher's Answer to some Questions propounded by King James;" Lond. 1624, fol., *vide* John Percy, *alias* Fisher. Fris. Mason replied to Fr. Floyd in the 2nd edit. of his "Vindiciæ Ecclesiæ Anglicanæ," 1625.

14. **A Paire of Spectacles for Sir Humphrey Linde to see his way withall; or, an Answere to his booke called Via Tuta, a Safe Way: wherein the booke is showed to be a labyrinth of error, and the author a blind guide.** (Douay?) 1631, sm. 8vo.

This has been sometimes attributed to Fr. Robert Jenison, S.J., but with no apparent foundation. Sir Humphrey Lynde's work was entitled, "Via Tuta: the Safe Way to the true Antient and Catholie Faith now professed in the Church of England," Lond. 1628, 8vo., reprinted several times, and also answered more fully by John Heigham's "Via Vere Tuta; or, the Truly Safe Way," St. Omer, 1639, 8vo. pp. 800.

15. **An Apology of the Holy Sea Apostolicks Proceedings for the Government of the Catholicks of England during the tymo of persecution. With a Defence of a Religious State, written by Daniel of Jesus, Reader of Divinity.** Rouen, 1630. 4to. pp. 263. The first part is professedly a translation from the French, "Daniel à Jesu." H. Læmélius, Annosus Fidelis, Flud, and J. R., were *aliases* used by Fr. Floyd.

An enlarged Latin edition was then published, "Daniel à Jesu, Apologia Sanctæ Sedis Apostolicæ quoad modum procedendi circa regimen Catholicorum Angliæ tempore persecutionis cum defensione religiosi status; præfixa admonitio ad Lectorem admodum R. Domini, D. Hermanni Loemelii S.J. Licent. et Canonici Regularis Ecclesiæ Cathedralis Audomarensis. Cui accessit epistola ad . . . Galliæ Episcopos, qui de eodem libro censuram tulerunt." Colonia, 1631, 8vo.; Audomaropoli, 1631, 8vo.

This work was written during the heat of the question between the Jesuits and Seculars in the matter of the Episcopacy. Dr. Richard Smith, the Bishop of Chalcedon, had been forced to withdraw to France in 1629. His adversaries urged that the presence of a bishop in England was a cause of persecution, and thus hoped to dissuade the Holy See from permitting his return, or appointing another bishop in succession. In effect they were successful, for the Bishop never returned to England, and from the date of his death until the accession of James II., in 1685, the Church in England was without a bishop. There were protests and counter-protests, and violent publications by both sides. Fr. Floyd's work brought down the censure of the Sorbonne, "Censura propositionum (ex libro qui inscribitur, Apologia pro processione Sanctæ Sedis Apostolicæ . . . Authore Dan. a Jesu) . . . excerptarum, Parisiis, 1631, 4to., to which he replied with:—

16. **Hermanni Loemelii Antverpiensis Sacræ Theologiæ Licentiati et Canonici Lectoralis Ecclesiæ Cathed. Audomarensis Spongia quâ diluuntur Calumniæ nomine Facultatis Parisiensis impositæ libro qui inscribitur Apologia Sanctæ Sedis Apostolicæ circa Regimen Catholicorum Angliæ, &c., me non Eccl. Anglicanæ Quærimonia Apologetica de Censura aliquot episcoporum Galliæ in duos libros Anglicanos, &c., ejusdem Authoris.** Audomaropoli, 1631, 8vo. pp. 242; *ibid.*, 4to.

This elicited "Vindiciæ censuræ Facultatis Theologiæ Parisiensis, seu Responcio dispunctoria ad libellum cui titulus H. Loemelii . . . Spongia. Cujus mendacia . . . in censuram Sacræ Facultatis Theologiæ Parisiensis, adversus librum pseudonymum Danielis à Jesu de Regimine Ecclesiæ Anglicanæ, eruunter et refelluntur ad verbum," &c. Parisiis, 1632, 4to.

Fr. Floyd was supported in this controversy by Fr. Knott, the Superior of the English Jesuits. The Bishop of Chalcedon had an able advocate in Dr. Kellison. The works of both Jesuits, however, were condemned by the Archbishop of Paris, and afterwards by the Sorbonne. Dodd, both in his "Hist. of Doway Coll.," 1713, and in his "Hist. of the Church," vol. iii., 1742, refers in terms of condemnation to the two works published under the pseudonym of Hermannus Loemelius. Fr. Hunter, in his "Modest Defence," 1714, p. 91, acknowledges that the St. Omer's Grammarian, whom Dodd declares had overshot himself in his theology, and first drew down the censure of Sorbonne, and afterwards that of all the Bishops of France, was the learned Fr. Floyd, whom he defends by remarking that the decree of Urban VIII., March 19, 1633, forbade the censure of those books or propositions which the Sorbonne had condemned with such precipitation and severity. Fr. Floyd's two works produced the celebrated work of the Abbé de St. Cyran and M. de Barcos, his nephew, entitled "Petrus Aurelius." Few works have been received on their first appearance with greater applause,

and few works are now less read. It may be considered as the signal of that war of the press, which was carried on between the Jesuits and the Jansenists, from this time forward. The Bishops summoned the French Jesuits to appear before them; the Fathers disavowed the works of their two English brethren, and expressed a strong wish that they had not been written. The Holy See, with its usual prudence, endeavoured to stop the controversy, while it was in its earliest stage. The Congregation of the Index issued, in 1633, the decree referred to by Fr. Hunter, by which it suppressed all writings upon the subject, or relating to it in any manner, and forbade the faithful to write, print, or even to dispute upon it. But the Congregation professed no opinion on the merits of the case, or the works of the writers. This subject is treated at length by Charles Butler in his "Hist. Memoirs," vol. ii., edit. 1822, p. 308 *et seq.*

The following are some of the books occasioned by Fr. Floyd's works against the Bishop of Chalcedon and the clergy of France who stood up for him:—"Vindiciæ censuræ facultatis Parisiensis contra libellum, cui Titulus, Hermannii Loemelii Spongia," Paris, 1632, by the Abbé St. Cyran, under the assumed name of Petrus Aurelius; "Anæreticus pro Canone Arausicano et Sacramento Confirmationis, &c.," Paris, 1633, 8vo., by Petrus Aurelius; "Confutatio Collectionis Locorum, quos Jesuitæ compilarunt, tanquam sibi contumeliosos et injurios, ex defensione Epistolæ Episcoporum Galliarum," Paris, 1633, by Petrus Aurelius; "Convitia Jesuitarum in Episcopos Galliarum," Paris, 1633, by Petrus Aurelius; "Defensio Ecclesiasticæ Hierarchiæ, contra Loemelii Spongiam," Paris, 1632, 4to., by Francis Hallier. M. l'Avocat, "Dictionnaire" (art. Cyran), declares the last was written with much greater learning and ability than the "Petrus Aurelius," of which, "if a person were to take away its invectives and its slanders of the Jesuits, very little of it would remain."

17. Answer to a Book, intituled Instructions for the Catholics of England.

18. **The Church Conquerant over Human Wit; or, The Church's Authority demonstrated by M. William Chillingworth (the Proctour for wit against her), his perpetual contradictions, in his book entitled "The Religion of Protestants a Safe Way to Salvation."** St. Omer, 1638. 4to.

Chillingworth answered Fr. Knott's reply to Dr. Potter's "Want of Charity," with "The Religion of Protestants a Safe Way to Salvation; or, An Answer to a Book intituled Mercy and Truth; or Charity maintained by Catholics, which pretends to prove the contrary." Oxford, 1638, fol.

Chillingworth chiefly drew his materials from John Daillé, a French Protestant. It flavours strongly of Socinianism; indeed, in some places it betrays infidelity and atheism. It elicited many answers besides that of Fr. Floyd, including those by Fr. Wm. Lacy, Fr. Knott, &c.

19. **The Total Summ.** St. Omer, 1638, 4to.; reprinted in 1639 at the end of "The Judgment of an University Man on Mr. Chillingworth's Book," by Fr. Wm. Lacy, S.J.

20. **The Imposture of Puritan Piety.** St. Omer, 1639.

21. A Treatise on Holy Pictures, and some other minor works in English, of which Southwell, "Bib. Script. S.J.," says, "Syntagma de imaginibus non manu factis, deque aliis a S. Luca pictis."

22. *Vita Brunehildis, Francorum Reginae, liber primus.* MS. fol. 619 ff., at St. Omer. It is referred to in letters of Bollandus, Oct. 27, 1647, Henschenius, Oct. 26, 1647, and Alexandre Godefroi of Lille, May 4, 1649. The last says that the Father Visitor had refused his approbation to the work (Catal. des MSS. de Biblioth. Départ., t. iii. p. 324). This treatise is cited by Bollandus in his notes to the Life of St. Nicet, Bishop de Besançon, under Feb. 8.

Foley, William, priest and schoolmaster, was educated at Sedgley Park School, whence he proceeded to Oscott College, March 26, 1806. Subsequently he went home, but returned to the College, Oct. 1, 1817, where he was ordained priest by Dr. Milner, Feb. 25, 1820. He was retained at the College as procurator and prefect, at the same time serving on Sundays and holidays the small mission of Hopwas, near Lichfield.

At this time there was not a Catholic chapel in the whole county of Northampton, and Dr. Milner was most anxious that this state of things should be remedied by the establishment of a mission at Northampton. The number of Catholics in the town was eighty, who were occasionally visited by Dr. Fletcher, from the private chapel at Weston Underwood, belonging to Sir George Throckmorton, Bart. At Weedon there were often stationed hundreds of Catholic soldiers, who had no one to look after their spiritual wants. It was therefore determined to build a chapel and house for the priest at Northampton, towards which the Bishop provided £500, and Mr. Foley generously added £100, the whole amount of his own savings.

On Oct. 22, 1823, Mr. Foley left Oscott, and began to reside at Northampton, where, after many difficulties, he succeeded in erecting a convenient chapel and presbytery. The chapel was opened Oct. 25, 1825, and when surprise was expressed at the house being so large Mr. Foley replied that he thought the place would become important enough to justify it, and that he had built accordingly.

After some little time Mr. Foley opened a boys' school, limiting the number to about eight. In July, 1830, he was called to Oscott College, to act as President in Dr. Weedall's place, and he took with him eight of his pupils, one of whom, Francis Kerril Amherst, was destined to return to Northampton, in 1858, to reside again in the same house as Bishop of the Sec of Northampton.

Mr. Foley, however, returned to Northampton in Aug. 1831, and reopened his school, where he continued until Feb. 1839, when he took possession of the old College of Oscott, accompanied by four of his pupils from Northampton, with the intention of making it a preparatory school in connection with the new Oscott College. In Sept. 1841, he resigned the presidentship of Old Oscott in favour of Dr. Weedall, who, in consequence of his nomination by the Holy See as Bishop of Abydos *in partibus*, and V.A. of the new Northern district, had been obliged to vacate the presidentship of Oscott College, though his petition to the Holy See to rescind the proposed appointment was successful. Mr. Foley then took charge of the mission of Hampton-on-the-Hill, near Warwick, but his health failing, he retired to Oscott College, where he died of consumption, after a long illness, Feb. 11, 1843, and was the first buried there.

Gillow, Cath. Schools of Eng., MS.; Husenbeth, Life of Weedall; ditto, Life of Milner; The Tablet, Feb. 25, 1843.

Forcer, Peter, Captain, fourth son of Peter Forcer, of Harberhouse, co. Durham, Esq., by Catherine, daughter of Robert Hodshon, of Hebborne, Esq., lost his life during the Civil War, fighting in the Royal cause.

The Forcers, of Kelloe and Harberhouse, were a very ancient Catholic family. John Fossour, of Harberhouse, married Johanna, daughter and heiress of William de Kellaw, Killoe, or Kelloe, with whom he obtained the manor of Kelloe. From him descended Thomas Forcer, of Kelloe and Harberhouse, who married Margaret, daughter of Francis Trollop, of Eden, co. Durham, Esq., and had issue, John and Francis, the Jesuit Fathers, Anthony, Peter, of Harberhouse, and two daughters. Peter's eldest son, John, was a colonel in the army of Charles I., and lived to see the Restoration, dying in 1665. His descendants always retained the faith, until the extinction of the family on the death of Basil Forcer, of Harberhouse, Esq., who died in London in 1782. Peter Forcer, senior, had four younger sons, who all died *sine prole*—Francis, Thomas, Peter, the subject of this notice, and Robert.

Castlemain, Cath. Apology; Surtees, Hist. of Durham, vol. i.; Foley, Records S.J., vols. iii., vi., vii.

Forde, Thomas, priest and martyr, a native of Devonshire, was educated at Trinity College, Oxford, where he proceeded M.A., April 21, 1567, and was soon afterwards admitted Fellow of his College. A little later he was reconciled to the Church, and, abandoning his fellowship and all hopes of temporal position, passed over to Douay College, where he arrived in 1570. In March, 1573, he was ordained priest, at the same time with those eminent divines, Richard Bristow and Gregory Martin, being the three first presented for Holy Orders from Douay College. He then continued his studies, and took his degree of B.D. at the University of Douay, May 2, 1576, soon after which he returned to England to labour on the mission.

For some time he resided at Lyford, in Berkshire, the seat of Mrs. Yate, whose husband was at that time a prisoner for religion in London. The moated Grange of Lyford was a stronghold of Catholicity. Eight Brigittine nuns, who had migrated into Belgium at the beginning of Elizabeth's reign, but had been compelled by the tumults in the Low Countries to return, had been lodged for several years in Mr. Yate's house, whose widowed mother had joined the community. There were two chaplains resident in the house, Mr. Forde and Mr. John Colleton. In July, 1581, a large party of Catholics were assembled there to hear Fr. Campion preach, when the house was surrounded by pursuivants, through the treachery of George Eliot—Judas Eliot, as he was thenceforth called by Catholics and Protestants—and the three priests with a number of gentlemen were arrested. The priests were discovered lying side by side on a narrow bed, their faces raised towards heaven, in a small chamber excavated in the wall over the gateway. They were carried up to London, and committed to the Tower.

Mr. Forde was tried with the others in the following November. Witnesses whom he had never seen before were brought against him to forge evidence of a conspiracy at Rheims and Rome, though the holy martyr had never visited either place in his life. He was condemned to death on Nov. 21, 1581, but was not executed until May 28, 1582, when he was drawn on a hurdle from the Tower to Tyburn, and there hanged, bowelled, and quartered, with two other priests, John Short and Robert Johnson.

Challoner, Memoirs, vol. i.; *Simpson, Edmund Campion*, p. 220 seq.; *Douay Diaries*.

Formby, Henry, priest, born 1816, was son of Henry Grenehalgh Formby, second son of Richard Formby, of Formby Hall, co. Lancaster, Esq.

Formby Hall, an ancient stone erection with two wings in the post-and-pan style, was erected in the fifteenth century on the site of an older mansion. Richard fformbie, of fformbie, gent., was fined for recusancy in the beginning of James I.'s reign, and the family continued regularly on the Recusant Rolls from that time until the end of Charles II.'s reign. Richard Formby, born at Formby, April 23, 1701, took the College oath at Douay in 1720, and shortly after this the family seems to have lost the faith, through what cause is not apparent. There was originally a chapel in Formby Hall, which seems to have been in use down to the early part of last century. Fr. Richard Forster, S.J., went to serve the mission at Formby from 1701 until his death in 1707. Fr. Beaumont seems to have succeeded him, but it is probable that about this time the Hall ceased to be the seat of the mission. Fr. Christopher Burton served Formby in 1709, but he resided at New House, in Ince Blundell, with Fr. Henry Tasburgh and Fr. Babthorpe, who had erected a commodious house and chapel, in 1701, with the intention of keeping a school and taking boarders. Both Fr. Tasburgh and Fr. Burton were living here in 1716, and received a good deal of attention from the Commissioners for Forfeited Estates, who tried to seize the property. Fr. William Clifton served Formby from about 1719 to his death at New House, in 1749, and he was succeeded by Fr. Francis Blundell, who attended the mission until his death at Formby, in 1779, after which the mission there was discontinued.

In 1667, Cuthbert Formby, probably a younger son of the squire, was a recusant at Formby, and his son, Thomas Formby, of Formby, yeoman, registered his estate as a Catholic Nonjuror in 1717. From this branch of the family, which always retained the faith, descend the Very Rev. Canon Formby, of Stretford, and his nephew, the Rev. Henry Formby, of Manchester.

Henry Formby was educated at Clitheroe Grammar School, whence he went to the Charterhouse School, and ultimately was admitted into Brasenose College, Oxford. After proceeding M.A., and taking Orders in the Church of England, he was appointed vicar of Ruardean, co. Gloucester. He

petitioned to have his parish divided, but was opposed by his bishop. This was during the Tractarian Movement, which Mr. Formby followed with keen interest, the result being his reception into the Catholic Church, at St. Mary's College, Oscott, Jan. 24, 1846.

After passing through a course of theology at Oscott, Mr. Formby was ordained priest there by Bishop Wareing, Sept. 18, 1847. For some years he was placed at St. Chads, Birmingham, and at Wednesbury, but for the last eighteen or twenty years of his life he resided at the Dominican Priory of St. Peter, Hinckley, co. Leicester, during which time he assisted in preparing the novices for the priesthood.

His death occurred while on a visit to Colonel Worswick at Normanton Hall, co. Leicester, March 12, 1884, aged 67, and he was interred at St. Joseph's College, Mill Hill.

Mr. Formby's great aim was to bring about a better knowledge of the Scriptures and the Catholic faith by publishing works profusely illustrated with instructive pictures. In this way he familiarized the youthful mind with the lessons he wished to inculcate, and his name will long be held in grateful memory.

Gillow, Lanc. Recusants, MS. ; Cath. Annual Register, 1850 ; The Oscotian, vol. iv. No. 14, New Series, June, 1885 ; The Tablet, also The Weekly Register, March 22, 1884.

1. **A Visit to the East.** Lond., "The Englishman's Library," vol. xxv. 1843, 12mo.

2. **Parochial Psalmody considered.** Reprinted from "The English Churchman." Lond. 1845. 12mo.

3. **The Catholic Christian's Guide to the right use of Christian Psalmody of the Psalter.** Lond., Derby (pr.), 1847. 16mo.

4. **The Plain Chant the image and symbol of the Humanity of the Divine Redeemer and the Blessed Virgin Mary. A Discourse on (Ps. xlvii. 8, i.e., of the English version).** Lond. 1848. 8vo.

5. **The Roman Ritual and its Canto Fermo, compared with the Works of Modern Music, in point of efficiency and general fitness for the purpose of the Catholic Church.** Lond. 1849. 8vo.

6. **The Duties and Happiness of Domestic Service : or, A Sister of Mercy giving instructions to the Inmates of the House of Mercy placed under her care (drawn up by H. F.)** Lond. 1851. 12mo.

7. **The Young Singer's Book of Songs.** Lond. 1852. 4to.

8. **The March of Intellect ; or, The Alleged Hostility of the**

Catholic Church to the Diffusion of Knowledge Examined. Lond., Birmingham (pr.), 1852. 8vo.

9. **School Songs and Poetry, to which Music is adapted (edited with contributions by H. F.)** Lond. (1852). 32mo.

"School Songs and Poetry, to which Music is adapted, part iii. Descriptive and amusing pieces on general subjects for the use of Schools, &c., (edited by H. F.)" Lond. (1852?). 32mo.

"First Series of Hymns and Songs for the use of Catholic Schools and Families, &c.," (edited by H. F. and another), 3 parts, Lond. (1853). 32mo.

All of the above have been frequently reprinted.

10. **State Rationalism in Education: An Examination into the actual Working and Results of the System of the Board of Commissioners of National Education in Ireland.** Dublin, 2nd edit. 1854, 8vo., with Notes and Appendix.

11. **The Seven Sacraments of the Catholic Church; or, The Seven Pillars of the House of Wisdom. A brief Explanation in connection with corresponding types in the Old Testament. Illustrated with (16) designs by J. Powell. Engraved by the Brothers Dalziell.** Birmingham (1856). 16mo.

12. **Pictorial Bible Stories for the Young. From the Creation to the Death of Jacob.** Lond. (1856, &c.), 8vo.; issued in parts.

"The Pictorial Bible and Church History Stories. From the beginning of the world down to the present time. With designs, vignettes, diagrams, maps, &c., by C. Clasen, J. H. Powell, Harvey, and others." Lond., Birm. (pr. 1857), 8vo.; another edition, "With an entirely new and original series of historical, typical, and landscape illustrations from the drawings of C. Clasen, &c. Lond. (1862), 8vo. 3 vols.

"The Pictorial Bible and Church History Stories, abridged and completed in one volume." Lond. (1871), cr. 8vo. pp. 320.

This work he undertook, with the strong approval of the Episcopacy, for the use of Catholic schools, and it met with great success. It was illustrated by first-class artists at great cost, towards which Fr. Formby was assisted by the generous donations of the Catholic Poor School Committee and other benefactors.

13. **The Fifteen Mysteries of the Rosary; or, The Companion to the Devotion of the Rosary. Illustrated with 18 drawings.** Lond., Birm. (pr. 1857), 16mo., with an introduction by Fr. F.

14. **Our Lady of Salette. Internal credibility of the Miracle of La Salette. A Discourse (on Cant. xi. 12).** Lond., Birm. (pr. 1857). 8vo.

15. **The Life of the Holy Father St. Benedict. A New Translation (by H. F.) from the Dialogues of St. Gregory the Great. With the Spirit of the Rule of St. Benedict, by the R. R. Bishop Ullathorne, D.D.** Lond. 1858, 8vo., illus. with ten original drawings by Pannemaker of Brussels.

16. **The Parables of our Lord Jesus Christ.** Lond. (1858), 12mo., selected with notes, and illustrated with numerous engravings.

17. **The Life of St. Patrick. With 11 Illustrations.** Lond. (1862). 8vo.

18. **The Inquiry of a Retired Citizen into the Truth of the**

Catholic Religion, in the form of a dialogue. Edited by H. F. Lond. (1863). 16mo.

19. The Cause of Poor Catholic Emigrants pleaded before the Catholic Congress of Malines. With a general Introductory Letter, and Appendix. Lond. 1867. 8vo.

20. The Complete Historical Catechism from the Beginning of the World, by C. Fleury. Continued down to the recent Vatican Council. Revised by H. F. Lond. (1871), 32mo. pp. 128.

21. The Book of the Holy Rosary. A popular doctrinal exposition of its 15 Mysteries, with illustrations, designed by C. Clasen, D. Mosler, and J. H. Powell. Lond. Edinburgh (pr.), 1872, 8vo., 36 full-page illustrations. A work which is almost known in every Catholic household.

22. De Annis Christi Tractatus: sive Chronologiæ Sacræ et Profanæ inter se et eum Vaticiniis S. Scriptura Concordia plena. Pars I. Quæstio Chronologica de documentis historiæ: auctore . . . W. H. Scott, quam Latine interpretatis est . . . H. F. Pars II. Quæstio theologica præcipue de Vaticiniis et interpretatione S. Scripturæ; auctore H. F. In lucem prodiit opere et cura . . . H. F. Lond. 1872. 8vo.

23. Sacrum Septenarium; or, The Seven Gifts of the Holy Ghost, as exemplified in the Life and Person of the Blessed Virgin, the Mother of the Christian Family, for the instruction of her Children. Lond. 1874. 16mo.

24. The Children's Forget-me-not. A book of pictures and stories, &c. (Edited by H. F.) Lond. (1877). 4to.

25. The Compendium of the Philosophy of Ancient History. Lond. 8vo.

26. The Little Book of the Martyrs of the City of Rome; with 61 entirely new wood engravings. Lond. 1877 (1876). 8vo.

"The Book of Martyrs. Vol. I. The City of Rome and its Principal Christian Martyrs." Lond. 1878, 4to. pp. 500, with numerous illustrations.

27. Five Lectures on the City of Ancient Rome and her Empire over the Nations, the Divinely-sent Pioneer of the Way for the Catholic Church. Lond. 1877. 8vo.

28. Monotheism . . . the primitive Religion of the City of Rome. An historical investigation, &c. Lond. 1877. 8vo.

29. "The Scientific Value of Tradition. A Correspondence. With a Letter from H. F. on the Christian Science of Tradition." By Lord Arundell of Wardour. Lond. 1879. 8vo.

30. The Pictorial Life of our Lord Jesus Christ. Lond., cr. 8vo., pp. 64, illustrated with 30 vignettes in the text; "Life and Passion, &c.," with 100 woodcuts. 12mo.

31. A Catechism of the Christian Doctrine contained in the 15 Mysteries of the Rosary. Lond. 32mo.

32. The Stations of the Cross. Lond. 16mo., illustrated.

33. The Seven Dolours of the Blessed Virgin. A Companion to the Rosary of the Seven Dolours. Lond. 12mo. Illustrated with seven original designs.

34. **The Twelve Mysteries of the Holy Infancy of Jesus Christ.** Lond. 12mo., with 14 engravings.

35. **The Christmas Carol Singers. A Drama for Schools.** Lond. 4to.

36. **The School Keepsake and Monitor for After-Life.** Lond. 12mo., 3 plates.

37. **Ancient Rome and its Connection with Christian Religion. An outline of the history of the City from its foundation to the erection of the Chair of St. Peter in the Ostrian Cemetery. Containing illustrations, &c.** Lond., Kegan Paul & Co., 1880, 4to. pp. xviii.-446, splendidly illustrated.

This is only Part I., the author being engaged on Part II. at the time of his death, and it is a loss to the whole Catholic world that it was not completed. It is his greatest work, and one that cannot be too highly praised, as being full of wisdom, learning, and evidence of deep research.

38. **The Growing Unbelief of the Educated Classes. An Investigation.** Lond. 1880, 8vo. pp. 72.

39. **A Short Easter Mystery Play. The company of the Holy Women companions of Jesus. A drama with chorus and music.** Lond., Burns & Oates, 1881. 4to.

40. **Safeguards of Divine Faith in the presence of Sceptics, Freethinkers, and Atheists. A series of eight essays, &c.** Lond. 1882, 8vo. pp. xvi.-278.

41. **A Familiar Study of the Sacred Scripture.** The last work which came from his pen.

42. Besides the foregoing he edited a number of small school-books; "Catholic School Song-Book, 210 songs," 32mo.; A complete set of Music-Books and Books of Words to correspond, for Schools and Families, &c.; Illustrated Hymn-Book; "Singing Class Primer;" "Catholic Hymns for the Feasts and Saints' Days of the Year;" Rounds and Catches; &c.

43. He also edited for some years "The Monthly Magazine of the Holy Rosary, &c.," New Series, Lond. 1873, &c., 8vo., for which he wrote many learned articles. It was a continuation of "The Rosarian: a monthly organ of the Holy Rosary Confraternity," Lond. 1871-2, vol. i., 8vo. edited by P. Mackey.

Forrest, John, D.D., O.S.F., martyr, born about 1474, entered the Order in the seventeenth year of his age, and made his profession with the Observant Friars at Greenwich. Subsequently he was sent to the house belonging to the Order situated without Watergate, in the south suburb of Oxford. Wood is in doubt as to his taking degrees in the University, but other authorities state that he proceeded D.D. He then became confessor to Queen Catherine, and about the same period he was appointed successor to Stephen Baron, the forty-first Provincial of the English Franciscans.

Dr. Forrest was a powerful opponent of the divorce, and

strenuously defended the Queen, and in consequence was sent away by the king's order from Greenwich to a convent in the north. It is said that he submitted to the king, and was reinstated in his favour, but the latter statement is very questionable. The ill-defined charges made against him by Lyst, a discontented lay-brother, in letters to Cromwell and Anne Boleyn in 1532 and 1533, may also be set aside from the very fact of Dr. Forrest being confessor to the Queen. When the oath of ecclesiastical supremacy was passed, it is true that he took it, but probably *sub conditione*, like the Carthusians. He soon, however, advised all his penitents that it was wrong to do so, and that the king had no right to assume the spiritual supremacy of the Church. This coming to the ears of the Council, Dr. Forrest was arrested, when he declared that fear had influenced him in taking the oath, and that it was against his conscience. He now refused to take the formal oath of supremacy when it was proposed to him. He was thrown into prison, and Latimer, in his letter to Cromwell ("Remains," p. 392, Parker Society), complains that he was too gently treated: "Forest, as I hear, is not duly accompanied in Newgate for his amendment, with the White friars of Doncaster and the monks of the Charterhouse; in a fit chamber more like to indurate than to mollify; whether through the fault of the sheriff or the jailer, or both, no man could sooner discern than your lordship. Some think he is rather comforted in his way than discouraged: some think he is allowed both to hear Mass and also to receive the sacrament; which, if it be so, it is enough to confirm him in his obstinacy." After this he was treated with great rigour.

At length he was condemned (in what court is not mentioned) to suffer as a traitor and a heretic, "though by what law they could stretch his crime to heresy is hard to discover," says Collier, in his "Eccles. Hist.," vol. ii. p. 149, "for he was tried only for dissuading his penitents in confession from owning the king's supremacy."

The manner of his execution was unusually barbarous. He was drawn on a hurdle from his prison to Smithfield, where a double gallows had been specially erected for him. From this the martyr was suspended by chains passed round his waist and under his arms. In front, on a platform, sat the Lord Mayor and several of the Privy Council; and Hugh Latimer,

Bishop of Worcester, preached from a pulpit on one side. Latimer had previously written to Cromwell: "And, sir, if it be your pleasure, as it is, that I shall play the fool after my customable manner when Forest shall suffer, I would wish that my stage stood near unto Forest." The martyr, having listened to Latimer's heresies, answered in a loud voice that he would rather suffer any death than abjure his faith, and he resolutely declined Latimer's offer of pardon from the king if he would only submit. A slow fire, fed by fragments of an enormous wooden statue, was then kindled under the suspended friar, and he was gradually roasted to death.

The story of the statue is very curious. It was of immense size, and from time immemorial had been held in great veneration by the people of North Wales, where it was known by the name of Darvel Gatheren. It seems to have been purposely brought up to London from Wales to be burnt as an object of superstition at the execution of Dr. Forrest, for there was an old saying that Darvel Gatheren would one day burn a forest.

Dr. Forrest suffered his cruel martyrdom, May 22, 1538, aged 64, and in the forty-third year of his religious profession.

He was a learned man, and is spoken of with great veneration by the writers of his Order. The constancy he displayed at his death is alone sufficient to throw doubt on the statements of hostile historians as to his previous weakness; under any circumstances it absolutely refutes such writers as Burnet. The so-called heresy for which he was burnt is plain from the lines affixed to the gallows:

Forest the Fryer,
That obstinate lyer,
That wilfully will be dead,
Incontinently,
The Gospel doth denye,
The King to be Supreme Heade.

Dodd, Ch. Hist., vol. i.; *Bliss, Wood's Athen. Oxon.*, vol. i.; *Waddingus, Script. Ord. Minor*; *Lewis, Sanders' Anglican Schism*; *Davenport, Suppl. Hist. Prov. Angl.*; *Lingard, Hist. of Eng.*, ed. 1849, vol. v. p. 107; *Pitts, De Script. Angl.*, p. 726; *Parkinson, Coll. Anglo-Minor*, pp. 234, 241.

1. De Auctoritate Ecclesiæ at Pontificis Maximi. Commencing "Nemo sibi sumat honorem, nisi fuerit vocatus à Des, tanquam Aaron," &c.,

which was written against the impiety of the king in assuming the title of Supreme Head of the Church of England. It is doubtful if this book was ever printed. This work is said to have afforded the real reason for his condemnation and the extraordinary severity at his execution.

2. Letters to Queen Catherine, Elizabeth Hammon, Maid of Honour to the Queen, Thomas Abel, D.D., subsequently executed in the same cause with others written to comfort the afflicted Catholics, printed by Sanders, Parkinson, &c.

Forrest, William, priest, poet and musician, nephew of Dr. Forrest, the Franciscan martyr, was educated at Christ Church, Oxford, where he was a student when the question of the king's divorce was discussed in 1530. After his ordination he received preferment in the Church, and in Mary's reign was appointed one of the royal chaplains on account of his great skill in music. He possessed a collection of the choicest compositions of the most celebrated English masters of that period.

He was also a poet, and though his style is rather heavy, his ideas are good. His works are those of a religious and zealous Catholic, frequently written in strong denunciation of the heresies of the times. Some of them are extremely valuable on account of the accuracy of their historical contents. He seems to have been a man of great humility, and lived in general esteem. He is last mentioned as living in 1558, and it is probable that he died soon after the accession of Elizabeth.

Bliss, Wood's Athen. Oxon., vol. i. ; *Dodd, Ch. Hist.*, vol. i. ; *Pitts, De Illus. Angl. Script.*

1. **Poems upon several Occasions.** MS. fol. Harl. MS., described in the Catalogue MSS., Lond. 1808, fol. vol. ii. p. 176, art. 1703. The poems are mostly, if not entirely, on religious subjects.

2. **Certain Meditations and Prayers necessary for a Christian.** MS. fol., in prose and verse.

3. **Treatise of Heretics and their Properties.** MS.

4. **Of Faith, Works, and Justification.** MS.

5. **The Glass of Charity, on the Seven Penitential Psalms.** MS.

6. **Consolation against Temptation.** MS.

7. **Of Penance.** MS.

8. **Against Desperation of the Last Judgment.** MS.

9. **A Mirrour of Christianity.** MS.

10. **That Heretics are not to be disputed withal.** MS.

11. **Several small pieces in Defence of the Articles of the Church.** MSS. These are bound in two folio volumes with the foregoing from No. 3 inclusive.

12. A translation of fifty of David's Psalms into metre, MS. In the

Brit. Museum, MS. Reg. 17 D. iii. Ded. to the Duke of Somerset, and dated 1551.

13. **A Paraphrase of the Pater Noster, and Te Deum.** Transcribed in Fox's "Acts and Monuments."

14. **The Tragedious Troubles of the most chaste and innocent Joseph, son of the holy Patriarch Jacob.** MS.

Ded. to Thomas Howard, Duke of Norfolk, curiously written on vellum. Several copies of this work are supposed to exist: Univ. Lib., Oxford, marked G. 7; Brit. Mus., MS. Reg. 18 C. xiii.; and another was in the possession of a wine merchant named Lloyd in 1813.

15. **A New Ballade of the Marigolde.** MS. Printed in "Harl. Miscellany," vol. x.

16. **A true and most notable History of a right noble and famous Lady, produced in Spain, entitled, The Second Gresyld, practised not long out of this time, in much part Tragedious, as delectable both to Hearers and Readers.** MS. folio, Bodleian Lib. (MS. Wood, empt. 2).

Ded. to Queen Mary, the 20th chapter concluding, "Here endethe the historye of Grysilde the seconde, dulye meanyngne queene Katharine, mother to oure moste dreade soveraigne ladye queene Mary, fynyshe the 25 daye of June, the yeare of oure Lorde 1558, by the symple and unlearned Syr Wyllyam Forrest, preeiste, propriâ manu."

It has been printed by the Roxburghe Club, "The History of Grisild the Second: a Narrative, in verse, of the Divorce of Queen Katharine of Arragon . . . edited by W. D. Macray," Lond. 1875, 4to.

The poem consists of twenty chapters, and contains a strong condemnation of Henry's divorce. It represents Catherine (who is throughout designated under the name of Gresyld, as the king is under that of Walter) in her true colours, as a virtuous and injured princess. Henry is not so roughly treated as he deserves, probably from the work being addressed to his daughter. Wood says, "There be many things in it that are very zealously written against the heretics of those times, as he calls them, which plainly shows him to be entirely devoted to the Church of Rome. And tho' there be no great streins in it, yet the historical part of it is good (if not too much partiality therein), and I have discovered from the said book many things relating to the affairs of Oxon, acted during the time of the said divorce, which I could never see elsewhere." The chapter to which Wood last refers is printed in the "Brit. Bibliographer," vol. iv., entitled "Metrical Account relating to the Divorce of Q. Catharine."

17. **An Oration consolatorye to Queen Marye.** MS. 6 ff., in verse, bound with the preceding volume.

Forster, or Foster, Thomas, Father S.J., confessor of the faith, who sometimes called himself Seth Forster or Wharton, was son of William and Mary Forster, of Osbaldwick, two miles from York, where he was born in Dec. 1590. His mother was always a Catholic and died at Osbaldwick, but his father, having been converted to the faith by his relative,

Fr. Richard Holtby, S.J., was obliged to leave Yorkshire on account of the persecution he underwent after his conversion. He made over his property to his eldest son, and passed over into Belgium.

Fr. Forster probably accompanied his father abroad, and was placed at St. Omer's College, where he was received into the Church by Fr. George Keynes. Thence he was sent to the English College, Rome, where he was admitted March 19, 1609. There he was ordained priest, Dec. 27, 1614, and sent to England April 22, 1616. In the following year he was admitted into the Society of Jesus. His missionary labours were in Yorkshire, whence he was obliged to fly owing to the severity of the persecution during the Civil War. About 1646 he took refuge in Lincolnshire, but fell into the hands of the Parliamentary rebels almost immediately, and was thrown into Lincoln gaol.

He was twice brought before the magistrates for examination, and remanded back to prison, though nothing could be proved against him. After two years' confinement he died in Lincoln gaol of dropsy, brought on by the severity of his treatment, March 31, 1648, aged 57.

Foley, Records S.J., vols. ii., iii., vi. and vii. ; *Oliver, Collectanea S.J.*

Forster, Thomas Ignatius Maria, M.D., naturalist and astronomer, born at London, Nov. 9, 1789, was partly brought up by his grandfather at Walthamstow. From an early age he showed a strong taste for natural science, which he began to study in earnest at the age of sixteen. In 1805 he commenced his career as an author with the "Liber rerum Naturalium" and "Journal of the Weather," which he continued from that time. At the same period he received his first notions of astronomy from his uncle Benjamin, after which he studied languages, giving some attention at the same time to phrenology. In 1808 he wrote a work on the brumal retreat of the swallow, and three years later the comet of 1811 caused him to acquire a deeper knowledge of astronomy. A malady with which he was attacked in the preceding year made him peculiarly susceptible to the influence of the atmosphere. His observations on this subject supplied him with materials for an article in the *Philosophical Magazine*, which resulted in a

controversy with Mons. Arago. In a brochure, issued in 1812, giving his physiological reflections on the destructive operation of animal food and spirituous liquors on the human system, Forster enunciated a theory which was not less controverted than his opinions on the action of the atmosphere. Like Rousseau, he maintained that man was not carnivorous. He not only drew this theory from what he had read, but also from his own experience.

Up to this time Forster had studied at home. He now obtained his father's consent to finish his studies at Corpus Christi College, Cambridge. In conformity with his father's wishes he commenced to study law, but he soon changed to medicine, and took his degree of M.B. in 1818. This he subsequently abandoned to devote himself entirely to science.

In the meantime, in 1813, he published an edition of "Aratus," illustrated with notes. Shortly afterwards he was obliged to suspend his work in consequence of a wound which he received in his left hand whilst making an experiment, and he went to Oxford. After his return he composed a Greek ode, commencing with the words, *Τί μὴ νῦν φεύγεις Μάρια*. In 1814, during a tour through Wales, he again experienced, in climbing the hills, the effect of the rarefied air upon his ears. He then went to London to study anatomy and physiology under Dr. Spurzheim, with whom he was already acquainted. He followed the celebrated phrenologist to Edinburgh, and supported him in the propagation of his new doctrine. Forster invariably composed a work on the subject he was studying; thus, in March, 1815, he issued his remarks upon the comparative anatomy of the brain. An excursion into the Highlands inspired him with some meteorological observations, which he published in the *Philosophical Magazine*, followed by various works on the casual and periodical influence of the atmosphere in diseases, and an annotated edition of "Catullus."

On July 3, 1819, at 11 P.M., he discovered a comet in the northern region, which was similarly observed in the Greenwich Observatory. In the same year he visited Belgium, Switzerland, and Paris, and after his return wrote his observations on the variety in the dispersive power of the air, and on the colour of the stars. A little later he published a perpetual

calendar of all the phenomena of the year, and was elected a member of the Astronomical Society of London.

It was about this time that he became a Catholic, and signalized his conversion by publishing the "Circle of the Seasons and Perpetual Companion to the Calendar and Almanack of the Holy Catholic Church," to which he added short Lives of the Saints under each day of the year. He had previously retired to Hartwell, where he devoted himself to botany and the publication of his astronomical works. He then appears to have settled at Chelmsford, and afterwards at Boreham, in Essex.

In 1827 he visited Aix-la-Chapelle and Spa, where he detected a tremulous motion in the earth. In 1833 he went to Brussels, and in the following year he made a tour through Italy and Central Europe.

A brochure, entitled "Ontophilos," in which he asserted the immortality of souls in animals, elicited contradictions from the clergy, but Forster replied with another pamphlet, in which he advanced the opinions of Tertullian, Origen, Bellarmin, and others.

Even in the midst of his busy researches and numerous publications he frequently found time to indulge in poetry, and printed several pieces. In his later years he retired to Bruges, where he devoted his attention with fresh ardour to the cultivation of flowers, until his death, about 1856.

He was a member of several societies, including the Linnæan and that of the Academy of Natural Sciences at Philadelphia.

Didot, Nouvelle Biographie Générale; Luard, Grad. Cantab.

1. *Liber rerum Naturalium.* 1805, an annual.
2. *The Journal of the Weather.* 1805, an annual.
3. *Observations on the Brumal Retreat of the Swallow.* To which is annexed a copious Index to many passages relating to this bird, in the books of ancient and modern authors. Lond. 1808, 8vo.; Lond. 1813, 8vo.; 5th edit., Lond. 1817, 8vo.; 10th edit., "The Pamphleteer," vol. iv. 8vo.
4. *Physiological Reflections on the destructive operation of Spirituous and Fermented Liquors on the Animal System.* Lond. 1812. 8vo.

Being dissatisfied with some of his notes, Forster destroyed most of the issue, and in consequence the first edition is very rare.

6. *Τί μή νῦν φεύγεις Μάρια.* A Greek ode commencing with the above words.

7. **Researches about Atmospheric Phænomena.** Lond. 1813, 8vo.; 2nd edit., corrected and enlarged, with a series of engravings, illustrations of the modifications of the clouds, Lond. 1815, 8vo.; 3rd edit., to which is added a Calendar of Nature. Lond. 1823, 8vo. A work much esteemed in its day.

8. **Sketch of the new Anatomy and Physiology of the Brain and Nervous System of Drs. Gall and Spurzheim, considered as comprehending a complete System of Zoonomy. Essay on the application of the Organology of the Brain to Education.** Lond. 1815. 8vo.

9. **Catulli Carmina, cum notis.** Lond. 1816. 12mo.

10. **Observations on the Casual and Periodical Influence of particular States of the Atmosphere on Human Health and Diseases, particularly Insanity.** Lond. 1817, 8vo.; 2nd edit., "The Pamphleteer," vol. xiv. 8vo.; originally published in the *Philosophical Magazine*.

11. **Observations of the Natural History of the Swallow Tribe; with . . . facts relative to their migration and . . . brumal torpidity: and a copious Table of Reference to Authors . . . To which is added, a General Catalogue of British Birds.** Lond. 1817, 8vo.; *ibid.*, 6th edit., with new title-page.

12. **A Synoptical Catalogue of British Birds, intended to identify the Species mentioned by different names in several Catalogues already extant.** Lond. 1817. 8vo.

13. **Observations on the Phenomena of Insanity. Being a supplement to Observations on the Casual and Periodical Influence, &c.** Lond. 1817. 8vo.

14. **The Perennial Calendar, and Companion to the Almanack; illustrating the events of every day in the year, as connected with history, chronology, botany, &c. With useful Rules of Health, Observations on the Weather, &c. Compiled from scientific authorities as well as from the manuscripts of several distinguished persons, and revised and edited by T. F.** Lond. 1824, 8vo.; 1831.

Of this work the *London Eclectic Review* said, "Much credit is due to the author for the mass of useful information he has compiled, and for the judicious manner in which he has contrived to relieve the dryness of scientific detail by the introduction of amusing anecdotes and occasional remarks."

15. **The Pocket Encyclopædia of Natural Phenomæna for the use of Mariners, Shepherds, &c., being a Compendium of Prognostications of the Weather, compiled principally from the manuscripts and MS. journals of the late T. F. Forster.** By T. F. Lond. 1827. 8vo.

16. **A Biographical Memoir of the late Right Hon. George Canning, &c. To which is added the whole of his satires, odes, songs, and other poems.** Brussels, 1827. 8vo.

17. **The Circle of the Seasons and Perpetual Companion to the Calendar and Almanack of the Holy Catholic Church.** By Dr. Forster, of Chelmsford. Lond. 1827, 12mo.; "The Circle of the

Seasons and Key to the Almanack and Calendar," Lond. 1828, 12mo.; 1829.

It contains short Lives of the Saints under each day of the year, and also botanical notices of the flowering of plants, both wild and cultivated, with other useful popular observations on botany and natural history. It was then issued under the title of:—

"The Catholic Annual, containing the Circle of the Seasons and Key to the Calendar. With illustrations (by Dr. Forster) of the natural history and botany of every day in the year." Lond. 1830, 8vo.; 1831, merely another edition of 1830, with a supplementary preface.

18. **On the effect of Change of Air in the Pestilential and Intermittent Fevers, so common in this country.** Lond. 1828. 8vo.

19. **Illustrations of the Atmospherical Origin of Epidemic Disorders of Health, of Change of Air as a Principal Remedy. With popular Rules for observing Fasting and Abstinence.** Chelmsford, 1829, 8vo.; 2nd edit., *ibid.*

20. **Medicina Simplex; or, Practical Rules for the Preservation of Health, &c.** Chelmsford, 1829, 8vo.; 2nd edit., *ibid.*; "Medicina Simplex; or, the Pilgrims' Way Book, being an Inquiry into the Moral and Physical Conditions of a Healthy Life and happy Old Age. With household prescriptions. By a Physician." Lond. 1832, 12mo. pp. 255.

A very amusing and useful work.

21. **Brief Inquiry into the Causes and Mitigation of Pestilential Fever, and into the opinion of the Ancients respecting Epidemical Diseases.** Lond., "The Pamphleteer," vol. xxiv. 8vo.; "Essay on the Origin, Symptoms, and Treatment of Cholera Morbus, and other Epidemic Disorders," Lond., 2nd edit., 1831, 8vo.

22. **Somatopsychologia, or Body, Life and Mind.** Lond. 8vo.

Which elicited "A Discussion on the Organic Materiality of the Mind, the Immateriality of the Soul, and the Non-identity of the two. . . . Including Mr. G. D. Dermott's replies to the last papers of . . . 'Messrs. Thomas and F.' on the above-mentioned topics, &c.," Lond. 1830, 8vo., by G. D. Dermott.

23. **Original Letters of J. Locke, Shaftesbury, and Algernon Sidney.** With an analytical sketch of the writings and opinions of Locke and other Metaphysicians, by T. F. Lond. 1830, 8vo.; Lond. 1847, 8vo.

24. **England's Liberty and Prosperity under the Administration of the Duke of Wellington, based on independence of election. Illustrated in a Memorial on the Contest for Essex.** Colchester, 1830, 8vo.; *ibid.*, 2nd edit.

25. **Annals of some remarkable Aërial and Alpine Voyages, including those of the Author; to which are added, observations on the affections to which aërial and mountain travellers are liable, and an essay on the flight and migration of birds; the whole . . . intended as supplementary to "Researches about Atmospheric Phenomena."** Lond. 1832. 8vo.

26. **Beobachtungen ueber den Einfluss des Luftdruckes auf das Gehoer, &c.** Francfort, 1835. 8vo.

Apparently drawn from his former observations on the influence of the air on the ears.

27. *Observations sur l'influence des Comètes, en réponse a M. Arago.* 1836.

28. *Recueil des ouvrages et des pensées d'un physicien et metaphysicien.* Francfort sur le Mein, 1835. 8vo.

"Recueil de ma vie, mes ouvrages et mes pensées. Opuscule philosophique." Bruxelles, seconde édition, 1836, 12mo.; Troisième édition, Bruxelles, 1837, 12mo.

29. *Philozoa; or, Moral Reflections on the actual Condition of the Animal Kingdom, and on the means of improving the same . . . addressed to L. Gompertz, Esq.* Brussels, 1839. 8vo.

30. *Orazione funebre. Elogio e Vita di Boecce, cam fido del Signore Pesciolini.* Bruxelles, 1839. 8vo.

31. *Eloge de Chiens favoris, avec plusieurs anecdotes sur l'intelligence des bêtes.* Traduit de l'Anglais. Bruxelles, 1840, 12mo.; "Anecdotes and Eulogies of Favourite Dogs," Brussels, 1848, 12mo.

32. *Pan, a Pastoral of the First Age, together with some other Poems.* Brussels, 1840, 8vo. Also published under the title, "Florilegium nugarum Cantabrigiensium. Pan, a Pastoral of the First Age. With some other poems." Brussels, 1840. 8vo.

33. *Observations on some curious and hitherto unnoticed abnormal Affections of the Organs of Sense and Intellect, and other subjects of Physiology.* Tunbridge Wells, 1841. 8vo.

34. *Flora Tonbrigensis . . . by T. F. Forster, with additions by T. F., &c.* Tunbridge Wells, 1842. 8vo.

35. *Discours préliminaire a l'étude de l'histoire naturelle, avec anecdotes des animaux.* Bruges, 1843. 12mo.

36. *Ontophilos.* A brochure, in which he asserted that animals have immortal souls. It elicited strong expostulation on the part of the clergy, who accused him of introducing Indian doctrines into the Christian world.

37. *Sati, or Universal Immortality as taught by the Bramin Religion not inconsistent with the Catholic Faith. Observations on the Influence of Christianity on Poetry, &c.* In a Letter to T. G. Vigne. Bruges (reprinted), 1843. 12mo.

38. *Harmonia Musarum, containing Nugæ Cantabrigensis, Florilegium Sanctæ Aspirationis, and Anthologia Borealis et Australis.* Edited by Alumnus Cantabrigensis. (Bruges) 1843. 12mo., preface signed T. F.; 1844, 12mo.

39. *Philosophia Musarum, containing Pan, a Pastoral of the First Age, with other poems and fragments, a Supplement, consisting of fugitive pieces and collections, and some philosophical notes.* Bruges, 1843. 12mo.

"Philosophia Musarum, containing the Songs and Romances of the Piper's Wallet (by T. Forster and R. Norie), Pan, the Harmonia Musarum, and other miscellaneous poems," Bruges, 1845, 8vo.; "The Piper's Wallet supplied with the harmony of the Muses, in a collection of original Scottish and English Songs composed by two literary gentlemen (T. F. and R. Norie, and others)," Bruges, 1846, 12mo.; 3rd edit., Bruges, 1847, 8vo., containing the compositions of T. Forster only.

40. *Essai sur l'influence des Comètes sur les phénomènes de la terre. Seconde édition, augmentée d'un autre sur les étoiles filantes, et de quelques fragments d'essais physiques.* Bruges, 1843. 8vo.

41. Ἡ τῶν παιδῶν ἀγωγή. *Being a collection of Letters on Early Education and its influence in the Prevention of Crime.* Lond., Bruges (pr. 1844), 8vo., 2nd edit.

42. *Epistolarium; or, Fasciculi of curious Letters, together with a few . . . poems, and some account of the writers as preserved among the MSS. of the Forster family.* By F. (i.e., T. Forster, F.L.S.) Bruges, 1845-50, 2 vols. 8vo. Printed for private circulation. Another edition is entitled "*Epistolarium Forsterianum, being a collection of antient Letters from eminent men (Locke, Tillotson, Warton, Oliver Cromwell), and many Jacobite relicks, preserved in the Forster family, and saved by them out of the destruction of the Border Wars in 1715.*" Brussels (1852), 2 vols. 8vo.

43. *Mémoire sur les étoiles filantes, ainsi que sur les météores en général, par rapport à leurs causes déterminantes.* Bruges, 1846. 8vo.

44. *L'Age d'Or, ou pensées passagères adressés comme discours préliminaire à ceux qui suivent la science dans sa marche d'aujourd'hui vers la perfection de l'avenir.* Bruges, 1847, 8vo., 2nd and 3rd edit., *ibid.*

45. *Annales d'un physicien voyageur; volume contenant les années 1831-1834.* Bruges, 1850, 12mo.; *ibid.*, 1851, 4to. In this work the author, under the description of Italy, gives an account of all the old Italian makers of fiddles at Cremona and other places.

46. *An Apology for the Doctrine of Pythagoras, as compatible with that of Christianity; with an Account of a New Sect of Christians.* By the Hon. Foreign Sec. to the Animals' Friend Society. (T. F.) 2nd edit., Boulogne-sur-Mer, 1858. 8vo.

Forster, Ursula, Mrs., confessor of the faith, wife of Thomas Forster, of Tonge, co. Salop, and daughter of Humphrey Vyse, of Staunton, co. Stafford, Esq., was apprehended for recusancy and committed to Shrewsbury gaol, where she was manacled and very badly treated by the keeper, until her death, July 15, 1590.

It is related that even in her last hour she was threatened by her inhuman gaoler with the dungeon.

Her son, Humphrey Forster, was living in 1614, and her daughter Isabel married, in 1595, Edward, Lord Stafford. It seems that during Mrs. Forster's cruel imprisonment, her daughter was taken into the household of Lord Stafford's mother, for they were close neighbours at Tonge, and the marriage which followed is called in the Peerages a *mésalliance*, for till then the Staffords had married into none but the

noblest houses. It will be seen, however, that the despised Isabel was not only of gentle birth, but added to the honour of the Stafford family by being the daughter of a martyr.

Francis Forster, O.S.B., probably a younger son of Mrs. Ursula, was admitted into the English College, Douay, with Laurence Stafford and others, Oct. 7, 1590. He proceeded to the English College, Rome, where he was admitted in 1592, at the age of twenty. When the disturbances took place there, in 1597, he was one of the six students dismissed. Returning to Douay, he completed his theology, was ordained priest, and sent to the English mission in 1598. After a time he was apprehended, and thrown into Newgate, and was one of the forty-seven priests banished in 1606. He, however, soon returned to the mission, where he joined the Benedictines and was professed. He frequently suffered imprisonment, ultimately dying at Stafford Castle, June 4, 1631, aged 58.

Morris, Troubles, Third Series; Foley, Records S.J., vols. iii. and vi.; *Douay Diaries; Suozz, Bened. Necrology; Challoner, Memoirs*, vol. ii.

Fortescue, Sir Adrian, Knight of St. John of Jerusalem, was son of Sir John Fortescue, of Punsborne, co. Herts, by Alice, daughter of Sir Geoffrey Boleyn. He married, first, Anne, daughter of Sir William Stonor, by Anne, sister and co-heir of John Neville, Marquis of Montacute, and secondly, in 1518, Anne, daughter of Sir William Reade, of Buckstall, co. Bucks. He had two daughters by his first wife, and several children by his second, of whom John Fortescue, of Salden, co. Bucks, born in 1533, was overseer of Queen Elizabeth's studies, Master of the Wardrobe, Privy Councillor, and Chancellor of the Exchequer.

Sir Adrian was attainted by Parliament for denying the king's ecclesiastical supremacy, April 28, 1539, and was beheaded on Tower Hill, with a knight of his order, Sir Thomas Dingley, on the following July 8.

His descendants at Salden were staunch Catholics, and many of them entered the Church. They were created baronets, the fourth and last, Sir Francis Fortescue, dying in 1729.

Dodd, Ch. Hist., vol. i.; *Foley, Records S.J.*, vol. v.

Fortescue, George, was the only son of John Fortescue, Esq., by Ellen, daughter of Ralph Henslow, of Barrald, Kent.

His father was the second son of Sir Anthony Fortescue (third son of Sir Adrian), by Katherine, daughter of Sir Geoffrey Pole, of Lordington.

George Fortescue, born in London, was admitted as a convictor in the English College, Rome, in Oct. 1609, at the age of about twenty-one, but was recalled by his parents to Flanders, April 30, 1614. His father had retired to St. Omer on account of the persecution.

After his death, in 1659, without issue, his two sisters became his heirs. They were married to Francis Bedingfeld, of Redlingfield, and Sir John Beaumont, of Grace Dieu, Bart. A third sister was an Augustinian nun at Louvain.

Foley, Records S.J., vols. v. and vi.

.i. *Nobilis Anglia. Feria Academica.* Duaci, 1639. 12mo.

Foster, Mrs., confessor of the faith, the wife of a citizen of York, was committed for recusancy to the Ousebridge Kidcote, where she died within a year, in 1577.

Morris, Troubles, Third Series.

Foster, Isabel, Mrs., confessor of the faith, was the wife of Mr. William Foster, of Huntington, near York, and daughter of the martyr Richard Langley.

When her father was apprehended in 1586, she and her husband, being Catholics, fled from their home, fearing arrest. Subsequently she returned to make some arrangements about her house, and was moved to take the opportunity to pay a charitable visit to the prisoners for religion in the Castle at York, to inquire into and relieve their wants. Being *enccinte*, she was also desirous to crave their prayers.

When she arrived at the prison the gaoler, Anthony Ellice, at once despatched his man for a pursuivant to come and apprehend her as she went out. She was carried before Dean Hutton, who, on her refusal to conform to Protestantism, committed her a close prisoner to the Castle, where, with pious resignation and even cheerfulness, she submitted to the hardships of her imprisonment, praying earnestly the while for her persecutors. Her modesty and gentleness were an example to all. She conversed sweetly, and gave herself to prayer and holy exercises of devotion. She was soon seized by ague, through her close confinement and the foul air of the prison, yet she continued zealous in her devotion, and often desired to

frequent the sacraments. At length she was relieved from her sufferings, and passed quietly away, to the great edification of her attendants, Dec. 3, 1587, and was buried under the Castle wall, with the other Catholics who had died in the prison.

Thus she and her unborn child perished through the harsh treatment of her gaoler, who had made her pay four mark fees, besides her weekly rent.

Morris, Troubles, Third Series; Folcy, Records S.J., vol. iii.

Fowler, John, an eminent printer, born in Bristol, was educated at Wykeham's School, near Winchester, whence he proceeded to Oxford, and was admitted Fellow of New College, in 1555, after serving two years' probation. He resigned his fellowship in 1559, and in the following year took the degree of M.A., but did not complete it by standing in the *comitia*, owing to his refusal to conform to the new religion established after the accession of Elizabeth. He therefore left the University and retired to Louvain, where he set up a printing press, which he afterwards removed to Antwerp, and lastly to Douay, by which the exiled English clergy were enabled to publish their books in vindication of the Catholic cause.

His education was of great advantage to his adopted profession, for his classical and scientific knowledge enabled him to discriminate what he should print. Referring to his abilities, Wood says that he was an excellent Greek and Latin scholar, a tolerable poet, an orator, and a theologian not to be despised. He adds, "so learned he was also in criticisms, and other polite learning, that he might have passed for another Robert or Henry Stephens," the eminent printers. Cardinal Allen refers to him as a zealous and learned Catholic, and held him in such regard that when his brother, Francis Fowler, was in need at Rome in 1583, the Cardinal's interest was moved in his behalf.

Mr. Fowler married Alice, daughter of John Harris, private secretary to Sir Thomas More, and died at Namur, Feb. 13, 1578-9, being buried near the body of his father-in-law, in the church of St. John the Evangelist. His widow afterwards went to reside at Douay, where she boarded several of the English exiles.

Bliss, Wood's Athen. Oxon., vol. i.; Dodd, Ch. Hist., vol. i.;

Pitts, De Illus. Angl. Script. ; Letters and Memorials of Card. Allen.

1. An Oration against the unlawfull Insurrections of the Protestantes of our Time under pretence to reforme Religion, made in Latin by P. Frarinus. Translated into English with the Advice of the Author. (The Table . . . set out not by order of Alphabet, but by expresse figure, to the eye-sight, &c.). Antverpiæ, ex officina Joannis Foulery, 1566, 8vo., unpag., A—K 10, in eights.

At the end of this curious little volume is a poem, with 36 woodcuts, describing the cruelties inflicted upon the Catholics. It elicited an answer from William Fulke, of Cambridge, which was subsequently annexed to William Charke's "Treatise against the Defense of the Censure," Cambridge, 1586, 8vo.

2. **Ex Universa Summa Sacræ Theologiæ Doctoris vere Angelici S. Thomæ Aquinatis desumptæ Conclusiones.** Lovanii, 1570, sm. 8vo.; Venet. 1572, sm. 8vo. With a long dedication to Goldwell, the exiled Bishop of St. Asaph.

This excellent compendium of the Summa Theologiæ of St. Thomas is highly commended for the method on which it is reduced.

3. Wood credits him with translating "The Epistle of Osorius." The English translation, however, reads "An Epistle of the Rev. father in God. H. Osorius to the Princesse Elizabeth, Quene of England, &c. Translated oute of Latten into Englishe by Richard Shacklock." Antwerp, 1565. 8vo.

4. **A Dialogue of Comfort against Tribulation made by Sir Thomas More . . . which he wrote in the Tower . . . an. 1534; now newly set foorth, with many places restored and corrected, &c.** Antverpiæ, apud J. Foulery, 1873, 8vo., edited by Mr. Fowler. On the leaf following the epistle is a wood engraving of the Lord Chancellor. It has been reprinted vol. iii., "The English Cath. Lib.," 1847, 8vo.

5. **M. Maruli . . . Dictorum factorumque memorabilium libri sex; sive de bene beateq.; vivendi institutione ad normam vitæ Sanctorum utriusque Testamenti, collecti atque in ordinem digesti . . . repugnati . . . per J. Foulery.** Antv. 1577, 8vo.; "Infinitis mendis diligentur repugnati per J. Foulery," Parisiis, 1586, 8vo.

6. **Additiones in Chronica Genebrandi.** 1578.

7. **A Psalter for Catholicks.**

A controversial work, against which was published "A Warning to take heed of Fowler's Psalter," Lond. 1578, 8vo., by Thomas Sampson, sometime Dean of Christchurch.

8. **Epigrams and other Verses.**

9. It is probable that he wrote other works. Among the books which he printed may be noted Cardinal Allen's "Treatise made in defence of the laful power and authoritie of Priesthood to remitte sinnes, &c.," Lovanii, 1567, 8vo.; Richard Whitford's "Certaine Devout and Godly Petitions, commonly called Jesus' Psalter," B.L., Antverpiæ, 1575, 16mo.; Gregory Martin's "Treatise of Schisme," Duaci, apud Johannem Foulery, 1578, 8vo.; Nic. Sanders' "Brieve treatise of Usurie, &c.," Lovanii, 1568; Allen's book on Purgatory; and Vaux's Catechism. Antv. 1574.

Fox, Edward, Bishop of Hereford, born at Dursley, Gloucestershire, is said to have been a relative of Richard Fox, Bishop of Winchester, who died in 1528. He was educated at Eton, and admitted of King's College, Cambridge, March 27, 1512. About May, 1527, he became Master of Sherburn Hospital, co. Durham, and on Nov. 8, following, was admitted prebendary of Osbaldwick, in the church of York. He seems also to have held the prebend of Compton Bishop in the church of Wells. Wolsey patronized him, and obtained his appointment as King's Almoner, Secretary of State, and Master of the Wards.

Fox was a better courtier than a bishop, and Henry VIII., in 1528, despatched him as King's Orator to Rome, in company with Stephen Gardiner, to endeavour to obtain the Pope's Bull invalidating the king's marriage with Queen Catherine. On Sept. 27, in that year, being then D.D., he was elected Provost of King's College, and shortly afterwards introduced Cranmer to the king as a useful coadjutor in the matter of the divorce. In Feb. 1529-30, he and Gardiner went to Cambridge to procure a determination from the University against the legality of the king's marriage, and in April following he was employed on a similar mission to Oxford, accompanied by Longland, Bishop of Lincoln, and Beil, afterwards Bishop of Worcester. He was collated to the Archdeaconry of Leicester in 1531, and became Archdeacon of Dorset, Nov. 25, 1533.

In 1535 Dr. Fox's complaisance with the king's desires received its reward in his election to the See of Hereford, the royal assent being given Sept. 2. In the following December he was sent with Drs. Heath and Barnes to the princes assembled at Smalcald, where he remained after his colleagues had returned home, the king having left further negotiations to him alone. In 1536 he was despatched to France, to defend the king's proceedings in the matter of the divorce. He died rather suddenly at London, May 8, 1538.

Bishop Fox has been called the wonder of his University and the darling of the Court. He was an eloquent preacher, and although he had read but little, yet by his memory and method he seemed to command great learning. He had a vast capacity for business, and was a subtle negotiator. Several of his sayings have been handed down, one of which seems to

have influenced his own actions: "Two things must support a government—gold to reward its friends, and iron to keep under its enemies." Though he greatly assisted the progress of the so-called Reformation by assisting the king in the matter of the divorce, there is nothing to show that he favoured the reformers. His published opinions on the question of the supremacy may be regarded as the outcome of interest and fear, which equally swayed most of the other bishops to act contrary to their belief. The fact of Bucer having dedicated to him his "Commentaries on the Evangelists" has been generally inferred to denote his sympathy with the reformer, but this is a compliment often paid by writers to those who are far from being at one with the dedicator.

The Bishop greatly aided Cardinal Wolsey in his foundations at Oxford and Ipswich, and King's College, Cambridge, has reason to revere his memory, for it was he who induced Henry VIII. to finish its magnificent chapel.

Cooper, Athen. Cantab., vol. i. ; *Dodd, Ch. Hist.*, vol. i.

1. *Opus eximium de Vera Differentia Regiæ potestatis et Ecclesiasticæ et quæ sit ipsa Veritas ac Virtus utriusque.* Lond. 1534, 4to., 64 ff. ; Lond. 1538, 8vo., 93 ff. The work has been attributed to Henry VIII. It was translated into English, "The True Dyfferens between ye Regall Power and the Ecclesiasticall Power, translated out of Latyn by Henry Lord Stafford," Lond., W. Copland, n.d., 16mo. ; Lond. 1548, 16mo.

2. *Annotationes in Baptistam Mantuanum.*

3. *Orationes et Epistolæ.*

4. "The Determinations of the most famous and mooste excellent Universities of Italy and Fraunce, that it is unlafull for a man to marie his brothers wyfe, that the Pope hath no power to dispense therewith." Lond. 1531. 8vo.

It has been thought that Bishop Fox was concerned with others in the above publication.

Framyngham, William, a native of Norwich, received his school education there, and proceeding to Cambridge was at first a member of Pembroke Hall, but in 1530 he was admitted Fellow of Queen's College, of which he was bursar from 1534-6. He took his degrees of B.A. in 1530, and M.A. in 1533, but unfortunately died in his 25th year, Sept. 29, 1537.

Though so young he was a man of great learning and untiring industry, and he possessed a most tenacious memory.

His reading was extensive, but the arts in which he chiefly excelled were music and rhetoric.

Cooper, Athen. Cantab., vol. i.

1. **De continentia.** MS. in prose.

2. **De consolatione ad Aemilianum cæcum.** MS. in hexameters and pentameters.

3. **D. Laurentii martyrium.** MS. in heroic verse.

4. *Ἐκπύρωσις*, sive **incendium Sodomorum.** MS. in heroic verse.

5. **Idolotatram.** MS. in choriambic verse.

6. *Ἀρετὴν*, sive **in laudem virtutis.** MS. in verse.

7. **Epigrammatum libri II.** MS.

All the foregoing he left at his death to his friend Dr. John Caius, but they appear to have since perished.

Francis, Alban Placid, O.S.B., a native of Middlesex, was professed at the English monastery at Lambspring in 1670, and sent on the mission in Cambridgeshire.

James II. in appreciation of his learning recommended him to the University of Cambridge, by letter dated Feb. 7, 1686, O.S., desiring that he should be admitted M.A. without the usual oaths. This was refused by the Vice-Chancellor, Dr. John Peachel, to the great irritation of the king, who gave the University to understand that it was in his power to dispense with such kind of ceremonies. However, Fr. Francis was not admitted, and after the Revolution, in 1688, was obliged to withdraw to his monastery at Lambspring. He then went to St. Gregory's, Douay, and when things had quieted down he returned to the mission, where he died, July 27, 1715.

Dodd, Ch. Hist., vol. iii. ; *Snow, Bened. Necrology*.

1. Though no published works are recorded, it is probable that he was anonymously engaged in some of the controversies of the reign of James II.

Franks, Richard, priest, a native of Yorkshire, was born of Protestant parents in 1630. The family of Franks, or Frank, of Knighton, co. York, in the earlier days of persecution suffered considerably for its recusancy, but at this period it seems to have lost the faith, perhaps owing to the system which was adopted, whenever possible, of obtaining possession of Catholic minors and bringing them up Protestants. Leonard Frank, of Knighton, Esq., by his wife Alice, daughter of Sir James Metcalfe, of Nappa Hall, had issue a son Henry, whose

widow, Margaret, daughter of John Butler, of Nunnington, appears in the list of Yorkshire Papists in 1604. In that document it is stated that her eldest son, George Frank, late of Knighton, Esq., removed to Romalldkirk, near Barnard Castle, with his wife Elizabeth and family, about a year before. "He cometh often to Kneton on the Lordes dayes, but cometh not to church, nor communicateth. Recusant and non-communicant for 8 or 9 yeres at the least." In the beginning of the last century some of this family settled in Preston, co. Lancaster.

Richard Franks soon joined the faith of his ancestors, under what circumstances is not related, and proceeded to the English College at Valladolid. There he was ordained priest, came on the mission about 1656, and was stationed in Yorkshire, where he resided with Mr. Beckwith at Marton, in Holderness, but paid for his board and lodging, and devoted his services to the Catholics of that neighbourhood.

In Feb. 1674, O.S., he was chosen Archdeacon of Yorkshire, in which office he succeeded Mr. George Hodgson, and as such sat in the Chapter General Assemblies of 1676, 1684, and 1687. In Dec. 1692, on the death of Mr. Peter Giffard, he was elected to succeed him as V.G. of Northumberland, Cumberland, Westmoreland, Lancashire, Yorkshire, and Durham, or Bishopric as it was called, and in that capacity deputed Mr. Ward to vote for him in the General Assembly of the Chapter in 1694. His death occurred some two or three years later.

He was a learned and very virtuous man, a true priest, and sincerely affected to the Chapter.

Kirk, Biog. Collections, MSS.; Peacock, Yorkshire Papists.

1. Mr. Ward, Secretary to the Chapter, says that Mr. Franks wrote a very learned treatise in defence of the authority of the Chapter.

Freeman, William, priest and martyr, a native of Yorkshire, probably the elder brother of Fr. Michael Freeman, S.J., was educated at the English College, Rheims, where he was ordained priest, Sept. 19 or 20, 1587, and sent to the English mission, Jan. 3, 1589.

The Freemans were cattle-dealers and farmers at Manthorp, near York, and were staunch recusants. Fr. Michael's father was incarcerated in York and other prisons on account of his religion for five years from 1594, and most of his property was confiscated. He is probably the same with Rowland

ffreman, of Menthroppe, who appears, with his wife Agnes and John ffreman, in the list of Yorkshire recusants in 1604.

William Freeman assumed the name of Mason on the mission, but it does not appear where he was chiefly stationed. Some time before his apprehension he received intelligence that a neighbouring justice of the peace was about to make a search for priests, and in consequence withdrew to another county, where he was at once taken up on suspicion, and committed to prison. He was afterwards prosecuted and condemned for being a priest, chiefly at the instance of Whitgift, Archbishop of Canterbury. Molanus, in his Catalogue, says that he heroically overcame "divers torments and the brutal cruelty of the persecutors," and was hanged, drawn, and quartered at Warwick, Aug. 13, 1595.

Challoner, Memoirs, vol. i.; *Douay Diaries*; *Peacock, Yorkshire Papists*; *Foley, Records S.J.*, vol. iii.

Frere, Joseph, O.S.B., born in Essex, in 1598, was professed at St. Gregory's, Douay, in 1620, of which he was Prior from 1633 to 1641. In the latter year he received the titular dignity of Prior of Coventry, and he filled the office of Definitor from 1645 to 1654. He was again Prior of the monastery at Douay from 1662-6, and once more Definitor in 1681. His death occurred at St. Gregory's, Jan. 10, 1694, aged 96.

Almost the whole of his life was spent in teaching at Douay.

Snow, Bened. Necrology.

1. "Schola Poeseos in Collegio S. Gregorii, &c. Patri Reverendo admindum P. J. F. missam Jubilarem celebranti congratulatis, &c." Duaci, 1678, 4to. pp. 11. The age and date of profession given in this congratulatory address differ from those in Fr. Snow's Necrology. It makes him priest 51, religious profession 61, aged 77 in 1678.

Fryer, Andrew, *alias* Herne or Richmond, was tried and condemned to death for his religion, but died in Newgate between 1640 and 1651.

In 1610 he is mentioned as supporting the Archpriest Blackwell in the matter of the oath originally offered to James I. in 1606.

Lingard, Hist. of Eng., ed. 1849, vol. viii. p. 645; *Foley, Records S.J.*, vol. vii. part ii.

Fryer, John, senior, M.D., a native of Balsham, Cambridgeshire, was educated at Eton, and elected thence to King's College, Cambridge, in 1517. He proceeded B.A. and M.A. in 1521 and 1525 respectively, and on Nov. 5, in the latter year, he was incorporated at Oxford, being one of the three masters of arts who had been preferred to Cardinal Wolsey's College in that University. Proving, however, to be violent Lutherans, they were one and all obliged to leave it. John Fryer, says Wood, "was upon account of religion committed prisoner to the Master of the Savoy, where he did much solace himself with playing on the lute, having a good skill in musick, for which reason a friend of his would needs commend him to the Master of the Savoy, but he answered, 'Take heed, for he that playeth is a devil, because he hath departed from the Catholic faith.' Afterwards he was set at liberty, and, travelling beyond seas, returned to that religion wherein he was educated, was made doctor of physick, and after his return settled in the parish of St. Martin Outwich, in Bishopsgate Street, London, where dying in the winter time, anno 1563, he was buried in the church there."

He graduated M.D. at Padua, and probably was incorporated in that degree at Cambridge. Eventually he was again imprisoned, and on this occasion not for Lutheranism, but for Catholicity.

Dodd says that this eminent physician was very zealous against the change of religion in the beginning of Elizabeth's reign, and that being thrown into prison on that account, he there died. Other accounts say that he obtained his liberation in Aug. 1563, and shortly afterwards took the plague, as also did his wife and some of his children, and died Oct. 21, 1563.

Munk, Roll of the Royal Coll. of Physicians ; Dodd, Ch. Hist., vol. ii.

Fryer, John, junior, M.D., son of the above-mentioned John Fryer, senior, M.D., was B.A. of the University of Cambridge in 1544, M.A. in 1548, and commenced M.D. in 1555, when he subscribed the Catholic Articles. He was one of the disputants in the Physic Act kept before Queen Elizabeth in the University, Aug. 6, 1564, at or soon after which time he was living at Godmanchester, Huntingdonshire. He subse-

quently settled in the University of Padua, after which he disappears from sight. He generally wrote his name *Frerc*.

It is possible he was the father of the two "Popish Physicians," referred to by Gee as in or about London in 1623. He appends to the name of the elder Dr. Fryer, "*nomine et re fraterculus*," and of the younger he says that "hee agreeth with his brother in Popery, though in other respects they differ."

Cooper, Athen. Cantab.; Gee, Foot out of the Snare.

1. **Hippocratis Aphorismi versibus scripti.** 1567, 8vo., ded. to Sir Will. Cecil; 1568, 8vo.; "*ιπποκρατους αφορισμοι*. Hippocratis aphorismi soluti et metrici Metaphrastis J. F. et R. Wintertonio, &c.," 1633, 8vo., in Greek and Latin.

2. Latin verses, viz. (a), On the Death of Bucer; (b) On the Restoration of Bucer and Fagius; (c) Prefixed to Bishop Alley's Poor Man's Library; (d) Prefixed to Haddoni Lucubrations; (e) Prefixed to Nic. Carr's Demosthenes, Lond. 1571; (f) On the Death of Nic. Carr in 1568.

Fryer, William Victor, D.D., of a good Somersetshire family, was educated and ordained priest at the English College, Lisbon, of which his uncle was the President. Dr. Fryer was for many years principal chaplain to the Portuguese Chapel, in South Street, London, and when that was closed retained his chaplaincy to the Embassy, but partially served as chaplain to the Countess de Front. He died at his own residence in South Street, Grosvenor Square, Sept. 6, 1844, aged 79.

He was nephew of the Revs. Charles and William Fryer, both natives of Somersetshire. They arrived together at Douay College on May 12, 1760, and Charles, after his ordination, served the mission of Marnhull for some time, after which he was transferred to London, where he died, June 23, 1811, aged 73. When the English College at Valladolid was restored to the secular clergy, on the suppression of the Jesuits in Spain in 1767, William Fryer was one of the first sent there from Douay. After completing his studies he was sent to the English College at Lisbon, "to Gibsonize that College," as the Rev. William Coombes expresses it in a letter dated Dec. 21, 1783. Mr. Fryer succeeded Mr. Barnard as President, and retained the office, to the entire satisfaction of the students and the great good of the College, until his death, Aug. 15, 1805, aged 66.

Another member of this family, the Rev. William Joseph Fryer, died at Cowes, June 5, 1849.

Laity's Directories; Oliver, Collections; Kirk, Biog. Collections, MS.; Douay Diaries.

1. **Portrait**, Very Rev. W. Victor Fryer, D.D., engr. by Mitan from a drawing by Wageman, 1818. Also a bust by P. Turnerelli, sculptor, published 1818.

Fullerton, Georgiana Charlotte, Lady, born Sept. 23, 1812, was the second daughter of the first Earl Granville, by his wife, Lady Harriet Elizabeth Cavendish, second daughter of William, fifth Duke of Devonshire. The lineage of the Leveson-Gowers has few equals in antiquity, and is at present represented by Lady Georgiana's brothers, the recent Foreign Secretary, and the Hon. E. F. Leveson-Gower, M.P.

Lady Georgiana married at Paris, July 13, 1833, Alexander George Fullerton, of Ballintoy Castle, co. Antrim, Esq., who, like her, subsequently joined the Catholic Church. Her literary career began in 1844, with a novel entitled "Ellen Middleton." The story excited great interest at the time, and was hailed as the work of one likely to take high rank among writers of fiction. It was written at a time when the writer was unconsciously on her way to the Catholic Church, into which she was received in 1846. In the following year she published her second story, called "Grantley Manor," displaying an advance in style and character-drawing upon her previous work. There was an interruption in her writing at this time which continued up to 1852, when she wrote "Lady Bird." From that time until her death her pen was never idle, being employed not only upon works of fiction, but also in other branches of literature—biography, poetry and the drama, and also upon translations from the French and Italian.

Though it is as an author that Lady Georgiana's name will be best known to the world, it is as a philanthropist and a woman that she was most loved. She taught the orphan boy to read and the orphan girl to sew; and she succoured the poor in charities which are too many to name.

She died at her residence, Ayrfield, Bournemouth, after being for long an invalid, Jan. 19, 1885, aged 72.

Weekly Register, Jan. 24, 1885; *Burke, Landed Gentry; Telegraph*, Jan. 21, 1885; *Daily News*, Jan. 21 and 25, 1885.

1. **Ellen Middleton. A Tale.** Lond., "Collection of British Authors," vol. 98, 1844, 16mo.; Lond. 1844, 3 vols. 12mo.; Lond. 1884, 8vo.; "Lady

G. Fullerton, *Hélène Middleton*. Roman Anglais, traduit par M. Villaret, Paris, Coulommiers (pr.), 1873, 8vo.

The tale displays undoubted power and abundant evidence that the writer understood the art of arresting the reader's attention. In the preface to the last edition Lady Fullerton says that the story was written before her conversion, and this accounts for the appearance of certain passages implying a belief in the efficacy of Anglican ordinances. "Since 'Ellen Middleton' was written many changes, and what are called developments, have taken place in the English Church. This story exemplifies the feelings and longings of a generation now passing away, though probably succeeded by another equally dissatisfied with the partial and unauthorized efforts made to produce a semblance of Catholicism in the Anglican communion. To such this story of the past—for so it may well be called—may not be without some interest."

2. **Grantley Manor. A Tale.** Lond., "Collection of British Authors," vols. 131-2, 1847, 16mo.; Lond. 1847, 3 vols. 12mo.; Lond. 1854, 12mo.

It bears the stamp of high ability, and was an advance in style and in character-drawing on her "Ellen Middleton." It is vigorously written, but the interest of the tale turns perhaps inartistically on a too abrupt contrast of character.

3. **The Old Highlander, the Ruins of Strata Florida, and other Verses.** By the Author of *Grantley Manor*. Lond. 1849, 8vo., privately printed.

4. **Lady Bird. A Tale.** Lond., "Collection of British Authors," vols. 258-9, 1852, 16mo.; Lond. 1852, 3 vols. 8vo.; Lond. 1865, 8vo.

5. **The Life of St. Francis of Rome, by Lady G. Fullerton, of Blessed Lucy of Narni, of Dominica of Paradiso, and of Anne de Montmorency. With an Introductory Essay on the Miraculous Life of the Saints by J. M. Capes.** Lond., "The Catholic Popular Library," 1855, 8vo.

6. **La Comtesse de Bonneval, histoire du temps de Louis XIV. Précédée d'une introduction par P. Douhaire.** Paris, 1857, 8vo. Translated into English, "La Comtesse de Bonneval: her Life and Letters." Lond. 1858, 2 vols. 8vo.

7. **Rose Leblanc, avec une préface par M. Douhaire.** Paris, 1861. 8vo.

This and the preceding novel are written in French with grace, but lack something of that ease, that just appreciation of the *nuances* of a language, which only those using it as their accustomed medium of expression can wholly acquire.

8. **Apostleship in Humble Life: a Sketch of the Life of Elizabeth Twiddy.** Lond., "Our Lady's Little Books," edited by Lady G. Fullerton, 1860, &c., 16mo.

9. **Laurentia: a Tale of Japan.** Lond. 1861, 16mo.; Lond. 1872, 2nd edit., 8vo.

10. **Too Strange not to be True. A Tale.** Lond., "Coll. of Brit Authors," vols. 726-7, 1864, 16mo.; Lond. 1864, 8vo., with appendix.

11. **Constance Sherwood. An Autobiography of the 16th Century.** Lond., "Coll. of Brit. Authors," vols. 793-4, 1865, 16mo.; Lond. 1865, 3 vols. 8vo.; Lond., Guildford (pr.), 1875, 8vo.

It is a story which, properly speaking, has no plot, but which records from year to year how, through persecution and terror, the heroine, a gentlewoman under the reign of Queen Elizabeth, held fast with her friends to the ancient faith. This record abounds in touching and heroic incidents of self-sacrifice recounted with vivid yet restrained enthusiasm.

12. **The Life of the Marchesa G. Falletti di Baroto.** Translated from the original Italian of Silvio Pellico. Lond. 1866. 8vo.

13. **The Miracle at Metz wrought by the Blessed Sacrament, June 14, 1865.** (Being an Account of the sudden Cure of Mdlle. A. de Clery; by Verdenal. Translated from the French.) Lond. (1866). 16mo.

14. **The Life, Virtues, and Miracles of the Blessed J. Berghmans, and the Brief of his Beatification,** by F. Deynood. Translated by Lady G. F. Lond. 1866. 8vo.

15. **A Stormy Life. A Novel.** Lond., "Coll. of Brit. Authors," Lond. 1867, 16mo.; Lond. 1867. 3 vols. 8vo.

This is one of the most taking of Lady Fullerton's novels. She has pictured with artistic minuteness, but without making it too prominent, the mediæval background upon which the stirring events of Margaret of Anjou's life are unfolded.

16. **The Helpers of the Holy Souls.** Lond., Roehampton (pr.), 1868. 8vo.

17. **Biographical Memoir of the Hon. Henry Edward Dormer, late of the 60th Rifles.** Lond. 1868, 12mo., written for private distribution, and published with a few additions.

18. **Mrs. Gerald's Niece. A Novel.** Lond. 1869, 3 vols. 8vo.; Lond., Guildford (pr.), 1871, 8vo.

19. **The Life of Louisa de Carvajal.** Lond., Quarterly Series (edited by the Managers of the *Month*, 1872, &c.), vol. vi., 1873, 8vo.; Lond. 1881, 16mo., pp. 336.

20. **Germaine Cousin; The Shepherdess of Pibrac. A Drama.** Lond. ("Dramas from the Lives of the Saints," &c., 1872, &c.). 12mo.

21. **The Gold-Digger, and other Verses.** Lond., Edin. (pr.), 1872. 8vo.

22. **Seven Stories.** Lond. 1873. 8vo.

23. **A Sketch of the Life of the late Fr. Henry Young of Dublin.** Lond. 1874. 8vo.

24. **The Life of Mère Marie de la Providence, Foundress of the Helpers of the Holy Souls.** (Lond.) 1875, 8vo.; Lond. 1882, 8vo., pp. viii.-277.

25. **Natalie Narischkin, Sister of Charity of St. Vincent of Paul,** by Mrs. Pauline Craven. Translated by Lady G. F. Lond., Bungay (pr.), 1877, 8vo. 2 vols.

26. **The Notary's Daughter. A Tale.** From the French of Madame L. d'Aulney. (The House of Penarvan. A Tale. From the French of M. J. Sandeau.) Translated by Lady G. F. Lond., Bungay (pr.), 1878, 8vo. 2 vols.

27. **The Life of Mère Duchesme,** by the Abbé L. Baunard. Translated by Lady G. F. Roehampton, Bro. J. Stanley, S.J., 1879. 8vo., pp. xxxvi.-409.

28. **The Miraculous Medal. Life and Visions of Catherine Labouré, Sister of Charity.** Lond. 1880, 8vo., pp. vi.-230; sold for the benefit of the Sisters of Charity.

29. **The Life of the Venerable Madeleine Barat, by the Abbé L. Baunard. Drawn and abridged from the French by Lady G. F. Roehampton, Bro. J. Stanley, S.J., 1880, 8vo., pp. xii.-368.**

30. **A Will and a Way. A Novel.** Lond., Guildford (pr.), 1881, 8vo. 3 vols.

It is a fair example of her style of dealing with scenes drawn from history, and of painting character in the strong light of her own sympathies.

31. **Eliane; a Novel, by Mrs. Pauline Craven. Translated by Lady G. F.** Lond., Bungay (pr.), 1882. 8vo.

32. **The Fire of London; or, Which is Which? A Play in three acts (and in verse).** Lond., Burns & Oates (1882). 8vo..

33. **The Life of Elizabeth Lady Falkland, 1585-1639.** Lond., Quarterly Series (edited by the Managers of the *Month*), vol. 43, 1883, 8vo., pp. xv.-269.

A very interesting little work, chiefly drawn from the Memoir of Lady Falkland, published in 1861, by that able biographer, Richard Simpson, Esq., the editor of the *Rambler*.

34. "Casamicciola, J. Mughetti, Ester. Versi e Prose per Macaluso e M. G. Howard," Napoli, 1883, 8vo., pp. 117, being translations from the works of Lady G. Fullerton, preceded by "Casamicciola," a poem by M. Macaluso.

35. **A Child of the Sacred Heart.** Lond. 8vo.

36. "A Funeral Discourse over the remains of the Lady Georgiana Fullerton, by Fr. Gallway, S.J., in the chapel of the Convent of the Sacred Heart, Roehampton, Friday, Jan. 23, 1885." Lond. (1885), 8vo. pp. 32.

Fulthering, John, martyr, a Yorkshire layman, was arraigned and condemned to suffer as in cases of high treason with a schoolmaster named Thomas Welbourn, a native of Kitenbushel, in the same county. They were both zealous Catholics, and were charged with industriously exhorting their neighbours to embrace the Catholic faith. Their execution took place at York, Aug. 1, 1605.

Challoner, Memoirs, vol. ii.

Fulthroppe, Edward, martyr, a Yorkshire gentleman, was executed at York, for having been reconciled to the Catholic Church, July 4, 1597.

It is possible that he is the same with the Mr. Fulthroppe, mentioned by Fr. Richard Holtby, in his account of the persecution in the North, who delivered his wife to the custody of the Lord President of the North and the Ecclesiastical Commissioners on account of her recusancy. Many gentlemen who had been induced to act in a similar manner, were afterwards sorely distressed at the cruel way in which their wives were

treated, and, their eyes being opened to the means by which the new religion was supported, were themselves reconciled to the Catholic Church.

In the same account Fr. Holtby, describing the way in which Catholic houses were subjected to search and spoliation at the pleasure of the pursuivants, tells of a Catholic lady, Mrs. Foulthroppe by name, who, "being in travail of child, the midwife being with her, and having sent one of her maids into the town to call for the company of wives to assist her in that time of danger and extremity, the searchers in the meantime coming and besetting the house, would neither permit the wives, nor yet the maid that was sent to call them, to enter in to help her mistress; the gentlewoman labouring without sufficient company, was glad to use the help of such persons as she had of her own, and God assisting her, she was delivered of two children; and after the searchers, threatening to burst open the door where the gentlewoman was, were let in, searched her chamber, not sparing the very bed wherein she lay, thrusting their swords into the same, and frightening the poor gentlewoman in such sort that she never recovered her perfect health, and died not long after. And because they would not have the innocent children to escape their part of misery, they made the father write a bond of a good sum of money, to cause them to be carried unto the heretics' church, and to be christened by a minister in contempt of their mother's religion."

After this the family appears to have been confirmed in the faith, for, in 1604, Francis Fulthroppe, of Foxton, in the parish of Crawthorne, gent., and Anne his wife, appear in the list of Yorkshire recusants of that year.

Challoner, Memoirs, vol. i.; *Morris, Troubles, Third Series*; *Peacock, Yorkshire Papists*.

Furniss, John Joseph, C.S.S.R., born in Sheffield, June 19, 1809, was a member of a respectable Derbyshire Catholic family, long settled in the neighbourhood of Hathersage. He made his preliminary studies with the Franciscan Fathers at Baddesley, near Birmingham, whence he removed to Sedgley Park School, in Staffordshire. Thence he went to Oscott College, and finally, in the sixteenth year of his age, to Ushaw College. There he was ordained in his twenty-fifth year, and

began his priestly life at Bradford, in Yorkshire. He was removed thence to Doncaster, where he laboured about five years, but being seized with a serious illness, he retired for a time from the mission, and spent about eight years abroad, travelling through Italy, Germany, and the Holy Land. On his return to England, he became chaplain to the Visitation Nuns at Westbury. Afterwards he laboured at Islington, and began the mission at Peckham.

He then joined the Redemptorists and received the religious habit at St. Trond, in Belgium, with Fr. T. E. Bridgett, Oct. 15, 1850, and was professed July 2, 1851. After spending some time at the house belonging to his Order at Liège, he came, in 1851, to St. Mary's, Clapham. Thence he was removed, in 1855, to Bishop Eton, near Liverpool, where he remained till 1863, when he returned to his convent at Clapham. There he died, on Saturday, the Vigil of the Seven Dolours, Sept. 16, 1865, aged 56.

Fr. Furniss has the credit of initiating special religious training for the children of the poor, by providing missions and retreats for them, writing books of instruction suited to their capacity, and making them interested in the devotions of the Church. Between the years 1852 and 1862, he gave nearly 100 missions to children.

Catholic Directories ; Redemptorist Necrology, &c.

1. **What every Christian must know. Confession, Laws of God, &c.** Lond. Derby (pr. 1856), 16mo. ; "What every Christian must know and do," Dublin, 1857, 16mo.

Which elicited an anonymous publication entitled, "Popery made Plain, as shown in Furniss's Popish Directory, with Notes by a Protestant," Inverness, 1857, 16mo., bound with the original work, and issued as one book in 2 parts. It was also attacked by *The Saturday Review*, to which Fr. Furniss rejoined with :—

2. **A Defence of "What every Christian must know and do,"** in reply to "*The Saturday Review*." Dublin, 1857. 12mo.

3. **Books for Children, for First Communion, Missions, Retreats, &c.** Dublin, 1860-1, 16mo., 9 numbers.

4. **How to Teach the Catechism.** Dublin, 1861, &c., 16mo., in numbers.

5. **The Sunday School, or Catechism.** Dublin, Derby (pr.), 1861. 16mo.

"Hand-book for the Sunday-School Teacher. Extracted from a larger work called *The Sunday School*." Dublin, Derby (pr.), 1861. 16mo.

6. **Hymn-Book for Sunday School or Catechism.** Dublin, Derby (pr.), 1861. 18mo.

“Little Hymn-Book for Sunday School or Catechism.” Lond. Derby (pr.), 1861. 24mo.

7. The following are some of the titles of his penny books :—“Almighty God ;” “God Loves Little Children ;” “The Great Question ;” “The Great Evil ;” “Stumbling-Block, &c. ;” “Company and Books ;” “The House of Death ;” “Rule of Life ;” and “What every Christian must know, with revisions and alterations.” Many of his tracts were collected under the title of “God and his Creatures,” Lond. Derby (pr.), 12mo.

Fursdon, John Cuthbert, O.S.B., eldest son of William Fursdon, of Fursdon, in the parish of Cadbury, Devon, Esq., was born at Thorverton.

The Fursdons were then Catholics. At the Exeter Michaelmas Sessions, 1609, Petronell Fursdon, wife of William Fursdon, of Cadbury, with Thomas Fursdon and his sister Alice, of Thorverton, were presented as Papists. The Act-Book of Dr. Cotton, Bishop of Exeter, records a marriage license, granted Sept. 30, 1612, to George Eveleigh, of Ottery St. Mary, Esq., a staunch Catholic, whose house was searched by the pursuivants in 1605.

Fr. Fursdon, who used the *alias* of Breton, was professed at St. Gregory's, Douay, in 1620. He is said to have then been but sixteen or seventeen, and at the age of twenty-five he was sent to England on account of his health. He was most exemplarily religious, and the extraordinary sanctity of his life attracted many Protestants to the Church. It was he who was the happy instrument of converting the Falkland family. His missionary labours were entirely in the southern counties, and he appears to have often resided in the families of Viscount Montagu and Lady Elizabeth Falkland.

About three years before his death he had a dangerous sickness, and judging that his life would not be of long duration, or of much further service to his Congregation, he besought his Superior to allow him to assist in attending those sick of the plague which was then raging in London. It was not deemed prudent, however, that his request should be granted. Fr. Fursdon then devoted his time to the study of the Bible, the works of Blossius, and the Rule of St. Benedict. The spirit of the latter he daily more and more admired, and shortly before his death completed a translation of the Rule. He died in London, Feb. 2, 1638.

Dr. Oliver thought that Dom Thomas Cuthbert Fursdon, O.S.B., was his younger brother ; it is more probable that he

was uncle. He was born at Thorverton in 1585, and professed at St. Laurence's, Dieulward, in 1620. He was never attached to any mission, but died in his convent at Dieulward, where he had passed over sixty years, Dec. 23, 1677, aged 92.

Oliver, Collections, pp. 9, 310-11; *Snore, Bened. Necrology*; *Fullerton, Life of Lady Falkland*, p. 148 seq.

1. **The Life of the most Hon. and Vertuous Lady, the Lady Magdalen Viscountesse Montague**, written in Latin, and published soone after her death by Richard Smith, Doctour of Divinity, and her Confessour. And now translated into English by C. F., *Permissu Superiorum*. 1627, 4to. Title 1 f., ded. "To the R. Hon. Antony Maria Viscount Montague by C. F.," 1 f., author's preface, 2 ff.

The writer has only met with one copy of this translation of the Bishop of Chalcedon's most-interesting work (also translated into French), and that unfortunately is imperfect. It is at Foxcote. The original is not so rare.

2. **The Life and Miracles of St. Benedict**. 1638, 12mo., with plates.

3. He probably assisted Fr. Leander de Sancto Martino (John Jones) in the publication of the "Biblia Sacra," 6 vols. fol., "cum glossa interlineari," and the "Opera Ludovici Blosii."

4. **The Rule of St. Bennet**. By C. F. Douay, 1638, 4to. Ded. to "Mrs. Anne Carie, daughter to the Lord Viscount Faulkland." Reprinted by Francis Cuthbert Canon Doyle, O.S.B., of Hereford, entitled—

"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.

Fuyster, Agnes, widow, confessor of the faith, was committed for recusancy to the Ousebridge Kidcote, York, in 1579. William Hutton, who himself was confined there on the score of religion, says that Mrs. Fuyster died within two years after her imprisonment. From a memorandum, dated Aug. 25, 1581, in the York city "Housebooks," which are the records of the proceedings of the Lord Mayor's Court, it appears that Mrs. Fuyster was then imprisoned in the Castle. It was there she probably died soon after this date.

Morris, Troubles, Third Series.

Fytche, William Benedict, O.S.F., Capuchin preacher, born at Canfield, in Essex, about 1562, was brought up a Puritan, and at the age of twenty-four was converted to the faith.

This ancient Essex family was originally descended from

ffytche of ffytche Castle, in the North, and possessed the manors of Woodham Walter, Danbury Place, Little Canfield, and other estates in Essex. Sir Thomas Fytche, of Eltham and Mount Maskall, Kent, descended from the Essex family, was knighted by Charles II., and created a baronet by James II., Sept. 7, 1688. He married Anne, only daughter and heiress of Richard Comport, of Eltham, Esq., and dying nine days later, was succeeded by his son, Sir Comport Fytche, whose son and heir, Sir William Fytche, died a minor, June 13, 1736, when the baronetcy became extinct.

After his conversion, William Fytche went over to France, and joined the Order of Capuchins in the province of Paris, assuming the religious name of Benedict. It is incidentally mentioned in his Life that his elder brother was called Thomas, and his younger, Francis. The remainder of his life seems to have been spent almost entirely in Paris, of which province he was elected Provincial of his Order in 1596, and again in 1608. He was esteemed one of the most celebrated preachers of his time, even in the French language, and he was no less regarded for his piety and strict morality.

He died at Paris, Nov. 21, 1611, aged 49.

Wadding, Script. Ord. Minor; Dodd, Ch. Hist., vol. ii. pp. 144 and 393; *Oliver, Collections*, pp. 545 and 547.

1. *Tabulæ quædam de bene Orando.*

2. *Soliloquium pium et grave*, which Zacharias Boverius extended into the two volumes of his *Annals* up to the year 1610.

3. *Regula Perfectionis; seu breve totius Vitæ Spiritualis Compendium*, Parisiis, apud Carolum Castellanum, 1609, 12mo.; "R. P. F. B. Angli de Canfield . . . Regula Perfectionis, continens breve et lucidum totius vitæ Spiritualis Compendium." Colonia, 1610, 12mo. Translated into English, "The Rule of Perfectionis, containyng a Brief and Perspicuous Abridgement of all the wholle spirituall life, reduced to this only point, of the Will of God," Rouen, John Cousturier, 1609, 8vo. pp. 528. The approdation is dated 1608. It has two dedications; first, "To the R. and most devout Lady Abesse of the Order of St. Briget: to his two cosins Wisemans of the same Order, and to all the rest of that holie family at Lysbone," signed "your poor Brother and Cosin in Christ Jesus, B. Benet, called heertofore, W. Fitch;" secondly, "To Religious English Women of the Convent of S. Ursula at Louvayn and of S. Benet at Bruxells, and particularly to his devout cosins Wisemans in both howses, and to all other Religious of our Nation in Flanders."

4. *Tractatum de Voluntate Dei.* Parisiis, 1648. 16mo.

"The Holy Will of God: A Short Rule of Perfection. Translated by Fr. Collins," Lond., Derby (pr.), 1878, 12mo.

5. **The Christian Knight.** Paris, 1609, 12mo., possibly written in Latin, "Eques Christianus," Parisii, 1609, 12mo.

6. "La vie du reverend père Ange de Joyeuse, predicateur capucin . . . Ensemble des vies des R. R. P. P. Benoist Anglois, et P. Archange Escossois du mesme ordre (celle du R. P. Archange composée en Latin par Faustin de Diest du mesme ordre. Traduite et augmentée . . . suivant les mémoires convoyez de Flandres par l'auteur. Le tour par Jacques Brousse)." Paris, 1621, 3 parts, 8vo. ; "The Life of the Rev. Fa. Angel of Joyeuse, Capucin Preacher . . . (by J. Brousse). Together with the Lives of Fr. Bennet, and Fr. Archangell, of the same Order (by Faustinus Diestensis). Written first in the Frenche tongue, and now translated into English by R. R., Catholique Priest." Douay, 1623, 8vo., 3 parts, each part with distinct pagination and register. The translation is by Fr. Robert Rookwood, *all'us* Rose, O.S.F., and is dedicated to Clare Mariana, Abbess of the Poor Clares at Gravelines.

7. Fr. Fytche is said to have written an explanation of how his conversion came about, immediately after that event.

8. **Portrait**, prefixed to his Life, Douay, 1623, engr. by J. Picart.

Fytton, Peter, priest, whose true name was Biddulph, born at Biddulph Hall, co. Stafford, on the borders of Cheshire, received his early education partly at home and partly in Lancashire.

The fine old castellated mansion of Biddulph is now a picturesque ruin. The family was staunch to the faith, and was allied to many of the best Catholic families of the neighbouring counties. It was probably a sister of Peter Biddulph, Helen, daughter of Richard Biddulph, of Biddulph, Esq., who married William Worthington, of Blainscow, co. Lancaster, Esq., a relative of Cardinal Allen.

No doubt Peter Biddulph assumed the name of Fytton from some family alliance with the fyttons of Gawsworth, in Cheshire. Sir Edward fytton, Knt., married the daughter and heiress of Sir John Holcroft, of Holcroft, co. Lancaster, Knt., in 1572, and the Fyttons were allied to the Englefields, Stanleys, Traffords, and other Catholic families. Though Sir Edward had outwardly conformed to the new religion, he is described in an official report, in 1590, as "not much commended for any forwardnes in ye cause of religion." At this time he resided at Holcroft, in Lancashire, and it was very probably here that Peter Biddulph was partly brought up. Sir Edward's father and namesake, Sir Edward Fytton, Knt., married a daughter of Sir Peter Warburton, of Arley, co. Cheshire, Knt., and had a younger son, Francis Fytton, baptized at Gawsworth,

Nov. 13, 1559, who was ordained priest at Douay College, April 1, 1600.

Peter Biddulph went from Lancashire to St. Omer's College, whence he proceeded to the English College at Rome, where he was admitted as a convictor, Oct. 28, 1619, at the age of eighteen, and assumed the name of Fytton. On May 2, 1621, he took the College oath, and received minor Orders in the following July. From Rome he was sent to Douay College, Oct. 25, 1623, to complete his studies, and there, in 1625, he was ordained priest. At length, on May 14, 1627, he was sent to the English mission.

Mr. Fytton was highly respected by the clergy, who appointed him their agent at Rome in 1631, a position which he filled to their entire satisfaction. In Nov. 1637, Mr. Lascelles appears to have taken his place at Rome, and yet Mr. Fytton is recorded as dining at the English Hospice in 1640, and again, April 6, 1643, "before leaving Rome." Mr. Fytton succeeded Anthony Champney, D.D., as fourth Dean of the Chapter, and it was probably on this account that he left Rome. The date of Dr. Champney's death is not known; he was alive in Jan. 1643, and it is most likely that he died shortly afterwards. After holding that dignity some years, Mr. Fytton returned to Italy, and he is again reported as dining at the English Hospice at Rome, May 29, 1650. He once more filled the office of the Chapter's agent, for it was he who notified the death of the Bishop of Chalcedon to Innocent X., in 1655, and desired to know the pleasure of his Holiness concerning the state and government of the Catholic Church in England. The Pontiff replied, "I will not disapprove of your Chapter, but will let you alone with your government." Mr. Fytton then resigned his agency, for in the same year the Chapter despatched Mr. Plantin as their new agent to Alexander VII., who succeeded Innocent X., to supplicate for a successor to Bishop Smith.

In 1655, Mr. Fytton retired to Florence, where he received the appointment of librarian to the Duke of Florence. He died there in 1657, aged 56.

It is said that it was Dean Fytton who delivered up Blackloe's works to the Inquisition.

Dodd, Ch. Hist., vol. iii. ; *Douay Diaries* ; *Foley, Records S.J., Roman Diary* ; *Sergeant, Account of the Eng. Chapter* ; P.R.O.,

Dom. Eliz., vol. ccxxxv., No. 4, 1590; *Gillon; Lanc. Recusants, MS.*

1. Original letters of great interest connected with the Chapter agency, used by Dodd in his "Church History," and also referred to by Sergeant in his "Account of the Chapter."

Gabb, Thomas, priest, son of Thomas Gabb and his wife Anne Bird, of London, was born Feb. 1, 1742. At the age of twenty-one he went to Douay College, in Sept. 1763, and was ordained deacon in 1772. The same year he left the College in consequence of bad health, and returned to his father in London. He, however, continued his studies under Bishop James Talbot, and by direction of Bishop Challoner he was ordained priest on Saturday in the Emberweek of Advent, 1772. He was immediately sent to Old Hall, Herts, to assist Mr. James Willacy, the president of the school, a modest, worthy priest, who had lost his voice in a severe illness.

In Aug. 1773, Mr. Gabb was removed to Lord Dillon's, at Braywick, co. Berks, where he remained until the family went to Bath in the following November. He then returned to London, with no fixed mission, but supplied for short periods for Mr. Charles Berington, at Ingatestone Hall, Essex, Mr. Murphy, at Newington Green, and for Mrs. Southcote, at Woburn Farm, Surrey. He also supplied at Mrs. Langdale's, in Holborn, on Sundays and holidays, and for Mr. Brown, at the Sardinian Chapel on week-days.

During an interval of these supplies he visited Douay College, and on his return was sent once more to Mrs. Southcote's at Woburn Farm, to reside there in the absence of her brother-in-law, the Rev. Mr. Southcote. After six months he was visited with a long and severe illness, and on recovery was sent to serve the mission at old Mrs. Weston's, Satton Place, near Guildford. Here, after many perplexities, patiently endured for eleven months, he was very unceremoniously dismissed by that old lady. He was the thirteenth priest who had taken a trial at her house during twelve years. He then obtained leave to revisit Douay, and prevailed with Mr. Blount, the president, to detain him, and to send Mr. Antrobus to London, whose place as professor of Latin rudiments he took and retained for sixteen months.

On account of his health he again left Douay in 1777, and was sent to East Hendred, Berks, the seat of Mrs. Eyston.

Here he remained for ten years and a half, when the good old lady died. He was next sent to Lord Dormer's, Idworth, Hants, for six months.

In 1788 he was appointed one of the chaplains to the Sardinian ambassador, and served that laborious mission for four years and a half. When St. Patrick's Chapel, Sutton Street, Soho, was opened in 1792, Bishop Douglass gave Mr. Gabb the charge of the mission, in which he continued another four years and a half. Here he was no less distinguished for the frequency and excellence of his catechetical discourses, than for a most pastoral attendance to the numerous poor in the neighbourhood. His health being greatly impaired, especially his eyes, he was obliged to resign his charge, and he was sent to the Isle of Wight, where he soon recovered better sight and strength.

Inclined by nature to ingenious pursuits, he had acquired a considerable degree of science in architecture. Mrs. Heneage proposed to give a chapel at West Cowes, and Mr. Gabb drew the plans, and partly superintended the erection. The chief matters affecting cost, however, were intrusted by the Rev. Simon Lucas to Mr. Young, of Portsmouth. £3,000 were spent, of which Mr. Gabb declared he might have saved more than a third had the direction been left to him. However, Mrs. Heneage blamed him for it, and at her instigation Dr. Douglass removed him, after a stay of three years and a half, to Portsea, where he served a similar term.

He was then, at the request of the Duke of Norfolk, with whom he had been a fellow-collegian at Douay, placed at Worksop Manor, where he arrived Sept. 16, 1803, and spent the remainder of his life, dying April 17, 1817, aged 75.

In a letter written about two months before his death, he says that most of his leisure time was employed in the agreeable study of architecture, for which he declares he had more taste than for any other pursuit.

Letter of Rev. J. Gabb, dated Jan. 25, 1817; Douay Diaries; Laity's Directory, 1818.

1. *Finis Pyramidis; or, Disquisitions concerning the Antiquity and Scientific End of the great Pyramid of Giza, or Ancient Memphis in Egypt, and of the first Standard of Linear Measure. Also a complete Description of Solomon's Temple, of which the true Dimensions recorded in the Holy Bible are*

explained, and the erroneous Opinions of Commentators refuted ; being a recent discovery. And Architectural Discussions on sundry controverted Documents of Vitruvius, the Canon of Symmetries, ascertained, from his Books. With the true ordination and disposition of some of the most celebrated Grecian Temples, and strictures on Mr. Smart's second volume of the *Antiquities of Athens*. Lond. (1805), 8vo. pp. 284. Ded. to the Duke of Norfolk, dated from Worksop, Nov. 30, 1805.

2. *Thoughts on the Creation, and on the System of Astronomy*. Lond. 1812. 8vo.

Both these works are eminently distinguished for depth of learning and ingenious research ; both evince that a Catholic spirit impelled them, in repugnance to those errors in science which are at once amongst the causes and effects of errors in religion.

Gadbury, John, astrologer, born Dec. 31, 1627, was son of William Gadbury, of Wheatley, near Oxford, farmer, and his wife, a daughter of Sir John Curzon, of Waterperry, Knt., with whom he had eloped. At an early age he was apprenticed to Thomas Nicholls, a tailor in Oxford, but leaving his master after the great fire of Oxford, in 1644, he went to London, and became a pupil of William Lilly, the famous almanac-maker.

His natural genius for astrology, and the predictions which were so popular in his day, developed with great rapidity under his new master, and he was soon able to set up for himself. It seems that he went to reside in Oxford a second time, but when or in what capacity does not appear. One of his adversaries maliciously reported, with the object of injuring his almanacs, that he had embarked for Barbadoes and had died on the voyage.

He lived in Brick Court, College Street, Westminster, and was buried in the vault in St. Margaret's Church, Westminster, March 28, 1704, aged 76.

After his death his almanac appeared as before for many years. It was probably continued by Job Gadbury, who had learned his art from John, and practised as an astrologer until his death in 1715.

Aubrey, writing to Anthony Wood, Aug. 20, 1692, refers to the offence taken by Gadbury at his biographical notice in the "*Athenæ Oxonienses*," which he had complained was incorrect. Wood, in defence, says that after it was known in the University that Mr. Gadbury had not had an academical education, the scholars esteemed him as "a prodigie of parts, and therefore

are much desirous y^t his picture may hang in the public at y^e schooles."

Gadbury obtained a very wide circulation for his publications, which excited the envy of his brother astrologers and almanac-makers, who maliciously endeavoured to bring him into trouble on account of his faith. His name was dragged into the fabricated Popish Plots of 1678-9, and he was again accused of being in another plot in 1690. Partridge issued a scandalous publication against him in 1693, entitled the "Black Life of John Gadbury." He, however, survived these attacks, and retained the respect of his friends, who seem to have regarded him as a sincere Christian and a well-intentioned man. Aubrey commends his ingenuity and loyalty.

Bliss, Wood's Athen. Oxon., vol. iv. ; *Dodd, Ch. Hist.*, vol. iii.

1. **Animal Cornutum**; or, **The Horned Beast**: wherein is contained, 1. **A brief Method of the Grounds of Astrology**; 2. **A Description of each Planet and Sign**; 3. **The Way to Erect a Figure of Heaven**; 4. **A Narrative of . . . Eclipses . . . for these 15 years . . . to come**. Whereunto is annexed, an examination of a spurious pamphlet intituled: **Astrology proved to be the Doctrine of Dæmons, &c.** Lond. (Feb. 13), 1654, 8vo., 2 parts.

The pamphlet alluded to was by J. Brayne. The Rev. T. Gataker, B.D., attacked him in his "A Discours Apologetical, wherein Lilies lewd and lowd Lies in his Merlin or Pasgil for the year 1654 are cleerly laid open, . . . his shameless slanders fullie refuted. . . Together with an advertisement concerning two allegations produced in the close of his postscript; and a postscript concerning an epistle dedicatorie of one J. Gadburic." Lond. (Feb. 27), 1654, 4to.

Many years later Gadbury advertised in his "Ephemeris, or Diary," for 1684, a defence against such clerical attacks, as follows: "Five several Sermons preached for and dedicated to the Society of Astrologers, by Dr. Gell, Dr. Swadlin, Mr. Reeves, Mr. Carpenter, Mr. Swan, brought into one volume (at the command of Sir Edward Dering, Knt., and Henry Crispe, Esq., last Stewards of the Society) by J. Gadbury, shortly to be published to the World, for a proof of the lawfulness of Astrologic."

2. **Cœlestis Legatus**; or, **The Cœlestial Ambassadour**, astromically predicting the grand catastrophe that is probable to befall the most of the Kingdoms and Countries of Europe . . . **Cœlestis Legatus . . . second part. Explaining the Doctrine of the Decumbiture and Crisis, by precept and example, &c.** Lond. (1656), 4to., 2 parts, with separate titles and pagination.

3. *Εφημερίς*; or, **A Diary (astronomical, astrological, and meteorological) for the year 1660**. By J. Gadbury. Lond. (1660). 8vo.

Some writers have placed the commencement of this almanac in 1656. It continued annually under the same title until 1761.

4. *Γενέθλια λογία*; or, The Doctrine of Nativities Also, Tables for Calculating the Planets Places Together with the Doctrine of Horarie Questions. Lond. 1658, fol., 2 parts, with separate title-pages and pagination, and portrait, ætat. 31, by Cross.

5. The Nativity of the late King Charles, astrologically and faithfully performed; with Reasons in Art, of the various success and mis-fortune of his whole Life: being (occasionally) a brief History of our late unhappy Wars. Unto which is added (by way of Appendix) the Genitures of the late Queen, Prince, &c. Lond. (August), 1659. 8vo.

6. *Nuncius Astrologicus*; or, The Astrological Legate demonstrating to the world the success that may probably (by the influences of the stars) be expected from the present unhappy controversie between the two northern kings: deduced from the nativity of his Royal Majesty of Denmark. Lond. (Jan. 23), 1660. 8vo.

7. The Scurrilous Scribbler Dissected; a Word in William Lilly's Ear concerning his Reputation; printed on one side of a large sheet without date.

Lilly, who commenced to write his almanac, called "England's Prophetic Merlin," in 1644, sided with the Parliament after George Nawarth, *alias* Wharton, a writer for the King's cause, had abused him in his almanac in 1645. After the Restoration a tract appeared, "A Declaration of the several Treasons, Blasphemies and Misdemeanours acted, spoken, and published against God, the late King, his present Majesty, the Nobility, Clergy, City, Commonality, &c., by that Grand Wizard and Impostor, William Lilly of St. Clement's Danes; otherwise called Merlinus Anglicus, &c.," Lond. 1660, 4to. This was followed by Gadbury's tract as above.

8. Britain's Royal Star; or, An Astrological Demonstration of England's future Felicity; Together with an Examination and Refutation of that Nest of Sedition, published by Mr. Jessey, concerning Frogs, Dogs, &c., in his pamphlet, falsely intituled, The Lord's Loud Call to England, &c. (The author vindicated from Lilly's scandalous imputations.) Lond. (Nov. 22), 1661, 4to., 2 parts, separately paginated.

9. *Collectio Geniturarum*; or, A Collection of Nativities in CL. Genitures With Observations on them, &c. Lond. 1662, fol., with oval portrait by T. Cross.

10. *Dies Novissimus*; or, Dooms-day not so near as dreaded. Together with something touching the present invasion of the Turk into the German Empire; and the probable success thereof. Lond. 1664. 4to.

11. London Deliverance Predicted: in a short Discourse, shewing the causes of Plagues in general; and the probable time when this present pest may abate, &c. Lond. 1665. 4to.

It elicited "The Prophecie of one of his Majesties Chaplains, &c.; Mr. Gadburies predictions for the decrease of the Plague." Lond. 1665. 4to.

12. *De Cometis*; or, A Discourse of the Natures and Effects of Comets. With a brief (yet full) account of the III. late Comets

. . . . and what they portend. Together with some Observations on the Nativity of the Grand Seignior. Lond. 1665. 4to.

13. *Natura Prodigiorum*; or, A Discourse touching the Nature of Prodigies; together with the Kinds, Causes, and Effects of Comets, Eclipses and Earthquakes. With an Appendix, touching the imposturism of the commonly-received doctrine of prophecies, &c. Lond. (July), 1665, 8vo.; *ibid.*, 2nd edit., with portrait by Cross. Watt, "Biblioth. Brit.," and Lowndes, "Bibliog. Manual," give 1660 for the first edition.

14. *Vox Solis*; or, An Astrological Discourse of the great Eclipse of the Sun, which happened on . . . June 22, 1666 . . . shewing what effects may most probably attend it, and unto what persons, kingdoms . . . they are chiefly directed. Lond. 1667. 4to.

15. A Brief Relation of the Life and Death of . . . Mr. V. Wing. Together with his Nativity, as it was done . . . by his own hand. Lond. 1669, 4to.; Lond. 1670, 4to.

16. *Ephemerides of the Celestial Motions for X. years, beginning 1672 and ending 1681. . . . With an Introduction.* Lond. 1672. 4to.

17. *The Jamaica Almanack*; or, An Astrological Diary for 1673, with an Astrological Discourse touching the growing greatness of that Island, &c. Lond. 1672, 8vo.; "The West India, or Jamaica Almanack, 1674," (Lond. 1673), 8vo.; "Diarium Astronomicum; or, A West India Almanack, or Jamaica Almanack for the year 1675," Lond. 1675, 8vo.

18. *Thesaurus Astrologiæ*; or, An Astrological Treasury. Containing the choicest mysteries . . . relating to physick, &c. Lond. 1674. 8vo.

19. *Obsequium Rationabile*; or, A Reasonable Service performed for the celestial sign Scorpio; in XX. remarkable genitures of that glorious, but stigmatized horoscope: against the malicious . . . attempts of that grand (but fortunate) imposter Mr. W. Lilly. Lond. 1675, 8vo., which elicited "A Just Reward for unreasonable Service; or, An Answer to J. G.'s late Hectorisme for Scorpio, &c." Lond. 1675, 8vo., by Bentivolio Philo-Huff-Lash, *pseud.*

"Some further Remarks upon Mr. G.'s defence of Scorpio, by way of addition to a Just Reward for unreasonable Service, &c. By the Man in the Moon." (Lond.) 1676. 8vo.

20. *The Just and Pious Scorpionist*; or, *The Nativity of Sir M. Hales* . . . astrologically considered. Lond. 1677. 4to.

21. A Ballad upon the Popish Plot. Written by (J. G.), &c. (Lond. 1679?) s. sh. fol. which elicited "The Second Part to the same tune; or, An Answer to . . . (J. G.'s) Popish Ballad of the Popish Plot, &c.," Lond. (1679?) s. sh. fol.

22. A Ballad. The Third Part, written by (J. G.) (1679?) s. sh. fol.

Gadbury's open profession of his faith, together with his exposure and ridicule of the so-called "Popish Plots," was eagerly seized by his enemies as an opportunity for revenge. Dangerfield afterwards published, "The

Case of T. Dangerfield: with some remarkable passages that happened at the tryals of E. Cellier. Together with (1) Divers informations never yet publisht. (2) John Gadbury his testimony, with all its evasions," Lond. 1680, fol.; he also wrote "Animadversions upon Mr. John Gadbury's Almanack or Diary for 1682," Lond. 1682, fol.—*Vide* Addenda.

23. "Μετροπανστρον; or, an Astrological Vade Mecum. &c. A Century of Aphorisms . . . by J. Gadbury." Lond. 1679, 12mo., by J. Partridge, M.D.

"Fore-armed . . . By a collection of five Prophetical Predictions published by Mr. W. Lilly . . . two of Mr. John Gadbury's, &c." Lond. 1682. 4to.

24. Ephemerides of the Celestial Motions and Aspects; Eclipses of the Luminaries, &c. for XX. years, 1682-1701. Accommodated to the meridian of . . . London. Lond. 1680-79, 4to., 21 parts, with separate title-pages.

25. "The Works of that most excellent Philosopher and Astronomer, Sir George Wharton, collected and published by John Gadbury." Lond. 1683. 8vo.

26. Cardines Cœli; or, An Appeal to . . . observers of sub-lunars and their vicissitudes, whether the cardinal signs of heaven are not most influential upon men and things: proved by X. remarkable Genitures, &c. In reply to the learned Author of Cometomantia. Lond. 1684. 4to.

27. Festum Festorum; or, A Discourse touching the Holy Feast of Easter: showing how it may be established for ever. Lond. 1687. 8vo.

28. "Mene Tekel: being an Astrological Judgment on the great and wonderful year 1688, deduced from the true principles of that art; shewing the approaching catastrophe of Popery in England, &c. (A short Answer to a malicious pamphlet called a Reply; written by John Gadbury . . . to help on the work," Lond., printed by H. H., for the use of J. Gadbury (1688), 8vo., 2 parts, separately paginated, by J. Partridge; Lond. (1688?), 12mo.; translated into French (1688), 8vo.; "Mene, Mene, Tekel Upharsin: the Second Part of the Mene Tekel; treating of the year 1689. To which is added a treasonable paper dispersed among the Papists by J. Gadbury, with some reflections thereon, and also on his Almanack for 1689. By J. Partridge, Lond. 1689, 4to.

29. Nauticum Astrologicum: or, The Astrological Seaman; directing merchants, marriners, &c., how they may escape divers dangers. Unto which is added a Diary of the Weather for XXI. years, &c. Lond. 1691. 8vo.

30. "Nebulo Anglicanus; or, the First Part of the Black Life of John Gadbury. It is the same John Gadbury that was in the Popish Plot to murder Charles II. in the year 1678. It is the same John Gadbury that was accused of being in another plot to dethrone and destroy King William in the year 1690. It is the same John Gadbury that at this time is so strait-laced in conscience that he cannot take the oaths to their present Majesties. Together with an Answer to a late Pamphlet of his. By J. Partridge." Lond. 1693. 4to.

31. "Μηρολογιον; or, an Ephemeris for 1700, &c. A Discourse of Years

Months, &c., as it was collected by Mr. John Gadbury out of the works of Sir G. Wharton." Lond. 1700, &c. 8vo.

32. **Joannis Gadburii motuum cœlestium supputatoris peritissimi.** Four MSS., Catal. MSS. Angl. et Hib., ii. 221.

33. "Ad Dom. Joh. Gadbury Astrologum Angliæ peritis," by Payne Fisher, poet-laureate to Oliver Cromwell.

34. **Portraits**, ætat. 31, prefixed to his Nativities, 1658, fol., engr. by T. Cross; oval, prefixed to his Nativities, 1662, fol., by T. Cross; 12mo., by T. Cross; in an Astrological Scheme, 4to., by Faithorne; 12mo., by J. Savage; ætat. 46, sm. 4to., by W. Sherwin.

Gage, Sir Edward, Bart., was the third son of Sir John Gage, of Firle, co. Sussex, Bart., by Penelope, daughter and co-heiress of Thomas Darcy, Earl Rivers, and his wife, Mary, daughter of Sir Thomas Kytson, of Hengrave Hall, co. Suffolk, Knt. The Countess Rivers had settled Hengrave upon her third daughter, Penelope, who in turn settled the manor on her third son, Edward Gage.

He was created a baronet by Charles II., July 15, 1662, a mark of royal favour said to have been conferred at the dying request of Sir Henry Gage, the gallant Governor of Oxford. By his five wives, all of whom he survived, he had a numerous family. He died in 1707, having attained his 90th year.

He was succeeded by his eldest son, Sir William Gage, of Hengrave, Bart.

Gage, Hist. of Hengrave.

1. **Portrait**, 4to., engr. by R. Cooper from the original at Hengrave, pub. in Gage's "History of Hengrave."

Gage, Francis, D.D., born in London, Feb. 1, 1621, N.S., was son of John Gage, of Haling House, co. Surrey, Esq., eldest son of Robert Gage, of Haling House, Esq., who represented the borough of Lewes in Parliament in the first of Queen Mary. John Gage passed through great hardships for the Catholic faith, and suffered imprisonment for a time in 1586. Afterwards he endured with his wife a long confinement for harbouring George Beesley, a missionary priest. Upon the latter's conviction and execution, July 2, 1591, Mr. and Mrs. Gage were both condemned to death, but were afterwards reprieved and pardoned, though their estate was confiscated. Mr. Gage was twice married, first, to Margaret, daughter of Sir Thomas Copley, of Gatton, co. Surrey, by whom he had several children, and, secondly, to Mrs. Barnes, a widow. By

his second wife he was the father of Francis and John, both of whom joined the Church.

Francis Gage was sent to Douay College when about eleven years of age. He is entered in the College diary as arriving there Nov. 18, 1630. After completing his classical studies, he attended the lectures of the celebrated professor, Dr. Edmund Stratford, in logic and philosophy. He left Douay in 1641, the same year in which the President, Dr. Kellison, died, and proceeding to Paris, pursued his theological studies under the noted professors, Henequin, Le Moyne, Du Val, and Grandin. In 1646 he was ordained priest, and in 1648 he received the appointment of tutor to Thomas Arundel, at that time residing at Paris. In 1649, a year memorable for the execution of Charles I., and the siege of Paris by the rebel princes, Mr. Gage took the degree of B.D. His studies were then interrupted until 1654, when he was created D.D.

Shortly after receiving this degree, Dr. Gage passed to the English mission, and resided with Lady Herbert. The disturbed state of the times, however, occasioned the retirement of many of the nobility to France, and Lady Herbert was one of those under this necessity. Dr. Gage accompanied her to France, whence he proceeded to Rome in 1659 as agent to the Chapter. He remained in Rome until his recall in 1661, and then returned to the English mission. In 1663 he became chaplain to Lady Strangford, and retained that position until Oct. 1667. About this time, or shortly afterwards, he was given the charge of Philip Draycot, of Paynsley, co. Stafford, Esq., whom he accompanied to Paris and in his tour on the Continent.

In the meantime Dr. Leyburne resigned the Presidency of Douay College, and Dr. Gage was nominated his successor, Jan. 23, 1676, for he was well known at Rome, and was favourably regarded by the Chapter. The new President arrived at Douay on the following May 23. The expectations of the clergy were fully realized; Dr. Gage surmounted the difficulties imposed upon the College through the troubles caused by Oates' plot in 1678, which had so alarmed the whole Catholic body that they hardly dared to send their children abroad. After the storm had subsided, the number of students increased daily, attracted by the fame of Dr. Gage's rule, and the College was never in a more flourishing state.

At length he was seized with a violent fever, of which he died after a long and painful agony, June 2, 1682, aged 61.

The whole community at Douay were edified with his dying exhortations, and they buried him with great solemnity. According to his request, his heart was deposited under the steps of the high altar in the College chapel.

Dr. Gage was possessed of extraordinary qualities, both natural and acquired. In his younger days he had greatly distinguished himself at the University of Paris, especially by his eloquence. Later, in his agency at Rome, and throughout several controversies, which required delicate treatment, he behaved with remarkable discretion and firmness. Finally, as President of Douay he governed rather by persuasion than the use of authority, for he had observed that a strained severity had often fatal consequences.

Dodd, Ch. Hist., vol. iii. ; *Gage, Hist. of Hengrave*, p. 231 *et seq.* ; *Morris, Troubles, Second Series*.

1. "Journal of the Chief Events of his Life, from his Birth in 1621 to 1677," MS., written by himself, in the archives of the Old Chapter, Spanish Place.

2. "The Spiritual Exercises of the most Virtuous and Religious Dame Gertrude More, of the Holy Order of St. Bennet, and English Congregation of our Ladies of Comfort in Cambray, she called them 'Amor ordinem nescit,' and Idiots Devotions. Her only Spiritual Father and Director, the Ven. Fr. Baker, styled them 'Confessiones Amantis,' a Lover's Confessions," Paris, 1658, 12mo. Ded. to the Rev. Mother Bridgit More, Prioress of the English Benedictine Nuns of our Lady of Hope, Paris, by "F. G.," title and 58 ff., A-N in twelves. It seems most probable that Dr. Gage was the editor.

Gage, George, priest, confessor of the faith, born about 1582, was the son of Edward Gage, a younger brother of the Gages of Firlie, co. Sussex. Dodd says that he was in great esteem at Court during the reign of James I., and that he was privately employed to transact some negotiations abroad.

He was a great friend of Sir Toby Matthews, and seems to have received Orders with him from the hands of Cardinal Bellarmine at Rome in May, 1614. Dodd confuses him with his namesake of the Haling family. There is no doubt, however, that it was this George Gage who is referred to in the list of priests and recusants apprehended and indicted by Wadsworth and his fellow-pursuivants between 1640 and 1651. It is there stated that he was found guilty, but is since dead, from which it may be concluded that he died in prison.

He was of graceful person, says the Church historian, good address, well skilled in music, painting, and architecture. In languages he was a master in Latin, French, Italian, and Spanish. He was 53 years of age in 1635.

Dodd, Ch. Hist., vol. ii. ; *Lingard, Hist. of Eng.*, ed. 1849, vol. viii. p. 645 ; *Oliver, Collectanea S.J.*, p. 140 ; *Gage, Hist. of Hengrave*.

1. "A Moderate Apology against a Pretended Calumny, in answer to some passages in The Preheminence of Parlement ; newly published by J. Howell . . . wherein a reason is rendered why the Popish royall favourite stiled him No Friend to Parliaments, and a malignant. And the copy of a Letter by George Gage from Rome to King James, inserted to manifest an agency between him and Rome, to procure the Pope's dispensation for the Spanish match." Lond. (March 4), 1644, 4to., by Wm. Prynne.—*Ibid* Addenda.

Gage, George, priest, third son of John Gage, of Haling House, co. Surrey, Esq., by his first wife, Margaret, daughter of Sir Thomas Copley, of Gatton, co. Surrey, Knt.

It does not appear where he was ordained priest, but in 1646 he was Secretary to the Chapter, and was greatly respected by the secular clergy. The Holy See appointed him prothonotary in England, and he resided with the Portuguese ambassador in London. This roused the jealousy of the Spanish Government, and, in 1652, the Council of the Spanish Netherlands sent for Dr. Hyde, President of Douay College, to come up to Brussels to hear the complaints made by the Spanish ambassador at London against Mr. Gage. The grievance was that Mr. Gage, who was popular and influential and was an able politician, frequently opposed Spain in favour of Portugal. Now the Council insisted that Dr. Hyde should check him and employ his influence to withdraw Gage from the Portuguese interest.

The date of his death has not been noticed.

Dodd, Ch. Hist., vol. ii. ; *Gage, Hist. of Hengrave*.

1. Original letters, used by Dodd in his "Church History."

Gage, Sir Henry, Knt., born in London in 1597, was the eldest son of John Gage, of Haling House, co. Surrey, by his first wife, Margaret, daughter of Sir Thomas Copley, of Gatton, co. Surrey, Knt.

His father, who was a great sufferer for the faith, sent him at the age of ten to St. Omer's College. In 1614 he was proceeding by way of Germany to prosecute his studies at

Rome, and as he was travelling through Basle he was seized with fever, and nearly lost his life through the incompetency of some Lutheran doctors. A Catholic physician residing there took him under his charge, and by great attention and skilful treatment restored him to health. He then appears to have gone for a short time to Louvain, before continuing his journey to Rome. On Oct. 17, 1615, he was admitted as a convictor at the English College, Rome, where he assumed the name of Howard. Having completed his philosophy he left the College, Sept. 23, 1618, and shortly afterwards, at the age of two-and-twenty, he entered the Spanish service, joining the army at Antwerp. He remained in garrison there a year, when he accepted the command of a troop in the English regiment raised in Flanders by the Earl of Argyle. On the disbanding of that regiment he took a commission in another corps, formed by Sir Edward Parham. At length, through the assistance of the Duke of Lerma, he raised a regiment for himself, to which the old English legion was subsequently attached under his command. He assisted at the sieges of Bergen-op-Zoom, Breda, Maestricht, and St. Omer, serving under the first generals of the age, in various campaigns, with great credit to himself.

When the Civil War broke out in England, Colonel Gage, abandoning his own interests, hastened to tender his services to his sovereign, whom he joined at the period when the Court was removed to Oxford, bringing with him a supply of arms.

"He was, in truth," says Clarendon, "a very extraordinary man; of a large and very graceful person; of an honourable extraction, his grandfather being Knight of the Garter; besides his great experience and abilities as a soldier, which were very eminent, he had very great parts of breeding, being a very good scholar in the polite parts of learning, a great master in the Spanish and Italian tongues, besides the French and the Dutch, which he spoke to great perfection, having scarce been in England twenty years before. He was likewise very conversant in Courts, having for many years been much esteemed in that of the Archduke and Dutchess, Albert and Isabella, at Brussels, which was a very great and regular Court at that time, so that he deserved to be looked upon as a wise and accomplished person. Of this gentleman the Lords of the Council had a singular esteem, and consulted frequently with him whilst

they looked to be besieged, and they thought Oxford to be the more secure for his being in it, which rendered him so ungrateful to the governor, Sir Arthur Aston, that he crossed him in everything he proposed, and hated him perfectly, as they were of natures and manners as different as men can be."

One of the quarters of the town was assigned to his care. He afterwards undertook a hazardous enterprise, the relief of Basing House, the seat of the Marquis of Winchester, and in a masterly manner effected his purpose. Subsequently he assisted in the relief of Banbury and Donnington Castle. On his return to Oxford, the king, removing Sir Arthur Aston from the government of the city, to the general satisfaction of all the troops, says Clarendon, conferred the command upon Colonel Gage, whom his Majesty had previously knighted.

Within about a month after this, Sir Henry was shot through the heart whilst attempting to destroy Culham Bridge, near Abingdon, where he intended to construct a fort for the protection of that side of Oxford. His death, which was a great loss to the Royal cause, occurred Jan. 11, 1644, aged 47.

Sir Henry was interred with great pomp in Christ Church, Oxford, the whole Court attending his funeral, with Prince Rupert and Prince Maurice as mourners. His epitaph is inscribed on his monument in the north transept of the church. He was a most zealous Catholic, and during the siege of Oxford kept a chaplain, Fr. Peter Wright, S.J. (afterwards martyred), at whose Mass he assisted every morning.

By his wife, Mary, daughter of John Daniel, of Daresbury, in Cheshire, he had several children. Henry Walgrave Gage, the eldest son, had his father's regiment in Flanders, and afterwards attended James II. at St. Germain's. He acquired the Seignory de la Woestyne, in Flanders, by marriage with Jane Vandekerchove, daughter of John Seigneur de Vaux and Champagne, and, dying at Tournay in 1702, left a son, Henry Gage. The latter married Angelique de Brun, and was father of Emanuel Gage, created a Count of the Roman Empire by Charles VI. By his wife, Mary de Spangen, Count Gage had an only child, who married Baron Hoogvorst, Mayor of Brussels at the period of the battle of Waterloo.

Gage, Hist. of Hengrave ; Clarendon, Hist. of the Rebellion.

1. "Alter Britanniae Heros; or, The Life of the most honourable Knight, Sir Henry Gage, late Governour of Oxford, epitomized." Oxford, 1645, 4to., 16 ff. Written by Edward Walsingham (a Catholic), under-secretary to George Lord Digby, Secretary of State to Charles I.

2. **Portrait**, 4to.

Gage, Sir John, K.G., was the only son of William Gage, of Firle Place, in Sussex, by Agnes, daughter of Bartholomew Bolney, of Bolney, co. Sussex, Esq., cousin of William of Wykeham, Bishop of Winchester. He was left a minor, in ward to the Duke of Buckingham, when his father died, Feb. 16, 1496, and was educated for the camp and the Court. He accompanied the young King Henry to the sieges of Tournay and Therouienne, where his Majesty gave him the command of the Castle of Guisnes, and afterwards of Oye, in the limits of Calais, whence he was recalled to take his seat in the Privy Council, and to assume the offices of Vice-Chamberlain and Captain of the Royal Guard. On the fall of Cromwell, Earl of Essex, Sir John Gage was appointed Comptroller of the Household, Chancellor of the Duchy of Lancaster, and Constable of the Tower of London. At the same time he was honoured with the Garter. About this time he appears to have represented the county of Sussex in Parliament. In the expedition, which terminated in the rout of the Scots at Solway, he had a principal command, and subsequently he was sent commissioner, with Chancellor Audley and others, to conclude treaties of peace with Scotland, and of marriage between Prince Edward and Mary the Scotch Queen. At the siege of Boulogne Sir John held the positions of Lieutenant of the Camp, jointly with Charles, Duke of Suffolk, and of General-Captain of the cavalry. Henry VIII., by his will, nominated him one of the council of sixteen to assist his executors in the management of public affairs during the minority of Edward VI., bequeathing Sir John £200.

Although this statesman largely shared in the spoils of the Church, and was one of the commissioners for taking the surrender of the religious houses, his attachment to the Catholic faith is not only apparent from his coming into power with Norfolk and Gardiner, but is particularly manifest in his measures after the death of Henry, and in the honours which were conferred upon him by Queen Mary.

At the commencement of Edward's reign, Sir John assisted

at the Council, but Somerset prevailing, he retired from the board, and was afterwards displaced from his office of Comptroller, which was given to Sir Anthony Wingfield. He does not appear to have attended the Council again until the day after the secret meeting at Ely House, when, joining Southampton, then the avowed leader of the Catholic party, he signed the declaration against the Protector. Dudley, who now acquired the ascendancy, was found to be equally a favourer of the Reformed Church, upon which Southampton and Sir John Gage, on the same day, resigned their seats in the Council. Gage and Dudley had both formed alliances with the Guldeford family; the former having married Philippa, daughter of Sir Richard Guldeford, of Hempstead Place, Kent, K.G., and the latter, the daughter of Sir Edward, his younger brother. Nevertheless, a few days before the death of the king, at the moment when Dudley, aiming at the crown for his daughter-in-law, the Lady Jane Grey, placed her in the Tower, as well in the affectation of royal state as for personal security, Sir John was superseded in the command of that fortress, which had been conferred upon him for life. This fact is strongly illustrative of his principles.

Mary, coming to the throne, called Sir John Gage to her Council, appointed him Lord Chamberlain of her Household, and restored him to the office of Constable of the Tower, in which character he had the painful duty of attending Dudley and his family to the block. The Princess Elizabeth was also committed for a time to his charge. He continued in office till his death in April, 1556, aged 77.

"Thus," says his memoir, "havinge served in all these rooms and offices truly and paynfully, from the first yeare of the reign of our Sovereigne Lord King Henry VIII., of famous memory, unto the 3rd yeare of the reign of our Sovereigne Lady Queene Mary, untouched with any reproch or unfaithfull service in this time, being 77 years old, he ended his life in favoure with his Prince, in his owne house at Furle, in Sussex."

Gage, Hist. of Hengrave.

1. "Sir John Gage, of Furle, his preferment at Court," MS. Memoirs at Hengrave, written by his third son, Robert Gage.

2. **Portrait**, 4to., from the original at Hengrave. engr. by Edw. Scriven, pub. in Gage's "History of Hengrave."

Gage, Sir John, Bart., of Firle, only son of Thomas Gage, by Elizabeth, daughter of Sir Thomas Guldeforde, of Hempstead Place, Kent, was created a baronet March 26, 1622. He married Penelope, third daughter and co-heiress of Thomas Darcy, Earl Rivers, by Mary, daughter and eventually sole heiress of Sir Thomas Kytson, of Hengrave, co. Suffolk, Knt. Upon Penelope, who had been previously married to Sir George Trenchard, of Wolverton, co. Dorset, her mother, the Countess Rivers, settled in 1643 Hengrave and her Suffolk property.

By this match Sir John had a numerous family. Sir Thomas, the eldest son, married the daughter and co-heiress of John Chamberlain, of Sherborne Castle, co. Oxon. His descendant, Sir William Gage, the seventh baronet, conformed to the Established Church about the time of the rising in favour of the Chevalier de St. George in 1715. He was not married, and at his death, in 1744, the title descended to Thomas, first Viscount Gage, in the peerage of Ireland, eldest son of Joseph Gage, youngest son of Sir Thomas Gage, the second baronet.

Sir John's third son, Sir Edward Gage, was created a baronet in 1662, and his mother settled upon him the manor of Hengrave. This branch of the family always retained the faith.

He died Oct. 3, 1633, and was buried at West Firle. Lady Penelope remained a widow till the year 1642, when she married Sir William Hervey, of Ickworth, co. Suffolk, Knt., and survived her third husband a few months, dying in the early part of 1661.

Gage, Hist. of Hengrave; Collins, Peerage, edit. 1812, vol. viii.

1. **Portrait**, Sir John Gage, Bart., engr. by R. Cooper from the original at Hengrave, 4to.

2. **Portrait**, Lady Penelope Gage, *ibid.*, pub. in Gage's "History of Hengrave."

Gage, John, priest, was the youngest son of John Gage, of Haling, co. Surrey, Esq., by his second wife, and brother to Dr. Francis Gage, President of Douay College.

Dodd mentions him, but gives no particulars of his life further than that he was the author of "Christian Sodality." He is referred to in the "Pilgrim Book" of the English Hospice at Rome, as dining there on June 22, 1645.

Dodd, Ch. Hist., vol. iii. p. 296 ; *Foley, Records S.J.*, vol. vi.

1. **Christian Sodality, or Catholieke Hive of Bees sucking the Honey of the Churehes Prayers from the Blossomes of the Word of God, blowne out of the Epistles and Gospels of the Divino Service throughout the yeare.** Collected by the Puny Bee of all the Hive, not worthy to be named otherwise than by these **Elements of his Name F. P.** Divided into two Tomes wherof this the first Tome onely upon the Sundayes. And that subdivided into three Parts. The first, second, and third, from **Advent to Lent, Lent to Whitsuntide, Whitsuntide to Advent**, s.l., 1652, 12mo., title, ded. to the Hon. Walter Mountague, Esquire, signed F. P., key of the work, approb. by S. Franciscus à S. Clara, Coll. S. Bonaventura, Dec. 16, 1651 ; Henry Metham, Jan. 5, 1652 ; John Lancaster, Paris, Jan. 1652, 34 pp. unpag. ; part 1, pp. 268, 11 pp. unpag. ; part 2, pp. 237, 11 pp. unpag. ; part 3, pp. 373, 14 pp. unpag. The writer has never met with the second volume. It was probably never published. From a remark in this work it is clear that he was a secular priest, for he says, " Pastours are bound by ex-officio office to stay when regulas that onely help ex-charitate (out of charity as it were) may flye in point of danger if they please, and that without sin." No regular would be likely to make such a statement.

Gage, John, of Lincoln's Inn, Barrister-at-law ; *vide* Rookwood.

Gage, Joseph, General, was second son of Joseph Gage fourth son of Sir Thomas Gage, second baronet, of Firle. His father was educated at the English College, Rome, where he was admitted as a convictor, Oct. 14, 1670, and inherited Sherborne Castle from his mother, which was subsequently sold in 1716. His mother was Elizabeth, daughter and eventually heiress of George Penruddock, of Hampshire, Esq., and brought a great estate to the Gage family.

Joseph Gage acquired an immense fortune in the French Mississippi speculation in 1719, but was reduced to poverty by the bursting of that bubble in the following year. He then retired into Spain, and being of a very enterprising disposition obtained such credit with the Government that he was granted the right of working and draining the gold-mines in Old Spain, and fishing for all wrecks on the coasts of Spain and the Indies. He was also, in 1741, presented by the King of Spain with a silver-mine of great value, and was created a Count or Grandee of the third class. Afterwards he was made General of the Spanish armies in Sicily, and in March, 1743, was honoured with the title of a Grandee of Spain of the first class, and was appointed Commander-in-chief of the army in Lombardy. The

King of Naples also conferred on him the Order of St. Januarius, with a pension of four thousand ducats a year. He married the Lady Lucy Herbert, fourth daughter of William, first Marquis of Powys.

His elder brother, Thomas, conformed to the Established Church, and was in consequence rewarded with an Irish peerage. He was created Viscount Gage, of Castle Island, and Baron Gage of Castlebar, by letters patent dated Sept. 14, 1720. His cousin, Sir William Gage, of Firle, seventh baronet, had set him the example in the change of his religion, about the time of the troubles which succeeded the Stuart rising in 1715. Sir William was unmarried, and consequently his cousin Thomas was his next heir. The latter then busied himself in Parliament in opposition to Catholic interests, and especially in the matter of the forfeited estates of James, Earl of Derwentwater. Bishop Milner declared that when Lord Gage found his career coming to a close he sent for a priest, and was reconciled to the Church. It was, however, too late to undo the mischief he had worked, and his descendants have since been Protestants.

Collins, Peerage, edit. 1812, vol. viii. ; *Kirk, Biog. Collections, MS.*; *Foley, Records S.J., Roman Diary*.

Gage, Robert, was the second son of Robert Gage, of Haling House, co. Surrey, third son of Sir John Gage, of Firle, K.G. His father represented Lewes in the first Parliament of Queen Mary, and after the accession of Elizabeth his son Robert seems to have relapsed into conformity. Subsequently, however, he was reconciled to the Church, and joined with those unfortunate young men who were inveigled into Babington's conspiracy to relieve the unhappy Queen of Scots. For this he was tried and condemned, and six days later was executed, with six others, Sept. 21, 1586.

At his trial he demurred to Ballard's evidence, on account of his being under sentence of condemnation, but his objection was overruled. He acknowledged that he was privy to the conspiracy.

Dodd, Ch. Hist., vol. ii. ; *Gage, Hist. of Hengrave*.

Gage, Sir Thomas, seventh Baronet, succeeded to Hengrave on the death of his father, Sir Thomas Gage, Dec. 1, 1798. His mother was Charlotte, daughter of Thomas Fitz-

herbert, of Swynnerton, co. Stafford, Esq., by Mary Teresa, daughter of Sir Robert Throckmorton, Bart.

He married, in 1809, Lady Mary Anne Browne, daughter of Valentine, Earl of Kenmare, by whom he left two sons, Thomas, his successor, and Edward. His death occurred at Rome, Dec. 27, 1820, aged 39, and he was buried in the Chiesa del Gesù.

Mr. Dawson Turner, writing to his brother, John Gage, says, "Enthusiasm and delicacy distinguished his character, and were blended in a manner as happy as unusual. Had these been supported by strong health, there was no perfection in art or science to which he would not have been capable of attaining. His tastes and pursuits were all elegant. Whatever he said or did was eminently marked by gentlemanly feelings. It was both from nature and from cultivation, and scarcely less from cultivation than from nature, that he possessed a tact, which, while it was essential to the pursuit of botany, his favourite science, rendered him tremblingly alive to the beauties of art and the more sublime charms of creation. In the most abstruse parts of the vegetable world he had laboured hard by the lamp as well as the sun; studying the works of his predecessors in his closet, and exploring the objects themselves in the fields. The minute accuracy of his remarks, the care with which he recorded them, and the still greater industry that he employed in perpetuating the recollection of the living plants by drawings, are best known to you who are in possession of his journals and portfolios. But the value of his notes and sketches were also well known to all of us who enjoyed the happiness of his correspondence, for no man was ever more liberal in his communications."

Gage, Hist. of Hengrave.

1. Botanical works, MSS., illustrated with drawings in his own hand, formerly in the possession of his brother, John Gage Rookwood, Esq.

2. **Portrait**, Jagger, pinx. 1806, Mrs. Dawson Turner, sculpsit. 4to., pub. in Gage's "History of Hengrave."

Gandolphy, or **Gandolphi**, **Peter**, priest, born July 26, 1779, was son of John Vincent Gandolphi, of East Sheen, co. Surrey, by Anna Maria, daughter of Benedict Hinde, of Worlesby, co. Lincoln, and grandson of Count Pietro Gandolphi, of Genoa, Leghorn, and London, by Dorothy, daughter of Edward Southcote, of Blyborough Hall, co. Lincoln, Esq.,

and Catherine, his wife, daughter of William, second Lord Widdrington.

Mr. Gandolphy's brother, John Vincent Gandolphi, of East Sheen, married Teresa, eldest daughter of Thomas Hornyold, of Blackmore Park and Hanley Castle, co. Worcester, Esq., and his only son, John Vincent Gandolphi, succeeded his uncle, Thomas Charles Hornyold, to the Blackmore Park and Hanley Castle estates, and in compliance with his will assumed the name of Hornyold in 1859.

Peter Gandolphy was educated by the Jesuits, first at Liége Academy and then at Stonyhurst College, where in 1801 he was appointed to teach humanities. Leaving the College in 1804, he was subsequently ordained by Bishop Douglass, V.A. of the London district, and received the charge of the mission at Newport in the Isle of Wight. Thence he was removed to the Spanish Chapel, London, where he laboured indefatigably and most successfully, making many converts and confirming others in their faith. He was a prolific and rapid writer, and unhappily incurred the censure of his Bishop, Dr. Poynter, by the publication of his "Liturgy" and "Sermons in Defence of the Ancient Faith." The Bishop suspended him, and denounced his works in a pastoral letter, dated April 24, 1817. From this blow Mr. Gandolphy never recovered. He resigned his chaplaincy at Spanish Place in the following year, and, retiring to his relations at East Sheen, died of a broken heart, July 9, 1821, aged 42.

Though it must be admitted that Mr. Gandolphy wrote too much and too rapidly not to err in theological precision, Bishop Milner, who remained his sincere friend, testified to his "uprightness of mind, the extent of his charities, the warmth of his religious zeal, his unwearied labours in the sacred ministry, his successful eloquence in the conversion of erring souls, the zealous orthodoxy of his faith, and his unshaken attachment to the centre of unity, the Chair of St. Peter." The learned prelate was pleased to add, "that whatever inaccuracy there was in some of the writer's expressions, there was no heterodox or dangerous principle in his mind." Dr. Oliver, who studied with him at Stonyhurst, and was intimately acquainted with him, speaks in admiration of his zeal, charity, and submission.

Oliver, Collectanea S.J.; Foley, Records S.J., vol. vii.

1. **A Defence of the Ancient Faith, or Five Sermons in Proof of the Christian Religion.** Lond. 1810, 8vo.; Lond. 1812, 8vo.

2. **A Congratulatory Letter to the Rev. Herbert Marsh, D.D., F.R.S., and Margaret Professor of Divinity in Cambridge, on his judicious Inquiry into the consequences of neglecting to give the Prayer-Book with the Bible. Together with a Sermon (on 2 Tim. iii. 15) on the inadequacy of the Bible to be an exclusive Rule of Faith, dedicated to the same.** Lond. 1812, 8vo.; Lond., "The Pamphleteer," vol. i. 1813, 8vo.

This called from Dr. Marsh, who was afterwards Bishop of Llandaff, "A Letter to the Rev. Peter Gandolphy in confutation of the opinion that the vital principle of the Reformation has been conceded to the Church of Rome: with a Postscript, containing Remarks on the consequences which must result from the Concession of the Catholic Claims," Cambridge, 1813, 8vo. pp. 70; Lond. 1813, 8vo.; Lond., 3rd edit., "The Pamphleteer," vol. ii. 8vo. Gandolphy had originally addressed his letter to Marsh in the public papers. It also elicited a "Review of Mr. Gandolphy's First Letter to Dr. Marsh," Lond., "Pamphlets on the Crusade of the 19th Century," part 3, 1812, 8vo., by Peter the Hermit, *pseud.*

3. **A Second Letter to the Rev. H. Marsh confirming the opinion that the vital principle of the Reformation has been conceded by him to the Church of Rome.** Lond. 1813, 8vo.; Lond., "The Pamphleteer," vol. ii. 8vo.

4. **A Sermon on the Text of St. Matthew, chap. xxii. verse 21, "Render to Cæsar the things which are Cæsar's, and to God the things which are God's."** Preached in the Bavarian and Spanish Chapels, London, on Sundays the 2nd and 9th May, 1813. Lond. 1813, 8vo. pp. 21.

5. **Liturgy, or a Book of Common Prayer, and administration of Sacraments, with other Rites and Ceremonies of the Church. For the use of all Christians in the United Kingdom of Great Britain and Ireland.** Edited by Peter Gandolphy. Lond., Keating, Brown & Keating, 1812, 12mo., title 1 f., ded. to the Rt. Hon. Lady Clifford, pp. iii.-iv.; introd. v.-xi.; preface xii.-xviii.; lessons, feasts, &c., xix.-xxxvi., pp. 418; 2nd edit., enlarged, Birmingham, 1815, 12mo.

This was a well-intentioned attempt to attract Protestants to Catholic ritual, but it met with the disapproval of his ecclesiastical superior, Bishop Poynter.

6. **A Series of Sermons in Defence of the Ancient Faith and in Proof of the Christian Religion.** Vol. I. Lond. 1813, 8vo.; vol. ii., Lond. 1814, 8vo., containing fifteen sermons; followed by two more volumes.

Bishop Poynter denounced these sermons and the preceding work in a pastoral letter, dated London, April 24, 1817.

Some years later the Rev. J. Richardson, M.A., published "The Roman Catholic Convicted, &c. Being a series of extracts (with remarks) from the Controversial Sermons of the Rev. Peter Gandolphy." Lond. 1823, 8vo.

7. **Letters addressed to the Archbishop of Canterbury, and the Protestant Clergy of England, on the Secret Causes of the Increase of Catholics; signed a Catholic Priest; or a Reply to the Calumnies and Slanders advanced against the Catholic**

Petitioners in the year 1813. Lond. 1813, 8vo.; Lond. 1817, 8vo. pp. 105.

8. **Vetoism Illustrated.** Lond. 8vo. pp. 90, with an Appendix, pp. 70.

9. **A Letter to a noble Lord, "On the conduct of Sir J. Cox Hippisley, at Rome."** Lond. 1819, 8vo. pp. 63. It is alluded to in a tract by George Croly entitled, "Dedicated to the Earl of Liverpool. Popery and the Popish Question; being an exposition of the political and doctrinal opinions of Messrs. O'Connell, Keogh, Dromgale, Gandolphy, &c." Lond. 1825. 8vo.

10. **Lessons of Morality and Piety; extracted from the Sapiential Books of Holy Scripture.** By the late Peter Gandolfi. Revised and approved by the R. R. Dr. Milner. Lond. 1822, 8vo. pp. 35.

Prefixed to this posthumous work is a feeling testimony by Bishop Milner to the worth of the author.

Gardiner, Germain, priest, martyr, cousin to Stephen Gardiner, Bishop of Winchester, after being educated in the University of Cambridge, probably in Trinity Hall, was received into the Bishop's household and appointed his secretary. He was a most conscientious man, and zealously defended the tenets of the Church in a disputation with John Frith. Some years later he was condemned for denying the king's spiritual supremacy, and was executed at Tyburn, March 7, 1543-4, together with John Larke, rector of Chelsea, and another priest named John Ireland.

Dodd, Ch. Hist., vol. i.; *Cooper, Athen. Cantab.*; *Law, Cat. of Martyrs*.

1. **A Letter to a young gentleman named Mayster German Gardiner**, wherein men may see the demeanor and heresy of John Frith late burned; and also the disputations and reasoning upon the same, between the same Mr. German and him. Lond. 1534. 8vo.

Gardiner, Stephen, Bishop of Winchester, born between 1483 and 1495, was the son of John Gardiner, clothworker, of Bury St. Edmunds, co. Suffolk. The story that he was the natural son of Lionel Woodville, Bishop of Salisbury, the younger son of Richard Woodville, Earl of Rivers, rests upon the sole authority of a writer of the seventeenth century, Richard Parker, in his "Sceletos Cantab.," p. 212. Mr. Brewer says that the imputation would be sufficiently discredited, even if the authority for it had been more weighty than it is, by the very fact that it is not noticed by Foxe and other bitter enemies of the bishop.

Of Gardiner's education little is known before he appeared as a student at Trinity Hall, Cambridge, except that in the earlier years of his life he must have studied in Paris, for he is mentioned by Erasmus, in one of his letters, with a humorous allusion to his skill in compounding salads when they studied together in that city. At Cambridge he made great proficiency in classical learning, and laid the foundation of his future advancement by the special skill he acquired in civil and canon law. John Leland, the antiquarian, praises his knowledge of the law, his eloquence, his fondness for the comedies of Plautus, which Gardiner recited *felix actor et eloquens* to the admiration of all who heard him, and anticipates for his great abilities his advancement to a bishopric. In 1520 he proceeded D.C.L., D.D. in the following year, and in 1525 he was elected Master of Trinity Hall. The Duke of Norfolk, to whose son Gardiner was Latin tutor, introduced him about this time to Cardinal Wolsey, then in the plenitude of his power as Lord High Chancellor of England, by whom he was appointed a ^{young} member of his private secretariate. His patron was soon convinced of his ability by the skill and caution with which he drafted despatches, and the suggestions he offered on diplomatic affairs. When Wolsey projected an alliance with the French king, Francis I., in 1525, Gardiner was deputed to frame the treaty, and Henry VIII. coming to his house at More Park, Hertfordshire, found him engaged in the work. Few sovereigns understood business or could transact it better than Henry. He was extremely pleased with the performance, but liked still more the secretary's conversation, and best of all, his fertility in the invention of expedients. From this time Gardiner was consulted about the most secret affairs of State, and was equally employed by the king and his minister. A few months later he was made a royal chaplain and almoner to the king.

At this juncture the king was contemplating his divorce from Queen Catherine, and Dr. Gardiner was considered one of the most useful men for giving advice on the question. His reputation as a jurist and canonist stood high, and the king placed confidence in his ability to help him in the attainment of his desires. Misled by ambition, and eager to conform to the king's advancing requirements, he now took a part of which he deeply repented in after years. It was with reluctance that

Wolsey consented to part with his services, even at the king's request, which is a proof of the high regard in which his abilities were held.

In Feb. 1528, it was resolved to send Dr. Edward Fox, the king's almoner, and Dr. Gardiner to Rome as additional agents, with the object of inducing the Pontiff to grant the requested dispensation for the king's divorce. Though Gardiner's name is mentioned only second in the commission, Wolsey desired he should take precedence of Fox in managing the negotiations; and Fox, who was remarkable for his modesty, was contented to yield to his coadjutor, not merely in this respect, but in rank also. The two agents were instructed to call at Paris for recommendatory letters from the French king, to hasten thence to Venice, where they were to demand the restoration of Ravenna and Cervia to the Holy See, a restoration which Clement VII. most anxiously desired. From Venice they were to proceed to Orvieto, call to their aid Staphilæo, and Sir Gregory Casale, the English resident at Rome, with his brother Vincenzo, and by their united efforts extort from the gratitude or timidity of the sorely pressed Pontiff his consent to Henry's divorce. In these negotiations Gardiner used an intrepidity of language and manner to which the Pope had never been accustomed. "So far from condescending to flatter," says Mr. Brewer, "he worked upon the fears and hesitating temper of Clement VII. He desired the Pope and all who were present to note what he had to say of the Papal authority, assuring them, in the most undisguised language, that if they wavered in the course they ought to pursue, it would be said that they either would not or could not give a satisfactory reply. . . . England, he remarked, had a special claim on the Pope for counsel; and if it were refused, the king and the lords of England would be driven to think that God had taken away from the Holy See the key of knowledge, and would go over to their opinion who thought that Pontifical laws, which were not understood by the Pope himself, might as well be committed to the flames." The result was that Fox was despatched to England with a commission to inquire into the validity of Henry's marriage with Catherine, and a dependent dispensation.

Gardiner returned from Rome on June 22, 1529, and was employed as the king's advocate on the hearing of the divorce

case in the Legatine Court before Cardinals Wolsey and Campeggio. Previous to this he had been admitted Archdeacon of Norfolk, March 1, 1528-9, and on July 28, 1529, he was appointed chief secretary. The relations between the king and his new secretary are too distinctly marked in their correspondence to allow of any room for doubt that Henry had now transferred his confidence from Wolsey to Gardiner. To the latter's credit, however, it does not appear that he treated the fallen Cardinal with ingratitude, or endeavoured to increase his disgrace.

On March 25, 1531, Dr. Gardiner was collated to the Archdeaconry of Leicester, when he resigned that of Norfolk. This he likewise resigned in favour of Dr. Edward Fox. It has been said that he was also Archdeacon of Worcester, but this, apparently, is an error. In the month of October in this year he was incorporated at the University of Oxford, and on Nov. 27, 1531, he was consecrated Bishop of Winchester. Dr. Gardiner had not been apprised of the king's intentions, who in his passion often rated him soundly. "I have," said Henry, "often squared with you, Gardiner, but I love you never the worse, as the Bishopric I give will convince you."

The Bishop practised no deception in the question of the divorce. From the commencement he was untiring in his efforts to obtain the consummation of the king's desires, up to the crowning wrong at Dunstable, where he sat with Archbishop Cranmer when that prelate declared Queen Catherine's marriage with the king null and void, May 23, 1533.

In the same year he was despatched as ambassador to France, to watch the interview between the king and the Pope at Marseilles. He also took the opportunity to intimate that Henry VIII. would appeal to a General Council in case the Holy See should proceed in his cause. After his return home he was required not only to acknowledge Henry's assumption as Supreme Head of the Church, but also to defend it, which he did in his celebrated tract (perhaps originally a Court sermon), "De vera Obedientia." In 1535 he had a dispute with Archbishop Cranmer, on account of his visiting his diocese, which was carried on with considerable warmth on both sides. In the following year he again returned to France as ambassador, and there had a quarrel with Dr. Reginald Pole, then Dean of

Exeter, whom he induced the French king to banish from his dominions.

During Gardiner's absence in France, Cromwell proposed a religious league with the Duke of Saxe and other German princes, with which Gardiner disagreed, advising rather an alliance grounded on political considerations and strengthened by subsidies, which he argued would be more lasting and productive of better results. He was therefore sent, in 1538, as ambassador, with Sir Henry Knyvett, to the Imperial Diet held in Ratisbon. A part of his mission was to explain that Cardinal Fisher and Sir Thomas More were executed for treasonable practices. He was instructed by Cromwell to inform the princes that they "should not believe the false gossip and scandals that the enemies of his Highness the King had propagated on the Continent respecting the demerits of the said traitors, John Fisher and Thomas More, who had justly been slain on the public scaffold as an example to other evil-inclined men." In other words, Mr. Burke remarks, Dr. Gardiner was enjoined to traduce the character of the two illustrious victims, so as to diminish, if not efface, the impression of horror caused by the judicial murder perpetrated at Tower Hill. Gardiner's sympathies, however, were at variance with Cromwell's policy. Henry's purport was no doubt to screen his own actions from the German princes, who were charging him with being lukewarm in the prosecution of the new gospel. At the same time he wished to mitigate his past conduct, whilst devising means with the Emperor by which he might be reconciled to the Holy See. Gardiner himself says (Foxe, vol. vi. p. 578): "Master Knevett and I were sent ambassadors unto the Emperor to desire him that he would be a mean between the Pope's Holiness and the king, to bring the king to the obedience of the See of Rome."

Gardiner was now fully aware of the wrong course he had hitherto pursued, but he was too weak to break through the web which had been woven by Audley, Rich, Cranmer, and Cromwell. He clearly perceived that it was one that was likely to prove fatal to the existence of the Church in England. On his return, the Bishop informed the king of all he had seen and heard concerning the new learning. He detailed the riot, bloodshed, blasphemy, and destruction by the Anabaptists and other Reformers which he had witnessed during his embassy in

Germany. Denny relates that it "made an impression on his royal master, for from that hour forward his Highness's feeling towards the Reformers was of an unmistakable character." Still Henry continued to be attracted by the artifices of Cromwell, who engaged to replenish the royal treasury from the possessions of the Church, but "not to disturb its doctrines." This proposition pleased the king, who desired plunder, not perversion. Gardiner, however, could not approve Cromwell's designs, and had several interviews with Henry on the subject, but was out-manœuvred by the powerful influence of Cranmer.

In 1540, on the death of Thomas Cromwell, Earl of Essex, Dr. Gardiner was elected Chancellor of the University of Cambridge, and in the same year he was again ambassador in France. On his return to England he was received with coolness, for he repaired to his bishopric without even seeing the king. The apprehensions and new projects, however, awakened in Henry's mind by the general understanding between the Pope and the Catholic sovereigns, and also Pole's mission to the Emperor and the King of France, induced him to recall the Bishop to Court. Henry determined to prove to the world that he was the decided advocate of the ancient doctrines. Gardiner was ordered to preach at St. Paul's Cross, and, as soon as Parliament assembled, a committee of spiritual lords was appointed to examine the diversity of opinions on religious subjects. The result was the statute of the Six Articles, passed in June, 1541, which has been generally attributed to Gardiner's suggestion.

It was with reluctance that he was induced to perform the ceremony of marriage between the king and Catherine Parr, July 12, 1543. From this period Henry seems to have withdrawn his favour, and in the following year Dr. Gardiner had a narrow escape from losing his life. His secretary and relative, Germain Gardiner, whom he tenderly regarded, was prosecuted for denying the king's ecclesiastical supremacy, and executed as a traitor. It was suggested to the king that the Bishop was at one with his secretary, and that if he were committed to the Tower sufficient cause might be found against him. When Gardiner heard of the king's intention he hastened to tender his most humble submission, and by complying with his Sovereign's humour, obtained his full forgiveness.

Hiles, the voluminous letter-writer ("Orig. Lett.," p. 256),

wrote, Jan. 26, 1547, that he had heard that "that spirit of godliness, or rather of popery, the Bishop of Winchester," had succeeded Norfolk and Surrey in the Tower. His friend Burcher had previously written ("Orig. Lett.," p. 639), Dec. 31, that it was for a secret attempt to restore the dominion of the Pope and of the monks that Norfolk, "a most bitter enemy to the word of God," had been arrested with his son. Unless Winchester were also caught, he added, the evangelical truth could not be restored.

Nicholas Sanders, in his history of the Anglican Schism, asserts that when the king saw, towards the close of his life, that in his greed and lust he had broken away from the unity of the Church, he consulted secretly with some of the bishops how he might be reconciled to the Apostolic See. Bishop Gardiner seized the opportunity, when alone with him, to persuade him to call his Parliament together, and to communicate to it his desire for reconciliation with the Holy See. If the time was too short, he begged that Henry would express his resolution in writing, and thereby testify to the voice of his conscience, for God, he said, would be satisfied with the mere desire of his heart, if he were in such straits as to hinder the performance of the act. But as soon as the Bishop had gone, the crowd of flatterers pressed around the dying monarch, and, afraid lest the return of the kingdom to the obedience of the Church would force them to part with the ecclesiastical lands, dissuaded him from retaining such scruples in his mind. After this Gardiner was never again permitted to see the king, who was induced, shortly before his death, to strike out the Bishop's name as one of the executors to his will.

At Henry's funeral Gardiner took the leading part. He celebrated the Requiem Mass and pronounced the panegyric, in which, with the courteous language of State diplomacy, he "lamented the loss that both high and low had sustained in the death of so good and gracious a king," recounting the good actions of the deceased monarch.

The position of affairs was now entirely changed. An active and resolute minority, by skilful diplomacy, had seized the reins of government, and the youthful successor to the throne was almost entirely surrounded by men who were either friendly to the Reformers or influenced by self-interest to acquiesce in their policy. Cranmer, the subtle Archbishop of Canterbury, depre-

cated too much haste in the establishment of the new religion, lest the slumbering conscience of the nation should awake. He suggested that the ruling maxim in a minority was to keep things quiet, and maintained that this could not be effected if any startling alterations were attempted.

The first indication of the change was an attack on the images yet remaining in the churches. It was strenuously resisted by Gardiner, who quickly discerned its true meaning. This was followed by the Book of Homilies, or as it was at first entitled, "Certain Sermons or Homilies appointed by the King's Majesty to be declared and read, by all persons, vicars, and curates, every Sunday in their churches, where they have cure." In this work the doctrine of justification and faith alone was set forth. It was accompanied with an order that each clergyman should provide for himself, and each priest for the congregation, one copy of the Paraphrase of Erasmus on the New Testament. The number of instructors was limited, and the power of preaching was, by successive restrictions, confined at last to such clergymen only as should obtain licenses from the Protector or the Metropolitan. Cranmer wished to obtain Gardiner's sanction to these publications, but the Bishop strongly remonstrated, not only with the wily Archbishop, but also with the Protector. He boldly denounced the application to popular instruction of either the Homilies or the Paraphrase. They contradicted each other, he observed, and they contained doctrines irreconcilable with the creed established by Act of Parliament. At the same time he opposed the Scottish war. He also offered a most determined resistance to the general visitation of the dioceses by royal commissioners. This scheme had been framed by Cranmer to encourage the progress of the Reformation, to discredit the Church, and to preach the new doctrine. Gardiner's opposition was not confined to writing; he vehemently denounced from the pulpit the heresy of Calvin and Luther, not only in the matter of justification, but in many other points, especially that of the Holy Eucharist. Unable to refute, the Council determined to intimidate him into submission. The Bishop was summoned to London, where, on Sept. 25, 1547, he maintained the same resolute attitude before the Council. He could not be charged with any offence against the law, but Cranmer and the Council saw that it was absolutely necessary

for the success of their schemes that Gardiner should be silenced during the approaching Parliament. He was therefore committed to the Fleet, and detained a close prisoner until the end of the session. During his imprisonment he was removed from the Chancellorship of Cambridge.

It was soon discovered that Gardiner's spirit was not subdued by imprisonment. His remonstrances were heard with greater distinctness from the solitude of his confinement. Cranmer made a characteristic effort to subdue or to conciliate him. He sent for him, within a fortnight of his imprisonment, to the house of May, the Dean of St. Paul's, where he presided over an assembly consisting of Ridley, Cox, and other heretical clergymen. The dispute, however, ended in Gardiner being sent back to prison. After his discharge, on Jan. 9, 1548, he proceeded to his diocese, but was soon summoned before the Council again. To prove his submission he was ordered to preach at St. Paul's Cross, in the presence of the king, on the Feast of St. Peter, June 29, 1548. His sermon was delivered before an enormous and excited concourse, and in one part of his discourse he treated of the Mass and the Eucharist. He had previously determined, whatever might be the consequence, to explain to his young Sovereign the Catholic doctrine, for this was perhaps the only opportunity which the king would have of hearing the truth. The next day he was committed to the Tower, though his imprisonment had not even the pretence of legality. His absence from Parliament was not less desirable now than it had been in the previous year.

After two years' imprisonment in the Tower, further attempts were ineffectually made to intimidate him into submission. A commission was therefore appointed for his trial, in which sat Cranmer, Ridley, Thirlby, Bishop of Ely; Holbeach, Bishop of Lincoln; Sir William Petre; Sir James Hales, of the Court of Common Pleas; Dr. Griffith Leyson, Dr. John Oliver; Richard Goodrich and John Gosnold, Esquires. They opened their court at Lambeth Palace, Dec. 15, 1550, and Gardiner defended himself with remarkable ability. He showed the inconsistency of the Council's actions, and brought so many proofs of his allegations that, to prevent unpleasant disclosures, Cranmer, in the twenty-second session, Feb. 14, 1551, cut short the proceedings, pronouncing him contumacious, and adjudging him to be deprived of his bishopric. By order of

the Council he was confined in a meaner cell at the Tower, with instructions that no man should see him but one of the warders; that all his books and papers should be removed and examined, and that he should be deprived the use of pen, ink, or paper. At the same time the Bishop was removed from his Mastership of Trinity Hall, Cambridge.

During the remainder of Edward's reign Dr. Gardiner was retained a close prisoner in the Tower. Still he kept up his spirits, frequently and confidently affirming that he should yet live to see another change, in which he should be restored to his former position.

When Mary, immediately after her accession, made her triumphal entry into the capital, July 31, 1553, and proceeded in State to the Tower, a touching spectacle awaited her. Kneeling on the Tower-green were the State prisoners, Gardiner and Tunstall, the deprived Bishops of Winchester and Durham, the Duke of Norfolk, Lord Courtney, and the widow of the Duke of Somerset. Gardiner pronounced a short congratulatory address. The Queen burst into tears: "These be my prisoners," she said, and bidding them rise, kissed them, and gave them their liberty.

Gardiner was at once restored to his See, to the Chancellorship of Cambridge, and to the Mastership of Trinity Hall in that University. The Queen also gave him the custody of the Seals, and, on Sept. 21, he was formally appointed Lord High Chancellor of England. A week later he performed the coronation ceremony according to the ancient rite, and in a few days more opened the first Parliament in Mary's reign.

One of the first public actions of the new Prime Minister was to have a careful revision of the coin of the realm, which was in a sad condition, owing to the debased coinage of the two previous reigns. The question of the Queen's marriage was of still greater importance. Gardiner was a thorough Englishman, and his feelings were in strong sympathy with the natural aversion of his countrymen to a foreign match. Courtney's name was proposed, and Gardiner gave him all the influence of his position. At that time Courtney's immoral character was unknown, but the Queen was privately made aware of it, and absolutely refused to accept him as her husband. She then consulted the Emperor, and it was soon discovered that his son Philip had been proposed to the Queen, and had not been

rejected. Gardiner opposed the match, which obtained him great popularity, but Mary, like a true Tudor, would have her own way, and informed her Chancellor that she had made a vow before the altar that she would marry Don Philip. The Bishop persevered in his opposition, but was outvoted in the Council, so he adapted himself to the situation, and performed the marriage ceremony between Philip and Mary on the Feast of St. James, 1554.

Shortly before this, when the Princess Elizabeth and Courtney, now Earl of Devon, had been committed to the Tower, charged with conspiracy, Gardiner befriended them, and there is little doubt his intervention saved their lives.

At the opening of Parliament, Nov. 1, 1554, the Chancellor addressed the two houses, and, on the last day of that month, presented the petition for reunion with the Apostolic See. The following Sunday, Dec. 2, Cardinal Pole, the Papal Legate, made his public entry into the metropolis. At St. Paul's Cross, Gardiner preached in the presence of Philip, the legate, and almost all the chief personages of the realm, the celebrated sermon, in which he lamented in bitter terms his conduct under Henry VIII. He exhorted all who had fallen through his means, or in his company, to return with him to the "one fold" of the "one Shepherd."

Gardiner's health had seriously declined during his long incarceration in the Tower. Nevertheless he worked with immense energy to uphold the Queen's government, and to restore to the nation its former unity. The last occasion on which he publicly appeared was at the opening of Parliament in the autumn of 1555. After the reading of the Papal Bull, assuring to the possessors the property which had been taken from the Church, Gardiner explained to the two houses the wants of the clergy and of the Crown, and the solicitude of the Queen to make adequate provision for both. On that and the following day he spoke with an ability and eloquence that excited universal applause. Cardinal Pole, writing to Philip, says, "he seemed, on that occasion, not only to surpass himself in eloquence and prudence, and those qualifications which constitute a statesman, but to be so far superior to his own bodily infirmities, as not to give any indication of them whilst he was supporting the cause of his Sovereign and his country."

But the exertion was too great for his debilitated frame, and

at his return to his palace near Bermondsey on the second day, he repaired to his chamber, where, after lingering three weeks, he expired, Nov, 12, 1555.

The piety and resignation which he displayed during his last illness edified all around him. Shortly before his death he desired the passion of our Saviour to be read to him, and when they came to the denial of St. Peter he bid them stay, exclaiming, "I have denied with Peter, I have forsaken with Peter, but I have not as yet wept with Peter."

His death was a subject of deep regret to Mary, who lost in him her most able, faithful, and prudent minister. Cardinal Pole, advising Philip of his death, in the letter previously mentioned, laments the loss which the nation had sustained, predicts the great detriment which both religion and justice would suffer by Gardiner's death, and speaks of the difficulty there was in supplying his place. His exequies were celebrated with striking solemnity on Nov. 21, when his bowels were buried before the high altar of St. Mary Overie in Southwark. His body was afterwards interred in his cathedral at Winchester, where his chantry, of very indifferent architecture, remains to this day. By his will he bequeathed all his property to his royal mistress, with a request that she would pay his debts and provide for his servants. It proved but an inconsiderable sum, though his enemies had accused him of having amassed between thirty and forty thousand pounds.

It has been customary with a certain class of writers in past times to depict historical characters according to their own prejudices, or to suit those of their readers. Happily there is now a conscientious desire for truth, no matter how disagreeable it may be to the writer's sympathies, and in the process of reproducing history from facts, Gardiner's character is coming out in very different colours. No special life has hitherto been written of the man who played such a leading and varied part during the times which mostly influenced the later course of the Church in England. By degrees original documents are being brought to light which will enable Gardiner's future biographer to do justice to so great a man.

Judging from the incidental notices of him met with in history, few men did more than Dr. Gardiner to injure the Church in England during the reign of Henry VIII. In later

years it is equally apparent that Gardiner recognized and deeply repented the evil which he had so greatly assisted. From that time his whole energies were devoted with the greatest determination to repair what had been undone.

As a statesman he ranks next to Wolsey, and as such, Collier says, was better than a controversial divine. Lord Campbell depicts him as "a man of original genius, of powerful intellect, and of an independent mind. Gardiner was a statesman much in advance of the disjointed and dishonest period in which he lived. His indisputable respect for the constitutional liberties of England, as they were then understood, gained for him the hatred of foreign despots. He was as inaccessible to the allurements of Spain as he was to the menaces of France, and was also proof against the subtleties of oligarchical tyranny in the republic of Venice. He understood every department of government, and in home affairs was a most valuable minister."

Certain writers, of the class to which allusion has been previously made, have ascribed politico-religious persecution to Gardiner. The evidence is entirely to the contrary. When he returned to England from Paris after a private mission for Queen Mary, and found that during his absence his *locum tenens* in the Chancellory, the Marquis of Winchester, had sent some fanatics to the stake, Gardiner strongly denounced the action, and sent a special note to the Council, stating that he "would not obey any order that might be issued to him for burning heretics in his diocese." His desire was to restore unity by gentle means. Roger Ascham, in a letter to Lord Leicester (Whitaker's "Hist. of Richmondshire," p. 286), bears testimony to the humane and kindly treatment he received at the Chancellor's hands: "Winchester's good will stood not in speakeing fare, and wishing well, but he did indeed that for me, whereby my wife and children shall live the better when I am gone." Peter Martyr, John Sturmius, Hadrian Junius, and many other "Hot-gospellers" and friends of the so-called Reformation, all add to Ascham's testimony. Sir James Mackintosh observes that "Gardiner and the majority of the Papal bishops were undoubtedly opposed to the persecution of Reformers." Dean Maitland believes "that Gardiner has been misrepresented and belied." Dean Hook's examination of the facts of history convinces him that it is incorrect to ascribe

persecution to Gardiner ; and many other historians writing in the same strain might be adduced.

As a Churchman Gardiner was undoubtedly influenced by his political position, and yet there is evidence that he was active and zealous in the performance of his ordinary duties, and munificent and thoughtful in his charities. His action in the matter of the divorce, and the support which his ambition led him to give to his tyrannical master, Henry VIII., in his assumption of ecclesiastical supremacy, are the two great questions which have blackened his memory.

There is one fact, Mr. S. Hubert Burke points out, in relation to Gardiner which reflects credit to his memory. Whilst many of the so-called "Papal Party" were as unscrupulous as the Reformers in appropriating the heritage of the poor, Stephen Gardiner did not receive the smallest portion of the pillage. To use his own words, "he was himself unmercifully plucked by the Reformers."

Fr. Phillips, S.J., the author of the "Life of Cardinal Pole," appears to have been prejudiced against the Chancellor by the jealousy with which he has been erroneously represented to have regarded Pole, and yet he writes, "It must be confessed, on the whole, that he had many failings, and some faults which cannot be excused ; that he had great eloquence and universal knowledge ; abilities equal to each station to which he gradually rose, and always filled so as to attract the public observation. This will appear if we neither form our opinion of him from eulogy or invective, but from facts ; and take into the estimate the various temper of the reigns he lived in, the nature and circumstances of the affairs he managed, and the means by which he acquired Henry's esteem ; the cause of his disgrace under his successor ; and his behaviour when he was restored to favour and authority under Mary."

A Protestant historian (Canon Dixon, "Hist. of the Church of Eng.") has recently written, "The mind, the charity, the temper of Gardiner, all were logical. His curious face, refined but whimsical, with an expostulating laughter upon it—a face marked by mental operation, noble in feature, but somewhat familiar in expression, might be the face of a courtier or of an ascetic ; perchance of an inquisitor ; of a martyr, perhaps."

Brewer, State Papers, Letters and Papers of the Reign of Henry VIII., vol. iv., Introduction, 1524-30 ; Biog. Brit. ;

Burke, Hist. Portraits of the Tudor Dynasty, vols. i., ii.; *Lingard, Hist. of Eng.*, ed. 1849, vols. iv., v.; *Cooper, Athen. Cantab.*, vol. i.; *Maitland, Reformation*; *Collier, Eccles. Hist.*, vols. iv., v.; *Campbell, Eng. Chancellors*, vol. ii.; *Foxe, Acts and Monuments*, vol. iii.; *Dodd, Ch. Hist.*, vol. i.; *Phillips, Life of Reginald Pole*, vol. ii., 2nd ed., p. 169 seq.

1. **Stephani Winton. Episcopi, De Vera Obedientia Oratio.** Lond., in *Ædib.*, Tho. Bertheleti, 1535, 4to., 36 ff.; Argentense, W. Rihalii, 1536, 8vo., with a preface signed "V. F. Capito, C. Hedio, M. Bucerus, et cæteri Ecclesiastæ Argentoratenses; "Stephani Wintoniensis Episcopi de vera Obedientia, oratio. Una cum præfatione Edmundi Boneri Archidiaconi Leycestrensis sereniss. Regiæ ma. Angliæ in Dania legati, capita notabiliora dictæ orationis complectente. In qua etiam ostenditur causam controversiæ quæ inter ipsam sereniss. Regiam Maiestatem & Episcopum Romanum existit, longe aliter ac diversius se habere, q; hactenus a vulgo putatum sit," Hamburgi, ex officina Francisci Rhodi., Mense Januario, 1536, 4to.; Strasburgh, 1536, 8vo.; reprinted in vol. ii. of "Fasciculus Rerum expetendarum et fugendarum. Opera et studio Ed. Brown." Lond. 1690, fol. (under the *pseudonym* of Orthuinus Gratius). Some bibliographers state that the "De Vera Obed." was first published in 1534.

The English version was surreptitiously printed, and has a scandalous preface with notes by the translator, unfit for reproduction. It is entitled, "De vera Obedientia, an oration made in Latine, by the ryghte reverend father in God Stephan B. of Winchestre, nowe Lord Chauncellor of England, with the preface of Edmunde Boner, sometime Archedeacon of Leicestre, and the Kinges Maiesties embassadour in Denmarke, and sithence Bishop of London, touchinge true Obedience. Printed at Hamburgh in Latine, In officina Francisci Rhodi. Mense Ja. 1536. And nowe translated into English and printed by Michal Wood: with the Preface and conclusion of the trauslatour." From Roane, 26 of Octobre, 1553, sm. 8vo.; another edit., B.L., "Before ye castle of S. Angel at the signe of S. Peter, Rome," Novembre, 1553, 8vo., really printed by Hugh Singleton at London; reprinted by M. Goldast, *Monarchia S. Romani Imperii, &c.*, 1611, fol.; Singleton's edit. is reprinted by way of Append. to Stevens' "Life of Bradford," Lond. 1832, 8vo.

Dr. Maitland says that there is a mystery about this book which he is unable to fathom. The result of his careful inquiry into the subject, in his "Essays on Subjects connected with the Reformation," leaves the reader in little doubt that the preface ascribed to Bonner is a forgery, and was never written by that much belied prelate. A strong suspicion is even raised as to the authenticity of Gardiner's work. Dr. Maitland has shown that the professed English translations are of no reliability. They were unquestionably printed surreptitiously in England by Gardiner's enemies, though they bear the foreign impress. Mr. S. H. Burke, who does not seem to be aware that the authenticity of the book is in question, says that it places Gardiner in a painful light as a Catholic priest. His quotations characterize the work: "The question is now in everybody's mouth, whether the consent of the universal people of England rests on divine right by which they declare and

regard their illustrious king, Henry VIII., to be the Supreme Head on earth of the English Church; and by the free vote of this Parliament, have invited him to use his right, and call himself Head of the English Church, in name, as he is in fact. . . . No new thing was introduced; only they determined that the power which, of Divine right belongs to their prince, should be more clearly asserted by adopting a more significant expression; and so much the rather in order to remove the cloud from the eyes of the vulgar, with which the falsely pretended power of the Bishop of Rome has now for some ages overshadowed them." It is also stated in the book that the king acted in the case of the Royal Supremacy "with the consent of the most excellent and learned bishops, of the nobles, and the whole people of England." This statement, as Mr. Burke points out, is most untrue. It is, he says, directly opposed to what occurred at that calamitous period: "The people were true to the old Latin creed." Mr. Burke does not state from which edition he drew his quotations. Substantially they agree with the English translation printed by Singleton in 1536. This has been edited by B. A. Heywood, M.A., "The Royal Supremacy in Matters Ecclesiastical in Pre-Reformation Times. Bishop Gardiner's Oration on True Obedience with Bishop Bonner's Preface, and with extracts from the public records in illustration of the same subject," Lond. 1870, 8vo. pp. 111. The editor entirely overlooks Dr. Maitland's essays on the subject, and it receives no better examination in the reprint by William Stevens in his "Memoirs of the Life and Martyrdom of John Bradford," Lond. 1832, 8vo., or in "The Examination of John Bradford by Stephen Gardiner, Bishop of Winchester," Lond. 1871, 8vo.

2. "The Institution of a Christen Man, conteynynge the Exposition or Interpretation of the commune Crede, of the seven Sacramentes, of the X. Commandementes, of the Pater Noster, and the Ave Maria, Justification and Purgatorie," Lond., Tho. Bertheletti, 1537, sm. 4to., B.L.: 1542, with some enlargements and alterations; "A Necessary Doctrine and Erudition of any Christian Man, set furthe by the Kingis Miestie of Englande," Lond. 1542, 4to., called the King's Book, containing additional alterations and enlargements, and some retrenchments from the former editions commonly known as the Bishops' Book. It is ded. to Henry VIII., "by the grace of God Kynge of Englande," &c., and "Supreme heed in erth immediatly under Christ of the Church of Englande."

In the first edition the printer placed the title in an old engraved border bearing the date 1534; the colophon gives the correct date 1537. Learned if not exhaustive notices of the work will be found in Bishop Charles Lloyd's edition of 1856, and Dr. Maitland's Index to the Lambeth Library, 1841.

Gardiner is credited with having the principal share in drawing up these works. In the Injunctions given by Bonner, Bishop of London, to his clergy (Wilkins, "Concilia," iii. 864) is the following item: "That every of you do procure, and provide of your own, a book called 'The Institution of a Christian Man,' otherwise called 'The Bishops' Book;' and that ye and every of you do exercise yourselves in the same, according to such precepts as hath been given heretofore, or hereafter to be given."

The "Institution," Dr. Lingard says, is chiefly remarkable for the earnestness with which it refuses salvation to all persons out of the pale of the Catholic Church, yet it denies the Papal supremacy and inculcates passive

obedience to the king. It teaches that no cause whatever can authorize the subject to draw the sword against his prince; that sovereigns are accountable to God alone; and that the only remedy against oppression is to pray that God would change the heart of the despot, and induce him to make a right use of his power.

The "Erudition" is more full, but teaches the same doctrines, with the addition of transubstantiation, and the sufficiency of communion under one kind.

These books were so far from being considered heretical, that when Cardinal Pole held a Council, one project was to re-edit them (with the necessary alteration regarding the supremacy), or to use them as materials for Catholic Homilies. There was not time to carry out the project, but Bishop Watson's Sermons and Bishop Bonner's Homilies were the result.

3. **Stephani Winton, Episcopi Angli ad Martinum Bucerum de impudenti ejusdem Pseudologia Conquestio.** Lovanii, 1544, 4to.; Coloniae, 1545, 4to.; Ingolstadii, 1546, 4to.

"S. Winton . . . ad Martinum Bucerum Epistola, qua cessantem hactenus & cunctantem, ac frustratoria responsionis pollicitatione, orbis de se judicia callide sustinentem, urget ad respondum de impudentissima ejusdem pseudologia conquestioni ante annum orditæ." Lovanii, 1546, 4to.

Bucer replied, "Responsio ad duas epistolas Stephani Episcopi Wintoniensis de Cœlibatu Sacerdotum," 1544.

4. **Altera Epistola ad Martinum Bucerum.** Lovanii, 1546. 4to.

5. William Turner, under the *alias* of William Wraughton, wrote a work against Edward Fox, the Bishop of Gloucester, entitled "The hunting and fynding out of the Romish Fox, which more than seven yeares hath bene hyd among the Bishoppes of England after the Kynges Hyghnes had commanded him (Turner) to be dryven of hys Realme," Basyll, 1543, 16mo. Turner then wrote "The Rescuynge of the Romishe Foxe, otherwise called the Examination of the Hunter, devised by Steven Gardiner. The seconde course of the Hunter at the Romishe Foxe, and hys Advocate and sworne Patrone Steven Gardiner, Doctor and Defender of the Pope's Canon-law and hys ungodly ceremonies. Rede in the last Lefe the XII. Articles of Bisshop Stevens newe Popish Credo," Winchester, Hanse Hit Prik, 1545, 8vo., ded. to Henry VIII. by W. Wraughton. The same individual also wrote "A Hunting of the Romish Wolf," and "A new Book of Spiritual Physick," both of them directed against Gardiner. Turner was a physician and a lay preacher. He never received Orders, and yet he was made Canon of Windsor and Dean of Wells. He died July 7, 1568.

J. Sawtrej also wrote "The Defence of the Mariage of Priestes agens S. Gardiner, &c." 1541. 8vo.

6. **A Declaration of suche true Articles as George Joye hath gone about to confute as false.** Lond., J. Herforde, 1546, 4to., B.L.; *ibid.*, 12mo. Joye's "Confutation" had been printed three years before at Wesel, but Gardiner says in his address "To George Joye . . . After your boke hath ben well worne in the handes of your favourers, it is comme at the last to myne. If I had soner had it, I wolde soner have entered thopeninge of that matter, not to contende with you (whose raylyng I esteme no more then I do the joylye hunters of the foxe, and other rable), but to declare the truth, in the matters ye improve."

Joye rejoined with "The Refutation of the Byshop of Winchesters derke Declaration of his false Articles," &c. B.L. (Lond.), 1546. 8vo.

7. **A Detection of the Devil's Sophistrie, wherwith he robbeth the unlearned people of the true byleaf in the most blessed Sacrament of the Aulter.** Lond., John Herforde, 1546. 8vo., B.L., 132 ff., A-S 4 in eights, except E, which has only 4 ff. The latter is printed in Greek type, and sheet F in Latin with Roman letter, being a quotation by Gardiner, in support of his argument, from "Damascene," first in the original Greek, and then in Latin and English, the last in black letter like the rest of the book; another edition, *ibid.*, "I have ben the rather persuaded," he says, "to wryte in the Original in Greke, and therwith the translacion in Latyn and also English. It shal not greatly augment the boke, and bycause some children learne Greake in this tyme, it maye serve them for a lesson, wherwith to occupie their tender wittes, and conferme them against the malyce of the devyll."

It elicited, "An Answer unto my lord of Wynchesters booke intytlyd a Detection of the Devyls Sophistric wherwith he robbith the unlernyd people of the trew byleaf in the moost blessyd Sacrament of the Aulter made by Johann Hoper," Zurych, 1547, 4to., by Hooper, afterwards Bishop of Gloucester.

"An Answer to the Devillish Detection of S. G., &c.," by A. G., 1547, 8vo.

8. **Goodly Sermon on the Life and Death of the Great King Henry of Blessed Memory.** Printed in Collier's "Eccles. History."

In this memorable funeral sermon, the author in courtly language "lamented the loss that both high and low had sustained in the death of so good and gracious a king."

9. **Concio coram Rege Edw. VI., June 29, 1548.** MS. ccc. Cantab.

The sermon was in English and is printed in Fox's "Acts and Monuments."

10. **Confutatio Cavillationum, quibus Eucharistiæ Sacramentum ab impiis Capharnaitis impeti Solet.** Lovanii, 1551, 4to.; Lov., in editio altera, 1554, 8vo. "Palinodia libri de Vera Obedientia. Confutatio Cavillationum, &c.," Paris, 1552, 4to.

11. **An Explication and Assertion of the true Catholique Fayth, touchyng the moost blessed Sacrament of the Aulter with confutacion of a booke written agaynst the same.** Made by Stephen Byshop of Wynchester, and exhibited by his owne hande for his defence of the Kynges Majesties Commissioners at Lambeth. (Lond.?), 1551, sm. 8vo., 152 ff., A 2 ff. B-U in eights; Roan, 1551, 8vo., B.L. It was written against the "Answer of Thomas, Archebyshop of Canterburyc . . . unto a crafty . . . cavillation devised by S. G., concerning the Lord's Supper." Lond. 1551, fol.

Hooper at a later period rejoined with "An Apologye againste the Report that he should be a Maintainer and Encorager of suche as cursed the Quenes Highnes that then was, Quene Marye." Lond. 1562. 16mo.

Peter Martyr also wrote, "Defensio Doctrinæ veteris et apostolicæ de Sacramento Eucharistiæ, adversus Steph. Gardin. Librum sub Nomine Marc. Ant. Constantii Editum," 1562, fol.

12. "The Communication betwene my Lord Chauncelor (S. Gardiner) and Judge Hales, being among other judges to take his oth in Westminster Hall," s.l. Oct. 6, 1553, 8vo. unpag. 4 ff.; reprinted in Dr. Dibdin's "Lib. Companion," and vol. iii. "Harl. Miscellany."

13. **Exetasis testimoniorum quæ M. Bucerus ex Sancti Patribus non sancte edidit de Cœlibatus dono, quam sine dono spiritus, contre ecclesiam defendit orthodoxam.** Lovanii, 1554, 4to.

"Contra convitia Martini Bucerii," Lovanii, 1554, 4to.

"Tractatus ad Bucerum scriptum in quo probare cognatur contemptum humanæ legis autoritate latæ gravius et severius vindicandum quæ divinæ legis qualuncunq; transgressionum," MS. ccc. Cantab.

14. "A Traicctise declaryng and plainly provyng, that the pretended marriage of Priestes, and professed persons, is no mariage. Herewith is comprised a full confutation of Doctour Poynettes boke, entitled a Defense for the marriage of Priestes. By Thomas Martin," Lond., R. Caly, 1554, 4to., unpag. B.L.

This work was attributed to Gardiner and others. John Poynet, who was successively Bishop of Rochester and Winchester, had written his "Defence" in 1549. He now rejoined with "An Apologie fully aunsweringe by Scriptures and aunceant Doctors, a blasphemose Book gatherid by D. Steph. Gardiner, of late Lord Chauncelor, D. Smyth, of Oxford, Pighius, and other Papists, as by ther books appeareth and of late set furth under the name of T. Martin, Doctor of the Civile Lawes . . . against the godly mariadge of priests, &c. (Strasburg ?), 1556, 8vo. B.L.

15. "J. Cheki Angli de Pronuntiatione Græcæ polissimum linguæ disputationes cum S. Wintoniensi Episcopo, &c." Lond. 1555, 8vo., by J. Cheke.

"Sylloge altera scriptorum, qui de linguæ Græcæ pronuntiatione commentarios reliquerunt. Scripta et edicta contra J. Checum de pronuntiatione linguæ Græcæ et Latinæ," 1740, 8vo., by S. Haverkamp.

An account of this controversy between Gardiner on the one side, and Smith and Cheke on the other, will be found in Baker's "Reflections on Learning." "Roger Ascham, with a courtly address, declares that though the knights shew themselves better critics, yet Gardiner's letters manifest a superior genius, and were only liable to censure, from his entering further into a dispute of this kind than was necessary for a person of his dignity."

16. **Concio Reverend. D. Stephani Episcop. Vintonien. Angliæ Cancellarii habita dominica prima Adventus præsentibus sereniss. Rege et Reverendiss. Legato Apost. in maxima populi frequentia.** Romæ, apud Ant. Bladum, 1555, 4to. B.L., 4 ff.

This sermon was delivered in English, and is noticed by Fox, iii. p. 92. A Latin translation may also be seen inter Ep. Poli, v. pp. 293, 300. "Gardiner asserts that Henry VIII., during the rebellion of 1536, entertained serious thoughts of seeking a reconciliation with the Pontiff; and that, in 1541, he employed him and Knyvett, during the Diet at Ratisbon, to solicit secretly the mediation of the Emperor for that purpose. They were, however, discovered, and Gardiner was accused of holding communication with Contarini, the Papal Legate. Henry was careful to hush up the matter" (Lingard, v. ed. 1849, p. 453, note). Fox was not aware of Gardiner's commission, *vide* Fox, iii. pp. 448-9.

17. He wrote "Articles in his defence before the Judges' Delegates;"

"Protestatio contra auctoritatem judicum delegatorum;" "Additional Positions and Articles;" "Other Articles of Defence;" "Allegations, &c.," MS. ccc. Cantab.; "Exercitationes quando turri Londinensis incarcerationatur," MS. ccc. Cantab.

18. *Annotationes in dialogum Johannis Oecolampadii cum suo Nathanaele de Mysterio Eucharistico disceptant.* MS. Lambeth.

19. *Pro Sacrificio Missæ, Lib. unum.* Noticed by Pitts, "De Illus. Angl. Script."

20. *An Apology for Holy Water*, a summary of which is given in Collier's "Eccles. Hist.," v. p. 183.

21. He also revised the Gospel of St. Luke for the Bible in 1540; and translated into verse several beautiful passages in the Book of Ecclesiastes, Wisdom, Job, and other parts of the Old Testament whilst he was in prison.

22. Letters and Despatches to Cardinal Wolsey from Rome, &c., 1528, &c., in Lemon's "State Papers," vols. i. and ii.; ditto in Pocock's "Records of the Reformation;" Brewer's "State Papers," temp. Henry VIII., &c.; "Epistolæ duæ . . . ex quibus vana, flagitiosq. pontificum, Pauli tertii, et Julii tertii et Cardinalis Poli et S. Gardineri eorumq. adulationum sectatorunq. ratio magna ex parte potest intellegi," (1555), 8vo.

Portrait, Hans Holbein, pinx., R. White, sc., h. sh.; it gives the date of his birth 1483. It was engr. for Burnet's "Hist. of the Reformation." A life-sized portrait on panel, which formerly belonged to Mr. Beckford, was exhibited at the meeting of the Archaeological Institute held at Bath in July, 1858. Other portraits are at Trinity Hall, Cambridge, and in the picture-gallery at Oxford, and have been engraved by R. White and W. M. Gardiner.

Garlick, Nicholas, priest and martyr, born at Dinting, in the parish of Glossop, co. Derby, was the son of a substantial yeoman descended from the Garlicks of Whitfield, in the same parish, where they possessed considerable landed property in the fifteenth and sixteenth centuries. The elder branch became extinct in the latter century, the heiress marrying William Needham, of Cowley and Snitterton. Until recently the arms of the family were to be seen carved on an old oak pew-end in the church of Hayfield, an old chapelry of Glossop.

Through Mr. Garlick's influence his father was reconciled to the Church, but being a worldly man he relapsed into conformity. His son again persuaded him to rise, telling him that rather than he should again fall, he would pray to God to strike him lame, so that he could not go to Protestant assemblies. This really happened, for when the execution of the laws against recusants became more stringent, the old man fell so lame that he could not walk without help. He frequently declared that his son's prayer had taken effect.

The future martyr received his education under "a very learned schoolmaster," no doubt in his own neighbourhood. He was then sent to Oxford, where he only remained half a year, "yet he was well seen in poetry, rhetoric, and philosophy." His leaving the University was probably in consequence of his being appointed master of the Free Grammar School at Tideswell, in Derbyshire. Most of the grammar-schools throughout the country were established by Catholics to provide education for the people, of which they had been deprived by the wholesale destruction of the monastic schools and seats of learning. Tideswell was founded in 1560 by Robert Pursglove, a deprived suffragan bishop, who remained faithful to the religion of his ancestors to his death in 1579.

For seven years Mr. Garlick discharged his duties at Tideswell "with great love, credit, and no small profit to his scholars," whom he regarded as if they had been his own children. At length, unable by reason of the persecution to maintain his position, he proceeded to the English College at Rheims, where he arrived in June, 1581. He also persuaded three of his pupils to follow his example. They all became priests; one of them, Christopher Buxton, was finally martyred, and another, Robert Bagshaw, subsequently joined the Benedictines.

On March 8, 1582, Mr. Garlick received deacon's Orders, and on the last day of that month he was ordained priest. On Jan. 25, in the following year, he was sent to the English mission, and was soon arrested. How long he suffered imprisonment does not appear; he was one of the seventy-two priests banished in 1585, and returned to his *alma mater* Oct. 17, in that year. He stayed but two days and then courageously set out for England again, in the company of another priest named John Harrison, who afterwards suffered martyrdom.

His missionary labours were in his own county, but it was not long before he was once more apprehended, by George, Earl of Shrewsbury, through the treachery of Thomas Fitzherbert, in the house of his father, John Fitzherbert, at Padley, on July 12, 1588. With him was seized another priest, Robert Ludlam, and they were both committed to Derby gaol, where they found Richard Sympson, who had been condemned in the previous Lent Assizes for being a priest. He had been

reprieved either on account of actual attendance at the Protestant service, a promise that he would do so, or hopes given by him to that effect. The two confessors now encouraged him, to such purpose that Mr. Sympson not only repented of his previous weakness, but went with them to the scaffold with constancy.

On July 23, Mr. Garlick and his companion were arraigned at the assizes, and without the least sign of fear or dismay they professed themselves to be priests, greatly rejoicing in their sacred calling. They were condemned to death on that account, and after much hard usage they, with the other priest, were drawn on hurdles to the place of execution. It had been arranged that Mr. Sympson should suffer first, but to encourage him Mr. Garlick hastened to the ladder, and kissing it, ascended. As the fire for the caldron was not ready, he seized the opportunity to address the assembled multitude, begging them to have care for their salvation. The officers tried to interrupt him, but Mr. Garlick continued to speak, until they pulled him off the ladder. He was left hanging until about half dead, and was then cut down, but his doublet having protected him, he returned to his perfect senses, and was so drawn and quartered. Mr. Sympson followed him, and lastly Mr. Ludlam.

Their martyrdom took place at Derby, July 24, 1584. An ancient ode, apparently by an eye-witness, thus refers to Mr. Garlick—

When Garlick did the ladder kiss,
And Sympson after him,
Methought that there St. Andrew was
Desirous for to die.

Challoner, Memoirs, vol. i. ; *Douay Diaries* ; *Foley, Records S.J.*, vol. iii. ; *Gillow, Cath. Schools of Eng. MS.*

1. "Relation of the Death of Nicholas Garlick, priest, at Derby, in 1588, by Dom Robert Sigebert Bagshaw, O.S.B., some time scholar to Mr. Garlick," MS., used by Dr. Challoner.

2. "Relation of the Martyrdom of Nicholas Garlick, priest, executed at Derby, July 24, 1588, penned by one that was present at the execution," MS., copied or written by the rev. and learned Richard Broughton, Vicar-General of the Northern parts.

3. "The Relation of Sir Nicholas Garlick, priest," Fr. Christopher Grene's "Historical Notes and Collections," MS., Book F., printed in Bro. Foley's "Records S.J.," vol. iii.

4. An account is also given of the martyrdom in Dr. Ant. Champney's "Hist. of the Reign of Q. Eliz.," MS.

Garnett, Henry, Father S.J., martyr, born in 1555, was son of Brian Garnett, Master of the Free Grammar School at Nottingham, and his wife, Alice Jay. His early studies were made at Winchester School, and he would in the ordinary course have passed to New College, Oxford, had he not embraced the Catholic faith, by which he renounced his bright temporal prospects. He proceeded to Spain, and thence to Rome, where he entered the novitiate of St. Andrew, Sept. 11, 1575, Fr. Fabius de Fabio, S.J., being then Master of Novices. His higher studies were made at the Roman College, under Fathers Clavius, Suarez, and Bellarmine. He was English Penitentiary at St. Peter's for a time, and also Professor at the Roman College of Hebrew and Mathematics. His knowledge of the latter was so great that Fr. Clavius opposed his return to England, but the zeal for a missionary life weighed heavier with the young Jesuit than the fame for learning, and he left Rome with his fellow-martyr, Fr. Robert Southwell, May 8, 1586, and landed in safety in England in the following July.

Fr. William Weston at this time was the only Jesuit in England, having landed from Dieppe on the Norfolk coast, in Sept. 1584, and he gave the two new-comers a welcome meeting in London. On Fr. Weston's apprehension and committal to Wisbeach Castle in 1587, the Superiorship devolved on Fr. Garnett. His eighteen years of office was one constant scene of difficulty, danger and suffering, passing under a variety of aliases and disguises which were necessitated by the ever-watchful spies and pursuivants. It is remarkable that though closely pursued he never actually fell into their hands until his arrest, in 1605, at Hinlip Castle, near Worcester, the seat of Thomas Habington, or Abington, Esq.

At this time Catesby and a few others, driven to desperation by the additional inflictions on Catholics and the treacherous conduct of James I., conceived the mad and wicked design called the Gunpowder Plot. In order to allay his own scruples or those of his fellow-conspirators, Catesby revealed the design in confession to Fr. Tesimond, S.J. The Father represented to him the wickedness of the project, but could not prevail upon him to desist. He consented, however, that Fr. Tesimond should communicate the case under the seal of confession to Fr. Garnett, and if the matter should otherwise come to light,

he gave leave that both one and the other might then make use of the knowledge which he thus imparted to them, and not else. Fr. Garnett was horror-struck at the proposal, and, as he could not disclose it, laboured at least to prevent its execution. After the discovery of the plot, Cecil was most anxious to draw the Jesuits into a share of the odium of it, and every contrivance was resorted to in order to entangle them. Proclamations were issued for the arrest of several of them by name, and at length Fr. Garnett was seized, with Fr. Edward Oldcorne and Brothers Owen and Ashley, at Hinlip Castle. The prisoners were conveyed to London, and committed to the Tower.

After twenty-three examinations, Fr. Garnett was arraigned at the Guildhall, March 28, 1606, for high treason. The case against him was singularly weak; the multiplied examinations and statements that were extorted from him in the Tower were twisted and strained into every possible shape by the ablest lawyers of the day, Coke, Popham, &c. Unfair means had been resorted to, such as threats of the torture (if he was not actually racked), prevention from sleep, and it is strongly suspected even drugging. He defended himself with remarkable ability from the odious and false charges brought against him. In the course of the trial it came out that by a stratagem it had been discovered that he had heard of the plot under the solemn seal of confession, and had used every effort left open to him to prevent it. But the court was not anxious about the inquiry whether the knowledge of the design was in or out of confession, so the jury brought him in guilty of misprision of treason, and he was condemned to death.

An unusual delay took place between his condemnation and his execution, which was occupied by the Government in sedulously spreading false rumours that he was about to yield, and that he would yet be seen preaching Protestant doctrine in public.

At length the day arrived which Fr. Garnett desired. He was brought from the Tower, wearing a long black cloak and a hat; the hurdle on which he lay was drawn by three horses, and all the way the holy martyr held his hands together, lifted up somewhat towards Heaven, with his eyes shut for the most part as if in deep contemplation. The place of execution was St. Paul's Churchyard, over against the Bishop's house,

around which was the largest concourse of people that had ever met there to witness an execution; temporary stands, every available space, even to the very roofs of the houses, were covered with a seething mass anxious to witness the martyr's demeanour. The Deans of St. Paul's and Winchester, with other Protestant ministers eager to dispute with him or listen to the expected recantation, pressed around the scaffold. His address to the people was but short, for his voice was low and himself weak from the intense sufferings he had undergone during his imprisonment. Every word was listened to amidst breathless silence, and when he was cast off the ladder, the people, moved by the sight of his constancy and by his protestation of innocence, with loud cries prevented the hangman from cutting him down before life was extinct. In their compassion they refused to see him butchered alive; and when he was cut up, his bowels cast into the fire, and his heart held up aloft with the cry, "Behold the heart of a traitor!" it met with no applause, not even the usual response, "God save the king."

"He died like a saint," "he looked not like a contriver of treason," were expressions heard in the strange and unexpected alteration which had taken place in the crowd. Even ministers were heard to say that without doubt his soul was in Heaven.

Thus this holy man passed to his eternal reward, May 3, 1606, aged 51.

He was justly regarded as a martyr to the sacredness of the seal of the Sacrament of Confession. His life, embodying the many written narratives of his trial and execution, is admirably given at great length by Bro. Foley, S.J., in his fourth volume of "Records," from which this memoir is almost entirely drawn.

Fr. More says that he so combined the arduous duties of a laborious missionary and an admirable Superior as to secure the veneration of his brothers in religion, the love of externs, and the esteem of all, being possessed of the keenest intelligence, a sharp and solid judgment, an extensive knowledge of affairs, readiness in counsel, and, what is rarely found combined with these gifts, simplicity, candour, and a most confiding heart. To these he added a wonderful moderation and gentleness, approaching to exemption from all feelings of perturbation;

his manner was easy, his countenance pleasant and modest. He was besides a man of brilliant genius and learning, well versed in the arts and sciences, and a famous linguist. He was a man, in fine, of whom Bellarmine did not hesitate to speak as incomparable in learning and holiness of life.

Foley, Records S.J., vol. iv. pp. 35-193; *Dodd, Ch. Hist.*, vol. ii.; *Oliver, Collectanea S.J.*; *Challoner, Memoirs*, vol. ii. Appendix.

1. **A Treatise on Schism.** It is curious that a more accurate description of this work has not been given. Two works of very different character appeared under this title. The first was Gregory Martin's publication, subsequently edited by Fr. Persons. The second was the famous work by Fr. Lister, which was apparently only circulated in MS., and was the occasion of so much unpleasantness between the clergy and the Jesuits. Under Humphrey Ely it has been shown that Lister's treatise was approved by Fr. Garnett. As Superior of the Jesuits, Fr. Garnett necessarily took a leading part in the Wisbeach and Archpriest controversy, and seems to have acted with commendable circumspection. Many of his letters are preserved, and some of them have been printed by Canon Tierney in his third vol. of *Dodd*, wherein he treats the subject at length. In Bro. Foley's *Life of Fr. Garnett* ("Records S.J.," vol. iii. p. 40), Fr. Persons is said to have observed that in the whole course of the eighteen years in which Fr. Garnett governed the English Mission, a period of the most chequered and difficult character, not one of his fellow-religious, nor any of the friends and fellow-labourers of the Society among the secular clergy, ever spoke or wrote to Rome a sharp word against him, "a most irrefragable argument in favour of his singular prudence and merit." Canon Tierney's exceptions do not necessarily refute this statement.

2. **A Treatise of Christian Renovation or Birth.** Lond. 1616. 8vo.

3. A translation from Latin of the *Summa Canisii*, with supplements on pilgrimages, invocation of saints, and indulgences. Lond. 1590, 8vo. pp. 687; St. Omer, 1622, 16mo.

4. Translations of some little books on the Society of Jesus.

5. **A Treatise on the Rosary of our Lady.** Several works on this subject were written about this period by John Fenn, Fr. Jos. Cresswell, and Dr. Thos. Worthington. Perhaps Fr. Garnett's was "A Methode to meditate on the Psalter, or Great Rosarie of our Blessed Ladie," Antwerp, 1598, 8vo.

6. "Epistola de Martyrio Godefredi Mauritii," *i.e.*, Fr. John Jones, O.S.F., inserted in "Historia de Persecutione Anglicana," lib. 5, cap. 10, by Didacus Yopez.

7. From a letter of Fr. Garnett's, dated June 2, 1601, it appears that he had confuted "A Pestilent Dialogue between a Gentleman and a Physician," and although none but MS. copies were taken and circulated, it caused the suppression of the said Dialogue; and its author, to his credit, had expressed his regret for having published it.

8. Many works were published in connection with and in defence of

Fr. Garnett's trial and sentence : "A true and perfect relation of the whole proceedings against the late most barbarous traitors, Garnet, a Jesuite, and his confederats, contayning sundry speechees delivered by the Lords Commissioners at their arraignments . . . and lastly all that passed at Garnet's execution," Lond. 1606, 4to. ; "Actio in H. Garnitum . . . et cæteros qui proditione . . . Britanniae Magnæ regem, et regni Angliæ ordines pulvere fulminati e medio tollere conjurarunt: una cum orationibus Dominorum Delegatorum. Adjectum est supplicium de H. G. Omnia ex Anglico à G. Camdeno Latinè versa," Londini, 1607, 4to. L.P.

"Juridica trium Quæstionum ad Majestatem pertinentium Determinatio : in quarum prima et ultima processus judicialis, contra Henricum Garnetum institutus, ex jure civili et canonico defenditer." Oxon. 1608, 4to., by James Cook, chaplain Dr. Bilson, Bishop of Winchester.

"R. P. A. Eudæmon-Joannis . . . ad actionem proditoriam E. Coqui apologia pro R. P. Hen. G." 1610. 8vo.

"A Eudæmon-Joannis Cydonii . . . Responsio . . . ad antilogiam R. Abbati adversus apologiam P. G." 1615. 16mo.

"G.'s Ghost, addressing to the Jesuits . . . just after the murther of Sir E. Godfrey . . . by the Author of the Satyr against Virtue." (1678?) fol., being verses on the "Popish Plot."

"H. G. . . . an den Generaln zu Romanus der Vorhöhle abgelassen und bey victorieuser Occupirung, des Trantzösischund Chur-Bäyrischen Lagers zu Höchstädt, unter eines sicheren Beichtvatters . . . Scripturen Gefundenes Schreiben. Nebst einem Anhang von remarquablen sachen." (Frankfort? 1704). 4to.

"Le P. Henri Garnet, S.J., et la Conspiration de poudres," Gand, 1876, 8vo., by the Rev. Alfred Nutt, of Louvain, a valuable bibliographical sketch.

For other works touching the Gunpowder Plot, *vide* R. Catesby, E. Digby, &c.

"A Treatise of Equivocation; wherein is largely discussed the question whether a Catholicke or any other person before a magistrate beyng demaunded uppon his oath whether a Prieste were in such a place may (notwithstanding his perfect knowledge to the contrary) without perjury . . . answere no, with this secreat meaning . . . That he was not there so that any man is bounde to detect it." Lond. 1851, 8vo., edited by David Jardine, Police Magistrate, from a MS. in the Bodleian Library.

9. "Miraculosa Effigies R. P. Henrici Garneti Societatis Jesu, martyris Angliæ, 3 Maii, 1606." This is the inscription on an engraving of Fr. Garnett's miraculous straw. Another medallion engraving represents the relic as lying round the crystal reliquary with the legend "Effigies R. P. H. Garneti S.J., quæ in stramine evis sanguine tincto prodigiose apparuit," reproduced in Bro. Foley's "Records S.J.," vol. iii. Knight's "Old England," vol. ii. p. 145, gives two upright representations quite dissimilar.

The wonderful discovery of the martyr's likeness in an ear of a straw, on which a drop of his blood had fallen, has been treated in many publications; Fr. John Gerard's "Gunpowder Plot," by Fr. Morris; the seventh book of Fr. More's History; Grene's "Defence of the Jesuit's Life and Doctrine," pp. 95-6; Lord Castlemain's "Catholique Apology," p. 422; Challoner's Memoirs, vol. ii.; Feller's "Dictionnaire Historique," art., Garnett; "Con-

futation of the Jesuits Miracles, feigned concerning H. Garnet," Lond. 1607, 4to. ; "The True Christian Catholic," p. 161, where it is said that the very sight of the straw had made at least 500 persons in England become good Catholics.

10. **Portrait**, P. Henricus Garnettus Anglus Londini pro Cat^o Fide suspensus et sectus, 3 Maii, 1606, J. Wirix, exc., sm. 4to. ; R. Sadler, sc.

Garnett, Thomas, Father S.J., martyr, born in London, 1574, was son of Richard Garnett, and nephew of Fr. Henry Garnett, the martyr.

His father, "a man above all praise, having more than once confessed Christ with great constancy, both in chains, and before the tribunals of judges and magistrates," was a student at Oxford, but weary of the heresy into which the University had lapsed, he resolved to leave the country with the intention of joining the priesthood. He deferred, however, putting his plan into execution, and through this delay got married. In order to make some pious compensation for his change of resolution, he vowed to consecrate his firstborn son to Almighty God and His great martyr, St. Thomas of Canterbury. The life of Richard Garnett was a series of afflictions from his youth to his death. He was amongst the first who boldly came forward to defend the honour of religion against all the oppressions with which it was attacked in Oxford, where he had graduated in philosophy with a reputation for distinguished ability and learning. A Court of Inquisition had been opened in Oxford to punish and plunder Catholics, and a statue of our Blessed Lady having been discovered in Richard Garnett's room in his College, it was seized by these commissioners and carried in mock solemn procession through the most frequented streets of Oxford, amidst the scoffs and blasphemies of the people, until it was ultimately condemned to the flames. Garnett accompanied the statue, submitting with such modesty and religious joy to the curses and taunts that assailed him on every side, that the very sight of him was in itself a rebuke to the insane fury of the rabble. Having arrived at the court, followed by the crowd, he there, before that dreaded tribunal, spoke in favour of the *cultus* shown to holy images with such fervour of spirit and truth of reasoning, that a considerable number of the students and other members of the University who were present, left the court with worthier sentiments of the ancient traditions and usages of the Catholic Church. Garnett was committed to prison, whence he afterwards

obtained his liberty through the influence of friends, on condition of perpetual expulsion from Oxford. He therefore went to London to study jurisprudence. This change did not for any length of time tend to better his fortunes, for he was continually exposed for nearly forty years to all the dangers and assaults aimed at recusants. He was often thrust into prison, more frequently spoiled of his property, and continually under the surveillance of spies or the rapacious hands of pursuivants. Through all he remained constant in his confession of the faith, until relieved by death from his afflictions.

With such a worthy father Thomas Garnett was sure to have nothing omitted in his training which would tend to a fulfilment of his dedication. When sixteen years of age he was sent to St. Omer's College, which had been then lately established by the English Jesuits. Thence, in 1595, he was sent to the English College at Valladolid, which had been founded through the efforts of Fr. Persons in 1589. After four years he was ordained priest, having just attained the canonical age, and, on account of his health beginning to suffer from the insalubrity of the climate, he was sent to England, in company with another secular priest, Mark Barkworth, who was ultimately martyred, having, it is said, previously joined the Benedictines.

After labouring upon the mission with great success for about six years, he was exercised by the controversy concerning the new oath of allegiance, and taking that view of the question supported by the Jesuits, he was moved to become one of them, and was admitted into the Society by his uncle, Fr. Henry Garnett, Sept. 29, 1604. He was then about to make his two years' probation at the novitiate in Belgium, when he was seized at the port whence he had intended to embark. This was during the excitement caused by the discovery of the Gunpowder Plot. After a close imprisonment in the Gatehouse, Westminster, and the Tower of London, he was included in the number of forty-six priests sent into banishment from various prisons in 1606. He repaired to Louvain, and entered the novitiate of St. John, in Feb. 1607, which had just been opened under Fr. Thomas Talbot as Novice Master.

Shortly afterwards Fr. Garnett was sent back to England to resume his apostolic labours. He was at first placed in

Warwickshire, but whilst on his way from London for Coldham Hall, the seat of the Rookwoods in Suffolk, he was met by Rouse, an apostate priest, who knew him well, and by him he was given in charge. He was conducted under escort to London, where he was committed to his old abode in the Gatehouse. His first examination in his prison, before Thomas Ravis, Bishop of London, is dated Nov. 17, 1607. In it he neither owns nor denies himself to be a priest, but refuses to take the new oath of allegiance (3 Jac. I., c. 4), "although he doth acknowledge so much authority to be due unto his Majesty as ever was prescribed unto any sovereign prince or king by the Word of God." After many subsequent examinations before the Bishop and Sir Thomas Wade, the rack-master of the Tower, a most cruel torturer of priests, Fr. Garnett was removed to Newgate. Not long after he was brought to trial at the Old Baily Sessions, and condemned to death under the statute of 27 Elizabeth, for having been made a priest by authority derived from Rome, and for coming to and remaining in England contrary to the said statute.

During the time which elapsed between his condemnation and execution, some Catholics offered him a rope by means of which he might have effected his escape from Newgate, but Fr. Garnett refused, choosing rather to obey an inward voice, which said to him, *noli fugere*. At length he was dragged on a hurdle to Tyburn, where he was hanged, drawn, and quartered, June 23, 1608, aged 34.

Foley, Records S.J., vols. ii., vii. ; *Challoner, Memoirs*, vol. ii. ; *Oliver, Collectanea S.J.* ; *Dodd, Ch. Hist.*, vol. ii.

1. **Portrait**, photo in "Records S.J.," vol. vii. pt. 2, p. 1430, taken from the original painting at the Eng. Coll., Valladolid.

Garside, Charles Brierley, priest, born at Manchester, April 6, 1818, was son of Joseph Garside, surgeon, by Mary Anne, daughter of Mr. Thomas Pearson. He received his early education at the Manchester Grammar School, where he obtained an exhibition in 1837, and was sent to Brasenose College, Oxford, in the following year. There he carried off the prize for the Latin and English essay in 1840, and, in the same year, became Hume Divinity Exhibitioner. In 1841 he graduated B.A., third class *in literis humanioribus*, and proceeded M.A. in 1844.

Having been ordained in 1842 by the Bishop of Gloucester, he became curate at Tetbury, Gloucestershire, and afterwards removed to Christ Church, Albany Street, Regent's Park, London. Thence he moved, in 1847, to Margaret Street Chapel, so famous during the progress of the Oxford Movement.

On June 21, 1850, Mr. Garside was received into the Catholic Church, and on Dec. 23, 1854, he was ordained priest by Cardinal Patrizi, having in the previous month of May graduated as *Baccalaureus in Theologiâ* in the Collegio Romana. Returning to England he was appointed domestic chaplain to Bertram, the last Catholic Earl of Shrewsbury, in April, 1855. Two years later he became assistant priest at St. Mary's, Chelsea, whence he removed in May, 1861, to St. Aloysius', Somers Town.

On May 21, 1868, his father died, aged 78, and some time later Mr. Garside removed to Clarendon Square. Subsequently he visited Italy, and died at Posilleppo, near Naples, May 21, 1876, aged 58.

The Tablet, May, 1876; *Cooper, Biog. Dict.*

1. *The Impiety of Bartering Faith for Opinion.* Lond. 1850. 8vo.
2. *Discourses on some Parables of the New Testament.* Lond. (1869). 8vo.
3. *The Preaching of the Cross. A brief Discourse Introductory to the Singing of Sacred Music illustrative of the Passion of Christ.* Lond. 1869. 8vo.
4. *The Prophet of Carmel. A Series of Practical Considerations upon the History of Elias in the Old Testament, with a Supplementary Dissertation.* Lond. (1873), 8vo. Ded. to Dr. Newman.
5. *The Helpers of the Holy Souls; who and what they are. With some Account of the Life of their Foundress (Mother Mary of Providence).* Lond. 1874. 8vo.
6. *Blessed Margaret Mary Alacoque. A brief Account of her Life. To which are added a Selection from her Sayings, and the Decree of her Beatification.* Lond. 1874. 32mo.
7. *The Sacrifice of the Eucharist and other Doctrines of the Catholic Church, Explained and Vindicated.* Lond. 1875. 8vo.

Gascoigne, Catherine, Abbess O.S.B., born at Barnbow Hall, Yorkshire, 1600, was daughter of Sir John Gascoigne, Bart. She was one of the nine first professed in the Benedictine Abbey at Cambrai in 1625. Four years later she succeeded the Abbess Mary Frances Gawen to the government of the community, which she retained until 1641.

In 1645 she was re-elected Abbess, exercising her office with great piety and prudence until 1673. Her declining days were spent in the Abbey, to the great edification of all the nuns, until her death, May 21, 1676, aged 76.

Snow, Bened. Necrology; Oliver, Collections.

1. Portrait, engr. by Hainzelman, sm. 4to.

Gascoigne, Richard, Esq., a native of Ireland, but descended from the ancient Yorkshire family of that name, seems to have been very active in supporting the Chevalier de St. George in 1715, for which he was brought to trial. After a long and full hearing, he was found guilty, and received sentence of death, May 17, 1716.

From this time to the day of his execution, May 25, he gave himself wholly to prayer and meditation, in which he was assisted by a priest recommended to him by a friend. In a letter to him, Mr. Gascoigne says he could not sufficiently express his gratitude for the services of this priest.

Whilst his friends were interesting themselves in his behalf with Government, Mr. Gascoigne entertained little hope of their success, and lost no time in preparing himself for another world. He entreated them rather to join with him in prayer for the forgiveness of his many and heinous sins. The letters he wrote to his mother and to a Catholic of eminence, the day before his execution, prove his submission and resignation to his awful situation.

When the sheriff's officers came to demand him, he received the message with such composure as to clearly show that he was not unprepared for death; and when his fetters were knocked off he took them up and kissed them, as he afterwards did the gaolers. During his passage from Newgate to Tyburn, he sat with his hat off, and with his eyes fixed on Drexelius "On Eternity."

He declared to the spectators that he was not ashamed of suffering the ignominious and terrible death he was to undergo, since he trusted he should thereby make his peace with an incensed Deity, whom he had many ways heinously offended. For his religion, he died in the Catholic faith, and desired the prayers of all good Christians for the welfare of his mortal soul. He then cleared the Duchess of Ormond, Lord Lansdowne, and Sir William Wyndham, from the imputa-

tions thrown out against them at his trial. Having handed the sheriff a paper, he betook himself to silent prayer, refusing the assistance of the Protestant ordinary. He was observed to strike his breast three times whilst he was hanging, after the cart was drawn away.

Faithful Register of the late Rebellion.

1. "A collection of the several papers delivered by Mr. J. Gordon . . . Richard Gascoigne, &c., Lond. (1716), 8vo.

"A true copy of the paper delivered to the Sheriffs of London by Richard Gascoigne, who was . . . hanged . . . for High Treason . . . May 25, 1516." (Lond. 1716), fol.

2. **Portrait**, oval, with that of George Collingwood, printed with his dying speech.

Gascoigne, Sir Thomas, second baronet, of Barnbow Hall, in the West Riding of Yorkshire, born about 1593, was eldest son of John Gascoigne, of Lasincroft, Parlington, and Barnbow, who was advanced to the dignity of a Baronet of Nova Scotia by Charles I. in 1635.

Sir John married Anne, daughter of John Ingleby, of Lawkland Hall, co. York, Esq., by whom he had four sons and six daughters—Sir Thomas, the subject of this notice; John Placid Gascoigne, O.S.B., Abbot of Lambspring, who died there, July 24, 1681, aged 82; Francis, a secular priest; Michael, O.S.B., a most zealous pastor, who died Oct. 17, 1657, whilst returning from York to his mission at Welton in Northumberland; Helen, wife of Gilbert Stapleton, of Carlton, co. York, Esq., ancestor of Lord Beaumont; Mary, wife of William Hoghton, of Park Hall, co. Lancaster, Esq.; Catherine, Abbess of Cambrai, O.S.B.; Anne, wife of George Twenge, of Kilton Castle, in Cleveland, Esq.; Margaret, spinster; and Justina, Prioress of the Benedictine Convent at Paris, who died there, May 17, 1690.

On the death of his father, May 3, 1637, Sir Thomas succeeded to the title and estates. He married Anne, daughter of John Symeon, of Baldwins Brightwell, co. Oxford, Esq., sister to Sir George Symeon, Knt., by whom he had three sons and five daughters—Thomas, his successor, who died without issue; George, in whose descendants the title continued until its extinction on the death of Sir Thomas Gascoigne, sixth baronet, Feb. 11, 1810; John; Anne, wife of Sir Stephen Tempest, of Broughton Hall, in Craven, Knt.;

Catherine, Prioress of the Benedictine Convent at Paris; Helen, wife of Thomas Appleby, of Linton-upon-Ouse, co. York, Esq.; Mary, spinster; and Frances, a nun at Cambray.

Sir Thomas Gascoigne was regarded by his neighbours with very great respect. His unbounded charity and truly Christian life had endeared him to persons of all persuasions, notwithstanding the strength of religious animosity with which Protestants regarded Catholicity in those bitter times.

It was through his munificence that Mother Frances Bedingfield, of the Institute of the Blessed Virgin, was enabled to found a convent of her Order in Yorkshire. The site first chosen was at Dolebank, near Fountains Abbey. In the spring of 1678 the nuns took possession of the house at Dolebank, which Sir Thomas endowed with £90 a year. On the following June 9, however, the chaplain, Fr. John Pracid, wrote to the venerable Baronet informing him that Dolebank was most unsuitable for the purpose intended, and that the house was incapable of receiving more scholars; Mother Frances, the Superioress, was then at the convent at Hammersmith, but she was equally desirous with the rest of the community, subject to their patron's approbation, to remove to Mr. Dawson's. The nuns soon after left Dolebank and took up their residence at Heworth, near York, which was the ancient residence of the Thwings, or Thwenges, one of whom married Sir Thomas Gascoigne's sister. Their stay here was but short, and they then settled in York, in or near Castlegate. Ultimately they secured the property at York Bar which is the site of the present convent.

At this very time the impostor Oates was induced to set the imaginary "Popish Plot" on foot in London. Soon after Dugdale was encouraged to do the same in Staffordshire, and a man named Robert Bolron undertook the work in Yorkshire. The substance of Bolron's narrative was similar in character to that of Oates. He alleged that Sir Thomas Gascoigne and others had conspired to kill the king and subvert the Government. Sir Thomas was apprehended late at night, July 7, 1679, on this man's information, and the old man was carried to London, though he was eighty-five years of age. He was committed to the Tower, where he suffered severely from cold and the usual prison hardships. He was arraigned at the King's Bench,

Westminster, Jan. 24, and brought to trial Feb. 11, 1680, before a special jury drawn from his own county.

The venerable Baronet stood at the bar with a courageous and dignified bearing. When called upon to plead, well knowing that the charge was merely an attack upon his religion, he drew himself up, and, making a large sign of the cross, answered in a loud voice, "Gloria Patri, et Filio, et Spiritui Sancto. I am Not Guilty."

The witnesses were Bolron and Lawrence Maybury, the latter having assumed the name of Mowbray. The former, a native of Newcastle-on-Tyne, was bound apprentice to Mr. Deale, a jeweller, in Pye Corner, London. After twelve months he ran away from his master, and enlisted as a foot-soldier in Tynemouth Castle. Thence he was put on board the frigate *Rainbow*, during the second Dutch war. He escaped to the shore, and called in his yellow coat at Barnbow Hall, being acquainted with one of the servants. Thence he proceeded to Newcastle, and some time after, on the recommendation of the servant, Sir Thomas Gascoigne was induced, under pretence of his having been used to look after coal-mines near Newcastle, to place him as manager of a small colliery on his estate. He soon robbed his kind employer, and was discharged in consequence. Lawrence Maybury, the son of a labouring forge-smith, near Leeds, was taken into the Baronet's service as footman. In 1675 he stole some money and jewellery to the value of £60, placed for safety in a secret place by Lady Tempest, Sir Thomas Gascoigne's daughter, upon her going to London in that year. Having been discharged through suspicion of this theft, and some misbehaviour with the maid-servants in the house, Maybury went in the following January to York. He dressed as a gentleman, attended a dancing-school, intruded into the company of the gentry, and appeared to be well supplied with money. In the meantime other moneys to a larger amount were missed, and Maybury, finding himself suspected, fled to London and assumed the name of Mowbray. He hired apartments in Holborn, and gave himself out to be heir to a large estate. On the strength of this he borrowed a coach, and courted a lady with £1,500 to her portion, but fortunately she rejected him. He next forged a bill for £70, and ran away to Leeds, where he set up a

writing-school. Such were the characters and antecedents of the two witnesses.

Bolron made several allegations against the character of his old master. He instanced as evidence of the Baronet's evil inclinations against the laws of the kingdom, that he was accustomed to supply priests and Jesuits abroad with money ; that he made a collusive settlement of his estate to guard himself against the penalties of recusancy ; with other statements of that kind. His principal charge was that there was a meeting at Barnbow Hall, attended by Sir Thomas, his eldest son, his daughter Lady Tempest, Sir Miles Stapleton, Charles Ingleby, Esq., Thomas Thwing, priest, Sir Walter Vavasour, Sir Francis Hungate, Robert Killingbeck, a Jesuit, and William Rushton, a priest, who all signed an "oath of secrecy" to kill the king, to extirpate and root out Protestantism, and to destroy all who were not adherents of the Holy See of Rome. Bolron added that Sir Thomas offered him £1,000 to murder the king. All this Mowbray confirmed, with the addition of projects for propagating the Catholic religion and setting London and York on fire.

The trial was a long one, during which the judges professed to take these charges seriously, and every effort was made to procure an adverse verdict. Numerous credible witnesses, however, totally destroyed the characters of the informers, both of whom were proved to have threatened Sir Thomas with vengeance if he prosecuted them for their delinquencies.

At length a verdict of "Not Guilty" was returned. It was hailed with a burst of applause by Sir Thomas' friends, who pressed around to congratulate him on his acquittal. The old man was too deaf to understand what had happened, and mistaking the words of his anxious friends, he thought an adverse verdict had been returned. Expecting little justice, and prepared for the worst, he answered with heroic and Christian spirit, "Yes, yes ; I did believe it. God forgive them. Let us pray for them."

Sir Miles Stapleton, Lady Tempest, and Mr. Ingleby were tried at the same time at York, and acquitted in spite of the efforts of the presiding judge. The martyr, the Rev. Thomas Thwing, Sir Thomas' nephew, was afterwards tried upon the very same discreditable evidence and convicted. The reports

of these trials are full of interest. The pleading of Mrs. Ravenscroft for a postponement of her grandfather Sir Thomas Gascoigne's trial to allow time to bring witnesses from Paris, is particularly touching. Some of the gentlemen summoned from Yorkshire for the special jury, afterwards stated that they had visited the venerable Baronet while awaiting his trial in the Tower, and were convinced that it was absurd to think that a man of his age and decayed powers could possibly have been capable of engaging in any such plots.

Soon after his trial Sir Thomas retired to the Benedictine monastery at Lambspring, in Germany, of which his brother was Abbot. There he spent the remainder of his life, and died amidst the prayers of the religious in 1686, aged 93.

William Carr, the English Consul at Amsterdam, in a book he published of his travels ("Remarks of the Government of several parts of Germany, Denmark, &c.," Amsterdam, 1688, 12mo., p. 145), speaks of his visit to Lambspring: "And there I met with a very good, harmless gentleman, Sir Thomas Gascoign: a person of more integrity, and piety, than to be guilty, so much as in thought, of what miscreants falsly swore against him, in the licentious time of plotting."

Dodd, Ch. Hist., vol. iii.; *Cobbett, State Trials*, vol. vii. p. 959 *et seq.*; *Oliver, Collections*; *Foley, Records S.J.*, vol. v.; *Burke, Extinct Baronetage*.

1. "An Abstract of the Accusation of Robert Bolron and Lawrence Maybury, servants, against their late master. Sir Thomas Gascoigne, Knt. and Bart., of Barnbow in Yorkshire, for High Treason: with his Trial and Acquittal, Feb. 11, 1679-80." Lond., for C. R., 1680, fol.

This pamphlet thoroughly exposes the imposture. Bolron's fabrications are entitled: "The Narrative of R. B. of Shippon Hall, gent., concerning the late horrid Popish Plot and Conspiracy for the Destruction of his Majesty and the Protestant Religion . . . Together with an account of the endeavours that were used by the Popish party to stifle his evidence." Lond. 1680, fol.

"The Papists Bloody Oath of Secrecy, and Letany of Intercession, for the carrying on of this present Plot. With the manner of taking the Oath upon their entering into any Grand Conspiracy against the Protestants. As it was taken in the Chapel belonging to Barnbow Hall, the residence of Sir Thomas Gascoigne, from William Rushton, a Popish Priest. Together with some further information relating to the Plot, and murder of Sir E. Godfrey." Lond., by order of the House of Commons, 1680, fol.; "Harl. Miscel.," vol. vii. 4to.

"The Papists Oath of Secrecy administered to those who engage in the

present Plot : discovered by R. B., since his conversion, &c." Lond. 1680 s. sh. fol.

"Animadversions on the Papists most wicked and bloody Oath of Secrecy given to R. B. by W. Rushton, a Jesuit, for the murdering of Kings, Princes, and their people, &c." Lond. 1681, s. sh. fol.

2. Though not properly coming within the limits of this work, it is of interest to note that Sir Thomas Gascoigne's namesake and ancestor is credited with the authorship of the famous "Myroure of our Ladye, containing a devotional Treatise on Divine Service, with a translation of the Offices used by Sisters of the Brigittine Monastery of Sion at Isleworth. Edited from the original black-letter text of 1530 A.D. With Introduction and Notes by J. H. Blunt." Lond., Early English Text Soc., extra series, No. 19, 1873, 8vo.

3. **Portrait**, a beautiful oil-painting is referred to by Dr. Oliver as being at the Chapel House, Cheltenham.

Gawen, or **Gavan**, **John**, **Father S.J.**, martyr, born in London, 1640, was probably a member of the family of his name seated at Norrington, Wilts. He made his humanities at St. Omer's College, and entered the Society at Watten, Sept. 7, 1660. His higher studies and theology were made partly at Liége and partly at Rome. After his ordination he was sent to the Staffordshire district in 1671. His short missionary life was principally spent at Wolverhampton, which was called "Little Rome" from the number of Catholics then residing there.

Fr. Gawen was a man of remarkable talent and a noted preacher, his voice being compared to a silver trumpet. After eight years' most successful ministry, he was falsely accused by Dugdale during the ferment raised by the "Popish Plots" mainly instigated by Shaftesbury for political motives. Being well known, it was necessary that Fr. Gawen should conceal himself, and he repaired to London, where he lay for some days in the family of the Ambassador of his Imperial Majesty. It was his intention to have crossed over to the Continent, but he was discovered and seized. He was taken before the Privy Council, and committed to the Gatchouse, Westminster.

His trial was little better than a mockery. While Dugdale was perjuring himself with the utmost effrontery, he was suddenly requested by the Father to look him in the face, when the man was so petrified that he was unable to utter another syllable until the judges had encouraged him. Fr. Gawen made a brilliant defence, and must have succeeded in

obtaining an acquittal had not the minds of the judges been predetermined to bolster up the credit of the infamous witnesses. The court was thunderstruck when he appealed to Scroggs, the Lord Chief Justice, to allow the trial to be decided by the ancient and still unrepealed law of ordeal, offering to walk blindfold over red-hot plates of iron. Such an unexpected challenge argued badly for the accuser, and Scroggs at once rejected it, remarking that trials of that kind were obsolete.

He received sentence of death with incredible joy, and on the appointed day, he and his four companions, fellow-victims of the "Popish Plot," Fathers William Barrow (*alias* Harcourt and Wareing), John Caldwell (*alias* Fenwick), Anthony Turner, and Thomas Whitbread (*alias* Harcourt), were placed on three hurdles and dragged from Newgate, by way of Holborn and the Oxford Road, to the gallows at Tyburn, the site of the present Marble Arch, where they were all hanged until they were dead, and then cut down and quartered, June 20-30, 1679.

Fr. Gawen was the last to mount the ladder, and like the others he made a speech, with the rope about his neck, in which he declared his innocence to the assembled multitude. He was but 39 years of age at the date of his execution.

Foley, Records S.J., vols. v., vii. ; *Challoner, Memoirs*, vol. ii. ; *Oliver, Collectanea S.J.*

1. "The Cabal of several notorious Priests and Jesuits discovered, as W. Ireland, John Gavan, &c." Lond. 1679, fol.

"The New Design of the Papists detected ; or, an Answer to the last Speeches of the five Jesuits lately executed, &c.," Lond. 1679, fol., by Ezerel Tonge, who wrote several other works equally preposterous.

"The last Speeches of the five notorious Traytors and Jesuits . . . that were executed . . . the 20 of June 1679." (Lond. 1679), fol. ; another edit. *ibid.*

"The true Speeches of Thomas White . . . W. Harcourt . . . J. Fenwick . . . J. Gavan and A. Turner, all Jesuits and Priests, before their execution at Tyburn . . . with animadversions thereupon ; plainly discovering the fallacy of all their asseverations of their innocency." Lond. 1679, fol. 2 parts.

"Harangues des Cinq Pères de la Compagnie de Jesus executés à Londres le 20-30 Juin, 1679. Item. Response aux objections des Ministres contre ces Harangues. Item. Harangue de . . . l'Avocat Langhorne (devant son execution)." (1679?) 4to.

"De laeste Redenen van de vijf Jesuiten . . . Uyt het Engels vertaelt." (Amsterdam?) 1679, 4to.

"Some Account of the Tryals of the five notorious Jesuits, Popish Priests, and Traytors, viz., T. White *alias* Whitebread, W. Harcourt, J. Fenwick, J. Gavan *alias* Gawen, and A. Turner; found guilty of High Treason . . . at the Old Bailey, June 13, 1679." Lond. 1679. 4to.

"The Tryals and Condemnation of Thos. White *alias* Whitebread, Provincial of the Jesuits in England, W. Harcourt . . . J. Fenwick . . . J. Gavan *alias* Gawen, and A. Turner . . . for High Treason in conspiring the Death of the King, &c." Lond. 1679, fol.

"The Compendium; or, A Short View of the late Tryals in relation to the present Plot against His Majesty and Government; with the Speeches of those that have been executed. As also an humble Address (at the close) to all the worthy patriots of this once flourishing and happy kingdom," Lond. 1679, 4to. pp. 88, by Roger Palmer, Earl of Castlemain.

2. **Portrait**, "R. P. Joannis Gavanus Soc. Jesu Sacerdos. Fidei odio suspensus et dissectus ad Tibourn propé Londinum, 20-30, Junii, 1670," Martin Bouche, sculp., Antv., pub. in the "Brevis Relatio," sm. 4to. The same engraving also appears in "Effigies octo Patrum Societatis Jesu in Anglia pro fide Catholicâ anno 1679, occisorum," sm. 8vo.

Gawen, Mary Frances, O.S.B., Abbess, born 1576, daughter of Thomas Gawen, of Norrington, co. Wilts, Esq., by Catherine, daughter of Sir Edward Waldegrave, of Stanninghall, K.G., was professed in the Benedictine Abbey at Brussels in 1602.

In 1623, some of the Benedictine Fathers requested of the Archbishop of Mechlin and the Lady Mary Percy, the Abbess of the English monastery at Brussels, that some of the religious might begin a house of their Order at Cambray, to be placed under their direction. This being granted, Dame Mary Frances Gawen, Dame Pudentiana Deacons, and Dame Viviana Yaxley, professed nuns of the convent at Brussels, were conducted to Cambray for that purpose by Fr. Rudesind Barlow, Prior of the English Benedictine monastery at Paris. The house in which they were located was the refuge of the Benedictine Abbey of Ferny, a monastery not far from Cambray, which had been begun by English monks, but was then in ruins. Nor was this house at Cambray much better. There were only four walls standing, without any partitions, and they were broken in many places; so that the place cost £500 to make it habitable. At first it was only lent, but in 1638 it was made over to them as a gift. The three ladies took possession, Dec. 24, 1623. The Archbishop himself received them there, celebrated the first Mass, and dedicated their convent to our Blessed Lady of Consolation.

On Jan. 1, 1625, the same prelate professed nine other ladies, and placed the community entirely under the superintendence of the English Benedictine Fathers. Dame Mary Frances Gawen was consecrated the first Abbess, but resigned her dignity in 1629, and died in the convent, May 7, 1640, aged 64.

The convent was seized by the French revolutionists in 1793, and when the nuns were set at liberty in April, 1795, they came over to England. At first they settled at Wooton, near Liverpool, but in 1808 removed to Abbot's Salford, near Stratford-on-Avon. There they continued until 1838, when they took possession of their new convent at Stanbrook, near Worcester.

Dodd, Ch. Hist., vol. ii. ; *Petre, Notices of Eng. Colleges and Convents* ; *Snow, Bened. Necrology*.

Gawen, Thomas, son of Thomas Gawen, a Protestant clergyman at Bristol, was born at Marsfield, co. Gloucester, about 1610. He was educated in Wykeham's School, near Winchester, and thence proceeded to New College, Oxford, where he was admitted perpetual Fellow in 1632, aged 22, took his degree of M.A., and received Anglican Orders.

He then travelled abroad, and visited Rome, where he met with John Milton. After his return he became chaplain to Dr. Curl, Bishop of Winchester, who appointed him prebendary of Winchester, and rector of Exton in Hampshire, being at that time greatly admired for his Greek and Latin verse. About the year 1642, having left his fellowship in the previous year, Bishop Curl chose him as tutor for his son, who was then a commoner of Magdalen College. After he had finished with his charge, he went abroad a second time, with the heir of the Pierpoints of Dorsetshire. He stayed some time at Rome, and visited other parts of Italy, and, returning through France, met with a former intimate friend of his, who was residing at the Court of Henrietta Maria at Paris, and had become a Catholic. This gentleman, perceiving that Mr. Gawen's former aversion to Catholicity had undergone a change, offered to introduce him to Dr. Stephen Goffe, who had been a Protestant clergyman. But Mr. Gawen, wanting resolution, wavered till the Restoration, in 1660, when he was restored to his fellowship in New College, became rector of Bishopstoke in Hampshire, and

was also granted the rectory of Fawley, though the latter he never enjoyed. It was about this time that his scruples with regard to his religion returned, and came so strong that he quitted all his preferments and became a Catholic. He then went over to France, and was admitted into the household of Henrietta Maria, through the influence of Abbot Montague and Dr. Goffe. After the Queen's decease, he made a third journey to Rome, where he remained a considerable time, and married an Italian lady of family, by whom he had one child.

Wood implies that he deserted his wife and child because he had nothing with her, but no authority is cited for this extraordinary statement, which is probably a misconception of facts.

After his return to England he spent the remainder of his days in London, where he died at his house in Pall Mall, March 8, 1683, o.s., aged 72, and was buried in the church of St. Martin-in-the-Fields.

Shortly before, in 1679, he was a sufferer through the infamous plots of Oates and his *confrères*, and during that time resided in strict retirement at Westminster. He was a perpetual student of religious controversy, and left behind him the character of a learned and devout Catholic. His brother was "P. of the P.P. at London," says Wood, whose children inherited the greatest part of his substance.

Bliss, Wood's Athen. Oxon., vol. iv. ; *Dodd, Ch. Hist.*, vol. iii.

1. A brief Explanation of the several Mysteries of the Holy Mass, and of the Actions of the Priest celebrating, very necessary for all Roman Catholics, for the better understanding thereof. Lond. 1686. 8vo.

2. Certain Reflections upon the Apostles' Creed touching the Sacrament. Lond. 1686. 8vo.

3. Divers Meditations and Prayers, both before and after the Communion. Lond. 1866. 8vo.

The above three were issued and bound together.

4. A Treatise of Mental Prayer.

5. How to Gain a Jubilee or Indulgence.

6. Of the Name of God Jehovah.

7. Meditations belonging to Spiritual Exercise.

8. A Treatise touching the Reading of Saints' Lives, &c.

9. "The Rebel Scot," by John Cleveland, translated into Latin. It is a keen satire on the Scotch Covenanters, of which this is a good specimen—

Had Cain been Scot, God would have changed his doom ;
Not forced him to wander, but confined him at home.

10. **The Life of St. Vincent of Caraffa, the General of the Society of Jesus.** Translated from the Spanish.

11. He is said to have published other works.

Geddes, Alexander, LL.D., priest, born at Ruthven, Banffshire, in 1737, received his rudimentary education at a village school in the Highlands, whence he proceeded, in 1758, to the Scottish College at Paris. After being ordained priest he returned to his native country in 1764, and was given the charge of a mission in Angus. In the following year he became chaplain to Lord Traquair, and in 1769 he was appointed to the mission at Auchinhalrig, Banffshire. Ten years later he took the degree of LL.D. at Aberdeen, and, having incurred the displeasure of his bishop, he removed to London.

For some little time after his arrival in London he said Mass in private families, but subsequently officiated in Duke Street Chapel, Lincoln's-Inn-Fields, and in the Imperial Ambassador's Chapel. At length he altogether abstained from the exercise of his sacred functions, and dedicated himself to a new translation of the Scriptures, under the patronage of Lord Petre. His lordship furnished him with a complete Biblical library, and promised to allow him, during the time in which he should be engaged in his Biblical undertaking, an annuity of one hundred pounds; indeed, during his lordship's life the Doctor was regularly paid double that amount.

Dr. Geddes commenced his work in 1782, and four years later he published a Prospectus, to which he added an Appendix, in 1787, addressed to the Bishop of London. The first volume of his translation appeared in 1792, under the auspices of Lord Petre, and the work comprised the Pentateuch and the Book of Joshua. As soon as it appeared it was censured by the Vicars-Apostolic, and his own bishop suspended him. He had taken unwarrantable liberties with the text, and treated many important subjects with downright indecency. He defended himself in pamphlets written in a coarse and illiberal style, which was even exceeded in his conversation. Regardless of the general displeasure, he published his second volume in 1797, in language still more exceptionable. In 1800 he published his "Critical Remarks on the Hebrew Scriptures," in vindication of his work, in which he vilified Moses as a writer and legislator to such a

degree that even Dr. Priestley doubted whether Geddes could be a Christian.

In July, 1801, his patron, Lord Petre, died, bequeathing him an annuity of £100, and his lordship's successor signified to the Doctor his intention to continue his father's patronage of the work, and to allow him a similar sum out of his own pocket. Dr. Geddes did not, however, long survive his noble patron, dying Feb. 26, 1802, aged 65.

He was buried, by his own request, in Paddington Churchyard, in the New Road, Marylebone, where a monument with a curious inscription, extracted at his own desire from his works, was erected to his memory by Lord Petre in 1804.

Dr. Geddes' claim to be considered a Catholic may be questioned. It is only charitable, however, to give him the credit of repentance in his last moments, and, happily, there are some slight grounds for such a belief. Dr. Milner, who includes him in his examples of scandalous and apostate priests who met with untimely deaths, states that he used to send for the helps of the Church when he was ill, though he derided them when he recovered: "But God is not mocked, and the priest who went to reconcile him at last, found that he had unexpectedly expired."

Charles Butler, who, with other members of the Catholic Committee, had throughout remained the Doctor's friend, alluding to his translation of the Bible, says: "The frequent levity of his expressions was certainly very repugnant, not only to the rules of religion, but to good sense. This fault he carried, in a still greater degree, into his conversation. It gave general offence; but those who knew him, while they blamed and lamented his aberrations, did justice to his learning; to his friendly heart, and guileless simplicity. Most unjustly has he been termed an infidel. He professed himself a Trinitarian, a believer in the resurrection, in the divine origin and divine mission of Christ, in support of which he published a small tract. He also professed to believe, what he termed, the leading and unadulterated tenets of the Roman Catholic Church. From her—however scanty his creed might be—he did not so far recede as was generally thought. The estrangement of his brethren from him was most painful to his feelings. The writer has, more than once, witnessed his lamenting the circumstance with great agitation, and even with bitter tears."

Another reason for trusting in his final repentance is the fact that when search was made after his death for the continuation of his Biblical translation, in which there was reason to believe he had made considerable progress, it was found that, in view of his approaching dissolution, he had committed it to the flames.

Butler, Hist. Memoirs, 3rd edit. vol. iv. p. 417 *et seq.*; *Mason Good, Memoirs*; *Huscabeth, Life of Milner*.

1. **Select Satires of Horace**, translated into English Verse, for the most part adapted to the present times and manners. Lond. 1779. 4to.

Happy imitations of the original in Hudibrastic verse.

2. **Linton: a Tweeddale Pastoral**. Edinburgh, 4to.

3. **Cursory Remarks on a late fanatical publication, entitled, A Full Detection of Popery**. Lond. 1783. 8vo.

4. **Prospectus of a New Translation of the Holy Bible, from corrected Texts of the Originals, compared with ancient versions; with various readings, explanatory notes, and critical observations**. Glasgow (pr.), and Lond. 1786. 4to.

5. **A Letter to the R. R. the Lord Bishop of London: containing Queries, Doubts, and Difficulties, relative to a Vernacular Version of the Holy Scriptures. Being an Appendix to a Prospectus of a New Translation of the Bible**. Lond. 1787. 4to.

6. **Letter to the Rev. Dr. Priestley, in which the Author attempts to prove by one prescriptive argument, that the Divinity of Jesus Christ was a primitive tenet of Christianity**. Lond. 1787. 8vo.

The Rev. James Barnard also wrote "The Divinity of our Lord Jesus Christ demonstrated in a series of Letters addressed to Dr. J. Priestley, in Answer to his Letters to Dr. Geddes." Lond. 1789. 12mo.

7. **Letter to a Member of Parliament on the Case of the Protestant Dissenters; and the expediency of a general Repeal of all Penal Statutes that regard religious opinions**. Lond. 1787. 8vo.

8. **Proposals for printing and publishing, by subscription, a New Translation of the Holy Bible . . . with Specimens of the Work**. Lond. 1788. 4to.

9. **Dr. Geddes' General Answer to the Queries, Counsels, and Criticisms that have been communicated to him since the publication of his proposals for printing a New Translation of the Bible**. Lond. 1790. 4to.

10. **An Answer to the Bishop of Comana's Pastoral Letter, by a Protestant Catholic**. 1790, 8vo., pub. anon. This was elicited by the famous Pastoral of Bishop Matthew Gibson, V.A. of the Northern District.

11. **A Letter to the R. R. the Archbishop and Bishops of England, pointing out the only sure means of preserving the Church from the Evils which now threaten her. By an Upper-Graduate**. 1790, 8vo., pub. anon.

12. *Epistola Macaronica ad fratrem, de iis quæ gesta sunt in nupero Dissidentium Conventu.* Lond. 1790. 4to.

Allowed to be one of the happiest attempts extant in the Macaronic style. An English version, for the use of ladies and country gentlemen, was published by the author in the same year.

13. *Carmen Sæculare pro Gallica Gento tyrranidi aristocraticæ erepta* A Secular Ode on the French Revolution, translated from the original Latin. Latin and English. Londini et Parisii, 1790, 4to. Ded. signed P. J. A. Geddes.

14. *Encyclical Letter of the Bishops of Rama, Acanthos, and Centuria, to the Faithful Clergy and Laity of their respective Districts; with a continued Commentary, for the use of the Vulgar.* 1791, 8vo., *vide* Bishops John Douglass and Wm. Gibson.

15. *The First Book of the Iliad of Homer, verbally rendered into English Verse; with critical annotations.* 1792. 8vo.

16. *An Apology for Slavery.* 1792, 8vo. An ironical essay.

17. *L'Avocat du Diable: the Devil's Advocate, &c.* 1792, 4to., in verse.

18. *The Holy Bible; or the Books accounted Sacred by Jews and Christians, otherwise called the Books of the Old and New Covenants, faithfully translated from the corrected Text of the Original; with various readings, explanatory notes, and critical remarks.* Lond. 1792-7, 2 vols. 4to.

These two vols. include the historical books from Genesis to Chronicles, and the Book of Ruth, accompanied by notes under the text. His friend, Charles Butler, criticizing the work in his "Hist. Memoirs," says, "It is admitted to contain many happy renderings, many just emendations of the text, and many profound and ingenious observations on its sense, and to discover a profound knowledge of the Hebrew language. But the propriety of the greater part, both of his emendations and interpretations, has been questioned—the too frequent levity of them, we have already noticed. Another considerable defect in his version, is its total want of uniformity of style; in this respect, it yields to the Vulgate, in which, although it was evidently executed by different hands, the *vultus et color idem* are, throughout, admirably preserved. No translation of the sacred volumes, not even that of Houbigant, possesses this excellence, in an equal degree. In every page of the version of Dr. Geddes, there is some breach of this uniformity; the style, moreover, is justly reproached with incessant inversions—a mode equally contrary to the Hebraic and the Greek idioms."

Dr. Geddes was attacked amongst other writers by—"Remarks on the Prefaces prefixed to the first and second volume of the Holy Bible translated by A. G.," Lond. 1799, 12mo.; "The Integrity and Excellence of Scripture: A Vindication of the much-controverted Passages, Deut. vii. 2, 5, and xx. 16, 17. Whereby the justness of the commands they enjoin are incontrovertibly proved, and the objections of T. Paine and Dr. Geddes completely refuted," Camb. 1797, 8vo., by George Benjoin. A review of Geddes' translation, attributed to Bishop Horsley, appeared in the "British Critic," vols. iv., xiv. and xx.

19. *Dr. Geddes' Address to the Public, on the publication*

of the first volume of his **New Translation of the Bible**. Lond. 1793. 4to.

20. **Letter from the Rev. A. G., LL.D., to the R. R. J. Douglass, Bishop of Centuriæ, and V.A. in the London District**. Lond. 1794. 4to.

This was occasioned by a Pastoral issued by the Vicars-Apostolic.

21. **A Norfolk Tale; or, A Journal from London to Norwich**. 1794. 4to.

22. **Ode to the Hon. Thomas Pelham, occasioned by his Speech in the Irish House of Commons on the Catholic Bill**. 1795. 4to.

23. **A Sermon preached before the University of Cambridge by H. W. C. (Coulthurst), D.D., &c.; in doggerel rhymes**. 1796, 8vo. Dr. Coulthurst had published "The Evils of Disobedience and Luxury," 1796, 8vo.

24. **The Battle of B(a)ng(o)r; or the Church Triumphant. A Comic-Heroic Poem**. 1797. 8vo.

25. **A New Year's Gift to the good People of England; being a Sermon, or something like a Sermon, in Defence of the Present War, &c.** 1798. 8vo.

26. **A Sermon preached on the day of the General Fast, Feb. 27, 1799, by Theophilus Brown, &c.** 1799. 8vo.

27. **A Modest Apology for the Roman Catholics of Great Britain, &c.** 1800. 8vo.

28. **Critical Remarks on the Hebrew Scriptures, corresponding with a New Translation of the Bible; containing remarks on the Pentateuch**. Lond. 1800, vol. i. 4to.; no more published.

In these he absolutely denies the doctrine of the divine inspiration of the Sacred Writings. Butler says that he expresses himself very slightly on several opinions universally received by the Church, and generally adopts the German scheme of rationalizing the narrative of the Old Testament.

It elicited a reprint from the "Brit. Critic" for 1802, "Animadversions on Dr. G.'s Critical Remarks on the Hebrew Scriptures," Lond. 1803, 8vo. "The Divine Inspiration of the Jewish Scriptures, or Old Testament asserted by St. Paul, 2 Timothy iii. 16. And Dr. Geddes' Reasons against this sense of his words, Examined," Lond. 1803, 8vo., by R. Findlay; "Commentar über den Pentateuch . . . Mit Einleitungen zu . . . A. G.'s Anmerkungen, &c.," 1802, &c., 8vo.

29. **Bardomachia; Poema Macaronico-Latinum**. Lond. 1800, 4to.; he also published in English, "Bardomachia; or, The Battle of the Bards. Translated from the original Latin," Lond. 1800, 4to.

The subject of this piece is a celebrated battle between two rival Bards in a bookseller's shop.

30. "A Translation of Geddes' Ode to Peace, by J. Ring." Lond. 1802. 4to.

31. He contributed numerous papers to the *Analytical Review*, and occasionally wrote in the *Gentleman's Magazine* and other periodicals.

32. "Memoirs of the Life and Writings of the Rev. A. Geddes, LL.D." Lond. 1803, 8vo., by John Mason Good.

It contains criticisms on Dr. Geddes' writings as well as other Biblical information.

31. **A New Translation of the Book of Psalms, from the Original Hebrew; with various Readings and Notes.** By Alex. Geddes, LL.D. Lond., J. Johnson, 1807, 8vo., edited by John Disney, D.D., a Protestant clergyman, and Charles Butler, Esq., the Secretary of the Catholic Committee.

It contains a Preface of 8 pp., in which an account is given of the futile search for the MS. of Dr. Geddes' continuation of the Translation of the Bible. Geddes' Translation only extends to the 11th verse of Ps. cxviii., the remainder is taken from an interleaved copy of Bp. Wilson's Bible, corrected by Dr. Geddes.

Genings, Edmund, priest and martyr, who used the *alias* of Ironmonger, was born at Lichfield, co. Stafford, in 1567.

John Genings, junior, was elected Bailiff of the Guild of the City of Lichfield in 1555, when Thomas Jenynges filled the office of Sheriff. It is most probable that the former, who was an innkeeper, was the martyr's father, for a passage in the Life written by Fr. John Genings, O.S.F., would make it appear that such was his occupation.

Edmund was but a child when his father died, and was brought up a Protestant. Unlike other children he was exceedingly grave, and his chief delight was to contemplate the wonders of the firmament. One night, while engaged in his customary study, he fancied he beheld in the heavens armed men slaying and murdering others who were defenceless, with blood flowing in every direction. The strange sight filled the boy with fear, and running in haste to his mother, she came out with three or four neighbours who were supping with her, and they all declared that they saw the same spectacle. This happened in the beginning of the great persecution, some little time before the martyrdom of Fr. Campion and the other priests, and it was affirmed in subsequent years by those who were present.

When about sixteen years of age, his schoolmaster, probably Geoffrey Hurlston of the Lichfield Grammar School, recommended him as page to Richard Sherwood, a Catholic gentleman, who about a year later went abroad and was subsequently ordained priest at Rheims in 1584. Mr. Genings followed his example, and was received into the English College at Rheims, Aug. 12, 1583. His weak constitution seemed to necessitate a return to his native country, and leaving the College he set

out for Havre de Grace, in Normandy, to sail thence to London. But the state of his health was so marvellously improved after a short stay in Havre that he determined to return to Rheims, where he arrived Nov. 2, 1587. When he was twenty-three years of age it was considered advisable to ordain him, *ex tempora*, by indult granted to the College by Gregory XIII., and his ordination took place at Soissons, March 18, 1590. He was then sent to the English mission on the 9th of the following month.

He left the College in the company of Alexander Rawlins (martyred at York five years later) and Hugo Sewel. On their journey they were overtaken by a party of Huegonots belonging to the garrison of Crippy, who robbed and stripped them, and carried them into the town. The governor threatened them with death, and thrust them into a dark dungeon, where they remained for three days. After their release Mr. Genings wrote to Dr. Barret, the President at Rheims, giving an account of their adventures. His letter is printed in the Douay Diaries. He and his companions eventually embarked from Treport, in Normandy, and landed near Whitby, in Yorkshire. They were very nearly arrested in an inn at Whitby by Ratcliffe, the pursuivant, but escaped to a Catholic gentleman's house two or three miles from the town, and there they parted company.

Mr. Genings remained about six months in the North, and then went to Lichfield, but found that most of his relations were dead, except one brother who had gone to London. Understanding that his religious state was anything but satisfactory, Mr. Genings determined to seek him in London. For a whole month he searched in vain, and relinquishing all hope of finding him, he resolved to leave the City. A few days before his intended departure, he was passing St. Paul's Cathedral on the east side, when suddenly he felt a strange sensation creep over him, and breaking out into a perspiration his hair stood on end, and he trembled in every joint. He feared some evil was imminent, but looking behind him he only saw a youth in a brown-coloured cloak. Composing himself, he pursued his course to the house where he was going to say Mass. Shortly after, on the very morning he had purposed to leave the City, he was returning to his inn on Ludgate Hill after celebrating Mass, when he was seized with

the same sensations that he had previously experienced. Turning round, he again beheld the youth in the brown cloak. Reflecting on the strange coincidence, and steadfastly examining the young man, it struck him that perhaps he was his brother, whom he had left a little boy in the country and had not seen for eight or nine years. Courteously saluting him, he inquired what countryman he was, and hearing that he was from Staffordshire, he civilly demanded his name. Genings, was the reply ; by which he knew the stranger was his long-sought brother. Mr. Genings told him that he was a kinsman, and was called Ironmonger, and asked him what had become of his brother Edmund. The youth replied he had heard he had gone to the Pope at Rome, and had become a notorious Papist, and a traitor both to God and his country, adding that if he returned to England he would infallibly be hanged. Mr. Genings, smiling at the boy's folly, told him that he had heard his brother was a very honest man, and loved both the Queen and his country, but God above all. "But tell me, good cousin John, do you not know him if you see him?" To which the youth answered in the negative, but beginning to suspect that Mr. Genings was his brother, and a priest, told him he could not tell what he was, but that he greatly feared he had a brother a Papist priest, and that he was the man. He swore that if he was, he would be a disgrace to himself and all his friends, and he protested that in this he would never follow him, although in other matters he would respect him. Mr. Genings then revealed to him who he was, concealing the fact, however, that he was a priest ; but he could not find in him any dispositions towards conversion.

He then returned to the country, and after labouring for some short time in preaching, catechising, and performing other priestly duties, he once more came to London. He arrived on Nov. 7, 1591, and meeting that evening with another priest and fellow-collegian, Polydore Plasden, they arranged to say Mass the next morning in the house of Mr. Swithin Wells. Accordingly, the next day, Mr. Genings was just at the consecration—Mr. Plasden and Mr. White, priests, with Mr. Brian Lacy, gent., John Mason and Sydney Hodgson, laymen, Mrs. Wells and others, being present—when Topcliffe, the notorious priest-catcher, with other officers, burst open the chamber-door where Mass was being celebrated. To

prevent the profanation of the sacred mysteries the gentlemen present sprang from their knees to oppose the intruders with force. One of them seized Topcliffe, and in the struggle fell with him to the bottom of the stairs. In the meantime Mr. Pladsen, telling the rest to guard the door, bade Mr. Genings go on and finish the Mass. Then returning to the door, and seeing Topcliffe running upstairs with a broken head, and fearing he would raise the whole street, he promised, to pacify him, that he should come in presently, and they would all surrender themselves. This they did as soon as the Mass was ended, when Topcliffe and his men rushing in, seized Mr. Genings in his vestments, and carried him with the rest, men and women, to the number of about ten, to Newgate, with all the altar furniture. They were examined by Justice Yonge, and committed to take their trial at the next sessions.

On Dec. 4, 1591, Mr. Genings and the rest were brought to trial. They dressed him in a fool's coat, found in Mr. Wells' house, to make him the scoff of the people. The next day the jury brought in their verdict, by which the three priests were found guilty of high treason for returning into the realm contrary to the statute of 27 Elizabeth, and all the rest were convicted of felony, for aiding and assisting the priests. It was appointed that they should all die at Tyburn, except Mr. Genings and Mr. Wells, who were to be executed before the latter's own door in Gray's-Inn-Fields.

Six days later, Mr. Genings and Mr. Wells were brought according to sentence to Gray's-Inn-Fields, where, after a few speeches by some ministers, the young priest was taken off the sledge, and, like St. Andrew, joyfully saluted the gibbet prepared for him. Having mounted the ladder, he addressed a few words to those around him, glorifying God that he was a priest, and rejecting the pardon proffered on condition that he would conform. Topcliffe in a rage bid the hangman turn the ladder and cut the rope. Little or nothing stunned, the martyr stood on his feet, casting his eyes towards Heaven, till the executioner tripped up his heels to make him fall on the block on which he was to be quartered. During his dismemberment, the violence of the pain caused him to scream, "Oh, it smarts!" to which Mr. Wells replied, "Alas! sweete soule, thy payn is great, indeed, but almost past. Pray for me now,

most holy saynt, that mine may come." After he was ripped up, and his bowels cast into the fire, "if credit may be given," says his brother, "to hundreds of people standing by, and to the hangman himselfe, the blessed martyr uttered (the hart being in the executioner's hand) these wordes: 'Sancte Gregori, ora pro me:' which the hangman hearing, with open mouth swore this terrible oath: 'Zounds! see, his hart is in my hand, and yet Gregory in his mouth. O! egregious papist!'"

This horrible execution, so graphically described by his brother, took place on Dec. 10, 1591, when Mr. Genings was but 24 years of age.

His quarters were carried back to Newgate to be boiled, when many following to see them and satisfy their curiosity, Bull, the inhuman executioner, took up one of the fore-quarters by the arm, and holding it up to show the people contemptuously, flung it into the basket again. The arm and hand hung over the sides of the basket, and a devout maiden, who had followed to try and obtain a relic, reverently touched the anointed thumb, and, unexpectedly, it separated from the rest, and remained in her hand. With joy she was thus enabled to carry off the relic without observation. This young lady shortly afterwards became an Augustinian nun.

J. Genings, Life and Death of Edm. Genings; Douay Diaries; Harwood, Hist. of Lichfield.

1. "Life and Death," *vide* John Genings.

"Strange and Miraculous News from St. Omers, being an Account of the wonderful Life and Death of a Popish Saint and Martyr named Mr. Edmund Gennings, Priest, who was executed for treason some years since; with a relation of the miracles at . . . his death. Wherein may be observed what lying wonders the Papists are made to believe, &c." (Lond. 1680? fol.

2. **Portrait**, ætat. 24, 1591, eight Latin verses, Martin Bas, sc., 4to, before his Life, 1614. In this rare book the historical engravings, representing the principal circumstances of his life and death, are most quaint.

Genings, John, O.S.F., younger brother of Edmund Genings the martyr, was brought up at Lichfield, in Staffordshire, whence he moved to London after the death of his mother. His accidental meeting with his brother in London, after eight or nine years' separation, and the extraordinary circumstances connected with the recognition, are graphically described by himself. John Genings had been brought up a

Protestant, and was rather inclined to Puritanism. His obstinacy in this respect was so great, that he seemed to have lost all tender feeling, and though he knew of his brother's arrest, he would not visit him in prison, attend the trial, or be present at his execution. Nay, he felt rather rejoiced than otherwise in his brother's death, hoping that now he should be freed from any chance of persuasion to join the Church. His conversion bears some resemblance to that of St. Paul. About ten days after the execution, he retired to rest after a day's pleasure. He was no sooner alone than his heart grew heavy, and he began to consider how idly he had spent the day. A mysterious feeling came over him as he thought of his brother's death; how he had forsaken all worldly pleasures, and for religion only had suffered such a cruel death. Entering into himself, he compared his own life with that of his brother, and, struck with horror and remorse, he burst into tears and implored God to enlighten his understanding that he might see the truth. At that moment he was filled with consolation and joy; strong emotions took possession of his soul, and he vowed on the spot to forsake kindred and country to find out the true knowledge of that faith which his brother had sealed with his blood.

Shortly afterwards Mr. Genings passed over to Douay, and, entering the English College, completed his studies and was ordained priest in 1607, and in the following year was sent to the English mission. After labouring with great zeal, he was moved to embrace the rule of St. Francis, and he applied to Bro. William Stanney, the Commissary-General of the Order in England, to admit him to the habit, in which he was clothed in 1614 or the following year.

At this time the Friars Minor in England were almost extinguished. Anthony Parkinson relates that Bro. Stanney observing in Mr. Genings "an extraordinary zeal for the restoring of the English Franciscan Province, he was transported with joy; and conceiving great hopes of good success from his piety and laborious endeavours, he (the said Stanney) delivered into his hands the Seal of the Province of England, preserved, almost miraculously, as if on purpose for this Juncture of Time, it having been handed down from one frier of authority successively to another, till it was put into the custody of Br. Godfrey Jones (executed for priesthood in the

reign of Queen Elizabeth, as I have said), by whom it was delivered to Br. William Stancy, who now at last gives it to Br. John Gennings, the zealous restorer of the Province."

His next step was to persuade several students at Douay and the other English Colleges abroad to follow his example. In this he was successful, and a number of young men passed through their novitiate at Ypres. When their time of probation had expired, they assembled at Douay, where a small house was secured and a convent was established about 1617. Fr. Bonaventure Jackson was appointed its first Guardian, and he was followed by FF. Jerome Pickford and Christopher Davenport. Fr. Genings acted as Vicar and Provincial, and in a few years they had so increased in numbers as to be able to apply for the formal restoration of the English Franciscan Province. In 1624 they had fifteen resident members; they had no other school than for the religious of the house, but enjoyed in that respect the privileges of the University of Douay. At a general chapter of the Order, held at Rome in 1625, it was decreed that the English Province should be revived and restored to its pristine honour as soon as a competent number of members could be collected, and in the meantime it was settled that they should retain the name of a separate Custody. On Aug. 6, 1629, the Minister-General, Fr. Bernardine de Senis, addressed his letters-patent from Madrid "to his beloved Fathers and Brothers in Christ of our English Province," announcing that the prosperous state of their body as to numbers and merits justified him in the restoration of the Province at once, and he appointed Fr. Genings to be its first Provincial. Fr. Davenport was nominated Custos Custodum, and FF. Jackson and Pickford, with FF. Nicholas Day and Francis Bell, Definitors. The charge of expediting and concluding the arrangement was committed to Fr. Joseph Bergaigne, Commissary-General of the Provinces of Belgium and Great Britain, who was subsequently made Archbishop of Cambray. On Sept. 24, 1630, Fr. Bergaigne signified to Fr. Bell, by letter from Brussels, that he had just returned from Ratisbon, and had found the letters of the Minister-General awaiting him. He directed Fr. Bell to summon the above Provincial, Custos, and Definitors, with the six senior Fathers in England, to assemble at Douay on the first Sunday in Advent (N.S.) that then and there he might declare the wishes of the General, and make all

necessary arrangements in that Provincial Chapter. Circumstances intervened which induced the Commissary-General to alter the place of meeting, and on Nov. 12, following, he addressed another letter from Alost to Fr. Bell, in which he states his belief that very few could attend from England, and that he anticipated no great inconvenience would result to the nuns of St. Elizabeth, if the first Chapter should be held in their convent at Brussels, instead of meeting at Douay on the first Sunday in Advent. He begged Fr. Bell, the director of those nuns, to despatch immediate intelligence of this alteration to those whom it might concern. On Nov. 24, FF. Genings and Davenport arrived at Brussels, and were joined by Fr. Heath on the 29th. On the day appointed the Chapter was opened in due form, when Fr. Genings was officially declared Provincial, and all other necessary appointments were made.

In the meantime, after surmounting the difficulties by which he was confronted in the establishment of the house of studies and novitiate at Douay, Fr. Genings, with the assistance of Fr. Davenport, had founded the convent of St. Elizabeth at Brussels in the year 1621. The rule was the Third Order of St. Francis, and Mrs. Elizabeth Wilcox was appointed, after her profession with five other ladies in 1622, the first Superior. They removed in 1637 to Nieuport, in Flanders, and thence, in 1662, to Bruges. Though the Franciscans at Douay were extremely poor, destitute of all endowment, and dependent on alms for their support, the wonderful exertions of their zealous Provincial ultimately enabled them to erect a handsome church. In the second Chapter of the restored Province, held in a Catholic house at Greenwich, on Tuesday, June 15, 1634, Fr. Genings was re-elected Provincial for another triennium; and again, in the fourth Chapter, held in London, April 19, 1640. At the Congregation, held Aug. 22, 1665, Fr. Genings presented a golden pyx for the use of the Provincials during their term of office.

After a long life spent with extraordinary zeal in the interests of his Order and of religion, the venerable patriarch died in his convent at Douay, Nov. 2, 1660, O.S., aged about 90.

Dodd, Ch. Hist., vol. ii. ; *Oliver, Collections*, p. 551 ; *Parkinson, Coll. Anglo-Minor*, p. 261 ; *Wadding, Script. Ord. Minor* ; *Genings, Life of Edm. Genings* ; *Douay Diaries*.

1. **The Life and Death of Mr. Edmund Geninges, Priest, crowned with martyrdom** at London, the 10 day of Nov. 1591 (A Briefe Relation by way of Appendix, concerning the Life and Death of M. Swithune Welles, Gentleman, companion and fellow-martyr to the said M. Edmund Geninges, Priest). St. Omer's, 1614, 4to. pp. 110, with engr. title-page, and eleven curious plates by Martin Bas, of Douay. This rare publication sold for sixteen guineas at the Gordonstoun sale. The Life consists of pp. 102, inclusive of title, approx. 1 f., unpag., Briefe Relation, pp. 103-110.

2. **Institutio Missionariorum.** Duaci, 1651. 16mo.

3. **Portrait.** Dr. Oliver says there is one at St. Peter's Chapel, Birmingham.

Gennings, a gentleman volunteer, was slain at Shelford House during the Civil War, fighting in defence of the Royal cause.

Castlemain, Cath. Apology.

Genson, Sir David, Knight of St. John of Jerusalem, having refused to submit to the spiritual supremacy of the Crown, was condemned to die, and being drawn on a sledge through Southwark, was hanged and quartered at St. Thomas' Waterings, July 1, 1541.

On the same day a musician was executed for singing certain songs which were supposed to reflect on the king's conduct.

Dodd, Ch. Hist., vol. i. ; Stowe, Chron., p. 582.

Gerard, John, Father S.J., born Oct. 4, 1564, was second son of Sir Thomas Gerard, of Bryn, co. Lancaster, Knt., by Elizabeth, eldest daughter and co-heiress of Sir John Port, of Etwall, co. Derby, Knt., at whose decease Etwall became the property of the Gerards. Sir John's second daughter took Dale Abbey in Derbyshire to her husband, George Hastings, fourth Earl of Huntingdon, and Margaret, the third daughter, by her marriage conveyed Cubley in the same county to Sir Thomas Stanhope, grandfather of the first Earl of Chesterfield.

Few Lancashire families can trace a more ancient lineage than the Gerards of Bryn. Their original seat was Old Bryn, near Bryn Wood, which was abandoned five centuries ago. It was succeeded in the reign of Edward VI. by New Bryn, within the township of Ashton and parish of Winwick, in West Derby Hundred. Barrett, the Lancashire antiquary, writing

in 1771, describes this house in his MS. Collections in the Chetham Library. "Bryn Hall is an ancient seat of the Gerards, and has been a good house, but it is now almost in ruins, the venerable ivy revelling without control on its mouldering walls. Within is a spacious courtyard, the approach to which is by means of a bridge over the moat which surrounds this fabric. The gatehouse is secured by very strong and large doors. Within the court is what has been a rich porch, the entrance into a spacious room called the hall, on the chimney-piece of which are the arms of England in the reign of James I. Across one side of the hall runs a raised gallery, on which persons might stand to see any entertainment below. This gallery is supported by double pillars in the front of pilasters, and forming arches betwixt each other, under which persons may pass from one room to another. On these carved pillars and arches is abundance of rich carved work, but rotten with age and moisture. Most part of the wainscot has been carried to Garswood Hall.' He adds, "In the windows are some few arms painted on the glass, but not older than the quarterings with Legh of Lyme. A Popish priest resided here; and above stairs is a Romish chapel, still used by the neighbours. Here is kept in a white silk bag what they call Fr. Arrowsmith's hand, who was put to death at Lancaster.' Garswood Hall was taken down at the beginning of the present century, and the family removed to New Hall, built, according to Baines, by the Launderers about 1692. When the Lancashire historian wrote in 1836, four chapels were then in existence on the Gerards' Ashton estate; that in Bryn Hall, which had existed for ages; another in Garswood Hall; a third in New Hall, opened when the Gerards came into possession; and the fourth in the village of Ashton, built in 1822.

It was probably at New Bryn that Fr. Gerard was born. His father is a notable character in the history of Catholicity in the county. As a young man he was employed by the Council in furtherance of the schemes to coerce the people of Lancashire into conformity with the new religion. Impressed with the doctrine, so sedulously circulated by Henry VIII. in his "Institution" and "Erudition" of a Christian Man, that the only remedy against oppression is to pray that God would change the heart of the despot, Catholics gave that passive obedience of which the ruling power so unscrupulously availed

itself. Dr. Allen's visit to Lancashire, between 1562 and 1565, produced a marked effect in the county, and the great majority of the people were induced to withdraw that outward conformity which they had hitherto reluctantly given to the new order of things. Thomas Gerard was one of these. He had been appointed one of the Commissioners of Ecclesiastical Causes, but his eyes were now opened to the end which the Government of Elizabeth had in view. In the State Papers (Dom. Eliz., vol. xlvi. No. 35, Nov. 1 (?), 1568), is a curious instance of the change which had come over him. It is a note made by William Glaseour "of the doying before the Bishop and Commissioners of Ecclesiastical Causes in the Lancaster men's matters," describing the "factious course held by Mr. Gerrard, one of the Commissioners." From this time Sir Thomas became an object of persecution by the Council, and in 1571 he was committed to the Tower. After his release he resided at his seat at Etwall, in Derbyshire. When Mary Queen of Scots passed a prisoner that way in Jan. 1584-5, she caught sight of his house, and afterwards begged to be allowed to take up her residence there. A little later Sir Ralph Sadler wrote to Walsingham from Derbyshire, "Surely, sir, this is a perilous country, for both men and women of all degrees are almost all Papists." He alludes to Sir Thomas Gerard "lurking" in his own house, and suggested that the Bishop of the diocese should be admonished and quickened to force the people to the Protestant churches, "or else that they feel the smart of the same." Poor Sir Thomas was again committed to the Tower, Aug. 23, 1586, and a year or two later it was reported to the Government by one of the keepers that many of the gaolers had become Catholics, and that "Sir Thomas Jarrat had sundry times persuaded him to convert to their profession." Unhappily Sir Thomas was induced, in 1589, to appear as a witness against his noble and saintly fellow-prisoner, Philip Howard, Earl of Arundel, and from that time, says the Earl's biographer, he never prospered. It has been erroneously asserted that he then abandoned himself to dissipation, wasted his estate, and fell from the profession of his religion until about a year before his death in Sept. 1601. Fr. Morris, in proof of his fall, instances that Fr. Arrowsmith's grandfather, Nicholas Gerard, was forcibly carried to the Protestant church by his brother Sir Thomas. In this

Fr. Morris has been misled ; it occurred in the early life of Sir Thomas which has been described. In the "Vewe of ye State of ye Countie Palatine of Lancaster," in 1590, which Fr. Morris misquotes, the note to his name says, "he hathe made pretence of conformitie in our countrie." Any one familiar with the language of these documents, and the formal submissions under protest by which Catholics occasionally preserved their estates in the earliest period of the persecution, will admit that the record quoted is an evidence of Sir Thomas' Catholicity. All his family, and the numerous branches spread throughout Lancashire, appear annually in the Recusant Rolls from this very time downwards. It is said that the estate of Gerard's Bromley, in Staffordshire, was the price that Elizabeth had imposed on him for his liberation from the Tower on the occasion of his first imprisonment, and this estate was transferred to his kinsman, Sir Gilbert Gerard, Master of the Rolls, whose eldest son, Sir Thomas, took his title from it when raised to the peerage in 1603. Lord Gerard's great-nephew, Charles, was created Baron Gerard of Brandon, in 1645, and Viscount Brandon, Earl of Macclesfield, in 1679. The eldest son of the Knight of Bryn, Sir Thomas Gerard, was created a Baronet in 1611, and his descendant, Sir Robert Tolver Gerard, thirteenth Baronet, was created Baron Gerard of Bryn in 1876, and is the present representative of the family.

Fr. Gerard's recollection of dates in his autobiography is rather confusing. As far as it can be gathered, it appears that he went to Douay when about thirteen years of age, for the Douay Diary mentions his arrival at the College, Aug. 29, 1577. Apparently he accompanied the students to Rheims on March 27, 1578, where he says he resided in lodgings in the town. Fr. Morris thinks that he then went to Exeter College, Oxford, about Oct. 1579. He was obliged to leave the University through refusing to attend Protestant service, so that within twelve months he returned home. He was placed under the tuition of William Sutton, a pious priest residing in the house, and shortly after his Oxford tutor, Edmund Leutner, joined him, being resolved to live as a Catholic in very deed, and not merely in desire. Under these masters he remained until about the spring of 1581, and then went to Clermont College, Paris. In the following autumn he accompanied Fr. Thomas Derbyshire to Rouen, in order to meet

Fr. Persons, who had arrived there from England, and was staying incognito in that city, to superintend the printing of his "Christian Directory." He then returned home, his health being in a very delicate state. He had previously decided to join the Society, and after some time determined to try and return to the Continent without obtaining a Government license. He embarked with some other Catholics, but after five days the vessel was forced to put into Dover. They were all arrested by the Custom-house officers, and forwarded to London. His companions were sent to prison, but, through the influence of friends, he was committed to the custody of one of his maternal uncles (either George Hastings, afterwards Earl of Huntingdon, or else Sir Thomas Stanhope), to be perverted if possible. After three months, the Council finding that he had not conformed, sent him to the custody of the Bishop of London, John Elmer. Seeing the impossibility of converting him, the Bishop sent him to the Council after two days, and he was at once committed to the Marshalsea prison, where he found numbers of Catholics and many priests "awaiting judgment of death with the greatest joy." On Oct. 31, 1585, he obtained his liberty, through the intercession of his friends, who were bound his sureties in £200. He then availed himself, with the consent of his sureties, of an opportunity to cross the Channel, and he proceeded first to Paris, and thence travelled with Fr. William Holt to Rome, where he arrived Aug. 5, 1586, and in October he entered the English College as a convictor. He became an alumnus on April 5, 1587, and in the course of that year was ordained priest, probably about Christmas. He joined the Society in Rome, Aug. 15, 1588.

Fr. Gerard then started for the English mission, and on his way called at the English College, Rheims, where he stayed a few days in September, and then proceeded to Paris. Thence he went to Eu, and in November landed on the coast of Norfolk, probably at Bacton. After a short sojourn in Norfolk, Fr. Gerard proceeded to London to see his Superior, Fr. Henry Garnet, and so returned to Norfolk, where he stayed six or eight months. In the autumn of 1589 he went to reside with Henry Drury, of Losell, in Suffolk, Esq., who subsequently sold his estate and became a temporal coadjutor of the Society. After two years' residence at Losell, Fr. Gerard removed to

Braddocks, in Essex, the seat of William Wiseman, Esq., from whence he was able to make missionary excursions to more northern counties. Though Fr. Gerard seems to have been a man of extraordinary caution, it is not surprising that his activity, resulting in so many wonderful conversions, should attract the attention of the Government. From this period his life was like a game of hide-and-seeck with the spies and pursuivants. He was obliged to leave Braddocks, and he lay for a fortnight at Acton, six miles from London, the retreat of the unfortunate Countess of Arundel, whose husband, Philip Howard, Earl of Arundel, was at this time, 1594, in the tenth year of his imprisonment in the Tower. He then proceeded to London, but he was betrayed by a servant and apprehended. After retention in a pursuivant's house for two nights, he was brought before the Commissioners and committed to the Compter, "a very evil prison and without comfort." After three months his friends obtained his removal to a more endurable prison, called the Clink, a small place of confinement on the Bankside, adjoining the palace of the Bishop of Winchester in Southwark. During this period he was several times examined, and at length, on April 12, 1597, he was committed to the Tower. Here he underwent the horrible torture of hanging by the wrists, which nearly crippled him for life.

In the beginning of October, 1597, he escaped from the Tower with the assistance of some friends; he lowered himself from the leads of one of the buildings, and was conveyed in a boat across the moat. With extraordinary courage, Fr. Gerard continued his missionary labours in London, occasionally making excursions into the country. It seems almost incredible, considering the anxiety with which he was pursued by the Government, that he should quietly take a house of his own in London, and yet such was the case. After the Gunpowder Plot every effort was made to throw the odium of that conspiracy on the Society, and the search for Fr. Gerard was renewed with redoubled vigour; proclamations were issued for his apprehension, and it became absolutely necessary for his safety that he should leave England. Dressed in livery, he embarked with the suites of the ambassadors of Spain and Flanders, and thus was enabled to cross the Channel, May 3, 1606, the very day on which Fr. Henry Garnett was martyred.

On his arrival in Belgium Fr. Gerard proceeded to St. Omer, and after recovering from the illness caused by all he had passed through, went to Brussels in the following July, and early in 1607 arrived in Rome, where he was appointed English Penitentiary at St. Peter's. On May 3, 1609, he became a professed Father of the Society, and his first employment after this event was to be Socius or Companion of Fr. Thomas Talbot, Rector and Master of Novices in the English Novitiate S.J. at Louvain. Fr. Gerard then interested himself in the establishment of a house in Liège, and to him that College may be said to owe its existence. He was appointed first Rector and Master of Novices, and continued in that position for eight years, from Nov. 1, 1614.

At the end of that time he was removed to Rome because his Superiors wished him to withdraw all active support to the new Institute of Religious Women founded by Mary Ward. Her object was to found an Order which would adapt itself to the circumstances of the times and to be able to work in the midst of persecution. The rules of existing Orders for women practically rendered it impossible for them to exist in a country situated as England then was. The novelty of Mary Ward's proposal obtained her much opposition. She began with a few young ladies at St. Omer, about the year 1603. In 1616 she opened a convent at Liège, and here she received the support of Fr. Gerard. It has been elsewhere shown how they were enabled to establish convents at Hammersmith and York, which worked great good throughout the remainder of the persecutions. No other Order could share their work, and the Institute of the Blessed Virgin Mary alone has the honour of fighting the cause in England.

From Rome, after a brief stay, Fr. Gerard was appointed Instructor of the Tertiaries at Ghent. In 1627 he was again recalled to the English College at Rome, and the last ten years of his life were thus spent as the spiritual father of aspirants to the English mission, preparing them for its toils and dangers. Fr. Morris concludes his admirable biography, "His manly, earnest, faithful soul was the very stuff of which martyrs are made, and we may well conceive how the presence of the grand old man must have stirred the hearts of those 'Flores Martyrum,' the students of the English College at Rome." There Fr. Gerard died, July 27, 1637, aged 73.

Morris, Life of Fr. J. Gerard; Gillois, Lanc. Recusants, MS.

1. **The Exhortation of Jesus Christ to the Faithful Soul.** Lond. 1598, 8vo.; St. Omer, 1610, 8vo. pp. 282. It is a translation from the Latin of Johann Justus Landsberger, the Carthusian who died in 1539. Dr. Oliver suspects that it is but an improved edition of the translation of Philip, Earl of Arundel, published at Antwerp in 1595.

2. **The Spiritual Combat: translated from the Italian.** Lond. 12mo.; Rouen, 1613, 12mo.; Douay, and other editions.

3. **A Narrative of the Gunpowder Plot, 1606.** MS. fol. ff. 170, at Stonyhurst College, printed in —.

"The Condition of Catholics under James I. Father Gerard's Narrative of the Gunpowder Plot. Edited, with his Life, by John Morris, Priest of the Soc. of Jesus." Lond., Roehampton (pr.), 1871, 8vo.; Lond., Longmans, 1872, 8vo., title and contents, pp. v., Life, pp. cclxiv., Narrative of Plot, pp. 344.

Portions of this remarkably interesting work were first printed in the *Month* in 1867-8, and these, rendered into French by Fr. J. Forbes, appeared in the "Etudes Théologiques," Paris, 1868, and were subsequently reprinted separately, "Un Missionnaire Catholique en Angleterre sous le règne d'Elizabeth. Mémoires du R. P. Gérard, S.J., traduits par le R. P. J. Forbes, S.J.," Paris, 1872, 8vo. A German translation of Fr. Morris' 1871 edition was published at Cologne in 1875. It is the most complete and reliable account of the Gunpowder Plot.

4. **Narratio P. Johannis Gerardi de Rebus a se in Anglia gestis.** MS., compiled in 1609 for the information of his Superiors.

"The Life of Fr. John Gerard, of the Soc. of Jesus. By John Morris, of the same Society. Third edition, re-written and enlarged," Lond., Burns & Oates (pr. at Roehampton by Bro. James Stanley, S.J.), 1881, 8vo. pp. xiv.-524, illustrated with photographic bird's-eye Views of the Tower, 1597, Old Louvain, Old Liège, and a photo of Fr. Garnett's straw. The translation of the Autobiography is from the able pen of Fr. Kingdon, S.J. It is almost impossible to over-estimate the value of this admirable biography. Few works present a more realistic picture of the life and sufferings of Catholics in England during the Elizabethan period.

5. **Portrait.** Dr. Oliver states that it existed in the English College, Rome, in 1774.

Gerard, Miles, priest and martyr, was apparently the youngest son of Miles Gerard, of Ince, co. Lancaster, Esq., the representative of a branch of the Gerards of Bryn.

All the pedigrees of the Gerards hitherto published are singularly imperfect and confusing. Branches of the family were established in various parts of Lancashire in the sixteenth and seventeenth centuries. A daughter of the above Miles Gerard, of Ince, married John Ashton, of Bamfurlong, Esq., and his grandson, Richard Ashton, of Bamfurlong, formed a second family alliance with the Gerards by marrying his second cousin, Mary, daughter of Miles Gerard, of Ince.

Richard Ashton was of the age of twenty in 1613, and was living a staunch recusant in 1632. Shortly after this date another branch of the Gerards is found in possession of Bamfurlong. It had originally settled at Brindle, and divided into three families—the Gerards of Brindle, who established the Benedictine mission of Newhouse, Brindle, about 1680; the Gerards of Gerard's Hall, Haighton, now called Haighton House, near Preston, who became extinct in 1832; and the Gerards who somehow became possessed of Bamfurlong. Henry Gerard, son of Henry Gerard of Brindle, settled at Newton-in-Makerfield, and died about 1621. His son and namesake was the first of the family to become possessed of Bamfurlong, but it does not appear how that estate was acquired. He had sons, Henry, a recusant in 1679, and Ralph. The latter, born in 1669, was ordained priest at Douay College, after which he seems to have served the mission attached to his father's house. Bamfurlong, or Bromfurlong, in Abram, was a wood, plaster, and brick building, in the post-and-pan style, of an age contemporaneous with Abram Hall, existing in the time of Henry VI. The mansion contained an ancient domestic chapel, which was served during the whole period of the persecution. Ralph Gerard, who assumed the *alias* of Harrison at Douay, suggested, no doubt, by his father's Christian name, served this mission, and not improbably, at his brother's death, became possessed of the estate. By his will, made at Bamfurlong Hall, May 2, 1698, he left £800 to Douay College for the ecclesiastical education of the sons of needy gentlemen. This fund is now at Ushaw College. After his death the Rev. Thomas Gerard, younger son of Thomas Gerard, of Highfield, in Aspull, lord of the manors of Ince, Aspull, and Southworth, served the mission of Bamfurlong, and was there in 1702. He afterwards succeeded to his father's estates, and was residing at Belgrave, co. Leicester, in 1744. He sold Southworth to his cousin, William Gerard of Wigan, apothecary, who eventually succeeded his uncle Richard to the Ince estate, and dying *sine prole* was seized by his sister and co-heiress (the other sister died unmarried), Mary, who married John Walmesley, second son of John Walmesley of Wigan, Esq., ancestor of the Walmesleys of Westwood.

Miles Gerard arrived at Douay College, Feb. 22, 1580, and was ordained priest, April 7, 1583. For some years he was

retained as a Professor, but on Aug. 31, 1589, left the College, which in the meanwhile had removed to Rheims, for the English mission. Unfortunately the vessel in which he sailed, with a fellow-priest named Francis Dickenson, was overtaken by a violent storm, and was wrecked upon the coast of Kent. The two priests, however, escaped to the shore, but only to be arrested on suspicion of their sacred calling. They were both thrown into prison, and afterwards arraigned, tried, and condemned for coming into the realm as priests. They were sentenced to death, as in cases of high treason, and both suffered with constancy at Rochester, April 30, 1590.

Challoner, Memoirs; Douay Diaries; Gilloze, Lanc. Recu-sants, MS.; Gilloze, Ushaw College Collections, MS.

Gerard, Richard, confessor of the faith, of Hilderstone, co. Stafford, Esq., was son and heir of John Gerard, second son of Sir Thomas Gerard, first Lord Gerard of Gerard's Bromley, co. Stafford.

Mr. Gerard was a man of known virtue, and greatly respected in his county. When the "Popish Plot" was inaugurated, and the five Catholic lords were falsely accused of high treason by Oates and Dugdale, Mr. Gerard hastened to London to assist in refuting the charge. Oates and his abettors dreaded the effect of his evidence, and Shaftesbury encouraged Stephen Dugdale to formulate a charge of conspiracy against him, in order to incapacitate him as a witness. Mr. Gerard was in consequence committed to the Gatehouse prison by order of the House of Lords, May 19, 1679. Thence he was removed to Newgate, where gaol fever soon broke out through the crowded state of the prison, under which Mr. Gerard and a fellow-prisoner, Fr. Richard Prince, *alias* Lacey, succumbed on the same day, March 11, 1680 (O.S.).

Mr. Gerard had three sons—Charles, who succeeded, Nov. 8, 1684, his third cousin, Digby, fifth Lord Gerard of Gerard's Bromley, whose only child married the Duke of Hamilton and Brandon; William, of Hilderstone, who was a witness against Titus Oates on his indictment for perjury in 1685, and died without issue; and Philip, born Dec. 1, 1665, who became a Jesuit. The latter, on the death of his brother, April 12, 1707 (O.S.), aged 48, succeeded to the title as seventh Lord Gerard. His predecessor, however, had made some settlement

of the estates on the eldest son of his sister Frances, wife of Thomas Fleetwood, of Marton Sands, co. Chester. A great deal of litigation ensued owing to the Duke of Hamilton's claim. As soon as Charles Lord Gerard died, the Duke advertised a reward of £1,000 for the capture of Philip Gerard on account of his being a Jesuit. The Society had agreed with Thomas Fleetwood to forego Philip Gerard's claim to the estate in consideration of an annuity of £200. Fr. Gerard, in consequence of the Duke's action, was obliged to temporarily leave England, and he passed over to Liège. The Duke was subsequently killed in a duel with Lord Mohun in 1712. On the death of Fr. Philip Gerard, S.J., May 4, 1733, aged 68, the Barony of Gerard of Gerard's Bromley became extinct.

Oliver, Collectanea S.J.; Foley, Records S.J., vols. v., vi., vii.; Forfeited Estates Papers, S. 94, P.R.O.; Kirk, Biog. Collections, MS.

Gerard, Thomas, priest and confessor of the faith, was the second son of William Gerard, of Ince, co. Lancaster, Esq., by Jane, daughter of Sir Alexander Osbaldeston, of Osbaldeston, co. Lancaster, Knt.

He had several brothers, of whom the eldest, Miles, succeeded his father, and married Grace, daughter of Gabriel Hesketh, of Aughton, Esq. His younger brother, Alexander Gerard, was admitted at the English College, Rheims, Aug. 12, 1581, and was ordained priest at Laon, April 5, 1586, and sent to the English mission on the following Jan. 2. Dr. Oliver says that there was another brother named Gilbert, but he is not mentioned in Flower's Visitation of 1567, and is more likely to have been a cousin. Gilbert arrived at Rheims from England, May 28, 1583, and after receiving the tonsure left for Verdun, Sept. 24, 1584; he then entered the English College, Rome, Nov. 17, 1587, and was ordained priest Aug. 10, 1593, and left Rome for Flanders on account of ill-health, and returned to the College at Rheims. Dr. Oliver was under the impression that he afterwards became a Jesuit, but for this there is no foundation of any reliability. In 1602-3 he is reported in a list of Jesuits supplied to the Privy Council by spies, to be "lurking in England." Spies were not very accurate in distinguishing Jesuits from secular

priests. He is also mentioned as being on one occasion at White Webbs, about 1605, in the company of Fr. Henry Garnett, S.J. These two instances are the sole authority for assuming that he was a Jesuit.

Thomas Gerard was ordained priest abroad, but when or where is not recorded. He must have been apprehended almost immediately after his return to England, for Dr. Oliver states that he had died in the prison at Wisbeach, in the 28th year of his age, some time previous to April 29, 1598.

On the latter date his brother Alexander was confined in the same prison at Wisbeach, where so many priests were incarcerated. It does not appear that he ever regained his liberty, and therefore, with strong probability, he may be reckoned among the confessors of the faith who lingered away their lives in Wisbeach Castle. His name had disappeared from the list of prisoners in 1610.

Oliver, Collectanea S.J., p. 101; *Foley, Records S.J.*, vols. vi. and vii.; *Morris, Troubles, First Series*; *Douay Diaries*; *Gillow, Lanc. Recusants, MS.*

Gervase, or Jervis, George, O.S.B., priest and martyr, born at Bosham, in Suffolk, in 1571, was the son of a gentleman of ancient family in that county. His mother was of the equally ancient family of Shelley. He was left an orphan at the age of twelve, and not long afterwards was kidnapped by a pirate, and carried to the Indies with two other youths. He remained there for about twelve years, during which he entirely lost his religion. At length he was enabled to return to England, but found that his eldest brother Henry had gone to reside in Flanders in order to enjoy the free exercise of his religion, for he was a staunch Catholic. George went over to see him, and was so struck with his brother's virtue and the conversation of a learned divine, that he not only was reconciled to the Church but determined to embrace the ecclesiastical state. He, therefore, soon afterwards proceeded to the English College at Douay, where he was admitted in 1595.

In 1603 he was ordained priest, and on Aug. 26, of the following year, he was sent to the English mission. His labours were attended with great success, but after about two years he was apprehended, and banished the kingdom, with a great number of other priests, in June, 1606. He returned to

Douay, and after a short stay performed a pilgrimage to the tombs of the Apostles at Rome. Whilst in Rome he petitioned for admittance to the Society of Jesus, but for some reason was refused. He therefore returned to Douay, and was welcomed by the Benedictines, from whom he is said to have received the habit in the monastery of St. Gregory.

His brother was very anxious that he should remain in Flanders, and had provided for him a comfortable living at Lisle, where he would be safe from the dangers of the persecution. But Fr. Gervase's heart was in the mission, and he was not to be deterred either by the importunities of friends or the fear of danger. He thus returned to England, where he landed in safety, but was soon afterwards apprehended and committed to prison. At this time the new oath of allegiance was being tendered, and it contained matter which a large portion of the Catholic body considered went beyond the rights of civil authority. Fr. Gervase refused it, and after a few weeks was brought to trial. He was condemned for being a priest to be hanged, drawn, and quartered, under the statute of 27 Elizabeth, and his sentence was executed at Tyburn, April 11, 1608, in the 37th year of his age.

Dr. Challoner says he only received the Benedictine habit shortly before his death, at the hands of Fr. Augustine Bradshaw.

Challoner, Memoirs, vol. ii. ; Snow, Bened. Necrology.

Gibbes, or Ghibbes, James Alban, M.D., poet, son of Dr. William Gibbes, was born at Rouen about 1616. At nine years of age his father brought him over to England, where he was initiated in his rudiments. He was then sent to the English College at St. Omer, where he spent some years with great advantage, and developed a marked appreciation of poetry.

Mr. Gibbes now set out on his travels through the Low Countries, Germany, Spain, Italy, &c., and spent some time at the University of Padua, under the famous anatomist Johannes Veslingius, and took the usual degrees. In the latter end of 1644 he settled at Rome, the year in which Urban VIII. died, and was there received, especially among the English, with great hospitality. Soon after he was appointed tutor to Almericus, son of Francis Attestinus, Duke of Modena, in which position he continued for about two years, spending

his time mostly at Modena. He was then received into the household of Bernardini, Cardinal Spada, Bishop of Frascati, with whom he lived as physician until the Cardinal's death. After this Prince Justinian took him into his palace, where he lived during the remainder of that Prince's lifetime. At length, in 1657, Alexander VII., a great patron of learning, appointed him professor of rhetoric in the noted school called Sapienza at Rome, in the place vacated by the death of Hen. Chiffillius, a very learned and renowned professor. This chair was worth about £60 a year, which, with certain perquisites, made his circumstances easy. The Pope published a book of verses about this time, and the Doctor wrote a copy commendatory before them, for which he was rewarded, it is said, by a lay-canonry of St. Celsus, which considerably increased his income.

His poetry was not only the admiration of the Italians, but the Emperor Leopold was so delighted with it as to constitute him his poet-laureate by diploma, dated May 2, 1667, at the same time presenting him with a gold chain and medal, to be worn upon all solemn occasions. On April 5, 1670, Dr. Gibbes wrote a letter to Dr. Peter Mews, Vice-Chancellor of the University of Oxford, signifying his desire to present his gold medal and chain, with a copy of his lyrics, to the University. The offer was readily accepted, with a letter of thanks for the generous gift, though more in acknowledgment of his great talents. The University also conferred upon him the degree of doctor in physic.

Dr. Gibbes died July 6, 1677, aged 66, and was interred in the Pantheon, Rome, where a monument, with his bust, was erected to his memory.

Wood states that he had been informed by some who knew the Doctor, that he was very vain and eager for fame. He adds that he was the greatest mimic of his time, and was most agreeable in society. In person he is said to have been extremely handsome, which is confirmed by his portraits.

Bliss, Wood's Athen. Oxon., vol. iv. ; Dodd, Ch. Hist., vol. iii.

1. **Carminum Pars Lyrica ad Exemplum Q. Horatii Flacci quam-proxime concinnata.** Romæ, 1668, Svo., in four books, ded. to Clement IX., with the author's portrait, supported by the Roman eagle, with a laurel in its beak hanging over his head, and under it two verses by the famous Athanas. Kircherus, who well knew how to flatter the vanity of

the poet. At the end of the four books, is one of Epods ded. to his Alma Mater, the English College at St. Omer, and at the end of that is "Symphonia Clarorum Virorum ad Ghibbesii Lyram."

2. **Carminum Jacobi Albani Ghibbesii Poet. Laur. Cæs. altera Pars: exhibens, post Lyram Horatii jam Vulgatam, Cothurnum & Soccum aliorum Poetarum in utraque Lingua.**

3. **Orationes et præfationes, &c.**

4. **Epistolarum selectarum tres Centuriæ.**

5. **De Medico. Libri tres;** in imitation of "Cicero de Oratore," &c.

6. **Epithalamium,** an heroic poem of some thousand verses on the proposed marriage of James, Duke of York, and the Duchess of Inspruck

7. Epigram upon the Duke of Monmouth under Maestricht, &c.

8. **Pinacocheea Spadia, sive Pontificum Romanorum Series.**

9. **Carmina Marmoribus Arundelianis fortasse perenniora in Promotium ad Sacram Purpuram eminentiss. et reverendis-simi Principis, Philippi Thomæ Howard ex Norfolkæ Ducibus, et Comitibus Arundeliæ, &c., S.R.E. Cardinalis, decantata.** Romæ, 1676, 4to. in three sheets, ded. to the Duke of Norfolk ex ædibus Justinianis.

10. Miscellanies, and other pieces.

Gibbes, William, M.D., a native of Bristol, was educated at Brasenose College, Oxford. He married Mary Stonor, of Stonor Park, near Henley, co. Oxford, and she, being a Catholic, was instrumental in her husband's conversion. They then settled in London, where the Doctor practised for some time, but was so persecuted on account of his religion that he was obliged to withdraw to the Continent about 1615, where he lived for some years at Rouen in Normandy.

About 1625 he returned to England and was appointed physician-in-ordinary to Queen Henrietta Maria. He was father to the celebrated poet, James Alban Gibbes.

Dodd, Ch. Hist., vol. iii. ; *Bliss, Wood's Athen. Oxon.,* vol. iv.

Gibbons, John, Father S.J., born at or near Wells, co. Somerset, in 1544, was educated in grammar in a local school, and in 1561 entered Lincoln College, Oxford. Wood says, "being in a manner weary of the heresy of the place, as he called it, he left the University without a degree, and soon after his country, relations, and the little all he had; went to Rome, and, in the German College there, he spent seven years in philosophy and divinity, in both of which he obtained the doctoral laurel in 1576." Gregory XIII., in recognition of his great learning and high character, presented him with a canonry in the Cathedral Church of Bonn,

in Germany. This he resigned in 1578, and entered the Society of Jesus at Trèves, where he was zealously engaged in the Jesuit College, filling the several offices of Confessor, Professor of Theology and Sacred Scripture, Prefect of Studies, and Rector, the latter of which he retained at the time of his death. His piety and learning were universally esteemed, and his loss was severely felt by the College at his early death, Aug. 16, 1589, aged 45.

He had gone on a visit to the Monastery of Himmebrode, near Trèves, to see some of the religious with whom he was on terms of special friendship, and while there he was suddenly taken ill and died. He was either there interred or removed to his own College at Trèves.

Fr. Gibbons was an excellent controversial divine, and had frequent contests with the Lutherans of Germany. He was remarkable for his grave manners, zeal, and charity, and above all for his admirable government of the College. His humility is illustrated in his answer to the proposals to send him to the mission in England. On March 29, 1583, Dr. Allen wrote to the General of the Society suggesting amongst others the name of Fr. Gibbons, who was then Rector of Trèves. Fr. Gibbons replied, with great simplicity and honesty, both to the General and Dr. Allen, that he hoped he should give no disedification by saying that he had not the spiritual strength for such an enterprise, but that he would give all the help in his power towards the work in hand.

Foley, Records S.J., vols. iv. and vii. ; *Dodd, Ch. Hist.*, vol. ii. ; *Wood, Athen. Oxon.*, edit. 1721, vol. i. ; *De Backer, Bib. des Ecriv. S.J.*

1. *Concertatio Ecclesiæ Catholicæ in Anglia adversus Calvinopapistas et Puritanos, a paucis annis singulari studio quorundam hominum doctrina et sanctitate illustrium renovata. Operis totius seriem ejus argumentum post epistolam dedicatariam edocebit. Sæpe expugnaverunt me à juventute mea, etenim non potuerunt mihi. Psal. 128. Augustæ Trevirorum, 1583, 8vo. pp. 369.*

It was compiled in conjunction with the Rev. John Fenn, and republished on a much larger scale by John Bridgewater, D.D., 1588, and again in 1594. Cardinal Allen, Dr. Humphrey Ely, and others contributed to the work. The student of English ecclesiastical history will find it indispensable. All the editions are scarce. Some letters addressed to Fr. Gibbons whilst engaged in this work are in the Brit. Mus., Lansdowne MSS. 96, nn. 25, 26.

2. *Sacro-Sanctæ Eucharistiæ communione sub una specie*

Disputatio theologica in Alma Trevirensi Academia anno 1583, die . . . mensis Octobris publice proposita. Præside R. P. Joanne Gibbono Anglo Societatis Jesu SS. Theologiæ Doctore et Professore Ordinario. Respondente Doctissimo Petro Schanzo, Emmelio, Artium liberalium ac Philosophiæ Magistro, ad primam in SS. Theologia Lauream consequendam. Augustæ Trevirorum, 1583, 4to. 24 ff.

3. **Disputatio Theologica de Sanctis, complectens omnes fere nostri temporis controversias, de illorum origine, Canonizatione, veneratione, invocatione, templis, diebus festis, votis, peregrinationibus, reliquiis, atque miraculis. In Academia Trevirensi, anno Incarnationis Dominicæ 1584, publice proposita, ad quam responsurus est religiosus F. Nicolaus Arresdorffius, Ordinis Fratrum Minorum. Præside R. P. Joanne Gibbono, Anglo Soc. Jesu, SS. Theol. Doct. et Prof. ord. Augustæ Trevirorum, 1584, 4to.**

4. **Confutatio virulentæ Disputationis Theologiæ in qua Georgius Sohn, Professore Academiæ Heidelbergensis, conatus est docere Pontificem Romanum esse Ante-Christum a Prophetis et Apostolis prædictum. Authore Joanne Aquapontano, Theologo et Sacerdote Catholico. Augustæ Trevirorum, 1589, 4to. pp. 123. A posthumous work edited by Dr. Bridgewater. Fr. More says he had little difficulty in silencing the aspersions of the impudent Calvinist.**

Gibbons, Richard, Father S.J., born 1549, was the younger brother of Fr. John Gibbons. Having made his humanity studies in England, he passed over to Louvain, and after one year's philosophy proceeded to the German College at Rome, where he spent another twelve months. He then entered the Society, Sept. 1, 1572, and continued his studies for three years. After his ordination, he was appointed Professor of Philosophy and Mathematics. In this occupation he passed thirteen years, dividing his time between Rome and France. He then became Professor of Canon Law and Hebrew in various Colleges in Italy, Spain, and Portugal; also at Tournay, Toulouse, Douay and Louvain, being Prefect of Studies at the latter. For some time he was Preacher at St. Omer's College, but his principal residence, however, was at Douay, where he died June 23, 1632, aged 83.

Fr. Gibbons was a voluminous writer, and undeniably a learned man. In 1606 two Government spies forwarded a description of him to Sir Thomas Fane, Knt.: "Fr. Gibbons is an oulde man and is in a sute of gray cloth laced with enfrett lace." Shortly afterwards his embarkation for England was noticed, "Apr. 3, 1606, about iv. days past, Gibon, Weston,

and Price, Jesuits, were embarked at Calais, and went northwards."

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

1. **A Spiritual Doctrine, containing A Rule to Live Wel, with divers Praiers and Meditations Abridged by the Rev. Fr. Lewis de Granada of the Holie Order of Preachers. And devided into Sixe Treatises, as is to be seene after the Prefaces. Newlie translated out of Spanish into English.** Lovan, Laurence Kellam, 1599, 12mo., title 1 f., ded. to the "Hon. Syr Wm. Stanley, Knt., Coronel of the English Regiment, &c.," signed Rich. Gibbons, Louvain, March 19, 1599, 2 ff., preface, dated March 25, 2 ff., author's preface, 3 ff., pp. 392, table 3 ff.

2. **Francisci Toleti e Societate Jesu, S. R. E. Cardinalis de Instructione Sacerdotum et peccatis mortalibus libri VIII. Quibus accessit suo loco interjectus Martini Fornarii ejusdem Societatis de ordine Tractatus opera et studio R. P. Richardi Gibboni ejusdem Societatis Theologi.** Duaci, 1608, 8vo. pp. 1102.

3. **Meditations uppon the Mysteries of our Holy Faith with the Practise of Mental Praier touching the same. Composed in Spanish by the R. F. Luys de la Puente of the Societie of Jesus, native of Valladolid. And Translated into English by F. Rich. Gibbons of the same Society. The First Part.** (Douay?), 1610, 8vo. pp. 359. ded. to "Mistres Cicilie Morgan, daughter to the worshipfull Mistres Marie Morgan." The second part, s.l., 1610, 8vo., pp. 306, is ded. to the Hon. Lady, the Lady Luysa de Carvaial.

John Heigham is credited with a similar translation, St. Omer's, 1619, reprinted 1852.

4. **R. P. F. Joannis Nider Ordinis Prædicatorum Theologi Præceptorium: sive orthodoxa et accurata Decalogi explicatio, laudati scriptoris, qui inter classicos a R. P. J. Azorio censetur, opus eximium ac solidum, ubi varii casus conscientie summa religione pertractantur: In lucem et nitorum restitutum per R. P. Rich. Gibbonum e Societate Jesu: a quo collatione diversorum exemplarium emendatum, summariis auctum, citationibus veterum Patrum, et aliorum auctorum illustratum.** Duaci, 1611, 8vo. pp. 727.

5. **Sermones funebres R. F. Joannis de Sancto Germiniano, ordinis Prædicatorum eruditissimi Theologi. Concionatoribus, et animarum Pastoribus non solum perutiles verum etiam summopere necessari. Opus ab innumeris mendis, et fastidiosis breviationibus vindicatum, ac multis erroribus expurgatum. Opera et studio R. P. Richardi Gibboni Societatis Jesu Theologi.** Antverpiæ, 1630, 8vo. ff. 300 ; approb. is dated Oct. 18, 1608 ; Douay, 1611, 12mo. ; Antverpiæ, 1611, 8vo.

6. **R. P. Francisci Riberæ Presbyteri Soc. Jesu et Sac. Theol. Doct., in librum Duodecim Prophetarum commentarii Sensum eorundem Prophetarum Historicum et Moralem, persæpe**

etiam Allegoricum complectentis. Hæc omnium postrema editione ab infinitis mendis Typographicis expurgati, et ubique dictionibus Hebraicis et Chaldaicis in Latinam prolationem permutatis lucidati. Opera R. P. Richardi Gibboni ejusdem Soc. Theol. Cum quatuor copiosis indicibus; Primus est questionum Scripturæ: quæ in hoc opere copiosius disputantur: Alter regularum Scripturæ: Tertius locorum ejusdem: Quartus rerum atque verborum. Duaci, 1612, fol. pp. 602.

7. Divi Amedei ex monacho Cisterciensi Episcopi Lausaniæ de Maria Virginea Matre Homiliæ octo recognitæ, per R. P. Richardum Gibbonum. Audomaropoli, 1613, pp. 215, 12mo.

8. Historia admiranda de Jesu Christi stigmatibus ab Alphonso Paleato Archiepisc. II. Bononiensi explicata. Figuris ænæis, quæstionibus, contemplationibus, et meditationibus piissimi a R. P. F. Daniele Malonio illustrata, ut latius pag. versa docet. Accessit Tomus II. de incarnati Verbi mysteriis, deque instrumentis Dominicæ passionis M. Vigerii S. R. E. Cardinalis. Adjectis plerisque per R. P. Richardum Gibbonum Soc. Jes. Theol. Duaci, 1616, 4to. pp. 444, engr. title.

"Historiæ admirandæ Tomus alter complectens M. Vigerii S. R. E. Cardinalis de præcipuis Incarnati Verbi Mysteriis decachordum Christianum. Ejusdem lucubratio de Instrumento Dominicæ Passionis. Omnia ad vetera exemplaria castigata: Sacræ Scripturæ auctoritatibus et indicibus adjectis per R. P. Richardum Gibbonum." Duaci, 1616, pp. 429.

9. Opera Divi Ælredi Rhievallensis quondam in Anglia ex ordine Cisterciensi Abbatis et D. Bernardi contemporalis omnia ope et studio R. P. Richardi Gibboni Soc. Jes. Theol., ex vetustis MS. nunc primum in lucem producta. Variisque Lectionibus, Marginalibus citationibus, et Indicibus illustrata. Additi Anonymi rhythmus de Laude Virginitatis. Operum Elenchum sequens pagina exhibebit. Duaci, 1616, 4to. 8 ff., pp. 526; Duaci, 1631, 4to.; "D. Ælredi Ricvallis Abbatis, opera omnia, &c., editio secunda." Duaci et Parisiis, 1654, 4to.

10. Beati Gosvini Vita celeberrimi Aquicinetensis Monasterii Abbatis septimi, a duobus diversis ejusdem Cœnobii Monachis separatim exarata, e veteribus MSS. nunc primum edita. Cura R. P. Richardi Gibboni, Soc. Jes. Theol. Duaci, 1620, 12mo. pp. 274.

11. Historia Anglicana Ecclesiastica a primis gentis susceptæ fidei incunabulis ad nostra fere tempora deducta, et in quindecim centurias distributa: auctore Nicolas Harpsfeldio Archidiacono Cantuariensi: adjecta brevi narratione de Divortio Henrici VIII. Regis ab uxore Catharina et ab Ecclesia Catholica Romana discessione, scripta ab Edmundo Campiano. Nunc primum in lucem producta studio et opera R. P. Richardi Gibboni Ang. Soc. Jes. Theol. Duaci, 1622, fol. pp. 770.

A notice of this valuable work will be found under its author, Nicholas Harpsfield.

12. Ludovici de Ponte Meditationum de Vita et Passione Christi, Libri II., ex Hispanico in Latinum versi. Colonia, 1612. 12mo.

13. **The first part of the Meditations of the Passion and Resurrection of Christ our Saviour. With the Figures of the Olde Testament, and certaine Documents gathered out of every point of the Gospell. Collected out of divers Holy Fathers, and other devout Authors, by the Rev. Fa. Vincent Bruno, of the Society of Jesus, with Priviledge.** (1614?) 16mo.

Fr. Bruno's work is entitled "Meditationes de præcipuis Mysteriis Vitæ et Passionis D. N. Jesu Christi, &c."

14. **Christian Doctrine.** Translated from the Italian of Cardinal Bellarmine.

15. **Opuscula F. Androtii S.J.**

16. Dr. Oliver is in error in stating that Fr. Gibbons translated the "Memorial of a Christian Life. By Lewis de Granada," 1599, 8vo. That translation was made by Rich. Hopkins, and published in 1586, 1599, and 1622. A new translation was by "C. J. S.," Lond. 1688, first part, and 1699, second part.

Gibson, George, gentleman, of Stonecroft, co. Northumberland, was the eldest son and heir of Thomas Gibson, of Stagshaw-close House, gent., by his first wife Bridget, daughter and co-heiress of Jasper Charlton, of Hawkhope, gent.

Mr. Gibson, who was held in high esteem in his locality, was unfortunately induced to join the forces of Prince Charles in 1715, and after the surrender at Preston he was taken prisoner and conveyed to London. He was arraigned for high treason, May 31, 1716, and, like many others, he pleaded that he had been forced by the partisans of the Stuarts to join them; that he had once made his escape from them, but had been brought back. Dissatisfied with his defence the jury found him guilty, and, on June 14, he was condemned to death. Before the date fixed for his execution, however, the spotted fever broke out in Newgate, of which he died, Dec. 27, 1716, and was interred in St. Giles' Churchyard.

His Corbridge estate was forfeited, but the remainder of his property at Stagshaw, Stonecroft, Hawkhope, and Housesteads, with the tolls of Bellingham, was restored to his widow and family. He married at Warden, June 28, 1707, Mary, daughter of William Bradshaigh, of Bishop Middleham, co. Durham, who is claimed as a descendant of the ancient Catholic family of Bradshaigh of Haigh, co. Lancaster.

The family of Gibson at this time belonged to the class of lesser gentry, and was originally seated at Hexham. It has always retained the faith, and supplied the Church with many distinguished ecclesiastics.

One of Mr. Gibson's sons, William, baptized April 25, 1713, was educated at St. Omer's College, and entered the Society of Jesus, Sept. 7, 1731. He died at Pont-à-Musson, Dec. 29, 1742, aged 29. Mr. Gibson had two uncles Dominicans, George (Thomas) and William (Thomas). The former was professed at Bornhem, Dec. 26, 1673, and after teaching philosophy and theology was made Sub-Prior in 1682. He governed the convent until Aug. 1683, and then became Prior of SS. Giovanni e Paolo at Rome. Thence he returned to Bornhem, and, in the summer of 1686, was sent to England as chaplain to Ralph Clavering, of Callaly Castle, co. Northumberland, Esq. When Stonecroft came into his brother Thomas Gibson's possession in 1693, Fr. George took charge of that mission, which had been served for many years by the Franciscans. There he died, Dec. 17, 1696 (O.S.), and was buried on the south side of the church at Newbrough. His brother William was born in 1668, and was professed in 1687 at Bornhem. In 1688 he was sent to SS. Giovanni e Paolo at Rome, where he was ordained priest in 1692. He taught philosophy at Aglia, in Piedmont, and thence returned to Bornhem in 1697. He succeeded his brother in the mission of Stonecroft in the summer of 1698, and remained there until 1712, when he was obliged to retire abroad on account of an information being laid against him for solemnizing a marriage, for which warrants were issued for his apprehension. He arrived at Bornhem, Nov. 29, 1713, and, May 23, 1714, was elected Prior. He, moreover, was Professor of Theology, Master of Novices, and Spiritual Director of the secular students. In 1717 he became Confessor to the Dominican Convent at Brussels, and July 8, 1719, received his degree of S. Theol. Mag. In the same year he returned to England and became chaplain to one of the embassies at London, where he died, June 7, 1724 (O.S.), aged 56. George Gibson had a younger brother, Thomas, born Sept. 29, 1688 (O.S.), who was ordained priest at Douay College, and after his return to England was placed at Newcastle-on-Tyne, where he lived for many years in the esteem and respect of his parishioners. He was a member of the Chapter, and in 1735 was chosen Archdeacon of Yorkshire. He died Jan. 20, 1765, aged 76.

Jasper Gibson, of Stonecroft, George's youngest brother, married, Sept. 26, 1719, Margaret, daughter of Nicholas Lead-

bitter, of Nether Warden, near Hexham, yeoman, by Margaret, daughter of Thomas Taylor, of Cornsay Row, in the parish of Lanchester, co. Durham. Jasper died March 17, 1752, having been the father of twenty-one children, of whom two were bishops, Matthew and William, and two secular priests, George and Richard. George, the third son (the others are separately noticed), was born in March, 1726, took the College oath at Douay in 1747, and for some years was General Prefect. When he came on the mission he was placed at Hexham, and for many years assisted the Catholics about Nafferton. He established at Hexham a woollen spinning manufactory, to provide employment for the poor boys and girls. He was a philanthropic and pious missionary, and died at Hexham universally regretted, Dec. 3, 1778, aged 52.

Hodgson, Hist. of Northumb., vol. iii. pt. ii. ; *Kirk, Biog. Collections, MS.* ; *Cosin, List of Cath. Non-jurors* ; *Secret Hist. of the Rebellion*, p. 29 ; *Oliver, Collectanea S.J.* ; *Palmer, Obit. Notices*, O.S.D.

Gibson, John, tailor, confessor of the faith, though a very illiterate man, suffered with great constancy seven years' imprisonment, during which he was several times arraigned.

It is related that during his imprisonment he secretly mortified his flesh by wearing a hair shirt, and at length died a most holy death, professing the faith with his last breath, in Durham gaol, where he seems to have been removed from the Ousebridge Kidcote in York, some time between 1585 and 1590.

He was perhaps the father of Henry Gibson, tailor, of Burrowbridge, in the West Riding of Yorkshire, who with Alice his wife, and Katherine Pulleyne her daughter, were reported as "old recusants" in the list of Yorkshire Papists in 1604.

Morris, Troubles, Third Series ; *Peacock, Yorkshire Papists*.

Gibson, Matthew, Bishop, V.A. of the Northern District, fourth son of Jasper Gibson, of Stonecroft, gent., was according to his own statement born March 25, 1734 (O.S.), but according to the Hexham register was baptized March 23, a difference possibly due to the change in style.

In Sept. 1747, he was sent to Douay, where he took the College oath May 31, 1752. In the following year he defended

Universal Philosophy. He then taught one of the schools of humanity, and after he had finished his theological course, and was ordained priest, he was made Professor of Philosophy, which he taught for four years, after which he was Professor of Divinity for six more. In July, 1768, he returned to England and received his missionary faculties from Bishop Maire, Bishop of Cinna and coadjutor to Bishop Petre of the Northern Vicariate. In 1770 Mr. Gibson was chosen Archdeacon of Kent and Surrey, and in 1776 he was appointed V.G. in the Northern district to Bishop Walton, and Special Vicar in 1777. For some years he lived at Headham, but on the death of Mrs. Mary Maire, of Headham, April 2, 1784, he removed to Stella Hall.

On the death of Bishop Walton, in 1780, Matthew Gibson was chosen to succeed him in the Northern Vicariate, and was consecrated at London, by Bishop James Talbot, to the See of Comana in Cappadocia *in partibus*, Sept. 3, 1780. His briefs for the Vicariate were dated June 17, 1780, but by an error of the secretary he was styled *Episcopus Pomanensis*. The venerable Bishop Challoner, then closing his eighty-ninth year, assisted on the occasion.

Bishop Gibson died of the gout, after about ten days' illness, at Stella Hall, on the banks of the Tyne, co. Durham, May 17, 1790, aged 57, and was buried at Newbrough Church, near Stonecroft. The epitaph inscribed on his tombstone is recorded by Mazière Brady.

He was allowed by every one to be a very able divine and a most zealous pastor.

Kirk, Biog. Collections, MSS. ; Brady, Episc. Succ., vol. iii. ; Douay Diaries ; Butler, Hist. Mem. Eng. Catholics, ed. 1822, vol. iv. ; Milner, Sup. Mem. Eng. Catholics.

1. **The London, or Little Catechism.** Lond. 1784. 12mo.

"This he revised," says President Eyre, "and improved in many places by substituting correct answers, in lieu of some that were found upon serious examination to be very inaccurate." In this he was assisted by others, and especially by Mr. Eyre himself, with whom he lived, and who did not hesitate to pronounce it, after those improvements, to be "by far the most perfect in the English tongue, in every sense, and in every respect." As many Catechisms were daily issuing from the press, without either inspection or approbation, and glaring with inexcusable inaccuracies, it was the wish of Bishop Gibson to have a standard Catechism, and for that purpose he applied for, and obtained, the approbation of the other Bishops to the one he published.

2. **A Pastoral Letter of the late R. R. Matthew, Bishop of Comane, and V.A., addressed to all the Clergy, Secular and Regular, and to all the Faithful of the Northern District.** Newcastle, 1790. 8vo.

When the "Catholic Committee" were in treaty with the Government for fresh measures of relief, an instrument called a "Declaration and Protestation" was laid before the Catholic body for signature, and after some alterations finally received the adhesion of the four Vicars-Apostolic, including Dr. Gibson. A copy of it was then laid before Parliament by the Committee, which shortly afterwards, much to the astonishment of the Bishops and many Catholics, proposed the famous Protestation Oath, in which the term "Protesting Catholic Dissenters" was assumed. The four Bishops consequently assembled at Hammersmith, and wrote an Encyclical Letter, dated Oct. 21, 1789, signed Charles Ramaten, V.A., James Birthan, V.A., Thomas Acon, V.A., and Mat. Coman, V.A. This letter received the approbation of the Bishops of Scotland and Ireland, and, what was of far greater consequence, of the Holy See. The letter was sent to Charles Butler, the Secretary of the Committee, and by him copies were forwarded to all the members. It was never published either in the London or in the Midland Districts, but Dr. Walmesley notified it in a Pastoral to the Catholics of the Western District, in which he explained his reasons for condemning the oath. After a temporary suspense, Dr. Gibson did the same in his district, his Pastoral bearing date Jan. 15, 1790.

"This Pastoral," wrote the Rev. Edward Kitchen, President of Douay College, "is a masterpiece. I scarcely recollect to have seen reason, learning, and piety in closer combination; nor is there any danger of its giving umbrage to Church or State. Should it ever reach the Minister's or Monarch's hands, it is impossible they should not inwardly thank the author." The oath was afterwards changed and made acceptable and unobjectionable to the Catholic body.

Gibson, Richard, priest, sixth son of Jasper Gibson, of Stonecroft, was born about Feb. 1739. Like his brother he was ordained priest at Douay, and after leaving the College assisted Mr. Richard Kendall in the school at Standon Lordship, Herts, which was afterwards removed to Hare Street, and finally to Old Hall, in the same county.

In 1784, if not sooner, he removed to Mawley, the seat of Sir Walter Blount, Bart., where he spent the remainder of his life, much respected and beloved by the family and his congregation, notwithstanding his constitutional roughness and apparent harshness. He died Sept. 13, 1801, aged 62.

He was possessed of great fortitude, as appeared when he had to undergo a severe operation for the purpose of extracting a large splinter, on which he had fallen in getting over a hedge. When desired by the surgeon, Mr. Russell, to suffer himself to

be tied down on the table on which he lay, Mr. Gibson refused, and went through the operation without uttering a groan or sigh, to the great astonishment of Mr. Russell and his assistants.

Kirk, Biog. Collections, MS.; Gilloze, Cath. Schools in Eng., MS.

Gibson, William, gentleman, martyr, was born near Ripon, co. York. He was probably of the class of lesser gentry who are frequently styled yeomen, which is the description Challoner gives of him, Dodd calling him gentleman. Anne Gibson and her son Richard Gibson of Staveley, who were returned as recusants for eight years in 1604, were probably his widow and son. Robert Gibson of Staveley, gent., and Robert Gibson, senior, of Knaresborough, appear in the same list.

Mr. Gibson was a most exemplary and religious man, and for many years he was imprisoned for his conscience in York Castle. The circumstances which led to his martyrdom have been related under the notice of George Errington, of Herst, Esq. He was arraigned with Mr. Errington, William Knight, and Henry Abbot, at the York assizes, for persuading a treacherous and disgraced parson to reform his life and reconcile himself to the Church. They were all brought in guilty of this treasonable offence by the jury, and according to sentence were executed at York, suffering with fortitude and religious joy, Nov. 29, 1596.

Challoner, Memoirs, vol. i.; Peacock, Yorkshire Papists.

Gibson, William, Bishop, V.A. of the Northern district, fifth son of Jasper Gibson, of Stonecroft, gent., was born Feb. 2, 1738. He was educated at Douay, where he took the College oath, Nov. 3, 1755. After his ordination he came on the mission in 1765, receiving his faculties from Bishop Maire, and for many years he resided in the family of the Silvertops of Minster-Acres.

When Mr. Henry Tichborne Blount resigned the Presidency of Douay College, Mr. Gibson succeeded him in that honourable position, May 31, 1781.

In the beginning of 1790, both the London and Northern Vicariates were vacant by the deaths of Bishop James Talbot, Jan. 26, and Bishop Matthew Gibson, May 17. The Catholic

Committee outstepping its bounds strenuously exerted itself to impress upon both clergy and laity their own right to choose and appoint their bishops, and to procure their consecration at the hands of any other lawful bishop. The dangers of a threatened schism, however, were happily averted, and the Holy See appointed Bishops Douglass and Gibson to the vacancies.

President Gibson's brief to the See of Acanthos *in partibus*, and to the Northern Vicariate in succession to his brother Matthew, was dated Sept. 10, 1790. He had resigned the Presidency of Douay on June 12, in which he was succeeded by Mr. Edward Kitchen, and he was consecrated in the chapel at Lulworth Castle, by Bishop Walmesley, Dec. 5, 1790. He at once entered actively into the Catholic Relief question disputes with the Catholic Committee, but his memory will ever be held in most veneration for his establishment of a new College for the refugees from Douay, by which that famous College has been perpetuated at Ushaw.

After the suppression of Douay College by the French revolutionists in 1793, Dr. Gibson speedily recognized the necessity of collecting the scattered students to continue the work of the College in England. Some of the refugees had assembled at the Rev. John Potier's lay-school at Old Hall Green, Herts, and others at a similar establishment conducted by the Rev. Arthur Storey at Tudhoe, near Durham. The former was subsequently raised into an ecclesiastical College after it had been joined by the students from St. Omer's College under their President, Dr. Gregory Stapleton, who was installed in the Presidency of the new establishment, Aug. 15, 1795. The larger portion of the Douay refugees, assembled under Dr. Lingard in their temporary abode at Tudhoe, removed, on Sept. 9, 1794, to Pontop Hall, near Lanchester, and were placed under the charge of the Rev. Thomas Eyre. Thence they removed, towards the close of the year, to a more permanent residence prepared for them at Crook Hall. It was the ambition of Bishop Gibson and the Professors to reproduce exactly in the new College their lost Alma Mater, and the constitutions of Douay were scrupulously observed. The President of Douay, the Rev. John Daniel, shortly afterwards came over and was duly installed in the Presidency of the new College. It was then thought advisable that President Daniel should proceed to Paris to prosecute his claims against

the French Government, and he therefore resigned the Presidency into the hands of Mr. Eyre. On Oct. 2, 1799, Bishop Gibson completed the purchase of about 300 acres at Ushaw, and in 1804 commenced the erection of a new College, built of stone in the form of a quadrangle. The designs were drawn by Mr. James Taylor, of Weybridge, co. Surrey, the architect of St. George's Chapel, Southwark, opened in 1793. Mr. Taylor's plans were considered far too extensive by many of the clergy, and the Bishop was greatly blamed for entertaining so ambitious a project. Nothing daunted by the opposition to his views, he adhered to his resolution, and on the completion of three sides of the quadrangle the President and the students at Crook Hall took possession of their new Alma Mater, July 19, 1808. Four years later, President Gillow laid the foundations of the fourth side of the quadrangle, and within a comparatively short time from that period it was found that £65,965 18s. 5½d. had been expended on lands and buildings connected with St. Cuthbert's College.

In 1807 Bishop Gibson was given a coadjutor, *cum jure successionis*, in Dr. Thomas Smith, who was prohibited in the brief from interfering in the affairs of the Vicariate without the express license of Bishop Gibson, as long as the latter should live. He died at Durham, which had always been his episcopal residence, June 2, 1821, aged 84, and was buried at Ushaw College.

His coadjutor thus described his character: "He was pure in faith and in morals, and singularly averse to those who were plotting for the introduction of novelties in religious matters. He was a strenuous advocate for ecclesiastical discipline, and for all due subordination, as well of clergy towards their bishop, as of all persons, lay or clerical, towards the Supreme Pontiff. His prudent foresight in affairs was very often proved by the results. He was exceedingly zealous for the erection of new churches and schools within his district, and his erection of the large college and seminary at Ushaw, in most precarious times, of itself should entitle him to the grateful remembrance of posterity."

Brady, Episc. Succ., vol. iii.; *Kirk, Biog. Collections, MSS.*; *Douay Diaries*, p. 71; *Butler, Hist. Mem. of Eng. Catholics*; *Milner, Sup. Memoirs*; *Flanagan, Hist. of the Ch.*, vol. ii.; *Husenbeth, Life of Milner*; *Dr. Gilloze, Foundation of the*

Colleges at Crook Hall and Old Hall Green, MS.; Hen. Gillow, Chapels at Ushaw; Gillow, Ushaw Coll. Collections, MS.

1. A French Grammar for the use of Douay College.

2. "A Discourse delivered at the Consecration of the Rev. William Gibson, Bishop of Acanthos, A.V.N., in the Chapel of Lulworth Castle, on Sunday, Dec. 5, 1790; together with an Introductory Account of the Consecration, &c. By the Rev. John Milner, F.S.A." Lond. 1791. 8vo.

The Introduction, after briefly defending the canonical appointment of the two prelates (Bishop Douglass was consecrated at Lulworth on Dec. 19), in conformity with the rules established on the first formation of the four districts in England, gives a brief outline of the character and qualifications of Bishop Gibson, and some interesting particulars of the consecration in Mr. Weld's beautiful chapel at Lulworth Castle.

3. "Verses on the Consecration of the Bishop of Acanthos, by the Students in Poetry and Rhetoric of the English College, Douay." Douay, 1790. 8vo.

4. **Encyclical Letter.** Charles, Bishop of Rama, V.A., of the W.D.; William, Bishop of Acanthos, V.A., N.D.; and John, Bishop of Centuria, V.A., S.D.; with a Commentary, &c. Lond. 1791. 8vo.

As the previous condemnation, by the Vicars-Apostolic, of the oath of the "Protesting Catholic Dissenters," proposed by the Catholic Committee, did not restrain the Committee from continuing its exertions to obtain the passing of the Bill, or induce it to take any steps for obtaining an alteration of the oath, and as there was every appearance that a Catholic Bill, of some sort, would pass in the course of a few months, the new Bishops saw that their proper station was the seat of government. Thither, therefore, they hastened at the beginning of the year, carrying with them Bishop Walmesley's (Episc. Ramensis) proxy, and the above Encyclical Letter, dated Jan. 19, 1791, which they had agreed upon and signed before they left Lulworth. This they published after an ineffectual attempt to induce the Committee and its secretary and manager, Charles Butler, to accord with their sentiments. This letter repeats the declaration that no new oath ought to be taken, or instrument regarding religion ought to be signed by Catholics, without the approbation of their Bishops, and thence argues that, as they themselves had not approved of the oath in question, it could not be conscientiously taken. It denies that the Committee have any right to determine on oaths or instruments containing doctrinal matters, and claims that right for the Bishops. Finally, it rejects the appellation of "Protesting Catholic Dissenters." The Committee published a "Protest" against this Encyclical, but the result was that Parliament utterly discarded the oath, which was replaced at the suggestion of Bishop Douglass by the Irish Oath of 1778. *Vide* Bishops C. Berington, J. Douglass, M. Gibson, J. Milner, T. Talbot, W. Walmesley, also C. Butler, J. Berington, C. Plowden, J. Wilks, &c.

5. **Charge of the R. R. Dr. William Gibson, Bishop of Acanthos, V.A., N.D., on the occasion of the passing of the Act in favour of the English Roman Catholics, dated June 30, 1791** Lond. 1791. 8vo.

The Act repealed the statutes of recusancy in favour of persons taking the oath; it repealed the Oath of Supremacy passed by William and Mary, as well as various declarations and disabilities; and it tolerated the schools and religious worship of Catholics. It also abolished the double land tax.

6. **A Pastoral Letter from Charles, Bishop of Rama, William, Bishop of Acanthos, and John, Bishop of Centuria.** Lond. 1793. To which Dr. Geddes replied, Lond. 1794.

7. "A Conversation between the Right Hon. Edmund Burke and the R. R. Dr. Gibson." Lond. 1807. 8vo. In reference to the proposed veto.

8. **The Truth of the Catholic Religion proved from the Holy Scriptures.** Translated from the French of M. de Mahis. Newcastle, Edward Walker, 1799, 8vo. A controversial work.

9. **Portrait**, drawn by W. M. Craig, and printed (very roughly) on stone by Vowkes, *Catholic Miscellany*, Sept. 1825. 8vo.

A fine full-length portrait hangs in the refectory at Ushaw.

Giffard, Andrew, Esq., fifth son of Walter Giffard, of Chillington, co. Stafford, Esq., by Philippa, daughter of Henry White, of Southwamborough, co. Southampton, Esq., married Catherine, daughter of Sir Walter Leveson, of Wolverhampton, Knt., and was father of Bishop Bonaventure Giffard and the Rev. Andrew Giffard.

When the Civil War broke out, Mr. Giffard, like other members of his family, joined the Royal standard as a gentleman volunteer, and was killed in a skirmish near Wolverhampton, in the early days of the war.

Castlemain, Cath. Apology; Dodd, Ch. Hist., vol. iii.; *Parli. Commoners*, vol. i.

Giffard, Andrew, priest, *alias* Jonathan Cole, son of Andrew Giffard, Esq., who was killed during the Civil War, was sent to Douay with his brothers Augustine and Bonaventure. Having finished his course of studies with great applause, he was successively made Professor of Philosophy and Divinity.

On coming to England, he exercised his missionary faculties for some years in his native county of Staffordshire, where he was G.V. to his elder brother, Bishop Bonaventure Giffard. He was a member of the Institute, and also of the Chapter. At the General Assembly held in 1684, he was chosen V.G. of Staffordshire, Cheshire, Derby, and Shropshire, but he "humbly desired to be excused from accepting that charge."

In 1686 the clergy took a large house, Fishmongers' Hall, in Lime Street, London, and at great cost adapted a very good

room for a chapel. This was done, says the Rev. Christopher Tootell, by Mr. Gother's contrivance and management. Mr. Giffard was ordered by Bishop Leyburne to repair to London to take the charge of this chapel, with another good priest, James Dymock, and a third, Christopher Tootell, joined them from Lisbon soon afterwards. They had not been there a month, when they were defamed as Blackloists and Jansenists, and these false charges were spread over all London, and became a topic of discourse, until at length, Mr. Giffard asserts, it had its intended effect. In less than six months' time the good priests were turned out of their house and chapel, with no recompense for all their outlay, and Fr. Keynes, S.J., was introduced with other companions.

About a year and a half after this event, Mr. Giffard was made a Fellow of Magdalen College, Oxford, where he stayed until the return of the Protestant Fellows into the College at the Revolution in 1688.

When Bishop Ellis resigned the Western Vicariate in 1705, Mr. Giffard was appointed to the vacancy, and to the See of Centuria *in partibus*, by Papal breve dated Sept. 7, 1705. Mr. Giffard, however, declined to accept the dignity, though he was requested and strongly urged by his brother and his friends to do so. Nothing could induce him to take upon himself the burden and duties of that responsible position. His health was then very indifferent, and this he pleaded as a sufficient ground for declining the honour. At this time he was the zealous agent for Douay College, and never was such an agent more wanted to repel the charges of Jansenism brought against the College and the bishops and clergy of England. In this he was indefatigable, as his numerous papers still preserved abundantly show.

In 1714 Mr. Giffard, though much indisposed, was forced to retire into the country by the threats of an immediate search by Mottram, who had been ordained priest by the Jesuits at Seville, but had apostatized and turned priest-catcher. This so increased his fever that in seven days he died, Sept. 14, 1714, "an inexpressible loss to me," says his brother Bishop Giffard, "to the whole clergy, and to many more."

He was buried in the old churchyard of St. Pancras, where a marble slab was placed over his grave when Bishop Giffard

was interred by his side in 1734. The inscription on the tomb is recorded by Maziere Brady. The latter gives him the title of D.D., but it does not appear that he took that degree.

Kirk, Biog. Collections, MS.; Brady, Episc. Successor, vol. iii.

1. "Papers and Letters relative to the charge of Blackloism and Jansenism, &c." MSS. preserved at Ushaw College.

The following extracts will illustrate the bitterness of feeling engendered by this controversy, and the consequent strained relations between the Seculars and Jesuits. They will tend to throw light on the temper in which the numerous publications by both sides were written. It will be observed that Mr. Giffard was very strongly moved by the accusations of Blackloism and Jansenism brought against him by the Jesuits, and therefore his words will be taken as the expression of exasperation. He accuses them of bringing such batteries to bear on places they covet, "by which they take away the good names of the owners, and so, rightly or wrongly, get them turned out." The world, he says, then judges it well done, because the owners being thought men of bad principles by these calumnies, are deemed unfit to hold them.

"No person could be more innocent than myself as to both these accusations. As to Jansenism, I was so far averse to it, that I always taught the opposite opinions, and generally stuck to the doctrines of the Society both in morality and speculation; and this the Jesuits themselves know, and own to be true. Yet when a fit occasion offered, and a good station was to be gained, I was presently rendered a rank Jansenist. I told this passage concerning the house in Lime Street to Fr. Wakeman and Fr. Medall, two principal Jesuits here. Fr. Wakeman, who knew me very well, seemed much to admire that such a report should be laid upon me, for that he owned that I was always a man of sound principles and had taught their doctrine both in Philosophy and Divinity, and had nothing to say, but only 'did we do this?' a pretty question to fool the world with. Who is ignorant but that they have 10,000 mouths besides their own to open against any person, who in interest or passion persuade them to persecute? As to Blackloism, no person in the world can have a greater aversion against his books and doctrine than myself, and I am certain that in my whole life I have not spent one half-hour in reading that author."

Referring to the means by which he was turned out of Fishmongers Hall, he says, "All that is here written concerning the Chapel in Lime Street, &c. is certain truth, notoriously known to be so by all that were concerned in that affair, and by many thousands more, and I here relate it to show that these gentlemen are uniform in their methods, and always the same. What they have done, they will do again, when interest and time serves, and therefore no manner of regard ought to be had to their alarms of Jansenism, because as it is seen in this example, they fix that character not where it is most deserved, but where it is most convenient." This was written in 1710, when the clergy and Douay College were again falsely accused of Jansenism, which will account for the revival of Mr. Giffard's sore feelings. Dr. Kirk says

that Bishop Giffard told Mr. J. Shepherd, May 29, 1725, that what has been said of the three priests being turned out of Lime Street Chapel was true.

Mr. Giffard continues, "I compared these two passages together, my being turned out of Lime Street House by the Jesuits, and out of Magdalen College by the Protestant Parsons, and I must needs do justice to truth, and to those of Magdalen College, that I was dismissed that place with much more civility and much less reproach, than what I found at my dismissal from Lime House, where besides the loss of our money spent in the fitting up of the house and chapel, we were sent away loaded with ignominy *judet hæc dici posse et vere dici.*" The foregoing extracts will also to some extent account for the hostility to the Jesuits displayed by Dodd, or Hugh Tootell, the Church Historian. Christopher Tootell, who was turned out of Lime Street Chapel with Mr. Giffard, was Dodd's uncle, and assisted him in the compilation of his works.

2. Remarks on "The Jesuits New Gospel."

"The Jesuits New Gospel was a silly book," Mr. Giffard says "and full of faults, and was disliked and complained of by the whole clergy. By whom written," he adds, "I know not." In a letter to Dr. Paston, the President of Douay, he says that neither Bishop Leyburne, nor himself, ever did or would marry Protestants and Catholics, because it was concurring to profane a sacrament. He owns the contrary practice was common, upon the strength of some Popes allowing it, though the children were certainly to be brought up Protestants (Dodd's Papers at Oscott).

Giffard, Bonaventure, D.D., Bishop, V.A., second son of Andrew Giffard, Esq., and his wife Catherine, daughter of Sir Walter Leveson, Knt., was born at Wolverhampton in 1642. His father having been killed during the early part of the Civil War, Bonaventure Giffard was sent, with his brother Andrew, while very young, to Douay College, where he completed his studies. From thence he proceeded, Oct. 23, 1667, to Paris. In that University he continued his studies, and after ten years he was created D.D. of the Sorbonne, having previously been ordained priest for the English mission.

Some private admonitions, it is said, which in his zeal he had given to James II., when Duke of York, "for the good of his soul," were repaid by an appointment as one of his Majesty's chaplains and preachers.

After thirty years' vacancy the Vicariate was restored in the person of Dr. John Leyburne in 1685, and at the instance of James II. it was thought advisable to divide England into four Vicariates. This was approved by Innocent XI. in Jan. 1688, when the London, Midland, Northern, and Western Vicariates were created. Dr. Giffard was appointed to the Midland

district, by Propaganda election, Jan. 12, 1688. He was consecrated Bishop of Madaura *in partibus*, in the Banqueting Hall, at Whitehall, on the following Low Sunday, April 22 (O.S.), by Ferdinand d'Adda, Archbishop of Amasia *in partibus*, and Nuncio Apostolic in England. Some writers say Dr. Leyburne was the consecrator.

On the death of Samuel Parker, Bishop of Oxford, whose appointment by the king to the Presidency of Magdalen College in spite of the election by the Fellows of Mr. John Hough, provoked so much contention, Bishop Giffard, by the king's mandatory letter, was installed in the Presidency. This was on March 31, 1688, at which time the great majority of the Fellows and Demies of Magdalen College were already Catholics. By this nomination the President was now a Catholic, so that the College in fact was taken from the Protestants and restored as a Catholic establishment. On June 15 following, Dr. Giffard took possession of his seat in the chapel and lodgings belonging to him as President. From this office he was ejected at the Revolution, and was arrested at Faversham on his way to Dover with Bishop Leyburne. The latter was committed to the Tower, where he suffered two years' incarceration, but Dr. Giffard was thrown into Newgate, and only imprisoned for a year.

In March, 1703, Dr. Giffard was transferred from the Midland to the London district, after the death of Dr. Leyburne, and he also took charge of the Western district from 1708 to 1713, during the vacancy of that Vicariate. In London he experienced much danger and persecution. In Feb. 1706, he writes that for sixteen months he had scarcely found a place where he might rest in safety. At length he found a refuge in the house of the Venetian ambassador, who, taking him under his protection, secured him a respite from persecution, and enabled him to discharge his duties towards his flock. In 1714 he again speaks of his troubles, stating that between May 4 and Oct. 7, he had been forced to change lodgings fourteen times. Besides the severe proclamation issued on May 4, he had been subjected to many troubles through priest-catchers and others incited by the large reward of £100 for the apprehension and conviction of a priest.

In 1720 his age and infirmities induced him to apply for a coadjutor in the person of Henry Howard, brother to the Duke

of Norfolk, which was granted by the Holy See, but unhappily Mr. Howard was carried off by fever at the very time arranged for his consecration. In the following year Dr. Benjamin Petre was appointed Dr. Giffard's coadjutor. The venerable Bishop lived to the age of ninety-two, dying at Hammersmith, co. Middlesex, March 12, 1734.

His remains were interred with those of his brother in the old churchyard of St. Pancras. Maziere Brady records the inscription on a marble slab placed over the grave.

He was much esteemed by men of different religions, and especially by those who were most intimately acquainted with his character. He procured many large benefactions for the good of religion and benefit of the clergy, and at his death left about £3,000 for the same ends.

Dodd, Ch. Hist., vol. iii. ; *Brady, Episc. Succ.*, vol. iii. ; *Kirk, Biog. Collections, MSS.*

1. **A Sermon on the Infallibility of the Church, preached on the 4th Sunday after Easter, 1687.** Lond. 1687. 4to.

2. **A Sermon (on Luke ii. 14) of the Nativity of our Lord, preached before the King and Queen at Whitehall, 1687.** Lond. 1688. 4to.

Some of his sermons are printed in vol. ii. of "Catholick Sermons, by Bishop Ellis, Giffard, &c. preached before James II." Lond. 1741, 2 vols. 8vo. ; reprinted Lond. (1772), 2 vols. 8vo.

3. **A Pastoral Letter from the four Catholic Bishops. To the Lay-Catholics of England.** Lond. Henry Hills, 1688, 4to. pp. 8, signed by John, Bishop of Adramite, V.A., Bonaventure, Bishop of Madaura, V.A., Philip, Bishop of Aureliople, V.A., and James, Bishop of Callipoli, V.A. ; reprinted Lond. 1747. 4to.

4. "A Relation of a Conference before his Majesty and the Earl of Rochester . . . concerning the Real Presence, and Transubstantiation, Nov. 30, 1686. Now published to obviate the false account given thereof by L. Echard in his History of England (some observations made by one of the Catholic Doctors upon the Conference, and annexed to the Relation itself)." (Lond.?) 1722, 8vo. The conference was between Dr. William Jane, Dean of Gloucester, and Dr. Patrick on the Protestant side, and Dr. Giffard and Dr. Godden on the Catholic side.

5. **Portrait**, ætat. 77, 1719, black cap and cross, Claude du Bosc, sc. fol. "Virescit vulnere virtus," mez., H. Hysing pinx., T. Burford sc., of which Granger (Biog. Hist.) says the first impression has "verascit," with the uprights of chair in which he sits terminating in crowns, which in the second impression are plain, with the name of Bishop Dickinson erroneously affixed; oval, Bon. Giffard, D.D., Bishop of Madaura, First V.A., D.D., with memoir, in the Laity's Directory for 1805, 8vo.

Giffard, Peter, Esq., of Black Ladies and Chillington, co. Stafford, was son of Peter Giffard, of Black Ladies (and his wife Catherine Langton), son of John Giffard, of Black Ladies (by Catherine Hawkins, of Kent), fourth son of Peter Giffard, of Chillington, Esq., by Frances, daughter of Walter Fowler, of St. Thomas' Priory, co. Stafford, Esq.

Mr. Giffard was educated at Douay College, where he defended universal philosophy under Dr. Challoner in 1714. On the death of his cousin, Thomas Giffard of Chillington, he succeeded to the ancient family estates. He was thrice married, first to Winifred, daughter of Robert Howard, of Horecross, Esq., by whom he had no issue; secondly, to Barbara, daughter of Sir Robert Throckmorton, of Coughton, Bart., by whom he had a son and successor, Peter, and two daughters, married respectively to Sir Edward Smythe, of Acton Burnell, Bart., and Mr. Weld, of Lulworth Castle; and thirdly, Helen, daughter of Robert Roberts, of Plas-Ucha, co. Flint, by whom he had two sons and a daughter—Thomas, who succeeded his brother Peter; John, who inherited his mother's estate of Plas-Ucha; and Catherine, wife of Francis Canning, of Foxcote, Esq.

Mr. Giffard was a zealous Catholic and a staunch friend to the clergy. He built a new wing to the mansion, and so greatly improved his estate that he was facetiously called by his friends "Peter the Great of Chillington."

He died July 5, 1746, as much regretted as he had been respected by all who knew him. The poor, in particular, lost a great friend and benefactor by his death.

Kirk, Biog. Collections, MSS.; Burke, Commoners, vol. i.

1. He was one of the principal contributors towards the printing of Dodd's Church History, as his chaplain, Edward Dicconson, afterwards bishop, was one of the greatest assistants in its compilation. Mr. Giffard also printed, at his own expense, Mr. Gother's "Sincere Christian's Guide," to which Dr. Challoner wrote the Preface.

2. "Brewood Chancel. An Account of the Tombs of the Giffards." By James Hicks Smith." Wolverhampton, 1870. 8vo., printed privately.

Giffard, William Gabriel, O.S.B., Archbishop of Rheims, born in Hampshire, in 1554, was the son of John Giffard, Esq., by Elizabeth, daughter of Sir George Throckmorton, of Coughton Court, Warwickshire.

The Giffards were Counts of Longueville, in Normandy.

before the Conquest, and subsequently enjoyed the earldom of Buckingham. In the Conqueror's days Osborne Gyffarde held several considerable lordships, but the chief family seat was at Brimesfield, co. Gloucester. In later times the head of the family resided at Chillington, in Staffordshire, an estate obtained by marriage in the reign of Henry II.

After John Giffard's death his widow married William Hodgekins, Esq., and when her son William Giffard was fifteen years of age, in 1569, he was sent to Oxford, and committed to the care of John Bridgewater, D.D., President of Lincoln College. The Doctor was privately a Catholic, as were many of his College. When at length Dr. Bridgewater was obliged to retire from the University on account of his refusal to conform, Giffard was removed to the noted boarding-school kept by Dr. George Etheridge. Though this learned physician was a Catholic, he was permitted to live in Oxford on account of his high reputation as a tutor and his mild and inoffensive behaviour. After about four years spent at Oxford, Dr. Etheridge conducted young Giffard to Louvain, where he resumed his studies, and completed his degree of M.A. He then proceeded to the Sorbonne at Paris, and while here he received an invitation from Dr. Allen to study divinity at the English College at Rheims. Soon afterwards he was sent to the recently established English College at Rome, where he was admitted in Sept. 1579. There he was ordained priest in March, 1582, and bore the character of an able divine. While he remained in Italy, he was for some time in the household of St. Charles Borromeo, then Cardinal Archbishop of Milan, to whom he had been introduced by Dr. Owen Lewis, one of the Cardinal's Vicars-General. It was here he learned those excellent lessons which he ever afterwards practised, especially that of charity to the poor.

In 1582 Dr. Allen invited him to return to Rheims to teach divinity, and in July of that year he commenced his course. As yet he had not completed his degrees in divinity, and to prepare himself for that dignity he set forth and maintained thirty-six propositions relative to the Sacraments, Dr. Allen being moderator. This defension took place in the palace of Cardinal Guise, April 28, 1583, before his Eminence, four bishops, and a great assemblage of the nobility. The young divine's eloquence and profound learning astonished his hearers,

and were extremely admired. To avoid expense, he took the degree of D.D. at Pont-à-Mousson, in Lorraine, in Dec. 1584. For twelve years, within a few months, he taught divinity at Rheims, and then, in 1595, Cardinal Allen persuaded him to remove to Rome, and appointed him his principal chaplain or almoner.

His next preferment was the deanery of Lisle, in Flanders, on the recommendation of Clement VIII., in 1597. He retained this dignity for ten years, surrendering it rather than pursue a tedious lawsuit which was commenced against him. It has been said that the reason of his relinquishing his deanery was through his taking part with the Benedictines, when they prevailed so far with the Abbot of Arras as to build them a cloister at Douay, in opposition to the wishes of the Jesuits.

On leaving Lisle, Dr. Giffard resolved to visit Rheims. Here he was received with great demonstration of welcome the Archbishop and University vicing, as it were, with one another which should show him the greater tokens of respect. The University bestowed a professorship of divinity upon him, and elected him Chancellor. The Archbishop provided him with several benefices to support his dignity. But Dr. Giffard's humility and contempt for the world induced him to shut himself up in a cloister. He had ever held the Benedictines in great respect; indeed, in the previous year, 1606, he had so far befriended them as to induce the Cardinal Charles of Lorraine to bestow Dieulward on some English Benedictines. Dieulward had formerly been a small collegiate church, until the canons were translated to Nancy, in 1602, then raised by his Eminence to a cathedral.

In 1608 Dr. Giffard received the Benedictine habit at Rheims, and was professed on Dec. 14, in that year, at the new monastery of St. Laurence, at Dieulward, taking the name in religion of Gabriel de St. Maria. He was appointed Prior in 1609, in which office he continued until the following year. The monastery was rebuilt and in a great measure founded by him, and, in Jan. 1611, he laid the foundation of a small community of his Order at St. Malo, in Brittany, of which he was appointed the first Prior. When it was proposed to amalgamate the three English Benedictine Congregations, Dr. Giffard was chosen one of the nine Definitors to arrange the union in May, 1617, of which he was elected the first President.

In 1618 the Cardinal de Lorraine, commonly called Cardinal Guise, obtained him as a coadjutor in the Archbishopal See of Rheims, and he was consecrated with the title of *Episcopus Archidiaconi*. On the death of the Cardinal, in 1621, Dr. Giffard succeeded to the Archbishopric, which carried with it the title of Duke and first Peer of France. In this exalted position he continued in the same disregard of temporal advantages which had distinguished him throughout his life. In strict compliance with the duties of his position—preaching, inspecting the discipline of his diocese, and providing for the wants of the poor—he passed the remainder of his life. He died at Rheims, April 10, 1629, in the 75th year of his age. His body was buried behind the high altar in the church of our Blessed Lady, but his heart, by his own direction, was deposited with the Benedictine nuns of St. Peter's Monastery in the same city.

Dr. Giffard was naturally of a mild temperament, and yet, when occasion required, displayed a reserve of life and spirit. His political leaning was rather to the French than the Spanish faction, and he was a favourer of the League. The imputation that he countenanced attempts against Elizabeth or her Government has no foundation. He was a solid divine, an eloquent preacher, and of so retentive a memory that it is said he knew by heart most of the sapiential books of Scripture. His life was not only regular, but primitive. Though he treated himself with rigour, he was indulgent to others. When some of his friends blamed his excess in corporal austerities, his answer was, "'Tis nothing to what I have seen in my great master, St. Charles, Archbishop of Milan."

The poor seemed to be his chief care; he never appeared in the streets in his coach but they were the guards that attended him, and his coachman was always ordered to stop that he might pay the bills which they drew upon him. Many are the obligations his brethren, the English Benedictines, owe to this great prelate. When the community, established in 1615 at St. Andrew's, in the Faubourg St. Jacques, at Paris, were desirous of obtaining their independence of the Abbey of Chelles, Dr. Giffard, then Bishop of Archidiacon, erected for them at his own expense, in 1619, the monastery in Paris afterwards known as St. Edmund's. Other instances of this love of his Order have already been given.

Though no one was better qualified to obtain celebrity in

the literary world, his great humility deterred him from seeking that fame.

Dodd, Ch. Hist., vol. ii.; *Snore, Bened. Necrology*; *Douay Diaries*; *Folèy, Records S.J., Roman Diary*; *Petre, Notices Eng. Colleges and Convents Abroad*; *Bliss, Wood's Athen. Oxon.*, vol. ii.; *Burke, Commoners*, vol. i.

1. **Orationes Diversa**, Duaci, 4to. Spoken at the inauguration of Albert and Isabella at Lisle; others before the Cardinals Bourbon, Vendôme, and Guise, at Rheims, &c.

2. **Calvino-Turcismus. Id est Calvinisticæ perfidiæ, cum Mahumetana Collatio Quatuor libris explicata. Authore G. Reginaldo.** Antverpiæ, 1597, 8vo.; *ibid.*, 1603, 8vo.

A work commenced by Dr. William Reynolds and completed and edited by Dr. Giffard. It was replied to by M. Sutcliffe, "De Turco-Papismo, honest, De Turcarum et Papistarum adversus Christi ecclesiam et fidem Conjurazione, eorumque in religione et moribus consensione et similitudine." Londini, 1599, 4to.; 1604, 8vo.

3. **Oraison funèbre, prononcée a la ceremonie de l'enterrement du cœur de feu Monseigneur Louys Cardinal de Guyse, Archevesque Duc de Reims, &c.** Reims, 1621. 8vo.

4. **The Inventory of Errors, Contradictions, and false Citations of Philip Mornay, Lord of Plessis and Mornay;** translated from the French of Fronto-Ducaeus, S.J., at the instance of the Duke of Guise. Philip de Mornay was a prominent French Protestant, and one of Henry the Great's Privy Council. His "Worke concerning the Truenesse of Christian Religion," was translated into English by Sir Philip Sidney, Knt., and Arthur Golding. Lond. 1587. 4to.

5. "Notes for a Dispatch to J. Throckmorton, conveying Intelligence about the Spaniards in that country." MS., Cotton, Calig. B. viii., fol. 323.

6. A Treatise in favour of the League, written at the request of the Duke of Guise.

7. **Sermones Adventuales.** Rheims, 1625. 8vo. Preached originally in French and translated by himself into Latin.

8. Several of his MSS. were consumed in the fire which destroyed the Monastery at Dieulward, Oct. 13, 1717.

9. Some of his letters are published in the Douay Diaries.

10. He assisted Dr. Anthony Champney in his Treatise on the Protestant Ordinations, Douay, 1616, 4to. It has been suggested that he was the author of "De Justa Reipublicæ Christianæ in Reges impios et hæreticos autoritate." Parisiis, 1590. 8vo. Dedication signed G. G. R. A. It is more probably the work of G. Génèbrard.

Gilbert, George, scholastic, S.J., born about 1559, a native of Suffolk, succeeded his father when young to extensive estates in that and other counties. He was brought up in London in the current religion but his earnest nature inclined him rather to Puritanism, in which he had been

confirmed by daily frequenting the sermons of Deering, the famous preacher. From his boyhood he had been trained in all the accomplishments of a gentleman, and few surpassed him in exploits of arms and chivalry, which, together with his graceful form, his pleasing countenance, and gentlemanly address, made him a general favourite at Court. In his twentieth year he obtained leave to travel, and proceeding to Paris became an equal favourite at the French Court. There he was introduced to Fr. Thomas Darbyshire, who soon opened his eyes to the Catholic religion. He therefore determined to visit Rome, where he placed himself under Fr. Robert Persons for instruction, and by him was received into the Church in 1579.

From this time, though the new convert still pursued his studies, and advanced in the accomplishments for which Italy was then famous, such as riding, fencing, vaulting, and the like (for he was of stalwart frame), yet he secretly added all kinds of religious exercises, such as prayer, fasting, mortification, and liberal almsgiving. He wished to expend his first fervour in a pilgrimage to Jerusalem, but Fr. Persons persuaded him rather to return to England, and lay out his money in assisting and in other ways of advancing the Catholic cause. He therefore returned to London, and forming an intimate friendship with Thomas Pounce, of Belmont, then a prisoner for religion, founded an association of young men of birth and property, without the incumbrance of wives or offices, for the purpose of assisting the Catholic religion. The members bound themselves to perform the two functions of preparing Protestants for the reception of the faith and of securing the safe conduct of priests, besides procuring alms for the common fund, out of which the priests were supported. These duties entailed great sacrifices upon the young men; their rules required them "to imitate the lives of the Apostles, and devote themselves wholly to the salvation of souls and conversion of heretics." They promised "to content themselves with food and clothing, and the bare necessities of their state, and to bestow all the rest for the good of the Catholic cause." This association was solemnly blessed by Gregory XIII., April 14, 1580, and its members soon became known as "sub-seminaries;" "conductors, companions, and comforters of priests;" "lay brothers," "lay assistants," to "straggle abroad and bring in game," whose

business it was "not to argue, but to pry in corners, to get men to entertain conference of the priests, or inveigle youths to fly over sea to the seminaries." They entered on their dangerous and difficult path with "extraordinary joy and alacrity, every man offering himself, his person, his ability, his friends, and whatever God had lent him besides." The list of members includes some of the highest Catholic families, the Vauxs, Throckmortons, Tichbornes, Abingtons, Fitzherberts, Stoners, &c. Among them must have been at one time Lord Oxford, Lord Henry Howard, Lord Paget, and Thomas Pound. They lodged together, and sojourned in the house of Norris, the chief pursuivant, in Fetter or Chancery Lane. The pursuivant had great credit with Aylmer, the Bishop of London, and was liberally paid by Mr. Gilbert. Another powerful protector was at Fulham, where was the focus of their peril, in the person of the Bishop's son-in-law, Dr. Adam Squire, who was in their pay. Through the connivance of these men they were able to receive priests, and to have Masses celebrated daily in their house for some years, till the Jesuits came in, when the times grew much more exasperated.

Gilbert's friends had induced him to make advances to a young heiress, and he was about to be married, when Fr. Persons arrived in London, June 13, 1580, and met Mr. Gilbert at the house of the Association on the very day named for a meeting to discuss the settlements to be made on his intended marriage. The very sight of Fr. Persons so entirely changed him, that breaking off further negotiations about the match, he determined, with the Father's approbation, to consecrate himself to God by a vow of perpetual chastity. To this Fr. Persons would not at first consent, though at last he gave him permission to take the vow "till the Catholic religion should be publicly professed in England." He thereupon entirely devoted himself to Fr. Persons as companion in his journeys, placing himself at his complete disposal for the good of the Catholic cause, and "ready to expend therein his sweat and his blood." He not only liberally supplied Fr. Persons with all necessities, but undertook to do the same for Fr. Campion and the rest of their companions.

The Council was soon informed of Gilbert's connection with Fr. Persons and Campion, and the pursuit becoming very close, especially after the establishment of the secret printing-

press with Stephen Brinkley's aid, it became necessary that he should retire from the country. A trap had been laid for him, and Sir George Cary, the Queen's cousin, had seized his rents, which the Council had ordered to be paid in London. In May, 1581, he succeeded in evading the pursuivants and crossed over to France. He first went to Rouen, and made the nuns a present of 400 crowns. Thence he proceeded to the English College at Rheims, where his arrival was hailed with joy by Dr. Allen, who, in sending him on to Rome, after a few weeks, with Charles Basset, another member of the Catholic Association, wrote: "These two young men will be great luminaries shining resplendently there, as they have done in England." Again, referring to Mr. Gilbert in a letter to the Rector of the English College at Rome, dated Aug. 30, 1581, Dr. Allen says: "If any man of all the English nobility deserves well of the Seminarians, of the Fathers, of the Catholic religion, and of his country, it is this same most noble youth. There is no peril to which he has not been exposed. With a ready will and joyful heart he has suffered the plunder of his estate and fortune. Out of what remains to him he has been a large benefactor to the Catholics; also to us at Rheims, seeing the great poverty of our College, he has afforded no small relief—eighty golden crowns. And imitating his example, Charles Basset has done the like; which, for gentlemen in a strange land, exiles, and spoiled of their patrimony, was princely munificence, or rather, to give it the right title, saintly charity."

On his arrival at Rome he entered the English College as a pensioner, and devoted himself to the affairs of religion in England. Gregory XIII. frequently summoned him to his presence upon a matter of high import which necessitated his going to France, though it was generally supposed that his ultimate destination was England. He was so eager about his preparations for departure that he was seized with an acute fever the day before setting out, and died, after seven days, a most saintly death, a few hours after he had been admitted to the Society of Jesus, Oct. 6, 1583.

His loss was greatly regretted, so much so that the Sovereign Pontiff himself, who fully appreciated his virtues and his talents, was deeply grieved at his premature death, declaring it to be a serious blow to Catholicity in England. His body

was carried to the Church of St. Andrea, and there buried amongst the novices, according to his own desires and to the wish of the Father-General.

Foley, Records S.J., vols. iii. and vi. ; *Simpson, Edmund Campion*, p. 123 seq. ; *Oliver, Collectanea S.J.*

1. Amongst his other benefactions, Mr. Gilbert covered the walls of the chapel of the English College, Rome, with pictures of the English martyrs, in which he went to great expense. He left the superintendence of the work to Fr. Wm. Good, S.J., who had them engraved and published in 1610, 1584, the description of which will be found under his name. The artist cleverly contrived to produce the donor's likeness in the picture of St. George the Martyr, though Mr. Gilbert, hearing of his intention, had purposely kept away.

2. **Portrait.** "Georgius Gilbertus S.J. Nobilissime Familie Anglus totò Patrimoniò in Angliæ conversionem expensò sanctè obiit Romæ, 6 Oct: Anno 1583," J. G. Hemsch, del., W. P. Kiliam, sc., 4to., reproduced in photo. in Bro. Foley's "Records S.J.," vol. iii.

Gilbert, Nicholas Alain, priest, born at St. Malo in 1762, after receiving deacon's Orders went to the Seminary for Foreign Missions at Paris with a strong desire to consecrate himself to that object. In about six months, however, his health obliged him to relinquish the idea, and he returned to his diocese, where he was ordained priest at the age of twenty-three. He was then appointed curate to the parish priest of St. Pern, to whom he soon succeeded. During the fury of the French Revolution he was several times thrown into prison, and narrowly escaped with his life.

At length he came over to England with the other French priests, and at once set to work to study the English language, which he soon acquired with remarkable accuracy. He was placed at Whitby, where he established a mission and collected a considerable congregation. In his leisure time he wrote a number of works, which had a large circulation in the North of England.

After the restoration of Louis XVIII., in 1815, Mr. Gilbert resigned his charge at Whitby and returned to France. His active mind at once conceived the idea of organizing missions all over the country. These he himself gradually gave throughout the environs of St. Malo, and afterwards extended them to Saint-Pol-de-Léon, Carhaix, Quintin, Guingamp, and other places. His exertions met with such success that the Archbishop commanded him to organize similar missions in

Touraine. After a most useful career, this zealous and learned priest closed his life, Sept. 25, 1821, aged 59.

Didot Frères, Nouvelle Biographie Générale, vol. xx.

1. **A Vindication of the Doctrine of the Catholic Church on the Eucharist, in two Conversations between a Catholic and a Presbyterian.** Lond. 1800. 12mo.

It was advertised in the Laity's Directory of 1800 as "A Familiar Instruction on the Holy Eucharist, &c.," and therefore may possibly have been first issued under that title in 1799.

2. **An Enquiry if the Marks of the True Church are applicable to the Presbyterian Churches.** Berwick, 1801. 12mo.

3. **The Catholic Doctrine of Baptism proved by Scripture and Tradition; with an Examination of the various Opinions advanced on that important subject by Quakers, Anabaptists, and Protestants of other Denominations, humbly proposed to the consideration of all serious Christians.** Berwick, 1802. 12mo.

4. **A Reply to the False Interpretations that John Wesley has put on Catholic Doctrines.** Whitby, 1811. 12mo.

5. **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. iv.-71. The writer has not met with the first edition. Geo. Leo Haydock, the Biblical annotator, went to Ugthorpe, near Whitby, at the commencement of this century, and also attended to the mission at Loftus. Whitby was attended from Scarborough by the Rev. Richard Gillow in 1822-3, and then Mr. Haydock succeeded to the charge; the Rev. Nicholas Rigby who followed is still living at Ugthorpe.

Gildon, Joseph, priest and schoolmaster, went over to Lisbon in May, 1693, and took the College oath and gown, Dec. 21, 1701. After he was ordained priest he was appointed to teach philosophy, but his health failing, he departed for England, Aug. 6, 1707.

He was appointed assistant-master in the school at Twyford, near Winchester, and when Mr. Fleetwood resigned the head-mastership in 1732, Mr. Gildon was appointed his successor, and conducted that establishment not only to his own credit, but to the great advantage of his pupils. His death is thus recorded by Mr. Thomas Berington, Dean of the Chapter: "We have lately had a great loss. Good Mr. Joseph Gildon, Master of the School at Twyford, dyed on July 26, 1736."

He was succeeded in the mastership of Twyford by the Rev. John Philip Betts.

Kirk, Biog. Collections, MSS. ; Gillow, Cath. Schools in Eng., MS.

Gillibrand, William, Father S.J., schoolmaster, born Jan. 13, 1716, was son of Thomas Gillibrand, of Chorley Hall, co. Lancaster, gent. The family had resided at Chorley for many generations, and retained the faith throughout the persecutions. Chorley Hall was not the mansion of that name belonging to the Chorley family. The residence of the Gillibrands was subsequently called Gillibrand Hall. The heiress of the Fazakerleys, of Fazakerley, brought that estate to the Gillibrands in marriage, and Henry Gillibrand, of Chorley or Gillibrand Hall, assumed the name of Hawarden Fazakerley. His son, Henry Hawarden Gillibrand Fazakerley, of Gillibrand Hall and Fazakerley House, Esq., died without issue, when the estates passed to his sisters and co-heiresses, the eldest of whom married Jocelyn Tate Westby, of Mowbreck Hall, Esq., who assumed the name of Fazakerley before that of Westby, but had no issue by this marriage.

Fr. Gillibrand entered the Society in 1735, and about 1747 opened a school at Slatadelph (now South Hill), Chorley, and received a number of scholars from Liverpool. This he seems to have continued until Dec. 1763, when he was succeeded by Fr. John Richardson, who is said to have carried on the school for some years longer. Fr. Gillibrand also served the mission at Southworth. He then was chaplain at Tusmore, and served the Exeter mission, being Superior of the Devonshire district in 1765. Eventually he succeeded to the family estates, and died at Gillibrand Hall, March 22, 1779, aged 63.

Gillow, Cath. Schools in Eng., MS. ; Ibid., Lanc. Recusant., MS. ; Foley, Records S.J., vols. v. and vii.

Gillow, Edward, printer and publisher in Liverpool, born Aug. 24, 1784, was the eldest son of John Gillow, of Liverpool, gent., by his first wife Helen, daughter of Mr. Plumb, of Plumb Hall, co. Lancaster, gent. His grandfather and namesake, Edward Gillow, of Westby, was a younger son of Richard Gillow, of Singleton, and his wife Alice Swarbrick, of Swarbrick Hall.

Edward Gillow also married into the old Lancashire Catholic family of Swarbrick, but having no children, and being in easy circumstances, devoted his life to the publication and diffusion of Catholic literature, which was very much wanted at that time. He printed Catechisms in different languages for foreign missions, and distributed gratis innumerable tracts and pamphlets in refutation of the calumnies circulated by the Protestant Bible Societies. His laudable efforts were brought to a close by his untimely death, Dec. 18, 1821, aged 37.

His half-brother, Thomas Gillow, born March 13, 1797, went out to Mexico and married Solidad del Rivero, Marchioness of Selva Nevada, with whom he acquired a large estate, and was created a Marquis in his own right. His charities were profusely spread, both in Mexico and England. As a memorial of a visit to his native city, about 1852, he erected the schools of SS. Thomas and William, in Edgar Street, Liverpool, at a cost of between £6,000 and £7,000. He died at his estate near San Martin, Nov. 11, 1877, aged 80, leaving an only son, the R.R. Mgr. Eulogio Gregorio Gillow, formerly of the Academia Ecclesiastica, Rome, and Supernumerary Secretary and Domestic Prelate to Pius IX., with whom he was in high favour.

Northern Press, Jan. 29, 1870; *Cath. Times*, Jan. 11, 1878; *Gillow, Lanc. Recusants, MS.*

1. Besides the literature described, Mr. Gillow issued the Bible and New Testament in two vols., a beautiful edition of "The Key of Heaven," with other Catholic Prayer-books and religious works, and probably was the author of some of the numerous tracts he distributed.

Gillow, Henry, priest, born Oct. 12, 1795, was second son of John Gillow, of Elswick Grange and Salwick Hall, whose wife was first cousin to the R.R. Peter Augustine Baines, O.S.B., Bishop of Seja and V.A. of the Western district. His paternal grandmother, the wife of Richard Gillow, of Singleton, was the daughter and heiress of the Brewers of Moor House, Newton-cum-Scales, the elder branch of the Ribbleton Lodge family, of which Dr. John Bede Brewer, O.S.B., and the Dom Henry Brewer, O.S.B., were distinguished members, besides Fathers John and Thomas Brewer, S.J.

Of Anglo-Saxon origin, the family in early times placed itself under the patronage of St. Michael, and hence its

members are as frequently called Gillo-Michael as Michael-Gillo. The name appears in Domesday Book, and about the twelfth century that of Michael Gillow is found in the *Liber Vitæ* of Durham Cathedral, amongst the Abbots of the rank of priest. The *Testa de Neville*, 1320-46, records the Anglo-Saxon Adam, the son of Gillo-Michael, of Slyne, as holding half a carucate of land by service to the king at Lancaster Castle. In the reign of Edward II., Elias de Gillow, and Thomas his son, granted half of the mill at Haverbreck, near Lancaster, to the monks of Conishead Priory, and from that time an unbroken descent is traced. The family was always closely connected with the churches of York and Durham. Robert Gillow, vicar of York Minster, was interred in the cathedral in 1402. His grand-nephew, the Rev. Henry Gillow, was presented to the Rectory of Stockin Pelham, in the diocese of London, in 1451, and a younger brother accompanying him to the south, settled in Kent, and was the ancestor of the family recorded in Berry's Pedigrees of that county. A nephew of these two brothers, the Rev. Henry Gillow, was Temporal Chancellor of Durham from 1463 to 1476, Rector of Hoghton-le-Spring in 1470, where he founded a chantry chapel, and Master of Kepyer Hospital, near Durham, which he resigned in 1479. In 1476 he was installed Prebendary of Tockerington, at York, which he exchanged for Fridaythorpe in 1479. He was next installed Sub-dean of York in 1477-8, and this he held, together with the rectory of Gilling, in which he was installed in 1480, until his death in 1483. His nephew Robert Gillow, Vicar-Choral in York Minster, was ordained priest there in 1480, and dying in 1505, was buried in the cathedral. In his will, amongst other pious bequests, he left "a hert of gold to be hung upon the black cloth whiche is drawne at the elevation tyme at ye hyghe aulter in ye sayd kirke of York." He had brothers, Ralph and Seth, monks at Durham, and a nephew, the Rev. William Gillow, in the same diocese. Another nephew, Paulin Gillow, a most pious Catholic, was Lord Mayor of York in 1522, and died during his term of office. His youngest son, Thomas Gillow, whose godfather was the Archdeacon of Richmond, was obliged to leave the country on account of his faith. In 1577, in his old age, he paid a visit to Douay College, and is mentioned in the Diary "as a man

most zealous for the Catholic faith, whom the heretics on various accounts, and on that especially, had determined to prosecute." He was still alive in 1585, when a spy informed the Government that he was in receipt of a pension of fifteen crowns a month from the King of Spain. Paulin Gillow's brother Thomas had a son, Henry Gillow, also a priest, who returned to Lancashire with other members of the family after the dissolution and plunder of the monasteries. He died at Bryning in the Fylde, and was buried at Kirkham in 1561. Shortly after settling in the Fylde, the family intermarried with the Hulls of Carlton, the Bradkirks of Hungerhill, in two instances with the Franceses of Graves Town, from whom descended the Little Eccleston and Rawcliffe Hall family, and with the Allens of Rossall, being thus brought into close relationship with the illustrious Cardinal Allen, after whose father John Allen Gillow was named in 1564. From the latter descended the Rev. Henry Gillow, the original subject of this notice.

He was sent with his eldest brother Richard to Ushaw College, Durham, where they arrived Aug. 6, 1812. On Dec. 21, 1821, he was ordained priest, and immediately afterwards proceeded to Manchester, where he was given the charge of St. Mary's mission, in Mulberry Street. Circumstanced as Catholicity in Manchester then was, Mr. Gillow was a most suitable man for the post. His kind and conciliating manners, combined with the energy with which he met the difficulties of the situation, secured him many personal friends without making a single enemy. He possessed politeness with ease, and dignity without pride. His gentlemanly bearing, his candour, and his inspiring conversation won him the esteem of all denominations. As a friend of education his exertions have left a lasting memorial. He was a zealous and active supporter of the Catholic Board, and was chairman of the Catholic School Committee, which was the means of opening schools in the town and its environs. Through his exertions the foundation of the schools in Salford was laid, and preparations made for the establishment of a mission. He also laboured indefatigably for the erection of a church in Strangeways, accomplished in St. Chad's after his death, which, as Bishop Briggs said, might be considered as a monument to his memory. His assiduous attention to the arduous duties of his mission are

referred to with admiration. Some short time before his death the roof of his church fell in, which he rebuilt at considerable cost. After this his flock was visited by a fatal epidemic, and the severe exertions he performed in attending the sick occasioned the fever of which he died, a martyr to his sacred calling, Feb. 25, 1837, aged 41.

A writer in the *Manchester City News*, under the well-known initials of "C. H.," describing his recollections, says: "In those days the vicinity of Mulberry Street was foul in every way, and the idea of its being the site of a place of worship was to the last degree a glaring and nauseous incongruity. Perhaps as one of the early Catholic missionary worthies of Old Manchester, the Rev. Henry Gillow, for pure saintliness of personal aspect, and for a certain pathetic benignity of manner, was the most remarkable human creature ever beheld. His silver hair, pure pallid face, and gentle compassionate eye, and womanly and touchingly tender voice, exercised in those days a magical spell over the ruder and wilder spirits of the then Manchester Catholic world, and under his sweetly irresistible remonstrances they would burst into tears and fall on their knees before him with wild cries of inarticulate penitence and remorse. No such physically feeble and ghostly inhabitant of earth ever surely before or since exercised over the untamed human animal, just hovering on the verge of civilization, such a curiously overwhelming personal fascination! I remember well the wild sorrow that smote the hearts of the Catholic poor when this pale and sacred phantom gave up the ghost and was seen no more."

Another writer in the *Orthodox Journal* refers to the burst of anguish that followed the Rev. Mr. Laytham's announcement of Mr. Gillow's death to the parishioners who had assembled for Mass on the succeeding morning, which was Sunday: "No pen can portray, no language describe the sorrowful scene. Many, scarcely aware of his illness, were but badly prepared to hear such distressing intelligence. At every Catholic chapel in Manchester, grief and regret for his loss was such as has not been witnessed since the demise of his venerable predecessor, the Rev. Rowland Broomhead." Mr. Gillow was remarkable for his neat clerical attire. He was perhaps the last priest in Manchester who powdered his hair, and wore knee-breeches, white ruffs, and silver buckles.

At his funeral was probably the largest attendance which Manchester had hitherto witnessed. The Corporation sent an official representative, and thousands of people lined the streets. Nine mourning coaches and twenty-eight carriages followed the hearse from St. Mary's to St. Augustine's, Granby Row, behind which was a procession of five hundred gentlemen attired in deep mourning. Dr. Briggs, with about forty of the clergy, assisted at the Requiem Mass, after which the Bishop delivered a feeling panegyric.

His eldest brother, the Very Rev. Richard Dean Gillow, born Feb. 21, 1794, was ordained priest at Ushaw, Dec. 21, 1821, and appointed to the mission of Scarborough, co. York. Towards the close of 1823 he succeeded the Rev. Robert Blacow to the mission of Lady Well, or Fernyhalgh, near Preston, which has been served as an independent mission since the days of Edward VI., and has a most interesting history. It was there that Dodd wrote part of his celebrated Church History; and there also Alban Butler developed his taste for the study of the lives of the saints. Dean Gillow's manuscript catalogue of the ancient library attached to the Lady Well mission is in itself a work of value. He died at Fernyhalgh, after zealously serving that mission for forty-one years, Aug. 16, 1864, aged 70.

Manchester Guardian, Courier, and Wheeler's Manchester Chronicle, March 4, 1837; *Weekly Orthodox Journal*, March 11, 1837; *Edinburgh Cath. Mag.*, April, 1837; *Manchester City News*, Aug. 3 and 17, 1878; *Surtcees Society Publications*; *Gillow, Lanc. Recensants, MS.*; *Douay Diaries*, pp. 126-7; *Preston Chronicle*, Aug. 18, 1864.

1. "A Poem on the late Rev. Henry Gillow, Catholic Priest of St. Mary's Chapel, Manchester. Also a Poem on the Last Day. By J. Teer." Manchester, 1837. 8vo., pp. 24; *ibid.*, second edition, 1838.

John Gray likewise wrote in the *Orthodox Journal* for April 29, 1837, "A Monody on the Death of the Rev. Henry Gillow."

Portrait, engraved by Worthington, 8vo. A bust, taken after death, was also published by Balli.

Gillow, John, D.D., President of Ushaw College, born March 25, 1753, was the son of Robert Gillow, of Westby, and his wife, Agnes Fell. His father was a younger son of Richard Gillow, of Singleton, who also possessed an estate called Gillow in the township of Little Eccleston-cum-Larbreck, which had derived its name from the family.

Richard Gillow, like all his ancestors, was a staunch recusant. His father, George, removed to Singleton from Bryning, where the family had been seated since its return to Lancashire from Yorkshire. George's name appears in the Recusant Rolls of 1671 and succeeding years. About that time he acquired the estate in Little Eccleston-cum-Larbreck, and left his son Richard in possession of his estate at Great Singleton. He is intimately connected with the history of the mission at Singleton, the old Catholic chapel forming a part of his residence. Singleton chapel, shortly after the so-called Reformation, had fallen into disuse. Dom Thomas Fieldhouse was curate in 1562, but in 1578, at the Archiepiscopal visitation of the "Reformed" diocese of Chester, the record in the "Chester Presentments at York" gives a sad picture of his successor: "There is not servyse done in due tyme. He kepeth no hous nor releveth the poore. He is not diligent in visitinge the sycke. He doth not teach the Catechisme. There is no sermons. He churcheth fornicators without doinge any penaunce. He maketh a dunge-hill in the chapell yeard, and he hath lately kepte a typlinge hous and a nowty woman in it." In 1650 the Oliverian Commissioners reported that "Syngleton chappell" was then newly erected, but had neither curate nor maintenance, and the new chapel had been dedicated to St. Ann. The old chapel dedicated to Our Lady had been partly converted into a residence, and was the seat of the Singleton mission. In the following year, 1651, the Rev. Henry Holden served the chapel. In 1655 the Rev. Mr. Matthews was here, and the next priest on record is the Rev. James Swarbrick who came from the English College, Rome, in 1680. He was brother-in-law to Richard Gillow, and resided with him in the house. Thomas Tyldesley, the diarist, refers to hearing Mass here in 1712. When the persecution was renewed after the unsuccessful rising in favour of the Stuarts in 1715, Mr. Gillow's house was searched, and Mr. Swarbrick was seized and thrown into prison in Lancaster Castle, "on suspicion of being a Popish priest," where the old man succumbed to his hard treatment in March, 1717. Mr. Gillow himself was dragged before the justices at Preston, and convicted of recusancy. These troubles so affected his health, for he was a great age, that he died on the following Dec. 22, and was buried with his ancestors at Kirkham, where a tablet records his memory. Meanwhile the chapel erected by the

Puritans about 1650 had fallen into disuse after the Restoration, for at this time the Protestants in the township were very few. This chapel appears to have been leased by the Catholics for the mission, and the Rev. John Swarbrick, a grand-nephew of the old priest, resided here for some time. He was succeeded by the Rev. John Cooling, and it was during his time that the chapel was seized by the Protestants immediately after the defeat of Prince Charles Edward in 1745. In this year the fifth of November was celebrated with more than usual zeal. Contributions of peats were raised at every door, and a similar demand was made at the priest's. The refusal of his house-keeper so enraged the excited mob that they ejected Mr. Cooling both from his house and chapel. The lord of the manor, William Shaw, took advantage of this circumstance to convert it into a Protestant place of worship, as a chapel-of-ease to the parish church of Kirkham. George Gillow, Richard's son, with Edward Harrison of Pool Foot, then purchased another small property at Singleton, and there the priest continued to officiate until his death. The Rev. Thomas Story was probably his successor, and the priest who erected a new chapel in 1768. He was followed by the Rev. Joseph Orrell, about 1774, who remained until the chapel was closed in 1814, when a new chapel was erected at Breck, near Poulton. When Mr. Orrell retired to Blackbrook, he gave to the Rev. Thomas Gillow the ancient silver crucifix and reliquary which had stood on the altar during the times of persecution, and had been presented by his ancestor with other altar furniture and vestments to the mission at Singleton. The chapel was reopened in 1832, but in 1860 it was sold by Bishop Goss, with the property belonging to it, to Mr. Thomas Miller of Preston, who had purchased the surrounding property and expelled nearly all the Catholics from the township.

After studying his rudiments at Fernyhalgh, John Gillow went to Douay, Oct. 3, 1766, and took the College oath in rhetoric, Dec. 27, 1772. Being ordained priest, he was retained at the College as a Professor, and for eleven years filled the chairs of Philosophy and Divinity. On Oct. 3, 1791, he left Douay to take charge of the mission at York, where he laboured with wonderful success for twenty years. During this time he built a new chapel at York, which was much admired in its day for its neat and tasteful appearance. He was greatly venerated by his parishioners, and

his portrait is exhibited in one of the stained-glass windows of the handsome church which has succeeded the old chapel.

On the death of the Rev. Thomas Eyre, the President of Ushaw College, near Durham, in 1810, Dr. Gillow was appointed to succeed him. His missionary affairs, however, detained him at York until June 11, 1811, when he was installed in the Presidency. The new College had been commenced by Bishop Gibson in 1804, and four years later three sides of the proposed quadrangle had been finished. It has been asserted that Dr. Gillow generously placed his private fortune, amounting to something short of £5,000, at the disposal of the Bishop in his great undertaking, and beyond this, and a comparatively insignificant sum raised from a few of the Northern Catholic families, the College was erected by utilizing the Ecclesiastical Education funds saved from the wreck of Douay College, for which, of course, the obligations had to be fulfilled. The new President, therefore, found his position surrounded with financial difficulties. Nevertheless, he lost no time in proceeding with the building. The foundations of the west side of the quadrangle were laid in 1812, but the work was suspended after the walls had been raised a little above the ground, owing to the deficiency of funds. The failure of the corn crop in 1816 culminated in a famine in the following year, and the pecuniary difficulties of the College were greatly increased. Undaunted, the President shortly afterwards recommenced building, and in 1819 the completion of the new wing enabled the College to receive 140 students. In his later years, Dr. Gillow greatly improved the College by laying out the grounds in front, and putting down plantations in exposed parts. At length, worn out with old age, he died at the College, Feb. 6, 1828, aged almost 75.

Dr. Gillow was very highly regarded, not only by Catholics, but by all denominations. His reputation was not confined to the North, his opinion being often solicited by the Vicar Apostolic in the agitation which preceded the passing of the Emancipation Act. His government of the College gave general satisfaction, and his memory is perpetuated at Ushaw in the wise sayings for which he was noted.

The *Orthodox Journal* thus describes him: "In person Dr. Gillow was tall and stout; his aspect was venerable and benignant; and his manners, though dignified, were bland and

affable. In disposition he was exceedingly cheerful ; in his conduct to the students he was truly paternal, and ever guided by the strictest impartiality. . . . In his whole demeanour, he was an ever-shining example of unaffected piety and true devotion. . . . As a preacher, there was a fervour and an unction about him which never failed to touch the hearts of his hearers."

Kirk, Biog. Collections, MS. ; Hen. Gillow, Chapels at Ushaw ; Gillow, Ushaw Collections, MS. ; Gillow, Lanc. Recusants, MS. ; P.R.O., Forfeited Estates Papers. S. 97 ; Gillow, Tyldesley Diary, p. 24 ; Orthodox Journal, Oct. 19, 1833.

1. In "Footsteps of Spirits," written anonymously by Bishop Gillis, are some very curious mission stories relating to Dr. Gillow.

2. **Portrait**, James Ramsay, pinx., C. Turner, sculp., published in York and at London, June 24, 1814, imp. fol. : a remarkably fine engraving. It was reproduced, with a Memoir, in the *Orthodox Journal*, Oct. 19, 1833. The original is in the refectory at Ushaw, and replicas by the artist are at Leighton Hall, the seat of R. T. Gillow, Esq. ; at Lilystone Hall, the seat of W. Gillow, Esq., and also in the possession of the writer.

Gillow, John, D.D., V.P. of Ushaw College, born Feb. 27, 1814, was the youngest son of John Gillow, of Elswick Grange and Salwick Hall, gent. He entered Ushaw College, Durham, where his brothers had preceded him, March 14, 1828, and in 1836 commenced to teach, being appointed to the class of "Low Figures." After receiving minor Orders, towards the close of that year, he was advanced to the post of Professor of Mathematics in 1837, and in the following year taught "Underlow" and writing ; "Low Figures" again in 1839 ; and "Grammar" in 1840. On Sept. 23, 1842, he was ordained priest, and on the following day he went on the mission.

His severance from the College, however, was but of short duration, for within two months he was recalled as Professor of Natural Philosophy, which he continued to teach until 1850, when he was appointed, in succession to Dr. Tate, to the chair of Dogmatic Theology. During this time his fame as a practical chemist of high merit extended amongst scientific men far beyond the College walls. In 1857 he was raised to the dignity of Canon Theologian of the Cathedral Chapter of Hexham. Two years later, in 1859, he resigned the chair of Dogmatic Theology in favour of Dr. Reinerding, and for one

year became Professor of Moral Theology. The most marked characteristics of his private and public teaching were his horror of heretical doctrine, his instinctive appreciation of truth, and his fearless denunciation of views and utterances from Catholic writers which he conceived to be dangerous or opposed to what was clearly taught by the Church.

In the last-named year he was despatched, with Mr. James Vincent Harting, an eminent London lawyer, to defend the College in an action brought against it in the Papal Courts by the Bishop of Liverpool in the matter of a large sum bequeathed by the Rev. Thomas Sherburne, of The Willows, Kirkham. The Bishop's contention was that the money was originally bequeathed to Mr. Sherburne for ecclesiastical purposes by William Heatley, of Brindle Lodge, co. Lancaster, Esq., and, in default of instructions to the contrary, should have been left by Mr. Sherburne to the diocese in which the donor resided. In the following year, 1860, this action was decided against the College, but before leaving Rome, Mr. Gillow received from Pius IX. the well-merited degree of D.D.

On his return home he was appointed Vice-President, and in 1863 again resumed the chair of Dogmatic Theology, which he retained until his death. This he taught for twenty-three years, the longest College professorship on record. During most of this period he was afflicted with chronic rheumatism, which he bore with marvellous patience and cheerfulness, astonishing every one by his exactness and punctuality to every duty, in spite of the evident agony it caused him to move at all. At length, after finishing his last course of three years' dogmatic theology, he died at the College, Aug. 9, 1877, aged 63.

Many eulogies were written after his death. The R. R. Mgr. Consitt, who delivered the panegyric at his funeral, says that the most striking feature in Dr. Gillow's life was the wonderful vigour of his intellect. "There was a penetration about it and a solidity which impressed all who conversed with him. Depth and thoroughness were what he valued, and his mind was eminently philosophical. He was never content with merely superficial knowledge of any question, but always went at once to first principles." He was singularly clear and accurate, and perceived at a glance the weak points of an argument, and its strength, and the consequences which flowed from it. "His

lectures in the schools and his replies to questions had all the precision and cogency of a mathematical problem. What he desiderated was certainty and the logical force of proof, and that is why he could never tolerate the theory, though promulgated with all the sanction of a great name, that the highest certainty of divine truth is built up, after all, upon nothing more than a series of probabilities. For the same reason he never took warmly to the study of moral theology, because many of its deductions had no other foundation but the opinion of individual theologians. The plain words of Scripture, the authoritative teaching of the Church, the infallible decisions of the Holy See, the testimony of reason, the irresistible evidence of physical or mathematical science—these alone satisfied his mind."

Dr. Gillow was not only a profound theologian, but a man of distinguished scientific attainments, being a very skilful architect and an excellent experimental chemist. To him almost as much as Pugin and Hansom is due the glory of the fine buildings which clustered around the old quadrangle. Hardly a stone or a drain was laid without his supervision and direction, and visitors came from long distances to study and admire the many uses to which he put machinery both in the College and its extensive farm, for many of these appliances were his own invention. His genius in this respect was illustrated by a watch which he had made for him, according to his own instructions, and by which, to the great amusement of the Professors, it was observed that he annually regulated the College chronometer. In fine, it has been observed by one of his biographers that "he was a man of all work and a master in everything."

The Durham Chronicle, Aug. 17, 1877; *The Tablet*, and *The Weekly Register*, Aug. 18, 1877; *Cath. Times*, Aug. 17, 1877.

1. Remarks on a Letter in the "Rambler" for December, 1858, entitled "The Paternity of Jansenism." Lond. 1859, 8vo. pp. 68.

In the number of the *Rambler* for Aug. 1858, p. 135, in a review of M. Chéruel's "Marie Stuart et Catherine de Médicis," it was asserted that St. Augustine was the father of Jansenism. This incidental expression gave deep offence to many readers of the *Rambler*, and many intimations of dissent and censure were forwarded to the editor, Richard Simpson, Esq., of Clapham. In the December number of that journal there was attempted

a formal defence of the truth of this assertion, in a letter entitled "The Paternity of Jansenism," prefaced by remarks from the editor announcing that it was from the pen of a divine of European reputation, both as theologian and as a historian. The name of the author, Dr. Dollinger, was thinly veiled under asterisks corresponding to the letters of his name. Two Letters appeared in the *Weekly Register* for Dec. 11, entitled "The Rambler for December," signed "R. B.," and "Can St. Augustine be called the Father of Jansenism?" signed "S. T. P." The latter, which is of some length, and was presumably written by Dr. Gillow, concludes, "I certainly would like the editor of the *Rambler* to be less reckless about characters. He has many times given offence. He has calumniated Bishop Baines and Dr. Lingard, and now attacks the Fathers. I ask, what is to come next?" The editor of the *Weekly Register*, whilst admitting the justice of the arguments contained in these letters, sided in favour of the assertion of the *Rambler*. In consequence of this Dr. Gillow published his pamphlet, which was so conclusive that it was never answered. He disproved the scandalous attacks on the great Doctor of the Church by showing that the arguments employed were wanting in every point, and that the twenty-one authorities among the older divines quoted as protesting against "Augustine's later theory of predestination, and of the consequent resistlessness of grace and denial of free will," were in no single instance found to support this bold and libellous proposition. A general consensus of Catholic opinion on this and many other questions upon which the *Rambler* was habitually at variance with authority at Rome, caused the journal to be discontinued after the publication of the number for March, 1861. It was replaced, however, in July, 1862, by the *Home and Foreign Review*, in all respects a reproduction of the *Rambler*, except in title. In 1862, Bishop Ullathorne addressed a letter to the clergy of the diocese of Birmingham on the *Rambler* and *Home and Foreign Review*, in which he declared "that in the *Rambler*, of which the *Home and Foreign Review* is a continuation, there are contained propositions which are respectively subversive of the faith, heretical, approaching to heresy, erroneous, derogatory to the teaching of the Church, and offensive to pious ears." Mr. Simpson replied in a pamphlet dated Clapham, Nov. 22, 1862 (pp. 43), entitled "Bishop Ullathorne and the *Rambler*." Ultimately the *Review* was brought to an end by the Brief addressed by Pius IX. to the Archbishop of Munich, dated Dec. 21, 1863. The concluding article was signed by its proprietor, Sir John Acton, entitled "Conflicts with Rome," in which he writes: "I will sacrifice the existence of the *Review* to the defence of its principles, in order that I may continue the obedience which is due to legitimate ecclesiastical authority with an equally conscientious maintenance of the rightful and necessary liberty of thought."

2. In 1867, at a time when questions connected with the doctrine of the Church's Infallibility were being publicly discussed in the Catholic periodicals, Dr. Gillow wrote a series of letters in the *Westminster Gazette*, in which he sought to prove against Fr. Ryder, of the Birmingham *Observer*, and others, that "The Church's infallibility is not confined to her decrees of Faith," or, in other words, "The Church is infallible in the Major Concurrences." In those letters he showed to the entire satisfaction of the most eminent theologians in Rome, to whose judgment he submitted his second letter, that the Church is infallible in condemning propositions as false,

temerarious, blasphemous, impious, scandalous, &c., and that the opposite doctrine is condemned by St. Alphonsus as heresy, and by Scavini as at least mortal sin of rebellion against the Church.

3. **Catholic Higher Education. A Letter to the Editor of the "Dublin Review."** (Reprinted with a Postscript.) Lond. 1869. 8vo.

In July, 1868, the *Month* commenced an unsigned article on "The Catholic Colleges and the London Universities," in which "a liberal education analogous to that given at Oxford and Cambridge" was declared to be a great want among Catholics. The *Dublin Review*, for Jan. 1869, had an article entitled "Principles of Catholic Higher Education," and in the next number, for April, Dr. Gillow addressed his letter on the subject. In the interest and defence of the Catholic Colleges, and of Ushaw especially, he maintained that higher education in the sense desiderated by the writers quoted, was given at Ushaw. He further demonstrated from statements made by Mr. M. Pattison, B.D., Rector of Lincoln College, Oxford, as quoted by the editor of the *Dublin Review*, that the Higher Education given at Oxford was not such as could possibly satisfy the Catholic want. The editor, Dr. Ward, appended a few remarks to this interesting and important letter, heartily agreeing with him, that any connection of English Catholic education with Oxford and Cambridge would produce immeasurably worse effects than were generated by its relations with the London University. Dr. Gillow had pointed out that the new order of studies introduced into Catholic Colleges with a view of meeting the requirements of the London University, was no improvement on the previously existing system, but in many respects the reverse, and that the London philosophical examination in particular was a grievous hardship. Dr. Ward agreed with this, and also thought the *Month* had done excellent service in drawing attention to the grossly tyrannical and intolerant character of the examination.

In the following May the *Month* published a letter on "Higher Catholic Education," from the writer of the October article on "Our Catholic Colleges and the London University," which was followed in the August number by an article on "Catholics and the Oxford Examiners," written by a Fellow and Tutor of one of the Colleges at Oxford, to which the editor of the *Month* appended his remarks. In these Dr. Gillow was severely criticized for alleged misquotations from Mr. Pattison's book, and his veracity was called in question. To these charges Dr. Gillow replied in a long letter to the *Dublin Review* for Oct. 1869, in which he completely refuted the attack made by the *Month*. Dr. Ward prefaced this letter by a few remarks, stating that "Dr. Gillow has been so severely and (it seems to us) so groundlessly criticized for various portions of his letters which appeared in our pages, that we cannot refuse to give his reply all the publicity in our power."

In a recent visit to Ushaw, Sept. 25, 1885, Cardinal Manning remarked that "St. Cuthbert's College was a reproduction of the old mediæval colleges of Oxford—it equalled them in its material beauty, which exists to this day, but here there was the same Faith animating it which had animated them in days of old." This statement is literally borne out by history; Douay College was established by Oxford Professors, and the constitutions of the College were most scrupulously framed on the old English lines; and these constitutions are preserved at Ushaw in all their pristine glory. From these

the Oxford Colleges have departed. They possess worldly advantages, forming acquaintances in high social position, but it is doubtful if they give higher culture than that to be obtained at Ushaw.

4. **The Suppression of the English Secular College at Douay during the French Revolution.** MS. 4to.

This was partially printed in the *Rambler*, New Series, vol. ii. No. 11. Sept. 1854.

5. **The Foundation of the Colleges at Crock Hall and Old Hall Green by the Refugees from the English Secular Colleges at Douay and St. Omer respectively.** MS. 4to.

This valuable historical account was the result of laborious research into the collection of a large number of important letters in evidence of his statements.

6. Dr. Gillow also wrote a series of letters in the *Durham Chronicle*, &c., and was engaged in many private and lengthy controversies with Fr. Coleridge, S.J., and other eminent writers.

7. **Portrait.** A large oil painting by A. M. Rossi, Esq., hangs in the refectory at Ushaw, and another is in the possession of the writer.

Gillow, Joseph, Esq., of Preston, born Feb. 23, 1801, third son of John Gillow, of Elswick Grange and Salwick Hall, gent., was educated, with some of his brothers and his cousins Richard, Henry, and Ralph, at the Rev. Ralph Platt's school at Puddington, Cheshire. In 1830 he married Jane, daughter of William Smith, of Clock House, Lea, co. Lancaster, gent., by Jane, daughter and co-heiress of Robert Haydock, of Cottam, gent. Mr. Gillow was an earnest Catholic and a warm politician. In the former capacity he took an active part in raising St. Ignatius' Church in Preston in 1833. At this time the town was divided into three missions served by the Jesuits, St. Mary's, St. Wilfrid's, and St. Ignatius'. Mr. Gillow wished them to build a fourth chapel on the Frenchwood side of the town to supply the wants of the increasing number of Catholics. This they were unwilling to do, and he therefore determined to call in the aid of the seculars. By his invitation, on March 9, 1836, some half-dozen gentlemen met at the Shelly's Arms, and resolved to form themselves into a committee for the purpose of taking measures for the building of a new chapel in the town. Their next step was to memorialize Bishop Briggs to sanction the work. Mr. Gillow induced Mr. William Heatley, of Brindle Lodge, to give a suitable site, and in Nov. 1838, the foundation-stone was laid of a large church, dedicated to St. Augustine, which was opened in 1840, and mainly erected by the committee's own subscriptions. Some twenty years later the same gentlemen purchased the estate of Lark Hill, and established a convent

of the Faithful Companions, on the understanding that they should teach the girls' schools in connection with St. Augustine's mission. In 1864 Mr. Gillow laboured hard for another secular mission in Ribbleton Lane, and in that year he laid the foundation-stone of a school-chapel dedicated to St. Joseph, which has since been superseded by a fine church. In the same year Bishop Goss appealed to him to assist in the establishment of another mission on the north side of the town, and suggested that he should "convert Gallows Hill into Gillows Hill." Mr. Gillow responded with his usual alacrity, subscribed £500, and devoted his energies to the attainment of the object in view. In three years' time the zealous priest in charge of the new mission, Canon James Taylor, was able to write to Mr. Gillow, "It was through your generosity that the Church of the English Martyrs had its beginning. . . . I am sure you will not fail to be with us on the occasion of the opening."

For thirty years Mr. Gillow took a leading part in the Preston elections, and his politics were guided by the interests of religion. He was the acknowledged leader of the Catholic party, who were sufficiently powerful to turn any election, being reckoned about a third of the population, though not possessing that proportion of strength at the poll. There was no division in the body of any consequence. It consisted mainly of old English Catholics of the sturdy type for which Lancashire was so famous. The Irish voters were but a small minority, and had never formed themselves into a distinct party, or opposed the wishes of the Catholic body. A unanimous Catholic vote might always be relied upon. Mr. Gillow was constantly twitted in the press for his apparent political inconsistency, but he invariably proclaimed that he could not support any party which brought forward Bills inimical to the interests of Catholicity. When Sir George Strickland, a champion of Reform, had hurriedly left the town in 1847, owing to the cold-shoulder shown him by some of the more Whiggish of the Liberal party, Mr. Gillow made the locally famous "trip to Normanton," and brought the worthy Baronet back to Preston. Eighteen years later, at the election of 1865, a political opponent, referring to this incident, wrote, "You rode by his right hand through the streets of the town, and a really triumphant march it was; you received the cheers of the

public for your success ; you nominated the honourable baronet on the hustings ; and you stood by Sir George's side till he was returned, and thus deprived Mr. Townley Parker of his anticipated 'walk over.'" The same writer in another letter addressed to Mr. Gillow through the medium of the press, says : "Your defection from the Liberal party has deprived Preston of its character as a Liberal borough, and for seven years a Tory has sat for Preston." From that time to this the English Catholics in Preston have been guided by the same policy of union for religious interests, though their influence of late years has been impaired by the Irish Nationalists who have established themselves in the town. The political history of the Preston Catholics is evidence that cohesion of the Catholic body is not only possible but has been practically demonstrated to the great advantage of religion.

After a life spent in vigorous efforts to further religion, and to claim for Catholics that equality which had been so long denied them, Mr. Gillow died of a paralytic stroke, Aug. 20, 1872, aged 71.

He left a numerous family, of whom the Rev. John Gillow died Nov. 30, 1881, aged 48 ; the Rev. William Gillow, died at Berwick, Nov. 30, 1880, aged 45 ; and the Rev. Henry Gillow, now a Professor at St. Cuthbert's College, Ushaw.

Preston Chronicle, Sept. 7, 1872 ; *ibid.*, Feb. 4, 11, 18, 1865.

1. "Letter to Joseph Gillow, Esq., Preston Elections. Deputations to Normanton and to Knowsley. From the *Preston Chronicle* of Feb. 4, 1865." Preston (1865). This letter, signed "Consistency," reviews Mr. Gillow's political career for the previous eighteen years. Mr. Gillow published a reply, and "Consistency" rejoined with another long letter in the *Preston Chronicle*.

Many letters in the papers, handbills, broadsheets, and election appeals, addressed to him, or relating to him, were published from time to time, and he himself frequently wrote to the papers, on the Indian Tariff, the Cause of the Wages Dispute, Directions to the Catholics how to vote, &c. &c.

2. In June, 1867, Mr. Gillow was savagely attacked in the newspapers for his manly refusal to allow, as a magistrate sitting with others, the usual punishment to be inflicted on a number of Irishmen who had been invited to attack the Orange procession on Whit-Monday. Preston has from time immemorial been renowned for the unrivalled splendour of its public processions on that day. The Catholic guilds in particular are unsurpassed by any in Europe. Up to this time it had invariably been the practice of the Orange procession to cross that of the Catholics, and whilst passing through the Irish quarter of the town to play party tunes, "Boyne Water," "Cripples lay down," and other offensive airs, which excited the Irish beyond measure.

Mr. Gillow maintained that the breach of the peace was incited by the Orangemen, and that they, rather than the Irish, should have been in the dock. Under these circumstances he declined to allow his brother magistrates, with whom he sat on equal terms, to commit the accused Irishmen. The result of this courageous action has been that from that day to this the processions have never been disturbed, or the Irish provoked by offensive tunes.

3. **Portrait**, original oil paintings by Henry Taylor Bulmer, about 1847 and A. M. Rossi, 1866.

Gillow, Richard, Esq., of Ellet Grange, co. Lancaster, born in 1734, was the eldest son of Richard Gillow, of Singleton, younger son of Richard Gillow, of the same place, who died in 1717.

Mr. Gillow adopted the profession of an architect, in which capacity he designed some of the principal public buildings in Lancaster. He was also the inventor of the telescope table, which caused a complete revolution in the furnishing of dining-rooms, for previously they were fitted with a number of side tables capable of being joined together when length was required. He was a most zealous Catholic; when a new chapel was built at Lancaster in 1799, he and his sons were the principal contributors to the cost, and relieved the priest by purchase of the old chapel, house, and premises. His charity was not, however, confined to Lancashire, for to him the Catholics of Kent owe a deep debt of gratitude. Some years before the close of the last century he was in the habit of visiting Margate with his family during the summer months. He was always accompanied by his chaplain, who said Mass for the family in a house in Prospect Place. From the time of the Civil Wars down to this period, the few Catholics who were left in Margate and Ramsgate, and throughout the Isle of Thanet, had been obliged to travel inland to hear Mass, as far as the ancient mansion of the Hales family on the outskirts of Canterbury. In 1800 Bishop Douglass, encouraged by the success which had attended Mr. Gillow's private chapel, purchased a site for a permanent mission. The greater part of the expense of erection was defrayed by Mr. Gillow, and the chapel, dedicated to St. Augustine, capable of holding about 250 persons, was opened in 1804. He also contributed largely to the establishment of St. Mary Abbots, Kensington, about 1806.

By a daughter of the ancient Lancashire Catholic family the

Haresnape he left three sons—Richard, of Ellet Grange and Leighton Hall; Robert, of Clifton Hill, Forton, co. Lancaster, Esq., who died in 1838, aged 73; and George Gillow, of Hammersmith, co. Middlesex, Esq., who died in 1822, aged 56. Mr. Gillow's nephew, Robert Gillow, died a student in Orders at the English College, Lisbon. He himself died at Ellet Grange, Aug. 14, 1811, aged 77.

His eldest son and successor, Richard, purchased the manor of Leighton and Yealand Coniers from his cousin, Thomas Worswick, Esq., whose mother, Alice Gillow, was the wife of Alexander Worswick, of Leighton Hall, Esq. Mr. Gillow married a Stapleton, of Carlton, co. York, and was succeeded in 1849 by his son and heir, Richard Thomas Gillow, Esq., whose wife is the daughter of Charles Eyston, of East Hendred, co. Bucks, Esq.

Clark, Lancaster Records; Simpson, Hist. of Lancaster; Clark, Hist. of Lanc.; The Tablet, Nov. 7, 1857; Lancaster Guardian, Sept. 9, 1882; Hodges, Catholic Hand-Book.

Gillow, Richard, Canon of Hexham, born May 9, 1811, son of William Gillow, Esq., third son of Richard Gillow, of Singleton, was sent to Ushaw College about 1827. During his collegiate course he gave unmistakable indications of the reputation he afterwards acquired. He was ordained priest at Stonyhurst College in 1837, and soon afterwards placed at Stockport. In consequence of the advanced age and increasing infirmities of his venerable uncle, the Rev. Thomas Gillow, he was appointed to assist him in the mission at North Shields, Northumberland, about 1842. His exertions were rewarded with great success, not only in North Shields, but also at Tynemouth, and at South Shields, Durham, where a mission was opened in 1849. After the restoration of the hierarchy in the following year, Richard Gillow was raised to the dignity of a Canon of the Chapter of Hexham. His assiduous attention to the cholera victims, on two visits of that dreadful epidemic to the banks of the Tyne, gained him the lasting gratitude of the people. At length, after a short illness of twelve days, he was prematurely carried off, Nov. 18, 1853, aged 42.

Canon Gillow was a man of high attainments and great promise. He was indefatigable in his missionary labours, an Irish theologian, and a musical composer of no ordinary merit.

His loss to the Catholics of North Shields was severely felt, and the town manifested at his funeral the respect in which he was held by all denominations. He was brother to Thomas Gillow, of Foxcote, co. Warwick, Esq., and also to William and John Gillow, of Lilystone Hall, Essex, Esqs.

His cousins, Richard and Henry, were sons of George Gillow, of Moor House, Newton-cum-Scales, gent., eldest son and heir of Richard Gillow, of Singleton. After receiving their preliminary education at the Rev. Ralph Platt's school at Puddington, co. Chester, they proceeded to Ushaw in 1810. In 1818 Richard Gillow taught poetry, and in the following year, the English College at Rome having been restored by Pius VII. to its original owners, the secular clergy, and reopened "after it had been desolate and uninhabited during almost the period of a generation," the two brothers were sent to join the little band of ecclesiastical students with which the College had been recommenced. There they were both ordained priests; the elder, Richard, June 16, 1821, after which he remained at the College as a Professor and was appointed soon afterwards Vice-Rector; Henry returned to the mission in England, and was placed at Appleton, co. Lancaster, where he remained until his death in May, 1849. On Sept. 7, 1825, Richard Gillow left the English College, Rome, to return as a Professor to Ushaw. For about twelve years he taught poetry, rhetoric, philosophy, and theology, and for some time was Prefect of Studies in the College. In 1837 his connection with Ushaw ceased, but his love for his Alma Mater continued to the end of his life. He was required to take charge of the mission at Puddington, vacant by the death of his former old master, the Rev. Ralph Platt, and he also undertook the charge of a number of theological students, of whom the R. R. Mgr. John Kershaw, of Barton, was one. In 1846 he removed to Euxton, co. Lancaster, and in 1851 was entrusted with the important mission of Chorley. There he built a large church, which was humorously called the "three-decker," on account of its galleries one above the other, added to meet the increasing requirements of the congregation. In the erection of this church, and in ecclesiastical education, he spent a good deal of his own patrimony. After four years he was appointed to Newhouse Chapel, Newsham, near Preston, where he erected the schools, and passed the remainder of his life, dying Nov. 3.

1867, aged 73. He was at one time a member of the Liverpool Chapter, which he resigned. He was a very able man, and an accomplished classical scholar, a deep and varied reader, and possessed of an unbounded desire for knowledge. Even a year before his death he was able to read Greek without the use of glasses. He had a most inspiring, kind-hearted, and witty disposition.

Newcastle Chronicle, Shields Advocate, and Shields Gazette, Nov. 26, 1853; *Preston Chronicle*, Nov. 9, 1867.

1. Canon Gillow was an accomplished musician, and left behind him many much admired choir compositions in MSS., some of which have found their way into print.

2. "The State of Protestantism connected with the Established Church," "The Kirk of Scotland," and similar courses of lectures delivered in Shields MSS., partially printed in the local journals.

3. **Portrait**, litho., by Miss Errington, imp. folio.

Gillow, Robert, priest, born in 1812, was third son of Richard Gillow, of Leighton Hall, co. Lancaster, Esq., by Eliza, daughter of Charles Stapleton, Esq., M.D. (and heiress to her brothers, Colonel and Major Stapleton), third son of Nicholas Stapleton, of Carlton, co. York, whose eldest son, Thomas, claimed the Barony of Beaumont, subsequently obtained by his great-nephew, Miles Thomas.

Mr. Gillow was educated at Ushaw College, and later proceeded to the English College at Rome for the completion of his theological studies, where, after two years, he was ordained priest. On his return to England he was placed at the church of St. Nicholas, Copperas Hill, Liverpool, now the pro-Cathedral. During the dreadful epidemic which broke out in Liverpool in 1847, Mr. Gillow was unremitting in his attention to the sick, and after eight priests had fallen victims to the contagion, the additional charge of St. Patrick's district was added to his already too laborious task. With astonishing courage and assiduity he visited the worst cases of typhus in the most filthy parts of the city. At length he was attacked by the disease, and died after a few days' illness, Aug. 22, 1847, aged 35.

"He was remarkable," says the *Liverpool Mercury*, "for his attention to the sick, the poor, and the schools, together with the whole of the duties of his ministry." Mr. Gillow was elder brother to the Rev. George Gillow, of Preston, and the

R. R. Mgr. Charles Gillow, of Ushaw College, and uncle to the Rev. Francis Gillow, of Garston.

Liverpool Mercury, Aug. 24, 1847; *The Tablet*, Sept. 4, 1847.

Portrait, in the large silhouette print of the priests who lost their lives during the epidemic at Liverpool in 1847.

Gillow, Thomas, priest, born Nov. 23, 1769, was fourth son of Richard Gillow, of Singleton, by Isabel, sister and heiress of Henry Brewer, of Moor House, Newton-cum-Scales, gent. From his very childhood upwards he was trained in practices of piety and in paths of virtue, imbibing from his parents the true Catholic spirit. He left home on May 9, 1784, for Douay College, where he was received on the 22nd. During his College days he was the same as under his father's roof, innocent, warm-hearted, ever foremost in every meritorious work, in every good and honourable enterprise.

At length the French Revolution broke out, spreading consternation, horror, and bloodshed throughout France. It was a period of trial and intense anxiety for the inmates of Douay College. The town, which was strongly fortified, was overcrowded with the soldiers of the revolutionary army. The cannon roared and the din of war resounded through the city. The guillotine was daily numbering its victims by tens and by hundreds. At any hour the English students might be dragged from their studies, their prayers, or their beds, to be cast into some foul dungeon, or led to the place of execution, for it was the "Reign of Terror." A strong guard had been placed in the College, and, after the declaration of war with England, and the successes of the Allies had brought the seat of war into the neighbourhood of Douay, the expulsion of the collegians was ordered. On Aug. 9, 1793, they were permitted to retire to their country-house at Esquerchin, a village about three miles to the north-west of the city, where they found themselves close prisoners under the strictest surveillance.

During all this time of anxiety and danger, Thomas Gillow never lost his presence of mind, his courage, or his wonted cheerfulness of spirits. He was the life of the College, and contributed greatly to buoy up the drooping spirits of his fellow-students. Several anecdotes are related of his characteristic fortitude and daring. On one occasion a mob of some thousands

of infuriated revolutionists approached the College, and began to thunder at the doors for admittance. The inmates were terrified, but the courage of Thomas Gillow, then in his twenty-first year, was equal to the emergency. He ran downstairs, met the assailants at the entrance, and shouted "Vive la Republique." The mob, astonished to be received with such a cry, seized hold of him, and bore him in triumph the whole of the night through the streets of Douay. The College was thus saved from immediate destruction. On Oct. 12, 1793, the community was ordered to return to their College at Douay. The Professors and main part of the students were ordered to return immediately in the early part of the day; the rest were to follow them with all their movable effects at a later hour. Soon after the arrival of the Professors in Douay, an edict was published ordering the imprisonment of all British subjects. The day was already somewhat advanced, and at five o'clock in the evening they were to be led to prison. Escape seemed impossible; the town was surrounded with fortifications, and the gates guarded by sentinels. Thomas Gillow determined to make the attempt, although no other student would join him, for the edict issued from the Convention condemned to instant death without trial all caught in the act of attempting to escape. He approached one of the city gates, and to avert the suspicion of the sentinel turned aside to a fruit-stall as if to make a purchase. At that moment a laden waggon drawn by eight magnificent mules chanced to come up; the young student, with a quickness of perception which never failed him through life, saw his opportunity at once. He quietly entered into conversation with the waggoner, and while the sentinel was admiring the beauty of the animals, he passed through the gateway unnoticed and unchallenged. This done he hurried to E. querchin to warn the rest of the students who were following of their danger. He proposed that they should attempt to fly, but all were deterred by the threats of the edict, with the exception of Thomas Penswick, who afterwards became Bishop of the Northern district. Without delay the two students set out on their perilous journey; they arrived at St. Fleur on the following day, and, after passing through many dangers, crossed the Channel in the evening of Oct. 14, 1793.

In due time he arrived at his father's house at Singleton, and on Dec. 8 went to Old Hall Green, Herts, where some

few of the refugees had assembled, awaiting the expected restoration of Douay, or the re-establishment of the College on English soil. When the latter was determined upon, Mr. Gillow was withdrawn from Old Hall to Crook Hall, co. Durham, Dec. 6, 1794. On the 19th he took the College oath, and on April 1, 1797, was ordained priest.

An illustration of the spirit in which the settlement of the refugees from Douay was regarded by the authorities, is the fact of Mr. Gillow being required to appear at the Durham General Quarter Sessions, July 15, 1795, to subscribe the declaration and oath prescribed by the Act of 31 Geo. III., c. 32, commonly known as the Toleration Act. It was entitled, "An Act to Relieve upon Conditions and under Restrictions, the Persons therein described from certain Penalties and Disabilities, to which Papists or Persons professing the Popish Religion, are by Law subject." He was then granted a certificate of his having complied with the Act.

After his ordination Mr. Gillow remained at the College as a Professor until Aug. 21, 1797, when he was appointed to the chaplaincy of Callaly Castle, Northumberland, the seat of the Claverings, a time-honoured Catholic family. His duties were comparatively light, and ill-suited to a man of such energy and zeal. To more fully occupy his time, he established a school in the adjoining village of Whittingham, which was attended with remarkable success, and thence he was able to supply good and trusty servants to almost all the Northern Catholic families.

In 1817, Thomas Gillow was selected by the Propaganda to preside as Bishop over the vicariate of the West Indian Islands, and his appointment, with the title of Bishop of Hypsopoli in Asia *in partibus*, was actually announced in the Roman journals. Bishop Poynter wrote to him from Paris, April 25, 1818, enclosing him the communication of the decision of the Holy See, and informing him that he had mentioned the matter to Lord Bathurst, the Minister for the Colonies, in the previous September, who had almost immediately answered by a note in these words, "I have in reply to acquaint you, that having submitted his name to his Royal Highness the Prince Regent, his Royal Highness has been pleased to approve of Mr. Gillow as the Roman Catholic Bishop in the West Indies." Cardinal Litta had been anxious

to know how far the measure might be acceptable to the Government. Mr. Gillow, however, declined the episcopate, from motives of health.

On June 11, 1821, he left Callaly Castle, where he had lived for twenty-five years, and three days later preached at the opening of his new mission at North Shields. The church had just been erected by his cousin, the Rev. James Worswick, the venerable priest at Newcastle, who was the son of Alexander Worswick, of Leighton Hall, co. Lancaster, Esq., by Alice, daughter of Richard Gillow, junior, of Singleton. At this time there was but a handful of Catholics at North Shields, but under his care the congregation increased a hundredfold and more. He himself received, during his residence in North Shields, nearly 1,000 converts into the Church. A new chapel and mission was opened at South Shields through his exertions, and within a short period of his death he had set on foot a good work at Howdon. He also erected the presbytery and large schools, in great measure out of his private fortune, the residue of which, sunk as a fund for the relief of the poor, was shipwrecked in the failure of the Union Bank at Newcastle. All these benevolent acts had endeared him in the hearts of his people. As a preacher he was considered to have no equal in the North.

When Bishop Smith applied for a coadjutor in the Northern district in 1823, Mr. Gillow, with Dr. Lingard and Thomas Penswick, were proposed to Propaganda by the Bishop, but, as already mentioned, Mr. Gillow's companion in flight from Esquerchin was elected. In 1842 his nephew, Richard Gillow, was appointed to assist him in his arduous mission. Canon Gillow's premature death, in 1853, was one of the afflictions with which the venerable patriarch was visited in his later years; his eyesight had already been withdrawn, and though yet strong of limb and full of vigour, he was rendered helpless and dependent upon the aid and guidance of others. "I have suffered much," he said on his deathbed, "but, thank God, my sufferings are now drawing to a close, and I trust they have earned for me a reward." Thus he died at St. Cuthbert's, North Shields, March 19, 1857, aged 87.

The loss of few pastors has been more lamented. Within a week of his death he had celebrated Mass, and up to the last was so cheerful that his death came as a great shock to

the congregation. The whole town and neighbourhood, regardless of differences in religious belief, flocked to his funeral, and even the bells of the Protestant parish church rolled out a muffled peal in token of the universal respect in which he was held.

After the death of his nephew, the late R. R. James Chadwick, D.D., subsequently elevated to the See of Hexham and Newcastle, assisted for a short time in the mission, and he was followed by his present lordship, the R. R. John William Bewick, D.D. The latter delivered a panegyric on the occasion of the dirge, and the former preached at the funeral. When Dr. Bewick resigned the mission, in 1869, he was succeeded by the Rev. William Gillow, grand-nephew of the Rev. Thomas Gillow. He was ordained priest at Ushaw in 1861, and, after assisting the Rev. T. A. Slater at Castle Eden, was appointed incumbent of that mission in the following year. Three years later he removed to St. Mary's, Newcastle, under the present Archbishop Eyre, and after six months more he was appointed to Wolsingham. To this mission he added a school-chapel at Tow Law, and remained here until he went to North Shields. In 1873 he removed thence to Barnard Castle, which four years later he was obliged to resign on account of his failing health. Though not in a fit state, he was induced to temporarily take charge of the mission at Callaly Castle, which was undergoing a change on account of the sale of the estate by Sir Henry Bedingsfeld, to whom the Callaly estate had passed in marriage with the heiress of the Claverings. Within two months a severe attack of illness compelled him to retire to his brother's house in Lancashire, but after six months he was enabled to take charge of the mission at Berwick-on-Tweed, in 1878, where he remained until his death, Nov. 30, 1880, aged 45. His handsome presence, genial disposition, and disinterestedness made him a universal favourite.

Bewick, Funeral Oration; Newcastle Chronicle, Shields Advocate, Shields Gazette, Weekly Register, and Post-mortem Biographical Notices; Dolman's Magazine, 1849, p. 393; Kirk, Biog. Collections, MS.; Brady, Episc. Success., vol. iii.; Weekly Register, Dec. 18, 1880; Berwick Journal, Dec. 3, 1880.

1. A Sermon (on John xiii. 35) preached at the Opening of the Catholic Chapel in the town of North Shields, on Thursday the 14th June, 1821. Newcastle, Preston & Heaton (1821), 8vo.

Fifty years later, Mr. Gillow's grand-nephew solemnized the jubilee of the opening of the church, at which the same acolytes, thurifer, and organ-donna, with two or three other members of the choir, took the places which they had filled in 1821. Facsimiles of the original engraved illustrations were also issued.

2. **Catholic Principles of Allegiance Illustrated.** New York: upon-Tyne, Edw. Walker, 1807, 8vo. pp. xiii.-104.

In this year the hopes of Catholics for substantial relief had been very much raised. A Bill was brought into the House "for enabling His Majesty to avail himself of the services of all his liege subjects, in his royal and military forces, in the manner therein mentioned." It failed through the king's opposition, and a dissolution of Parliament followed, with the appointment of a new Administration. This unsuccessful attempt by an enlightened party to open rank and distinction in the Army and Navy to Catholics, gave occasion to the Church party to raise the "No Popery" cry throughout the country. The excitement soon increased to a serious height, and riots were apprehended. Mr. Gillow says in his preface, "My only motive in publishing the following pages, is to remove that injurious and unfounded prejudice. . . . I shall give an impartial exposition of the Catholic doctrine upon allegiance, and examine how far the conduct of our countrymen who follow that religion has been conformable to their professions. . . . My object in these few pages is not to raise suspicions against others, but to vindicate the Catholics of this country from the false imputations which, upon the subject of allegiance, have so often been laid to their charge."

3. "Funeral Oration, delivered on the occasion of the dirge, on the night before the funeral of the Rev. Thomas Gillow, Missionary Rector of Saint Cuthbert's, North Shields. By the Rev. John William Bewick. Hexham, Edw. Pruddah, (1857), 8vo.

4. **Portrait.** James Ramsay, pinx., C. Turner, sculp., imp. fol., fine steel engraving; G. A. Lutendor, pinx., W. Collar, sculp., 4to. Mr. Gillow was also presented with another full-length portrait, painted by Ramsay, in 1841, and several other original paintings exist. He was a man of noble presence.

Gilmore, Robert Paul, O.S.B., a native of Ramsbury, Wilts, was professed at the Abbey of Lambspring, June 27, 1685. He then proceeded to St. Edmund's Monastery at Paris, whence he came on the mission in the Benedictine North Province, and was stationed at Parlington, co. York, the seat of the Gascoignes, where he died, Feb. 20, 1748.

Oliver, Collections, pp. 313 and 516; *Snore, Lond. Acad.* 3.

1. **A Pious Monitor of the Divine Presence.** By the Learned and Venerable Mr. Gilmore. Lond., W. Needham, 1759, 8vo.; Lond., 1773, 8vo. The writer has not met with the first edition.

Girlington, Anthony, of Causfield, co. Lancaster, Esq., was of the family of Girlington, of Girlington Hall, parish of

Wycliffe, North Riding of York. Ninian Girlington, of Girlington, and his son John, appear in the list of Yorkshire recusants in 1604. Perhaps the latter was the same with John Girlington, of Tunstall, co. Lancaster, gent., who was fined for recusancy in 1607-8. Nicholas Girlington, of Cansfield, Esq., was a recusant in 1619, and Anthony, of the same place, Esq., in 1625, William, of Thurland, in 1633, and John, of Cansfield, Esq., in 1667, and the names of other members of the family annually occur on the Recusant Rolls. Fr. John Girlington, O.S.B., was born at Thurland Castle, and died in 1729.

When the troubles immediately preceding the Civil War commenced, Anthony Girlington placed his sword at the service of Charles I., and he was the Captain who so gallantly charged the Scots at Newburne, near Newcastle, in company with Sir John Digby and Sir John Smith, in the first Scottish expedition. He was almost cut to pieces, but unexpectedly recovered from his wounds, and was finally slain in defence of his sovereign near Lancaster.

Lieut. William Girlington, another member of this family, also lost his life in the same cause. The Captain's nephew, Sir John Girlington, of Thurland Castle, co. Lancaster, was slain near Melton Mowbray, co. Leicester, together with Henry Lawson, of Brough, near Catterick. Thurland Castle was the last remaining stronghold of the King in Lancashire. It was valiantly defended by Sir John, and sustained a siege of eleven weeks without receiving any relief, though the Royal forces in Westmoreland lay within view of the castle. At length it was determined to make a desperate effort to relieve the garrison, and the Westmoreland and Cumberland forces, united with that from Cartmel and Furness, assembled over the sands to the number of 1,600 men. Roger Kirkby and Alexander Rigby of Burgh led the Lancashire forces. To defeat this operation Col. Alexander Rigby, of Middleton, marched into Furness in the middle of October, 1643, at the head of a strong detachment of the besieging army in front of Thurland Castle, and on Sunday morning attacked the Royalists, who were completely routed. The castle surrendered by capitulation two days later, and was immediately demolished. The estate eventually became the property of the Butlers through the marriage of Henry Butler, of Rawcliffe, Esq., with

Catherine Girlington, grand-daughter and ultimately heiress of Sir John Girlington, Knt.

Castlemain, Cath. Apology; *Dodd, Ch. Hist.*, vol. iii; *Catalanea Topographia et Genealogica*, vol. vi.; *Paroch. Yorkshire Papists*; *Gilloze, Lanc. Recusants, MS.*; *Barnes, Hist. of Lanc.*, vol. ii.

Glassbrook, Edward Anselm, O.S.B., schoolmaster, born at Wigan, Feb. 12, 1806, was the son of a canal shipwright. His brother Roger became a secular priest, and died at the mission of Stydd Lodge, Ribchester. In Sept. 1818, Edward Glassbrook was sent to St. Edmund's Monastery, at Douay, where he was professed Oct. 13, 1823, and gave promise of great ability. Subsequently he went to St. Sulpice, Paris, to finish his theology, and was ordained priest in Sept. 1828. Shortly afterwards, in 1829, he was placed at St. Mary's, Liverpool, where he remained until 1831.

When Fr. Glassbrook left Liverpool he was placed at Workington, in Cumberland. Before the Protestant branch of the Curwens inherited the estate in the last century, Workington Hall had been the seat of the mission from the days of Elizabeth, and many Catholic families still remained in the neighbourhood. Soon after his arrival at Workington, Fr. Glassbrook opened a school for young gentlemen, which met with considerable success. Whilst here he also had the satisfaction of establishing a new mission at Maryport. In 1838 the *Whitchaven Herald* announced that "at the Cumberland Spring Quarter Session, the Rev. Edward Glassbrook, Catholic priest of Workington, applied for and obtained a license for a Roman Catholic chapel at Maryport, producing the necessary certificate in which it was stated there were between thirty and forty Roman Catholic families in Maryport." After he had been ten years at Workington, he gave up his school and was appointed chaplain to Lord Stourton, at Holme Hall, Yorkshire, but not getting on very well with his lordship, he was removed to Cheltenham or Gloucester. In 1846 he succeeded Fr. Henry Brewer, O.S.B., at Brownedge, near Preston, where he remained until the following year, and then returned to Cheltenham as Superior of the mission.

During the disgraceful riots of Nov. 1850, organized in opposition to the restoration of the hierarchy, the chapel of

St. Gregory, and the adjoining presbytery, at Cheltenham, were attacked by a Protestant mob, and would probably have been completely gutted, had not the civil authorities come to the rescue. The loss, however, was made good by the county, instead of being settled by private arbitration, as the instigators of the mischief had proposed and expected. After the restoration of the chapel, Fr. Glassbrook preached the re-opening sermon, when the service was attended by the Mayor and Corporation.

Shortly after this event Fr. Glassbrook took charge of the mission at Fairford, in the same county; but, after four years, understanding that the endowment allowed by Lord De Mauley would cease at the death of that nobleman, the energetic pastor secured eligible premises in the town of Cirencester, and fitted up a neat little chapel, capable of holding one hundred persons, which he opened for divine worship, Jan. 23, 1855. From this time he only said Mass at Fairford once a month. It was probably after leaving Cirencester that he became chaplain to Sir Henry Hunloke, and later, for some years, he was chaplain to Mr. Riddell, at Swinburne Castle, Northumberland. His last mission was Bungay, co. Suffolk, but finding his health failing he resolved to retire to his monastery at Douay to end his days. With this intention, previous to his departure, he paid a visit to his nephew, Edward Harrison, in Preston; there he was taken ill and died, June 12, 1883, aged 77, and was buried at Brindle.

Oliver, Collections, pp. 119, 122, 313; *Weekly Register*, June 23, 1883; *Gillow, Cath. Schools in Eng., MS.*

Glover, Edward Benedict, O.S.B., was born at Prescott, near St. Helen's, co. Lancaster, March 4, 1787. This ancient Catholic yeomanry family had resided in the neighbourhood of Prescott from time immemorial, and the Recusant Rolls bear testimony to their staunch adherence to the faith. Ellis Glover, of Sutton, yeoman, suffered repeated fines in the days of Charles I.; Edward and Peter, of the same place, were recusants in 1680. The latter registered his estate there and at Rainhill, in 1717, and mentions his two sons, Thomas and Peter, and his mother Anne Glover. Ralph Glover, of Rainhill, probably brother of Peter, was a recusant in 1680 and 1716, and likewise registered his estate in the following year.

He was the father of Ellis Glover, of Rainhill, who also registered his estate, and by his wife Eleanor, had a son Ralph. Edward Glover, of Sutton, was convicted of recusancy in 1716.

Edward Glover, and a younger brother Vincent, were both sent to the Benedictine Abbey at Lamspring, in 1768, while their elder brother Thomas was sent to Stonyhurst. Edward took the name of Benedict in religion, and was professed at Ampleforth, in 1804, and in 1811 was ordained priest. In 1814 he was placed with Fr. Thomas Wilfrid Fisher, at St. Mary's, Liverpool, but the labours of this mission being too great for his delicate health, he was removed to Little Crosby, in 1819. There he remained until his death, May 14, 1834, aged 46.

Fr. Glover's talents were of no common order; his turn of mind, his learning, and piety were calculated to effect much good, had his days been prolonged. He retained his calmness and equanimity to the last, and was buried in Seel Street Chapel, Liverpool, deeply regretted in death, as he had been respected and beloved in life. He was appointed Definitor of the Regimen in 1822, and titular Cathedral Prior of Gloucester in 1826.

Kirk, Biog. Collections, MSS. ; Gillox, Lanc. Recusants, MS. ; Snow, Bened. Necrology.

1. Various articles on Protestant Missions and Bible Societies, in the *Catholic Miscellany* and *Catholic Magazine*. These are generally signed with a little cross, and are proof of his abilities.

2. **An Explanation of the Prayers and Ceremonies of the Holy Sacrifice of the Mass; in a Series of Familiar Discourses addressed to a Congregation.** By the Rev. E. B. Glover, O.S.B. Lond. 1824, 12mo.; 2nd edit., with considerable additions, Lond. 1825, 12mo.; Lond., W. E. Andrews, 4th edit. (1835?), 12mo.

A most useful work, says Dr. Oliver, full of unction, wisdom, and moderation.

3. **An Explanation of the Sacraments and some other Practices of the Catholic Church.** Lond. (1830?), 12mo.; often reprinted, and stereotyped.

Glover, Thomas, Father S.J., born at Prescott, co. Lancaster, March 5, 1781, was educated at Stonyhurst College, and entered the Society at Hodder, Sept. 26, 1803, being one of the first novices after the restoration. Thence he proceeded to Palermo for his higher studies and theology, and was there ordained priest, Jan. 11, 1807. He said his first Mass in the

Chapel Royal at the request and in the presence of the Queen of Naples. His ordination had been hastened that he might assist the poor English sailors in the harbour.

Returning to Stonyhurst he taught humanities, and during five years was Professor of natural philosophy, chemistry, botany, and mineralogy, besides being Prefect of Studies. In 1826 he was sent to Rome as agent for the English Province on important matters then pending in Propaganda, and Fr. General Fortis appointed him Confessor at the Gesù. At the second General Congregation of the restored Society, in 1829, he was nominated Secretary, and he was also elected Deputy-Assistant for Spain, with the same powers and privileges, however, as the other Assistants, for at that time there was no Spanish Father competent to fill the office. When the revolution broke out in Rome, Fr. Glover returned to England, in Feb. 1849. His constitution was ruined by the climate, and he died at Walton Hall, whither he had been invited by his attached friend, the late Charles Waterton, Esq., May 31, 1849, aged 68.

Fr. Glover was a man of remarkable ability and tact for business, and rendered most valuable service to the English Province S.J., in some matters in which it was opposed in Propaganda. He was universally esteemed by the numerous English residents at Rome.

Oliver, Collectanea S.J. ; Foley, Collectanea S.J.

1. **Excerpta ex Tomo cui titulus Anglia, ab anno 1635, usque ad an. 1717, in Archivio Domus Professæ Romæ.** MSS. 2 vols.

Dr. Oliver acknowledges his indebtedness to this valuable collection, and also to the transcriber, who encouraged and aided his researches.

2. **A Collection, Memoirs, and Documents respecting the Re-establishment of the English Province of the Society of Jesus.** MS.

Glynn, confessor of the faith, a servant to Sir John Arundell, of Lanherne, Knt., was committed to prison with his master in 1581, on account of refusal to conform to the new religion. The knight was eventually released, and survived until Jan. 17, 1591, but Glynn died in confinement, presumably in one of the London prisons.

Oliver, Collections, p. 16.

Glynn, William. Bishop of Bangor, born about 1504, was son of John Glynn, of Glynn in the commot of Maltraeth

in Heneglwys, Anglesey, said to have been lay-rector of Heneglwys, by Joanet, daughter of Meredith ap Gwilim. He became a Fellow of Queen's College, Cambridge, about 1529, was B.D. in 1538, and D.D. in 1544, about which time he was elected Lady Margaret Professor of Divinity. When Trinity College was founded in Dec. 1546, he was appointed a Fellow and first Vice-Master.

During the reign of Edward VI. Dr. Glynn was inhibited from acting as Lady Margaret Professor, and in June, 1549, he was obliged to resign the office, in which month he was one of those who disputed on the subject of the Holy Eucharist before the Royal Commissioners for the visitation of the University. However, he seems to have outwardly submitted to the new order of things, for on March 7, 1549-50, he was instituted to the rectory of St. Martin, Ludgate, London, and to that of Heneglwys, Feb. 3, 1551-2.

After the accession of Mary he was elected, towards the close of 1553, President of Queen's College. In the following year he was appointed to dispute with Cranmer, Ridley, and Latimer, at Oxford, on which occasion he was incorporated D.D. in that University. In the same year he was elected Vice-Chancellor of Cambridge, but only served for a portion of the year on account of his being despatched as one of the ambassadors to Rome in 1555. He arrived there on May 24, and returned to London on Aug. 24.

At this time Dr. Glynn was selected for the See of Bangor, which had remained vacant for three years. He was consecrated at St. Paul's, Sept. 4, 1555, and on his arrival at Bangor held a diocesan synod, which commenced on the Monday following Trinity Sunday, 1556. After a solemn procession and the celebration of the Mass of the Holy Ghost, he preached an eloquent sermon, and then ordered the decrees and canons of the last provincial and legatine synod to be read, admonishing the clergy at the same time to obey them. The Pope's Bull of plenary indulgence was then proclaimed, with a mandate from the Bishop of London to observe the contents. Bishop Glynn held other diocesan synods at Bangor on Nov. 4, 1556, and on the same date in the following year. After this he was taken ill, and died on May 21, 1558, aged 54.

Wood says that "he was a zealous papist, but no persecutor." Dodd gives him the credit of being an excellent

disputant and a solid divine. He was buried in his cathedral under the place where the sepulchre used to stand. Wood gives the inscription on his tomb.

Dr. Maurice Clenock was selected for his successor, but the Queen's death intervening between his nomination and the date fixed for his consecration, he was obliged to surrender all his preferments, and he fled to Rome in company with Thomas Goldwell, Bishop of St. Asaph. Dr. Clenock was the author of the first printed Catechism in Welsh, entitled "Athrawaeth," edited, printed, and published at Milan, 1568, 12mo, by Dr. Griffith Roberts, confessor to St. Charles Borromeo.

Bliss, Wood's Athen. Oxon., vol. ii. ; *Cooper, Athen. Cantab.*, vol. i. ; *Dodd, Ch. Hist.*, vol. i. ; *Y Cymmrodor*, Jan. 1881.

Goad, John, schoolmaster, son of John Goad, of Bishopsgate Street, in the parish of St. Helen's, London, was born Feb. 15, 1615. He was educated at Merchant Taylors' School, and thence elected to St. John's College, Oxford, where he was admitted by Dr. Juxon, the President, in 1632. He took his degree of M.A. and obtained a fellowship, and in 1643 was made Vicar of St. Giles', Oxford, upon the recommendation of the Fellows and President of St. John's. He continued his parochial duties during the siege of the city by the Parliamentary Rebels, though his church, being situated in the north suburb, was much exposed to the enemy's fire, which was continued during divine service. On June 23, 1646, he was presented to the vicarage of Yarnton, near Oxford, by the Chancellor and Masters of the University, by virtue of the Act of 3 Jac. I., by which recusants were debarred from presenting to Church livings. In the following year he was created B.D., in consideration of his sermons preached either before the King or Parliament at Oxford, or perhaps both.

Anthony Wood states, in his autobiography, that his brother Christopher went daily to school to Mr. Goad, while Vicar of Yarnton in 1649, and that he himself often used to see him at Mr. Tipping's, with whom Anthony's mother lodged at Cassington, near Woodstock. In the previous year, 1648, Mr. Goad was solicited by Dr. F. Cheynell, one of the Visitors appointed by the Parliament for the University of Oxford, to return to his college and fellowship, from which he had been

ejected by the Puritans. But Mr. Goad could not conform to the new directory, and refused the request. It was with difficulty, and purely on account of his great worth and merits, that he was permitted to retain possession of his vicarage till the Restoration. He then, contrary to the expectation of his friends, accepted the Head-Mastership of Tunbridge School, in Kent, but was scarcely settled there when he was invited to London, and appointed Master of Merchant Taylors' School in July, 1661.

He continued to govern this school with great success until April, 1681, when the restless nonconforming ministers, eagerly taking advantage of the infamous plots framed by Oates and his *confrères*, filled the city with fears lest "Popery" should suddenly be introduced. The Society of Merchant Taylors caught the infection, and Mr. Goad was summoned before them. He was charged with certain passages savouring of Popery in his "Comment on the Church of England Catechism," which he had written for the use of his scholars. His chief opponent was Dr. John Owen, who coveted Mr. Goad's place for his nephew, John Hartcliffe. In this he succeeded, though, according to the author of the "Contrivance of the Fanatical Conspirators," Hartcliffe was hardly qualified for the position. Mr. Goad's friends protested against the proceeding, both by word and writing, and maintained that he was deprived through a groundless charge in order to comply with the suggestions of a factious party. That this must have been the feeling of the Society is evidenced by its accompanying the dismissal with a handsome presentation of plate. Mr. Goad then took a house in Piccadilly, and opened a private school, which was resorted to by many of the best of his previous scholars. This school he continued until shortly before his death.

In the beginning of 1686 he publicly declared himself a Catholic, having many years previously been so in mind. Wood states that in Dec. 1660 he was received into the Church in Somerset House by a priest of the household of Henrietta Maria, then lately returned from France. This is evidently incorrect from the sermons which he published after this date, and is entirely inconsistent with Mr. Goad's character, for he could not possibly reconcile so long a conformity with any principle of the Catholic Church. He lived to see the

misfortunes of James II., as he had witnessed those of his father, and died Oct. 28, 1689, aged 74. He was buried near the graves of his relations in the church of St. Helen's in Bishopsgate Street.

Wood styles him a learned and religious man, and William Smith, the author of the tract to which allusion has been made, says that he was so "extraordinarily qualified (for his profession) that a better could not be found in the three kingdoms."

Bliss, Wood's Athen. Oxon., iv. ; *Dodd, Ch. Hist.*, iii.

1. *Ἡμέρα ἐκείνη*. An Advent Sermon preached at St. Paul's, on Luke xxi. 34, delivered . . . Dec. 7, 1662. Lond. 1663. 4to. Ded. to Nic. Delves, Esq., Mr. Will. Jeston, Thos. Cole, Edm. Fabian, and Geo. Nodes, Wardens of the Merchant Taylors' Company, dated from their School, Dec. 19, 1662.

2. *Πάντα Δοκιμάζετε*. A Sermon treating of the 'Tryall of all Things, by the Holy Scriptures, preached at S. Paul's; on Thes. v. 21. Lond. 1664. 4to.

3. Other Sermons.

4. *Genealogicon Latinum*. A previous Method of Dictionary of all Latin Words (the Compounds only excepted) that may fruitfully be perused before the Grammar, by those who desire to attain the Language in the natural, clear and most speedy Way, &c., for the use of the Neophyte in Merchant Taylors' School. Lond. 1676. 8vo. 2nd edit.

5. *Comment on the Church of England Catechism*.

Written for the use of his scholars. It was this work of which his enemies took advantage to contrive his ruin, and eject him from the Mastership of Merchant Taylors' School. The particulars of this affair are related in a postscript to a work entitled "Contrivances of the Fanatical Conspirators, in carrying on the Treasons under Umbrage of the Popish Plot, laid open; with Depositions, &c." Lond. 1683. Fol. in eight sheets. By Will. Smith, a school-master of Islington.

6. *Declamation, whether Monarchy be the best form of Government*. Printed at the end of "The English Orator, or Rhetorical Descants by Way of Declamation." Lond. 1680. 8vo. By Wm. Richards, of Trinity Coll., Oxford.

7. *Astro Meteorologia: or Aphorisms and Discourses of the Bodies Cælestial, their Natures and Influences, Discovered from the Variety of the Alterations of the Air, temperate or intemperate, as to Heat or Cold, Frost, Snow, Hail, Fog, Rain, Wind, Storm, Lightnings, Thunder, Blasting, Hurricane, &c. Collected from the Observation . . . of thirty years*. Lond. 1686. Fol.

This work gained him great reputation. It is founded, for the most part, on sacred authority, reason and experiment. He commenced it

about 1650, but was deterred from finishing it earlier through his manifold avocations and the vastness of the undertaking.

8. **Diary of the Weather at London from July 1, 1677, to the last of Oct. 1679.** Ashmolean MSS. 367.

9. **Astro-Meteorologia sana; sive Principia Physico Mathematica, quibus Mutationum Æris, Morborum Epidemicorum, Cometarum, Terræ Motuum, aliorumque insigniorum Naturæ Effectuum Ratio reddi possit. Opus multorum annorum experientia comprobatum.** Londini, 1690. 4to. Anonymously edited after Mr. Goad's death by Edw. Waple, Archdeacon of Taunton, and Vicar of St. Sepulchre's, London, with portrait of the author prefixed.

10. **Autodidactica: or a Practical Vocabulary, being the best and easiest Method, yet extant, for young Beginners, to attain to the Knowledge of the Latin Tongue.** Lond. 1690. 8vo. Published under his name after his death.

11. **A Treatise concerning Plagues, their Natures, Numbers, Kinds, &c.,** which was destroyed in the press during the great Fire of London in 1666.

12. He wrote some verses in commendation of a book by Thomas Snelling, entitled "Pharamus, sive Libido Vindex, Hispanica Tragedia," Lond. 1650, 8vo., printed in the beginning of the work.

13. Soon after his death several elegies were published. Wood had seen two: one by Joshua Barnes, B.D., of Cambridge, which begins—

"Can then a father of our Israel die
And none step forth to sound an elegy?"

the other by his great admirer, James Wright, of the Middle Temple, 1651, in which he thus commences:—

"Goodness, inspire me, while I write of one
Who was all goodness; but alas! he's gone."

14. **Portrait.** "Johannes Goad, artis Astro-Meteorologicae instaurator, æt. 62, 1677," R. White, sc., prefixed to the *Astro-Meteorologia*. 1690. 4to. Wood describes it as a good likeness.

Godden, Thomas, D.D., whose true name was Tylden, was a native of London. Wood had been informed that his real name was Browne, and that he was of the family of Sir Adam Browne, of Surrey, but this is incorrect, though his mother may very likely have been of that family.

He was educated at St. John's College, Cambridge, where he proceeded B.A., but on his conversion to the Church he left the university and went to the English College at Lisbon. There he pursued his studies, and was ordained priest. He filled the chairs of philosophy and divinity, received his degree of D.D., and in 1656 was elected President of the College, a dignity which he retained for several years.

Shortly after the Restoration he returned to England, and sub-

sequently was appointed one of the chaplains and preachers to Queen Catherine. At the time of Oates' plot, in 1678, Dr. Godden was in great danger, for his name was introduced into the infamous narrative. His apartments at Somerset House were searched, and his servant, Hill, was seized, condemned, and executed through the instrumentality of Prance, who swore that the body of the murdered Sir Edmundbury Godfrey was concealed in Dr. Godden's room. The learned Doctor happily succeeded in making his escape from the clutches of these villains, and retired to Paris, where he remained for several years.

The accession of James II. once more saw Dr. Godden settled in his old residence at Somerset House, and he was reinstated in his offices of chaplain and almoner to the Queen Dowager. Thus he continued during the remainder of his days, and died towards the close of November, and was buried in the vault under the chapel at Somerset House on Saturday, Dec. 1, 1688, his funeral ceremonies being hurriedly and privately performed whilst the nation was struggling in the throes of revolution. Dr. Godden was a learned theologian and an able though moderate controversialist, of which he gave ample proof in his conference with Dr. Stillingfleet.

Bliss, Wood's Athen. Oxon., iv. ; *Dodd, Ch. Hist.*, iii.

1. **Catholieks no Idolaters; or, a full Refutation of Dr. Stillingfleet's unjust charge of Idolatry against the Church of Rome.** Lond. 1671, sm. 8vo; *ibid.* 1672, 8vo.

This was in answer to "A Discourse of the Idolatry practis'd in the Church of Rome," Lond. 1671, 8vo, by Edw. Stillingfleet, D.D. This controversy was occasioned through the scruples of a Protestant lady who applied to Stillingfleet for a solution of the question "whether she might be saved if she became a Papist." He replied that he drew a distinction between a Papist by birth or education, and a convert to Popery. The first he seemed to allow might be excused through ignorance; but as to the latter, which would be her case, having been instructed in the true faith, she could not pretend ignorance, and in consequence would be inexcusable. This plausible distinction rather perplexed than satisfied the lady, and she was advised to apply to Dr. Godden, and try if he could throw more light on the subject. The Doctor gave her two questions to put to Stillingfleet: first, whether a Protestant, having the same motives to become a Catholic as one bred and born and well grounded in the Catholic religion has to remain in it, may not equally be saved in the profession of that faith; secondly, whether it be sufficient for salvation to be a Christian in the abstract, or is there a necessity to be a member of some distinct church or congregation of Christians? Dr. Stillingfleet sent an answer on about

half a sheet of paper, to which Dr. Godden replied in about three months. The war thus began, and Stillingfleet attacked the Church with his discourse on idolatry and superstition. It was always observed that Stillingfleet never attacked an adversary fairly; at one time he would alter the state of the question; at another he would attack doctrines instead of principles; and he usually represented his own facts and inferences, oftentimes outrageous, as the positive assertions of those with whom he engaged, and so rode away in triumph, having attacked and demolished a phantom of his own imagination. Such was his method on this occasion, but he exposed himself so much by palpable misrepresentations, false arguments, and scurrilous reflections as to offend many conscientious divines of the Established Church. He then re-joined with "A Defence of the Discourse of the Idolatry practised in the Church of Rome, in Answer to a Book entitled, *Catholicks no Idolaters*," Lond. 1672, 8vo. Dr. Dan. Whitby came to the rescue with "A Discourse concerning the Idolatry of the Church of Rome, wherein that charge is justified and the pretended Refutation of Dr. Stillingfleet's Discourse is answered," Lond. 1674, 8vo. Stillingfleet's rejoinder only answered a portion of Dr. Godden's refutation, stating that it had been sufficiently replied to by Whitby. He acknowledged that Dr. Godden was the most considerable adversary he had dealt with.

2. **A Just Discharge to Dr. Stillingfleet's Unjust Charge of Idolatry against the Church of Rome. With a Discovery of the Vanity of his late Defence, in his Pretended Answer to a Book, intituled: *Catholicks no Idolaters*. By Way of Dialogue between Eunomius, a Conformist, and Catharinus, a Non-Conformist.** Paris. 1677. 12mo. 3 parts, pp. 529, with postscript, &c.

Stillingfleet replied with "Several Conferences between a Romish Priest, a Fanatic Chaplain, and a Divine of the Church of England, being a Full Answer to the late Dialogues of T. G." Lond. 1679. 8vo.

3. **A Treatise concerning the Oath of Supremacy.** MS.

4. **A Sermon of St. Peter (on Matth. xvi. 18) preached before her Majesty the Queen Dowager, in her Chappel at Somerset House on June 29, 1686, being St. Peter and St. Paul's Day. By Thomas Godden, D.D., Preacher in Ordinary to her Majesty.** Lond., Hen. Hills. 1686. 4to. Title 1 f., pp. 40. Reprinted in "Catholic Sermons," 1741.

This elicited "A Discourse of the Pope's Supremacy, Part I. in Answer to a Treatise entitled *St. Peter's Supremacy faithfully discussed* according to the Holy Scriptures and Greek and Latin Fathers, and to A Sermon of St. Peter preached before the Qu. Dowager on St. Peter and St. Paul's Day, by Tho. Godden, D.D." Lond. 1688. 4to. By Nic. Stratford, subsequently Bishop of Chester.

5. "A Relation of a Conference before his Majesty and the Parliament of Rochester concerning the Real Presence and Transubstantiation, Nov. 3, 1686. Now published to obviate the false account given thereof by L. Echard in his History of England. (Some observations made by one of the Catholic Doctors upon the Conference, and annexed to the relation itself.)" (Lond.?) 1722. 8vo. By Dr. Jane. This conference took place between

Dr. Godden and Dr. W. Giffard on the Catholic side, and Dr. Jane and Dr. Patrick on the Protestant side.

6. **A Sermon of the Nativity of our Lord, preached before the Queen Dowager in her Chappel at Somerset House on Christmas Day, 1686.** By Thomas Godden, D.D., Preacher in Ordinary to her Majesty. Lond., Hen. Hills. 1686. 4to. Title 1 f., pp. 33.

Godfrey, Francis, a captain in the Royal Army, was slain at Sherborne during the Civil Wars. Lieut.-Colonel John Godfrey also lost his life at Tewkesbury in the same cause. Bromley was informed that there was a portrait by W. Pass of William Godfrey, a Jesuit, but no one of this name is found in the *Collectanea S.J.*

Castlemain, Cath. Atology ; Bromley, Cat. of Eng. Portraits.

Godsalve, Edward, priest, was nominated by Henry VIII. one of the original Fellows of Trinity College, Cambridge. He was a great friend of John Christopherson, Bishop of Chichester, and in Mary's reign he was appointed to a stall in that cathedral. On April 28, 1554, he was admitted to the rectory of Fulbourn St. Vigors, Cambridgeshire, and in the same year proceeded B.D. He signed the Catholic Articles July 26, 1555, and during the Visitation of Cambridge University by Cardinal Pole's delegates in Feb. 1556-7, he with Dr. Sedgwick, Thomas Parker, and Richard Rudde, was deputed to peruse books, and to determine which were heretical and which otherwise.

When Elizabeth ascended the throne Mr. Godsalve was deprived of his preferments and obliged to retire to Antwerp. There he became Professor of Divinity in St. Michael's Monastery. He was still living in 1568, but when he died is not recorded.

Dodd, Ch. Hist., vol. i. ; *Cooper, Athene Cantab.*, vol. i.

1. **Historiæ ecclesiasticæ pars prima qua continentur Eusebii Pamphili, lib. 10, etc.** Lovanii, 1569. 8vo, by John Christopherson, Bishop of Chichester; edited by Godsalve, who translated *Pars tertia*, "Hist. Eccles. Scriptores Græci," etc., *Coloniæ Agrippinæ*, 1570. fol., with Godsalve's original dedication and two of his letters prefixed; *Colon.*, 1581 and 1612.

2. **Elucidationes quorundam textuum Sacræ Scripturæ.** MS.

Goffe, or Gough, Stephen, D.D., Oratorian, born about 1603, son of Stephen Gough, a Puritan minister of Stanmere,

co. Sussex, received an academical education, probably at Cambridge. He took orders in the Church of England, received his degree of D.D., and became chaplain to Col. Henry Vere's regiment in the Low Countries. He was afterward chaplain to Henry Jermyn, Earl of St. Albans, by whose interest he was promoted to one of the royal chaplains by Charles I. He was employed by the Court party, both at home and abroad, in several private negotiations. In these matters he visited France, Flanders, and Holland, and acquitted himself with reputation. When the King was confined to Hampton Court, Dr. Goffe was one of those who attempted to release him, and it is said that he was seized on suspicion and committed to prison, but found means to escape. The Doctor's agency was certainly employed by Charles, when confined at Carisbrooke Castle after his escape from Hampton Court in 1647, to endeavour to prevail on the Scottish Commissioners to recede from their demand that he should confirm the Covenant.

After the King's cause was lost, Dr. Goffe retired to France, where he became a Catholic, and entered the French Oratorians in a seminary at Notre Dame des Vertues, not far from Paris. He rose to be Superior of the community, an office which he held in 1655. At that time he had fourteen English clergymen residing in the house under his direction, for whom he plentifully provided; indeed, he was a common father to the English exiles, both Catholic and Protestant, during the Usurpation. He was himself capable of giving considerable relief, but the interest he possessed with Queen Henrietta Maria, whose chaplain he was, enabled him to assist innumerable gentlemen in distress. Amongst others, Abraham Cowley was under great obligations to him, for it was by his recommendation that the Earl of St. Albans took him under his protection. Dr. Goffe was also appointed tutor to the Duke of Monmouth, by the Queen-Mother's orders, and took charge of him until he was ten years of age, when he delivered his trust to Thomas Ross, librarian to Charles II. At length, worn out with age and cares, the venerable Doctor finished his days in 1681, aged 76.

Dr. Goffe was a man of learning and address, and, as it is apparent from his correspondence with the famous Gerard John Vossius, canon of Canterbury, he was no stranger to

classical literature and the critics. He had two brothers, John, a Protestant clergyman, and William, a colonel in the Parliamentary army and one of the regicides who sat on the bench at the trial of Charles I. The colonel was living at the Restoration, in 1660, but privately withdrew from the country.

Dodd, Ch. Hist., vol. iii. ; *Lingard, Hist. of Eng.*, ed. 1849, vol. viii. p. 191.

1. "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. A scandalous publication by the rebels.

2. "Eenighe extracten uyt verscheyde missiven . . . waer uyt . . . outdeekt wort de verborghentheyd van Doctor Goffe's negotiatie in Holland," etc. (1646). 4to.

3. Humphrey Prideaux, D.D., Dean of Norwich, refers to Dr. Goffe in his "Validity of the Orders of the Church of England," the 2nd edit. of which was published at Lond. 1716, 8vo. At p. 78 the author says : "In the late times, when one Goffe went over unto the Communion of the Church of Rome, a question arising about the Validity of our orders, on his taking upon him at Paris to say Mass by virtue of his orders received in our Church, it was referred to the Sorbonne to examine the matter ; where, it being fully discussed, they gave it their opinion that our orders were good. And this I have by the testimony of one (Obadiah Walker) now an eminent Papist, who, from his own knowledge, he being then in Paris when the whole matter was transacted, and although afterwards, as he told me, the Pope determined otherwise of this matter, and ordered the Archbishop of Paris to re-ordain him ; yet the Sorbonists still stuck to their opinion, that he was a good priest by his first ordination. And if you will know whence this difference in the determination arose, it was, that the one proceeded according to the merits of the cause, and the other as would best suit with his own interest, and the interest of the party he was to support."

This story rests entirely with Prideaux, and, without calling his sincerity into question, he is undoubtedly mistaken both as to substance and circumstance. The learned doctors of the Sorbonne could not be so inconsistent as to make such a declaration, when they had always, from the beginning of the Anglican schism, concurred in a directly opposite practice. The French Episcopacy, commonly drawn from the Sorbonne, constantly re-ordained the clergy who forsook the Protestant Church, and this practice is upon record. Dodd says that he was personally acquainted with several of Dr. Goffe's contemporaries who could not ascertain that there had ever been any such declaration by the Sorbonne as that mentioned by Dr. Prideaux. Dodd was also in possession of a MS. treatise in Defence of Protestant Ordinations, written by Dr. Cosin, afterwards Bishop of Durham, who resided in Paris with other exiles at the very time referred to by Prideaux, and he takes no notice of such a declaration, although nothing could have been more to his purpose. The Church historian himself studied

at the Sorbonne, and, being interested, made diligent inquiries on the subject, but could not discover anything in confirmation of Prideaux's statement. In 1719, Thomas Ward re-opened the main question in his "Controversy of Ordination truly stated," which was widely circulated, and elicited several answers. The Abbé Renaudet's "*Mémoires sur la Validité des Ordinations des Anglois*," and similar publications on the Continent, attracted the attention of Peter Francis le Courayer, a canon regular of Ste. G n vieve at Paris. He had taken an active part in the Jansenistic controversy, and was among those who appealed from the Bull *Unigenitus*. In 1723 he published at Nancy his "*Dissertation sur la validit  des Ordinations des Anglois, et sur la Succession des Ev ques de l'Eglise Anglicane*," which was immediately translated into English. This was replied to by the Abb  Gervaise, Mr. Fennel, and FF. Hardouin and Le Quien, S.J., and by Fr. John Constable, S.J., in England. The Sorbonne so severely censured Le Courayer's work that, fearing that his liberty was in danger, he took refuge in England.

4. "G. J. Vossii et clarorum Virorum ad eum Epistole collectore P. Colomesio," Lond. 1690, fol., in which some of Dr. Goffe's letters appear.

Gold, Henry, priest and martyr, took his degree of M.A. and was elected fellow of St. John's College, Cambridge, after which he was presented to the vicarage of Ospringe, Kent, June 17, 1525. He became Rector of St. Mary Aldermary, London, Dec. 10, 1526, and Vicar of Hayes-cum-Norwood, Middlesex, Dec. 23, 1529. Subsequently he proceeded B.D., and was appointed chaplain to Archbishop Warham.

In his latter capacity, Gold was engaged in the Archbishop's examination of Elizabeth Barton, commonly known as the Holy Maid of Kent, whose prophecies and warnings of the consequences of the King's adultery and destruction of religion were creating a great impression throughout the country. Gold, like many eminent persons, was convinced of the nun's sincerity. Amongst others, Sir Thomas More, the Lord Chancellor, had carefully tested her spirit, and was unable to discover in it any trace of that fanaticism which was maliciously laid to her charge at the time. The King, however, considered it necessary to check the effect which her salutary admonitions were producing in the nation. A bill of attainder was therefore brought into the House of Lords against the Maid, and with her were joined, as abettors, two Benedictines, two Franciscans, and two secular priests, of whom Henry Gold was one. Cardinal Fisher and Sir Thomas More were also attainted of misprision of treason in having known of the nun's predictions without acquainting the King. The accus-

were not brought to trial ; certain official reports purporting to be confessions, wrung from some of them under torture, were considered sufficient evidence, and no defence was allowed.

On April 20, 1534, Henry Gold was drawn from the Tower to Tyburn, with the Holy Maid of Kent, the Benedictines, Franciscans, and the Rector of Aldington, and there hanged and beheaded. The nun's head was placed on London Bridge, and the others' on the gates of the City. At the place of execution the priests were offered their lives if they would subscribe to the King's spiritual supremacy.

Lewis; Sanders' Anglican Schism; Stow, Chronicles, pp. 570-1; Cooper, Atheneæ Cantab.

Goldie, George, M.D., born in Mornay House, Edinburgh, Oct. 25, 1784, was the only son of George Sharpe Goldie, younger son of Thomas Goldie, of Goldie Lea, co. Dumfries, Esq., by his second wife, Henrietta Sharpe, of Hoddam Castle. Dr. Goldie's father was manager of the British Linen Company's bank at Edinburgh, of which he was one of the original founders. He married, in 1779, Sophia, relict of Capt. J. Osborne, and daughter of Capt. Wm. McDougall, R.N., brother of Patrick, fifth Earl of Dumfries.

The fact of Dr. Goldie's career having been spent almost entirely in England, added to his family's close connection with Catholic affairs in the country, will, it is hoped, be considered sufficient reason for including his biographical sketch in this work.

His father died when George Goldie was but twelve months old, and his mother, mainly through the influence of Mrs. Strickland (*née* Towneley), of Sizergh Castle, Westmoreland, shortly afterwards resolved to become a Catholic. She went over to the Convent of the Poor Clares at Rouen to be received into the Church, and on her return to Edinburgh, in 1791, General Goldie, of Goldie Lea, with the other guardians of her two children, George and Henrietta Charlotte, took counsel's opinion, and were advised to prevent the children being educated in the Catholic religion, which would be attended by the most serious patrimonial loss to both of them, and to remove them from the custody of their mother. Mrs. Goldie, in consequence, fled from Scotland with her children, and returned to Rouen. They had hardly arrived

there before the Revolution broke out in all its fury, and in Oct. 1793 they were imprisoned in the Convent of the Poor Clares, along with many other English and French ladies and their children, besides numbers of nuns of different Orders. There for twelve months they were confined in a dark, damp room, suffering greatly from the overcrowded state of their prison, with many other hardships and privations. The food supplied to them was daily lessened in quantity, and worse in quality, until it seemed as if death by slow starvation would bring them their release. At length Robespierre's death relieved their anxiety, and shortly afterwards they were set at liberty. Mrs. Goldie returned to England, but did not venture to set foot in Scotland till her son was of age to choose his religion for himself; neither did she dare to send him to a Catholic school or college.

Dr. Goldie received his early education at private schools at Winchester and Exeter, but in 1799 he returned to Edinburgh with his mother and sister, and attended the second Humanity and second Greek classes at the University. In 1803 he decided to join the medical profession, and graduated doctor of medicine June 24, 1808 (D.M.I., de Ictero). He was admitted a Licentiate of the Royal College of Physicians, London, Jan. 6, 1812, and settled in Brook Street, London. During this period he joined the Catholic Association, and took an active part in the agitation for Catholic Emancipation. He then went to Warminster, but in 1815 he removed to York, where he was much and deservedly esteemed, and was appointed physician to the York County Hospital in 1822.

In 1827 Dr. Goldie married Mary Anne, second daughter of the eminent Roman architect, Joseph Bonomi, A.R.A., whose wife was cousin to Angelica Kauffman, R.A. It is an interesting fact that Bonomi's diploma as architect to the Fabric of St. Peter's was signed by Henry, Cardinal Duke of York, who was at the time Archpriest of St. Peter's. It is also memorable that it was on account of the refusal of the Academicians to elect Bonomi to the Professorship of Architecture, because he was a Catholic and a foreigner, that his friend Sir Joshua Reynolds resigned the Presidency of the Royal Academy.

When York was visited by a terrible epidemic of cholera in 1831, Dr. Goldie was selected by his fellow medical men to

take charge of the temporary hospital. After the pestilence had subsided he was publicly presented with a handsome testimonial inscribed with a remarkable eulogy. Though his varied acquirements, his taste for literature, and his great social gifts made him a welcome guest in Protestant as well as Catholic society, prejudice against his religion often stood in the way of his professional advancement, and notably when he became a candidate for the position of physician to the York Lunatic Asylum. On this occasion his claims were ably put forward by Archdeacon Creyke, his proposer, but bigotry suggested that it would be dangerous to elect a Catholic, for mad patients might easily be won over to change their religion! And so Dr. Goldie lost his election by a casting vote. In 1833 he resigned his appointment at the County Hospital and removed to Shrewsbury, but his success there was not commensurate to his anticipations, and before long he returned to York.

Shortly before retiring from practice, about 1849, Dr. Chambers wrote to inform him that he had been proposed as Member of the Royal College of Physicians, but under the circumstances Dr. Goldie declined what would only have proved an empty honour. After travelling abroad for some time, he settled at Sheffield, where he died May 2, 1853, aged 68.

Dr. Goldie was unequalled in his candour, his truthfulness, independence of character, and a rectitude which was never swerved by human respect. He was always ready to show himself as a Catholic, working with the clergy and his fellow-townsmen whenever Catholic interests called upon him for action. His politics were Liberal, in common with all English Catholics at that period, and he was conscientious and unflinching in the support of his principles, in spite of parties and interests. He was charitable and tender in his conduct towards the poor, and always ready to render a service, especially to struggling talent. He was a man of strong affections, devoted to his family, and centering all his happiness in his domestic circle.

Of Dr. Goldie's numerous family, two have inherited the artistic talents of their grandfather Bonomi—George Goldie, the eminent architect, and Francis Goldie, the well-known artist; two other sons have joined the Church—the Very Rev. Mgr. Edward Canon Goldie and the Rev. Fr. Francis Goldie,

S.J. ; and one daughter, Mother Mary Walburga, is a nun at St. Mary's Convent, York:

Munk, Roll of the R. Coll. of Physicians, vol. iii. ; Landed Gentry, under Goldie-Taubman ; Private MSS. MSS.

1. Dr. Goldie was a frequent contributor to medical journals. Sir J. Forbes, M.D., aware of his capabilities and of his proficiency in several languages, proposed to him to review French and Italian medical publications for his "British and Foreign Medical Review." He also contributed to the "Cyclopædia of Practical Medicine" the articles Hemorrhæmorrhæ, Melæna, Purpura, and Hematuria.

2. He took an active interest in the Yorkshire Philosophical Society, and in the great meeting of the British Association held at York. He had some reputation as an archaeologist, and took a leading part in the formation of the York Museum. He was ever ready to give others the benefit of his ripe scholarship and wide culture.

Goldwell, Thomas, Bishop of St. Asaph, the last survivor of the ancient English hierarchy, born about 1500, was of ancient and gentle lineage. His family had lived for several centuries in the parish of Great Chart, in Kent, on the manor of Goldwell. Sir John Goldwell, Knt., was a commander of considerable note in the reign of King John, and Dr. James Goldwell, Chief Secretary to Edward IV. and ambassador from that monarch to the Pope, was Bishop of Norwich from 1472 to 1498. The latter was a scholar of, and considerable benefactor to, All Souls' College, Oxford, and his great-great-nephew, Thomas Goldwell, the future Bishop of St. Asaph, was admitted a scholar there in 1520. Seven years later he took the degree of B.A., in 1531 that of M.A., and in 1533 that of B.D. During this period he applied himself with considerable success to the study of astronomy and other branches of mathematics, and the memory of his acquirements in this department of learning lingered as a tradition at Oxford long after he had left the University.

The exact date when he resigned his scholarship is not given, but he must have left Oxford before the middle of 1535, for his name does not occur in the official list of the Warden and Scholars of All Souls' made about that time. It is possible that in 1531 he was the Thomas Goldwell presented to the rectory of Cheriton, near Folkestone, in the diocese of Canterbury, who was still there in 1535, but it is not certain. Shortly after this date, when Henry VIII. had com-

menced the destruction of the Church in England, and assumed to himself ecclesiastical supremacy, Goldwell withdrew from the country and joined Reginald Pole in the North of Italy. In Dec. 1538 Goldwell and several others of the household of Cardinal Pole were included in the same act of attainder with their master, "for casting off their duty to the King, and submitting themselves to the Bishop of Rome."

There was at this time in Rome, in the Via di Monserrato, a hospital for the reception of English pilgrims and travellers, which had been founded about the year 1362, under the patronage of the Blessed Trinity and St. Thomas, by John Shepherd, a London merchant. Several important particulars have been added by Mr. W. Maziere Brady ("Episc. Succession," vol. ii. p. 305) to the account of the hospital given by Canon Tierney (Dodd's "Ch. Hist.," vol. ii. pp. 168-9). In 1464 a similar English institution, founded in 1396 in Trastevere, was united to the elder establishment in the Via di Monserrato. It was during the dispute between Henry VIII. and the Holy See that it first began to decline. As the schism advanced, its resources gradually failed, and the supplies which it had hitherto received from England ceased. In 1538 almost all the resident members were dead. In March of that year, Paul III., anxious to preserve the hospital for the English nation, ordered the vacant places to be filled up, and Cardinal Pole was appointed Warden or Custos. Thomas Goldwell was at the same time made Camerarius. Dr. Knox, on the authority of Strype's "Memorials" (vol. i. pt. ii. p. 481), says that Hilliard, another of Pole's followers, who had been attainted with him, was named Rector. Shortly afterwards, from deeds in the English College dated March 11, 1541, and May 11, 1543, it appears that Cardinal Pole was Protector of the hospital, with "Ven. vir Thomas Goldwell" as Custos. In a deed dated Sept. 11, 1545, Goldwell is named as Commissioner of William Peto, Bishop of Salisbury, who was then Custos. It will be seen how at a later period, in 1561, Goldwell resumed the Wardenship. Bro. Foley has overlooked some of these particulars in his Historical Introduction prefixed to the Diary and Pilgrim-Book of the College, with which the hospital was eventually amalgamated.

In 1547 St. Cajetan died at Naples in the Theatine house of St. Paul, of which he was the founder and Superior. On Nov. 23

in the following year Thomas Goldwell, who previously seems to have been for several years Cardinal Pole's chaplain, began his novitiate in the same house, the Blessed John Marconi being then its Rector. On Nov. 10, 1549, Paul III. died, and Cardinal Pole at once applied to Goldwell's superiors that his former chaplain and friend might be allowed to attend upon him at the approaching Conclave. This request, so honourable to Goldwell, was granted, and during the time the Conclave lasted, from Nov. 29, 1549, to Feb. 7, 1550, he remained in waiting on the Cardinal. At length set free by the election of Julius III., Goldwell returned to the Theatine novitiate at Naples, where he made his solemn profession, Oct. 28, 1550.

Shortly before the close of Edward VI.'s reign, in 1553, an Act of Parliament was passed granting a general pardon to offenders, but from it Cardinal Pole, Goldwell, and others were specially excepted by name. Mary's accession, July 6, 1553, was the dawn of better times for England. Cardinal Pole, when appointed Legate to Queen Mary, on Aug. 5, of the same year, obtained an express precept from Julius III. requiring Goldwell to accompany him to England, for the Cardinal well knew that he possessed peculiar qualifications for this mission. In Sept. 1553, Goldwell joined the Cardinal at the Benedictine Monastery of Maguzzano, on the Lake of Garda, and at the end of the month set out with him towards the Low Countries, on his way to England. At the instance of the Emperor Charles V., Pole was stopped at Dillingen, whence he despatched Goldwell to England, with full written instructions, the substance of which he was to communicate verbally to the Queen. Goldwell reached Calais on Nov. 30, but the Governor, Lord William Howard, refused him permission to cross over until he received the consent of the Council. This was obtained, and he fulfilled his mission to the Queen, rejoined the Cardinal in Germany, and proceeded with him to Brussels.

The Cardinal Legate did not enter England until the middle of Nov. 1554, when Goldwell doubtless accompanied him. Soon after this, Goldwell was nominated by the Queen to the vacant bishopric of St. Asaph, and he received custody of the temporalities of that See on Feb. 12, 1555. He was probably consecrated in Rome, where he was staying early in the summer

of 1555, on business connected with the Cardinal, and his writ for restitution of the temporalities of his See was dated Jan. 22 following. Bishop Goldwell returned to England in time to be present at the national synod which Cardinal Pole was then holding as Legate, in Dec. 1555. After assisting at the consecration of the Cardinal to the Archbishopric of Canterbury, Bishop Goldwell turned his attention to the diocese committed to his charge. A series of injunctions for the better ordering of the clergy and laity of St. Asaph, which he issued in 1556, are a testimony to his pastoral solicitude. He was zealous in promoting pilgrimages to St. Winefrid's Well, in Flintshire, and obtained from the Pope a renewal of the indulgences granted to those who visited it.

Bishop Goldwell's merits and services were not unappreciated by the Queen. In Oct. 1558, she nominated him, though without his knowledge or consent, to the vacant See of Oxford, and by writ of Nov. 9, granted him the custody of the temporalities of this diocese, the custody of those of St. Asaph having been conferred four days before on Thomas Wood, nominated to that See in Goldwell's place. Queen Mary's death, eight days later, and the change of religion which ensued under Elizabeth, precluded the carrying out of the translation. A still further proof of Mary's confidence may be seen in Goldwell's appointment as her Ambassador at Rome, in place of Sir Edward Carne, who wished to resign his post. His letters of credence to Paul IV., dated Oct. 31, 1558, are still extant in the Lansdowne MSS., British Museum, but were unsigned by the Queen, whose death prevented the completion of the appointment.

Queen Mary died Nov. 17, 1559. Cardinal Pole survived her only twenty-two hours. The Bishop of St. Asaph was in constant attendance at the deathbed of his ancient master and friend, and, by express command of Queen Elizabeth, he and the Bishop of Worcester were at the Cardinal's funeral.

With the accession of Elizabeth all hope of England's permanent restoration to Catholic unity soon disappeared. The unconstitutional and arbitrary measures which she took to root out the ancient faith are too well known to require mention. Bishop Goldwell was not summoned, as he should have been, to Elizabeth's first Parliament, convoked for Jan. 23, 1559. His case is an illustration of the way in which opponents to

the change of the national and ancient faith were unjustly excluded from Parliament, and the voice of the people smothered. Goldwell's enforced absence from Parliament, under the pretext that by his nomination to Oxford he had ceased to be Bishop of St. Asaph, but had not as yet done homage for the temporalities of Oxford, will explain why his name does not appear in the protests which the bishops, who were present, made against the various Acts which were passed in this Parliament subversive of the Catholic faith in England. In May, 1559, he and the other prelates were expelled from their Sees for refusing to take the oath of ecclesiastical supremacy. Goldwell resolved to leave the country. He himself afterwards stated his reasons for so doing: "I quitted England because I was no longer able to perform a bishop's office, of which all the bishops that then were had been despoiled by the Queen of England. Wherefore, though I was Bishop of St. Asaph, which is a bishopric in the realm, as I was unable to celebrate Mass, minister the sacraments, and preach, and was unwilling to give security as other bishops not to leave the kingdom, I thought it best to betake myself to Rome."

It was no easy matter for one so well known as Bishop Goldwell to leave England undiscovered. How his escape was effected is gathered from documents in the Record Office (Domestic, Elizabeth, 1559, vol. iv. n. 71, with two inclosures): Sunday night, June 25, 1559, the Bishop, with four of his servants, lay at St. Albans, the shrine of the protomartyrs of England. The next day, Monday, he came to London, where he dismissed his servants, telling them to go with a letter from him to his brother Stephen, at Great Chart, in Kent. But he took one servant with him until he came to the bank which leads to Lambeth ferry, and there he bade his man return and leave him alone. He then proceeded in disguise to the sea coast, and crossed over to the Continent without being recognized.

On reaching the Continent, Bishop Goldwell set off at once for Rome, but falling ill on the way, was obliged to return to Louvain, where he spent the next winter. In Feb. 1560, he visited Antwerp to provide necessaries for his journey to Rome, for which he started shortly afterwards in company with Maurice Clenock, the exiled Bishop elect of Bangor. It was reported at Antwerp that he would be made Cardinal on his

arrival. But Bishop Goldwell's thoughts were fixed on something very different to dignities. After a short stay at Rome, he pursued his journey to Naples, where he returned once more to the Theatine house of St. Paul's, and resumed, though a bishop, the manner of life and exercises of a simple religious. Still, his heart never ceased to yearn towards his native country, and he refused at different times rich bishoprics which were offered him in Italy, that he might be free, as opportunities should arise, to labour for his countrymen.

The Bishop had not been many months at St. Paul's, when the general chapter of the Order, which met at Rome, in Jan. 1561, appointed him superior of that house. But in March or April of the same year, he was called to Rome by Pius IV., and was subsequently ordered by that Pontiff to attend the Ecumenical Council, which had been summoned to resume its sittings at Trent on Easter Day, 1561. Before, however, he set out for Trent, he was made Custos or Warden of the English Hospital at Rome, in place of Sir Edward Carne whose appointment had been revoked April 14, 1560.

On Sunday, June 15, 1561, the Bishop of St. Asaph arrived at Trent, and on Wednesday, the 25th of the same month, he officiated at Vespers in the presence of the Legates and all the Fathers of the Council. "His arrival," Pallavicino says, "was regarded as a matter of honour and joy; but it was a cause of no less indignation to the Queen of England, as implying contempt and non-recognition of her as head of the Anglican Church." Secretary Cecil was duly informed by his agent, Guido Giannetti, in a letter dated Venice, March 14, 1562, that besides bishops from Italy and other countries there was then at Trent, "I will not say from England, but rather from the Roman Court, Thomas Goldwell, called Bishop of St. Asaph" (State Papers, Foreign, Elizabeth 1562, 935). Elizabeth's annoyance at the presence of an English Bishop at Trent is evident from a letter which she wrote to Mundt, her envoy in Germany, March 21, 1562. "As to the first matter," she says, "we think it may be that one Goldwell, a very simple and fond man, having in our late sister's time been named to a small bishopric in Wales called St. Asaph, though never thereto admitted, flying out of the realm upon our sister's death, is gone to Rome as a renegade, and there using the name of a bishop, without order or title, is perhaps

gone in the train of some Cardinal to Trent, and so it is likely the speech hath arisen of a bishop of England being there.

The Queen would not have told such a palpable falsehood to her envoy if Goldwell's presence at the Council had been a matter of indifference to her. There was no reluctance to serve the Queen at Trent on Goldwell's part, for on May 4th, 1562, he wrote to secretary Cecil advising him of the proceedings of the Council and offering his services to the Queen.

Bishop Goldwell remained at Trent until the end of the Council. He was employed in the amendment of the Roman Breviary and Missal, and took an active part in general affairs. He warmly advocated the excommunication of Queen Elizabeth, but though the Pontiff was personally in favour of this proposition, it was allowed to drop in deference to the wishes of the Emperor Maximilian II. At the conclusion of the Council in Dec. 1563, the Bishop was appointed Vicar-General to St. Charles Borromeo in his diocese of Milan. Scarcely, however, had he entered upon his new office, when he was commanded by the Pope to go into Flanders, with a view to crossing thence into England. He, therefore, first proceeded to Rome to receive the Pope's instructions. The news of the Bishop's intended journey to England seems to have preceded him, for it was in vain that he and those who accompanied him tried to cross from Flanders. They found that the English coasts were watched, that portraits of the Bishop had been sent to the different seaports, and a reward offered for his arrest. Nothing remained but to abandon the attempt and return to Italy. On his way back to Rome he stopped for a short time at Milan, and in the second half of 1565, took up his abode at the Theatine house of St. Sylvester on Monte Cavallo, where he lived in retirement, but still continued to hold the Vicarship of the English Hospital until 1567. In the spring of 1566 the Bishop presided over the general chapter of his Order, which was held at Venice. He also presided on two similar occasions, namely, in 1567 and in 1572. But he was not long suffered to live in retirement at St. Sylvester's. In 1567 he was appointed to the office of Vicar, or representative of the Cardinal Archpriest, in the Lateran Church, a post which he retained for five years. He then retired once more to St. Sylvester's, where he resumed the life of religious observance and sacred study which was so dear to him. In

1574, the Cardinal Vicar Savelli made him his suffragan, or Viceregent, the responsibilities of which office he fulfilled with marvellous diligence and alacrity.

The English College of St. Thomas of Canterbury, at Rome, founded by Gregory XIII. in 1578, and endowed by him on Dec. 24, 1580, with the possessions of the English hospital, must necessarily have been an object of great interest to the Bishop of St. Asaph. The aged Bishop testified on all occasions the warmest affection for the students. When dissensions broke out through the misgovernment of Dr. Clenock, it was to Bishop Goldwell that the discontented English students looked for assistance, and the Bishop, seeing no likelihood of reconciling the aggrieved students to their Welsh Rector, joined in the petition to the Holy Father for the removal of Dr. Clenock and the substitution of the Jesuits in the government of the College.

At this time there were only two bishops surviving of the ancient English hierarchy, the Bishop of St. Asaph, and Watson, Bishop of Lincoln. The latter had been long a prisoner in Wisbeach Castle. The want of a bishop in England was therefore keenly felt by the English Catholics, who petitioned the Pope to send them one. His Holiness declined their prayer, fearing the dangers and persecution to which such a dignity would be exposed. When the Bishop of St. Asaph heard of this, he went at once to the Pope, and earnestly besought His Holiness' leave and blessing to undertake this dangerous mission, although he was then in his eightieth year. With great difficulty he wrung from the Pope the permission he craved. A number of priests were at that time about to leave Rome for England; some of them were old, or Marian, priests; others had been educated and ordained in the seminaries abroad; and last, not least, were Fathers Campion and Persons, of the Society of Jesus, which had just decided to send its members on the English mission. It was arranged that Bishop Goldwell should lead this chosen band to the scene, as he fondly hoped, of his future labours, as Ordinary of all England. They left Rome in April, 1580, and the Bishop arrived at the English College, Rheims, on the 24th of the following month. On June 14 he left for Paris, but returned in five days. As might have been expected, considering his great age, the fatigues of travelling had broken

down his health, and it was evident that he had no longer sufficient strength for a missionary life. Besides this, his intention of returning to England had become known there, and special measures had been taken to seize him on his next arrival. The Pope, therefore, recalled him to Rome, and with a heavy heart he left Rheims on Aug. 8, and on reaching his destination went back again to St. Sylvester's, and resumed once more his functions of Viceregent.

At Rome the Bishop continued his active duties, living after the strict rule of the Theatines. In 1582 he was appointed by Gregory XIII. a member of the Congregation for the Revision of the Roman Martyrology, as he had at an earlier period been employed in the correction of the Roman Breviary and Missal. His life was now drawing very near its close. The death of Watson, Bishop of Lincoln, in Wisbeach Castle, Sept. 27, 1584, had left him the sole survivor of the English hierarchy. The Bishop of St. Asaph was not long to survive his brethren. He died at St. Sylvester's, April 3, 1585, aged 84, and was buried in the cemetery of that church.

Dr. Knox concludes his admirable biographical sketch — "Thus lived and died Thomas Goldwell, the last Bishop of St. Asaph, in whom ended that long line of bishops who, for nearly one thousand years, from St. Augustine downwards, had ruled and fed Christ's flock in England. This ancient hierarchy has passed away with that England which knew but one Christian faith and one spiritual Sovereign. Since then a new hierarchy has taken its place, the creation of the same hand which called its predecessor into being. Pius the Ninth has done in our day what St. Gregory the Great did in his. But the memory of the saints, martyrs, and saintly men who once filled those elder Sees has not passed away. Their deeds and sufferings are still as household words among us. And therefore it is pleasant to reflect that, when England's ancient hierarchy came to an end, its last survivor was one whose life had proved him not unworthy of such ancestry."

Knox, The last Survivor of the Ancient English Hierarchy; Bliss, Wood's Athen. Oxon., vol. ii.; Brady, Episc. Successors, vols. i., ii., iii.; Simpson, Edm. Campion, p. 99 seq.; Daily Diaries.

1. "The Last Survivor of the Ancient English Hierarchy, Thomas Goldwell, Bishop of St. Asaph. (Reprinted from the *Month and Calendar*.)

Review.)" (Lond. 1876), 8vo, pp. 40, by the Rev. Thos. Fris. Knox, D.D., of the Congregation of the London Oratory.

This carefully written biography is by far the best which has appeared.

2. **Portrait**, "R. D. Thomas Gouldvellus ep'us Asaph. Tridentino Concilio contra Hæreticos et in Anglia contra Elizabet. Fidei confessor conspicuus," with this inscription, existed at the beginning of last century in the Theatine Convent at Ravenna. There is another in the English College at Rome.

Good, William, Father, S.J., born at Glastonbury, Somerset, in 1527, was educated in the Grammar School of his native town, whence he was admitted scholar of Corpus Christi College, Oxford, Feb. 26, 1545. In due course he became Fellow, and M.A. in 1552. When Mary came to the throne, being a most zealous Catholic, he was promoted to a benefice in his native county, called Middle Chinnoke, and also to a minor canonry in Wells Cathedral, called Comba Octava, in Nov. 1556, besides the Rectorship of a school in that city. These positions he filled with great edification, spending his income on the poor who had been deprived of the charities they had hitherto received from the monasteries by the rapacity of Henry VIII.

Some short time after Elizabeth had ascended the throne, when it was no longer possible for any Catholic to conscientiously retain a church living, Mr. Good withdrew to Tournay, in Flanders, and there entered the Society of Jesus in 1562. Fr. More says he was among the first Englishmen who entered the Society. After his noviceship he accompanied the Archbishop of Armagh, Dr. Richard Creagh, to Ireland, where he laboured amid many dangers for four or six years, according to different authorities. He then retired to Louvain, and in 1574, met with the celebrated Robert Persons, then on his way to study medicine at Padua, whom he induced to make the Spiritual Exercises of St. Ignatius with him, to which Fr. Persons' subsequent choice of the Society is commonly ascribed. In 1577, Fr. Good was called to Rome, where he was professed of the four vows, and then accompanied Fr. Possevin to Sweden and Poland, to settle certain affairs of the Society. Whilst living in Poland, he was elected by the Provincial Meeting as Procurator to the Fourth General Congregation at Rome, where he arrived in Dec. 1580, and assisted in the election of Fr. General Claudius Aquaviva, in 1581. The English College at Rome having recently been

placed under the government of Fr. Agazzari, an Italian Jesuit, it was a great satisfaction to Dr. Allen that Fr. Good was appointed Confessarius. At length he retired to Naples, where he died July 5, 1586, aged 59.

Fr. Good was a man of tried virtue and learning, and his name was held in great respect both in the English College, Rome, and in the Jesuit College at Naples, where he was buried.

Foley Records S. J., vols. iv. and vii. ; *Oliver, Collectanea S. J.*, *Wood's Athen. Oxon.*, vol. i. ; *Dodd, Ch. Hist.*, vol. ii.

1. An abstract of the Lives of the British Saints, digested, says Wood, according to the years of Christ, and Kings of Great Britain. MS., formerly in the English College, Rome.

2. *Ecclesiæ Anglicanæ Trophœa, Sive Sanctorum Martyrum, qui pro Christo Catholicæq' fidei Veritate asserenda, antiquo recentioriq' Persecutionum tempore; mortem in Anglia subierunt, Passiones. Romæ in Collegio Anglico per Nicolaum Circinianum depictæ; nuper autem Per Jo. Bap. de Cavallerijs œneis typis repræsentatæ. Cum Privilegio Gregorii xiii. P.M. R. D'no. Thomæ Tretero Canonico S. Mariæ Transtyberim in Urbe, et Ser. Regis Poloniæ secretario D'no suo Colendiss. Dicavit. Romæ, ex officina Bartholomæi Grassi, 1584. fol. thirty-six plates, inclusive of title-page, engraved on copper.*

Some account of these pictures, which adorned the walls of the church attached to the English College at Rome, will be found under their donor, George Gilbert, S. J. It was Fr. Good who superintended the work, and supplied the artist with the subjects. The frescoes have now disappeared, and the engravings are rather rare.

Goodall, Edward, graduated at King's College, Cambridge, B.A. in 1666, and M.A. in 1670. On July 24, 1677, he was instituted Vicar of Prescott, co. Lancaster, on the presentation of Sir Thomas Page, Provost of St. Mary's, Cambridge. During the reign of James II. he was converted to the Church, and consequently resigned his benefice, in which he was succeeded by John Legge, July 18, 1690. Mr. Goodall's subsequent career, or the date of his death, is not recorded.

Dodd, Ch. Hist., vol. iii. ; *Bliss, Wood's Athen. Oxon.*, vol. iv., p. 606 ; *Baines, Hist. of Lanc.*, vol. iii., p. 700 ; *Cambridge University Graduated*.

1. "Roman Catholics uncertain whether there be any True Priests or Sacraments in the Church of Rome; evinced by an Argument urged and maintained (upon their own Principles) against Mr. Edward Goodall, o-

Prescott, in Lancashire. By Thomas Marsden, Vicar of Walton, in the same county. The treatise divided into two parts. The first being Explicative of Terms. The second Argumentative." Lond. 1688, sm. 4to., pp. viii. 136.

Gooden, James, Father, S. J., stated by Bro. Foley to be a native of Denbighshire, born 1670, was educated at St. Omer's College, and entered the Novitiate S. J., at Watten, at the end of rhetoric, Sept. 7, 1689. For several years he was Professor of Mathematics at Liège, and on March 14, 1722, was declared Rector of St. Omer's College, and retained that position until April 15, 1728, when he became Rector of the House of Probation at Ghent. In the latter office he died, whilst on a visit to St. Omer's College, Oct. 11, 1730, aged 60.

Fr. Gooden was esteemed an able mathematician.

Oliver, Collectanea S.J.; Foley, Records S.J., vol. vii., part I.

1. *Anthemata Poetica serenissimo Walliæ Principi Jacobi regis . . . filio recens nato sacra, offerebant ad ejusdem Principio pedes prostatæ musæ Audomarenses.* Audomari, 1688, 4to., composed by James Gooden and G. Killick, of the School of Poetry at St. Omer's College.

2. *Trigonometria plana et sphærica, cum selectis ex geometria et astronomia Problematis. Accedunt Sinuum Canones, et ex Euclide Propositiones magis necessariæ.* Auctore R. P. Jacobo Gooden, Soc. Jesu, in Coll. Anglorum Leodii matheseos professore. Leodii, 1704, 12mo., 2 ff., pp. 167.

Gooden, Peter, priest and schoolmaster, was a member of an ancient Lancashire family seated in the neighbourhood of Manchester, where he was born.

The family of Gooden, Goulden, or Golden, as the name is variously spelt, always retained the faith, and it appears one generation after another on the recusant rolls from the earliest period. Originally it was seated at Fearnhead, Windle, and Winwick. Richard Golden was ordained priest, aged about 29, at the English College, Rome, in 1597. Two years later, Henry Gooden, of Windle, and Margaret, his wife, were fined for recusancy. In 1608, Thomas Goulden, of Windle, and Ellen, his wife, suffered in the same cause. They still appear on the rolls twenty years later, but had then removed to Little Bolton. Eventually they settled at the Old Hall of Pendleton, and from them descended a rather numerous family seated at different places in the neighbourhood of Manchester, and possessing considerable property. The elder branch of the

family remained at Fearnhead, in Winwick, and in 1603, Thomas Gooden and Jane, his wife, were recusants. They had a numerous family, of whom Richard Golden, or Golding, of Winwick House, gent., married Anne, daughter of John Hawarden, of Widnes, gent. There was a chapel in Winwick House and another for many generations in Southworth Hall in the same parish. The latter was sold by the Southworths, of Samlesbury, to the Gerards of Ince, and John Golden was steward for them, and resided there for some years. This mission was eventually succeeded by that at Croft.

The Goodens of Pendleton are represented on the recusant rolls of 1678 by Peter Gooden, of Old Hall, and Thomas Gooden, of New Hall, gent. Peter had a numerous family, of whom Peter, the subject of this notice was probably one of the younger members.

Peter Gooden was sent to the English College, Lisbon, in 1661, where, Dodd says, he displayed great natural gifts. After he was ordained priest he came on the English mission, and appears first to have been chaplain to the Middletons at Leighton Hall, near Lancaster. The sturdy Royalist Colonel, Sir George Middleton, Knt. and Bart., died in 1673, and his daughter and heiress, Mary, married Somerford Oldfield, Esq. The issue of this match was an only son, George Middleton Oldfield, Esq., and two daughters. While Mr. Gooden was at Leighton Hall, his brother, Edward Golden, or Gooden, of Pendleton, gent., married, in Nov. 1679, Anne, the elder Miss Oldfield. In the Grimshaw MSS. is a curious case, with Counsel's opinion thereon, by Mr. T. Vernon, in the beginning of last century. According to the settlements, Lady Anne Middleton, the widow of Sir George, and her daughter, Mrs. Oldfield, were seized of various manors in Lancashire, Westmoreland, and Cheshire, for their lives, with the immediate remainder settled in tail on George Middleton Oldfield; remainder to Anne his sister, as regards the Lancashire and Westmoreland estates; and remainder of the Cheshire estates to his younger sister. Certain covenants were made on the marriage of Anne Oldfield and Edward Golden, and in 1680 the latter made a release of his interests in the Cheshire estates, but refused to do the like to the other estates. When the case was put before Mr. Vernon, both Mr. and Mrs. Golden were dead, leaving issue a son and daughter then under age.

Their uncle, Middleton Oldfield, was anxious to bar the entail, having no provision made for him during the lives of his mother and grandmother, who were both alive. He asserted that the Rev. Peter Gooden had influenced Lady Middleton and Mrs. Oldfield in the match between his brother and Anne Oldfield; and that Edward Gooden had represented his income as £700, whereas it was only £200 per annum. Middleton Oldfield's eldest daughter and co-heiress married Albert Hodgson, Esq., and from him Leighton Hall passed, by marriage, to George Towneley, Esq., whose nephew and devisee sold the estate to Alexander Worswick, Esq., who married Alice, daughter of Richard Gillow, of Singleton, and her son, Thomas Worswick, Esq., sold the estate to his cousin, Richard Gillow, Esq. Thus the mission has always been maintained at Leighton Hall.

About 1680 Peter Gooden removed from Leighton Hall to Aldcliffe Hall, near Lancaster, the seat of the Misses Dalton. The manor of Aldcliffe originally belonged to the Priory of Lancaster, and after the destruction of the monasteries became the property of the ancient Catholic family of Dalton of Thurnham. A moiety of the manor was given by the Daltons for the support of the secular clergy, which was confiscated for the third time after the Stuart Rising of 1715. It was then sold to the Dawsons, who, in pulling down the old Hall in 1817, discovered a stone inscribed, "We are Catholic virgins, who scorn to change with the times," referring to the seven daughters of Robert Dalton, Esq. It was in this historical mansion that Peter Gooden "kept a sort of academy or Little Seminary for educating of youth who were afterwards sent to Popish Colleges abroad to be trained as priests." Such was the evidence before the Commissioners for Forfeited Estates ("P.R.O. Forfeited Estates," s. 97, Oct. 31, 1716), of Richard Hitchmough, of Garston, clerk, the apostate priest, spy, and pursuivant—the unworthy nephew of John Gooden, of South-wall Hall.

During the reign of James II. Mr. Gooden was appointed chaplain to the Duke of Berwick's regiment, and he obtained considerable celebrity by the able manner in which he conducted public disputations with some of the most learned Protestant divines, more especially with Dr. Stillingfleet and Dr. Clagett. No man, says Dodd, was better qualified to

come off with reputation in a personal conference than Mr. Gooden. He was naturally bold and intrepid, and possessing a strong voice, with a ready utterance, generally made choice of such topics as afforded him the opportunity to display his eloquence and make an easy conquest. In such subjects as "The Authority of the Church," and "Tradition," his efforts were invariably attended with success. He was regarded in all respects a formidable disputant. The Revolution of 1688, however, obliged him to retire to his old abode at Aldcliffe Hall, where he probably reopened his school, and there died, Dec. 29, 1695.

Dodd, Ch. Hist., vol. iii.; *Gillow, Lanc. Recusants, MS.*; *Grimshaw MSS.*, in the writer's possession; *Gillow, Cath. Schools in Eng., MS.*

1. **The Controversial Letters on the Grand Controversy, concerning the pretended temporal authority of the Popes over the whole earth; and the true sovereignty of kings within their own respective kingdoms; between two English Gentlemen, the one of the Church of England, and the other of the Church of Rome.** 1674, 8vo., 2nd edit., p. 18. This was against Thomas Birch, who was Vicar of Preston, co. Lancaster, from 1682 to his death in 1700.

2. **The Sum of the Conference had between two Divines of the Church of England and two Catholic Lay-Gentlemen. At the Request, and for the satisfaction, of three persons of Quality, Aug. 8, 1671.** Lond., Hen. Hills, 1687, 4to., title 1 f., The publisher to the Reader, 1 f., pp. 5-40. An earlier edition was published s.l. (1684), 4to.

3. "A Letter to Dr. E. S(tillingfleet) concerning his late letter to M. G(ooden), and the account he gives in it of a conference between Mr. G. and himself, &c." Lond. 1687, 4to., by E.M. (? Edward Manning).

Dr. Edward Stillingfleet, subsequently Bishop of Worcester, published "A Letter to Mr. Gooden giving a true account of the late Conference at the Dean of Paul's." He also wrote "A Second Letter to Mr. Gooden in answer to two letters lately published concerning the Conference at the Dean of Paul's."

Daniel Whitby, D.D., wrote "A Letter to the Dean of Paul's (Dr. Stillingfleet) in Answer to the Arguing Part of his first Letter to Mr. G(ooden)." Lond. 1687, 4to. This elicited from another Protestant, Clement Ellis, "A Letter to a Friend; reflecting on some Passages in a Letter to the Dean of Paul's in Answer to the arguing Part of his first Letter to Mr. G(ooden)." Lond. 1687, 4to.

4. "The Summ of a Conference on Feb. 21, 1686, between Dr. Clagett and Father Gooden, about the point of Transubstantiation," Lond. 1687-80, by Wm. Wake, D.D., afterwards Archbishop of Canterbury, with a picture. It was republished in "Seventeen Sermons, &c.," by Wm. Clagett, D.D. Lond. 1699, 8vo., 3rd edit., vol. 1.

5. When Robert Bolron, during the Oates Plot ferment, undertook to fabricate "A Damnable Popish Plot," at Stonyhurst, in Lancashire, the seat of Richard Sherborne, Esq, a paper was found, during the search in the mansion, on which he based his plot and his narrative, published with one of the editions of "The Papist's Bloody Oath of Secrecy and Letany of Intercessors, &c.," Lond. 1680, 4to. The paper to which reference has been made was merely a document connected with the Lancashire Clergy Fund, bearing date Feb. 28, 1675. In it Peter Gooden's name appears with others, and the publication and distribution of Bolron's infamous narrative no doubt occasioned him much inconvenience and personal danger. An account of this curious tract was given by the writer in the Palatine Note-Book of Dec., 1881.

Goodman, Godfrey, Protestant Bishop of Gloucester, born at Ruthin, Denbighshire, in 1583, was the youngest son of Edward Goodman, who purchased a large estate there from Sir Thomas Exmew, Lord Mayor of London. Godfrey was sent to Westminster School, to be under the protection of his uncle Gabriel, then Dean of Westminster. He was first a chorister, and then a scholar of St. Peter's, although Cole makes him a Fellow of Trinity College. He took his first degree in arts in 1604, and in 1606 he became Rector of Stapleford Abbots, in Essex, a cure which he held until 1620, afterwards obtaining the rectories of Kemerton, co. Gloucester, and of West Ildesley, co. Berks. In 1615 he was incorporated in the degree of B.D. at Oxford, and two years later he was made a Canon of Windsor.

He had acquired great celebrity at Court as a preacher, but, in 1616, one of his sermons before the king attracted the notice of the Court and Parliament on account of its Catholic spirit. Nevertheless, he was appointed Dean of Rochester in 1620, and was also nominated to the See of Hereford, which, however, he declined on conscientious grounds. On March 6, 1624, he was consecrated Bishop of Gloucester.

The Convocation of April 14, 1640, famous for having continued its sessions notwithstanding the dissolution of Parliament, was the cause of much personal trouble to him, but happily resulted in his eyes being opened to the faith. He refused to sign the seventeen new canons drawn up on this occasion. Archbishop Laud, in consequence, suspended him, and he was committed to the Gate-house prison. He was afterwards impeached and committed to the Tower, and actually fined £2,000 by the House of Commons for his share

in framing the same canons. In Dec. 1641, he, with eleven other bishops, withdrew from the House of Lords, fearing their lives were in danger from the attacks of the populace. While retiring they lodged a protest, drawn up by Archbishop Williams, in whom the whole matter originated, against the legality of any proceedings during their compulsory absence. Upon this they were again impeached, committed to the Tower, and only released on bail in the following May.

In addition to these troubles, Bishop Goodman was plundered of most of his property, and ejected from his canonry as well as his bishopric. It was at this time that he courageously complied with his conscience and joined the Catholic Church. He retired into private life and employed much of his time in literary pursuits, especially in historical researches in the Cottonian Library. He seems to have resided during the remainder of his life in Mrs. Sibylla Aglionby's house in Westminster, where he saw little company other than Catholics and royalists. There he died, attended on his death-bed by his great friend and confessor, Fr. Christopher Davenport, O.S.F., Jan. 9, 1655, aged 71, and was buried close to the font in St. Margaret's Church, Westminster.

Godfrey Goodman was remarkable for his gentle disposition, and his unbounded charity to the poor. He was a great student of history, in which he was considered an authority. In his last will he declared his firm adherence to the communion of the Church of Rome, and left most of his property to charitable purposes. His library was given to Trinity College, Cambridge, owing to the dissolution of Chelsea College, for which he had originally intended it.

Bliss, Wood's Athen. Oxon., vol. ii. ; *Welch, Alumni Westminster.* ; *Dodd, Ch. Hist.*, vol. iii.

1. **The Fall of Man; or, The Corruption of Nature, proved by the light of our naturall reason** First preached in a sermon (on 1 Cor. ii. 14), since enlarged, reduced to the form of a Treatise, and dedicated to the Queene's Majestie, &c. Lond. 1616, 4to. ; Lond. 1618, 4to.

"The Fall of Adam from Paradiſe. Proved by naturall reason; and the grounds of philosophy. Published some twenty yeares since, and now set fourth by the same copy," Lond. 1629, 4to. A duplicate of the 1616 edition with the difference of the title-page, the omission of the dedication, and a letter from Bishop Goodman to the editor "R. P." refusing to correct or to allow it to be published in his name.

2. **Arguments and Animadversions on Dr. George Hakewill's Apology or Declaration of the Power and Providence of God in the Government of the World.**

The first edition of Dr. Hakewill's work appeared in 1627. It was written to confute the opinion that the earth itself decayed as it grew old and that Nature in all her operations was debilitated with age.

3. **Les devoirs des creatures inferieures à l'homme, reconnoissant et louant incessamment leur createur et excitant l'homme meconnaissant et indevot a son devoir. Par . . . G. Bon-Homme.** Paris, 1644. 12mo.

4. **To the . . . Commons of England . . . The humble petition of Godfrey Goodman (for some maintenance and that he be freed from sequestrations, &c. With a Petition from certain persons in Gloucestershire that he may be granted means of subsistence, &c.)** (Lond. 1649), s. sh. fol.

5. An account of his sufferings written in 1650.

6. **The Court of King James by Sir A. W. reviewed.** MS. fol. in the Bodleian, edited by the Rev. J. S. Brewer, "The Court of King James the First; to which are added letters illustrative of the personal history of the most distinguished characters in the Court of that Monarch and his predecessors. Now first published from the original manuscripts," Lond. 1839, 8vo. 2 vols.

Sir Anthony Weldon was very much averse to the Scots, and published a scurrilous account of King James's Court, which was answered by Bishop Goodman, as also by a book entitled "Aulicus Coquinarius." Lond. 1650, 8vo.

7. Collections from the Cottonian Library, MSS., now lost.

8. **The Two great Mysteries of Christian Religion: The ineffable Trinity and Wonderfull Incarnation, explicated to the satisfaction and according to the grounds of philosophy. By G(odfrey) G(oodman, Bishop of) G(loucester).** Lond., June 25, 1653, 4to. The author's name is subscribed in full in the "Epistle Dedicatory."

9. **To his Highness my Lord Protector, the humble petition and information of Godfrey Goodman, Bishop late of Gloucester.** (Lond., July, 1655). s. sh. fol., respecting the sequestration of the tithes of his parsonage of West Hildesley.

10. "A Memoir of Gabriel Goodman, Dean of Westminster. With some account of Ruthin School. . . . Also of Godfrey Goodman, Bishop of Gloucester. By the Rev. Richard Newcome, of Ruthin." Ruthin, 1825, 4to., portraits.

The Bishop's uncle Gabriel was the founder of Ruthin School.

11. **Portrait,** 1825, 4to.

Goodman, John, priest and confessor of the faith, a native of the diocese of Bangor, in North Wales, was the son of William Goodman, and was brought up a Protestant. Dr. Challoner says he was educated at Oxford, and after studying for a long time in the University, received Orders in the Church

of England. He is not, however, mentioned by Wood in his "Athenæ Oxonienses." The Bishop adds that after his ordination, Mr. Goodman grew dissatisfied with his religion, and crossing over to Paris, was received into the Church by the Rev. Richard Ireland. Mr. Ireland recommended him to Dr. Kellison, President of Douay College, where he arrived Feb. 12, 1621, and was admitted amongst the alumni. On Sept. 24, 1622, he received Minor Orders at Cambray, by the hands of the Archbishop of that See, after which he continued his studies at Douay until May 6, 1624, when he left for St. Omer's College in order to join the Society of Jesus, and to make his noviceship at Watten. Either through the state of his health, or some other reason, he does not appear to have entered the Society; he became a secular priest, though the place of his ordination is not stated.

After his return to England, Mr. Goodman soon became remarkable for his missionary zeal, insomuch that William Prynne, in his "Royal Popish Favourite," p. 23, calls him "a noted priest." In 1635 Mr. Goodman was apprehended by John Gray, one of those objectionable officials called pursuivants, or priest-catchers. He was imprisoned in Newgate, but was shortly afterwards discharged upon giving bond for his appearance, of which Prynne loudly complains in his tract entitled "Hidden Works of Darkness brought to Public Light." In State Papers (Dom. Charles I., vol. cccviii. n. 66 and 66.1. 1635) is a petition to the Privy Council, from Gray, the pursuivant, complaining of the release of thirty-two priests apprehended by him, of whom Mr. Goodman was one, and praying that he may be granted an order to retake them. However, another pursuivant, named Francis Newton, in a similar petition to the Council, dated 1637, announces that he has taken Mr. Goodman. Dr. Challoner says that he was again apprehended in 1639, and committed to the Gatehouse, whence he was released by a warrant from Secretary Windebank, Sept. 17, 1639. Shortly afterwards he was once more committed to Newgate, brought to trial, and condemned to death, under the statute of 27 Eliz., for being a priest, in Jan. 1641. But the Queen interceded for him with the King, who gave him a reprieve.

At this time the relations between the King and Parliament were very strained. The Commons and the City of London

remonstrated with this act of clemency, declaring that unless the sentence passed against Goodman was carried into effect, they would never more grant any subsidy; at the same time they threatened the Queen with every evil. Charles replied that as Mr. Goodman was convicted of being "a priest merely," and was acquitted of the charge of perverting the people in their belief, he would banish or imprison him for life, but that he did not wish to shed blood for the sole cause of religion. The Commons, swayed by the Puritan faction, then prevailed on the Lords to join in a petition for the priest's execution, with which they waited upon his Majesty, Jan. 29, 1641. On Feb. 3, the King returned his answer, remitting the cause to both Houses, that they might act as they thought proper. On the following day his Majesty communicated to the House of Lords a petition which he had received from Mr. Goodman. In this document the good priest, with remarkable magnanimity, beseeches his Majesty "rather to remit your petitioner to their mercy, than to let him live the subject of so great discontent in your people against your Majesty. . . . This is, most sacred sovereign, the petition of him that should esteem his blood well shed to cement the breach between your Majesty and your subjects upon this occasion."

From the moment of receiving this petition, whether they were moved by the extraordinary greatness of mind displayed by Mr. Goodman, or unwilling to entail on themselves the responsibility which they wished to fix on the sovereign, the Houses of Parliament desisted from the pursuit of the good priest's life. Rosetti of Luglio (despatch dated April 12, 1641), states that Mr. Goodman made his escape out of Newgate in the following year. He was retaken, however, and in the words of Bishop Challoner, "died a confessor of Christ on the common side of Newgate, in some part of the year 1645."

Mr. Rawdon Brown (P.R.O., Venetian Transcripts, vol. liv. pp. 92-8) has given in English several despatches of the Venetian Ambassador, in Feb. 1641, referring to Mr. Goodman's condemnation. The Ambassador calls him an "ecclesiastic of exemplary character," and deplores the action of Parliament as utterly destructive of the ancient prerogative of the Crown to suspend capital sentence. The most probable view of the case is, that the Commons took advantage of the

rabid bigotry of the Puritans to strike a blow at the King, and prevent him from reprieving the Earl of Strafford and Archbishop Laud, whose blood they thirsted.

Challoner, Memoirs, vol. ii. ; *Lingard, Hist. of Eng.*, ed. 1849, vol. vii. 459-60 ; *Morris Troubles, First Series* ; *Foley, Records S.J.*, vol. i.

“ 1. To the King’s most Excellent Majesty. The humble petition of John Goodman condemned, humbly sheweth.”

Printed with the petition of the two Houses, and other particulars, in Nalson’s “Impartial Collection of Great Affairs of State,” vol. i. pp. 738 and 746. The difference between the old and new style of dates will be noted. In this instance the dates given are those used in the official documents.

Goodrick, Lieut.-Colonel, died at Oxford of wounds received in the Royal cause during the Civil Wars. He was probably a member of the ancient Catholic family seated at Ravensworth, in the North Riding of York. Francis Goodrigg and Anne, his wife, were returned as recusants in the parish of Kirkby Ravensworth in 1604. Thomas Goodrick was ordained priest at Douay in 1630, and other members of the family are frequently met with in Catholic records.

Castlemain, Catholic Apology ; *Peacock, Yorkshire Papists* ; *Douay Diaries*.

Goodwin, or Godwin, James Ignatius, Father S.J., born 1601-2, son of James Goodwin, of Wells, co. Somerset, Esq., was sent to St. Omer’s College for his humanity studies. In 1621 he proceeded to the English College of St. Alban’s at Valladolid, then governed by the Jesuits, which he entered under the *alias* of Middlemore, probably his mother’s name. Having completed his philosophy, he returned to Belgium, and at the age of twenty-two was admitted into the Society.

From 1631 to 1651 Fr. Goodwin served the missions in the diocese of Exeter, and in the latter year retired to Liège, where he was appointed Professor of Moral Theology and Controversy. While there he published his two works, and subsequently came on the mission in London, where he died, Nov. 26, 1667, aged 66.

Oliver, Collectanea S.J., and *Collections* ; *Foley, Records S.J.*, vols. v. and vii. (pts. 1 and 2) ; *De Backer, Bib. des Ecriv.*

1. **Lapis Lydius Controversiarum modernarum Catholicos inter et A Catholicos.** Quo ex verbo Dei scripto, in trecentis et

amplius punctis, liquet Catholicos ad amussim illud sequi A catholicos vero e diametro ei repugnare. Ab. I. G. e Soc. Jesu, Theol. prof. editus. In usum Concionatorum, Professorum, et omnium quibus incumbit cum Hæreticis, Schismaticis, Judæis, Politicis, etc., congregari. Leodii, 1656, 24mo. pp. 466. Approb. dated 1656. Described by Dr. Oliver as an excellent treatise.

2. *Pia Exercitatio Divini Amoris auctore Ignatio Goodwin e Soc. Jesu, Theol. Prof.* Leodii, 1656, 12mo.

Goose, Thomas, the younger, the eldest son of Thomas Goose, of Sturzaker Houses, in the parish of Garstang, co. Lancaster, gent., was educated at the school at Ladywell, Fernyhalgh, near Preston, for his name appears in the class-books "in usum Scholæ Sanctæ Mariæ ad Fontem," in 1685-6.

The family of Goose or Gosse is of considerable antiquity in the Fylde. John Goose, in the first half of the sixteenth century, married Agnes, the elder daughter and co-heiress of Richard Kerstone, of Little Eccleston Hall, gent., who died about 1546. His son William Goose had a son John Goose, of Barnacre, who, in 1596-7, claimed the estate of Little Eccleston from John ffrance, gent., whose father and namesake, of Greaves Town, gent., had married the younger daughter and co-heiress of Richard Kerstone. It is said that the ffrances had possessed the estate of Greaves Town from the time of the Conquest. John ffrance, the younger, after settling at Little Eccleston Hall, married, May 16, 1551, Alice, daughter of George Gillow, of Bryning, gent. (son of Paulin Gillow, Lord Mayor of York in 1522), and on the same day her brother, Richard Gillow, married Mr. ffrance's sister Alice. The ffrances afterwards divided into two distinct families, seated at Greaves Town and Little Eccleston Hall. The former, and elder branch, always retained the faith, and is still possessed of the remnant of the ancient estate. The junior branch settled at Little Eccleston Hall, lost the faith in the seventeenth century, and subsequently acquired Rawcliffe Hall and estates by marriage, and became extinct on the death of John ffrance, Esq., in 1817, though the name has been successively assumed by the owners of Rawcliffe, who are no connection of the ancient family.

John Goose was unable to prove his claim against the ffrances to the Little Eccleston estate. He was a staunch Catholic, and from 1591 to his death, about 1601, his name

appears on the Recusant Rolls. His sons, Alexander, Henry, Robert, and Richard were recusants, with their wives and descendants, for many years later. The eldest, Alexander Goose, of Barnacre, yeoman, was probably the ancestor of the original subject of this notice, and also of the R.R. Alexander Goss, D.D., second Bishop of Liverpool.

Thomas Tyldesley, the Jacobite squire, frequently refers in his diary to "Old cos. Tom Goose" and "Young cos. Tom Goose," in 1712-13-14. There was, no doubt, some relationship, for the diarist does not otherwise use the term "cos." Tyldesley died just before the Chevalier de St. George passed through Lancashire, but his friend, the younger Tom Goose, was arrested at Garstang, according to the local tradition, for shouting out from the steps of the market cross, as the Prince's adherents marched through the town—

"Hey ye on, me lads, and you'll take the crown with a distaff."

He was tried at Liverpool, with other local gentlemen and yeomen, and was executed at Garstang, tradition says at Stock Lane End, Catterall, Feb. 14, 1716.

His father registered his estate as a Catholic non-juror in 1717, and was succeeded by his younger son, John Goose, of Sturzaker Houses, who had a son, Thomas Goose, who was living in Over Wyersdale in 1746.

Gillow, Lanc. Recusants, MS. ; Fishwick, Hist. of Garstang and Hist. of Kirkham ; P.R.O., Forfeited Estates. P. 63 ; Gillow, Tyldesley Diary ; Rich. Gillow, Catalogue of the Fernyhalgh Lib., MS.

Goring, George, *vide* Earl of Norwich.

Goss, Alexander, D.D., second Bishop of Liverpool, was born of Catholic parents at Ormskirk, Lancashire, July 5, 1814. Some account of his family will be found under the notice of Thomas Goose, for such was the original orthography of the name. His father died when he was young, and he was brought up by his mother, a woman of great piety and virtue. She belonged to the old yeomanry family of Rutter, seated for many generations at Mawdesley, and allied with the Banisters of Hesketh Bank, the ffiches of Mawdesley, and other good Lancashire families of that class. When almost thirteen years of age his uncle, the Rev. Henry Rutter, of Dodding Green,

sent him to Ushaw College, Durham, which he entered, June 20, 1827. There he distinguished himself in various branches of study. He received the tonsure and four Minor Orders from Bishop Briggs, Dec. 17, 1836, and at the end of his course of philosophy he was appointed to teach one of the higher humanity schools. Whilst thus engaged he formed the design of going to Rome to study theology and further improve himself. By the death of the Rev. Henry Rutter, Sept. 17, 1838, Mr. Goss became possessed of a small sum of money, which enabled him to carry out his purpose, and in that same month he left Ushaw. On Oct. 30 of the following year he entered the English College, Rome, took the oath, Nov. 14, 1840, and was ordained sub-deacon on the following day; deacon, June 27, 1841; and priest, by Cardinal Franzoni, July 4, 1841.

On March 3, 1842, Mr. Goss left Rome, having been hastily summoned by Bishop Brown, V.A., of the Lancashire district, to serve at St. Wilfrid's Church, in Manchester, which was then about to be opened. Before entering on this appointment, however, it was decided to send him to Mawdesley on account of the illness of the Rev. Mr. Dawber. In the following October, he was appointed Vice-President of the new College, dedicated to St. Edward, established at Everton, near Liverpool, of which Dr. Fisher was the President. It was opened for students on Jan. 16, 1843, and continued under the same management until June 21, 1853.

Dr. Goss was with Dr. Fisher at Ardrisghaig, in Argyleshire, with some of the college students, spending their summer vacation, when he received the news of his appointment as coadjutor to Bishop Brown. His election by Propaganda, on June 20, received the Pope's approval six days later, and was expedited on July 14. His brief to the coadjutorship and See of Gerra *in partibus* was dated July 29, and he was consecrated by Cardinal Wiseman at the pro-Cathedral Church of St. Nicholas, Copperas Hill, Liverpool, Sept. 25, 1853. As Dr. Brown did not depute the episcopal administration of his diocese to his coadjutor, Dr. Goss took the opportunity soon after his consecration to revisit Rome, where he made a lengthened stay. At Bishop Brown's death, Jan. 25, 1856, Dr. Goss succeeded *per coadjutoriam* to the See of Liverpool.

During his episcopate quite an impetus was given to Catholicism throughout his diocese, not only in the erection of

new churches and the enlargement and improvement of those already in existence, but also in the cause of education, especially in regard to the operation of the Act of 1870, when he uncompromisingly claimed for Catholics the right to educate their children in the tenets of their own faith. Dr. Goss fearlessly denounced social evils, whether prevalent amongst Catholics or Protestants. He endeavoured by every means to repress the custom of wakes amongst the Irish, which had degenerated from a pious practice to be the cause of much sin and demoralization, and sometimes led to increased mortality by the spread of epidemics. To give more strength to his efforts to stop this fruitful source of evil, the Bishop lent all the weight of his authority to establish mortuary chapels in Liverpool, thus preserving the friends and relations of the deceased from both moral and physical contagion. He heartily joined in any movement for the amelioration of the poorer members of his flock, and quite startled the Puritanical mawworms of Liverpool by his advocacy of playing cricket and other innocent methods of recreation on Sundays between the hours of divine service.

For some years before his death, Bishop Goss was in failing health, but to the last he strove to conquer physical weakness, and to perform his arduous duties. On the very last day of his life he said Mass as usual, and in the afternoon visited the schools then in course of erection in Sylvester Street, Liverpool. He then returned to his residence at St. Edward's College, and was dining in the refectory with Dr. Fisher, the Vicar-General, about half-past six o'clock, when he was suddenly seized with a fit, and sank senseless into the doctor's arms. Medical assistance was of no avail; the Bishop never recovered consciousness, expiring about nine o'clock that evening, Oct. 3, 1872, aged 58.

Five days later he was interred with great solemnity in the Catholic cemetery of St. Sepulchre, at Ford. Archbishops Manning and Errington, with six other bishops and innumerable clergy, assisted at the Requiem Mass at the pro-Cathedral. Such a demonstration of public respect had never been witnessed in Liverpool before. "Much obloquy," wrote the *Liverpool Daily Post*, "is often heaped upon our age as irreligious; but the annals of Liverpool will record as the greatest local funeral in living memory that of Dr. Goss, an untitled

bishop of an unestablished church. . . . His spirit had never condescended to obsequious or ingratiating arts. His only hold upon public affection consisted in his hearty and manly devotion to the duties of the Christian Episcopate ; but this was enough."

Bishop Goss was of dignified bearing and of stature beyond the common, standing six feet three inches. His portly presence and vigorous speech gave the impression of robustness, though he was by no means so in reality, for he suffered much from painful and lengthened illness.

No man ever brought to the duties of his exalted office a greater amount of truly apostolical zeal in every good and holy cause than Dr. Goss. He was a powerful controversialist, an accomplished scholar, an eloquent preacher, and a consistent divine. He was the very type of the sturdy class from which he descended—the old Lancashire recusants—the backbone of Catholicity in England. It was this character which gained him the respect of opponents, the love of friends, and the admiration of the public as being the ideal of an Englishman, outspoken, manly-spirited, and honest. There was no ambiguity about his language, and his vocabulary rarely admitted any words but those of Anglo-Saxon origin. The press eagerly reported his discourses, and woe befell the controversialists who tried to gain notoriety by attacking them. He never flattered those over whom he was placed, but boldly and energetically rebuked those faults which he saw brought disgrace upon Catholicity. He denounced the luxurious and extravagant fashions of the age, and exposed, when necessary, the foibles and absurdities of dress. In politics he was Conservative. The Rev. T. E. Gibson, in the introduction to his history of Lydiat Hall, has paid his memory a worthy tribute: "Those only who were admitted to his intimate friendship could appreciate the thorough nobleness of the Bishop's character. Firm, decisive, commanding, even stern, in his outward bearing, there lay hid beneath this exterior covering the most gentle and loving of hearts. A prey to disease during the greater part of his episcopate, his life was the struggle of a fearless soul with bodily ailments and with the harassing mental anxieties incidental to his position. His people listened with rapt attention to the earnest and vigorous appeals which marked his public discourses, and his friends felt the charm of conversational

powers which displayed in full light the varied treasures of a richly stored mind."

The Bishop was a great antiquarian, and lost no opportunity of adding to his historical knowledge, which was very extensive, especially in regard to Catholicity in the North. The able historian of "Lydiat Hall and its Associations," a work of much wider interest than its title implies, acknowledges in graceful terms that his love of antiquarian research was fostered by Dr. Goss; the compiler of these collections owes a similar debt of gratitude. Mr. Gibson says that he once heard it stated at table, in the presence of the Bishop, that the surest way of gratifying him was to announce the discovery of an old manuscript, and he did not gainsay it. "Most certainly he always paid a prompt attention to such an announcement, although the tenor of his invariable reply, 'Make out a fair copy on foolscap,' was perhaps calculated to damp enthusiasm, and to render his friends less sensible of the value of such discoveries."

Brady, Episcopal Succession, vol. iii. ; *The Tablet and Weekly Register*, Oct. 12, 1872 ; *Gibson, Lydiat Hall*.

1. **A Sacred History**, comprising the leading facts of the Old and New Testament. From the French of the Abbe Drioux. Edited by the R. R. Dr. Goss. Lond., Derby (pr.), 1856, 12mo.

2. **I. Abbott's Journal. II. The Trials at Manchester in 1694.** Edited by the Right Rev. Alexander Goss, D.D. (Manchester). Chetham Society, vol. lxi., 1864, foolscap 4to., Title, Introduction, &c., to Pt. I., pp. xix.-32, title and introduction to Pt. II., pp. xxi.-42. index, 5 pp. The journal is the account of his apprehension, imprisonment, and release by Richard Abbott, a Catholic in the service of Caryll, Lord Molyneux, in 1689-91. The "Tryalls at Manchester," Oct. 1694, are those of Caryll, Lord Molyneux, Sir Will. Gerard, Sir Rowland Stanley, Sir Thos. Clifton, Barth Walmesley, Wm. Dicconson, Philip Langton, and Wm. Blundell, junior, all Catholic Jacobites.

3. **Chronica regum Manniæ et Insularum. The Chronicle of Man and the Sudreys . . . with notes . . . by P. A. Munch. Revised, annotated, and furnished with additional documents, and English translations of the Chronica, by the R. R. Fr. Goss.** (Douglas), Manx Soc., vols. xxii.-iii., 2 vols. Svo., which the Bishop left prepared for the press, with many valuable notes and additions, edited by his friend, the Most Rev. Archbishop Errington.

4. A short account of Harkirke, a burial-place for Catholics in days of persecution, lying within the limits of Mr. Blundell's park, at Crosby Hall, Lancashire, accompanied by an interesting preface. MS.

5. Collections for the history of Catholicity in the North during the days of persecution, MSS.

These collections are mainly drawn from original sources, public and private, and include innumerable transcripts from State Papers and MSS. in the Record Office, British Museum, and other public offices and libraries. It was the Bishop's anxious desire that each of his clergy should write the history of the mission of which he was in charge, and by this means a vast amount of most valuable information was collected. He also obtained transcripts of, or extracts from, the Diaries of the English College at Valladolid, the English College at Lisbon, and others of convents and private individuals. The great respect in which the Bishop was held induced gentlemen, both Catholic and Protestant, to allow him to transcribe deeds and family papers, and in this he was assisted by many willing hands, including those of the late Mr. John George Leeming, of Kensington, the Rev. T. E. Gibson, the Rev. H. J. Thrower, the Countess English, several learned religious ladies, and the present writer,

Gother, John, priest, a native of Southampton, was brought up a Protestant, but was converted to the faith, and soon afterwards proceeded to Lisbon, where he entered the English College, Jan. 10, 1668. There, after completing the usual course of studies, he was ordained priest, and at the close of 1682 he left the College to labour on the English mission.

Mr. Gother was stationed in London, and when James II. came to the throne in the beginning of 1685, he commenced that long series of controversial and spiritual works which placed him in the foremost rank of the divines of that period. It is singular that Dodd, who must have known him personally, could give so few details of his private life. "He hid himself from the world, and nothing appeared but the effects of his learning and piety; and the works he left behind him have furnished the faithful for after ages with arguments and motives to the extirpation of error and vice." How long he resided in London does not appear; Dodd says that it was for the most part of his missionary career. Towards the close of his life he was chaplain to George Holman, of Warkworth Castle, in Northamptonshire, Esq., and his wife, the Lady Anastasia Stafford, daughter of the unfortunate Lord Stafford who fell a victim, in 1680, to the infamous plots of Titus Oates and his abettors. Mr. Holman died in 1703, and Mr. Gother was probably at Warkworth some years before that date. When Mrs. Challoner came as housekeeper at the Castle, and brought her little son Richard with her, it was Mr. Gother who instructed and received him into the Church, of which he was eventually to be such a shining light; and it was by his direction that the boy was sent to Douay College in July, 1704. Shortly after this

date he himself was persuaded to undertake a journey to the English College at Lisbon, where some affairs of the clergy required his presence, but he died on the voyage, Oct. 2, 1704.

"It is usual," says Dodd, "to cast dead bodies overboard, but the captain of the vessel being informed of Mr. Gother's character, and several extraordinary tokens of religion which appeared in him during his sickness, took care to preserve the corpse and delivered it to the English College." There it was interred with great solemnity in the College church, near the altar of St. Thomas of Canterbury. Just before his death Mr. Gother's name had been proposed by Bishop Smith as successor to Bishop Ellis, and in all probability he would have been appointed Vicar-Apostolic of the Western district had not his death intervened.

He was the principal Catholic controversialist during the reign of James II., and his laborious efforts were rewarded with great success. His literary style was greatly admired by Dryden, and was considered at that period exceedingly neat, natural, and unaffected. It is stated that many were induced to read his works merely to study his style. Charles Butler, in his "Historical Memoirs," thinks "that no composition in the English language approaches nearer to the nervous simplicity of the best writings of the Dean of St. Patrick's." His matter, whether controversial or moral, is delivered with such strength and unction that the reader's curiosity often terminates in conviction and repentance, of which there are numerous instances on record.

Dodd, Ch. Hist., vol. iii.; *Petre, Notices of Eng. Colleges*; *Butler, Hist. Memoirs*, ed. 1882, vol. iv. p. 425.

1. **A Papist Misrepresented and Represented; or, a Two-fold Character of Popery**; the one containing a sum of the superstitions of that Popery which . . . deserves the hatred of all good Christians; the other laying open that Popery which the Papists own and profess; with the chief articles of their faith, and the principal grounds and reasons which attach them to it. By J. L. Lond., 1665 (? misprint for 1685), 4to.; Gother's pseudonym was Lovell, under which most of his works made their first appearance. Bishop Chaloner published an abridgment of this book, which has passed through between thirty and forty editions, (Lond., 1752 ?) 12mo.; Lond., 21st edit, 1798, 12mo.; Lond., 25th edit, 1820, 12mo.; Lond., 26th edit., 1825, 12mo. Belfast, 1843, 12mo.; Derby, 1845, 12mo.; Lond., stereotyped edit., 1855, 12mo.

It elicited "The Doctrines and Practices of the Church of Rome truly represented. In answer to a book intituled, 'A Papist Misrepresented, &c.,' Lond., 1686, 4to., by Edward Stillingfleet, subsequently Bishop of Worcester, reprinted in Bishop Gibson's 'Preservative' against Popery."

2. **Reflections upon the Answer to the Papist Misrepresented and Represented, &c., Lond. 1686, 4to.**

"Remarks upon Reflections of the author of Popery Misrepresented, etc., on his answerer (Stillingfleet), particularly as to the deposing doctrine. In a letter to the author of the Reflections, together with some few animadversions on the same author's Vindication of his Reflections." Lond. 1686, 4to., by Abednego Seller; "A Papist not Misrepresented by Protestants, being a reply to the Reflections upon the Answer (by Stillingfleet) to a Papist Misrepresented and Represented," Lond. 1686, 4to., by Wm. Sherlock, D.D.

3. **Papists protesting against Protestant-Popery; in answer to a discourse intituled, A Papist not misrepresented by Protestants; being a Vindication of the Papist Misrepresented and Represented, and Reflections upon the Answer. Lond. 1686, 4to.; Lond. 1687, 4to.**

"An Answer to a Discourse intituled Papists Protesting against Protestant-Popery, being a Vindication of Papists not Misrepresented by Protestants, and containing a particular examination of Monsieur de Meaux . . . his Exposition of the Doctrine of the Church of Rome, in the Articles of Invocation of Saints, and the Worship of Images," Lond. 1686, 4to., by Wm. Sherlock D.D.

4. **An Amicable Accommodation of the difference between the Representer and the Answerer. In return to the last Reply against the Papist Protesting against Protestant-Popery. Lond. 1686, 4to., to which Dr. Sherlock rejoined with "An Answer to the Amicable Accommodation of the difference between the Representer and the Answerer," Lond. 1686, 4to. Dr. John Williams, Bishop of Chichester, also wrote "A Catechism truly representing the doctrine and practices of the Church of Rome," Lond. 1687, 4to.**

5. **A Reply to the Answer of the Amicable Accommodation, being a fourth vindication of the Papist Misrepresented and Represented, in which are more particularly laid open some of the principal methods by which the Papists are Misrepresented by Protestants in their books and sermons. Lond. 1686, 4to.**

"A Catechism truly representing the doctrines and practices of the Church of Rome. . . . With a Vindication of a passage in the said Catechism from the exceptions made against it in A Reply to the Answer of the Amicable Accommodation," Lond. 1713, 12mo., by Dr. Williams, Bishop of Chichester.

6. **Nubes Testium; or, a Collection of the Primitive Fathers, giving testimony to the Faith once delivered to the Saints. With an Appendix containing the testimonies of many . . . Protestants confessing the Fathers to have taught . . . those doctrines of which they have produced abettors. Lond. 1686, 4to., which elicited "The Antiquity of the Protestant Religion: with an Answer**

to . . . the author of . . . *Nubes Testium*," Lond. 1687, 4to., by E. Pilling; "The Doctrine of the Trinity and Transubstantiation compared . . . Wherein an answer is given to the late proofs of the antiquity of Transubstantiation in . . . *Nubes Testium*, &c.," Lond. 1687, 4to.; "The Pope's supremacy asserted from the considerations of some Protestants, and the practice of the Primitive Church; in a dialogue between a church divine and a seeker, in vindication of *Nubes Testium*," Lond. 1688, 4to.; and "The Fall of Babylon, or Seasonable Reflections on the noveltie of Rome, with the Rise, Growth, and Final Overthrow of Antichrist now at hand; occasioned by a preface to a treatise called *Nubes Testium*," Lond. 1690, 4to., by Benjamin Woodroffe, D.D.

7. **A Discourse of the Use of Images in relation to the Church of England and the Church of Rome. In Vindication of *Nubes Testium* against a pamphlet entitled, "The Antiquity of the Protestant Religion concerning Images," &c.** Lond. 1687, 4to.

"The Primitive Fathers no Protestants; or, a Vindication of *Nubes Testium* from the cavils of the answerer (E. Gee)," Lond. 1687, 4to., by E. Sclater. Fr. Lewis Sabran, S.J., answered Dr. Sherlock's "Preservative against Popery," Lond. 1688, 4to., and Edw. Gee, D.D., followed with "The Primitive Fathers no Papists, in answer to the Vindication of the *Nubes Testium*. To which is added an historical discourse concerning the Invocation of Saints in answer to a challenge of F. Sabran, the Jesuit," Lond. 1688, 4to. Fr. Sabran rejoined with "The Challenge made out against an Historical Discourse concerning Invocation of Saints."

8. **Transubstantiation Defended, and proved from Scripture, in answer to the first part of a Treatise intituled, "A Discourse against Transubstantiation."** Lond. 1687, 4to.

"An Answer to the compiler of the *Nubes Testium*, wherein is shown that antiquity (in relation to the points of controversie set down by him) did not for the first five hundred years believe, teach, or practise, as the Church of Rome doth at present believe, teach, and practise. Together with a Vindication of the *Veteres Vindicati* from the . . . attempts of the author of *Transubstantiation Defended*. By the author of the Answer to Mr. Sclater, of Putney." Lond. 1688, 4to., by Edw. Gee, D.D., which was followed by "A Vindication of the Principles of the author of the Answer to the compiler of the *Nubes Testium* from the charge of Popery, in answer to a late pretended letter from a Dissenter to the Divines of the Church of England," Lond. 1688, 4to.

9. **Pius IV.'s Profession of Faith vindicated from novelty; in additional articles.** Lond. 1687, 4to.

Bishop Challoner's edition was entitled "The Grounds of the Catholic Doctrine ascertained in the Profession of Faith published by Pope Pius IV., by Way of Question and Answer," 1732, 12mo., often reprinted.

10. **The Catholic Representor: or, the Papist Misrepresented and Represented. Second Part.** Lond. 1687, 4to., divided into 40 chapters, published separately.

"The Papist Represented and Misrepresented, being in answer to the first sheet of the Second Part of the Papist Misrepresented and Represented, and for a further Vindication of the Catechism truly representing the doctrine and

practices of the Church of Rome," Lond., 1687, 4to., by Dr. John Williams, Bishop of Chichester, who also wrote in answer to the "second sheet of the Second Part of the Papist Misrepresented, &c.," Lond. 1687, 4to., and the "fifth and sixth chapters of the Second Part of the Papist Misrepresented and Represented, as far as concerns praying to images and the cross, and for a further vindication of the Catechism, &c." Lond. 1687, 4to.; "Transubstantiation no Doctrine of the Primitive Fathers: being a defence of the Dublin letter herein against the Papist Misrepresented and Represented. Part 2, cap. 3," Lond. 1687, 4to., by John Patrick, D.D. "The people's right to read the Holy Scriptures asserted: in answer to the 6th, 7th, 8th, 9th, and 10th chapters of the Second Part of the Popish Representer," Lond. 1687, 4to., by Nich. Stratford, subsequently Bishop of Chester. "An Answer to the 8th chapter of the Representer's Second Part in the first dialogue between him and his Lay-friend," Lond. 1687, 4to. "A letter to the Mis-representer of Papists: being a vindication of that part of the Protestant preface to the Wholesome Advices from the Blessed Virgin, &c., which concerns the Protestant's charity to Papists, and a layman's writing it; in answer to which is objected against it in the 4th chapter of the Second Part of the Papist Misrepresented, &c. By the same Layman who translated the Wholesome Advices, &c., and made the preface to them," Lond., 1687, 4to. by J. Taylor. "A View of the whole controversy between the Representer and the Answerer (Stillingfleet), with an Answer to the Representer's last reply. In which are laid open some of the methods by which Protestants are misrepresented by Papists," Lond. 1687, 4to., by Wm. Clagett, D.D., who also wrote "The State of Controversy."

11. **The Papist Misrepresented and Represented: with a preface containing reflections upon two treatises, the one, The State; the other, The View of the Controversy between the Representer and the Answerer. Third Part.** Lond., 1687, 4to.

"Answers 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 Popery," Lond. 1688, 4to., by Wm. Clagett, D.D.; "A Discourse of the Holy Eucharist. A continuation of the present state of the Controversy, Lond., 1687, 4to., by Wm. Wake, Archbishop of Canterbury."

12. **Good Advice to the Pulpits, delivered in a few cautions for the keeping up the reputation of those chairs, and preserving the nation in peace.** Lond., 1687, 4to.

"An Apology for the Pulpits, being an answer to a . . . book intituled Good Advice to the Pulpits." Lond. 1688, 4to., by Dr. John Williams, Bishop of Chichester.

13. **Pulpit-Sayings; or, the Characters of the Pulpit-Papist Examined; in answer to the Apology for the Pulpits; and in Vindication of the Representer against the Stater of the Controversie,** Lond. 1688, 4to., against Bishop Williams and Dr. Clagett, to which the former rejoined "Pulpit-Popery, true Popery. Being an answer to a book intituled, Pulpit-Sayings: and in Vindication of the Apology for the Pulpits and the Stater of the Controversie (by Dr. Clagett) against the Representer," Lond. 1688, 4to.

14. **The Sincere Christian's Guide** in the choice of a Religion, 1734, 12mo.; Revised, Lond. 1804, 12mo.

15. **An Inquiry**, which, amongst the several Divisions of Christians, takes the surest Way of Knowing and Teaching the Truth of Christ and His Gospel. Lond. 1820, 12mo., from an original MS. in the library of St. Mary's College, Oscott, never previously published.

16. **Queries; or, an Appeal to Common Sense** in order to Estimate the Proceedings of those who Separated from the Church of Rome. MS.

17. Dodd credited Gother with "Reason and Authority; or, the Motives of a late Protestant's Reconciliation to the Catholic Church. Together with remarks upon some late Discourses against Transubstantiation," Lond. 1687, 4to., which, however, was written by Joshua Bassett. It was replied to by Thomas Bambridge, D.D., "An Answer to a book intituled, Reason and Authority, &c.," Lond., 1687, 4to. Edward Stephens attacked it with "The Misrepresenter truly Represented; or, a notable Metamorphosis of a zealous anti-papist into a zealous Popish missionary, &c." (1703?), 4to., and in 1705, Nathaniel Spinckes, M.A., wrote another reply.

18. "A Seasonable Discourse about Religion in the present conjuncture. By J. G.," Lond. 1689, 4to., has also been attributed to Gother. His Spiritual Works are as follows:—

19. **Instructions on the Epistles and Gospels of the Whole Year**; Lond. 1780, 12mo., Edited by the Rev. Wm. Crathorne; Lond. 1736, 12mo.

20. **Instructions for the Whole Year. Being Practical Thoughts on the Epistles and Gospels of all the Sundays and Moveable Feasts, from Trinity Sunday to Advent**; Lond. 1718, 12mo. 3 vols.. Lond. 1726, 12mo.; Lond. 1736, 12mo.; Dublin, 1834, 12mo., &c.

21. **Afternoon Instructions for the Whole Year**; containing Practical thoughts on all Christian duties. Lond. 1718, 12mo.

22. **Instructions for the Afflicted and Sick, with some helps for prisoners**; especially such as are tried for life. Lond. 1718, 12mo.

23. **Instructions for Masters, Traders, Labourers, Servants, Apprentices, Youth, &c.** Lond. 1718, 12mo., &c.

24. **Instructions for particular states and conditions.** Lond. 1718, 12mo.; Lond. 1753, 12mo., &c.

25. **Instructions and Devotions for hearing Mass**; 1705, 12mo. pp. 152; Lond. 1718, 12mo.; 1767, 12mo., title 1 f., preface 7 ff. pp. 150, &c.

26. **Instructions for Confession, Communion, and Confirmation**; 1706, 12mo., pp. 159, approbation dated Paris, Feb. 4, 1703; Lond. 1718, 12mo.; Liverpool, 1755, sm. 8vo., pp. 114; Lond. 1807, 32mo., pp. 118; Dublin, 1825, 16mo., pp. 78.

27. **Principles and Rules of the Gospel offered for the help of all who desire to live Disciples of Jesus Christ**; Lond. 1718, 12mo., &c.

28. **A Practical Catechism, divided into fifty-two lessons, for each Sunday in the year.** Lond. 1718, 12mo., edited by Rev. W. Crathorne.

29. **Prayers for Sundays, Holidays, and other Festivals; from Low Sunday to the twenty-first Sunday after Pentecost.** 1704, 16mo., pp. 574, inclusive of title, Note 1 f.; Lond. 1718, 12mo.; with the Epistles and Festivals, 1743, 8vo. 3 vols.; Newcastle. 1783, 12mo., edited by Rev. T. Eyre; "Gother's Prayers for Sundays and Festivals, adapted to the use of Private Families or Congregations. To which is added an Appendix containing Prayers before and after Mass," Wolverhampton, J. Smart, 1800, 8vo., title 1 f., preface pp. vii., pp. 3-429, edited by Rev. John Kirk, D.D., and Rev. John Carter; ditto, York, 1810, 12mo., edited by Rev. W. Croskell; ditto, Newcastle-upon-Tyne, 1816. 12mo., &c.

30. **The Sinner's Complaint to God; being devout entertainments of the Soul with God.** Lond. 1718, 12mo.; Birmingham, 1770, 8vo.; Lond., Dolman, 1839, 12mo., etc.

31. **The Collects, Epistles, and Gospels, that are read throughout the whole year, according to the use of the Holy Roman Church. Translated from the Missal. By John Gother.** Lond. 1736, 12mo.

It was first published from the original MS. by the Rev. Wm. Crathorne about 1719, and afterwards was printed under the title "The Roman Missal for the use of the Laity, containing the Masses appointed to be said throughout the year."

32. Collective Editions of "The Spiritual Works of the Rev. John Gother," have been several times reprinted. The first was by the Rev. Wm. Crathorne, Lond., Meighan, 1718, 12mo., 16 vols.; 1726, 1736; Newcastle (pr.), Lond. (1740?) 12mo., 16 vols.; Newcastle, 1790, 12mo., 16 vols.

Gourmelen, Stephen, surgeon, a native of Cornwall, according to Dodd, was probably brought up in Finisterre, where Didot Frères state that he was born. He took his medical degrees at Paris, devoting his studies principally to surgery, and in 1578 succeeded Akakia in the chair of the Collège de France. He was a ripe scholar in Latin and French, and during the plague which visited Paris in 1581 his abilities were conspicuously displayed. His first work placed him in the van of the medical profession, and greatly contributed towards the establishment of "la chirurgie française." He died at Melun, Aug. 12, 1593.

Didot Frères, Biographie Générale; Dodd, Ch. Hist., vol. ii.

I. S. Gourmelen. Synopsos Chirurgiæ Libri sex. Lutetiae 1566, 8vo.; translated into French by André Malezieu, under the title, "Le Sommaire de toute la Chirurgie, contenant six livres, composé en latin par Etienne Gourmelen," Paris, 1571, 8vo.; "Chirurgiæ Artis, ex Hippocratis et aliorum veterum Medicorum decretis, ad rationis normam redactæ Libri III.," Parisiis, 1580, 8vo.; "Guide des Chirurgiens, traduité en français par Germain Courtin," Paris, 1634, 8vo.; *ibid.* 1637, 8vo.

This work was received with great favour, and at once placed him in the front rank of his profession. Considering the state of medical science at the

period, it displays great merit. Quesnay speaks of it in disparaging terms, "ce Gourmelen a donné des preceptes sur un art qu'il ignorait." He adds that his work is merely a compilation from the writings of the ancients disguised under new forms, and is full of philosophical and scholastic errors. This censure, however, is not endorsed by the learned author of the "Traité de l'Auscultation." Gourmelen says in his preface that the substance of his work is extracted from Aristotle, Hippocrates, and ancient medical authors, like other works written since the middle of the thirteenth century. He recounts many facts concerning the history of Chirurgery at Paris, and the regulations which forbade any one to exercise the profession without passing the examination of four doctors of the faculty. This subject forms the seventh book of the treatise by Pardoux, entitled "Universa Medicina," Paris, 1539, 4to.

2. **In Hippocratis Aphorismos.** This treatise was read in the School of Faculty of Medicine at Paris from 1568 until 1579, and consists of very good matter.

3. **Annotationes in librum Hippocratis De Alimento.** Paris, 1572, 8vo.

4. **Epitome de Humoribus.**

5. **Argumentum et annotationes in libros II. et III. Galeni De naturalibus Facultatibus.**

6. **Hippocratis libellus De Alimento, a Græco in Latinum conversus, et commentariis illustratus.** Paris, 1572, 8vo.

7. **Advertissement et Conseil à Messieurs de Paris, tant pour se preserver de la peste, comme aussi pour nettoyer la ville et les maisons qui y ont esté infectées.** Paris, 1581, 8vo.

The author attributes to the Divine anger the plague which was then ravaging Paris; he indicates the means to arrest the effects and prevent its recurrence.

8. **Reponse à l'Apologie,** published under the name of B. Comperat, de Carassonne, one of his pupils, against the attack of Ambroise Paré.

9. A large work on Pharmacy, MS., in the Bibliothèque Impériale, No. 6879.

10. **Vita et Martyrium St. Albani,** referred to by Dodd.

11. Historical Memoirs of Brittany, MSS., which should also be in the Bib. Impériale.

12. **Les œuvres chirurgicales de Monsieur Gourmelen diversées en quatre traites.** I. Le Guide des Chirurgiens (. . . Translaté de Latin en François par G. Courtin). II. Le Sommaire de tante la Chirurgie (contenant six livres . . . traduit en François par A. Malesien). III. Replique à une Apologie publiée sous le nom de A. Paré (contre E. G. par B. Comperat). IV. Advertissement et conseil à Messieurs de Paris tant pour se preserver de la peste (comme la ville, &c.). Paris, 1647, 8vo., four parts with separate title, parts I. and II. separately paginated.

Gradwell, Robert, D.D., Bishop, born Jan. 26, 1777, was the third son of John Gradwell, of Clifton, in the Fylde, Lancashire, by Margaret, daughter and heiress of John Gregson, of Balderstone, co. Lancaster, gent.

The Gradwells, or Gradells of Clifton, were descended from a younger son of the ancient Lancashire family of that name, seated for many centuries at Barbles Moor, Ulnes Walton, in the parish of Croston. The elder branch intermarried with most of the leading families of the county, and maintained its honourable position until the family became extinct on the death of the Rev. Christopher Gradwell, Sept. 25, 1758, who had been for twenty-two years the priest at Sheffield. His two brothers having died unmarried, the estate was divided between his three half-sisters and their husbands, Mr. O'Neil, Theophilus Taylor, of Standish, gent., and Humphrey Orrell, of Blackbrook, gent. The Gradells were always devoted sons of the Church, and suffered heavily in consequence. The Rev. Christopher Gradell was Vicar of St. Michael's-on-Wyre in the reign of Henry VII. When Elizabeth framed laws to force the people by fines and penalties to embrace the new religion, the Gradells suffered every form of persecution rather than abjure their faith. They appear annually on the Recusant Rolls from their commencement under Elizabeth to the reign of James II.; and when the conviction of recusants was again enforced after the Revolution of 1688, the irregular returns which are extant bear witness to the fidelity of the Gradells to the ancient faith of their ancestors. That they were highly regarded by their fellow-Catholics is evidenced by the frequent recurrence of their names in connection with Catholic trusts and other affairs in which implicit confidence was necessary. They supplied the Church with several virtuous and learned priests during the days of persecution, and throughout the whole of that period maintained a chaplain in their house at Barbles Moor. The mansion has long since disappeared, but a few years ago there were traces of its former existence and owners, to be seen in the farmhouse by which it had been succeeded. The initials W. G. appeared in stained glass in one of the windows, and also in the brick-setting of one of the gables, but the chapel was gone, with the priest's hiding-hole in the kitchen chimney, and nothing remained of the greater part of the mansion save the foundations in the adjoining croft. A corner of the garden had originally been used as a burial-ground, marked by an old stone cross, covering the remains of the Rev. William Winckley, buried about 1740, whose aunt was the wife of Christopher Gradwell, the father of the three co-heiresses.

It was in the beginning of the seventeenth century that the junior branch of the family settled at Clifton. It was probably descended from Roger Gradell, of Euxton, a younger son of Christopher Gradell, of Barbles Moor, and Jenet, his wife, daughter of Richard Charnock, of Charnock, gent. James Gradell, of Clifton, was fined for recusancy in 1633, and his name appears annually on the rolls until his death in Oct. 1681. His third son, Richard, was the father of Robert, who registered his leasehold estate at Clifton in 1717, in accordance with the Act of 1 Geo. I., "to oblige Papists to register their names and estates." The latter's son Richard had a numerous family, of whom Helen, the wife of William Brown, of Clifton, was the mother of the Rt. R. George Hilary Brown, D.D., first bishop of Liverpool. Her brother, John Gradwell, the younger, of Clifton, settled in Preston. His uncle, John Gradwell the elder, resided at Salwick Hall, near Clifton, where he died Feb. 20, 1799. When Thomas Clifton, of Lytham, Esq., abandoned the faith for which his ancestors had suffered so much, and did away with the chapel at Salwick Hall, maintained there by the Clifton family from the days of Elizabeth, John Gradwell the younger, with the Smiths of Lea, the Gillows, and one or two other families, established a new mission at Lea, just beyond Mr. Clifton's influence. The last priest at Salwick Hall, the Rev. Marmaduke Wilson, delivered the altar plate and vestments into Mr. Gradwell's charge for the new mission. Mr. Clifton claimed them and contested the matter in the Ecclesiastical Courts at Chester, but was defeated by Mr. Gradwell, who maintained the suit at his own risk. For many years after it was a common saying in the Fylde, that the luck of the Gradwells had never failed since their manly fight for the Church's rights. It has been already stated, at the beginning of this sketch, that Mr. Gradwell's wife was the last of the ancient family of Gregson, of Balderstone. This family originally bore the territorial name of the lords of Normanton, in Yorkshire, but their intermarriage with the Hoghtons, of Hoghton Tower, and other Lancashire families, induced them to settle at Balderstone. Gregory Normanton's son was known by the name of "Greg's son," and in this manner the ancient patronymic fell into disuse, and the family was ever afterwards known as Gregson. Of this marriage, which took place in 1774, the eldest son, Richard Gradwell, in-

herited the Gregson estate at Balderstone, and by his wife, Jane, daughter of Peter Marsh, of Hindley, had an only child, Margaret, who carried Balderstone to her husband, Richard Carr, of Preston, Esq.; the two next sons were twins, born in 1777, John, who resided at Preston, of which he was a Justice of the Peace, and died unmarried in 1841, and Robert, the subject of this notice; George, born in 1779, the only Catholic Alderman whom the growing liberality of the times has hitherto admitted to civic honours in Preston, who died in 1849; Henry, born in 1792, of whom hereafter; and an only daughter, Anne, born in 1796, who died unmarried in 1869.

Robert Gradwell from his childhood displayed an aptitude for study, and it was therefore determined to send him to Douay College to prepare for the priesthood. He arrived there on Sept. 30, 1791, at a time when the community had been reduced, through the alarm which the French revolutionists had inspired, to the number of one hundred and twenty-six. At the same period in the following year there was a further reduction of twenty-four. The Republic had then been declared; the king and his family were prisoners in the Temple, the National Assembly had decreed his trial, and multitudes of the friends of order were daily falling victims to their loyalty beneath the guillotine. Douay, one of the last cities in the Northern Provinces to join the Revolution, was now infected with republicanism. The College was subjected to frequent and alarming annoyances, especially from the lawless conduct of the troops in garrison. The bloody contests that occasionally broke out between regiments of opposite political parties filled the city with consternation, and the community shared in the general fears. The military band, escorted by soldiers, repeatedly forced its entrance into the courtyard of the College to play republican airs; in the night time the repose of the students was frequently disturbed by the soldiers violently knocking at the doors with their muskets and demanding replies to their vivas as they paraded the streets in triumphal procession; and by day they were molested by parties of soldiers asking for beer, which it was necessary to have always in readiness. On more than one occasion the soldiers came into the College itself, and once they demanded that the students should be let out to join their procession. As one of

the Professors, Dr. Poynter, was remonstrating with them, a drunken soldier furiously drew his sword upon him, and was in the act of aiming a deadly blow, when four of the students rushed forward and taking each a soldier by the arm, cried "Vive la Nation," and drew them into the street. On another occasion the College was in the possession of these ruffians for a day and a night, and the Superiors were under the painful necessity of entertaining them to prevent them from committing any outrage, or forcing their way to the upper part of the house, to which the students were confined to secure them from insult. These and similar alarms, although they did not cause any considerable flight of the students, were sufficient to prevent the accession of new subjects. England had now begun to assume an attitude of hostility, and in consequence the community in the College became an especial object of jealous suspicion to the Republican authorities in Douay, not less for their refusal to take the oath of the Civil Constitution of the Clergy, and their denial of all communion with the intruded clergy, than for their well-known loyalty and warm attachment to the honour and interests of their country. Difficulties were placed in the way of obtaining passports, and thus, whilst the students felt their position to be extremely perilous, and all sighed for the security of their native land, they were yet most unwilling to abandon their beloved alma mater, now almost the only hope for the support of religion in their own country. On Feb. 11, 1793, war was declared with England by the French Republic, and on the 18th a band of armed townsmen, one hundred strong, entered the College. Their leader, without showing any warrant of his authority, placed the seals of the Republic upon the two valuable libraries, the philosophical room, the President's closet, and on whatever drawers and bureaus he thought proper, both in the President's and Procurator's apartments; and three men of ferocious aspect and character were left to guard the sequestered property, and to prohibit the removal of anything from the College. The community was now reduced to sixty-eight members. In the following August, then only numbering fifty-five, they were ordered to withdraw to their country house at Esquerchin, a village about three miles to the north-west of Douay. President Daniel, however, was permitted to remain in charge of two of the students who were too ill to be removed.

One of these was Robert Gradwell, who was permitted after his recovery to join the rest at Esquerchin. During this time he found means to secrete one of the diaries of the College, of which he kept close possession through all his adventures until he placed it in its proper place, in the hands of the Rev. Thomas Eyre, the President of Crook Hall and Ushaw College. On Oct. 12, 1793, the community were ordered to return to their College at Douay. When they arrived they found the College converted into a military corn warehouse. They had scarcely time to express their feelings of grief and indignation when they were removed as prisoners to the Scotch College. There they remained two days, and on the 15th they were escorted towards the citadel of Douvens, the place assigned by the Convention for their imprisonment. On the following day the remainder of the community, reduced by those who had succeeded in effecting their escape to the number of forty-one, were lodged in their new prison, after passing a night of sorrow and suffering at Arras. In the citadel of Douvens they endured most severe hardships. They were confined in two apartments so small as to be oppressed with heat even in the coldest months of winter, and their food was not only unsavoury and unwholesome, but insufficient in quantity to afford one full meal in the day. Still, they never allowed their spirits to flag. They had brought with them a few books, and with these, and the assistance of their Superiors, they observed, as far as circumstances would permit, their accustomed hours of study. In the hours of recreation they chased away the thoughts of melancholy by singing "God save the King," "Rule Britannia," and similar songs, till an interdict was placed upon the manifestation of patriotism by "Oliver Cromwell," as they used to call their coarse and cruel gaoler. Thus they remained until the fall of Robespierre, July 28, 1794, after which the severity of their confinement became gradually mitigated, and they no longer felt that their lives depended upon the humour and caprice of the petty officials of that bloodthirsty tyrant. On Nov. 27 they were brought back to Douay, where they were confined in the Irish College. There they were allowed to resume their regular hours of study, till they received, on Feb. 24, 1795, an order permitting them to return to their own country. On the following day they departed for St. Omer, from whence they proceeded to England, where they landed

at Dover, March 2, 1795, twenty-six in number, the rest having previously escaped from their various places of imprisonment.

At the period of his liberation Robert Gradwell was in second-class Rudiments. He immediately proceeded to Crook Hall, Durham, where the majority of the refugees from Douay College had assembled. There he continued his studies, and in due course was ordained priest, Dec. 4, 1802. For seven years he taught Poetry and Rhetoric at Crook Hall and the new College at Ushaw. On July 18, 1809, he left to become assistant to the Rev. John Barrow, at Cloughton, in Lancashire, who was then fast failing in health, and four days later Mr. Gradwell arrived at the scene of his first missionary labours. Mr. Barrow died, Feb. 12, 1811, when Mr. Gradwell succeeded to the mission.

He was fond of study, and his "Dissertation on the Fable of Papal Antichrists," and a series of articles in the "Catholicon," no doubt attracted attention to his abilities, and induced his Superiors to withdraw him from his retired country mission to a higher sphere. The course of political events on the Continent had taken a more favourable turn. The Pope had been restored to his dominions, which had been violently wrested from him by the French, and he was now able to devote more attention to the wants of the Church in England. Pius VII., and his accomplished minister, Cardinal Consalvi, resolved to reopen the English College at Rome, which practically had been of little use to the English mission since the suppression of the Society of Jesus by Clement XIV. in 1773; and from 1798, when the College was seized by the French, it had been entirely closed. The administration of the College by the Jesuits had always been a great grievance to the secular clergy, for whom it was founded and still belonged. Though the students were bound by the College oath not to enter a religious Order without special permission from the Holy See, but to serve the English mission under secular authority, it was found in practice that the majority of them, including all the most talented, joined the Society of which their Superiors were members—a very natural result. On the suppression of the Society it was hoped that the College would then be restored to the English secular clergy, but greatly to their disappointment Mgr. Foggini, and other Italian priests, were granted the

administration. Repeated memorials and petitions for its restoration were presented from England. These, however, were unsuccessful, and the College was rendered almost useless to the object for which it had been originally founded. After the expulsion of the French from Rome, Cardinal Braschi, the Protector, took possession of the College and its revenues. When he died, in 1817, Dr. Lingard, who was then at Rome, with Dr. Macpherson, Rector of the Scotch College, waited upon the Secretary of State, Cardinal Consalvi, and explained to him the original object of the establishment, its failure under Italian Superiors, and the increasing wants of the English mission. The result was the re-establishment of the College, and the election by the English Vicars-Apostolic of Mr. Gradwell as Rector. This appointment was mainly on the recommendation of Dr. Lingard, with whom Mr. Gradwell had formed an intimate acquaintance. On Sept. 15 he left Claughton, in charge of his brother Henry, and arrived at Rome on Nov. 2, 1817. His appointment, by letters of the Cardinal Secretary of State, was dated March 8, 1818, and he was formally installed in his office on the following 10th of June. A colony of ten students soon after arrived from England, and the revived College flourished exceedingly under its new Rector. His name, with that of Dr. Lingard, will ever be associated with the restoration of St. Thomas' College to its original owners. Under Dr. Gradwell's rule the students were happy and contented, and successful in a remarkable degree in their studies. He had to encounter much opposition in the reopening of the College from its former administrators, and he was frequently reduced to the greatest straits for means to prepare it for the reception of students. But his quiet firmness triumphed over all difficulties, and converted those into admirers and friends who had been his greatest opposers.

Dr. Gradwell was also appointed by the Vicars-Apostolic their agent at Rome, and for ten years he discharged the duties of that difficult and laborious office with great tact, delicacy, and discretion.

On May 19, 1828, the Propaganda elected him to be coadjutor to Bishop Bramston, Vicar-Apostolic of the London district, *cum futura successione*, and this decree, approved by the Pope, June 8, was expedited two days later. His brief for the Vicariate and See of Lydda *in partibus* was dated June 20,

and on June 24, 1828, Dr. Gradwell was consecrated bishop. He resigned the Rectorship of the English College, and was succeeded by Dr. Nicholas Wiseman, subsequently Cardinal and first Archbishop of Westminster. Bishop Gradwell arrived in London in the following August, and was heartily welcomed by Bishop Bramston and the Catholics of the London district.

In his new sphere the Bishop won universal respect and affection. His gentle and engaging manner endeared him to the clergy. Bishop Bramston esteemed his many virtues, and derived much consolation and support from his extensive acquaintance with ecclesiastical affairs. But his amiable and exalted qualities, which promised so much to the London district, were admired only to be regretted. His health had never been strong; indeed, it was on that account that he had been compelled to leave Ushaw College for the repose of a country mission. His labours at Rome, and the Italian climate, had undermined his constitution, which soon gave way after his return to the cold and fogs of England. In a few years he was carried off by dropsy, after supporting with exemplary patience a tedious illness. He died at Golden Square, London, March 15, 1833, aged 56.

His eulogy is inscribed on a handsome marble monument erected in Moorfields chapel, where he was buried. The successful re-establishment of the English College at Rome was mainly due to his prudent administration, and the tact and ability by which he overcame the difficulties surrounding his position. His talents and virtues were highly appreciated by the bishops and clergy, and if his life had been prolonged he would probably have risen to great eminence.

The day before Dr. Gradwell left the peaceful retirement of his country mission, his younger brother Henry, having been just ordained at Ushaw College, said his first Mass at Cloughton, Sept. 14, 1817. The new priest was but twenty-four years of age when he took charge of the mission. There he spent a quiet, useful life, dignified with the honours of Rural Dean and Canon of the Cathedral Chapter of Liverpool. He made an edifying end, May 22, 1860, aged 67, and was buried in the family vault at St. Augustine's, Preston. Some few years before his death he had obtained the assistance of his nephew in the Cloughton mission. The Very Rev. Mgr. Robert Gradwell, who is still

Rector, was born in Preston, Oct. 27, 1825. His father, the late George Gradwell, of Preston, Esq., younger brother of Bishop Gradwell, married Mary, daughter of Richard Ashhurst, of Puddington, Cheshire, steward to the Stanley estate, by a daughter of the Blundells of Preston, a family settled in that town for centuries, and, contrary to assertion, in no known way connected with their namesakes at Crosby or Ince Blundell. The issue of this marriage was four sons and a daughter: John, who settled at Platten Hall, co. Meath, and died in 1873; Richard, of Dowth Hall, in the same county; the Very Rev. Mgr. Robert Gradwell; George, a priest educated at Ushaw College, who died Nov. 23, 1855; and Mary Anne, the wife of James Gernon, of Athcarne Castle, co. Meath, Esq. Mgr. Gradwell, private chamberlain to Leo XIII, ordained priest at Ushaw College in 1849, was retained as a Professor, but was compelled to leave the College on account of failing health in the following year. For some years he served at St. Augustine's, Preston, and in 1856 he joined his uncle Henry at Claughton, of which he is the present revered pastor. Richard, the second son, had issue: Theresa, wife of the Hon. R. Nugent, son of the ninth Earl of Westmeath; Annette, wife of Edm. Athy, of Renville, Esq.; and Robert Bernard Ashhurst Gradwell, of Dowth Hall, Esq., born in 1858, who married, April 21, 1884, Henrietta Mary, second daughter of the 10th Earl of Fingall.

Brady, Episcopal Succession, vol. iii.; *Liverpool Almanac*, 1885; *Petre, Notices of Eng. Colleges*; *Dr. Gilloze, Suppression of Douay Coll., MS.*; *Kirk, Biog. Collections, MS.*; *Gilloze, Lanc. Recusants, MS.*; *Gilloze, Tyldesley Diary.*

1. **A Dissertation on the Fable of Papal Antichrists.** By the Rev. Robert Gradwell. Lond. 1816, 8vo.

2. "A winter evening dialogue between John Hardman and John Cardwell; or, Thoughts on the Rule of Faith, in a series of letters addressed to the authors of 'Letters to the Clergy of the Catholic Church, and more especially to the Rev. Thomas Sherburne, of Kirkham, in Lancashire,' By J. Hardman." These letters, which appeared in the "Catholicon" of 1817, are excellent in themselves, and for dialectics and force of style are similar to the tracts written by the celebrated Fr. O'Leary. They were elicited 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. Mr. Sherburne, whose true name was Irving, preceded Mr. Gradwell as assistant to the Rev. John Barrow at Claughton.

3. **The Journals of Dr. Gradwell**, from his arrival at Rome, Monday, Nov. 2, 1817, to Mar. 21, 1825, with various illustrative papers. MS., thick fol. unpaginated, Archiepisc. Archives, Westminster.

4. **The Journals of Dr. Gradwell**, from Friday, Apr. 15, 1825, to his arrival in London, Aug. 23, 1828. With several papers connected with the History of the Students in the English College. MS., fol., unpag., Archiepisc. Archives, Westminster.

5. **Letters and Papers, MS. and Printed**, of the Rev. Dr. Robert Gradwell, Rector of the English College, Rome, and Coadjutor of the London District, being for the most part his correspondence with the R. R. Wm. Poynter, Bp. of Halia, from 1817 to 1828. MS., thick fol., unpag., Archiepisc. Archives, Westminster.

Dr. Gradwell took a great interest in the ancient archives of the English College, Rome, and some of his notes are of great historical value.

6. **To the Catholic Clergy and Laity of the London District**, a pastoral letter prohibiting wakes during the cholera, issued in conjunction with Bp. Bramston, in 1832, s. sh. fol.

7. A series of articles, by W. A. Abram, Esq., on the Gradwells, of Ulnes Walton, Clifton, and Preston, Nos. 1471, 1474, 1483, 1486, 1489, and 1494, appeared in "Sketches in Local History," in the *Preston Guardian* of 1884. They were followed by an historical sketch of the Gradwells by the present writer, entitled "A Lancashire Recusant Family," No. 1498, Aug. 30, Sept. 5, and Sept. 12, 1884, in the same journal. The narrative is connected by a *résumé* of the leading events in the history of Catholicity in England. A "Pedigree of the Gradwells of Platten and Dowth, co. Meath, formerly of Preston, Lancashire," by the Very Rev. Mgr. Gradwell, was privately printed on a large sheet in 1883.

8. **Portrait**, oval 8vo., engr. on steel by J. Holl, 1833, published in the Laity's Directory for 1834, with "The Funeral Discourse pronounced at St. Mary's Chapel, Moorfields, Mar. 27, 1833, on the late R. R. Robert Gradwell, D.D., Bishop of Lidda, and coadjutor in the London District," by his successor in the Coadjutorship, Dr. Thomas Griffiths, subsequently V.A. in the London District.



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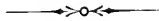
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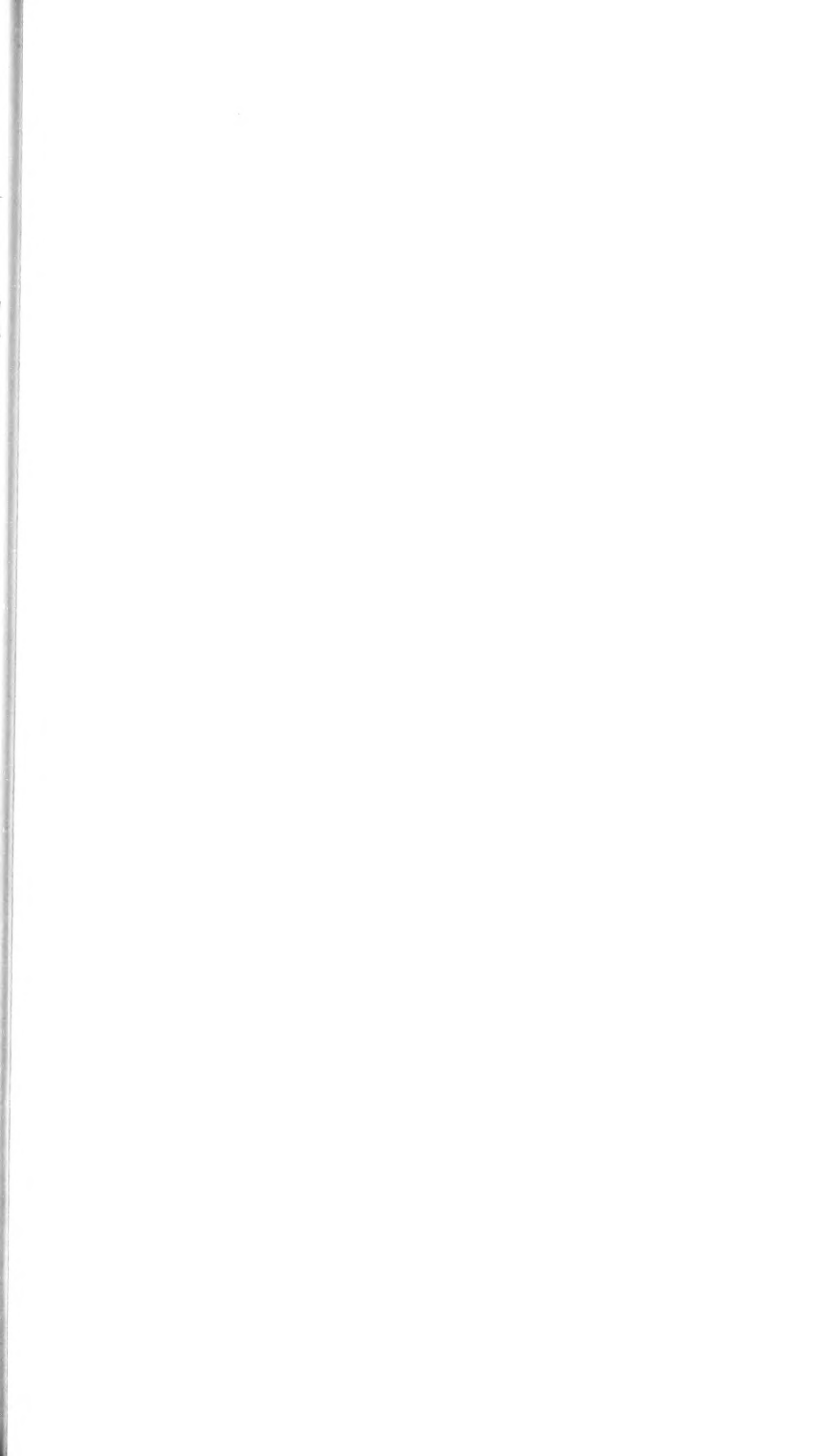
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