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PUBLISHERS' NOTICE.

The publication of the Fourth Volume of "The Bibliographical Dictionary" has been delayed from time to time so as to allow of the inclusion of new matter relating to the deaths of Catholics which have occurred while the work was in progress.

A considerable portion of the matter for the Fifth and concluding Volume of this great work is already in hand, and the Compiler encourages the Publishers to hope for its final completion in time for publication in the early Autumn of this year.

28 ORCHARD STREET, LONDON, W.

March 1895.



W. P. M. Kennon.

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



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OF THE
ENGLISH CATHOLICS.

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

"From these the world will judge of men and books,
Not from the Burnets, Oldmixons, and Cookes."
POPE, *Prologue to the Satires.*

BY
JOSEPH GILLOW.

VOL. IV.

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BIOGRAPHICAL AND BIBLIOGRAPHICAL DICTIONARY OF THE ENGLISH CATHOLICS.

Kemeys, David Joseph, O.P., confessor of the faith, born of honourable parentage, was probably a relative of Sir Nicholas Kemeys, of Ceven Mably, co. Glamorgan, grandson of David Kemeys, of the same place. Sir Nicholas was created a baronet by Charles I. in 1642. He was colonel of a regiment of horse, and, at the outbreak of the rebellion, was appointed, by the king, Governor of Chepstow Castle. This he gallantly and successfully defended against Cromwell, but subsequently was slain during the siege by Col. Ewer. The title became extinct on the death of the fourth baronet in 1735. John Kemeys, of Monmouthshire, who was ordained priest at the English college at Rome in 1658, was probably of the same family.

David Kemeys was professed at the Dominican convent of SS. Giovanni e Paolo, at Rome, and after his ordination came to London. Here he was chaplain to Elizabeth, Countess-dowager of Arundel, mother of Cardinal Howard. In 1679 he was impeached by Oates as a conspirator. The perjurer, in his narrative of the plot, asserted that Fr. Kemeys was nominated by the Pope for the See of Bangor. On Jan. 17, 1679-80, he and several others were brought to the Old Bailey and arraigned for "high-treason as Romish priests." Fr. Kemeys was the first brought to the bar, but being very ill and weak, he was remanded by Scroggs, the Lord Chief Justice, who sent him back to Newgate, "that the world may not say we are grown barbarous and inhumane; we are all contented he should be set by. Therefore let him be returned

back, and in the meantime you must take care that he have that reasonable looking to as is fit for a man in his condition to have." His lordship then directed that he be taken to bed, where the poor father died ten days later, Jan. 27, 1679-80.

Palmer, Obit. Notices, O.S.D.; Oliver, Collections, p. 462; *Oates, True and Exact Narrative; The Tryals and Condemnation of L. Anderson, &c.*, p. 1; *Burke, Extinct Baronetcies*.

1. "The Tryals and Condemnation of Lionel Anderson, *alias* Munson, William Russell, *alias* Napper, Charles Parris, *alias* Parry, Henry Starkey, James Corker, and William Marshall, for High Treason as Romish Priests, upon the statute of 27 Eliz. cap. 2. Together with the Tryal of Alexander Lumsden, a Scotchman, and the Arraignment of David Joseph Kemish for the same offence. At the Sessions of Oyer and Terminer in the Old Bailey, on Saturday, Jan. 17, 1679." Lond. 1680, fol., pp. 53, besides title.

He is several times mentioned in Oates' "True and Exact Narrative of the horrid Plot and Conspiracy of the Popish Party against the Life of his Majesty Charles II., the Government, and the Protestant Religion; with a List of such Noblemen, Gentlemen, and others, as were the Conspirators, and the Head Officers, both Civil and Military, that were to effect it." Lond. 1679, fol.

Kemeys, Thomas, priest, only son of John Kemeys and his wife Jane, daughter of John Courtenay, of Tremere, in Cornwall, Esq., was born in 1575 at Cucklington, co. Somerset. He was sent to Oxford, where he remained nearly five years, till his father's death, when he went to London and spent three years in New Inn and at St. Thomas' Hospital. From his own statement it appears that his belief in the Establishment was shaken by the inconsistencies of certain Protestant books, and that one of Dr. Harding's works convinced him that Protestantism was either null or made up of falsity, and that there was no true Church other than that of Rome. After mature consideration he was received into the Church through the instrumentality of Fr. Wright, July 5, 1599. Fr. Rich. Blount, S.J., then despatched him to Rome, having procured him a letter of introduction from Edmund Morris to his relative the Governor of Dover, and thus secured a safe passage across the Channel. On Oct. 25, 1600, he was admitted into the English College as an *alumnus*, and assumed the *alias* of Clemens. On the following Aug. 5, he took the college oath, and was ordained priest Dec. 20, 1603. On May 17, 1604, he left Rome for England, but stayed at Douay College to complete his theology, and on May 23, 1605, proceeded to

the English mission. His subsequent career or the date of his death has not been ascertained.

Foley, Records S. J., iv., vi. ; *Douay Diaries*; *Hart. Soc., Visit. of Cornwall*.

1. "Veritas Evangelica ; or the Gospel-Truth asserted in sixteen useful questions, which being seriously searched into, will open the Way to find out assuredly the True and Saving Faith of Christ, which is but One, as the Apostle affirms, Eph. 4 : One Lord, one Faith, one Baptism. Written by T. K. and now published by R. C. Read ; Understand ; and then Censure. Published with Allowance." Lond., Nath. Thompson, 1687, 4to, pp. 110, besides Title, Epist. Ded. to the Queen, subscribed R. C. (? Robt. Charnock, who was installed vice-president of Magdalen Coll., Oxford, by James II. in this year). Preface, signed T. K. (? Thomas Kemeys), and Contents.

Kemp, Francis Boniface, O.S.B., confessor of the faith, who used the *alias* of Kipton, was a native of the diocese of London, and most probably was connected with the family of his name subsequently settled at Slindon, co. Sussex.

He can hardly be identical with Francis Kemp, who was admitted a battler at the English College, Rheims, Jan. 8, 1588, and left for Spain Sept. 17, 1590, for it was not until Nov. 1, 1602, that he entered the English College at Valladolid. In October of the following year he joined the Benedictines, was professed at Montserrat, in Italy, and in 1612 he was sub-prior at St. Malo. Later he came to the English mission, was apprehended and imprisoned in Newgate for some time on account of his priestly character, and eventually banished. He returned to England, however, and seems to have laboured in Yorkshire, where, according to Weldon, he was seized with Dom W. A. Hanson, O.S.B., by Parliamentary troopers, and driven on foot before them in the heat of summer till he fell exhausted to the ground and expired, July 26, 1643.

In Blount's list, published in Castlemain's "Catholic Apology," both Fr. Kemp and Fr. Hanson are stated to have been slain in cold blood near York.

Several of the same name suffered imprisonment for the faith in the reign of Elizabeth, and others were members of the secular clergy, the Society of Jesus, the Benedictine convent at Brussels, and the convent of the Blue Nuns at Paris. David Kemp, of the diocese of Exeter, was ordained priest at Douay in 1581, suffered imprisonment and exile, subsequently joined the English Bridgettins, and died at their monastery at Lisbon,

Feb. 28, 1615. John Kemp, gent., apparently of the same family, was condemned in *premunire* in Cornwall, on the occasion that Blessed Cuthbert Mayne was condemned to death in 1577, and, according to Fox, was still in prison in Cornwall in 1579, aged 40; Thomas Kemp, a gentleman of position, is stated by Bridgewater to have been exiled in the same reign; and, in 1584, Robert Kempe, student of the Middle Temple, was taken in a search made in Chancery Lane. George Kemp, son of John and Lucy Kemp, of London, born in 1626, was educated at St. Omer's, and ordained priest at the English College, Rome, in 1651, where he used the *alias* of Drew or Drury. He was held in great estimation amongst his brethren, and was elected by the chapter archdeacon of Surrey and Kent. He is probably the Mr. Kemp, *alias* Osbeston (Osbaldeston), mentioned in the diary of Dr. Thomas Cartwright, Bishop of Chester, in 1686-7. He dined with his lordship on several occasions in company with Sir Thomas Grosvenor, Sir Rowland Stanley, Sir James Poole, and Mr. Massey, of Puddington, to one of whom he was perhaps chaplain. In 1692 he resided with the Dowager Duchess of Norfolk at The College, Yorkshire. He died in 1698.

Valladolid Diary, MS.; Dolan, Weldon's Chron. Notes; Castlemain, Cath. Apology; Kirk, Biog. Collns., MS., No. 26; Knox, Douay Diaries; Foley, Records S.J., vol. vi.; Hunter, Diary of Cartwright; Records of Syon Monastery, MS.

Kendal, Hugh, priest, first president of Sedgley Park School, born Sept. 2, 1708, was a younger son of John Kendal, junior, of Fulwood, near Preston, who died July 2, 1761. After making his elementary studies at Dame Alice's school, Fernyhalgh, he was sent to Douay, where he took the college oath in 1718. For some time after his ordination he taught poetry and rhetoric, and at length came on the mission, though it does not appear where he was stationed. A few weeks after the Rev. Wm. Errington had leased Sedgley Park, Staffordshire, from Lord Ward, and transferred the boys from the Rev. John Hurst's school at Betley, in the same county, Mr. Kendal was selected to govern the new establishment, and arrived at the Park on May 27, 1763. The school was modelled after the plan of Twyford, and as far as practicable the same discipline was maintained. This he would learn from his brother Richard, if, indeed, he had not himself assisted at Stamford-

Lordship, the successor of Twyford school. Owing to the penal laws being still in force, and occasionally put into execution, Mr. Kendal had many difficulties to contend with, and great apprehensions were felt that he would not be able to maintain his ground. Yet by his prudence and conciliatory manner he overcame them all, and so far gained the esteem of his landlord, Lord Dudley and Ward, that his lordship condescended to visit and dine with him. When complaints were made in Parliament that Lord Ward had let his mansion for "a popish school," 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. The school flourished beyond expectation, and within seven years the number of students was between ninety and one hundred. During the Gordon riots, in 1780, it was greatly feared that the school would share the fate of so many other Catholic establishments in London and elsewhere, and, indeed, threats were thrown out to that effect. Though no mischief was done, the alarm considerably affected the health of Mr. Kendal, whose constitution, already much debilitated by hereditary attacks of gout and other infirmities incidental to old age, could not bear the strain of this double assault of mental and bodily affliction. He lingered in a very weak state till the following year, and died at the Park, July 2, 1781, aged 72.

He was highly and universally respected. On Dec. 14, 1767, he was elected canon, and later archdeacon, of the chapter, but resigned about four years before his death on account of his health. In the difficult task of forming and guiding his school in those dreary days of oppression and persecution, he displayed conspicuous ability and prudence. He was buried in the churchyard at Sedgley, and was succeeded in the presidentship by his cousin, the Rev. Thomas Southworth, whom he had called over from Douay to assist him during the last three years of his life.

Kirk, Biog. Collns., MSS., No. 25; Kirk, Cath. Mag., v. 495; Husenbeth, Hist. of Sedgley Park; Gillow, Lanc. Recusants, MS.; Knox, Records of the Eng. Caths. i.; Husenbeth, Memoirs of Parkers, MS. i.; Sedgley Park Annals, MS.; Old Chapter Records, MS.

1. **Portrait**, by the drawing master at Sedgley Park, Richard Paddy, now at St. Wilfrid's College, Cotton Hall. It represents him with calm blue eyes, and features in which benevolence and firmness are plainly blended.

He wears a white wig and a brown coat, the colour generally adopted by the Catholic clergy of the period.

Kendal, George, D.D., born Sept. 14, 1698, was a younger son of John Kendal, senior, of Fulwood, near Preston, co. Lancaster, of whose family some account is appended. He made his rudiments at Dame Alice's famous school at Fernyhalgh, and thence was sent to Douay College, where he took the college oath in 1717. After his ordination he was appointed Professor of Philosophy in 1723, and later, having taken his degree of D.D. at the University of Douay, taught divinity in the college. In 1734 he came on the mission, but where first stationed is not certain. Dr. Kirk says he was at Manchester, but he may have confused him with his brother Henry. Upon the death of the Rev. Thomas Anderton at Towneley Hall, July 13, 1741, Dr. Kendal was appointed to that ancient chaplaincy, which he resigned to take charge of the independent mission at Ladywell, Fernyhalgh, in Aug. 1744, in place of the Rev. John Cowban, who removed to Eshe, co. Durham. At this time Dr. Kendal was a member of the chapter, and was also Bishop Dicconson's G.V. in Lancashire. Besides the duties attendant on these offices, and the charge of the mission, he superintended Dame Alice's school, and also continued the custom of his predecessors at Ladywell of boarding and preparing pupils for the colleges abroad. Indeed, Fernyhalgh previous to this, for more than a hundred years, and afterwards until the beginning of this century, was rarely without a fair-sized school, though it was not always directly connected with the mission. Several autographs and inscriptions in the class-books, "In Usum Scholæ Sanctæ Maria ad Fontem," still remain at Fernyhalgh, and attest that Dr. Kendal was the "master" in 1749, &c. In the beginning of 1754 he was recalled to his *alma mater* at Douay to teach divinity, which he did till he was seized with a malady that impaired his intellect. He was then removed to an asylum at Lille, where he died Jan. 4, 1766, aged 67.

Dr. Kendal was elected an archdeacon of the Old Chapter, July 14, 1736.

Gillow, Lanc. Recusants, MS.; Kirk, Biog. Collns., MSS., No. 25; West Derby Hund. Records, MS.; Bp. Dicconson's List, MS.; Ushaw Collns. MSS., vol. ii. p. 261; Old Chapter Records, MS.

1. Dr. Kendal's office of Grand Vicar in Lancashire brought him into

collision with the Franciscans, who complained of him in their appeal to Propaganda in 1750. This difference between the Vicars-Apostolic and the friars had long existed.

The dispute is said to have been revived over the case of a Fr. Hall, O.S.F., in 1736. It is possible he is identical with Fr. Lau. Robinson, O.S.F., who in that year went to Biddleston, the seat of the Selbys, and was sent the usual faculties by Dr. Robt. Carnaby, of Esh, Durham, G.V. to Bp. Williams in the North. Against this Fr. Robinson protested, and claimed the right of his own superior to grant them. In consequence the Vicars-Apostolic sent Mr. Edward Dicconson, *alias* Eaton, subsequently bishop, to assist the Rev. Lau. Mayes, their agent, at Rome, in urging the enforcement of the decree of Propaganda of 1695, and the Brief of Innocent XII. of 1696, concerning Regulars on the English mission.

Another case which happened in Shropshire was made a subject of grievance by Bp. Stonor. The Rev. Jas. Griffith, chaplain to the Talbots at Longford, near Newport, being old and infirm, obtained at his own expense the assistance of a Carmelite named Gordon in 1732. Mr. Griffith died Feb. 23, 1734, O.S., and the Carmelites contrived to have Fr. Gordon his successor, though Longford was a secular chaplaincy. At length, in 1742, Bp. Stonor took advantage of some irregularities laid to Fr. Gordon's charge and removed him. He went to Sir John Fleetwood's, at Newton, near Chester, another secular chaplaincy. Fr. Gordon's removal occasioned a dispute with the Superior of the Carmelites, which was carried to Rome, and was one of the causes that eventually drew from Benedict XIV. the **Regulæ Missionis**. Thus the *Congregatione de Propaganda Fide* issued a decree in 1745, much to the distaste of Bp. M. Prichard, O.S.F., V.A.W.D., and his coadjutor Lau. York, O.S.B., who memorialised *Propaganda* in 1748. Later in the same year Benedict XIV. issued his Brief **Emanavit Nuper**, which the three secular Vicars-Apostolic, John Talbot Stonor, Benj. Petre, *alias* White, and Edw. Dicconson, *alias* Eaton, appended to a pastoral, and forwarded a copy in a black envelope to Dom John Placid Howard, Procurator of the province O.S.B. The triumph, however, does not appear to have been perfect, for before the close of the same year, 1748, the Franciscans endeavoured to obtain the appointment of Fr. Felix Englefield, O.S.F., brother to Sir Harry Englefield, Bart., as coadjutor in the Northern district to Bishop Dicconson, who had then applied for assistance. It was after they had failed in this, and Francis Petre, *alias* Fithlers, had been appointed in 1750, that the Franciscans formulated fresh complaints to *Propaganda*, in which Dr. Kendal was the butt. They accused him of forbidding Fr. Charles Tootell, O.S.F., of The Hill, Goosnargh, to continue serving that mission, owing to its proximity to Laaywell; of ordering Fr. Clarke, O.S.F., of Lee House, not to assist without leave from the V. A. certain people whom at their own request he had attended for three or four years past, and that if he went there he should take great care not to give occasion of complaint to a certain secular priest in the neighbourhood (Rev. John Moore, of Chipping Laund); and, lastly, of examining a Jesuit, by proposing to him certain doubts before giving him the usual faculties upon his being sent by his superior into Lancashire. From these proceedings the authors of the memorial inferred that the design of the bishops and their agents was to reduce the regulars into as great straits as possible, and to oblige them to leave England, and they

therefore demanded a revocation of the decree. In a letter to Bp. Dicconson, dated Dec. 22, 1750, the bishop's agent at Rome, Mgr. Nfer. Stonor, nephew to Bp. Stonor, gave a report of this memorial, which was to be printed, and stated that he did not expect that the charges against Dr. Kendal could be substantiated. Finally, on May 30, 1753, Benedict XIV. issued the Bull previously alluded to, **Regulæ observandæ in Anglicanis Missionibus, ab Apostolicis Vicariis nec non a Sacerdotibus Missionariis Sæcularibus, ac Regularibus** (given in full in Maziere Brady's *Episcopal Succession*, iii. 496), by which the rules of the mission were laid down, the jurisdiction of the Vicars-Apostolic confirmed, and the privileges of the religious carefully defined. Thus, as Canon Flanagan remarks (*Hist. of the Ch. in Eng.*, ii. 369), an end was put to the world of dissension and confusion which had previously existed.

2. The Kendals were substantial yeomen resident for several centuries in Fulwood, and the neighbouring township of Ribbleton. George Kendal died at the latter in 1582. In consequence of their staunch adherence to the faith they suffered greatly under the penal laws. Rosamund, the wife of Robert Kendal, of Ribbleton, yeoman, appears in the recusant rolls during the reigns of Elizabeth, James I., and Charles I. She was the mother of William, John and Hugh. The last was heir-at-law to his eldest brother in 1687, and inherited a fair estate in Elston. He resided, like his brother, in Ribbleton, and, dying in 1710, left, by Ellen his wife, several sons, Henry, John and Richard. John settled at Fulwood, and married Catharine Tomlynson, descended from an ancient Catholic family seated at Ribbleton, and allied with the Ffaringtons of Ffarington Hall, in that township, the younger and Catholic branch of the Ffaringtons of Ffarington and Worden. The clergy had great confidence in the integrity and prudence of this John Kendal, and in his name was vested in trust much of the missionary property in the neighbourhood. He was convicted of recusancy with his son John and other members of his family at the Lancaster Sessions, Jan. 15, 1716, and in 1717 registered his estate as a Catholic nonjuror. He died Oct. 30, 1722, leaving a son and successor John; Richard, Henry, George, the subject of this notice, and Robert, all four priests; Rosamund; and Catharine, the wife of John Kay, of Hothersall, whose daughter Catharine married Ralph Southworth, of Broughton, and was mother of the four priests of that name. Of the four Kendal brothers, priests, Richard, the eldest, born March 1, 1684-5, studied his rudiments at Ladywell, Fernyhalgh, whence he proceeded to Douay, and took the college oath in the school of rhetoric, June 24, 1704, publicly defended his universals to the great admiration of the audience in Aug. 1705, was ordained priest in 1709, appointed professor of philosophy in 1710, and subsequently taught divinity for some years. When he left the college he was appointed chaplain to the Duke of Norfolk, and probably resided some time at Stonyhurst, in Lancashire, the paternal estate of the Duchess, but died at Arundel Castle, Feb. 7, 1747-8, aged 62. Henry Kendal, the second brother, born June 20, 1689, also went to Douay after making his preparatory studies at Ladywell, took the college oath Dec. 27, 1709, was retained as a professor after his ordination, and was still there in 1725. After he came on the mission he was for a short time chaplain at Croxdale Hall, Durham, the seat of the Salvins. At this time his relative, the Rev. John Kendal, *vere* Bayne or Baynes, was the priest at Cottam Chapel, which

had taken the place of the domestic chaplaincy at Cottam Hall. He was the son of Richard Baynes, of Catforth, in Woodplumpton, who died in 1675, and Jennet, his wife, presumably a Kendal, and was born there Nov. 30, 1653, and baptised by the Rev. John Hughes, probably at that time chaplain at Cottam Hall. He was admitted into the English College at Rome Oct. 4, 1674, under the name of Peter Blacow, and, having been ordained priest April 9, 1678, left for the miss on in Lancashire April 24, 1681. In 1703 he fitted up a barn at Woodplumpton for a chapel and house, which eventually became known as Cottam Chapel after the Cottam Hall estate had passed from the Haydocks into Protestant hands. Mr. Bayne, *alias* Kendal, was buried at Woodplumpton April 5, 1727. His will was proved by his only brother Edmund Bayne, of Catforth, yeoman. He was succeeded in the Cottam mission by his relative, Henry Kendal, who was there when Bishop Williams made his visitation in Oct. 1728. How long he remained does not appear, but he probably removed to Manchester in or before 1741, in which year his name appears in Bishop Dicconson's list. At this period, and for fifty years later, the missionary at Manchester had to attend Sutton, near Macclesfield, in Cheshire. The manor of Sutton was acquired by the Hon. Sir Rowland Belasyse, of Smithells Hall, co. Lanc., K.B., through his marriage with the heiress of the Davenports. In 1698, Sir Rowland and his son Thomas, who succeeded his uncle and namesake as third Viscount Fauconberg in 1700, settled upon Oliver Tootell, of Lower Healey Hall, co. Lanc., gent., and Edw. Stubbs, of Sutton, yeoman, a small estate at Sutton in trust to pay an annuity of £5 towards the maintenance of the chaplain at Sutton. Sir Rowland died at Sutton in 1699, and the annuity continued to be paid to the priests attending the mission even to the time of the Rev. Rowland Broomhead, who resided and died at St. Chad's, Rook Street, Manchester, in 1820. Part of the £500 invested in this trust estate, with the consent of the Rev. Edw. Booth, *alias* Barlow, G.V. in Lancashire, appears to have belonged to the secular clergy of Lancashire, and was probably applied to the chaplaincy at Smithells Hall, an estate which came into the Belasyse family through the marriage of Sir Rowland's father, Henry Belasyse, M.P. co. York, with Grace, daughter and heiress of Sir Thomas Barton, Knt. During the illness which preceded his death, Mr. Henry Kendal withdrew from Manchester to his brother's mission at Ladywell, and there died, Oct. 29, 1752, aged 63. Robert Kendal, the youngest of the four priests, was born May 12, 1700, and made his rudiments at Dame Alice's school at Fernyhalgh. He took the college oath at Douay in 1718, and after his ordination was appointed successor to the Rev. Richard Penketh, who died at Chipping Laund in Aug. 1721. He remained at The Laund for a considerable time; he was certainly there when Bishop Williams made his visitation in the autumn of 1729. Perhaps the Rev. John Moore, who took charge of Chipping Laund about 1733, was his immediate successor. Mr. Kendal then removed to Croxteth Hall, the seat of Lord Molyneux, which up to this time had always been a secular chaplaincy. There he appears in Bishop Dicconson's list from 1741 till his death, April 19, 1746, aged 45. He probably succeeded the Rev. Richard Jameson at Croxteth, who was there in 1725. William, fourth Viscount Molyneux, had a hunting seat at Bardsea, in the parish of Urswick, having purchased the manor from the Andertons, of Clayton, who had acquired it through marriage with the co-heiress of Nicholas

Bardsea in the seventeenth century. It was an ancient mission, endowed with a considerable estate, and, on the death of the chaplain in 1712, it would seem that Mr. Jameson took charge of it. After the Stuart rising in 1715, the Commissioners for Forfeited Estates came down upon it, and Jameson withdrew to Croxteth, where he was in 1725. He afterwards removed to Birchley, a chaplaincy founded by the Andertons, where he died Nov. 1, 1734 (*vide* vol. iii. 608, where this date is wanting). Upon the death of Caryll, sixth Viscount Molyneux, in Nov. 1745, the title and estates were inherited by his brother, Fr. William Molyneux, S.J., who transferred the chaplaincy at Croxteth to the Society, and Fr. Charles Dormer, S.J., was installed in the vacancy caused by the death of Mr. Kendal. From that time Croxteth was served by the Jesuits.

Kendal, Richard, priest, first president of Standon-Lordship School, born about 1709, was a younger son of John Kendal, junior, of Fulwood, near Preston. After studying his rudiments in Dame Alice's school at Fernyhalgh, he was sent to Douay, where he took the college oath in 1728. In due course he was ordained priest, and came to England. It is not said where he was first stationed upon the mission, but in 1752 he went to Standon-Lordship, Herts, the year following the death of the last Lord Aston. The celebrated Catholic school at Twyford, near Winchester, had been abandoned about 1745, and none had taken its place. After the death of Lord Aston, Aug. 20, 1751, an opportunity was presented whereby the mansion of Standon-Lordship might be secured on favourable terms for the purpose of supplying the much felt want of a school in England for the education of the sons of the Catholic nobility and gentry. Arrangements were made with the trustees of the two Aston heiresses, and Mr. Kendal established the school, and was appointed head master or president by the Vicar-Apostolic of the London district. It was formed upon the same plan as that at Twyford, and was soon in high repute, under the able management of its energetic president. In 1767 the Aston estates in this district were sold and the school was transferred for a short period to Hare Street, a hamlet on the Braughin road to Cambridge, about five miles distant. There the accommodation proved extremely inconvenient, so that in 1769 Bishop James Talbot purchased the house and farm at Old Hall Green, near Ware, and prepared it for the reception of the boys. In October of that year it was opened under the presidency of the Rev. James Willacy, who had probably assisted Mr. Kendal at Standon-Lordship.

Mr. Kendal remained at Hare Street, where he had usually several students preparing themselves for Douay and other colleges abroad. On Feb. 6, 1771, he was chosen dean of the chapter, in succession to Dr. William Walton, who had been appointed coadjutor to Bp. Fris. Petre, of the northern vicariate, in the previous year. He has been credited with the title of doctor of divinity, but this is almost certainly an error. He was still residing at Hare Street in 1775. Whether he remained there till his death, or removed to the metropolis, is uncertain. He certainly died in London, where he had undergone some operation, in the memorable year of the Gordon riots, Dec. 10, 1780, aged 71. He was elected a canon of the old chapter May 5, 1756, subsequently was chosen archdeacon, and finally dean, in which office he died.

Great credit is due to him for the successful establishment of the school at Standon-Lordship, which is now represented by St. Edmund's College, Old Hall Green. He was a zealous missionary, and a warm advocate of his *alma mater*, Douay College, as well as a benefactor. In 1765 and 1768 he established funds at Douay College for the education of two youths for the English Mission. The nomination was to rest with the three bishops of the northern, midland, and southern districts alternately, due regard being paid to the founder's family in Lancashire. When the Douay funds were divided in 1835, one-third of Mr. Kendal's foundation was transferred to Ushaw College, and the remainder divided between Old Hall and Oscott.

Kirk, Biog. Collns., MSS., No. 25; Gillow, Cath. Schools in Eng., MS.; Gillow, Ushaw College Collections, MS.; Cath. Miscel., v. 29; Cath. Ann. Reg. 1850.

Kendal, Richard Peter, O.S.B., born at Bath, in 1758, was the youngest son of John Kendal, son of John Kendal, junior, of Fulwood, near Preston. His father emigrated from Lancashire about the time of the Stuart rising in 1745, in which he perhaps took part, and settled in Bath, where his eldest son, John, was born in 1746. Richard Kendal was sent to St. Gregory's College, Douay, where he was professed in 1779, and was thus the first of his family to break the connection with the secular clergy. He was ordained in 1782, and was appointed *cellerarius*. When the French Revolution

compelled the monks to seek refuge in England, in 1793, he accompanied the rest to Acton Burnell. From 1808 till his death, he held the office of prior of the community, and in 1810 received the titular dignity of cathedral prior of Coventry. He had just contracted the purchase of the Downside property in Somersetshire, the site of the present monastery of St. Gregory, when he died at Wootton, Warwickshire, March 26, 1814, aged 55.

Snow, Bened. Necrology; Letter of Dame Placida Kendal, Oct. 4, 1886; Oliver, Collections, p. 338; Tablet, vol. lxii. p. 901; Dolan, Downside Review, iv. 157, 243-4; Weekly Reg., vol. lxxviii. p. 732.

1. **An Explanation of the [Douay Catechism, by Dom Peter Kendal.** MS., at Downside.

2. Dom Peter Kendal's brother, John, resided at Kensington, and was well-known for his charities, and especially for his acts of kindness to the French clergy in 1793. He, with Mr. Richard Gillow, of Ellet Grange, co. Lancaster, built the chapel and priest's house in Holland Street, Kensington. He died at his residence in Kensington Square, March 20, 1820, aged 74. By his wife, Winifred, whom he married when he was fifty years of age, he had five children, John, James, Mary, and two other daughters. James, born April 2, 1806, went to St. Gregory's, Downside, in Sept. 1818, his brother John having preceded him in 1814. He received the habit on St. Gregory's Day, 1824, took the religious name of Nicholas, and in the following year was professed. On Sept. 24, 1831, he was ordained priest by Bishop Baines (of the same family as the Rev. John Baines, *alias* Kendal), and, after filling various offices in the monastery, including those of sub-prefect and sub-prior, was obliged to leave on account of failing health. He was accordingly sent to the mission at Broadway, Worcestershire, early in 1844, which he served till the house and church were purchased by the Passionists. From Feb. 1850, to July 1852, he was assistant at the mission of St. Gregory at Cheltenham, co. Gloucester, and thence removed to Redditch, co. Warwick, where he remained until the approach of old age counselled return to his religious home at Downside in Nov. 1881. After two years of great suffering, he quietly passed away, Dec. 4, 1883, aged 77. His sister Mary, born in 1803, was professed in the Benedictine convent at Winchester in 1819. This community settled there when their abbey at Brussels was confiscated by the French in 1794. In 1857 the nuns removed to East Bergholt in Suffolk, where they built a conventional church and the Abbey of St. Mary. There Dame Mary Placida Kendal died, May 31, 1887, aged 84. Her eldest brother, John, died at Kensington in 1851, aged 47. The latter's son John returned to the family's original locality, became a partner in the firm of bankers in Preston, Messrs. Roskell, Arrowsmith & Kendal, ultimately removed to London, and there died Sept. 30, 1892, aged 56. A younger brother, Doin Richard Gregory Kendal, born at Bath in 1848, was educated at Downside, and made his simple profession at the general novitiate of the Benedictines at Belmont, co. Hereford, in 1867. He then returned to St. Gregory's, where he was

solemnly professed in 1870. Three years later he went to Australia, and was ordained in 1874. He returned to Downside, and there died, Aug. 22, 1879, aged 31.

Kenny, William David, schoolmaster, was son of William Stopford Kenny, who kept a Catholic day-school in Fitzroy Square, London, and died Nov. 16, 1867, aged 79. His mother, Eliza, died there, May 8, 1832. Where he was educated does not appear, but he took degrees, and in 1837 established a day and boarding-school in Wellington Road, St. John's Wood, describing himself in his advertisements as Dr. Kenny, L.R.C.P. After eight years he removed his school to St. Mary's, Richmond, Surrey, where it flourished many years. Finally he resided at Kew Lodge, Brook Green, where he is reported to have died.

Lait's and Cath. Directories; Gillow, Cath. Schs. in Eng.

1. **Kenny's Grammatical Spelling Assistant**, &c. Lond. 1839, 12mo.
2. **Kenny's Progressive Reading Book**. Lond. 1849, 12mo.
3. **The Young Catholic's Guide in the Preparation for Confession; for the Use of Children of both Sexes, from the age of 8 to 14 years. Altered from the French by W. D. Kenny, Esq.** Lond. 1850, 18mo; "The Young Catholic's Guide," &c., "and Holy Communion," 2nd edit., revised. Lond. 1868 [1867], 16mo.
4. **The Student's Classic Pamphlets: or, Periodical Brochures of School Literature . . . carefully revised and edited by W. D. Kenny.** [Lond. 1854, &c.] 8vo.
5. **An English Grammar adapted to the Comprehension of Young Persons.** Lond. 1858, 12mo.
6. **An Advanced French Reader: containing Extracts from Approved Works of French Literature, prose and verse. With copious notes, &c.** Lond. 1862, 8vo.
7. **The French Secretary: containing familiar letters on various subjects, . . . followed by models of letters selected from the most celebrated French correspondents, &c.** Lond. (Guildford, pr.) 1864, 8vo, forming part of Allman's Popular Elementary Series of Works for learning Foreign Languages.
8. **First Book of Cæsar's Commentaries. . . . With notes. . . . By Dr. Kenny.** Lond. 1864, 12mo.
9. **Fifth Book of Virgil's Æneid. With notes and vocabulary. . . . By Dr. Kenny.** Lond. 1865, 8vo.
10. **Kenny's Goldsmith's Grammar of Geography, &c.** Lond. 1868, 12mo.

Kenyon, Edward, priest, a native of Lancashire, was educated and ordained priest at Douay College. His first mission appears to have been at St. Chad's, Rook Street,

Manchester, where he assisted the Rev. Rowland Broomhead. The rapid increase in the number of Catholics in Manchester necessitated the erection of another chapel. Accordingly, Mr. Broomhead erected St. Mary's, in Mulberry Street, and opened it Nov. 30, 1794. It was built by subscriptions gathered from the Catholics, and other well-disposed persons, chiefly of the Established Church. Towards its completion eight hundred guineas were borrowed from the executors of Mr. Casey at five per cent. interest, which had been bequeathed for relief of the poor of Manchester, at the sole recommendation of the Catholic clergy. There was an annual ground-rent on the chapel and house, payable to John Leaf, Esq., of £49 10s. There were no obligations attached to the incumbent, who was to obtain his support from the benches. Mr. Kenyon was appointed the first pastor, and remained there till Mr. John Francis Butler, of Pleasington Hall, near Blackburn, who had formed a strong attachment to him at Douay College, invited him to take charge, with the permission of the bishop, of the new chapel, called Pleasington Priory, which he commenced to erect at a cost of £20,000 in 1816. It was opened with great ceremony on Aug. 24, 1819. Mr. Kenyon preached on the occasions of the laying of the foundation stone and the opening. The Priory was erected by Mr. Butler in gratitude for a recovery from dropsy. In 1821 Mr. Butler married Julia, daughter of Mr. Francis Rush, a well-known merchant in Manchester, but died without issue in the same year, aged 47. By his will he left his estate to the bishop for ecclesiastical purposes, but the will was contested by the testator's sister, Mary Anne Butler, and the bishop found it prudent, under the existing state of the law and the circumstances of the times, to relinquish his claim, and accept a small farm as a compromise. Miss Butler afterwards devised Pleasington to her relative, Mr. John Bowdon, who, in 1841, assumed the surname of Butler as a prefix to that of Bowdon. Mr. Butler's widow took the veil in the convent at Orrell Mount, near Wigan, where a community of French Benedictines settled in 1821, and of which Dom Thos. Anselm Kenyon, O.S.B., was chaplain from 1827 to 1834. In 1828 Mr. Kenyon left Pleasington, and went to assist Mr. James Sharples, subsequently bishop, at St. Alban's, Blackburn. He seems to have retired from the mission in 1830 on account of failing

health, but when the ancient mission of Singleton was reopened, he was appointed to that charge, and remained there from Aug. 27, 1831, till March 30, 1834, when he was seized with the palsy, and retired to Liverpool. There he died at an advanced age, Oct. 13, 1837.

The Kenyons were staunch Catholics of the yeomanry class. In the recusant rolls they appear as residents in Kenyon-with-Lowton, Sutton, and Warrington. Edward Kenyon went to the English college at Rheims in 1587, and was ordained priest at Douay some six years later. Margaret and Helen Kenyon were professed in the English Benedictine convent at Cambrai in 1632, and, in more recent times, Dom Thos. Anselm Kenyon, O.S.B., was professed at Lambspring in 1787. He was born at Warrington in 1770, and was cousin to the subject of this notice. After his ordination in 1794, he taught in his monastery for some years. In 1801 he came to the mission, and was at Scarisbrick for a short time in 1802. In the following year he returned to Lambspring, where he remained till 1826. He then returned to England, and was chaplain to the Benedictine nuns at Orrell Mount, from 1827 till 1834. In the latter year he went to Cheltenham, and thence to Beckford, where he stayed till 1840. From that year till his death, May 28, 1850, aged 79, he was at Stanbrook.

Geo. Leo Haydock, MSS.; Gillov, Lanc. Recusants, MS.; Laity's Directories; Oliver, Collections, p. 339; Snow, Bened. Necrology; Knox, Records of the Eng. Caths. i.; West Derby Hundred Records, MS.

1. "The Holy Bible," &c., Manchester, Oswald Syers, 1811-13, sm. fol. Some of the Manchester priests, under the impression that Thomas Haydock had abandoned his project of publishing the Bible, advised Mr. Syers to print an edition. Mr. Kenyon and the Rev. Thomas Sadler undertook to revise it, and Bishop William Gibson, V.A. of the Northern district approved the scheme. It came out in parts, but was of such indifferent execution that it was speedily eclipsed by Haydock's Bible, which commenced shortly afterwards. Indeed, long before the first part was issued in April 1811, Haydock was able to write to his brother George, under date Jan. 23, 1811, "Manchester rival looks very blue."

2. **A Sermon preached at the Collegiate Chapel, Mulberry Street, Manchester, on Sunday within the octave of All Saints, 1816.** Manchester, 1816, sm. 8vo. It was this, or a sermon delivered on All Souls, that obtained him great repute as a preacher. It was considered the finest sermon that had been preached in Manchester, and for many years afterwards was referred to with admiration.

3. **A Sermon preached by the Rev. Edward Kenyon, on the opening of Pleasington Priory; and dedicated by permission to the Rt. Rev. Dr. Smith, the officiating Bishop on that occasion, and coadjutor to the Vicar Apostolic of the Northern District, August the 24th, 1819.** Blackburn, R. Wood, sm. 8vo., pp. 16 inclusive of title.

The foundation stone of Pleasington Priory was laid by Mr. Butler, June 6, 1816. Mr. Kenyon also preached on that occasion, and a summary of his sermon is given in the *Orthodox Journal*, iv. 290 *seq.*

4. In 1829 the "Blackburn Auxiliary to the British Society for Promoting the Religious Principles of the Reformation," addressed a challenge to Mr. Kenyon and Mr. Sharples to meet them in a public discussion. A long correspondence ensued, printed in the *Cath. Miscellany*, new series, 1830, pp. 28-35, which resulted in the invitation being declined.

Keogh, Edward Stephen, Oratorian, born in 1833, was educated at St. Edmund's College, Herts, where he was the favourite pupil of the late Dr. W. G. Ward. At the age of twenty-one he joined the London Oratory, and was ordained priest at St. Edmund's College, March 7, 1857. Then commenced his long career of literary and beneficent activity. Always foremost in every movement to advance Catholic interests, Fr. Keogh was most zealous in his support of education, and tireless in his devotion to the service of the poor and the sick. He was a distinguished and thoroughly trained theologian, and his advice for many years was constantly sought by the editors of the leading Catholic reviews. Indeed, he was eminently a man who inspired confidence, and the unvarying kindness with which, whenever any good cause was to be served, he placed his time and knowledge at the service of others, led many to seek the advantage of his advice and judgment. Among his literary labours must be reckoned the not very grateful one of censor. He acted in this capacity to many Catholic writers—*e.g.*, in the case of the authors of the *Catholic Dictionary*, and to the works of Mr. Edw. Healey Thompson. But it would give a very imperfect idea of the many calls made upon Fr. Keogh's time if it was allowed to be supposed that it was only on points of literary or theological interest that he was consulted. He was known to possess a sound judgment and a good heart, and so ecclesiastics and laymen alike brought him their difficulties and troubles. It was owing to his efforts that the beautiful Lady-altar erected in the Oratory church was secured and brought from Italy. He was also the sole founder of St. Raphael's Hospital for Catholic men, the only institution

of its kind in London. He had been in failing health for some time before his last illness, which was thought to have been hastened through his devotion to the task of compiling the lives of the recently beatified English martyrs, and his death took place at the London Oratory, Oct. 29, 1887, aged 53.

His death was not only a loss to his *confrères*, but was deeply felt by a large circle, for he had won the high esteem of all who knew him by the example of his truly edifying life. He was interred in the cemetery of the Oratory, St. Mary's, Sydenham Hill, where he rests with the many Fathers who have passed to their reward.

Tablet, vol. lxx. p. 741; *Cath. Times*, Nov. 4, 1887; *Cath. Dir.*, 1858, p. 261.

1. **A Few Specimens of "Scientific History" from "Janus." By Edward Stephen Keogh, Priest of the Oratory.** Lond., Longmans, 1870, 8vo, pp. 31.

Fr. Keogh had a special gift for historical criticism, and this pamphlet did memorable service in exposing some of the most insidious of the now forgotten calumnies of "Janus." This anonymous work, entitled "The Pope and the Council," Lond., 1869, originally appeared in Germany on the eve of the Vatican Council, the professed purpose of its authors being to deter the Council from making any declaration of the infallibility of the Pope.

2. "The Letters and Memorials of William Cardinal Allen," forming vol. ii. of "Records of the English Catholics under the Penal Laws," Lond., 1882, 4to, were partly edited by Fr. Keogh, and it was he who completed and prepared it for the press after the death of Fr. Thos. Fris. Knox, D.D.

3. Under the initials "E. S. K.," he contributed to the *Tablet* a remarkable series of papers in defence of Fénelon. That journal was also indebted to Fr. Keogh for his wise and kind counsel in most of the controversies in which it had been engaged for some years previous to his decease, and his advice was similarly sought by Dr. W. G. Ward during his troubled time as Editor of the *Dublin Review*.

4. "Lives of the English Martyrs declared Blessed by Pope Leo XIII. on Dec. 29, 1886. By Fathers of the Congregation of the London Oratory," was the work on which he was engaged and left half completed at the time of his death.

Keon, Miles Gerald, colonial secretary and author, only son of Miles Gerald Keon, of Keon Brook, co. Leitrim, Esq., and the Countess Magawly, was born in 1821 in a castle belonging to his father, in Tipperary, on the banks of the Shannon.

Being left an orphan at the tender age of four years, he was committed to the care of his grandmother, the Countess Magawly. On the death of that venerable lady not long

afterwards, at Temora, he was left by her to the charge of her only son, Count Magawly, sometime regent of the duchies of Parma, Placentia, and Guastalla, and afterwards Prime Minister to the Empress Maria Theresa. By him he was sent to Stonyhurst College, March 27, 1832, where his career was passed with marked distinction.

After quitting college he spent some years in France and Algeria. In 1843 he came to London and commenced to eat his terms as a law-student at Gray's Inn, but soon abandoned all thought of preparing himself for the bar, and adopted the profession of a man of letters. At first he entered the arena of Irish politics, and published a pamphlet on the repeal movement in 1843, which does not appear to have excited much comment. He was not long, however, in making his mark in journalism and in the magazines. His first hit was a chivalrous vindication of his old masters, the Jesuits, in the pages of the *Oxford and Cambridge Review*, which brought his name prominently before the public. In April, 1846, he became editor of *Dolman's Magazine*, to which he had previously contributed. He announced his intention in a long letter to the *Tablet* (vii. 202) in which he gave an interesting review of the Catholic writers of the day. After issuing the November number he resigned the editorial chair in order, as he announced, to devote more time to the completion of an historical work on which he was engaged. This was presumably the "History of the Jesuits." Possibly he was also influenced by his marriage with Anne de la Pierre, second daughter of Major Hawkes, late of her Majesty's 21st Light Dragoons, which took place at the Sardinian Embassy Chapel, Nov. 21, 1846. Shortly afterwards he published a brief but striking monograph on St. Alexis. While rendering eminent services to the cause of religion in this way, and by contributions to the *Dublin Review*, he did not shrink from the fold of politics. He became associated with the leaders of the "Young England" party, and, securing an appointment on the *Morning Post*, which he continued to hold for twelve years, wrote up their cause with the greatest vigour and success. When Lord Lytton discovered who the writer of these articles was, he wrote to him, expressing his great admiration, and invited him at the same time to visit him at Knebworth and meet some literary and scientific celebrities. Thus com-

menced the close friendship between the two men—a friendship that stood the young Irishman in good stead, and remained unbroken to the very last.

During the chief part of his active literary life in London—as his position was that rather of free lance of the press than of one whose responsibilities were fixed and distinctive—Keon's labours were curiously discursive in their character. To "Cassell's Educational Course," for example, he contributed a little volume entitled, "Lessons in French." One critic speaks of it as "being, without exaggeration, an elementary masterpiece." Reference is particularly made to this little work, as it throws a strong side-light upon one of the chief features of its author's character—his devouring zeal for promoting the well-being of his fellow-men.

In 1850 he was sent on a political mission to St. Petersburg, and from thence wrote "A Letter on the Greek Question," then perplexing the minds of statesmen. This long and able letter has since been reprinted. At the time it formed the basis of one of the most eloquent speeches delivered by Lord Stanley in the House. It was owing, no doubt, to the political knowledge displayed in it of the relations between England and Russia that Keon was subsequently invited to write the "History of the Crimean War," for the *Illustrated London News*.

In 1856 he went to Moscow as correspondent of the *Morning Post*, on the occasion of the Emperor Alexander's coronation. Many pleasing glimpses of his life at this period are given in "Voyage en Russie," by the eminent French geographer and geologist, M. Boucher de Perthes. In the early part of 1858, a *soi-disant* London agent offered him the editorship of the *Bengal Hurkaru*, a daily paper published at Calcutta. Keon named the matter to his friend, Charles Kent, who urged him not to pledge himself to any agreement to go to Calcutta till he had seen him again, as he had learnt that the agent was utterly unreliable. Disregarding this advice, Keon hurriedly left for Calcutta, and upon his arrival found the whole agreement repudiated by the proprietor of the paper, and another editor installed in his place. It was not likely that, with his experience in matters political, and with his literary ability, Keon would be long without occupation. At Malta, on his way back to England, he received the news of his appointment

to the colonial secretaryship at Bermuda. The nomination came through Lord Lytton—then at the head of the Colonial Office—who gladly availed himself of his short term of power to repay the long and faithful services of his friend to the Conservative cause.

His career at Bermuda was of necessity less eventful than his life in London, as he no longer had to contend in the struggle for existence, but was enabled to enjoy the advantages of an assured position. He held the post of chief secretary to the governor during the last sixteen years of his life, giving universal satisfaction, and entering heart and soul into every movement that could benefit the colony. He became thoroughly master of the practical working of the different colonial institutions, and to him fell the work of carrying into effect the administrative acts of various successive governors.

At first he felt keenly the separation from all his literary companionships, but found consolation in constant correspondence with many of his old associates, notably with Lord Lytton. At one time he was anxious to secure a home appointment under Government, but was dissuaded by the great novelist. The lectures which he delivered in Bermuda on "Government: its Source, its Form, and its Means," obtained more than an insular reputation. He received tempting offers from the United States and Canada to undertake a lecturing tour, in the wake of Charles Dickens. These he was obliged to refuse, as he felt that, Irishman and Catholic as he was, the lectures would be attended chiefly by Irishmen, and, as Fenianism was at that time rampant, enemies at home might easily misconstrue his action. Under any circumstances, it would have been a false and perilous position for a paid British functionary. He twice, however, made visits to the States, first in search of health, and secondly to spend a week with his old Stonyhurst classfellow, the Hon. E. L. Lowe, Governor of Maryland. In 1866 he gave to the world the classic Christian romance, "Dion and the Sybils," with which his name is most generally associated. In 1869 he obtained leave of absence, and hastened back to England to accept a long-standing invitation to Knebworth. He took the opportunity to revisit Stonyhurst, and later on fulfilled the dearest wish of his heart, setting foot in the Eternal City for the first time. He was presented to Pius IX. by the Archbishop of Halifax, and was received with

marked distinction by the Holy Father, who welcomed him as an elegant writer and successful author. His Holiness, moreover, gave him a valuable souvenir of the interview. Returning to his island home, Keon spent the last five years of his life in the close discharge of his duty, without the occurrence of any noteworthy event. He continued to devote his leisure moments to literature, and at the time of his death had half finished another novel, "The Modern Pro-Consul," in which, here and there, portraitures of his Stonyhurst masters and schoolfellows were introduced.

He died in Bermuda, the last male descendant of his ancient family, June 3, 1875, aged 54.

Mr. Hatt, in his memoir entitled "A Colonial Secretary," from which the foregoing sketch is, with permission, mainly extracted, says: "That Keon was a man who had something in him and about him greater and nobler than the legacy of his writings would indicate, is shown by the power he had of attaching to himself and keeping the friendship of such men as Lord Lytton, Lord Strangford, and Charles Kent. The last named is the sole survivor of the little band of litterateurs who won their spurs together in the second half of the century. He describes his connection with Keon thus touchingly: 'He and I regarded each other with a brother's affection. Neither of us had a more intimate friend in the world. Our intimacy, which remained unbroken to the last, began when we were contributing to *Dolman's Magazine*, before he had as yet assumed the editorship. What first attracted me to him was his fervour in religion and his really marvellous brilliancy in conversation. As a conversationalist he was at his best and brightest.'"

He was evidently of an impulsive nature, and easily carried away by his intense religious zeal, as shown in some of his letters to the press. He wrote with spirit and dash, displaying much erudition, a style eminently suited for his lighter compositions, but perhaps rather too romantic for his more serious subjects.

J. B. Hatt, Stonyhurst Mag. ii. 203, 254; *Tablet*, iv. 532, vi. 725, 743, vii. 772, xlv. 48; *Dolman's Mag.*, ii. 498; *Letters of Charles Kent*.

1. **The Irish Revolution; or, What can the Repealers do? And what shall be the New Constitution?** By Miles Gerald Keon, Esq., Dublin, Brown, 1843, 8vo.

The most important feature in this not ill-written pamphlet is a recom-

mendation that to avoid civil war all imperial questions should be determined by taking together the votes of the two separated parliaments.

2. **On the Jesuits**, Dublin, Battersby, 1845, 8vo, with a preface. This essay originally appeared anonymously in the pages of the *Oxford and Cambridge Review* for Sept. 1845. It was partly suggested, the author says, by M. Sue's "Juif Errant," partly by M. Michellet's "Du Prêtre, de la femme, et de la famille," and partly by the author's own attentive study of the whole Jesuit history. So brilliantly was it written that at first the authorship was credited to Mr. Keon's cousin, the Hon. George Smythe, afterwards Lord Strangford, who was known to be a contributor to the journal. An article so resolutely championing the cause of the Jesuits in the ostensible, or at any rate nominal, organ of the two great Anglican universities, created no little stir in the literary world. A stormy controversy upon the subject arose, and leading articles were written about it. The author's name was indiscreetly revealed by the editor of the *Tablet*, who boasted that the article, written at the request of the editor of the *Review*, was the production of a Catholic. Thereupon ensued a correspondence between a zealous low-church Anglican, the Rev. Chas. P. Golightly, and the editor of the *Review*, whom he reproached with "breaking down the hedge of his vineyard." On Nov. 8, 1845, the editor wrote a letter to the *Morning Post* in which he stated that "for the future no one will be accepted as a contributor to the *Oxford and Cambridge Review* who is not a professor of the faith of the English Catholic Church, and a member of the Universities, which this *Review* seeks to represent." In the correspondence in the *Morning Herald*, Mr. Keon addressed two letters to the editor in which he explained that the editor of the *Review* knew his religion and profession at the time when he requested him to write the article.

3. **The Life and Times of the Roman Patrician Alexis, to which is annexed, An Account of the Mission founded in Kentish Town by the Rev. Hardinge Ivers, and a notice of the late disgraceful attempt at religious persecution. Inscribed to Pius IX., the Hon. G. S. Smythe, and the New Generation. By Miles Gerald Keon.** Lond. (Derby, pr.), Richardson, 1847, 8vo, pp. 111.

The work thus singularly dedicated is divided into three chapters; the first two, the life of St. Alexis, occupying pp. 62, probably were intended originally as an introduction to the account of the mission of Kentish Town. It commences with a caustic attack, well-merited, but out of place, on the author and publisher of "The Mysteries of London." The "life" is well and touchingly told, its incidents strongly depicted, and its moral enforced as if felt by the writer. The personal sketch of the saint and his death is very striking. The work displays considerable erudition and research, but some of the historical doubts and difficulties raised are not so satisfactorily disposed of as the author imagines. In its review of the work, *Dolman's Magazine* accused the author of error in stating that St. Alexis probably enjoyed the prayer of contemplation or of quiet. The heresy of the quietists, and the semi-quietists, has been condemned by Innocent XI. and Innocent XII., as blasphemous, rash, and pernicious. Mr. Keon at once disclaimed the error, and subsequently sent a communication on the subject to the *Tablet*, viii. 616.

The life of St. Alexis subsequently became the subject of Cardina

Wiseman's beautiful drama, "The Hidden Gem," composed expressly for the jubilee of St. Cuthbert's College, Ushaw, in 1858.

At this time Mr. Keon resided at Kentish Town, and took a very active part in the establishment of the mission and the erection of the church. A public procession through the streets and other external displays courted the hostility of Protestants, and in consequence led to the proceedings and correspondence in the press narrated by Mr. Keon. He reprints his letters to the public journals on this subject. Much of the latter part of the work might have been omitted with advantage.

4. **Lessons in French.** Lond., 1851, 12mo, forming part of "Cassell's Educational Course."

Mr. Hatt remarks that Keon's early experiences in France had made him a master of the language, even in its subtlest *nuances*, and eminently well fitted to discharge the duty of instructor. At this period, the year of the first and greatest of the so-called "world-fairs," England swarmed with French mechanics. Keon saw here a splendid opportunity of destroying many ancient prejudices and adding his mite to the hive-like fund of knowledge-diffusing agencies. In the wall of separation between two immense communities, he struck an opening and set up a gate of sociability. His book was planned for the millions. For nine months he worked eight and nine hours a day at this labour of love, adapting his "Lessons" down to the capacity of the audience he was seeking after. Nor was he content to sit idle after its appearance; through his publishers he proclaimed prizes, open exclusively to the working classes; he drew up test exercises, judged the performances, and made the awards amongst hundreds of competitors. A famous man of letters (whom the public voice had hailed as First Minister of Education, when there was talk of establishing that office) pronounced this work to be, of its kind, the ablest and most philanthropic that had appeared in the nineteenth century. The work afterwards got into extensive use as a text-book in the United States and Canada.

5. **Harding, the Money-Spinner.** New York, 1857, 8vo; Lond., Bentley, 1879, 8vo, 3 vols.

This novel originally appeared in the *London Journal*. Possibly, Keon never would have attempted to write a novel had it not been for Lord Lytton. He was led to it in this way. While visiting his lordship one morning, the conversation was interrupted by the appearance of the proprietor of the *London Journal*, Mr. Stiff, then the ruler of many destinies, who had called for the purpose of inducing the author of "The Caxtons," to contribute a novel to his journal. Lytton was obliged to decline, but introduced Keon as a substitute for him, and Mr. Stiff gladly availed himself of the great author's recommendation.

6. **Dion and the Sibyls; A Romance of the First Century.** By M. G. Keon. Lond., 1866, 8vo, 2 vols.; New York, 1871, 8vo.

The characteristic of this classic Christian novel is the profuse use made by the author of historical personages. It is well written, and an exciting story, but the magnificence of the personages introduced give it an air of ambition and pageantry with which the author could have afforded to dispense (*The Month*, v. 94). Lord Lytton wrote, "I have read *Dion* with much pleasure and sincere admiration of its many beauties of design and composition. It is not to be judged as a novel, but rather as a picture of a

particular epoch, partly fancy, partly historical, and reminds me more of German fiction than English."

7. **Government, its Source, its Form, and its Means.** Lond. Svo, being a publication after the author's death of his lectures delivered in Bermuda.

8. **Poems**, scattered in various places, which his widow is at present engaged in collecting for publication. When at Stonyhurst, in 1838, at the age of sixteen, he wrote a brilliant Grand Academy Ode, "On the Accession of Queen Victoria to the Throne," which has been reprinted in the Queen's jubilee number of the *Stonyhurst Magazine*, No. xxxii., June, 1887. Another of his poems, "Beauty and Glory," appeared in *Dolman's Magazine*, iv. 428.

9. "History of the Crimean War," published in the *Illustrated London News*.

10. **Miscellaneous Articles.** In 1845 and 1846 he gave the result of his experiences abroad in a series of papers which appeared in Colburn's *United Service Magazine*, under the title of "The Late Struggles of Abd-ei-Kader, and the Campaign of Isly." He also wrote an anonymous article on "George Canning," in the *Oxford and Cambridge Review* in 1845. He contributed to the *Dublin Review*, the *Morning Post*, &c.

In *Dolman's Magazine*, ii. 311-319, he wrote a story entitled "Nôtre Dame des Victoires." With the number for April, 1846, he succeeded Mr. John Richard Digby Beste as the second editor of the *Magazine*, and issued his editorial address "To the Catholics of Great Britain and Ireland, and the unprejudiced public," vol. iii. 313-319. He commenced, iii. 164-174, "The Catholic Man of Letters in London; a History of Nowadays, inscribed to the New Generation," which continued pp. 239-256, 387-397, to vol. iv. 470-5. "The Expediency of Transferring the Holy See to Leeds," appeared iii. 585-609; "Pope Gregory XVI. and the Conversion of England," iv. 72-74; and "The Holy Week at Oscott," v. 67-74, 244-252.

He resigned the charge of the *Magazine* into the hands of the Rev. Edward Price, its third and last editor, who commenced his duties with the number for Dec. 1846.

11. When the excitement raised by his article "On the Jesuits" in the *Oxford and Cambridge Rev.* in 1845 had died out, Longmans announced as in preparation "A History of the Jesuits, Literary, Social, and Political, from the time of Ignatius Loyola to the present day. By Miles Gerald Keon." But this work, if completed, was never published.

He also left at his death, as already mentioned, a half-finished novel entitled, "The Modern Pro-Consul."

12. **Portrait**, a rough sketch by F. Irwin, from a photograph by Liébert, *Stonyhurst Magazine*, ii. 258.

Kershaw, John, Right Rev. Mgr., born at Liverpool, Dec. 24, 1816, was brought up a Unitarian, the religion of his parents—his mother being a Miss Wilkinson—and apprenticed to a chemist, a relative of the same persuasion, named Preston, in his native city. One Sunday evening, in 1837, being then in his twenty-first year, he and a few companions were passing

a Catholic Church in Liverpool, when they noticed that a sermon was to be preached on the doctrine of transubstantiation by the Rev. T. M. McDonnell, and out of curiosity they decided to hear it. So clear and convincing were the arguments given by the preacher, and they produced such an effect upon young Kershaw, that he resolved to change his religion. Upon his return home, he mentioned the subject to his mother and sisters at the tea table, and a discussion ensued, which ended in a complete victory for the young proselyte, who used the preacher's arguments. In a few days he gave up business, and shortly afterwards went to study for the church at Ushaw College.

Some five years later an outbreak of the students, occasioned, it was contended, by certain changes in the course made by the prefect of studies, the late Very Rev. Ralph Provost Platt, D.D., brought about the resignation of that professor, and at the same time it was thought advisable that Mr. Kershaw, who was censor at the time, should also withdraw from the College. Thus he went to Puddington, in Cheshire, the mission of the Rev. Richard Gillow, formerly professor of divinity at Ushaw, under whom he finished his course of theology, and was then ordained priest at Liverpool by Dr. Brown, vicar Apostolic of the Lancashire district, in 1843. He was appointed to establish a new mission at Neston and Parkgate, Cheshire, which he left in Aug. 1844, for the mission of All Saints, Barton-on-Irwell, with the attached domestic chaplaincy at Trafford Park, in succession to the Rev. John Hill. At that time the boundaries of the mission included districts now covered by several missions, both in Lancashire and Cheshire. In 1852 he was appointed a canon of Salford, and in 1872, upon the death of Bishop Turner, his name was one of the three sent by the chapter to Rome for the vacant See. In 1879 the dignity of domestic prelate to his Holiness was conferred upon him. After a period of nearly forty-six years of zealous labour at Barton, he died rather suddenly at his presbytery, May 31, 1890, aged 73.

Mgr. Kershaw not only took a leading part in the affairs of the diocese of which he was a canon, but also exerted himself in most movements tending to the welfare of the general public, and especially was an earnest advocate of denominational education and temperance reform. In 1886 he was elected a poor-law guardian for the urban ward of the town-

ship of Barton, and was re-elected in 1889 at the head of the poll. At the time of his decease he was chairman of the Barton school attendance committee, and was very widely respected by all denominations. His funeral was attended by the Bishops of Salford and Liverpool, over one hundred priests, besides seven or eight neighbouring Protestant vicars, the local board of guardians, and other persons of note.

He was a man of considerable mental culture, an able platform speaker, and a fair preacher.

Manchester Guardian, June 2 and 5, 1890; *Manchester Courier*, June 2, 1890; *Tablet*, lxxv. 904; *Weekly Reg.*, lxxxi. 713; *Cath. News*, June 7 and 14, 1890.

1. By a decree of the sacred congregation of propaganda, dated Sept. 14, 1863, the five bishops interested in St. Cuthbert's College, Ushaw, upon June 23, 1864, commissioned the very Rev. James Canon Fisher, Canon Kershaw, and the Rev. John Glover, to report to the sacred congregation upon the property, revenues, and rights of the said college, as well as upon other matters connected with it. The powers of the commission were disputed, and the president and other authorities of the college, with the approval of Bishop Hogarth, met it with strenuous opposition. By the withdrawal of Mr. Glover, the college's friend, it was hoped that the commission would be invalidated, but after appeals to Rome the two remaining commissioners were ordered to proceed with the inquiry. Hence it was not till April 7, 1868, that their voluminous report was addressed to Cardinal Barnabo. Canon Kershaw executed most of the laborious part of this important report, and his original drafts are now in the episcopal archives of Salford.

2. Papers read at the Manchester Academia of the Catholic Religion—"On English Literature," Jan. 18 and March 14; "Influence of the Clergy and Religious on Mental Culture in England during the Middle Ages," Oct. 24, 1876, printed as a supplement to the *Tablet*, folio, Dec. 22, 1877, pp. 10; "Romance and Minstrel Poetry," Jan. 23; "Chaucer and his Contemporaries," Dec. 1877; and "King Arthur," Feb. 5, 1878.

3. **Portrait**, wretched block in the *Cath. Times*, June 6, 1890, p. 5.

Kerne, Charles, priest, whose name was more correctly Carne, was for some time chaplain to the Monington family of Sarnesfield, near Weobly, co. Hereford. He was probably brother to Francis Carne, of Bath, gent., a Catholic nonjuror, in 1717, who died in 1721. Fr. Francis Carne, S.J., born in Somersetshire, in 1686, was very likely his nephew. During the excitement caused by Oates' plot, Mr. Kerne was seized at Sarnesfield, and arraigned for being a priest, at the Hereford Assizes, Aug. 4, 1679. Scroggs, the Chief Justice, presided at the trial. The evidence against him was of the flimsy kind usual in such cases, and Mr. Kerne had little difficulty

in rebutting it. Nevertheless his acquittal was more likely due to the fact of his having taken the oaths of allegiance and supremacy. Bro. Foley prints a letter of his to Mrs. Eliz. Sheldon, begging for intercession, not only for Mr. Kemble, who was already sentenced to death, but also for himself, then awaiting his trial in Hereford gaol. After his release Mr. Kerne returned to Sarnesfield, where he was living in 1702, and probably continued till his death in 1712.

Mr. Kerne was a member of the chapter, to which he was elected June 6, 1698.

Trial of Charles Kerne; Dodd, Ch. Hist., iii. 303; Foley, Records S.J., v. 908; Payne, Eng. Cath. Nonjurors, and Records of the English Caths.; Gillow, Hist. of Missions, MS.; Old Chapter Records, MSS.

1. "The Trial, Conviction, and Condemnation of Andrew Brommich and William Atkins, for being Romish Priests, before the Right Hon. the Lord Chief Justice Scroggs, at the Summer Assizes at Stafford, held there for the County of Stafford, where they received sentence of death accordingly. Together with the Trial of Charles Kerne, at Hereford Assizes last, for being a Romish Priest." Lond. 1679, fol., pp. 20.

Kerne's trial commences on p. 13 and ends on p. 20. It was also published separately.

Keyes, or Kaye, Robert, conspirator, was the son of Edward Kaye, a Protestant clergyman, of Staveley, co. Derby, who was fourth son of John Kaye, of Woodsome, co. York, Esq. (by Dorothy, dau. of Robert Maleverer, of Wodersome), from whom the Yorkshire baronets of that name are lineally descended. His mother was Anne, daughter of Sir Robert Tyrwhitt, of Kettleby, co. Lincoln, a Catholic gentleman of great possessions in that county, who raised and led two hundred and fifty of his tenantry with the army sent against the northern insurgents in the 13th Elizabeth. Though his father is said to have founded the family of Kaye, of Glatton, co. Hunts, and Robert Keyes himself is described as of that place, it is evident he was but in indigent circumstances, for previous to the Gunpowder Plot he had been, with his family, for some time an inmate in the mansion of Lord Mordaunt, at Turvey, co. Beds, and his wife, Christiana, was employed in bringing up the children of that nobleman. She was the daughter of Wm. Cooper, and relict of Thomas Groome. Lord Mordaunt's intimacy with Keyes was a circumstance afterwards strongly pressed against his lordship in the Star Chamber, as indicating his privity to the plot.

In the early part of 1604, Catesby and his associates had matured their plans, and taken a house at Lambeth for the purpose of collecting the combustibles and other materials necessary for their proposed design of blowing up the Parliament House. It was necessary that some one should have the custody of the house, and at Catesby's suggestion it was committed to Robert Keyes, who, after taking an oath of secrecy, was received into the number of conspirators, shortly before Midsummer. Fr. John Gerard, in his "Narrative of the Gunpowder Plot," describes him as "a grave and sober man, and of great wit and sufficiency, as I have heard divers say, that were well acquainted with him. His virtue and valour were the chiefest things wherein they could expect assistance from him; for otherwise his means were not great, but in those two, by report, he had great measure. More the pity that such men, so worthy to be esteemed, should lose themselves in such a labyrinth of erring courses." After the discovery of the plot Keyes was arrested in Warwickshire, Nov. 9, 1605. He had not accompanied the rebels on their march from Dunchurch to Holbeach, but was probably on his way to join them when he was apprehended. He was immediately sent to Sir Richard Walsh, the Sheriff of Worcestershire, who had pursued and captured the conspirators at Holbeach, and with them was soon afterwards conveyed to the Tower.

On Monday, Jan. 27, 1606, Keyes and his co-conspirators, Robert and Thomas Winter, Guy Fawkes, John Grant, Ambrose Rookwood, and Thomas Bates, were tried at Westminster Hall before a special commission. All the prisoners pleaded not guilty, which excited some surprise, as each of them had previously confessed the principal facts charged in the indictment. Fawkes, however, explained that neither he nor any of his companions meant to deny that which had been confessed by them, and which their conduct had rendered notorious throughout the realm. "But this indictment," added he, "contains many other matters, which are not true, and which we ought not to countenance by our assent or silence. It is true that all of us were actors in this plot of powder, but it is not true that the holy fathers were privy to it, as mentioned in the charge. We never opened the matter to them." When it came to the turn of the prisoners to answer why sentence should not be pronounced against them, "Mr.

Keyes," says Fr. Gerard, "did speak but few words, but such as did make show of great spirit. He affirmed that the persecution was such before they undertook this business, and himself had his goods seized with such violence, that to live in such misery seemed worse than death, and therefore to free both himself and others, he was glad of this occasion." The prisoners, after their condemnation and judgment, were sent back to the Tower. On the following Friday, Keyes, Thomas Winter, Ambrose, Rookwood, and Guy Fawkes, were drawn upon hurdles to the old palace in Westminster, opposite to the Parliament House, the place appointed for execution. On the scaffold Keyes showed no sign of fear, said little, and mounted the ladder firmly. When ready he relaxed his hold, lest the hangman should take him unprepared, and slipped from the ladder, but the swing broke the halter, and falling to the ground he was "quickly drawn to the block and there divided into four quarters," Jan. 31, 1606.

His son Henry, of Glatton, co. Hunts, Esq., who returned a pedigree at the visitation of that county in 1613, married Susanna, daughter of John Loftis, of Lutton, co. Northampton, and had two sons, John and Robert, the eldest being aged three in that year.

Jardine, Gunpowder Plot; Morris, Condition of Catholics; Dodd, Ch. Hist. ii.; Foster, Visit. of Yorks.; Ellis, Camden's Visit. of Hunts.

1. "The Arraignment and Execution of the late Traitors (Digby, . . . Keyes), &c." *Harl. Miscel.* iii.

"A Discourse of the Manner of the Discovery of the Gunpowder Plot." Lond. 1606, 4to. Printed by the king's printer, and published by authority of the Government, was ascribed to the pen of the king, and hence became known as the "King's Book." It was not only profusely dispersed in England, but was sent, together with the king's speech on opening the Parliament, to the ambassadors at foreign courts, translated into several languages, and circulated with the utmost diligence in every part of Europe. Jardine attributes it to the pen of Sir Francis Bacon, and says that it is a narrative of no historical value, but merely a Court version of the transaction, given to the world for the express purpose of leading the public mind in a particular direction. It was republished by Thos. Barlow, Bishop of Lincoln, with the object of stirring up animosity at the time of the Oates Plot, under the title, "The Gunpowder Treason," with a discourse of the manner of its discovery . . . and . . . a preface touching that horrible conspiracy. Lond. 1679, 4to.

"Warhafftige unnd eygentliche beschreibung der allerschrecklichsten und grawsamsten verrätheren so jemals erhört worden, wieder die Königlich Maiestät," &c. Frankfurt, 1606, 4to, with plates by De Bry.

"An Answer to several Scandalous Papers scattered abroad, under the colour of a Catholic Admonition." Lond. 1606, fol. and 4to, by Robt. Cecil, Earl of Salisbury.

"The Romish Spider, with his Web of Treason, Woven and Broken: together with the severall uses that the World and Church shall make thereof." Lond. 1606, 4to, 3 pts., by a fanatical Puritan divine named Thomas Cooper, who wrote other valueless works on the same subject.

Until within recent times the Gunpowder Plot has been an inexhaustible theme for all sorts of writers to vent their animosity against Catholics. Any works of historical value will be found noticed under names connected with the Plot, *vide* John Grant, &c., and also under those taking part in the controversy respecting the Oath of Allegiance.

Keynes, George, sen., Father, S.J., born in May 1553, was the son of John Keynes, of Compton-Pauncefoot, co. Somerset, Esq., and his wife Jane Welch. Several members of this ancient Catholic family entered the Society, and their biographies will be found in Bro. Foley's "Collectanea S.J." Edward and Humphrey Keynes were arrested with Fr. Campion at Lyford, in 1581, and Edward was exiled. A youth of the same family, Edward Keynes, was admitted at St. Alban's, Valladolid, Nov. 26, 1608, but died in the College Oct. 10, 1609.

George Keynes studied for some time under a tutor at home, then spent two years in public schools, and a year and a quarter at Oxford. He afterwards lived for twelve years in the family of an English nobleman, and during that time delivered private controversial lectures. Subsequently he went over to Tournay, was admitted into the Society Aug. 29, 1593, and commenced his noviceship there on the following 9th Sept. After completing his two years' probation, he went to St. Omer's College to study moral theology, Sept. 15, 1595. There he died in 1611.

In a letter from Fr. Robt. Drury to Fr. Thos. Owen, dated Posna, March 9, 1612, he is called "a most prudent and virtuous man, and a favourite of all." In another letter from Fr. Wm. Baldwin to Fr. R. Persons, dated May 20, 1606, he is recommended to be sent to Paris, "in that he is a man not noted, and hath the French tongue, having lived there."

Foley, Records S.J., vols. v. and vii.; *Oliver, Collectanea S.J.; Valladolid Diary, MS.*; *Bridgewater, Concertatio*, f. 407.

1. The Roman Martyrologe set forth by the Command of Pope Gregory XIII., and reviewed by the authority of Urban VIII. Translated out of Iatin into English, by G. K., of the Society of

Jesus. S. Omer's, 1627, very sm. 8vo, front. by De Jode; "The Second Edition, in which are added divers Saints, put into the Calender since the former Impression." S. Omer's, Thomas Gevbels, 1667, very sm. 8vo, title, Decretum, &c., and Epistle, 8ff., pp. 376, Moveable Feasts and Prayers, 2ff.

Oliver erroneously attributes this posthumous work to Geo. Keynes, jun., S.J., who was not born at the time of its publication. Neither Alegambe nor Southwell mention it in their editions of Ribadeneira's *Bibl. Script. Soc.* According to Fr. Morris it was Fr. Keynes who gave the approbation dated St. Omer, June 23, 1608, to the Rev. John Wilson's "English Martyrologe," printed in 1608, but it does not appear in that edition. Wilson had the care of the press established at St. Omer's College by Fr. Persons. It was probably he who edited "The Roman Martyrologe" from the MS. by Fr. Keynes.

Keynes John, Father, S.J., son of Edw. Keynes, of Compton-Pauncefoot, co. Somerset, gent., and his wife, Anne Brett, was born in 1624. He studied his humanities at St. Omer's College, whence he proceeded to the English College at Valladolid, and was admitted under the *alias* of Newport, in 1642, taking the usual oath to serve the secular mission in England. Several of his relations adopted the same *alias*, and one, Charles Keynes, also entered St. Alban's under that name in 1660, was admitted to the Society in 1663, and died at Liège in 1673. His sister Elizabeth married John Ewens, of Luddon, co. Somerset, gent., and was the mother of Fr. Maurice Ewens, *alias* Newport and Keynes, S.J., and Matthew Ewens, *alias* Keynes, a student in orders at the English College at Rome, who afterwards went to Douay on account of his health, and eventually died at Paris.

St. Alban's at this period was governed by the Jesuits, and Fr. John Barbian was young Keynes' master in arts. His brilliant parts induced the professors to obtain for him a release from his vow, and after completing logic he was admitted at Villagarcia into the Society's Province of Castile, July 30, 1645. There he finished his course with great applause, and publicly professed, with like credit for himself and his brethren in the province. In 1660 he was professor of theology in St. Ambrose's College. He taught philosophy at Compostella, and theology for nine years at Valladolid, Salamanca, and Pampeluna. In 1672 he joined the English province, and was appointed prefect of studies at Liège, but obtained permission to devote himself to the care of the English and Irish soldiers in Flanders, whilst the plague was raging among them. In this service he caught the distemper,

and was sent to England for the recovery of his health. At the time of the Oates' plot he was rector in London, and the contrivers purposed to make him a victim, but happily he succeeded in effecting his escape to the Continent, and was made rector of Liège College in 1680. On July 4, 1684, he was declared provincial, an office which he filled with singular ability, prudence, and credit, till his resignation, Aug. 22, 1689. During the brief reign of James II. his Majesty granted the Savoy Hospital for the purpose of a Jesuit college, and on May 24, 1687, Fr. Keynes and a number of professors entered into possession. The provincial had also established a smaller college in the heart of the city, situated near the residence of the Bavarian Ambassador, which was opened on Lady Day, 1688. Both of these schools were speedily filled with pupils, and the handsome chapels attached to them were thronged to excess. But the Orange usurpation brought with it their destruction, and Fr. Keynes, retiring to the Continent, died at Watten, May 15, 1697, aged 73.

He was a man of superior merit, learned as a theologian, and powerful as a controversialist, besides being endowed with the faculties of organisation and government.

Valladolid Diary, MS.; *Southwell, Bibl. Scrip. S.J.*, p. 466; *Oliver, Collectanea S.J.*; *Harl. Soc., Visit. of Somersset*, 1623; *De Backer, Bibl. des Ecriv. S.J.*; *Folcy, Records S.J.*, vol. vii.

1. **Dr. Stillingfleet against Dr. Stillingfleet; showing forth his palpable contradictions of himself.** Lond. 1671, 4to.

Stillingfleet was the foremost Protestant champion in the long controversial war which raged between the divines of the Catholic Church in England and those of the Establishment. His pen was ever eager to attack any Catholic doctrine; consequently he frequently found his charges untenable, and whilst endeavouring to extricate himself fell into self-contradiction. Amongst other things he published "A Discourse concerning the Idolatry practised in the Church of Rome, and the hazard of salvation in it; wherein a particular account is given of the fanaticisms and divisions of that Church," Lond. 1671, 8vo. This elicited Fr. Keynes' reply, and it was also refuted by Fr. J. V. Canes, O.S.F., in his "τῷ καθολικῷ, or, An Account given to a Catholick Friend of Dr. Stillingfleet's late book against the Roman Church. Together with a short Postil upon his Text. In three letters, by J. V. C.," Bruges, 1672, 12mo, preface (signed 25 June, 1672, J.C.), title, &c., 8 ff., To the Reader, 1 f., pp. 80, 42, 32, and 102, the last signed J. V. C. (*see* vol. i. p. 393); by Dom H. P. S. Cressy, O.S.B. (*see* vol. i. p. 596); by Dr. T. Godden (*see* vol. ii. pp. 504-5); and by Ino. Sergeant, A. Woodhead, and J. Warner, S.J. The last was the author of "Stillingfleet still against Stillingfleet," erroneously attributed to Fr. Keynes by Southwell (*Bibl.*

Script. S.J.), and followed by Wood and Dodd. Stillingfleet rejoined with "The new way of Answering examined; in reply to two Treatises entitled: 'Stillingfleet,' and 'Stillingfleet's Principles considered,'" Lond., 1672, 8vo, and "An Answer to Several Treatises occasioned by a book entitled, A Discourse, &c.," 1673.

Edmund Ellis, a nonjuring divine, also replied with "Epistola ad authorem libelli cujusdam: cui titulus, Stillingfleet against Stillingfleet." Southwell says Fr. Keynes published an appendix to his work, which may be the following:

2. "Some Generall Observations upon Dr. Stillingfleet's Book and way of Writing. With a Vindication of St. Ignatius Loyola and his followers the Jesuits from the foul aspersions he has lately cast upon them, in his discourse concerning the Idolatry, &c. In Four Letters written to A. B.," 1672, 4to, pp. iii.-69.

3. **A Rational Compendious way to Convince, without any dispute, all persons whatsoever, Dissenting from the True Religion**, by J. K. 1674, 12mo, pp. 124; "A New Edition. By the Rev. I. Keynes, O.S.J." Lond., Keating Brown & Co., 1813, 32mo, pp. 148; Lond., T. Jones, 1848, 32mo, pp. 148. Translated into Latin, "Regula credendorum seu Methodus Polemica ad omnes omnino homines a vera Religione," Leodii, 1684, 12mo; into French, "Le Guide des Croyans, ou Methode Polemique du R. P. Jean Keynes, Theologian de la Compagnie de Jesus: pour convaincre, clairement, solidement, et en peu de mots, tous ceux qui sont éloignez de la veritable Religion. Traduite de l'Anglois en François, par M. Gonneau. Revue, corrigée, et augmentée, sur la Traduction Latine qui en à este fait depuis peu de temps, par le meme auteur," St. Omer, 1688, 8vo.

This little treatise was highly appreciated in its day, being well-calculated to enlighten the intelligent inquirer after truth. "It is a concise and masterly refutation of error, and a logical exponent of the truth of Catholicity" (*Dolman's Mag.*, vii. 375).

4. **Florus Anglo-Bavaricus, seu Historia Foundationis Collegii Anglorum Soc. Jesu Leodii sub Maximiliano et Maria Bavarix Ducibus ad hæc tempora gesta sunt complectens, et in nupera procella contra Catholicos ac præsertim Patres Societatis Jesu in Anglia a Tito Oate excitata, paucis exponens.** Leodii, 1685, 4to, pp. 205; *idem*, large paper, and partly in different type.

This rare work, principally though not entirely compiled by Fr. Keynes, is largely drawn from the Annual Letters of the province.

Kickham, John, sergeant of Royal Artillery, thrown from his horse whilst at drill on Woolwich Common, Oct. 28, 1881, aged 33.

Redman, Funeral Sermon.

1. "The Funeral Sermon of Sergeant John Kickham, of the Fifth Brigade of Royal Artillery. Preached in St. Peter's Church, Woolwich, Nov. 6, 1881, by the Rev. J. Redman, D.D." Lond., Burns & Oates, 1881, 12mo, pp. 16, third thousand.

An interesting example of a Catholic soldier's funeral, illustrating the good results to be obtained from missions to soldiers. The author, in collabora-

tion with the Rev. the Lord Archibald Douglas, compiled "The Soldier's Companion to the Spiritual Exercises," in 1878.

Killick, William, Father, S.J., probably of Scotch ancestry, was educated at St. Omer's College, and on Sept. 7, 1689, entered the novitiate at Watten, and passed through the usual course. Bro. Foley omits him from his "Collectanea S.J.," without assigning any reason. Dr. Oliver says he died in Maryland during the month of Aug. 1720.

Oliver, Collections S.J.; Anath. Poetica.

1. **Anthemata Poetica, &c.**, Audomari, 1688, 4to (*see* vol. ii. p. 524), composed by Guliel. Killick and Jacobus Gooden, poets at St. Omer's College.

King, George Vincent, O.P., bishop, born at Becca, a little village near Hazlewood, Yorkshire, April 16, 1837, was the eldest son of George King, and his wife Isabella, daughter of Wm. Maltus, of the same county, and sister of Fr. James Austin Maltus, O.P. At the age of twelve he was sent to the Dominican school at Hinckley, co. Leicester. In 1850 the friars established a convent at Woodchester, co. Gloucester, and among its earliest students was the future bishop. There he pursued his studies in philosophy and theology, received the habit June 22, 1853, and made his solemn profession in June, 1854. He afterwards proceeded to the University of Louvain, where he graduated B.D., July 9, 1860. In the same year he returned to England, and was ordained priest at Nottingham by Bishop Roskell. Subsequently he went to the convent of his order at Quercia, near Viterbo, for the highest theological courses, and took the degree of D.D. In 1862 he returned to Woodchester, and served Woodchester Park, the seat of Wm. Leigh, Esq., and the mission at Nympsfield for about eight years. He was elected sub-prior of Woodchester in 1865, and prior in the following year, and again for another triennium in 1869. In 1870 he was elected provincial of the order in England, re-elected in 1874, and a third time in 1878, so that he occupied this responsible office for twelve years. In 1873 he was at the provincial synod of Westminster. From July, 1882, to Nov. 1885, he served the chaplaincy at Prudhoe Hall, near Newcastle-on-Tyne, the seat of Mrs. Liddell. By briefs of Sept. 11, 1885, Fr. King was appointed titular Bishop of Juliopolis, and coadjutor, with the right of succession, to Dr. Gonin, Archbishop of Port-of-Spain, Trinidad, who had

formerly been prior of Woodchester. The bishop-elect was consecrated at Woodchester on the following Dec. 8, by the Hon. and R. R. Dr. Clifford, Bishop of Clifton, assisted by Dr. Hedley, O.S.B., and Dr. Riddell, Bishops of Newport-and-Menevia and Northampton. In the last week in February, his lordship started for Louvain, to give holy orders to some English students, intending to proceed thence to Rome. He was, however, taken ill on his journey, and a few hours after his arrival at the convent of his order at Louvain he collapsed suddenly, and died, presumably of heart disease, Feb. 26, 1886, aged 48.

Dr. King was an eloquent preacher, a good administrator, and the fortunate possessor of an amiable and gentle disposition, which endeared him to rich and poor alike. He was interred at Parc, which belongs to the Premonstratentian Order.

Tablet, vol. lxvi. p. 383; *Weekly Reg.*, vol. lxxii. p. 743, vol. lxxiii. p. 307; *Cath. Times*, March 5, 1886; *Payne, Hist. of Fam. of Malthus*.

King, Robert, Bishop of Oxford, descended from an ancient Devonshire family, was professed in the Cistercian Abbey of Rewley, in the suburbs of Oxford. In 1506 he was admitted B.D., and in Feb. 1518, took his degree of D.D. He was Abbot of Bruerne, a monastery of his order in Oxfordshire, in 1515, and afterwards was made Abbot of Thame in the same county. On Jan. 7, 1527, he was appointed Suffragan Bishop of Lincoln, with the See of Rheon *in partibus infidelium*, in the province of Constantinople, and on Nov. 28, 1537, he was collated to the prebend of Biggleswade, co. Bedford, in the cathedral church of Lincoln. When it was decided to dissolve Oseney Abbey, near Oxford, another house of his order, Bishop King was appointed abbot-commendatory thereof, and thus had the unenviable distinction of being the last abbot of three Cistercian monasteries. In 1542 Henry VIII. changed Oseney Abbey into the cathedral church of Christ and the Blessed Virgin, and created the See of Oxford, to which King was raised in September of that year, with his palace at Gloucester Hall, the dean and chapter being lodged in Oseney Abbey. This arrangement continued till 1546, when the conventual church of St. Fridewide in Oxford, which had been re-established as Cardinal College, and was then known as King's College, or King Henry VIII.'s College, was made the cathedral church under the title of Christ Church. In the

beginning of Edward VI.'s reign a recital of the erection of the See was made, but Gloucester Hall was omitted and retained by the Crown, so that it does not appear where the bishop resided, and it is said that his revenues were so small as to be scarcely sufficient for the due maintenance of his dignity.

When Mary ascended the throne, Bishop King submitted himself to the Holy See, and, according to Maziere Brady, received from Cardinal Pole, on Feb. 23, 1555, absolution, confirmation, and dispensation, though his name does not occur in the Consistorial Acts of 1554 and 1555. He did not assist at any consecrations enumerated by Professor Stubbs in his "Registrum." He was then very advanced in years, and took little part in public affairs, living in peace till his death, Dec. 4, 1557.

He was buried near the high altar of his church at Oxford, under a marble monument with a canopy supported by pillars, which was afterwards removed to one of the aisles. At a later period the sons of his grand-nephew, Dr. John King, Bishop of London, erected a stained glass window to his memory, in which he was represented in his episcopal robes, with mitre and crosier, and the ruins of Oseney Abbey in the background. Queen Mary nominated Thomas Goldwell, Bishop of St. Asaph, to the vacant See of Oxford, and by writ of Nov. 9, 1558, granted him custody of the temporalities, but the Queen's death, eight days later, and the change of religion by Elizabeth, prevented the completion of this appointment by the Holy See, and thus King must be considered the only Catholic Bishop of Oxford. His grand-nephew, Dr. John King, Bishop of London, was currently reported at the time of his death to have been reconciled to the Church. This matter will be found treated under the notice of George Musket's "Bishop of London: His Legacy."

Wood, Athenæ Oxon., ed. 1691, vol. i. p. 585; *Dodd, Ch. Hist.*, vol. i. p. 490; *Dugdale, Monasticon*, ed. 1846, vol. v. pp. 403, 496, vol. vi. p. 248; *Brady, Episc. Succ.*, vol. i. pp. 69, 115.

Kinsman, Edward, priest, for some time was at St. John's College, Louvain. He and his brother "W." translated the lives of the Saints from the Spanish of Fr. Alfonso de Villegas, O.P., and published it at Douay in 1610-14. Gee, in his "Foot out of the Snare," says that he was in or about London in 1623. Dr. Oliver questions if he is not identical

with Fr. Edw. Dawson, S.J. (*vide* vol. ii. p. 32), who translated Fr. P. Ribadeneira's "Lives of the Saints," Douay, 1615, but if he is correct in stating that Fr. Dawson was an only son the suggestion falls to the ground. In other respects, the little that is known about Kinsman bears considerable resemblance to the facts related in Dawson's life. Both are stated by Gee to have been in London about the same time.

A namesake of Edward Kinsman, probably a nephew, and a native of London, was ordained priest at Douay College, Oct. 24, 1627. He was apparently living at St. Omer's in 1663, and assisted in that year at the election of the Lady Abbess Caryll, O.S.B., of Dunkirk. Perhaps FF. Bernard and Michael Kinsman, S.J., born in London in 1611 and 1614, were his younger brothers.

Lieut. Thomas Kinsman, who appears in the list of Catholics who lost their lives in defence of their Sovereign, was slain at Lincoln during the civil wars.

Oliver, Collections S.J.; Gee, Foot out of the Snare; Foley, Records S.J., vol. vii.; *Douay Diaries; Castlemain, Cath. Apol.*

1. **The Lives of Saints, gathered out of . . . Peter Ribadeneyra . . . D. Alfonsus Villegas and other authentick authors. Translated out of Italian into English, and conferred with the Spanish.** By W. and E. Kin, B. Doway, 1610-14, 2 vols. 8vo; *ibid.*, 1615, 8vo; (Douay?), 1623, 8vo, pp. xxxii-160-326, 1st Pte. "With an appendix prefixed of the Saints lately canonized and beatified by Paulus V. and Gregory XV. By E. Kinsman, Gent.;" "An Appendix of the Saints lately Canonized and Beatified by Paule the fifth and Gregorie the Fifteenth," Doway, H. Taylor, 1624, 12mo; 1628, 4to; 1630, 4to; "Lives of the Saints, written in Spanishe by the R. F. Alfonso Villegas: faithfully translated into Englishe; with the lives of sundrie other saints out of F. Ribadeneira, Surius, &c. With the Lives of St. Patrick, S. Brigid, and S. Columba, Patrons of Ireland, adorned with many brasen pictures" [Douay], John Cousturier, 1636, 4to, pp. 945, approb. 1 f., and appendix 179 ff. For various editions by Villegas and Ribadeneira, *vide* E. Dawson (vol. ii. p. 32, No. 2), J. Heigham (vol. iii. p. 258, No. 11), and Wm. Petre.

Kirk, John, D.D., born April 13, 1760, was the son of William Kirk (born in 1710), of Acton Burnell, co. Salop, and his wife, Mary Fielding, both Catholics. On April 25, 1770, his father placed him at Sedgley Park School, which had only been established seven years. In 1771 the Rev. Thomas Hartley succeeded the Rev. Joseph Syers as chaplain at the Park, and it was he who inspired the youth with the desire to go to the English College at Rome. His early inclination to

the ecclesiastical state, united with his talents and proficiency in every branch of elementary knowledge, had already recommended him to his superiors, who now decided to gratify his wish. On Feb. 8, 1773, he left the Park for Rome, and on his voyage accidentally fell overboard, but was saved from drowning by the intrepidity of the second mate, who jumped into the sea and rescued him. On the following June 5 he was admitted into the College by Cardinal Corsini, under the rectorship of Fr. Wm. Hothersall, and had the distinction of being the last scholar received by the fathers of the English Province, S.J., who had administered the College ostensibly for the secular mission since the year 1579. In the August following young Kirk's arrival at Rome the Society was suppressed by Clement XIV., and the English College was placed under the administration of Italian secular priests, Mgr. Foggini, Abatè Magnani and Abatè Felice. This arrangement was deeply deplored by the English secular clergy, for whom the college was originally founded. English students naturally declined to place themselves under foreigners, and all the efforts of the clergy to obtain the restoration of the government proving of no avail, the college dwindled, until its final suppression by the French army under Berthier in 1798. Twenty years later the appeals of the English clergy were conceded by Pius VII., and the college was restored under the rectorship of the Rev. Robert Gradwell, March 8, 1818.

On Sept. 22, 1776, Mr. Kirk took the college oath, began philosophy Nov. 10, and had the honour of delivering an oration before the Pope on St. Stephen's Day, Dec. 26, 1776. Many circumstances show that his talents and application were justly appreciated at the college, and that he had become a favourite with his superiors. It was owing to the friendship of the then rector, who, during his course of philosophy, kindly permitted him access to the private library, that he first became acquainted with Dodd's works, and especially his "Church History." This he read with avidity, and thereby acquired that decided taste and particular bent of study which gave tone and character to his literary pursuits in after-life.

What the "perils of the sea" had well-nigh effected in 1773, a malignant fever more nearly accomplished in 1782, when, in the midst of his divinity course, his life was despaired of by the physicians. In a letter, dated Rome, July 10, 1782, Fr.

John Thorpe, ex-Jesuit, says: "Mr. Kirk, the most promising youth of the English College, received the *viaticum* yesterday." After his recovery he resumed his studies, one of his masters for a short time being the eminent Mgr. Dominico Testa, and on June 14, 1783, received sub-deacon's orders, the diaconate on June 5, 1784, and on the following Dec. 18 was ordained priest by Cardinal Corsini, the protector of the English College, in the private chapel of his palace at the Longara. He said his first Mass on Dec. 21, the Feast of St. Thomas the Apostle, on the sixty-seventh anniversary of which he passed to his eternal home. On May 31, 1785, he left the college, and after a fortnight's stay with Sig. Bottieri, formerly his professor of philosophy in the English College, and then principal of Ferdinando College in the University of Pisa, he proceeded through France by Paris and Douay, and landed at Dover on Aug. 17. Fr. Thorpe, in a letter dated June 1785, thus comments upon him: "This modest, devout priest, and well disposed to maintain that character, has left Rome for England." He brought with him some valuable papers relating to the affairs of the English Catholics, which he had fortunately rescued from destruction, and these he afterwards gave to the Rev. Joseph Berington.

His first missionary appointment was in Shropshire, at Aldenham Hall, the seat of Sir Richard Acton, to whom he was personally introduced on Sept. 28 by his bishop, the Right Rev. and Hon. Dr. Thomas Talbot. Sir Richard was a convert, and though the chaplaincy had existed for over twenty years the congregation attached to it only amounted to six persons. Mr. Kirk's services, therefore, were soon required for a more important position, and on Dec. 17, in the same year, he was recalled by his bishop, and appointed chaplain at Sedgley Park, where he succeeded the Rev. John Roe, and arrived Jan. 24, 1786. In this position, and also in that of vice-president, he assisted the Rev. Thomas Southworth, who, in 1781, had succeeded his relative, the Rev. Hugh Kendal, in the presidency of that celebrated school. The valuable services which Mr. Kirk rendered to Sedgley Park at this period were afterwards more substantially confirmed and extended when he returned a second time to conduct the establishment in the capacity of president. Meanwhile, on the removal of the Rev. Robert Tindall to Kilvington Hall, Yorkshire, the seat of the Meynells,

Mr. Kirk was appointed to his mission at Pipe Hall, near Lichfield, belonging to the Weld family, and then tenanted by Mr. Clement Weetman. This manor passed with the daughter and heiress of Walter Heveningham to Sir James Simeon, of Chilworth, Bart., in 1691, and on the death of his son, Sir Edward, of Aston, in 1768, was inherited by his nephew, Thomas Weld, a younger son of Humphrey Weld, of Lulworth Castle. Previously there was no resident chaplain, the mission being attended from Bellamore, but in 1768 the Rev. Robert Tindall, who had just arrived from Rome, was placed here, and on Feb. 23, 1788, was succeeded by Mr. Kirk. The charge of the congregation about Tamworth, which hitherto had been attended from Oscott, was now added to the mission at Pipe Hall. Under Mr. Kirk's direction a new sanctuary was added to the chapel, and other arrangements were made so as to accommodate the tenants and labourers on Mr. Weld's estate, and about a dozen Catholics from Lichfield.

In July, 1792, the Rev. Arthur Vaughan died at Harvington Hall, Worcestershire, and Bishop Talbot selected Mr. Kirk for that ancient chaplaincy. This appointment was eminently suitable to his taste, for it was the glory of Harvington to have been served by an unbroken line of literary chaplains from the reign of James II., and, above all, it was here that Hugh Tootell, *alias* Dodd, wrote his "Church History," the continuation of which was the absorbing interest of Mr. Kirk's life. However, circumstances intervened which prevented this appointment from being fulfilled. Had it been otherwise, it is probable that the treasures of the mission, including registers and other MSS., would never have been allowed to remain forgotten and neglected in the secret chamber until destroyed by the deplorable fire of 1818. After Mr. Vaughan's death it was decided to make certain alterations for Mr. Kirk's accommodation, and, meanwhile, the bishop instructed him to exchange places with the Rev. Charles Clements, and to resume the chaplaincy at Sedgley Park, where he arrived Dec. 18, 1792. A few months later he was informed by a letter from Dr. Talbot that Mr. Southworth appeared to have insuperable objections to remaining president, and that it was his lordship's earnest wish, as well as that of his coadjutor, Dr. Charles Berington, to substitute Mr. Kirk in his place. They begged him not to object to such an arrangement, as the public good seemed to make it

necessary. This was wholly unexpected by Mr. Kirk, and caused him much surprise and regret. He did not deem it proper, however, to oppose his own wishes and feelings, and therefore consented on condition that Mr. Southworth should remain at the Park as chaplain and vice-president. To this Mr. Southworth agreed, and on April 27, 1793, a mutual exchange of office was made. During his presidentship at Sedgley, Mr. Kirk made several improvements and additions to the house, and the school greatly benefited in piety, discipline, comfort, and efficiency under his government. In 1795 Bishop Talbot was succeeded by his coadjutor, Dr. Charles Berington, as vicar apostolic of the Midland district. On the death of the Rev. John Wright, at Longbirch, in July, 1797, Bishop Berington, knowing Mr. Kirk's aptitude for business, requested him to join him in the double capacity of chaplain and secretary, with the charge of the congregation at Longbirch. Mr. Kirk readily assented to this proposal, for in reality he had been anxious for some time to be relieved from the heavy duties of his position as president. Mr. Southworth was induced to resume the office, and Mr. Kirk left the Park on Nov. 11, 1797. In the following June, Bishop Berington, in returning from Sedgley Park, accompanied by Mr. Kirk, was seized with apoplexy, on the road from Wolverhampton to Longbirch, and died in the arms of his secretary. Mr. Kirk remained alone at Longbirch till the appointment of Dr. Gregory Stapleton to the Midland vicariate, in March, 1801. The new bishop brought with him to Longbirch his friend, the Rev. Thomas Walsh, then in deacon's orders, as his secretary, and proposed to Mr. Kirk that, as the Pipe Hall estate had been sold by the Weld family, and the chapel closed during his absence, he should erect a new one in Lichfield for the Catholics of the district, including his former congregation. He accordingly undertook the charge with spirits brighter than his prospects, which were not very encouraging. His successor at Pipe Hall, Mr. Clements, had not stayed very long, and had resigned the mission to Fr. Isaac Anselm Millward, O.S.F., during whose time the estate had been sold, a Protestant had succeeded the Catholic tenant at the Hall, and the chapel had been closed. The belongings of the chapel, however, with £200 in money, had been made over by the late proprietor to Mr. Thomas Hugh Clifford, subsequently Sir T. H. Clifford-Constable, Bart., of Tixall, for

the benefit of the mission. When Mr. Kirk arrived at Lichfield, Oct. 9, 1801, he found the congregation in possession of a chapel in an old house which had been purchased by Mr. Clifford with the sum derived from Pipe Hall and about £480 more which Mr. Kirk had collected. By throwing two rooms into one a chapel was formed sufficiently capacious, and, as he used facetiously to add, sufficiently warm, to hold the congregation, the sanctuary being immediately above the oven of the baker, who was the tenant of the house. In this "upper-chamber," oddly enough situated at the corner of Breadmarket Street and Bore Street, his entire congregations of Pipe Hall and Lichfield used to be stowed, or rather stewed, every Sunday and holiday. But above that little oven there subsisted a small portion of warm vigorous leaven, which penetrated through a considerable mass, and produced, in due time, two distinct and healthy congregations, the one at Lichfield itself, and the other at Hopwas and Tamworth.

Bishop Stapleton settled upon the new mission a sum of £60 a year, which had been left at his disposal, and Mr. Kirk now set himself to the arduous undertaking of building a chapel and presbytery. In 1802 he purchased a plot of freehold land in a convenient situation for the Pipe Hall, Hopwas, and Lichfield congregations, which then became permanently united. Many of the Catholic nobility and gentry assisted with contributions, for even then Mr. Kirk was well known and greatly respected, and he was enabled to build a convenient chapel and dwelling-house, which was opened Nov. 11, 1803. It was the first Catholic chapel erected in Lichfield since the unhappy change of religion. It was afterwards refronted and considerably enlarged, and came out, at its re-opening Sept. 23, 1834, the neat little Norman church of St. Cross.

For some years Mr. Kirk received into his house private pupils, as a means of augmenting his limited income; and these were young men of distinguished Catholic families. But all his spare time was devoted to literary pursuits, chiefly to the collection of materials for the continuation of Dodd's "Church History." He began this collection at Rome, and for over forty years zealously continued it, till he had amassed papers which filled more than fifty folio and quarto volumes.

He was also one of the five editors of the *Catholic Magazine*, established in 1831, and the most active, next to the Rev.

T. M. M'Donnell. But in addition to these labours he was the judicious administrator of various ecclesiastical funds, more particularly of that known as "Johnson's Fund." He was an able financier, and under his administration, during a long series of years, the funds were greatly improved.

When Mr. Kirk was placed at Lichfield, the district of Tamworth was also committed to his care, though it was occasionally served from Oscott. The only place where they could hear Mass at that time was at Coton, in the house of Mr. Birch, a basket-maker, whose brother, the Rev. Joseph Birch, died president of Sedgley Park in 1821. In early times a chaplaincy had been maintained by the Comberfords, an ancient family seated at Comberford Hall, two miles from Tamworth, and also at Wednesbury, both in the county of Stafford. When that family became extinct in 1671, the congregation was deprived of a resident pastor, and from that time received spiritual assistance from Oscott, twelve miles distant, Mass being said after the sale of the estate in the house of Mr. Crowley, a weaver. In 1788, as previously mentioned, Tamworth was united to the Pipe Hall mission, under Mr. Kirk. After the chapel there was closed, the Catholics of this district were annexed to the new mission at Lichfield, and had the benefit once a month of Mass in an apartment in Mr. Birch's house in the village of Coton, one mile from Tamworth. In 1815 Mr. Birch died, and his house being let to a Protestant, Mr. Kirk erected a room 24 ft. by 12 ft., in a garden left him by Mr. Birch, and at the end of a house with which it was made to communicate. The chapel then consisted of this room, and of the brew-house, kitchen, and parlour of the adjoining house. It was solemnly opened on Aug. 15, 1815. Five years later, this house was also let to a Protestant, and the congregation was restricted to the room in the garden. In 1826, the Rev. James Kelly was sent to assist Mr. Kirk in this mission, but he had to lodge at Fazeley, three miles from Coton, till the erection of a new chapel. In 1829 Mr. Kirk purchased from Sir Robert Peel a freehold site in Tamworth, and built a commodious chapel, in the Grecian style, from designs by Mr. Joseph Potter, with an excellent presbytery, at a total cost of £2294, which was almost met by subscriptions. The chapel was opened on June 24, 1830, and the mission was then placed under the sole charge of Mr. Kelly, who retained it till his death, March 19, 1876.

To these proofs of his zeal for religion and activity as a missionary must be added the interest he took in everything concerning the venerable establishment at Sedgley Park, which he frequently visited and benefited in no small degree in various ways. He was also greatly attached to the college at Oscott, of which, indeed, he was the actual originator, for it was at his suggestion that Bishop Thomas Talbot placed Dr. John Bew there, in 1794, to educate a few students for the church. It was a very humble beginning, but led to the establishment of Oscott as a college two years later. When, after forty years, the success of this foundation necessitated the erection of more commodious buildings, and land was purchased for this purpose at a distance of two miles from the old college, Mr. Kirk, with his well-known zeal and thorough knowledge of every requisite for such an establishment, conceived and drew out a complete plan for a new college, which was adopted, sanctioned by the bishop, Dr. Walsh, and carried out by the architect, Mr. Joseph Potter, with the exception of the chapel, which was completed and decorated by the elder Pugin. Thus was Mr. Kirk instrumental in the establishment of the new college, as he had been of the old. The erection was commenced in the year 1835, and the opening took place in the summer of 1838.

As a well-merited compliment for his many useful labours, Dr. Wiseman, who was then president of Oscott, obtained for Mr. Kirk the degree of D.D. The diploma, granted by Gregory XVI., was dated Nov. 9, 1841, and he was formerly installed in the degree in the chapel at Oscott College. He had been for many years a member of the old chapter of England, which was dissolved by the constitution of its original erection by Dr. Bishop, when the hierarchy was re-established in England in 1850, and chapters were canonically erected in the several new dioceses.

In 1841, Dr. Kirk had passed his 81st year, and it was high time for him to be assisted in his missionary labours. Accordingly the Rev. Joseph Parke, who, like himself, had begun his sacerdotal career at Aldenham, was sent to reside with him at Lichfield. The venerable old man was liable to frequent attacks of gout, especially in the hands, so that he could not use his pen, which to him was a serious deprivation. To the very last his faculties were clear, and his memory

distinctly retentive. Though his frame was impaired by infirmity, it was not shattered, and thus he closed his protracted pilgrimage, at his residence attached to St. Cross, Lichfield, Dec. 21, 1851, aged 91.

In person Dr. Kirk was a fine tall man. His physical frame and mental faculties were freely and favourably developed, and he was possessed of a sound mind in a sound body. He wrote ably and readily upon many subjects, for he was an accomplished scholar. Besides a good knowledge of French, Latin, and Greek, he was so well versed in Hebrew, that when he quitted the English College at Rome, he had permission from the Pope to recite the psalms of his breviary in that language. But though an able writer, Dr. Kirk was no orator. He had a partial impediment in his speech, which made it difficult for him to avoid an unpleasant hesitation in some words, and thus he never attempted to preach, but confined himself to reading. It was the wish of the bishop and clergy to have brought his remains to the cathedral church at Birmingham, but at the desire of his relatives he was interred in the vault which he had specially prepared for himself in his chapel at Lichfield.

Kirk, Autobiography, MS.; Weedall, Memoir; Husenbeth, Memoirs of Parkers, MS., vol. i. pp. 84-110; Cath. Miscel., N.S., p. 334; Cath. Mag., ii. 147, v. cliv.; Weekly Reg., vol. lxx. 249.

1. **Journal of a Student in the English College at Rome, from July 5th, 1773, to the middle of 1779.** MS., by John Kirk, now at Oscott College.

2. **The Faith of Catholics, confirmed by Scripture, and attested by the Fathers of the first five centuries of the Church.** Lond., Jos. Booker, 1813, 8vo, with ded. to the Caths. of the United Kingdom, signed by the Rev. Joseph Berington and the Rev. John Kirk, Nov. 23, 1812; 2nd edit., much improved and enlarged by Mr. Kirk, "The Faith of Catholics on certain points of Controversy, confirmed by Scripture, &c." Lond., Booker, 1830, 8vo, pp. lviii-462, preface signed John Kirk, Lichfield, June 5, 1830; 3rd ed., revised and greatly enlarged by the Rev. James Waterworth, M.A., Lond., Dolman, 1846, 3 vols., 8vo; with additions by Mgr. Capel, New York, 1885, 3 vols., 8vo, with frontispiece. Latin translation, 1844 (*see* vol. i. p. 194).

Berington was the real author of this work, though Kirk revised and verified all the passages, made additions, and corrected the proofs. The second edition was not only enlarged by Kirk, but freed from the objections of Dr. Milner and others. Speaking of the work Mgr. Weedall says it stamps his character, and will commend his memory to the gratitude of Catholic posterity for supplying a recognised deficiency in popular con-

troversy. . . . "The work is now familiar to every Catholic, and has been freely referred to, and specially made use of, by almost every controversial writer and preacher since its publication, and is deservedly considered one of the most useful and learned works of modern times."

It was attacked by the Rev. J. Graham, an Irish parson, by the Rev. Wm. Kearns, rector of Nunnington, and in 1840 by R. T. P. Pope (*vide* vol. i. p. 194). The Rev. James Waterworth annihilated the second in his "Examination," 1834, which will be treated under that notice, as likewise under his library edition of "The Faith of Catholics."

3. **Roman Catholic Principles in reference to God and the King.** First published in the year 1680. To which is prefixed an Inquiry respecting the Editions and the Author of that valuable Tract, by J. Kirk. Lond., Jos. Booker, 1815, 8vo, pp. 94.

This remarkable treatise by Dom James Maurus Corker, O.S.B., was first published anonymously under the title, "Roman-Catholic Principles, in reference to God and the King, explained in a letter to a friend, and now made public, to show the connection between the said Principles and the late Popish Plot. By a well-wisher of his country." Lond., 1680, 12mo, and two other editions of it, at least, were published in that year. It was reprinted in "Stafford's Memoires" in 1681 and 1682. Six editions were published before 1684, and six were published by the Rev. John Gother in the years 1684-6 at the end of his "Papist misrepresented and represented." Bishop Wm. Coppinger (of Cloyne and Ross) gave at least twelve editions of the "Principles," first in his "Exposition," and afterwards in his "True Piety." Eleven or twelve more appeared between 1748 and 1813, when it was incorporated in the "Faith of Caths.;" it was reprinted in "The Pamphleteer," vol. xiii., 1819; and under the title of "The Catholic Eirenicon, in friendly response to Dr. Pusey," Lond., 1865, 8vo. Charles Butler printed it in his "Confessions of Faith," and again with an historical account of the tract in his "Hist. Memoirs," 3rd edit., 1822, p. 493.

In a charge to his clergy, dated April 30, 1813, Bp. Milner took exception to the accuracy of the "Principles" as resuscitated by Mr. Berington in his "Reflections addressed to the Rev. John Hawkins," in 1785, and again as to their exposition in "The Faith of Catholics," in 1813. In consequence, Kirk published his edition, accompanied with notes, pointing out some of the variations in point of doctrine, no less than of language, which are manifest in the different editions of the "Principles." Still, Dr. Milner declined to approve them, and denounced them in another charge dated Oct. 14, 1819, which he inserted in the Appendix to his "Supplementary Memoirs," 1820, pp. 263-78. He would not admit that the authorship of the "Principles" had been proved, or that they had received the sanction of Gother, and maintained that they had been rejected by Bishops James and Thos. Talbot, Matt. Gibson, and Hay. With all his respect for Dr. Kirk, Dr. Milner would have preferred the adoption of a more authoritative formula, such as "The Creed of Pope Pius IV.," or Bossuet's "Exposition." Charles Butler replied to the bishop in his "Hist. Memoirs," 1822, vol. iii. pp. 493-516.

4. **Collections for the Continuation of Dodd's Church History of England.** MSS.

Dr. Kirk's acquaintance with Dodd's "History" commenced during his course of philosophy at the English College, Rome, about 1778. He gives

the origin of his life-long researches in these words: "Fr. Constable's 'Specimen of Amendments,' gave me the first information that such a work was in existence. For reasons best known to the superiors, this work was placed in the public library of the college, to which the students in divinity and philosophy had access; while the 'History' itself was confined to the private library of the rector. It was there that I discovered it, when attending his lectures on Scripture, &c.; and, at my earnest request, he lent me the work, which, being an Italian, he could not himself read, and allowed me to keep till I quitted the college. Soon after I discovered, in the public library, many valuable and original letters of Cardinal Allen, Fr. Persons, Drs. Stapleton, Barrett, and Worthington, Sir Fris. Englefield and others. These I copied. They fill a folio volume of 200 pages; and many of them would form a valuable supplement to Dodd. I had also many opportunities while at college of seeing and copying more recent papers; and ever since my return to England, in 1785, have carefully collected whatever fell in my way regarding Catholic affairs, and that might be available to the projected continuation."

Referring to this collection in a correspondence in 1876 with the present writer, the late Fr. Knox, of The Oratory, said—"Dr. Kirk was unfortunately a very inexact copyist, and his transcripts are not to be relied upon."

By degrees Dr. Kirk's collection became considerable, and in 1814 he mentioned his purpose to Mr. Smelt and the Abbé Paul M'Pherson, who highly approved the design and promised their assistance. In Dec. of that year he issued a circular "Address to the Catholic Public," in which he solicited the assistance of others, yet, with the exception of the gentlemen already named, Bishop Gradwell, Dom Richard Marsh, O.S.B., and a few others, he "met with no coadjutor or friendly pen" to help him. Within the next four years he visited the colleges at Ushaw, Ampleforth, and Downside; Lancashire, Burton Constable twice, Oxford twice, and London twice; and in every excursion added largely to his collection. His next work was to arrange and bind up in volumes these loose and almost numberless letters and documents, and to give them proper titles for the purpose of reference. These amounted to sixty-two or more folio and quarto vols., many of them of great thickness. Some of them were his own property, but by far the greater number were entrusted to him by the bishops, presidents of the colleges, and private owners. The latter he restored, and the former assigned to Canon Tierney, when that able historian undertook to republish and continue Dodd's "Church History" after the task had been abandoned by Dr. Kirk. These important volumes, and the progress he had made in his design, are described in his "Letter to the Rev. Joseph Berington, respecting the Continuation of Dodd's 'Church History of England,'" dated Lichfield, Sept., 1826, *Cath. Miscel.*, vol. vi. pp. 250-263, written in response to Mr. Berington's letter of March 2, 1825. This elicited a reply from Canon Tierney—"Letter to the Rev. J. K. respecting his Continuation, &c.," dated Arundel, Oct. 1826, *ibid.*, pp. 328-333, in which Dr. Kirk's waste of time in copying a large body of unnecessary papers is deprecated, and his fears of dissensions through the opposition of the Jesuits dispersed. Dr. Kirk, whilst repudiating prejudice against them, had complained of their refusal to allow him to make use of documents in their possession. This

was to be regretted as Dr. Kirk wished his history to be impartial, which could not be so if he only saw one side of the various questions at issue.

It was not till about 1818 or 1819 that he commenced his transcripts in folio vols. for the continuation of Dodd, of which he gives the following list :—

Vol. i. pp. 534. "Records of the Reign of William and Mary." Art. 1. Records of James II. and of the Court of St. Germain. Art. 2. Records or Acts of Parl. Art. 3. Records of Card. Howard, and of the Institute, a society of secular priests living together in common, founded by Barthol. Holtzhauser, a German priest, in 1644; much patronised by Card. Howard, who recommended its adoption, as did also the president or procurator of it, to the clergy in England. Art. 4. Records of Vicars Apostolic. Art. 5. Records of VV. AA. and Benedictines. Art. 6. Records of the Dean and Chapter. Art. 7. Records of Douay Coll. Art. 8. Records of Gregorio Panzani. Art. 9. Records Miscellaneous.

Vol. ii. pp. 438, and vol. iii. pp. 488. "Records of the Reign of Queen Anne." Art. 1. Records of Parl. Art. 2. Records of the Court of St. Germain and of Jacobitism. Art. 3. Records of Vicars Apostolic. Art. 4. Records of Charges against, with the Defence of the VV. AA. and Clergy of England. Art. 5. Records of Douay Coll., and of Dr. Hawarden. Art. 6. Records of Dr. Short. Art. 7. Records of the Eng. Coll. in Rome. Art. 8. Records of the Eng. Colleges at Madrid, Seville, and Lisbon. Art. 9. Records of Rev. John Rivers, Lord Rivers. Art. 10. Records Miscel.

Vol. iv. pp. 462, and vol. v. pp. 528. "Records of the Reign of George I." Art. 1. Records of Jacobitism. Art. 2. Records of Penal Laws and of Negotiations for their Relaxation. Art. 3. Records of Bishop Giffard. Art. 4. Records of Vicars Apostolic. Art. 5. Records of Chapter. Art. 6. Records of Douay Coll. and of Dr. Hawarden. Art. 7. Records of the Eng. Coll. in Rome. Art. 8. Records of Regulars.

Vol. vi., &c., over 500 pp. "Records of the Reign of George II." Art. 1. Records of Jacobitism. Art. 2. Records of Penal Laws and of Negotiations for their Relaxation. Art. 3. Records of Vicars Apostolic. Art. 4. Records of Douay Coll. Art. 5. Records of the Eng. Coll. in Rome. Art. 6. Records of the College or Residence of S. Lucar. Art. 7. Records of Bp. Challoner. Art. 8. Records of Regulars. Art. 9. Records Miscel.

This volume only brings the records down to 1737.

In copying these records he extracted everything that seemed deserving of notice in the lives of the persons whose names occurred in them. Thus, with the help of sundry collections made for him by Dr. Gradwell, and of the obituaries of the clergy and others, besides the alphabetical list of Jesuits, he compiled at least the outlines of a copious biography of Catholics, which may be described as :—

"Biographical Collections of the English Catholics," 4 bundles, sm. 8vo, under the heads of Peers, Barts., Clergy, and Gentry, subdivided into fifty-four parts, now in the Archiepiscopal Archives of Westminster.

They are almost exclusively confined to the period between the Revolution of 1688 and the first quarter of this century, with some few as late as 1840. Partial duplicates of these collections, in Dr. Kirk's hand, were given by his nephew, Mr. Thomas Kirk, to the College of St. Francis Xavier, Liverpool. Generally speaking, the lives are imperfect, and constant reference without

extract is made to other authorities. The bibliographical portion has received scant attention, and, indeed, would leave one to suppose that the writer had not concerned himself about it. In his reply to Canon Tierney, *Cath. Miscel.*, vol. vi. p. 405, he says, that in the "biographical part," he did not receive that assistance from his brethren which he had confidently anticipated in his "Address."

5. **The Literary Life of the Rev. John Serjeant.** Written by himself in Paris, 1700, at the request of the Duke of Perth. Lond. 1816. 8vo.

This originally appeared in detached parts in the *Catholicon*, vols. ii. and iii., edited by Dr. Kirk, who prefixes an introductory letter to the work. *Vide* Serjeant, John.

6. About 1794, at the request of his friend, Sir T. H. Clifford-Constable, Dr. Kirk undertook to decipher, copy, and prepare for publication, "The State Papers and Letters of Sir Ralph Sadler," which were edited by Mr. Arthur Clifford, with due acknowledgment to Dr. Kirk, and pub. at Lond. 1809, 2 vols., 4to, *vide* vol. i. p. 507.

"Gother's Prayers for Sundays and Festivals," with an "Appendix," Wolverhampton, 1800, 8vo, an abridgment made by the Rev. Jos. Berington, at the request of his cousin, Bp. Chas. Berington, with a preface and additional psalms and prayers, was edited by Dr. Kirk and the Rev. John Carter, *vide* vol. i. pp. 194, 412. The Rev. W. Croskell passed another edition through the press (York, A. Bartholoman, 1810, 12mo, pp. vi-429; *ib.* n.d., 16mo); and a fourth edition appeared at Newcastle-upon-Tyne (Wm. Heaton, 1820, pp. 421). The "Appendix" was afterwards printed separately, of the same size as the "Garden of the Soul," and was usually bound up with it.

In the Oct. number of the *Cath. Miscel.*, 1828, Kirk suggested the plan of printing the "Children's First Catechism," in its two parts of belief and practice, and of circulating it, as being better calculated to remove prejudices than tracts of a controversial character. This was afterwards done.

He was also a frequent contributor to the Catholic periodicals of his day. His memoir of the Rev. Hugh Tootell, *Catholicon*, 1817, vol. iv. p. 121, is of especial value. When the *Catholic Magazine* was commenced in Feb. 1831, he was the most active of the five editors after the Rev. T. M. McDonnell, and when that gentleman resigned, on account of the opposition of some of the proprietors of the journal, Dr. Kirk also seceded. His contributions to periodicals, being generally anonymous, are now difficult to distinguish, but the following may be mentioned:—*Cath. Mag.*, vol. ii. pp. 476-90, "Dame Alice and Ladywell," a most interesting article; vol. iii. pp. 30-4, 301-2, "List of Rev. Parkers," a valuable record; vol. v., a series of historical accounts, with lithographic illustrations, of the "Catholic Chapels in Staffordshire," pp. 301-324, 385-396, 427-431, 494-8, 582-4, 659-64; vol. vi. 100-3. *Lond. and Dub. Orthodox Journal*, vol. iii. p. 81, "Sedgley Park School," with view.

A letter written by Dr. Kirk in 1829, accompanying the return of the original *Annales Collegii Angl. de Urbe*, to Bishop Gradwell at his house, Castle Street, Holborn, is also deserving of notice, and has been the subject of comment in recent times. It deals with what he terms "the maladministration of the College by the Padri," as regards the interests of the secular clergy, for whose benefit the college was founded and nominally maintained.

A mutilated copy of this letter was printed in a review of Bro. Foley's "Diary of the Eng. Coll., Rome," forming vol. vi. of his "Records S.J.," *Tablet*, vol. lvi. p. 235. This elicited a correction from Fr. T. F. Knox, D.D., of The Oratory, *ibid.* p. 311, to which the reviewer replied in a second notice, *ibid.* p. 494. It is remarkable that, whereas Dr. Kirk shows 1465 students were admitted into the college from 1578 to 1773, Bro. Foley, in his English translation from the transcript of the Annals in the Public Record Office, only gives 1328. Dr. Kirk frequently refers with feeling to the subject of this letter in his "Bibliographical Collections," and also notes it in his letter in the *Cath. Miscel.*, vol. vi. p. 255. It should also be recorded that Dr. Kirk left a copy made by himself of all the inscriptions remaining on the monuments in the church of the English College in 1785.

7. "Memoir of the Rev. John Kirk, D.D., of Lichfield." By the very Rev. Mgr. Weedall, D.D. *Catholic Directory* 1853, pp. 129-136, with portrait; reprinted from *The Tablet* and *The Cath. Standard*, Jan. 24, 1852.

It is justly described by Dr. Husenbeth, "Hist. of Sedgley Park," p. 59, as "a beautiful and feeling memoir."

8. **Portrait.** "Rev. John Kirk, D.D. Born April 13, 1760, died Dec. 21, 1851, in the ninety-second year of his age." Deere, engr., 8vo, pub. in the *Cath. Directory*, 1853. The original painting, an admirable likeness, by Mackey, was formerly at Sedgley Park.

Kirkby, Luke, priest and martyr, beatified by papal decree on the Feast of St. Thomas of Canterbury, Dec. 29, 1886, was a member of the ancient Kirkby family of Lancashire, where he was born in 1548. Raissius makes him a native of the bishopric of Durham, and others place his birth at Richmond, in Yorkshire; but the testimony of the Douay diary, in favour of Lancashire, is the most reliable. The Kirkbys, lords of the manor of Kirkby Ireleth, in the hundred of Lonsdale, also possessed property in Yorkshire, and indeed returned an imperfect pedigree at the visitation of that county in 1564. They appear as recusants so late as the reign of Charles I., and probably lost the faith about that period, when they began to intermarry with Protestant families.

Bishop Challoner says that Luke Kirkby took his degree of M.A. at one of the universities, but this requires confirmation. In 1576 he was admitted into the English College at Douay, was ordained priest at Cambray in Sept. 1577, and in the following May left Douay for the English Mission. It was not long, however, before he returned to his *alma mater*, meanwhile removed to Rheims, where he arrived on July 15, 1578, and in the following month proceeded to Rome to continue his studies in the new English College. There he took the

oath, April 23, 1579, upon the charge of the college being handed over to the Jesuits, and remained until the following spring. At the instance of Dr. Allen, the Jesuits were induced to engage in the English Mission, and it was decided to send FF. Persons and Campion forthwith. They started from Rome on April 18, 1580, accompanied by a number of students from the English College, amongst whom was Fr. Kirkby. Before setting out on their perilous undertaking they visited His Holiness the Sovereign Pontiff, and received from him his blessing and funds for the journey. They travelled on foot, *viâ* Bologna, Milan, Turin, Monte Cenis, and Geneva, to Rheims, where they arrived on May 31, and there the missionaries divided. On June 16, Fr. Kirkby, in company with Dr. Matthew Fox and Fr. Wm. Hartley, set out from the college on foot, *viâ* Douay, for Dunkirk, whence he sailed to England. He was arrested, however, almost immediately, and committed to the Marshalsea or some other prison in London, whence he was transferred to the Tower with other priests on Dec. 5, 1580. Five days later he was subjected to the horrible instrument of torture called the "Scavenger's Daughter," which he endured for over an hour. At length, on Nov. 14, 1581, he was taken to Westminster Hall, with Campion and others, and arraigned before the grand jury, under a trumped-up indictment of plotting the death of the Queen, and other traitorous conspiracy. Their trial came on six days later, the presiding judge being Chief Justice Wray. Munday, Elliot, and Sledd, three notorious informers, were the chief accusers. It was a predetermined matter that all were to be condemned. The jury, which had been carefully packed, with William Lee, an informer and a fanatic, as foreman, withdrew for nearly an hour before they brought in their verdict of "Guilty." The consultation, however, was a mere blind to put a decent veil on a foregone conclusion; but it did not avail to deceive the public, who in ballads accused the jury of undue haste:

"They pack'd a jury that cried guilty straight.

You bloody jury, Lee and all th' eleven,

Take heed your verdict, which was given in haste,

Do not exclude you from the joys of heaven."

The martyrs were then taken back to their various prisons, and heavily ironed, but for some reason or other Fr. Kirkby's execution, with that of some of the other priests, was deferred

for six months. About seven o'clock on the fatal morning he issued from the Tower, lying upon a hurdle, and was drawn to Tyburn with FF. William Filbie, Laurence Johnson *alias* Richardson, and Thomas Cottam. As soon as Fr. Filbie had been flung from the ladder, Fr. Kirkby was brought from his hurdle to witness his execution and butchery. Upon being lifted into the cart he commenced to address the assembled multitude, but was soon interrupted by Charke, the fanatical minister. He then made a solemn protestation of his innocency, and seeing his accuser, the infamous Munday, present, he desired that he might be brought forward to say what he could. This being done, Fr. Kirkby refuted his testimony and exposed the character of the man. Thereupon he engaged in a long controversy with the ministers and others, during which the sheriff, Martin, informed him that he had authority to stay the execution if he would renounce his religion. But the holy martyr resolutely declined to deny his faith, and so the cart was hurriedly drawn away, leaving him hanging till he was dead, when the usual butchery followed, May 30, 1582, aged 33.

A lengthy report of his trial is printed in Simpson's *Life of Edmund Campion*; and Dr. Bridgewater, in 1588, gives an account by an eye-witness of what occurred at his execution, and a copy of a letter written by the martyr on Jan. 10, 1582.

Bridgewater, Concertatio, ed. 1594, ff. 85, 91 *seq.*, 408; *Sanders, De Schism. Angl.*, ed. 1586, p. 464 et Appx.; *Douay Diaries*; *Foley, Records S. J.*, vi.; *Pollini, L'Hist. Eccles. della Rivoluz. a' Inghil.*, p. 601; *Challoner, Memoirs*, ed. 1741, i. 90; *Dodd, Ch. Hist.*, ii. 126; *Simpson, Edm. Campion*, p. 281 *seq.*; *Hist. del Glor. Mart.*, ed. 1583, p. 141.

1. "A Breefe and true reporte of the Execution of certaine Traytours at Tiborne, the xxviij. and xxx. dayes of Maye, 1582. Gathered by A. M., who was there present. Honos alit artes. The names of them executed on Monday, the xxviii. of Maye—Thomas Foord, John Shert, Robert Johnson. The names of those executed on Wednesday, the xxx. of Maye—William Filbie, Luke Kirbie, Lawrance Richardson, Thomas Cottom. Lond., Wm. Wright, 1582, sm. 4to, ff. 10, B.L., Ded. to the sheriff, Richard Martin; Lond., Charlewood, 4to; repr. 1852, at the end of Ant. Munday's "John à Kent and John à Cumber," edited by J. P. Collier, *Shakespeare Soc.*; repr., with interesting article on the author, Anthony Munday, pamphleteer and priest-catcher, by Dom Hen. Norbert Birt, O.S.B., *Downside Review*, x. 215-236.

Kirkby, William, royalist, born 1621, was the eldest son

and heir of Thomas Kirkby, of Upper Rawcliffe Hall, co. Lancaster, Esq., by Anne, daughter of John Langtree, of Swarbreck Hall, in Weeton, gent., younger son of Edward Langtree, of Langtree Hall and Swarbreck Hall, co. Lancaster, Esq. Upon the outbreak of the civil wars Mr. Kirkby became a gentleman-volunteer in the royal army, and was slain with his two younger brothers, Thomas and Edward, in a skirmish with the Parliamentarians, at Rawcliffe, about 1643 or 1644.

The manor of Upper Rawcliffe passed with the heiress of the Southworths to the Urswicks of Urswick, from whom it was conveyed in like manner to a younger son of Sir Richard Kirkby, of Kirkby Ireleth, in whose descendants it remained until the family was totally ruined by its strenuous espousal of the royal cause in the time of Charles I., and extinguished by the tragic death of the three sons of the last heir male as related above. The estate was purchased by Thomas Westby, of Burn Hall, Esq., for his eldest son by his second wife, Major George Westby, whose descendant, J. T. Fazakerley-Westby, of Mowbreck Hall, Esq., disposed of it in 1857.

The Kirkbys were staunch to their faith, and were allied to most of the leading Catholic families of the county. Upper Rawcliffe Hall, subsequently called White Hall to distinguish it from the seat of the Butlers in Out Rawcliffe, was until recently an erection of the early part of the seventeenth century. Situated on the banks of the Wyre, and approached through a handsome gateway, its whitewashed walls, broken by mullioned windows and two projecting bays on the north-west front, presented an antique appearance. It contained a secret chamber, used as a chapel in the days of persecution, with the usual ingeniously contrived places of concealment for priests. White Hall is now a farm-house, greatly modernised, and possessing little to denote its ancient history.

Gillow, Lanc. Recusants, MS.; Castlemain, Cath. Apology; Harland, Baines' Hist. of Lanc., vol. ii.; England's Black Tribunal, ed. 1747, p. 370.

Kirkman, Richard, priest and martyr, beatified by papal decree on the Feast of St. Thomas of Canterbury, Dec. 29, 1886, born at Addingham, in the West Riding of Yorkshire, belonged to a family of some position in that place, and having received a good education, determined to devote his services to his distressed co-religionists. For this purpose he went in 1577 to the English College at Douay to study for the priest-

hood. Thence, in 1578, he was transferred with the rest of the college to Rheims, where he was ordained priest in the following spring, and on Aug. 3, 1579, left for the English mission. He appears to have found a retreat at Scrivelsby Hall, co. Lincoln, with Robert Dymoke, Esq., champion of England, but this good man was cited to appear before the bishop of the diocese for recusancy, thrown into prison at Lincoln, and died a holy confessor in 1580. In consequence, Fr. Kirkman had to fly from Scrivelsby, and henceforward pursued his ministrations in various places in Northumberland. On Aug. 8, 1582, whilst travelling through Yorkshire, he was stopped about two miles from Wakefield and was brought before a neighbouring justice, Francis Wortley, of Wortley, a member of the Council of the North, and one of the most active persecutors of recusants. Wortley, dissatisfied with Fr. Kirkman's answers, and probably suspicious of his character, announced his intention to send him and his servant to prison as vagrants and dangerous fellows. Foreseeing the inevitable result, Fr. Kirkman thought it best to acknowledge what he was, and to leave the issue to Providence. Accordingly, calling for a pen, he wrote that he was a Catholic priest. After this Wortley ceased to question him, but ordered his baggage to be searched, in which a chalice and other things necessary for Mass were found. Fr. Kirkman and his servant were then committed to the castle at York. On their journey they rested a night at Tadcaster, where they had to lie on the bare floor. The next day they arrived in York, and the assizes having just commenced, Fr. Kirkman was straightway brought to the bar. After examination, an indictment was drawn up against him, and a jury impannelled, who brought him in guilty of high treason, first, for being a priest of the Seminary of Douay or Rheims, and secondly, for persuading the Queen's subjects to the Catholic religion. He was then carried to gaol, where he was again examined by Justice Wortley and Justice Mainwaring, the former of whom, unable to extort from him what was wanted, flew into a passion, and calling him papist and traitor, loaded him with abuse. To this the blessed martyr calmly replied: "You might, sir, with the same justice, charge the Apostles also with being traitors, for they taught the same doctrine that I now teach, and did the same things for which you condemn me." After this he was again brought to the

bar to receive sentence, which was pronounced in the usual form. With wonderful calmness and modesty, the martyr thereupon addressed the judge, and begged that he would consider well what he did; that he looked upon himself as a wretched sinner, infinitely unworthy of so great an honour as that of martyrdom. Misunderstanding his language, the judge replied that the sentence pronounced upon him was agreeable to what the law directed in such cases, and that he had now nothing else to do but to prepare himself for death. The confessor again begged him to consider his unworthiness of so great a favour, whereupon the judge warmly replied that his wickedness had well deserved that kind of death. "It must then be so," responded the martyr, "and I must be honoured with so sublime a dignity. Good God! how unworthy am I of it! But since it is Thy holy will, Thy holy will be done on earth as it is in heaven." And with that he began with a loud voice that hymn of joy and thanksgiving, *Te Deum laudamus*.

Four days before his execution the martyr was sent for by the high sheriff and two ministers. What passed between them was kept private; nor had the Catholics any opportunity of learning it from the martyr himself, for from that time he was kept in a dungeon by himself, waiting patiently and preparing himself for his passage into eternity. At length he was pinioned, placed on a hurdle, and drawn with his fellow-collegian and martyr to the place of execution outside the city of York. There he remained absorbed in silent prayer till his companion had been executed, when, upon the call of the officers, he cheerfully mounted the ladder, and commenced an exhortation to the vast crowd which had assembled to witness the executions. But he was interrupted and ordered to desist, and so, mounting higher up the ladder, and raising his eyes towards heaven as he pronounced those words of the royal prophet, *Heu mihi! quia incolatus meus prolongatus est: habitavi cum habitantibus Cedar, multum incola fuit anima mea!* he was flung off the ladder, and yielded his soul to his Creator, Aug. 22, 1582.

His brother, John Kirkman, of Addingham, gent., suffered a long imprisonment for his faith in the castle and in Ousebridge Kidcote, York, in and about 1590-1. His daughter Alice married Christopher Danby of Knaresborough, gent., about 1584.

Bridgewater, Concertatio, ed. 1594, ff. 100, 293, 409, 417; *Sanders, De Schism. Angl.*, ed. 1585, f. 192; *Douay Diaries*; *Dodd, Ch. Hist.*, ii. 126; *Challoner, Memoirs*, ed. 1741, i. 113; *Pollini, L'Hist. Eccles. della Rivol. d'Inghil.*, p. 627; *Hist. del Glorioso Mart.*, ed. 1583, p. 204.

Kirton, John, M.D., of a good family, and nephew to Sir Thomas Hawkins, knt., of Nash, in Kent, studied and took his degree at the University of Padua, and was incorporated at Oxford in the latter end of 1632. He returned, however, to Italy, and became physician to the famous Sir Robert Dudley, titular Duke of Northumberland, whom he assisted in his experiments in chemistry, and probably in the compilation of his "Catholicon." Immediately after the duke's death he went to Rome, where he stayed some time. The pilgrim-book of the English College states that he dined there on Dec. 29, 1649, as likewise on two other occasions in the following spring. The remainder of his life was spent at Florence, where he was held in high repute as a physician, and had a large practice, till his death in June 1673, aged 70 or more.

He was probably of the same family as Thomas Kirton, priest, who was deprived of his benefice and exiled under Elizabeth. He succeeded Edward Taylor in the wardenship of the English Hospice at Rome, and apparently died during his tenure of office, some few years before the hospice was converted into the English College in 1579.

Wood, Athene Oxon., ed. 1691, vols. i. and ii.; *Foley, Records S.J.*; *Sanders, De Visib.*, ed. 1592, p. 672; *Tierney, Dodd's Ch. Hist.*, vol. ii. p. 169.

1. *Dissertatio . . . de primis viis et earum duobus morbis peculiaribus, . . . viz., de Diarrhœa et Ventriculorum Infantum Putrefactione.* Lugduni Batav(or)um, 1720, 4to.

Kitchen, Anthony, Bishop of Llandaff, born 1477, was professed under the name of Dunstan in the Benedictine abbey of Westminster. He studied at Gloucester Hall, now Worcester College, Oxford, which was originally founded as a Benedictine novitiate and dedicated to St. Benedict. He graduated at Oxford, B.D. in 1525, and D.D. in 1538. Godwin, in his *De Praesulibus*, claims him as an *alumnus* of Cambridge University. In 1526 he was elected prior of the students of his order at St. Benedict's, and in 1530 he became abbot of Eynsham, Oxford. As abbot he subscribed to the King's supremacy in 1534, and to the Articles of 1536. On the dissolution of the lesser monasteries, he, with eight of his

brethren, surrendered his abbey on Dec. 4, 1539, and received a pension of £133 6s. 8d., with the promise of a benefice. Kitchen was a temporiser of the worst description, accepted a royal chaplaincy, and in 1545 was schismatically appointed to the See of Llandaff. The oath he took on his confirmation contains the fullest possible renunciation of the Papal supremacy. He clung to his bishopric through all changes, did homage to Mary at her coronation, and obtained dispensation, and was the only one of the hierarchy who took the oath of supremacy to Elizabeth, although he had dissented in the House of Lords from all the acts of restitution and reformation. He was therefore included in the Queen's commission of Sept. 9, 1559, for the consecration of Parker, but as the other bishops declined to perform the command, it was essential for the continuity of the Anglican episcopacy that Kitchen should be joined in a second commission for the same purpose, with the only available schismatical and uncanonically consecrated bishops, who at the time had neither legal possession of any English See nor lawful part or jurisdiction in the existing hierarchy. But Kitchen, at the last moment, refused to act, it is thought at the persuasion of Bonner, and it is beyond controversy that Parker was not consecrated by bishops of English Sees, and that, moreover, the rite used in his consecration—in Dec. 1559—was not then the legal rite ordered by the statutes of the realm. The ceremony was performed under circumstances of such obscurity and mystery as to lend colour to the Nag's Head story, when the great controversy as to the validity of English ordinations was raised during the early years of the seventeenth century. It is now generally supposed that the story arose from the fact of Kitchen's presence at the dinner given at the Nag's Head tavern on the day of Parker's confirmation, on which occasion the otherwise weak-kneed Bishop of Llandaff was in vain importuned by the nominated bishops to undertake their consecration. At the time, Parker's consecrators—Barlow, Scory, Coverdale, and Hodgeskyn—were not possessed of the power to create even a simple priest for any parish in any diocese in England, much less to create an archbishop. Hence, it is indisputable that the spiritual jurisdiction of Anglican Protestant bishops is not derived from the Church, but from the lay-ruler of the State.

It has been the fashion with some writers to accuse Kitchen

of the spoliation of his already impoverished See, through the alienation of many of its manors and the disposal of others on long leases. Enderbie ("Cambria Triumphans," ii., Bk. II.) says: "He is called Kitchen, though he might rather have been called Schullian: yet, indeed, he made his church a kitchen, and like a schullian swept all away, leaving poor *daff* without *lan* or *land*." Browne Willis, however, in a note in the Cole MSS. from a copy of his "Surrey," in qualification of his own statements taken from Godwin's "De Præsulibus," says: "I cannot find that Kitchen alienated anything in perpetuity from Llandaff, unless it might be Llandaff Place in the Strand"; and with regard to this special alienation it would appear that Kitchen may be acquitted of voluntary action, for the following passage occurs in Fuller's "Church History": "The palace of the Bishop of Llandaff and two other bishops' palaces were taken by the Protector Somerset to make room for the building of Somerset House in the Strand," which, by-the-way, Parker in 1564 begged Cecil to restore. Again, Browne Willis makes the following remark in a note on Bishop Blethin, the next bishop but one in succession: "The ruin of this bishopric is, as I learn from hence, to be attributed to Bishop Blethin, as well as to Bishop Kitchen, who, to provide for his children, sold and alienated the lands to that degree that he is reported to have done it as much, if not more, injury than Bishop Kitchen himself." Finally, Professor Freeman ("Llandaff Cathedral") considers that Kitchen "did no more, though he probably carried the work to a greater extent, than many bishops who had come down to posterity with much better reputation." Anyhow, he does not appear to have been charged, like most of Elizabeth's bishops, with incontinence. The old man died before the destruction of the old religion was generally made apparent, Oct. 31, 1563, aged 86.

He was buried in the parish church of Matherne, Monmouthshire. A namesake, and probably a member of the same family, Anthony Kitchen, was at the English College at Rheims in 1582 and 1583, during which period he paid a short visit to Rome.

Dodd, Ch. Hist., i. ; *Brady, Episc. Succ.*, i., ii., iii. ; *Bridgett, Story of the Cath. Hierarchy Deposed* ; *Wood, Athen. Oxon.*, i. ; *Shaw, Dict. of Nat. Biog.* ; *Dugdale, Mon. Angl.*, iii. ; *Strype, Annals, Memorials, and Lives of Parker and Cranmer*.

1. For the controversy on the subject of the Validity of Anglican Ordinations, *vide* under Ant. Champney, i. 464, No. 4 ; E. E. Estcourt, ii. 180, No. 2 ; T. Fitzherbert, ii. 287, Nos. 6 and 7 ; H. Fitzsimon, ii. 289, No. 1 ; M. Kellison, iii. 681, No. 2 ; J. Lewgar, iv., Nos. 2 and 3 ; J. Lingard, N. Sanders, &c.

Kitchen, Richard, confessor of the faith, a native of Derbyshire, and a good, honest, and firm Catholic layman, was imprisoned, on account of his faith, in Derby gaol, where he died after five years' detention, probably in 1588.

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

Kite, John, Archbishop of Thebes and Bishop of Carlisle, a native of London, was educated at Eton, and elected thence to King's College, Cambridge. After his ordination he rose in favour at the Court of Henry VII., and still more rapidly under the reign of his successor, Henry VIII., owing it is said to Wolsey's patronage. In 1510 he resigned his benefice of Harlington, Middlesex, and was promoted to the prebend of Stratton in the church of Sarum. Soon afterwards he became prebendary of Credington, in the diocese of Exeter, and rector of St. Stephen's, Walbrook, in the diocese of London. He was also subdean of the Royal Chapel.

In 1513 he was advanced by Leo X. to the Archbishopric of Armagh, vacant by the death of Octavian de Palatio, his appointment being made in the consistory of Oct. 24, and the temporalities of the See granted to him on May 20, 1514. In 1518, Henry VIII. sent him on an embassy to Spain ; and in 1520 he was one of the deputy-commissioners of the Jewel Office. In the following year he resigned the See of Armagh, and was translated to Carlisle, being also provided with the titular Archbishopric of Thebes. The consistorial act is dated July 12, 1521. It is noteworthy that in it he is appointed successor in the See of Carlisle to Roger Leyburne, who died in 1508, the appointment of John Penny, who died at the end of 1519 or beginning of 1520, being ignored. The temporalities of the See were restored to Archbishop Kite on Nov. 11, 1521. In 1524 and 1526 he was in commission to treat for peace with Scotland. He died at Stepney, London, June 19, 1537.

In his will, dated the day before his death, he desired to be buried near to his father in St. Margaret's, Westminster, but for some reason he was interred in the chancel of Stepney Church, under a marble monument with a long inscription.

He was famous for his hospitality, and expended a large sum on the restoration and extension of Rose Castle, the episcopal seat of the Bishops of Carlisle. Bale, an unreliable authority, charges him with incontinency.

Cooper, Athenæ Cantab., i.; *Dodd, Ch. Hist.*, i.; *Wood, Athenæ Oxon.*, ed. 1691, i.; *Brady, Episc. Succ.*, i. and iii.

Knaresborough, John, priest, was born Dec. 4, 1672, at Ferensby, in the parish of Farnham, two miles north of Knaresborough, co. York. His ancestors had resided there from an early period, and were possessed of considerable property, as appears from their composition for recusancy in 1708. Peter Knaresborough, yeoman, was committed to York Castle on Jan. 25, 1590, for refusing to attend Protestant service, and his man, Richard Lambert, for the same reason was sent to the Ousebridge Kidcote. They had been taken in bishopric, and afterwards purchased their release. On May 30, 1592, the Northern Commissioners, under the presidency of the Archbishop, "did commit Peter Knaresburgh for his obstinate refusing to go to church, to the custody of Richard Qucaley, *quousque* to be kept prisoner in Ousebridge *donec*, &c." In 1594 he was again indicted at the Lent assizes, holden at York, for harbouring and receiving seminaries. On March 28, 1596, Richard Knaresborough, of the diocese of York, was admitted into the English College at Valladolid, and afterwards proceeded to another college in Spain, where he was ordained priest, and thence came to the English mission. His brother Robert was also admitted at Valladolid, but left to join the Benedictines, and died before his ordination. In 1604, Walter Knaresborough, of Ferensby, with Mary his wife, and Richard and Alice their children, were returned as recusants of six years' standing.

John Knaresborough was sent to Douay, made his profession of faith in 1690, and on Sept. 16, 1691, was admitted an *alumnus*. In Oct. 1694 he began to teach classics, and about four years later was sent to the English Mission with the character, *præstanti ingenio præditus*. Dr. Kirk gives Feb. 12, 1699, as the date of his leaving the college, but this must be incorrect, unless the discrepancy is due to style, for on July 13, 1698, he and twenty-nine clergymen of the North engaged in the presence of Bishop Smith and his vicar-general to leave to the Church what they acquired by their functions. It is said

that for some time he served the mission in Lancashire, and then settled in Yorkshire. Most probably he was for some time chaplain at Burton Constable. In 1704 he is found at York, where he seems to have remained till his death, Nov. 9, 1724.

He was a zealous missionary and a learned and persevering collector of Catholic history and biography.

Kirk, Biog. Collus. MSS., No. 25 ; Douay Diaries ; Valladolid Diary MS. ; Morris, Troubles, Third Series ; Foley, Records S. J., vol. iii. ; Peacock, Yorkshire Papists.

1. **Sufferings of Catholics, MSS.** 8vo.

This work was of great use to Dodd in his "Church History," who added some marginal notes, and to Challoner in his "Memoirs of Missionary Priests," considerable parts of which are copied from it. The entire work is supposed to have embraced several additional volumes to the five which were sold to Lord Herries at the sale of the Burton Constable MSS., June 24, 1889. It is supposed that Dodd, or his uncle the Rev. Christopher Tootell, borrowed some of the volumes from Cuthbert Constable, Esq., and left them at Fernyhalgh, Lancashire, where Dr. Kirk fancied he had seen them. The work professes to contain the lives of all who suffered from 1573 to 1654, with general histories of the reigns. Yet in the five vols. extant are wanting the lives of all who suffered in Elizabeth's reign. Vol. i. contains an account of the laws enacted against Catholics, lists of bishops, deans, archdeacons, heads of colleges, &c., deprived 1 Eliz. ; priests and laymen who suffered death, imprisonment, fines, or banishment for religious matters ; and concludes with Goodwine's Sermons. Vols. ii. to v. contain accounts of the various martyrs.

2. "Sufferings of Catholicks. Collection of Papers respecting the Sufferings of various Catholics, the earliest dated 1537, and also of Protestant Martyrs under Queen Mary," MS., 4to, also title as catalogued at the Burton Constable sale.

At the end are various autograph letters, dying speeches, and other documents, including T. Tweng's Dying Speech, written with his own hand, Oct. 23, 1680, endorsed by Sir Myles Stapylton ; dying speech of John Kemble, in the handwriting of the Rev. Fris. Fitter ; letter of John Danby respecting Fr. Postgaite ; autograph letters of Rev. Rob. Jefferson, Rev. Edw. Coyney, Rev. Thos. Roydon, Rev. Jno. Martin *vere* Brian Orrell, Rev. Christopher Tootell, J. Yates, Rev. Jno. Elston *alias* Phillips, T. Metcalf, Chas. Eyston, H. Preston, Ralph Thoresby, Cuth. Tunstall, M. Metcalf, E. Haslam, C. Tanckred, &c. Also a copy of Dodd's *Flores Cleri Anglo-Catholici*, and the Obligation of Ralph Baine, recusant, to pay £56 as compounder for one half-year's rent.

3. **Sufferings of Catholicks, MS., folio**, in the Burton Constable sale.

In this volume are the rough drafts of Mr. Knaresborough's Lives of the Martyrs, from Cuthbert Mayne to Campion, Sherwin, &c., inclusively. It also contains drafts of the author's letters, many autograph letters, a review

of the state of the British nation, dated Jan. 14 to May 15, 1710, regarding Catholic affairs, selections out of divers authors about the English schism, &c.

Knatchbull. Elizabeth Lucy, Abbess, O.S.B., born in 1585, was the daughter of Reginald Knatchbull, of the ancient family seated at Mersham Hatch in Kent, who succeeded his father-in-law in the governorship of Dover Castle. Her mother, Elizabeth, was the daughter of William Crispe, an officer in high esteem with Queen Mary, who resigned his command of Dover Castle in the reign of Elizabeth rather than conform to the new religion.

In 1611, Elizabeth Knatchbull was professed at the English Benedictine monastery at Brussels, and took the religious name of Lucy. Some ten years later, dissensions broke out in the community, which resulted in the establishment of another convent at Ghent. The idea of this foundation originated with four of the religious — Lucy Knatchbull, Eugenia Poulton, Magdalen Digby, and Mary Roper. Canon Tierney, citing the life of Lucy Knatchbull, by Sir Toby Matthews, S.J., says that these ladies, dissatisfied with the government of their house under the Lady Mary Percy, and anxious to escape from the disputes which had constantly divided the community, had for some time meditated a separation. After two years of consultation as to the best method of proceeding, they addressed the Archbishop of Mechlin on the subject, representing to him the inconvenience arising from the increased number of the establishment, and requesting his concurrence in the foundation of an additional house. His Grace entered into their plan, and undertook to communicate with the Abbess on the means of carrying it into execution. But the Abbess, though she acknowledged the utility of the design, was unwilling to part with the ladies from whom it had emanated. Four others were named to carry on the proposed work, and these the Abbess insisted on appointing. It was only with much difficulty, and after long and earnest negotiation, that the originators of the scheme were ultimately successful in obtaining the commission for themselves. The Archbishop then secured the protection of the civil and ecclesiastical authorities of Ghent for the proposed colony, and a small house in that city was taken (Dec. 13, 1623), and preparations made for their reception. On Jan. 16, 1624, the four religious, with two novices, under the superin-

tendance of Lucy Knatchbull, left Brussels for their new habitation. They were destitute of all provision, having taken with them nothing but their clothes and bedding, and wholly relying on Divine Providence for support. A few days later the suffrages of the nuns were taken, and Dame Lucy Knatchbull was unanimously chosen abbess. On the following March 21, the Feast of St. Benedict, she was solemnly blessed and installed in her new office. In the following month the community was joined by two other ladies, one of whom, Mary Knatchbull, was niece to the abbess, and before the end of the year the house numbered no less than two-and-twenty inmates. This rapid increase naturally relieved the poverty of the establishment, but it also necessitated more extensive accommodation. A piece of ground near the Benedictine abbey of St. Peter was at length purchased, and a house and church were erected, of which the community took possession, Aug. 5, 1628. On the anniversary of this event the abbess departed this life, and her tomb at Ghent bore the following inscription: "The venerable Abbess, the Lady Lucy, in the world called Mrs. Elizabeth Knatchbull, died at Ghent on the 5th August 1629, the 45th year of her age, the 19th of her profession, the 6th of her superiority."

Her eldest brother, John Knatchbull, *alias* Norton, born in 1571, was ordained priest at the English College at Seville, and subsequently took his degree of D.D. in one of the Continental universities. He was passionately attached to the Society, and through the influence of Fr. Persons was introduced into Douay College as one of the two assistants to the president, Dr. Thos. Worthington. Previous to his appointment Dr. Norton, by which name he was generally known, repaired to Rome, and was entertained in the English College for twenty days, from May 20, 1609. He arrived at Douay on Nov. 9 in that year, and assumed the vice-presidency and chair of divinity. His appointment, and that of his *confrère*, Dr. Singleton, was regarded by the secular clergy as part of a design of the Jesuits to obtain possession of the college. When Dr. Worthington's removal was being agitated, strong interest was made to have Dr. Norton installed in the presidency, but this was defeated, and Dr. Matt. Kellison was elected in 1613. Dr. Norton, however, continued as vice-president till Oct. 29, 1616, when he left the college, and

retired to the English Benedictine convent at Brussels. In 1618 he entered the Society at Louvain, and in 1621 he was again residing at Brussels, as procurator of the English province S.J. In 1625 he was rector of the English house at Ghent; and in 1628 he was procurator at Madrid, and also confessor to Queen Isabella de Bourbon. He died at Madrid some time previous to 1632.

His younger brother, Thomas, was admitted into the English College at Valladolid, Mar. 7, 1596, and studied for some years with the intention of being a priest. When the heir to the Knatchbull estate, however, took orders in Spain, the younger brother was requested by his parents to return home, and in consequence he left St. Alban's College, Nov. 9, 1600. Two of his daughters joined the community at Ghent.

Tierney, Dodd's Ch. Hist., iv. p. 104 seq., v. 3, 32-45, lxxxi., cxxxviii.; *Dolan, Weldon's Chron. Notes*; *Foley, Records S.J.*, iii.; *Valladolid Diary, MS.*; *Dodd, Ch. Hist.*, ii. 384.

1. Spiritual Works, MSS., being accounts of her soul, her prayer and supernatural favours, &c., of which are extant only long extracts, very striking, and almost in the style of S. Teresa.

2. "A Relation of the holy and happy Life and Death of the Lady Lucie Knatchbull, Abbess; and of her foundinge the English Monastery of Benedictins at Gant; together with some notice which is given of her Religious there, concerning both their persons, and particular Devotions and Perfections; as also of divers blessings wherewith they have been enriched from Heaven. This Relation consists of Two Parts." MS., 8vo, pp. 304, ded. to Lady Mary Knatchbull (fourth Abbess), and dated Jan 1, 1652; endorsed "Our Foundations by Sir Tobie Mathews, S. Jesus"; in the possession of the representatives of the Benedictine Community at Ghent, now settled at St. Mary's Abbey, Oulton, near Stone, co. Stafford.

3. A view and historical account of Mersham Hatch will be found in Jones' Views, Lond., n.d., 4to.

Knatchbull, Mary, Abbess O.S.B., daughter of Reginald Knatchbull the younger, of Kent, was professed at Ghent by her aunt, the Lady Abbess Lucy Knatchbull, in 1628. Dodd says "she was a lady of uncommon penetration, prudence, and zeal; and no less sedulous and indefatigable in the application of her talents." Upon the death of Abbess Mary Roper, in 1650, Dame Mary Knatchbull was installed fourth abbess. Within two years, in 1652, she sent six of her religious to commence a new convent at Boulogne. The foundation was principally accomplished through the munificence of Sir Richard Foster, treasurer to the Queen Dowager, who

bestowed upon the community 20,000 livres. The abbess herself says that she was "greatly assisted in the foundation of the Boulogne convent by Monsieur Vincent, whose power and credit were exerted in her behalf." The Rev. Wm. Vincent was the first chaplain regularly appointed to the Ghent convent. He remained there from his arrival in April 1624, till his death, Feb. 23, 1660, aged 84. He was indeed a most kind and valuable friend to the Ghent community, and presented it with the sum of 6000 florins. The Boulogne filiation subsequently removed to Pontoise.

During their exile, both Charles II. and his brother James received frequent hospitality from the community at Ghent, and the abbess otherwise rendered service to the royal cause. Matters of the highest concern, relating to the restoration, passed through her hands, and were managed with singular prudence. The king subsequently acknowledged his obligations in a letter to the abbess, and made some presents to the community, with great promises of support and assistance. Finding, however, that his majesty did nothing further, the lady abbess, by the advice of her friends, and with the consent of the bishop, left Ghent in Oct. 1661, to surprise the king by a personal visit. His majesty received her with great favour, and assigned her £3000, besides which she received many valuable presents. She, moreover, obtained consent to establish a new convent in the town of Dunkirk, then in possession of the English. Having obtained this sanction she sent twelve of her community to Dunkirk on May 8, 1662, to found the new abbey.

Meanwhile the abbess was contemplating the establishment of a community of Irish Benedictine nuns. With this in view she sent a colony from Ghent to Ipres, where another abbey was founded on May 22, 1665. It was not, however, till the year 1683 that she invited some of the Irish religious, professed in various monasteries of the English congregation, to the abbey at Ipres, which from that time became an Irish establishment.

James II., who had been converted at Ghent, had no sooner succeeded to the throne than he began to meditate the removal of the convent to this country. On Jan. 20, 1685-6, his majesty addressed a letter to the abbess. He referred to his intention "to have your cloister, our darling monastery, the

first in my kingdom. Then you shall find I will not only make good my brother's promises, but add new favours." In this the good abbess was disappointed, for she lived to see the revolution and his majesty once more an exile. Her government of the abbey lasted for forty-six years, till her death on March 6, 1696, aged 87.

Dodd, Ch. Hist., iii. 496; *Tierney's Dodd*, iv. 105 *seq.*; *Foley, Records S.J.*, iii.; *Dolan, Weldon's Chron. Notes*; *Husenbeth, Notices of Eng. Colleges, &c.*, p. 65 *seq.*

Knatchbull, Mary, Abbess, O.S.B., was grandniece of the Lady Abbess Lucy Knatchbull, and succeeded as eighth abbess of the monastery at Ghent on the death of Dame Scholastica Gerard in 1711. She died in office in 1727, and was succeeded by Dame Cecilia Tyldesley.

Several other members of this family were religious at Ghent. Dame Margaret Paula Knatchbull, sister to the fourth and niece of the first abbess, was professed in 1627, and was alive in 1672, the date of her death being lost. They were cousins to Dame Margaret Knatchbull, professed at Ghent Nov. 28, 1627, died in 1636, and her sister Mary, professed July 2, 1626, died at the convent in 1627. The latter were daughters of Thomas Knatchbull, who at one time studied for the priesthood at Valladolid.

Authorities as in preceding notice.

1. **Relation of the Establishment of the Benedictine Dames at Ghent, by the Lady Abbess Mary Knatchbull**, MS., 1718, belonging to the Old Chapter archives. The history is brought down to the date of the MS.

2. "Constitutions" of the community, printed.

Knatchbull, Robert, Father, S.J., was born Sept. 2, 1716, in Maryland, where two or more younger sons of the Mersham Hatch family seem to have settled. The elder branch had apostatised, and had received the reward of a baronetcy in 1641. After studying his humanities at St. Omer's College, Robert Knatchbull entered the novitiate at Watten, Sept. 7, 1735. On Feb. 2, 1753, he was raised to the degree of a professed father. Dr. Oliver says that he was appointed to the chaplaincy at Brough Hall, Yorks, the seat of Sir Henry Lawson, Bart., in Aug. 1748. This is apparently a mistake for 1758, at which date the first extant register opens. He was certainly not there, between 1741 and 1752, during Bishop Dicconson's

administration of the Northern Vicariate. He left Brough in consequence of the threats of the vicar of the parish, who was annoyed by his baptising the infant daughter of a Catholic, residing at Catterick, on March 22, 1765. He then withdrew to Ghent, and from August in that year till the suppression of the Society in 1773, he was rector of that college and also master of novices. After the suppression he returned to Yorkshire, and became chaplain at Walton Hall, the seat of the Waterton family, where he died Sept. 16, 1782, aged 66.

Oliver, Collections S.J.; St. Mary's Convent, York, p. 176; Bp. Dicconson's MS.

1. **Spiritual Considerations**, MSS., belonging to the Bar Convent, York. They consist of four sets of considerations for renovation of vows, eight on the Love of God, and fourteen on the religious virtues.

Knight, Sir Arnold James, M.D., born May 17, 1789, was the youngest son of Alexander Knight, of Sixhills Grange, and Catharine, daughter of Wm. Caley, of Grimoldby Hall, both in the county of Lincoln. The Knights were an ancient Lincolnshire family, seated at Snarford, Revesby, and Sixhills, and never lost the faith. Sir Arnold's father, when a boy, about 1750, was sent to the Franciscan school at Edgbaston, near Birmingham, whence he proceeded to St. Omer's College. There, as customary in the times of the penal laws, he took his mother's name, she being of the ancient Catholic family of Anne, of Frickley in Yorkshire, where indeed the boy was probably born, for his father tenanted the Hall in and previous to 1741, the Annes having removed to Burghwallis. In consequence of this *alias*, young Knight was nicknamed Miss Nancy by the boys at St. Omer, and, not liking this, he obtained permission to use the name of his grandmother, who was a Miss Plumpton, of Plumpton Hall, Yorkshire.

As a boy, Arnold Knight had the advantage of the teaching of the chaplain at Sixhills Grange, the Rev. James Simkiss, a man of profound learning and great scientific knowledge. In 1799 he was sent with his elder brother to the same Franciscan school where his father had made his preliminary studies, but which in the meantime, in 1785, had been transferred to Baddesley Green. After some time he was recalled home, and for a short period studied under Mr. Simkiss. In Aug. 1805, he was sent to Oscott College, being, as he said, backward in Latin and Greek, but, thanks to Mr. Simkiss, superior to most

in scientific knowledge. With his great love, however, of the classics, which he retained through life, he soon became proficient in this part of his studies. His good conduct and great abilities made his superiors desirous of his studying for the Church, but after much consideration and advice he decided in favour of medicine, for which he had a strong inclination, perhaps from the circumstance of his godfather, Mr. Shuttleworth, being eminent in that profession. He therefore left Oscott in June, 1808, and was sent to the University of Edinburgh, then the first school of medicine in the kingdom. After three sessions, on June 11, 1811, he applied to be examined for his degree, which he passed with high honours and was admitted doctor of medicine. Being too young to commence practice, and, like everybody, being enthusiastic about the war, he obtained a commission as surgeon in his county regiment of militia, the South Lincoln, under Colonel Sibthorpe, brother of the Rev. Richard Waldo Sibthorpe, who became a Catholic priest, and was an intimate friend of his. He served during three years in England, Scotland, and Ireland, and though his brother-officers were very anti-Catholic, he always received the greatest kindness and was never made to feel uncomfortable on account of his religion. As he remarks, "Society was then more tolerant than the laws; after emancipation, the laws were more tolerant than society." At the close of the war he had to choose between joining the regular army or private practice. Hearing through his friend, Mr. Bagshawe, the eldest brother of Henry Bagshawe, Q.C., the father of the present bishop of Nottingham, that there was only one physician in Sheffield, he decided to go there, although he knew no one but Mr. Bagshawe and an elderly relative, Mr. Sayles, of Brightside, the representative of a Catholic family, which still retained the property entered as Sayle's Fields in Domesday Book. He soon, however, became known as an able physician, and in spite of the prejudice against his religion, his able and refined manners made him a welcome guest in the society of the neighbourhood, and his practice was assured.

At this time there was but a very small congregation at Sheffield, under the care of the Rev. Richard Rimmer, and Mass was said in a small room over a shop. Dr. Knight took great interest in the welfare of the mission. He soon found himself forced to spend much time in answering the almost

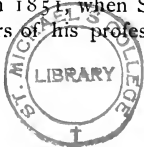
daily attacks on his religion, and by letters, pamphlets, and speeches, was the means of removing prejudices, and teaching the justice of the Catholic claims, of which, through the misrepresentations of centuries, the English people knew so little. He soon, therefore, became known amongst the Catholic body as a fearless defender of the faith. At the election of Lord Morpeth at Wakefield, Dr. Knight was chosen to second him and speak on Catholic Emancipation. His friend, Charles Waterton, the eminent naturalist, who was present, described how the doctor came to the front of the hustings and said, "Gentlemen, I am a Roman Catholic"; and then, boldly facing the people, awaited a hearing which was considered doubtful. For a moment there was a lull, then a tremendous cheer; the love of pluck and fair play of the sturdy Yorkshiremen prevailed, and, as Mr. Waterton said, for the first time since the so-called Reformation, a Catholic addressed twenty-thousand people, pleading as a Catholic for Catholic rights. His powerful arguments and splendid oratory told admirably, and Catholic Emancipation was a step the nearer. After the passing of the Act in 1829, Dr. Knight was made a magistrate for the West Riding of Yorkshire, an office that hitherto Catholics could not hold.

In 1833 Dr. Knight was suffering from overwork and went to Rome. He was presented to Gregory XVI., and became intimate with Dr. Wiseman, Cardinal Weld, and other distinguished residents and visitors. After a year spent there and in other capitals of Europe, he returned home with renewed health and vigour. He was always prominent in all political measures having for their object the improvement, social and physical, of the people. By his writings and speeches he ably advocated the Bills for reform, for protection of life in dangerous employments, and for the health of towns, in which he was encouraged by Lords Morpeth and Normanby, and by others famous for their philanthropy and social position. With regard to the last question, the people generally knew and cared little for it, and it required much of his valuable time to teach them its vast importance to themselves. After many years of opposition in Parliament, he had the satisfaction of seeing the Bill passed, and time has proved the wisdom of one of the most enlightened measures for the health, happiness, lengthening of life, and social regeneration of

England that have ever become law. In reward for these services her Majesty was pleased to bestow on him the honour of knighthood, at the levée held at St. James's Palace, March 31, 1841.

In 1843, finding his hearing impaired, and being most scrupulous in his ideas of professional duty, Sir Arnold felt he could not continue his extensive and lucrative practice, and sooner than curtail it and cause inconvenience to his patients, he decided to quit Sheffield and practise as a consulting physician in Liverpool, where several of his sons were settled. No sooner had his resolve become known than all classes united in expressions of goodwill and regret. He was entertained at dinner by the gentry and leading inhabitants of Sheffield ; by the medical profession, who presented him with an address and a service of plate ; by the Catholics, and by the mechanics of Sheffield at a largely attended soirée, where he was also presented with an address. The local press joined in the general acclamation, and in the words of his life-long friend, Montgomery, the poet, expressed at the public dinner, Sheffield agreed in the opinion that Sir Arnold had deservedly earned the farewell verdict, "Well done, thou good and faithful servant."

Sir Arnold took up his residence in Abercromby Square, Liverpool. During the eight years spent there he became a leader amongst Catholics, supporting their cause in public and private ; and on the re-establishment of the hierarchy, he did much to explain the true meaning of the Act, and the mistaken legislation of Lord John Russell, thus contributing towards allaying the excitement which had arisen amongst Protestants. Sir Arnold continued to help in all matters benefiting the health, morality, and progress in education of the people. He was pressed to accept the commission of the peace for the borough of Liverpool, but he felt himself compelled to decline the honour. In conjunction with Lord Howard of Glossop, he exerted himself to promote a commercial spirit amongst the sons of the Catholic higher classes, as a useful opening in life for themselves, and as a means of securing for their body a place in that middle class, in which, through the oppression of the penal laws and the effects of prejudice, Catholics were but thinly represented. In 1851, when Sir Arnold quitted Liverpool, the local members of his profession passed a resolution



expressing regret at his retirement, and elected him a corresponding member of their institute.

The next four years were spent by him in France, Belgium, and Italy, with great benefit to his health. On his return to England in 1856, he settled for a time at Nottingham, having a high opinion of its healthy situation. Whilst there he kept up a large correspondence on the questions of the day with many who were glad to avail themselves of his learning, keen judgment, and wide experience. At the wish of his family, in 1864, he removed to The Priory, Little Malvern, where he had the advantage of a church adjoining the house. Here he resided in the enjoyment of good health and a clear intellect till his death, Jan. 12, 1871, aged 81.

Sir Arnold had through life taken as his model the great Sir Thomas More, recently beatified, whom he revered as one of England's noblest men and most saintly martyrs. Like Sir Thomas, he had the simplicity of a child, a deep sense of truth and justice, with a wonderful power of attraction, and of inculcating knowledge. Professionally he was regarded as a man of great ability and practical knowledge. In cases of hydrophobia perhaps no man in England had a larger experience. As a public speaker Sir Arnold had few equals. With a noble aspect, clear and powerful voice, a determined, yet courteous manner, and great command of language, he was able to convince and interest his hearers, who felt his arguments were the result of deep thought and sincerity of purpose. As a Catholic he was a profoundly obedient son of the Church, and as an Englishman he was an ardent lover of his country. In early life he had taken much interest in the funeral question, having a horror of the heathenism and vulgarity which then prevailed, and the ruin which so often followed the extravagance thought necessary to the honouring of the dead, and shortly before his death he drew up minute instructions for his own funeral, including even the form of his monument and the inscription.

By his wife, Harriet Isabella, daughter of Thomas Milnes-Smith, of Dunston Hall, Derbyshire, whom he married in 1822, and who survived him and died at The Priory, Aug. 29, 1880, aged 82, Sir Arnold had seven sons and four daughters, of whom three became priests and three nuns. The eldest son, Lieut.-Col. Arnold More Knight, originally of the 16th Lancers, and afterwards of the 7th Dragoon Guards, died

July 27, 1891, aged 69. Other sons are the Right Rev. Edmund Knight, Bishop of Shrewsbury, Fr. Thos. Milnes Knight, S.J., Fr. Arthur Geo. Knight, S.J., and Lt.-Col. Alex. T. Knight, of Alton.

The Oscotian, iv. 30, v. 259-286; *Orthodox Journal*, xii. 238; *Tablet*, xxxvii. 117, lvi. 304.

1. His literary work consisted chiefly of contributions to the medical journals of the day, lectures on professional subjects, and addresses of a partly political character, having reference principally to Catholic Emancipation and kindred topics.

In 1836 Sir Arnold delivered a lecture at the Mechanics' Institution, Sheffield, on Popular Education, Amusements, and Religious Observances, printed in the *Sheffield Iris* of Oct. 4. This lecture elicited a philippic in the *Sheffield Mercury* of Oct. 1, to which Andrews, the editor of the *London and Dublin Orthodox Journal* replied in his issue of Oct. 15. Occasionally he addressed the *Tablet* and other Catholic journals.

2. The family of Knight is of great antiquity in Lincolnshire, and has given many sons and daughters to the Church. There was formerly a monument in St. Mark's, Lincoln, inscribed with the arms of the family, to the memory of Thomas Knight, mercator, Lincoln, who died June 24, 1423, also to Alice his wife, and to Alexander Knight, who died Dec. 19, 1458. John Knight, of Lincolnshire, was ordained priest at Douay College, April 7, 1601, and matriculated at the University of Douay, April 1, 1602. Dom James Dunstan Knight, O.S.B., born at Revesby, Lincolnshire, in 1714, was professed at Lamspring, April 15, 1732, sent to the English mission in the Benedictine south province, and was at Little Malvern, Worcester, from 1766 to his death, Jan. 6, 1787, having received the titular dignity of cathedral prior of Rochester in 1777. His brother, Dom Francis Benedict Knight, O.S.B., born at Revesby in 1716, was also professed at Lamspring, May 31, 1733, and died there Feb. 15, 1743. William Knight, gent., died March 16, 1716, aged 82, and was buried at Lubbenham, co. Leicester, a third part of which rectory belonged to the Knight family. His son, Wm. Knight, who registered his estate as a Catholic nonjuror in 1717, is said to have leased Kingerby Old Hall in Lincolnshire from Sir Marnaduke Constable in 1702, and maintained the chaplaincy there till his death about 1726. By his second wife, Lucy Jennings, of York, whose sister Mary married Joseph Langdale, of Selby, gent., he had an only surviving son, Fr. Richard Knight, *alias* Thorold, S.J., born at Kingerby, July 24, 1720. This holy man served the mission at Richmond, Yorks, from 1743 for many years, and was still there in 1761. Subsequently he removed to Lincoln, re-established the mission, and erected a chapel, which he served for many years. He also built a chapel at Market Rasen in 1782, to take the place of the old chaplaincy at Kingerby. He died at Lincoln, Dec. 6, 1793, aged 73, having settled his estates upon his only sister Lucy (educated at York Bar convent), who became the wife of Sir Thos. Rokewood Gage, of Hengrave, Bart.

Amongst the nuns of the family may be mentioned Dorothy Knight, the last Cistercian prioress of Swine Abbey in Yorkshire, who received a pension at the dissolution of her convent, Sept. 9, 1539, and was still alive in 1553.

Sir Arnold Knight's aunt, Clare Knight, was the last but one Lady Abbess of the Benedictine Abbey at Cambrai. She was born in 1740, and installed abbess of her monastery in 1792, but died Oct. 30 of the same year. Her sister, Dame Anne Joseph Knight, was likewise professed there, suffered imprisonment during the French revolution 1793-5, came with the community to Abbot's Salford, Warwick, and there died March 2, 1813. Other members of the family were in the same convent. Sir Arnold's sister Lucy entered the visitation convent at Shepton Mallet, where she received the habit and name of Mary Baptist, May 8, 1816, and in May, 1817, took perpetual vows. There she died, April 7, 1824, aged 32.

Several ladies of the family appear in the school register at York Bar convent between 1713 and the beginning of this century.

At various periods the family maintained chaplaincies at Frickley, Yorks, and at Kingerby Hall and Sixhills Grange in Lincolnshire. The history of that at Kingerby, and of the two missions which sprang from it, is as follows: Wm. Knight maintained the chaplaincy at Kingerby from 1702 to the time of his death, about 1726. His widow, Mrs. Lucy Knight, was cousin to the provincial of the Dominicans, Fr. Thos. Worthington, O.P., whose mother was a Plumpton, of Plumpton Hall, Yorks. She thus obtained Fr. Jno. Raymund Greene, O.P., for her chaplain, from 1726 to 1730. It is probable that her son, Fr. Rich. Knight, S.J., served the mission from about 1739 to 1743, when Fr. Wm. Anderson, *alias* Ignatius Sheffield, S.J., came to Kingerby, and stayed till his death, Aug. 25, 1764. He was succeeded by Fr. Joseph Johnson, S.J., who left about 1780, and his place was taken by Fr. Jas. Leslie, S.J. In 1782, Fr. Rich. Knight, of Lincoln, built a chapel at Market Rasen, to which the mission at Kingerby was removed, and Fr. Leslie continued to serve it till 1793. Meanwhile, Kingerby was sold, in view of which the mission was no doubt removed to Market Rasen, and in 1785 was purchased by the Youngs, a Catholic family long connected with the neighbourhood; but the chapel was not reopened. The Rev. Francis Alaine, a French refugee, took charge of Market Rasen in 1793, and stayed till Dec. 1796, when he became chaplain at York Bar convent. He was succeeded by Fr. Francis Willoughby Brewster, a Carmelite, who erected a new chapel in 1823, a view of which is given in the *London and Dublin Orthodox Journal*, xi. 145. After being in charge of the mission fifty-two years, Fr. Brewster died at Market Rasen, Jan. 11, 1849, the last survivor of the Carmelites in England. At the time of Catholic Emancipation he thus filled up a return required by the Government: "No superior, no inferior, the last man." In 1838 he opened a chapel in the old manor-house at West Rasen, belonging to the Herries family (engraved in the *Orthodox Journal*, vii. 145), which was served from Market Rasen every fourth Sunday in the month. Shortly before his death, in 1846, the Rev. John Gosford came to assist him, but left in 1848, and his place was taken by the Rev. James Walker, who stayed till 1850. The Rev. Thomas Clarke also came in 1848 and remained till 1859, when the Very Rev. Thos. Canon Sing took sole charge of the two missions. In 1864 he was succeeded by Rev. Edw. Smith and the Rev. Algernon Moore. The former left in 1867, but the latter remained till 1875, having rebuilt the chapel of the Holy Rood at Market Rasen in 1868, and that of Our Lady of the Rosary at West Rasen in 1872. The Rev. Henry Cafferata succeeded,

1875-6, and the present pastor of both chapels, the Very Rev. James Canon Dwyer, came in 1876.

3. **Portrait**, photo., with memoir, in *The Oscotian*, v., N.S., Dec. 1886.

Knight, Joseph, F.H.S., horticulturist, son of William Knight and of his wife Elizabeth, of Hoghton, or the vicinity, in the county of Lancaster, was born there in or about 1781. He was brought up as a gardener, and eventually entered the service of George Hibbert, of Clapham, Esq., M.P., a gentleman eminently distinguished for his love of plants and the liberality of his horticultural communications. Early in this century, Knight settled in business as a nurseryman in King's Road, Chelsea, having acquired his kind patron's botanical collections as a foundation. His success was rapid, and he soon amassed considerable wealth. His business subsequently was carried on under the firm of Knight and Perry, which now, as for many years past, is represented by Messrs. Veitch.

In 1820, Knight married Mary, only daughter of John Powell Lorymer, Esq., of Perthyre, co. Monmouth, whose wife was daughter to Thomas Langdale, of Holborn Bridge, son of the distiller whose property was destroyed by the no-Popery mob during the Gordon riots of 1780. Mr. Langdale was a relative of Marmaduke, fifth and last Lord Langdale of Holme, in Yorkshire, who stood sponsor to Mrs. Lorymer's brother, Marmaduke Langdale. Mrs. Knight, who was born Oct. 7, 1782, was at school at the English Augustinian convent at Bruges when the French revolution broke out, and in consequence finished her education with the refugee nuns at Winchester. Like her husband, she was endowed with a most charitable and religious disposition, and their united benefactions were considerable. The chapel at Chelsea is much indebted to them, and they were also benefactors to Knaresborough and other missions. The Catholic schools at Brindle, near Preston, were built and given by Mr. Knight commemorative of his being a native of that mission. He always maintained a private chapel in his house at Chelsea. Some time after the death of his wife at Chelsea, Jan. 11, 1845, Mr. Knight went to reside with his nephew-at-law, Thos. Aloysius Perry, Esq., of Bitham House, near Banbury, who in 1840 had married Helen, daughter of Mr. Knight's brother William, of Hoghton, and sister of Canon Knight, of Hartlepool, and the Rev. Joseph Knight, of Hertford. There Mr. Knight died, July 27, 1855, aged 74.

Orthodox Journ., xx. 35, 48, 60; *Tablet*, vi. 102; *Lamp*, 1855, viii. 111; *Cath. Dir.*, 1856, p. 229; *Britten, Journ. of Botany*, xxiv. 296.

1. On the Cultivation of the Plants belonging to the Natural Order of Proteœæ, with their generic as well as specific characters and places where they grow wild. By Joseph Knight, F.H.S. London, Wm. Savage, 1809, 4to, pp. xix.-127, and at end Index Generum, with coloured frontis., ded. to Geo. Hibbert, Esq.

Mr. James Britten, F.L.S., in his article "On the Nomenclature of some Proteaceæ" (*Journal of Botany*, xxiv. 1886, p. 296 *seq.*) says—"We have no evidence that Knight had the slightest claim to be considered a botanist, and there can be little doubt that the whole of the botanical portion of his work was written by Salisbury [a co-religionist], though this is denied by Johnson (*Hist. of Gardening*, 1829, p. 282). This, indeed, may be inferred from the preface to his work, where it is stated that 'for the names only of the different genera, their various authors have been quoted, except those of R. A. Salisbury, Esq., whose MSS. have been found so useful in every sheet.' From internal evidence it is clear that this preface was, at any rate, in great part written by Salisbury. It is a nice point in nomenclature as to whether Salisbury or Knight should stand as the authority for the many species here first published; but it will be easy to show that the names themselves have priority over the generally accepted ones of Robert Brown."

Knight, William, layman, venerable martyr, was the son of Leonard Knight, a wealthy yeoman of South Duffield, in the parish of Hemingworth, co. York. His father would appear to have left him a minor, for upon coming of age, the youth went to his uncle and namesake to demand his inheritance. The uncle, knowing his nephew to be a Catholic, took him before the authorities, who committed him to prison, where he remained till he received his crown of martyrdom. On Oct. 5, 1593, he was removed from the Palace to York Castle by Colyer, the pursuivant, in consequence of his having no money to pay his fees, and after five days' confinement amongst the felons, was brought up with other Catholics for examination. Three years later he was arraigned at the York Assizes with George Errington, William Gibson, and Henry Abbot, for endeavouring to persuade a treacherous and disgraced parson, confined for some misdemeanour in York Castle, to amend his life and reconcile himself to the Church. For this they were sentenced to die, as a treasonable offence under the statute of 23 Elizabeth c. 1, and executed at York, Nov. 29, 1596.

In Lady Babthorpe's "Recollections" is recorded the remarkable judgment which overtook the martyr's wretched uncle. In the parish of Hemingworth there was a Catholic

who had been permitted to return home after many years imprisonment for his faith in York Castle. He went to visit an old man of his acquaintance, whose time to live was short, and used persuasions to move him to provide for death and the salvation of his soul by reconciling himself to the Church. This came to the knowledge of the martyr's uncle, William Knight, and he determined to bring the Catholic within danger of the statute of persuasion. For that purpose he took along with him the minister of the parish, named Knighton, and some others to be witnesses of the old man's affidavit that the Catholic had used persuasion with him. On the road Knight seriously strained himself and was obliged to turn back, so the minister and the rest, entertaining no such malice, likewise returned home. Knight's rupture grew worse, and within a short time he died. Even the minister declared it to be God's just judgment upon him.

Challoner, Memoirs, ed. 1741, i. 353; *Morris, Troubles, First Series; Foley, Records S.J.*, iii. 759.

Knight, William, priest, born Dec. 22, 1808, was the second of the eleven children of Mr. William Knight, shop-keeper, of Hoghton Lane, Walton-le-Dale, Lancashire, a member of a Catholic family settled at Hoghton for some time. His eldest brother studied at Old Hall College, Herts, and received minor orders, but in consequence of ill-health set sail for Lisbon, and died on the passage out. A younger brother, Joseph, was ordained priest by Cardinal Wiseman in 1851, and after remaining for some little time at Old Hall, was sent to Hertford, where he died Sept. 6, 1852, aged 26. William was sent as a boy to the English College at Lisbon. One who knew him there for a short time, says: "That he was distinguished amongst his school-fellows for his amiable and genial disposition, and was consequently most popular throughout his whole course. He was also noted for his zeal in every good work, and for his great musical talent. He was the college organist, and the head and soul of the musical department, and, even at that early age, a composer."

On his return to England as a priest in 1833, he was sent temporarily as assistant to the Very Rev. Richard Thompson, V.G., at Weld Bank, and thence to Poulton-le-Fylde, both in his native county. Within a year of his ordination, however, he was given charge of the new mission at Hartlepool, Durham,

where he arrived on horseback, Jan. 18, 1834, ten days after the chapel had been opened by Bishop Briggs. Here he spent the long missionary career of forty years. He found Hartlepool a small fishing village with but a handful of Catholics, some twenty communicants, though his charge stretched over a wide district. He lived to see missions founded in all the outlying districts of which he had the care, and his own congregation so largely increased that he was enabled to raise a beautiful church and leave it free from debt and incumbrance. It was opened with great solemnity in 1851 by Cardinal Wiseman, and bishops, priests, and distinguished laymen gathered from all parts to share in the great event. In the following year Mr. Knight became a canon of the diocese of Hexham. After a life of unremitting toil and labour, and a long and tedious illness patiently borne, he died at his presbytery March 4, 1874, aged 65.

Canon Knight was highly popular with his fellow-townsmen, who marked their respect by attending in large numbers at his funeral, and closing the shops along the route of the procession.

Cath. Opinion, xv. 282 ; *Northern Cath. Cal.*, 1875, p. 44 ; *Personal Reminiscence*.

1. Sacred Music : amongst many pieces may be noted an "Agnus Dei," a very beautiful and simply constructed treble solo and chorus for four voices ; Dr. Lingard's translation of the "Ave Maris Stella" ; an "O Salutaris Hostia," a duet for two trebles ; and a "Sanctus" for four voices ; the whole of which, though composed for the use of his choir, he published in 1842.

Knipe, John, Captain, was the son and heir of James Knipe, of Rampside, in the parish of Dalton, co. Lancaster, gent., who died in 1615. In the reign of Elizabeth his grandfather, William Knipe, had taken from the Crown long leases of lands in that neighbourhood. The family had always remained staunch to the faith, and their names for a long series of years appear in the recusant rolls. In 1649, John Knipe, of Rampside, gent., was a papist under sequestration. Shortly afterwards he joined the royal forces, and was slain at Brindle, four miles from Preston, Aug. 23, 1651.

His son and heir, James Knipe, of Rampside, gent., married Susan, daughter and co-heiress of Henry Butler, of Hackinsall, gent. He died in 1665, and his wife in 1676, leaving a son, James Knipe, of Rampside, who died in 1694. There were other branches of the family settled at Hawkshead, Bumblethwaite-in-Cartmel, and two in Broughton-in-Cartmel. One

of the latter and also the Burplethwaite branch were Catholic, and suffered heavily in fines for their religion.

Castlemain, Cath. Apol.; *Gillow, Lanc. Recusants, MS.*; *West, Antiq. of Furness*, p. 177; *Abram, Hist. of Blackburn*, p. 180.

Knipe, Edward, Father, S.J., *vide* Matthew Wilson.

Knowles, Gilbert, O.S.B., born in Southamptonshire in 1667, was professed at St. Gregory's Monastery, Douay, Feb. 24, 1692, and ordained priest in 1700. He was sent to the mission in the Benedictine north province in 1705, and was stationed at Newborough, in the North Riding of Yorkshire in 1710. In the beginning of 1719 he succeeded Fr. Hen. Thos. Crosland, O.P., at Whenby, where he remained till 1721. Then or later he returned to his monastery at Douay, where he died, Sept. 8, 1734, aged 67.

Snow, Bened. Necrology; *Dolan, Weldon's Chron. Notes*; *Oliver, Collections*, p. 519.

1. **Materia Medica Botanica, in qua Symptomata variorum Morborum describuntur, Herbæque iisdem depellendis aptissimæ apponuntur Octingentis, præter propter, carminibus Latinis hexametris totum opus constat.** Londini, 1723, 4to., prepared for the press in 1717, and approved by his superiors.

Knowles, Richard Brinsley, barrister-at-law, born at Glasgow in 1820, was the only surviving son of the eminent dramatist, James Sheridan Knowles. For some years he studied law in the Middle Temple, and was called to the bar, but his natural tastes inclining to literature, he relinquished the active work of his profession and devoted himself entirely to literary pursuits. In 1845 a comedy from his pen, entitled "The Maiden Aunt," was produced at the Haymarket Theatre, in which the chief parts were sustained by Farren and Mrs. Glover. From that time Mr. Knowles became a diligent contributor to many leading journals and reviews. In 1849 he became a convert. In 1871 his historical attainments, added to his literary power, led to his engagement under the Royal Commission on Historical MSS., as an inspector of family muniments, and many valuable collections, chiefly belonging to Catholic families, were entrusted to his examination. For some time before his death Mr. Knowles was in ill-health, and one morning he was found dead in bed, at his residence North Bank, Regent's Park, N.W., Jan. 28, 1882, aged 62.

Though leading a somewhat retired life, his amiable dis-

position had endeared him to his friends and acquaintance, and his unexpected death came to them as a severe blow.

Weekly Reg., lxx. 145, 153, 471 ; *Tablet*, lix. 181 ; *Cath. Directory*, 1850.

1. **The Maiden Aunt: A Comedy.** Lond. 1845, 16mo, in five acts and in verse.

2. "The Illustrated London Magazine." Edited by Richard Brinsley Knowles. Lond. 1853, &c., 4to.

3. Reports of the Royal Commission on Hist. MSS., embracing those on the collections belonging to the Marquis of Bute, Earl of Denbigh, Earl of Ashburnham, Colonel Towneley, &c.

4. Besides many of the leading journals of the day, he was a contributor to *The Weekly Register*, and other Catholic reviews.

5. "The Life of James Sheridan Knowles, &c." Revised and edited by F. Harvey. Lond. 1872, 4to, privately printed.

Knowles, William, layman, confessor, was a yeoman residing with his wife at Kidware, in Staffordshire. He was a staunch Catholic, and, in consequence, was persecuted by Nicholas Thornes, the pursuivant, who seized his cattle and other effects, took possession of his house, turned his family out, and had poor Knowles committed to Stafford gaol. There his sufferings were terminated by death, after about a year's imprisonment, and his body, being refused burial in the churchyard, was interred in the old Franciscan Friary in 1587.

Foley, Records S.J., iii. ; *Morris, Troubles*, Third Series ; *Gillow, St. Thomas's Priory*.

Knox, Thomas Francis, D.D., Oratorian, born Dec. 24, 1822, was the eldest son of the Hon. John Henry Knox, third son of Thomas Knox, second Viscount Northland and first Earl of Ranfurly, and of Lady Mabella Josephine, daughter of Francis, Earl of Kilmorey. He was educated at Cambridge, where he obtained a scholarship at Trinity College, and took his degree in 1845, when he was placed third in the first class of the Classical Tripos and among the Senior Optimes of the Mathematical Tripos. On Nov. 17 of the same year he accompanied Fr. Faber to Northampton, and was received into the church on the evening of the same day by Bishop Wareing. At the beginning of 1848 he was admitted into the Congregation of the Oratory by Fr. (Cardinal) Newman, at Maryvale, and in the following year joined with Fr. Faber in the establishment of the London Oratory, in which he remained till his death. In Sept. 1875, Pius IX. conferred upon him the degree of D.D., *honoris causâ*, being at that time superior of his

community. At last he sank under a heart disease of long standing on March 20, 1882, aged 59.

Fr. Knox was a sound theologian, a good canonist, and an accurate historian. When the local process of the English martyrs was opened in 1874, he was appointed notary of the court, which held its meetings regularly at the Oratory under all the formalities prescribed by the Sacred Congregation of Rites, and upon him devolved the greater part of the material work. It was a great undertaking, yet to him it was a labour of love, and he possessed special qualifications for the work. Thus much of the praise due to the labours which led to the decree of beatification of Dec. 29, 1886, was earned by Fr. Knox. He also occupied much of his time in the work of preserving and making known the memorials of the English Catholics. Indeed, he was engaged within a few days of his death in correcting the last sheets of his historical introduction to "The Letters and Memorials of Cardinal Allen."

Tablet, lix. 452, 471; lx. 721; *Cath. Opin.* xviii. 233; *Burke, Peerage*.

1. **College Life.** By T. Whytehead. Edited by T. F. Knox. Lond. 1845, 8vo.; *ib.* 1856, 8vo.

2. **Life of Blessed Henry Suso, by himself.** Translated from the German by T. F. Knox, of the Oratory. Lond., Burns & Co., 1865, 8vo.

3. **When does the Church speak Infallibly? or, the Nature and Scope of the Church's Teaching Office.** By T. F. Knox, of the London Oratory. Lond., Burns & Co., 1867, 8vo.; 2nd edit., rewritten and considerably enlarged, *ib.* 1870, 8vo.; translated into German, Italian, &c.

This little work attracted much attention, and the first edition was speedily out of print. It summarises the doctrine of the Church as to what are the organs by which she teaches infallibly, what are the subjects about which her teaching is infallible, what is the mode of her teaching, and what the obligation in conscience that it lays upon the faithful. It is a lucid exposition of sound doctrine for the use of the laity, agreeably written, and free from scholastic terms and disquisitions.

When a committee of learned and pious theologians at Rome had met together for the purpose of drawing up a popular treatise, to be published in many languages, on the absorbing subject of the day—Infallibility—these eminent personages decided unanimously, after mature investigation, that the work of Fr. Knox, small in its apparent size, but great in its theological completeness, was precisely what was wanted to meet the necessities of the time. Accordingly, instead of compiling any new treatise, they issued translations of the original pamphlet of our English Oratorian (*Tablet*, xxxv. 774). Pius IX., through his secretary, sent the author a special letter of commendation in July 1870 (*Tablet*, xxxvi. 146).

4. **The Last Survivor of the Ancient English Hierarchy.** (Thomas Goldwell, Bishop of St. Asaph.) In two Parts. Lond. (1876), 8vo, pp. 40, repr. from *The Month*, vol. vii. 3rd series, 1876. A most carefully written biographical sketch, displaying immense research.

5. **The First and Second Diaries of the English College, Douay, and an Appendix of Unpublished Documents, Edited by Fathers of the Congregation of the London Oratory, with an Historical Introduction by Thomas Francis Knox, D.D., Priest of the same Congregation.** Lond., D. Nutt, 1878, 4to, pp. cviii.-447, forming vol. i. of "Records of the English Catholics under the Penal Laws. Chiefly from the Archives of the See of Westminster."

The *Diarium Primum* contains a succinct account of the foundation of the College in 1568, followed by two catalogues, the one of students ordained priests, 1573 to 1632, and the other of priests sent on the English mission, 1574 to 1644. Besides these there are lists of the students who took the College oaths from 1627 to 1780. The *Diarium Secundum* is a day by day narrative of events, more or less full, relating to the history of the College from 1575 to 1593. It is followed by letters and documents of the same period. The Appendix of inedited documents comprises a variety of lists, reports, and letters from different sources, relating to the early history of the College and the persons connected with it during the first thirty years of its existence. The whole work was transcribed and carried through the press by the joint labours of several Fathers of the Oratory, FF. Knox, Rich. Stanton, T. G. Law (who also compiled the Index), E. S. Keogh, &c. The historical Introduction is entirely by Fr. Knox, and is one of the most learned and valuable contributions to our ecclesiastical history.

The diaries remaining unpublished are as follows :—Third, 1598 to 1633 ; Fourth, formerly known as Ireland's Diary, 1641-47 ; Fifth, 1647 to 1654 ; Sixth, now lost, 1676 to 1692, with a few occasional entries to 1695 ; Seventh, 1715 to 1778, with memoranda by Pres. Witham of events between 1689 and 1715. There is also in the Westminster archiepiscopal archives a small diary extending from 1770 to 1781, which, unlike the others, is in English. Besides these there is evidence of another MS. called "The Rheims Diary for 1579-80," existing in the time of Canon Tierney.

At the time when the First and Second Diaries were being edited, the whereabouts of the third, fourth, fifth, and seventh Diaries was unknown to the editors, the volumes having been borrowed by the late Bishop Goss and misplaced. Having been permitted by the late bishop to make some extracts from them, the present writer informed Fr. Knox of the fact in 1876, who wrote—"Until your letter came we could get no clue to these missing volumes, for I can hardly believe that they are lost or destroyed, considering how recently they were in existence." Further inquiries by the writer at the request of Fr. Knox led to the finding of the volumes at St. Edward's College, Liverpool.

In their account of the diaries, the editors have entirely overlooked that kept by Bishop Edward Dicconson, then procurator at the college. This valuable MS. in folio details everything of importance which happened in the College, with lists of the professors and students in the various schools. A portion, extending from July to Oct. 1704, Jan. to Nov. 1705, July to Dec. 1706, Feb. to March 1707, and July to Aug. 1714, is now preserved in the

Ushaw Collections, vol. i. pp. 181 to 202. It is most probable that Dr. Dicconson commenced this diary upon his appointment as procurator in 1701, and continued it till his leaving the college for Paris in Dec. 1719.

Another MS. which might well have been noticed is now in the Burgundian Library, MS. 17,594, "Collegium Anglo Duacenum." It contains a list of the presidents to 1714, fourteen bishops from the college to 1727, doctors of theology and writers, martyrs, and an account of remarkable alumni and their writings, all, with the exception of the last, by the Rev. Gregory Markham, professor of philosophy in the college in 1730.

6. **The Letters and Memorials of William Cardinal Allen (1532-1594).** Edited by Fathers of the Congregation of the London Oratory. With an Historical Introduction by Thomas Francis Knox, D.D., Priest of the same Congregation. London, D. Nutt, 1882, 4to, pp. cxxii.-480, forming vol. ii. of "Records of the English Catholics."

Fr. Knox, as we have seen, did not live to see the publication of this important work. The Introduction displays his scholarly and masterly pen equally with that of the previous volume. The Index was compiled by Fr. Keogh. Much might be added, however, to the history of the Allen family. A very good account with a pedigree will be found in Colonel Fishwick's "History of Poulton-le-Fylde," *Chetham Soc.*, New Series, vol. viii., 1885, pp. 123-157; *vide* also "Cardinal Allen's Defence of Sir William Stanley's Surrender of Deventer, Jan. 29, 1586-7." Edited by Thomas Heywood, Esq., F.S.A., *Cheth. Soc.*, vol. xxv. 1851; and W. A. Abram's "Sketches in Local History," *Preston Guardian*, June 6, 1874, Feb. 28 and April 15, 1876.

7. "The True Story of the Catholic Hierarchy Deposed by Queen Elizabeth; with Fuller Memoirs of the Last Two Survivors. By the Rev. T. E. Bridgett and the late Rev. T. F. Knox, D.D." London, Burns & Oates, 1889, 8vo, pp. xiii-263.

Though Fr. Bridgett has generously divided the honour of authorship with Fr. Knox, the latter's share in the work is comparatively small, and the credit of this very important contribution to the history of the hierarchy must chiefly rest with Fr. Bridgett.

Kynton, John, O.S.F., a man of singular ability, and noted for his knowledge in sacred learning, was elected reader of divinity at Magdalen College, Oxford. In this office he acquired a great reputation, and after some years, being already D.D., was chosen Margaret-professor with the general approbation of the University. He was the third occupant of this chair after its foundation in 1496, and succeeded John Roper, but at what date is not known. In 1521 he was one of those selected by the University to reply to Luther. On Oct. 5, 1530, he resigned his chair, and a few years later was buried in the chapel attached to Durham College, now Trinity College, Oxford, where his gravestone in Wood's time bore the inscription—Obijt Johannes Kynton, Frater Minor, S. Theol. Professor, 20^{mo}. Januarij, Anno 1535.

Bliss, Wood's Athenæ Oxon., i. 94; *Parkinson, Coll. Anglo-Minor*, pp. 236-7.

1. At the command of Henry VIII. he wrote a work against the doctrine of Martin Luther, which probably appeared in print.

Lacy, Brian, layman, venerable martyr, was brother to Richard Lacy, of Brockdish, in Norfolk, gent. In 1584 the latter was apprehended for recusancy, and in his "confession," probably extorted under torture, and taken on March 13, before Sir Wm. Heydon and William Blenerhaiset, gave information respecting Montford Scott and other priests. Moreover, he betrayed his brother Brian, who he said was in the service of Sir John Arundell, and related sayings of Robert Hartley and others, that "if Sir William Heydon and Mr. John Stubbes could get hold of Brian Lacey, they would rack him, even till the nails should start from his fingers." However, it is doubtful if these two persecuting justices found an opportunity of satiating their cruelty, though a recusant of the name of Lacy, who very possibly may be Brian, appears in a list of prisoners in Newgate in 1586. Anyhow, Brian Lacy was not to escape torture, and at still more brutal hands, the infamous Topcliffe and Young. In 1591 a warrant for banishment was issued against Montford Scott, a priest held in great veneration, who was a kinsman to Brian Lacy. In the time that should have been allowed the priest to take leave of his friends, he was accompanied by Brian Lacy. They were both apprehended, and the priest was put to death on July 2, 1591, in Fleet Street. Mr. Lacy was detained in Bridewell, where a priest of the name of Eustace Wayte, or White, had just been sent from Blandford. On Oct. 25, 1591, the Privy Council sent the following order to "Doctor Fletcher, Richard Topclyffe, Richard Branthwayte, and Richard Yonge, Esquers Whereas one Eustace Wayte, a Semynarye priest, was of late taken, and there was also one Brian Lassey, a dispenser and distributire of letters to papysts and other evyll affected subjects, apprehended in like sorte; These shall be therefore to will and require you to take the examynacions and confessions of both the said persons, and verie straightly to examyn them upon soche articles as you, Richard Topclyffe, shall administer unto them; and if they shall not declare their knowledges, and answer directly to all soche matters as you shall think meet and necessary to be propounded unto them, then shall you by

vertue hereof, for the better boulting forthe of the truthe, cause them to be put into the manacles and soche other tortures as are used in Bridewell, to th'end they may be compelled to utter soche things as shall concern Her Majestie and the Estate: And their Examynations so taken by you, we pray you to send the same to us." Notwithstanding all the torturing for which the inhuman brute Topcliffe was so notorious, Mr. Lacy, we are told, declined to tell at whose houses he had been with Fr. Scott. On Nov. 8, the venerable martyr, Edmund Genings, and another priest with others, were taken in the house of Mr. Swithin Wells. The martyr's brother, Fr. John Genings, was mistaken in stating that either Mr. Lacy or Fr. White were present on that occasion. It would seem, however, that the former's servant was there and knocked Topcliffe downstairs, about which he was very wrath at the trial. On Dec. 4, Mr. Lacy and Fr. White, with those arrested at the house of Mr. Wells, were arraigned before the Lord Mayor of London, Webb by name and a salter by occupation, at the Sessions House in the Old Bailey. Writing in Feb., 1595, James Younge, who was present in court, thus describes the proceedings, after referring to the Lord Mayor: "Others who were present I do not now remember, except Young, the arch-persecutor; he [Lacy] was condemned quickly and in such sort, that in truth I thought they but jested with him. Such ridiculous matter was laid to his charge, as also to all the others aforenamed, that in good truth I was persuaded that they would never make so small account of men's lives as to take them away on such slender and childish accusations, as they must needs seem to any man of judgment, who heard them. But yet it proved good earnest." On the following day the prisoners were brought to the bar and all condemned to death. After pronouncing sentence the judges endeavoured to persuade the prisoners to conform to the Protestant religion, assuring them that by so doing they should obtain mercy. But the martyrs with one accord replied that they would live and die in the true Catholic faith, which they and all antiquity had ever professed, that they would under no circumstances join in Protestant worship, and that they could not conceive the Queen to be head of the church in spirituals. Five days later they were executed, the venerable Brian Lacy being hanged at Tyburn, on Friday, Dec. 10, 1591.

The priests were quartered, and their members distributed in

various parts of the city, but the bodies of the laymen were flung into a pit dug for that purpose by the side of the highway.

Challoner, Memoirs i.; *Genings, Life of E. Genings*; *Jessopp, One Generation of a Norfolk House*; *Pollen, Acts*; *Foley, Records S.J.*, i.; *Morris, Troubles*, 3rd series.

Lacy, John, gentleman, was the son and heir of Richard Lacy, of Cromwellbotham, in the West Riding of York, Esq., by Alice, daughter of Laurence Towneley, of Barnside, co. Lancaster, Esq. He married first, about 1579, Alice, daughter of Martin Birkhead, Queen Elizabeth's attorney at York, by whom he had three daughters. It would appear that she accompanied her husband into exile, and died before 1588, if she be the lady referred to by Bridgewater in his list of those who suffered for the faith. Mr. Lacy's second wife was a daughter of Michael Lister, of Frierhead, co. York, a younger son of the Listers of Midhope. By her he had two sons, John, who died young, and Thomas, who married Anne, daughter of Roger Winckley, of Winckley Hall, co. Lancaster, Esq., by Martha, daughter of John Wrightington, of Wrightington Hall, in the same county. Thomas Lacy sold the ancient family possessions in Yorkshire, and settled at Longworth Hall, in the parish of Bolton, co. Lancaster, the Longworths having disposed of the estate and removed to St. Michael's Hall, Upper Rawcliffe. His son and namesake, who some time resided at Winckley, married Anne, daughter of Adam Hulton, of Hulton, and had issue, four sons and two daughters living at Longworth in 1664. One of the sons, Roger, tenanted Hacking Hall, on the opposite side of the river to Winckley, and in 1688 was elected a governor of Blackburn Grammar School. The Hacking estate belonged to the Catholic family of Walmesley of Dunkenthalgh, and probably Lacy was their steward. In the brief reign of James II. it was possible for a Catholic to be a governor of a grammar school. Roger Lacy was still living at Hacking Hall in 1705, when he had a son and namesake baptized at Great Harwood Church. After this the family is lost in obscurity. The date of Mr. Lacy's withdrawal into exile has not been ascertained. He was living in Douay at the beginning of the seventeenth century.

When James I. succeeded to the throne, it was generally expected that Catholics would be relieved from the sanguinary laws, and be permitted to exercise their religion in peace.

The lay-Catholics presented an address to his Majesty in July, 1604, in which they expressed their loyalty and prayed for toleration. A copy of this petition was sent over to Mr. Lacy, who edited it, with a preface, dated from his study in Douay, Oct. 16, 1604, and appended a copy of the letter from the banished priests to the Council dated Sept. 24. He appears to have returned to Cromwellbotham before his death, which is said to have occurred about the year 1638.

Lacy, Petit. Apol.; *Foster, Visit. of Yorks*; *Bridgewater, Concertatio*, ed. 1594; *Dugdale, Visit. of Lanc.*

1. **A Petition Apologeticall, presented to the Kinges most excellent Majesty, by the Lay Catholikes of England, in July last.** Doway, John Mozar, 1604, 4to, pp. 40.

In his preface the editor says he has received two copies of this petition, "all one in sence and substance," but not equally "so ample and compleate." Butler, *Hist. Mem.*, 3rd ed., ii. 84-5, falls into the same error, and confounds two distinct petitions. The substance of the smaller one is given in *Tierney's Dodd*, iv. lxxxii., bearing the title—"A Supplication to the King's most Excellent Majestie, wherein several reasons of state and religion are briefly touched: not unworthy to be read and pondered by the lords, knights, and burgesses of the parliament, and other of all Estates. Prostrated at his highness feete by true affected subjects. Nos credimus, propter quod et loquimur, Cor. iv. 13," 1604, 8vo. This was answered in a pamphlet entitled "The Supplication of certain Masse Priests, falsely called Catholicks. Directed to the King's most Excellent Majesty, now this time of parliament, but scattered in corners, to moove malcontents to mutinie. Published with a marginall glosse, and an answer to the libellors reasons, againe renewed and augmented, and by sections applied to the several parts of the supplicatory defamation." Lond., Wm. Apsley, 1604.

Both of these petitions were treated with disregard; the penal laws were ordered to be more rigorously enforced, and, in Sept., twenty-one priests and three laymen, taken out of various prisons, were transported across the Channel. From the seaside they addressed "The Banished Priestes Letter to the Lordes of his Majesties most honourable privy Councell," dated Sept. 24, 1604, which Lacy appended to the "Petition Apologeticall." The latter, according to a document in the Record Office (*Tierney's Dodd*, iv. lxxxvii.), was drawn up by John Colleton, a priest confined in Southampton House (*vide Bibl. Dict.*, i. 538), and answered in the following year by the bigoted puritan, Matthew Sutcliffe. Perhaps his reply is the same with "Briefe Examination of a certaine Peremptorie Menacing and Disleal Petition presented, as is pretended, to the King's most excellent Majestie by certaine Large Papists, calling themselves the Lay Catholikes of England, and now lately printed and divulged by a busie compaignion called John Lacey." Lond., 1606, 4to.

Lacy, John, comedian and dramatist, is said to have been born near Doncaster, though he was undoubtedly a member of the family of his name seated at Folkton-in-Dickering, for it

is known that he was a relative of Fr. Wm. Wolfe, *alias* Lacy, S.J., whose mother, Eleanor, wife of John Wolfe, of Scarborough, was daughter of Brian Lacy, of Folkton, in the East Riding of Yorkshire, by Elizabeth, daughter of George Conyers, of Whitby. Brian's only son Robert succeeded him in the estate, and by his wife Katharine, daughter and co-heiress of Marmaduke Thirkeld, of Haysthorp, in the same county, and his wife Elizabeth, sister of William, Baron Hilton, had an only son John Lacy, who could hardly have been the comedian, as he is said to have died without issue at an earlier date. His father Robert, a staunch Catholic like all his family, was a visitor at the English College at Rome in 1613. But Brian Lacy had two brothers, Ralph, a priest in Preston, co. Lancaster, in the reign of Queen Mary, and Robert, of Scarborough, the father of John Lacy, from whom it is most probable the comedian descended.

During the civil wars, John Lacy served as a lieutenant in the royal army, and was appointed quartermaster under Colonel Gerard, subsequently Earl of Macclesfield. After the Restoration he was encouraged by his former companion in arms, John Ogilby, to adopt the stage as a profession. His noble form, handsome features, and natural humour were thus displayed to advantage, and he soon became the most popular actor on the boards of the King's play-house. Indeed, Charles II. was so much attracted by his acting that his Majesty ordered Sir Peter Lely to portray him in several of his characters. His friend, Ogilby, also persuaded him to test his powers as a dramatist, which proved so successful that two of his comedies were printed in his lifetime, and two others subsequently found their way into the press. He died at London, and was buried in the graveyard across St. Martin's Lane attached to St. Martin-in-the-Fields two days after his death, Sept. 17, 1681.

Dodd, Ch. Hist. iii. ; *Wood, Athenæ Oxon.*, ed. 1691, ii. ; *Harl. Soc., Visit. of Yorks* ; *Foster, Visit. Yorks* ; *Foley, Records S.J.*, vi.

1. **The Dumb Lady ; or, The Farriar made Physician.** A Comedy. Lond., 1672, 4to, in five acts and in prose, altered from Molière's "Médecin malgré lui."

2. **The Old Troop ; or, Monsieur Raggou.** A Comedy. Lond., 1672, 4to ; *id.* 1673, *id.* 1698, in five acts and in prose.

3. **Sir Hercules Buffoon ; or, The Poetical Squire.** A Comedy. Lond., 1684, 4to, in five acts, and in prose, prologue by T. Durfey, epilogue by J. Haynes.

4. **Sauny the Scott; or, The Taming of the Shrew.** A Comedy. Lond., 1698, 4to; *id.* 1708; in five acts, and in prose, altered from Shakespeare's "Taming of the Shrew."

5. "The Dramatic Works of John Lacy, . . . with prefatory memoir and notes." Dramatists of the Restoration. Lond., 1875, 8vo, pp. xvii.-398.

6. **Portrait.** Wood says that Sir Peter Lely drew him in several of his impersonations, and that the sketches in his time were preserved at Windsor or Hampton Court. Dodd mentions that he had seen an original or copy of one of Sir Peter's drawings at Slindon, in Sussex, the seat of the Kemps, in which Lacy was represented in three different characters, a harlequin, a nonconformist minister, and some other.

Lacy, Richard, Father S.J., confessor of the faith, *vide* Prince.

Lacy, Wm., Father S.J., *vide* Wolfe.

Lacy, William, priest and martyr, beatified by papal decree on the Feast of St. Thomas of Canterbury, Dec. 29, 1886, was a resident, if not a native, of Great Houghton, in the parish of Darfield, in the West Riding. His parentage is not recorded in his memoirs, but he is described as of good family and moderate means, and therefore would certainly be allied to one of the four families of his name then seated in Yorkshire. Most probably he would belong to the Lacys of Sherburn and Beverley, for in his memoir it is said that he had relations residing at the latter place. Mr. Lacy was twice married, his second wife being the widow of Mr. Cresswell, a younger son of the ancient family of that name seated at Nunkeeling, in the East Riding, and her two sons, FF. Arthur and Joseph Cresswell, joined the Society of Jesus in 1583.

Mr. Lacy was a lawyer, and as such for fifteen years filled an office of considerable honour and emolument in his native county. Indeed, he might have been promoted to a post of greater dignity if he would have taken the oath of the Queen's spiritual supremacy. Like the majority of the gentry in the northern counties, Mr. Lacy seems to have temporised during the early years of Elizabeth's reign, inasmuch as he conformed to the Establishment so far as attendance was compulsory. Missioners coming from the colleges abroad had ever met with hospitality at his house, and never failed in obtaining such service or assistance as he was able to afford. About 1565, after Dr. Allen had been in the northern counties persuading the people that they could not in conscience attend Protestant service, Mr. Lacy discontinued his nominal conformity, and was

most careful that his family should do likewise. This abstinence was soon noticed, and one day when about to take his seat in court for the hearing of cases, he was made aware that an application had been made to the Archbishop of York to have him arrested on account of recusancy. In order to avoid the innumerable troubles and dangers which he saw impending, Mr. Lacy at once resigned his office. Notwithstanding, so many means were found to distress him, and such heavy monthly fines were imposed upon him and his household for recusancy, that his money became exhausted and he was obliged to leave his home with his wife and children. He had scarcely departed when his house was invaded by a mob of fanatics, who appropriated his goods, and hurried off to prison the domestics he had left in possession. He was then declared a rebel, on the sole ground that he did not attend Protestant service. From this time he was hunted about from place to place, like a hare pursued by hounds, for fourteen years. During this period he certainly suffered incarceration, for his name appears in Archbishop Sandys' list of recusants imprisoned at Hull in 1577. He managed, however, to escape from gaol, and one day, being at Beverley, called on a relation. He did not dare to stay with him, but leaving behind his horses and servant proceeded to the house of a friend at some distance. He had scarcely got out of sight when local justices of the peace presented themselves at the door, surrounded the house with pursuivants, and instituted a careful search for him. Disappointed in their object, they took possession of his horses, and carried off his servant to prison. The man was closely questioned about his master, as to what houses he frequented, for he was related to many of the leading gentry of the county, and where he had then gone. Whilst these things were happening to Mr. Lacy at Beverley, his devoted wife, weighed down with suffering, became dangerously ill. In this state, and confined to her bed, she was discovered and reported to a magistrate, who cited her to appear before him. This adulterous wretch, without any regard for her sex or infirmity, desired to obtain custody of the pious lady, and would have effected his purpose had not God intervened by releasing her from her earthly troubles and taking her to Himself.

Upon the death of his wife, though advanced in years, Mr. Lacy resolved to devote the remainder of his life entirely

to religion. With this intention he went to Rheims, and obtained admittance at the English college, lately transferred from Douay, June 22, 1580. There this venerable, grey-headed man commenced to study theology, attended the schools with the young divines, took down the dictates of the masters, and imbibed learning with youthful ardour, himself the while, in his old age, setting the young students such an example of humility and virtue as to be really giving more than he was receiving. On Sept. 25, in the same year, he was sent to Pont-à-Mousson in Lorraine to pursue his studies, and thence went on a pilgrimage to the holy places at Rome. There he obtained a dispensation, for otherwise, having been married twice, once to a widow, he could not have been ordained, and, having made the spiritual exercises in the English college, he received all his orders, and shortly after returned to England to cultivate the vineyard of the Lord in his native county. He did, indeed, work strenuously and with much fruit for over a year, and in this short time gained many souls to Christ and His Church. His apprehension took place in the following manner. He had gone on July 22, 1582, along with some other priests, to York Castle, as was his custom, to visit and console those imprisoned for conscience. Amongst these priests was blessed William Hart, who was shortly afterwards martyred at York, March 15, 1583. It had been arranged that in the early hours of the morning, before break of day, a venerable confessor, named Thomas Bell, should sing Mass with solemn rite in the cell of one of the prisoners. This holy confessor had been in prison many years, and had been subjected to most atrocious cruelties. He must not be confused, as he too frequently has been, with his namesake, the apostate, who only came to England from Rome in this very year, 1582. Many of the prisoners had secretly assembled to hear this Mass, and one of them, whose quarters were in a distant part of the castle, hurried off towards the close of the ceremony. It was still dark, and the good man, being but imperfectly acquainted with the intricacies of the prison, stumbled over some obstacle, and made such a noise that he roused the warders, who came rushing to the spot under the belief that one of the prisoners was trying to escape. Meanwhile the Mass was finished, the lights extinguished, and most of the priests, retiring into a dark part of the chamber, waited

with anxiety the result of the alarm. But Fr. Lacy, thinking that he had a better chance of escape at the beginning of the confusion than if he waited till it was over, slipped out of the castle, and was seized under its very walls, with a number of other Catholics who had attended the Mass. The priests and other prisoners who had remained behind all got off to their cells, with the exception of Fr. Bell, who escaped from the castle. Upon the discovery of his flight the authorities were so keen about his capture that they had all the gates of the city closed, and made diligent search for him. Notwithstanding he found many Catholics ready to assist him, and eventually was let down from the walls like the Apostle St. Paul, and so evaded the hands of the persecutors for this time. Later on he fled to Lancashire, where he was reported to be living by a spy in 1586. There the house in which he was staying was searched one night by a party numbering about fifty. Bell sprang out of bed and fled with bare feet and little on him during a most severe frost. In his flight not only were the soles of his feet cut, but his flesh was so terribly lacerated that he was unable to stand for two months. But to return to Fr. Lacy. When he saw that escape was impossible he threw away his pouch containing his ordination papers. It was found on the following day, and was made the ground for dealing with him summarily. Upon his arrest he spent the remainder of that night with the governor of the prison. In the morning he was taken before the lord mayor and Cheek, a notorious member of the council of the north. After a close examination he was sent back to the castle, and loaded with heavy chains, which he devoutly kissed when brought to him by the gaolers. Thus manacled he was shortly after dragged with much indignity to inspire terror amongst others, before the archbishop at his palace at Thorpe, a distance of about two miles. What passed between the blessed martyr and the arch-persecutor was kept very secret, and after the interview the prisoner was consigned to an underground dungeon, where no one could communicate with him. Nevertheless, in spite of the darkness, he managed to write and send a letter to a certain gentleman, whom he had heard was in imminent danger of falling away, adducing arguments from holy scripture and the fathers sufficient to dispel the doubts of any one caring at all for his salvation. Notwithstanding, to the great sorrow of the martyr and all Catholics,

the man sold his faith and conformed to the Establishment. During his confinement the martyr was summoned frequently before the council, and first questioned as to certain pretended conspiracies against the queen and the realm. Of these he disavowed any knowledge, either before he left the country or after his return. He was then asked if he was a priest, which he resolutely averred, apparently to the astonishment of the examiners, who inquired how that could be, as he had been married twice. The martyr explained that this impediment had been removed by a dispensation from his holiness. Then in anger the presiding councillor ordered him back to prison, saying that it was no use examining him further, for he had said enough to prove how much he had wronged her Majesty.

On the following Aug. 11th he was brought to the bar at the York Assizes, and arraigned for having taken holy orders at Rome. His ordination papers, found in his pouch, were produced, as likewise a little box containing some articles supposed to be indulgenced, which the martyr acknowledged to be his. The judge then asked him why he left his native land and betook himself to foreign parts. Fr. Lacy answered that he had forsaken his country because his country had forsaken him; he had gone abroad that he might worship God properly. Being asked further why he had brought his ordination papers back with him, he said that it was to prevent any doubt as to his having been lawfully ordained. Finally, the fatal question was put to him, what he thought about the primacy of the Queen, and did he acknowledge her to be the supreme head of the Church? He replied: "With regard to this and everything else, I hold the same belief as the Catholic Church of God and all good men." Upon this the judge instructed the jury to bring in their verdict of "guilty," and condemned him to death. Upon hearing the sentence, the blessed martyr, with undisturbed countenance and courage unshaken, exclaimed: "God be for ever blessed. I am old, and I could not expect to live much longer. This will be nothing else than to pay the debt of nature a little before the time. I rejoice, therefore, at the things which have been said. We shall go into the house of the Lord, and so shall be with the Lord for ever." He said much more to the same effect.

On the day appointed for his execution, the venerable old man was stretched upon a wicker hurdle with another priest,

blessed Richard Kirkman, and both securely bound with ropes. Thus, side by side, the two martyrs were drawn from the prison to the place of execution. On the way, they heard each other's confessions, notwithstanding the jolting of the hurdle, and in spite of the clatter of the ministers, who sought to interrupt this last sacred office. When they arrived at the scaffold, Fr. Lacy, after preparing himself by prayer for the coming strife, ascended the ladder and began to address the people, as was customary with those about to be put to death, and earnestly exhorted them to abjure their heresy. The ministers, fearing from these words that he would follow up a prayer that he had begun with an attack upon themselves, urged the hangman to throw the blessed martyr off the ladder, and so death put an end to his words at York, Aug. 22, 1582.

Bridgewater, Concertatio, ed. 1594, ff. 96 seq., 292, 407-8; *Records of the Eng. Caths.*, i. and ii.; *Dodd, Ch. Hist.* ii.; *Challoner, Mem.*, ed. 1741, i. 110; *Jessopp, One Generation of a Norfolk House*, p. 226.

Laing, Francis Henry, D.D., born in London, April 9, 1816, graduated B.A. at Queen's College, Cambridge, in 1843, and was curate of Tewkesbury till his reception into the Church in 1846. On May 5, 1849, he was admitted into the Jesuit novitiate at Hodder, commenced philosophy at the Seminary in 1851, and from 1852 to 1855 went through a course of theology at St. Beuno's College, St. Asaph. In the latter year he received priest's orders, and commenced his missionary career at Rhyl. In 1856 he was stationed at Lowe House, St. Helen's, Lancashire, whence he went for his tertianship to Fourvières (in domo B.M.V. Fori-Veteris in prov. Lugdun.), and then returned to Stonyhurst College. In 1858 he was placed at St. Ignatius', Preston, and in 1859 was recalled to St. Beuno's to teach Hebrew, in which office he continued till 1862.

In the latter year, owing to his eccentricity and peculiar views, his connection with the Society ceased, and Cardinal Wiseman gave him charge of the mission at North Hyde, near Southall, W. There he remained until 1864, when he was finally placed at Our Lady and St. Joseph's, Hanwell, W., where he continued till his death, Dec. 17, 1889, aged 73.

In 1868 the Roman College conferred upon him the degree of D.D., at the instance of the General of the Society of Jesus, on account, it is said, of his having passed the examinations of

the professed fathers, but more probably on account of other theological examinations in view of his teaching at St. Beuno's.

No obituary notice having appeared in the papers at the time of his death, a "Scottish Recusant" paid him the following tribute of praise and admiration in the columns of the *Tablet* of Jan. 11, 1890: "Laing was a man of profound learning and many attainments. His thought was deep and strong, at times altogether outstripping his powers of expression; and the great value of his writings to the Catholic cause in England is perhaps lessened by the peculiarities of a somewhat involved and over-vehement style. Still the fact remains, that, amidst the prevailing timidity and 'trimming' of so many, he was the most conspicuous and intrepid of the unbending champions of the Church's rights. His courage was great, his patience indomitable. Sneered at, boycotted, and ignored by those who should have been the first to second him, he kept a firm grip upon the sword of truth, and died in harness. With no uncertain sound he denounced the adoption by Catholics of the political heresies of the age. He declared that they should be distinct and different from the Protestant world around them; that their politics should be Catholic, their social life Catholic, their journalism Catholic. To those who, faithful to the memory of the great Pontiff, Pius IX., strive to make the 'Syllabus' their rule of conduct and opinion, his loss will hardly be replaced by any living English Catholic writer. All praise and honour that a Catholic can give him is summed up in saying that—what Venillor was to France, what Sarday Sylvany is to Spain, Francis Henry Laing, though not their equal in genius, was to England."

Apart from this extravagant outpouring of a disconsolate disciple, Laing, though undoubtedly a clever and brilliant writer, was deficient in the power of "making himself all things to all men," and was generally regarded as extremely eccentric.

His brother, the Rev. William Laing, an Anglican clergyman retired from duty, was received into the Church five days before his death, the result of convictions which had been developing in him, more especially during the preceding five months, but which had really their origin in his adhesion to the Tractarian Movement of more than forty years earlier. He died at Exmouth in Oct. 1889, aged 79.

Browne, Tract. Movement, ed. 1861, p. 130; *Graduati Cantab.* ed. 1873, p. 240; *Gorman, Converts to Rome*, 1885, p. 43; *Tablet*, lxxiv. 1032, lxxv. 62; *Cath. Directories*; *Notes from St. Beuno's Reg. MS.*; *Wkly. Reg.*, lxxx. 535.

1. **Letter to the Archbishop of Canterbury.** Lond. 1848, 8vo.
2. **Catholic the same in meaning as sovereign**, in which the genuine nature of Catholicity is relieved from the false notions with which the Protestant usurpation of the word has embarrassed it. Lond. (Derby pr.), Richardson, 1848, 16mo.
3. **An Attempt to assign the square roots of negative powers; or, What is $\sqrt{-1}$?** Lond. 1863, 8vo, considered clever.
4. **On Bishop Colenso's Objections to the veracity of Holy Writ.** Lond. 1865, 8vo.
5. **A reassuring thought at the Ape's encroachment on our likeness. Darwinism brought to book.** Lond. 1865, 8vo.
6. **The Knight of the Faith.** Lond. 1867, &c., 8vo, continued for some years.
7. **Rationale of the Mass.** Lond. 1867, 8vo.
8. **A Challenge.** Lond. 1867, 8vo.
9. **Catholic not Roman Catholic.** Lond. 1868, 8vo.
10. **The Blessed Virgin's Root traced in the Tribe of Ephraim.** Lond., Washbourne, 1871, 8vo, a volume of considerable size.
11. **Whence does the Monarch get his right to Rule?** Lond. 1872, 8vo, which displays his strong monarchical sympathies.
12. **Descriptive Guide to the Mass, considered . . . as being the priestly act of offering up Christ's Body.** Lond. 1873, 8vo, from his "Knight of the Faith," No. 3.
13. **Protestantism against the Natural Moral Law.** Lond. 1873, 8vo.
14. **Lord Bacon's Philosophy examined.** Lond. 1877, 8vo, a strong attack on Baconism.
15. **The Shortcomings of the English Catholic Press.** By F. H. Laing, D.D. **Political Chastity the Fundamental Principle of Catholic Politics.** Lond., Burns & Oates, 1879, 8vo, pp. 49.
He was a strong advocate of the policy of Catholic non-attachment to either the Conservative or Liberal party. In this he was warmly supported by his friend and fellow religious politician, Fr. A. Christie, S.J.; both thought it sinful to read the *Times*!
16. **A Plea for Tyranny.** Lond. 1882, 8vo.
17. **The Catholic Freethinker's Fly-Sheet.** Edited by Dr. Laing, &c. Lond., R. Washbourne, 1883, &c., 4to, No. 1, "English Catholic Politics," pp. 6; "Mr. Bradlaugh, the model Protestant. By a Catholic Freethinker," 2nd edit. (1883), &c. "The Catholic Freethinker. The only publication in which Catholic interests are maintained frankly on their natural basis of *Christian Right*, instead of the usually adopted one of Atheistic suffering:—What Sort of Intolerance is Righteous? answered from the principle that 'Negation has no Rights.' By Rev. F. H. Laing, D.D." Lond., R. Washbourne, 1886, 8vo, pp. 64.
18. **Authority and Obedience (by J. A. J. Johnstone) Revised by the Rev. F. H. Laing, D.D.** Lond., 1885, 8vo.

19. **The Two Evolutions; the Real and the Mock.** Lond., Elliot Stock, 1888, 8vo, pp. 48.

20. **Literary Contributions, &c.**, amongst which may be noted—*Lamp*, 1860, i. 284; *Tablet*, very frequently; Readings, *ib.* xxxi. 341; Lecture, *ib.* xxxiii. 545; Academia lecture, *Wkly. Reg.* lxxiii. 647.

Lake, James Lewis, O.P., was professed at the Dominican Convent at Bornhem, Sept. 14, 1736. Thence he proceeded to the college of his order at Louvain, was ordained priest in Aug. 1738, and successively held the chairs of philosophy, theology, and scripture. Shortly before his death he was recalled to Bornhem to teach, and was also appointed procurator, March 28, but died on the following Oct. 21, 1748, aged 39.

Palmer, Obit. Notices, O.P.

1. **Theses Theologicæ de Actibus humanis et legibus, cum appendice ad tres mundi ætates historicè ac chronologicè deductas.** Lovanii, 1746, 8vo, pp. 24.

2. **Theses Theologicæ de jure et justicia, cum appendice ad quartam mundi ætatem historicè ac chronologicè deductam.** Lovanii, 1747, 8vo, pp. 24.

Laken, Thomas, priest, born in Ireland in 1791, spent his childhood in Dublin till 1804, when he was sent to Sedgley Park School, in Staffordshire. There he made considerable progress in Latin, Greek, and French, and developed a taste for drawing. In Jan. 1810, having decided to embrace the ecclesiastical state, he was admitted into Oscott College. There he distinguished himself in all his studies, and acquired such reputation by his discourses, called prones, during his course of divinity, that one of them, delivered before the whole college in 1815, was published at the unanimous request of superiors and students. During this time he taught classics in the college, and was considered an excellent master. He received the subdiaconate from Bishop Milner, March 30, 1816, the diaconate in the following year, and was ordained priest, Oct. 8, 1817, in the chapel of the Benedictine nuns at Caverswall Castle.

After his ordination he went to reside with the Rev. Fris. Martyn at Bloxwich, and thence attended to the mission and said Mass at Stourbridge, in Worcestershire, on Sundays and holidays. But in Jan. 1819, he removed to Sedgley Park to teach Latin and Greek, with the duty of attending to the mission at Moseley on Sundays and holidays, of which he was appointed pastor in succession to the Rev. Wm. Warcing.

After some years, Mr. Laken became subject to fits of an hysterical and epileptic character which eventually necessitated his leaving the Park, and in 1827 he was appointed to the mission of Glossop, in Derbyshire. The continued decline of his health, however, obliged him after a few months to withdraw to London, at the end of June, 1828. For a short time he lived at Baddesley Green, but finally died in the Island of Guernsey, Sept. 22, 1832, aged 41.

Mr. Laken was an excellent classical scholar, an acute reasoner, and a deep student in both moral and dogmatical theology.

Husenbeth, Memoirs of Parkers, MS., ii.; *Cath. Mag.*, ii. 778; *Oscotian*, vii. N.S.

1. **An Address to Young People; By an Ecclesiastical Student; delivered at St. Mary's College, Oscott, 1815.** Wolverhampton, 1815, 8vo.

This was the prone delivered at Oscott; it was considered admirably calculated to benefit students upon leaving college.

2. **A Sermon preached at St. Peter's Chapel, Cobridge, on Monday Evening, Nov. 10, 1817. By the Rev. T. Laken.** Published for the use of the Chapel. Wolverhampton, 1817, 8vo.

3. He had a taste for poetry, and wrote some greatly admired pieces. Most of these were circulated in MS., but some few were printed in Catholic periodicals, amongst which were—"To the Memory of a School-fellow," and "The Distressed Monk's Lamentation," *Orthodox Journal*, Oct. and Nov. 1814. The former referred to the death of Richard Moylan at Oscott, Jan. 4, 1811. They are full of affection and tenderness, expressed in strains of genuine poetry.

4. "Tribute to the Memory of the Rev. Thomas Laken," verses composed by Dr. Husenbeth, *Cath. Mag.* ii. 801.

Lambert, Francis, apparently a schoolmaster in Norwich, and a friend of William Eusebius Andrews, to whose periodical press he was an occasional contributor, died at Norwich, June 29, 1849, aged 57.

Dolman's Mag., N.S. ii. 124; *Orthodox Journal*.

1. **Treatise on Dancing.** Norwich (1820?), 8vo.

2. **Lessons for Children; or, An easy Introduction to the French Language.** . . . Second edition. Lond. (Norwich, pr. 1858), 12mo.

Lambert, Sir John, K.C.B., born Feb. 4, 1815, at Bridzor, near Wardour Castle, Wilts, was the youngest and surviving son of Daniel Lambert, surgeon, of Hindon, and afterwards of Milford Hall, Salisbury, by Mary Muriel, daughter of Charles Jinks, of Oundle, Northamptonshire. At five years of age he was sent to the village school at Bridzor,

and at eight, in 1823, he began his course as the last boy at St. Gregory's College, Downside, and ended it, seven years later, in the second place of all. In 1831 he was articled to an eminent solicitor at Salisbury, with whom he remained until 1837, when he commenced practice in that city on his own account. He soon began to take an active part in local affairs, and within a few years, having been elected a member, succeeded in changing the political complexion of the town council, which at that period was almost exclusively Conservative, and securing for the Liberal party a majority in the representation. In 1854 he was elected mayor, the first instance of a Catholic filling such an office in a cathedral city since the overthrow of the ancient faith. During his term of office it fell to him to receive Bishop Hamilton upon his entrance into the See of Salisbury.

Lambert took a leading part in the parliamentary elections for the city and neighbourhood, and was chairman of several committees. He was actively engaged in the Anti-Corn Law agitation, and carried a resolution in favour of free trade at the first large open-air meeting held in Wiltshire, at which Richard Cobden and John Bright delivered addresses. In 1857 he was offered by the Right Hon. Edw. Bouverie, President of the Poor Law Board, an inspectorship under that department, which he accepted, and the large district of the North and East Ridings of Yorkshire, Lincolnshire, Cambridgeshire, Derbyshire, and Nottinghamshire, containing sixty-two unions, was placed under his charge. The cotton famine gave him the opportunity to show his great administrative power, and the way in which he mastered the intricacies of the very difficult problem that the calamity presented to those who had to carry out the poor laws won him his spurs, and the gratitude of the then President of the Poor Law Board. At the commencement of the famine in 1862 he assisted Mr. Manwaring in the manufacturing districts, and in 1863 he was summoned to London by the Right Hon. C. P. Villiers, to advise on the measures necessary to meet the distress amongst the cotton operatives due to the American Civil War. In conformity with Lambert's recommendations the Union Relief Acts and Public Works (Manufacturing Districts) Act of that year were prepared, and the Government authorised to advance nearly two millions sterling for their execution, the administration of

which was placed under Lambert's superintendence. In the same year, 1863, he undertook, at the instance of Lord Palmerston, to arrange for the disbandment of a detachment of armed Poles that had been landed at Woolwich during the threatened Polish insurrection. On this occasion he received a letter from the Treasury on behalf of the Government expressing their warm approval of the very satisfactory manner in which he had performed the difficult task entrusted to him.

In 1865 he was called upon by the Cabinet of Earl Russell to prepare the voluminous statistics for the Reform Bill of 1866. On the introduction of that measure, Mr. Gladstone referred in particular to the labours of Mr. Lambert, who had been the person principally concerned, and who had proved to be in point of ability and assiduity everything that could be desired.

Prior to the resignation of Lord Russell's Administration in 1866, Lambert was offered the post of Financial Minister for the Island of Jamaica by Mr. Cardwell, then Colonial Secretary, which, however, he declined. In the autumn of the same year he was requested to inquire into the dispensary system in Ireland, and drew up a report on the subject, which was afterwards circulated as a parliamentary paper, and formed the basis of the poor law dispensary system now established in the metropolis. The scheme for the Metropolitan Poor Act, which equalised to a great extent the poor rate over the whole metropolis, and has effected such extensive and beneficial alterations in the administration of poor relief, was prepared by him in the following year, at the request of Mr. Gathorne Hardy, by whom he was afterwards appointed receiver of the Common Poor Fund. In the same year he was consulted by Mr. Disraeli in the preparation of the Representation of the People Act, and was in almost daily attendance upon him whilst the Bill was passing through committee. Immediately after it had received the royal assent, in 1867, Mr. Disraeli addressed to him a highly complimentary letter for the assistance he had given to the writer in accomplishing what he termed "a great and happy event." At the same time he received from the Earl of Derby, the Prime Minister, a letter expressing his sense of the valuable services he had rendered in passing the Bill through both Houses. It was during 1867 that the Fenian attempt to blow up Clerkenwell

Prison occurred, and on that occasion Mr. Disraeli deputed Lambert to visit the spot, in conjunction with Mr. Montagu Corry, afterwards Lord Rowton, and compensate the sufferers by that explosion. He was afterwards attached to the Parliamentary Boundary Commission of 1867, and the Commissioners in their report expressed the strong sense they entertained of the assistance they had derived throughout the whole of their inquiries from the remarkable accuracy and knowledge of statistics of Mr. Lambert.

Lambert was next appointed a member of the Royal Sanitary Commission, which sat for two or three years. In 1869 and 1870 he went to Ireland at the request of Mr. Gladstone, then Prime Minister, to obtain information upon several difficult points in connection with the Irish Church and Land Bills, upon both of which subjects he prepared special reports for the information of the cabinet. In the latter year, on the recommendation of Mr. Gladstone, he received the distinction of C.B. His appointment as the first permanent secretary to the Local Government Board on the formation of that department in 1871 was the direct outcome of his labours on the Sanitary Commission, and it may be said that the present high position which that office takes among administrative departments of the State is almost wholly due to the keen insight which Lambert brought to bear on every question. The scheme of dividing the country into urban and rural districts, and the extension of the Government audit to the accounts of all these authorities were due to his initiative, and he was the first to draft a scheme of county government reform. On this latter subject his views were at variance with the scheme for the establishment of county boards which was introduced by Mr. Sclater-Booth in 1878, but Mr. Ritchie's plan, which culminated in the Local Government Act of 1888, was almost from beginning to end the work of Sir John Lambert. In 1872, he undertook to prepare a digest of the sanitary laws, which was issued in the following year. Considerable misapprehension having arisen as to the number of landowners in the United Kingdom in consequence of the return in the census of 1861 having given the number as under 30,000, a discussion on the question took place in the House of Lords in 1872, which resulted in the Government undertaking to obtain from the valuation lists of each parish

the number of persons entered as owners, together with the extent of the land held in each case and its annual value. The superintendence and direction of this very extensive and troublesome undertaking was assigned to Lambert, and the returns in two large folio volumes, which were completed and laid before Parliament in 1875, are now known as "The Modern Domesday Book."

In 1879, at the instance of Lord Beaconsfield, Lambert was created K.C.B. In that year he prepared the report for the Select Committee of the House of Lords on the conservancy of rivers, and also reorganised the audit staff of the Local Government Board. During the whole of his official career, which terminated in 1882, by his resignation of the secretaryship of the Local Government Board, in consequence of failing health, a large amount of official work connected with other departments of the Government was undertaken by him at the request of various members. In consideration a special pension was granted to him on his retirement.

Notwithstanding his retirement, Lambert did not lead an inactive life. On questions connected with the franchise he was regarded as the most trustworthy adviser to whom the Government could turn. Hence, in December, 1883, Mr. Gladstone applied to him for assistance in dealing with the proposed Reform and Redistribution of Seats Bills. Sir John prepared an elaborate paper on the subject, and his suggestions with respect to the franchise formed the basis of the Representation of the People Act of 1884. In the July following, he was associated by the Cabinet with Sir Charles Dilke in formulating a scheme for the redistribution of seats, which occupied his exclusive attention until the month of October, when it was brought to a completion. This is the celebrated scheme which was surreptitiously obtained and published by the *Standard*, and which created so much public interest and commotion. In November following the scheme was discussed and agreed to, with some amendments, at a conference of the chiefs of both political parties, and Sir John was appointed chairman of the three Boundary Commissions for England, Scotland, and Ireland, entrusted with the difficult task of determining, subject to parliamentary revision, the boundaries of the several new electoral areas constituted by the scheme. The work was commenced on Dec. 1, 1884, and the printed

reports for the three countries, with their illustrative maps, were in the hands of the members on the 20th of February following. The recommendations of the commissioners were adopted in almost every case, and their work received the warm commendations of both political parties. In the House of Lords, the leader of the Opposition, Lord Salisbury, after praising the extraordinary exertions of Sir John Lambert and his fellow commissioners, said that the work had been done more rapidly and at less cost than any previous work of a similar character. The satisfactory manner in which Sir John had conducted the proceedings of the commissions, and the rapidity with which he had brought them to a close, together with the assistance rendered by him in devising and preparing the other measures referred to, induced Mr. Gladstone to recommend that he should receive the high distinction of being sworn in of the Privy Council.

After his retirement Sir John also acted on two departmental commissions—one relating to the readjustment of the salaries and duties of the clerical staff, and another to the reorganisation of the medical and engineering officers of the Local Government Board. In both instances the reports were drawn up by Sir John, and the recommendations of the commissioners adopted by the President of the Board and the Treasury.

Sir John was a sterling Radical at heart, but he was sufficiently diplomatic as an official not to ally himself with either party, but to serve the Minister who, for the moment, was his departmental chief with the loyalty which is characteristic of the English Civil Service. His sympathies were strongly democratic, and perhaps he dreamed that the time might come when the condition of the people would be so far improved as to render all poor laws unnecessary. Anyhow, he was deeply interested in the extension of the suffrage, the improvement of the sanitary condition of the dwellings of the people and of our towns and villages, and also in the development of the great system of public education inaugurated by Mr. Forster's Act of 1870. Sir John was looked upon by all with whom he came in contact as the greatest authority on these questions. Though by no means a rich man, he was a regular contributor to the funds of many charitable institutions, and he was on terms of intimate friendship with Cardinal Manning, whose

gaunt, majestic figure was very frequently to be seen at the offices of the Local Government Board. Hard work won for Sir John the flattery of imitation by his staff, and it may be truly said that by his example he created and trained an able body of officials to carry on the good work he had himself begun. As a lawyer he was most unerring in his instinct, and his decisions on points of principle laid the foundation for most of what is now the every-day work of the staff he led so long. He had been a great sufferer from a disease in the upper jaw, and it was from sheer exhaustion, brought about by the pain caused by this terrible affliction, that he ultimately succumbed, at his residence, Milford House, Clapham Common, Jan. 27, 1892, aged almost 77.

The long list of his works in the improvement of the social and political order of the kingdom, and the eulogy in the obituary notices of the public journals of the "wisdom," the "counsel" exercised, and the "much experience" accumulated by Sir John during his long and active life, show at once the trust reposed in him by statesmen, and the multiplied proofs that their trust was justified. The great influence that he acquired in later years, and the general recognition of his practical wisdom, were due, not merely to the quickness of his mind and the lucidity of his reasoning, but to the great courtesy and moderation with which he would either enforce his opinions or discuss the problems on which he was consulted. The public never had a better or more useful servant. The worst thing ever said of him was by a colleague who could not emulate his gigantic industry—"If you were to cut Lambert he would bleed ink!"

Like all sensible men, Sir John had his hobby to serve as a relief to severer labours and a cheerer of his leisure hours. Music—the music of the ritual above all—was his delight. At the age of fourteen he was organist in his college chapel, and throughout his life he often spoke and wrote upon church music, his organ accompaniments to the *Gradual* and *Vesperal* being still in use. Whether people share his musical views or not, he undoubtedly gave an impetus to the practice of the music of the ritual in this country, and has exercised an influence upon it. In recognition of his services in promoting the plain chant, he was elected a member of the Academy of St. Cecilia at Rome, and was presented by Pius IX. with a large gold medal.

Sir John was also very fond of flowers, and wrote and published some papers on the cultivation of orchids.

In 1838 Sir John married Ellen Reade, youngest daughter of Henry Shorto, of Salisbury, Esq., by whom he had three sons and four daughters. His eldest son, Henry, died in consequence of an ice accident at the age of fourteen, Feb. 2, 1856; Osmund (*q.v.*) died in 1893; Ellen, his second daughter, Jan. 21, 1855, aged 14; and his wife, Lady Lambert, Feb. 21, 1891, aged 80; and all were interred at St. Osmund's, Salisbury, of which Sir John was the founder, and where he himself was laid to rest.

Sir John's Correspondence with the Author, and his autobiography, M.S.; Downside Review, v. 19, viii. 17, xi. 1, 81; *Bridgett, Words Spoken; Manchester Guardian*, Jan. 26, Jan. 29, and Feb. 2, 1892; *Tablet*, lxxix. 231, 243; *Wkly. Reg.*, lxxxv. 184; *Times*, Jan. 29, 1892.

1. **A Set of Quadrilles.** Lond., Goulding & D'Almaine, 1832.
2. **The Psalms usually sung at Vespers, arranged so as to secure uniformity in the practice of Chanting.** Lond., Simpkin & Marshall, 1843.
3. **"Come where the daylight westward far."** A serenade. Lond., Chappell, 4to, the words by Edward Athy, a fellow-student at St. Gregory's College.
4. **The True Mode of Accompanying the Gregorian Chant.** Lond. 1848.
5. **An Essay on Harmonising and Singing the Ritual Song.** Lond., Burns, 1849, 8vo.
6. **A Grammar of Ritual Music; or, a Method of teaching the Church Song, suited for the Use of Missions, Schools, and Church Choirs.** Edited by John Lambert. Lond., Burns, 1849, 16mo.
7. **Vesper Psalter, with Organ Accompaniments, containing the Eight Psalm-Tones, &c. &c.; and the Office of Compline, the Common Commentaries, and the Antiphons of the B. Virgin. With a Preface on the True Method of Harmonising and Singing the Ritual Song.** By John Lambert. Lond., Burns, 1849, 16mo.
8. **The Vesper Psalter, containing the VIII. Psalm-Tones, with their several endings; the Vesper Psalms for Sundays and Festivals, and the Magnificat, pointed for chanting to each of the above tones; followed by the order for the Vespers of Sunday, the office of Compline, with the musical notation. The whole accompanied with an English translation.** Lond., Burns, 1849, 16mo; edited with Rev. Hen. Formby, 1850, 18mo.
9. **The Little Vesper Book; being an elementary introduction to the Chanting of Vespers, for schools and congregations.** Lond., Burns, 1849, 16mo, Latin and English.

At this period Lambert was the principal exponent and champion in England of the Mechlin system of plain chant, which he abandoned in his

later years for the new theory expounded by Dom Pothier, of the Solesmes Congreg., O.S.B.

10. **Totum Antiphonarium Vesperale Organistrarum in ecclesiis accommodatum, cuius ope cantus Vesperarum per totum annum sono Organi comitari potest.** Lond., Burns, 1849, 4to.

11. **Hymnarium Vesperale, Hymnos Vesperales totius anni complectens, ad usum Organistrarum accommodatum.** Lond., 8vo, which not only were adopted in many churches in this country, but found favour on the Continent, especially in Belgium.

12. **Ordinarium Missæ e Graduale Romano in usum Organistrarum adaptatum.** Lond., Burns, 1851, 8vo.

13. **Missa pro Defunctis e Graduale Romano, cum discantu pro Organo.** Lond., Burns, 8vo, edited in conjunction with Rev. Henry Formby.

14. **Officium Defunctorum usui Cantorum accommodatum.** Lond., 8vo, edited in conjunction with Rev. H. Formby.

15. **First Series of Hymns and Songs for the use of Catholic Schools and Families, &c.** Lond., 1853, 32mo, 3 pts., edited in conjunction with Rev. H. Formby, frequently repr.

16. **Catholic Sacred Songs.** Lond., 1853, 32mo, edited in conjunction with Rev. H. Formby, as likewise several brief collections of hymns and songs for children.

17. **Benediction Book, containing Hymns and Litanies, and other pieces.** Lond., Burns, 18mo.

18. **An Address at the opening of the Salisbury and Wilton Exhibition of Juvenile Industry.** Salisbury, Brown & Co., 1854, 8vo, delivered during his mayoralty.

19. **Te Deum.** Lond., Burns, 1856, 18mo, Gregorian chant.

20. **Dulcis Jesu Memoria; a Mediæval Sequence from the Sarum Graduale, reduced to Modern Notation and Time; with an Accompaniment for Organ or Piano-forte.** By John Lambert. Lond., Addison & Hollis, 1856.

"A beautiful and taking Gregorian hymn of the cast most pleasing to modern ears. It harmonises also easily, as Mr. Lambert has shown in his judicious accompaniment. He has printed both Latin and English of St. Bernard's exquisite hymn."—*Rambler*, vi. 474.

21. **Music of the Middle Ages, especially in relation to its Rhythm and Mode of Execution, with Illustrations. A Lecture delivered before the Wilts Archæological Society.** Devizes, H. Bull, 1857, 8vo.

22. **Modern Legislation as a Chapter in our History. A Lecture delivered to the Members of the Salisbury Literary and Scientific Institution.** Lond., Eyre & Spottiswoode, 1865, 8vo.

23. "Report on the System of Medical Relief to the Outdoor Poor in Ireland under the Dispensaries Act." Lond., Pr. by Order of the House of Commons, 1867.

24. **Vagrancy Laws and Vagrants. A Lecture delivered to the Members of the Salisbury Literary and Scientific Institution.** Salisbury, Brown & Co., 1868, 8vo.

25. "A Digest of the Statutes relating to Urban Sanitary Authorities. The

like relating to Rural Sanitary Authorities. Presented to both Houses of Parliament by command of Her Majesty." Lond., Eyre & Spottiswoode, 1873.

25. "Return of Owners of Land in England and Wales in 1873 (exclusive of the Metropolis)," known as "The Modern Domesday Book," with introductory statement. Lond., Eyre & Spottiswoode, 1875, 2 vols. folio. Presented to both Houses of Parliament by command of Her Majesty.

The accuracy of this work in certain particulars was attacked in some quarters; but it was distinctly pointed out in the Introduction that the returns were simply a compilation from the parish records which were the only documents available for the purpose, and nobody ever ventured to assert that these records were not faithfully transcribed in the Return. There was no power, as there ought to have been, to require returns from the owners themselves, or, as in the case of the Great Survey in the Conqueror's time, to send commissioners to make local inquiries. The proximate accuracy of the New Domesday Book is now, however, so far acknowledged that it is quoted as an authority even by those who at first attacked it.

26. "Report of the Boundary Commissioners for England and Wales, 1885." Lond., Eyre & Spottiswoode, 1885. Presented to both Houses of Parliament by command of Her Majesty.

There are numerous other parliamentary papers bearing the signature of Sir John Lambert, and prepared by him, but the foregoing have been selected from the more important ones.

27. Contributions to periodical literature, &c. : "On Conversions," *Tablet*, 1845, vi. 661; "On the Admission of Seculars into Chancels," ix. 627, 643; "Music as a Part of Education," x. 51; "The Old Farm House," *Downside Review*, 1887, vi.; "Music and Musicians at Downside, 1823-1831," vii.; "Round about Downside—the Old House," viii.; "Days o' Lang Syne," ix.; "Bishop Brown and Pope Gregory XVI.," *ib.*; "Parliamentary Franchises, Past and Present," *Nineteenth Century*, Dec. 1889; &c. &c.

28. **Saint Osmund's Church, Presbytery and Burial-ground, Salisbury.** Lond. 1881, 4to, pp. 10.

This interesting historical statement of the mission at Salisbury, including financial accounts relative to the sale of the old chapel property, the building of the church, and the purchase of the presbytery and burial-ground, was drawn up by Sir John Lambert at the request of the Hon. and Rt. Rev. Dr. Clifford, Bp. of Clifton.

There were several old missions in the vicinity of Salisbury, but there is no record of one in the city before the latter half of last century. At this period some of the Arundell family resided in the Close, and their domestic chapel was attended by the Catholics of the city. Their chaplains belonged to the Society of Jesus, and as far as at present known were as follows: Fr. Jas. Porter, some time after 1763, Fr. Rich. Haskey, Fr. Jno. Swarbreck, *alias* Edisford, who was here in 1771, Fr. Edw. Church, and Fr. Rich. Murphy, *alias* Turner, who came from Stella in 1774 to reside with the Hon. Everard Arundell in the Close, and continued to serve the mission until his death, May 14, 1794, aged 78, when he was buried on the east side of the cathedral cloister.

Shortly after Fr. Turner's death, two French *émigré* priests settled in Salisbury, resided together, and, whilst attending to the wants of the mission,

partly maintained themselves by teaching French. Their names were P^{ère} Nicolas Bejin and Mons. Marest. After a few years the latter was given charge of the mission at Wardour Castle. The Arundells had then left the Close, and Mass was said in a room of an old house in Brown Street, but the 9th and 10th Lords Arundell continued to contribute £20 a year to the mission. In 1811, certain premises, situate in St. Martin's Street, formerly an inn known as the "World's End," were purchased for a chapel and priest's residence: £600, half the amount of purchase-money, was provided by the sale of an investment in the funds given as an endowment for the mission by Lady Anastasia Mannoek. This lady, born in 1749, second daughter of Mark Browne, of Eastbourne, Esq., and widow of Sir Thomas Mannoek, of Giffard Hall, 8th baronet, died at Windsor in 1814. There is nothing to indicate in what manner she became a benefactor to Salisbury. M. Bejin, the priest in charge, was a remarkable man. He managed to attain an excellent position in Salisbury, and was highly respected by the Anglican clergy. He was in the habit of giving a Christmas party to his numerous friends, both Protestant and Catholic, and Mrs. Davis, the wife of the vicar of St. Martin's parish, always undertook to arrange and superintend the preparation of the supper for him on these occasions. He maintained himself chiefly by teaching the French language, and succeeded in obtaining a considerable number of pupils. Through his exertions, a small chapel was built upon the newly acquired property, which continued to be used until 1848, when St. Osmund's Church was substituted for it. He continued to serve the mission till his death, March 16, 1826, and was buried in the churchyard of St. Martin's, where a headstone erected on the south side of the church still preserves his memory. Fr. John Holme, *alias* Howard, S.J., succeeded M. Bejin, but died a few months later, July 8, 1826, when the Jesuit connection with the mission ceased. On Oct. 31, 1826, the Rev. Maurice Connor took charge of the mission and remained until 1831. In that year James Everard, Lord Arundell, handed over a sum of £300, described as "a sum bequeathed for the benefit of the Salisbury congregation." The name of the testator is not recorded, but there can be no doubt that it was that of some member of the Arundell family, possibly Thomas, brother of Henry, 8th Lord Arundell, who resided at the Close and died in 1781, for from the date of the payment of this bequest the Arundells discontinued their annual support. M. Bejin in 1821 referred to an Hon. Mr. Arundell and the 9th Lord as "principeaux bienfaiteurs de l'établissement de Salisbury." In the spring of 1831, the Rev. James Butterfield was appointed to the mission, but left in Aug. 1833, when his place was filled by some other priest. Rev. Charles Cooke came March 28, 1835, till July 1840, when the Rev. Thomas Lynch succeeded, and during his time the new church was erected. In 1846 Sir John Lambert called a meeting at his residence in Salisbury, at which the Vicar-Apostolic of the Western District, Bishop Ullathorne, was present, and produced plans and specifications for a new church which had been prepared for him by Augustus Welby Pugin. The church was erected on a new site in Exeter Street, and Sir John Lambert from the beginning undertook the whole of the pecuniary responsibility, aided by such assistance as might be afforded by subscriptions and collections. Altogether the site, church, presbytery, and burial-ground cost £4039 16s. 2d., of which sum Sir John paid out of his own pocket £3367 12s. 10d., the balance being provided by the sale of the

old chapel property £292, and subscriptions £380 3s. 4d. The church was dedicated to St. Osmund, consecrated by Bp. Ullathorne Sept. 6, 1848, and solemnly opened on the following day.

In 1868, mainly through the munificence of Elizabeth Lady Herbert of Lea, a poor school was erected on land purchased by her near the church.

29. "Words Spoken at the Funeral of the Rt. Hon. Sir John Lambert, K.C.B., at St. Osmund's Church, Salisbury, by the Rev. T. E. Bridgett, C.S.S.R., February 2nd, 1892." (Sherborne, Sawtell, 1892) 8vo, pp. 8.

This very beautiful panegyric—a model of its kind—was delivered by one whom Sir John chose as his most intimate friend and confidant.

30. **Portrait**, vignette, etching, *Downside Review*, xi., No. 1, 8vo.

Lambert, Osmund, solicitor, born at Milford Hall, Salisbury, Nov. 6, 1847, third son of Sir John Lambert, K.C.B. (*q.v.*), was educated at the Benedictine College at Downside, which he entered Sept. 5, 1859. In 1869 he accompanied his father to Ireland, and assisted him in his inquiries relative to the appropriation of the revenues of the Irish Anglican Establishment. In 1873 he was admitted a solicitor, and practised with Messrs. Witham and Roskell, in Gray's Inn Square, until his death at his residence at Clapham, Surrey, Nov. 26, 1893, aged 46.

In 1876 he married Mary Josephine Anne, elder daughter of Thomas Segrave, Esq., barrister-at-law, of Dublin, by whom he left two sons and two daughters. His widow died April 22, 1894.

Tablet, lxxxii. 896; *Downside Rev.*, v. 20; *Wkly. Reg.*, vol. 89, p. 529.

1. **Angling Literature in England**, and description of fishing by the ancients; with a notice of some books on other piscatorial subjects. Lond., Sampson Low, 1881, 8vo.

Lambton, Joseph, priest, venerable martyr, born in 1569, was the second son of Thomas Lambton, of Malton-in-Rydall, co. York, gent., by Katherine, daughter of Robert Birkhead, of West Brandon, co. Durham, gent. His father was the third son of John Lambton, of Lambton Hall, co. Durham, ancestor of the Earls of Durham, and of his wife Agnes, daughter and co-heiress of Roger Lumley, of Ludworth, uncle of Richard, fourth Baron Lumley, grandson of Edward IV. At the age of fifteen Joseph Lambton was admitted into the English College at Rheims, and on Aug. 18, 1589, was sent to pursue his studies in the English College at Rome, where he arrived on the 22nd of the following month. Before he had completed his full course of theology he was filled with such missionary zeal that he begged permission to shorten his studies and to

return to his native land. Accordingly he was ordained priest, and left the College April 22, 1592.

About Midsummer the young missionary was met in Newcastle-upon-Tyne by the town-clerk, Christopher Lewin, who suspecting him to be a stranger and a priest, took occasion to examine him. He was then placed in custody in Mr. Anderson's house, with another priest, Edward Waterson, arrested about the same time. After the latter had been re-examined by Toby Matthew, the Dean of Durham, the two prisoners were committed to prison in the Newgate, the town prison for felons, and there closely confined in separate cells till the next assizes.

The Lord President of the North, the Earl of Huntingdon, the Dean of Durham, besides the Mayor and Corporation, were present at the assizes, and Clinch and Snagg were the judges. The two priests were brought to the bar, and their indictment read by the clerk of the court, to the effect that they, being subjects of her Majesty and born in England, did depart the realm, were ordained priests in the seminaries at Rome or Rheims by authority of the Bishop of Rome, and so returned and resided in England without conforming to the Established Church, contrary to the statute of 27th Elizabeth. The trial then proceeded, during which the Dean of Durham interrogated Mr. Lambton. The jury, as instructed, brought in their verdict of guilty, and the two priests were condemned to death. They were then offered a compromise, but the martyrs answered that they did not doubt any point of their religion. The sentence was pronounced on Thursday, and it was expected that the execution would be on Saturday, but, in order to avoid a crowd of people, it was decided that Mr. Lambton should suffer alone on the following Monday, while Mr. Waterson received a reprieve for the time being, in the hope that his constancy might be broken down. Early on Monday morning the sheriff came to the prison, placed Mr. Lambton on a hurdle, and so dragged him to the place of execution before sunrise. Kneeling upon the lowest step of the ladder the venerable martyr made the sign of the Cross upon it and devoutly kissed it. After some minutes spent in prayer, he mounted, turned to the assembled people, and, after some opposition, addressed them in terms declaring his innocence and the cause for which he suffered. The rope was now

adjusted, and he was turned off the ladder. Then the hangman, thinking he was dead, cut him down, but the martyr began to revive. This man had been condemned for felony at the same assizes, but had been granted a reprieve on condition that he would perform the odious office of hangman and butcher on this occasion. To save his life he had consented, but now was seized with such horror that he absolutely refused to execute the butchery, though he should forfeit his reprieve. The sheriff was therefore obliged to seek another executioner, whilst the martyr, with invincible patience and courage, endured sufferings which shocked even the most barbarous of the spectators. No butcher in the town could be induced to undertake the ghastly office, but at length an old Frenchman, practising as a surgeon in the neighbouring village of Kenton, under pretence of studying anatomy, ripped the martyr open and disembowelled him, thus releasing his soul. Yepez, in his *Historia*, assigns the date of this martyrdom to June 23; Dr. Worthington, in his *Catalogus Martyrum*, to July 23; and the *Cat. Mart. Coll. Angl. Duac.* in the *Exemplar Literarum*, 1617, p. 54, to July 27, 1593, which last is followed by Challoner. Commenting upon Fr. Richard Holtby's MS., Fr. Morris says that the year is plainly erroneous, and should be 1592. He also questions the day of the month assigned by Challoner, for July 27, 1592, was a Thursday, and in 1593 a Friday, whereas Fr. Holtby distinctly says that the execution took place on a Monday. Mr. Rich. Welford, in his recently published *Municipal Accounts of Newcastle*, places the charges for the execution under August 1592, but in a private communication to the writer says that this is incorrect and should be 1593, as the accounts date from Michaelmas previous. On this assumption Dr. Worthington's date is correct, and the execution took place in the sight of the martyr's friends and relations, when he was but in his twenty-fourth year, on Monday, July 23, 1593.

The following ghastly reckoning is extracted from the Municipal Accounts published by Mr. Weldon: "Paid to a Frenchman which did take forth the Seminary Priest's bowels after he was hanged, 20s.; for coals, which made the fire at the execution of the Seminary Priest, 6d., and for a wright's axe, which headed the Seminary, 4s. 6d.=5s.; for a hand axe and a cutting knife which did rip and quarter the Seminary

Priest, 14*d.* ; and for a horse which trailed him from off the sledge to the gallows, 12*d.* = 2*s.* 2*d.* ; for four iron stanchels, with hooks on them, for the hanging of the Seminary's four quarters on the four gates, 3*s.* 8*d.* ; for one iron wedge for riving wood to make the fire on the moor, 18*d.* ; and for a shovel to the fire, 2*s.* ; to a mason for two days' work, setting the stanchels of the gates fast, 10*d.* a day, 20*d.* ; for carrying the four quarters of the Seminary Priest from gate to gate, and other charges, 2*s.* ; for fire and coals for melting the lead to set the iron stanchels of the gate fast, 8*d.*"

Fr. Holtby gives details of a wonderful vision which the hangman declared he had witnessed in the venerable martyr's cell a night or two before his martyrdom. It is also stated that the martyr's uncle, John Lambton, who was an attendant on Lord Lumley, lost his service because he spoke to him.

Morris, Troubles, Third Series; Challoner, Memoirs; Foley, Records S.J. vi.; Douay Diaries; Foster, Visit. of Yorks; Wilson, Eng. Martyrol.; Dodd, Ch. Hist. ii.; Gillow, Church in Newcastle, p. 5, seq.

1. **Portrait**, a woodcut in the *Weekly Orthodox Journal*, July 13, 1833, vol. i., is given professedly as a correct representation of the martyr just before his execution.

Lampley, William, layman, venerable martyr, was a glover by trade in Gloucester, and was arraigned at the Sessions for persuading some of his kinsmen to become Catholics. Only one witness appeared against him, a man over head and ears in debt, who had basely obtained his wife's committal to prison for following the dictates of her conscience. Judge Manwood, after passing sentence, offered him a pardon if he would promise to go to the Protestant Church. Indeed, the judge seemed so unwilling that the sentence should be carried into effect, that he requested the martyr's relatives and friends to endeavour to persuade him to conform, and ordered officers and preachers to try their influence upon him. Even when persuasion had failed, and the time appointed for the execution had arrived, they caused the passing-bell to be tolled for him, thinking that the terror it would inspire would make him acquiesce. Again and again, at the place of execution, they made him the same offer, but all in vain. With fervent constancy the venerable martyr yielded himself most willingly to execution, which was carried out "as butcherly and bloodily" as any previous martyrdom, at Gloucester, in the course of the year 1588.

Oliver, Collections, p. 103; *Morris, Troubles, Third Series; Challoner, Memoirs*, i.; *Wilson, Eng. Martyrologe*, ed. 1608; *Dodd, Ch. Hist.*, ii. 172.

Lance, Abraham, captain, was the second son of Henry Lance, of Abram Hall, in the parish of Wigan, co. Lancaster, gent., by Constance, daughter and co-heiress of Thomas Abraham, gent., of Abram or Abraham Hall, a moated brick mansion existing in the time of Henry VI. The ancient family of Abraham never lost the faith. The last representative, Thomas Abraham, was a recusant in 1599-1600, and his daughters and co-heirs, Mary, wife of Philip Langton, of Low Hall, in Hindley, Esq., and Constance Lance, both appear in the roll for 1613. The latter's husband, Henry Lance, was the fourth son of John Lance, of Penneare, gent., by Mary, daughter of John Polewheele, of Polewheele, Esq., both families of antiquity in the county of Cornwall. Henry Lance died in 1629, leaving several children, of whom Susan Lance, gentlewoman, of Abram Hall, was a recusant in 1635-6.

Abraham Lance was also a staunch recusant, and his name, with that of his cousin Abraham Langton, appears in the examinations sent to the Council, Nov. 28, 1625, by the Bishop of Chester and two deputy-lieutenants of Lancashire, respecting certain pretended treasonable meetings of recusants in that county. An informer gave evidence that the two gentlemen were present at a meeting of some of the leading Catholics of the county, held at the house of Widow Knowles, in Ashton, the day before Newton fair, July 30, 1623, at which Sir Thomas Gerard is asserted to have made a treasonable speech. In 1626 Abraham Lance, of Abraham, gent., and Emma his wife, are found in the recusant rolls. The family in Lancashire was ruined and came to an untimely end through the Civil Wars, during which Captains Abraham and Robert Lance were slain in the service of their Sovereign at Rowton, in Cheshire, in 1645, and their eldest brother, Capt. John Lance, lost his life at Islip, Oxfordshire, in the same cause, in 1644 or 1645. One of the brothers was taken prisoner, with Capt. Leyburne and other Catholic officers attached to the Earl of Newcastle's army, March 6, 1643.

Castlemain, Cath. Apol.; *Gillow, Lanc. Recusants, MS.*; *Dodd, Ch. Hist.* iii.; *Harl. Soc. Visit. of Cornwall*; *Hall, Memorials of the Civil War, Record Soc.*, xix.

Lander, or Lauder, Anne, confessor, daughter of Robert

Constable, of Easington, in Holderness, gent. (younger son of Sir John Constable, of Burton Constable, Knt.), and his wife Jane, daughter of Edmund Frodingham, of South Frodingham, in Holderness, co. York, was the wife of John Lander, or Lauder, of Naburn, an attorney practising in York. When the Earl of Huntingdon, Lord President of the North, commissioned the Lord Mayor and Aldermen of York to arraign and condemn all recusants, Mrs. Lander was apprehended in one of those cruel searches which were made to terrify Catholics into submission to the new religion. She was consigned, with other married ladies, to the Ousebridge Kidcote, and when brought before the Lord Mayor, about Nov. 1576, absolutely declined to renounce her faith or recognise the newly established religion. She was consequently remanded, to appear before the Lord President and the Commissioners, at a sessions established for dealing with Catholics. She wrote to his lordship respectfully begging to be represented by counsel, but received the reply that there was no law for Catholics. At the sessions her husband stood up and courageously maintained the right of his wife and the other ladies to be defended. The Lord President, astonished at his boldness, granted them law, and asked whom they would choose for counsel. They desired that a barrister named Leonard Babthorpe, son of Sir Wm. Babthorpe, of Babthorpe, and cousin to Mrs. Lander, should plead their cause, and offered him his fees. The Lord President then demanded of him if there was law for them, to which he replied in the affirmative. His lordship reiterated there was not, but the courageous counsel replied that he would prove the right if permitted to speak. At length he obtained leave, but no sooner had he commenced to plead than he was silenced and committed prisoner to one of the sheriffs of York, and, at the same time, Mr. Lander was placed in the custody of a pursuivant, his wife being given six weeks in which to consider whether she would pay her fine or suffer the imprisonment adjudged her. After great suffering in prison she was released for a time, but was again apprehended about 1579, and committed to York Castle, where she did many charitable offices to the other prisoners for religion, and encouraged their constancy by the example of her holy life. Suddenly she was separated from her husband and children, who were confined in the same prison, and transferred to the custody of the covetous, cruel,

and unmerciful keeper of Hull Castle, who had obtained a horrible reputation for the way in which he used his Catholic prisoners. Here she remained for five or six years, passed in wonderful constancy, patience under her extreme affliction, in works of mercy to the poor prisoners confined for conscience sake, and in other virtues. At length a warrant came to convey her to the Clink prison at London, where her husband was confined. There she lingered for the remainder of her sorrowful life in continence, till her death in the Clink in the year 1589.

Details of her sufferings and of her holy life and death have been happily preserved, which give a vivid insight into the dreadful means by which Protestantism was forced upon the people of England.

Morris, Troubles, 3rd Series ; Foley, Records S.J., iii. ; Foster, Visit. of Yorks.

Lander, or Lauder, John, confessor, an attorney practising at Naburn and in York, was the husband of the lady previously noticed. For the manly part he took in demanding justice for his wife and her companions, he was committed to the custody of a pursuivant. Subsequently he was induced by threats to recall the defence of his wife, yet, notwithstanding, was suddenly sent to London with the counsel, Mr. Babthorpe, the former being committed to the Tower, and the latter to the Counter. Shortly afterwards Mr. Lander was brought to the Star Chamber, and severely rebuked for daring to obtain counsel for his wife's defence. The two gentlemen were then sent back to York to be punished, Mr. Lander to be set in the pillory, and Mr. Babthorpe to publicly recant on his knees before the city council. Full of fears and shame for the loss of his honest fame and reputation, he earnestly wrote to his wife to yield a little in religion that he might escape the odium of the pillory. But no, she persuaded him to be true to the faith for the sake of Christ, and he patiently suffered the punishment of the pillory, became a constant Catholic, and so continued till his death. In 1588 his name appears in a list of recusants who "will not take the Queen's Part against the Pope's Army, and yet have taken the Oath in the Leete." After suffering in the prisons at York, Hull, and London for the space of twelve years, he died in the Clink, Jan. 26, 1590-1.

Morris, Troubles, 3rd Series; *Foley, Records S.J.*, iii.; *Strype, Annals* iii., 260.

Lane, Henry Gregory, O.S.B., born at Wardour, co. Wilts, in 1818, was professed at St. Gregory's Monastery, Downside, in 1840, and ordained priest six years later. In the following year, 1847, he was placed at St. Mary's, Liverpool, whence he removed to Bath in 1849, and in the same year was recalled to St. Gregory's to be prefect of studies. From 1857-9 he served the mission at Wootton Wawen, co. Warwick, 1859-64 at Stratford-on-Avon, 1864-5 at Old Longworth and 1866 at Bartestree, both in Herefordshire, and in the last year went to Mechlin to superintend the printing of his new edition of the *Breviarium*, where he remained till his death, Nov. 18, 1871, aged 53.

Snow, Bened. Necrology; Downside Rev., iv. 216.

1. **Breviarium Monasticum pro omnibus sub regula S.P.N. Benedicti militantibus.** Mechliniæ, Dessain, 1860, 4 vols., 12mo; *ib.* 1869; *ib.* 1871, 4to, 4 vols.

2. **Missale Monasticum pro Ordine S. Benedicti.** Mechliniæ, Dessain, 1862, 4to.

3. **Horæ Diurnæ Breviarii Monastici.** Mechliniæ, Dessain, 1865, 16mo.

Lane, Robert, priest, *vide* Bowes.

Lane, Thomas, layman, confessor of the faith, was committed for recusancy in or about 1579, and died within a year's imprisonment in the Ousebridge Kidcote, York.

Morris, Troubles, 3rd Series.

Langdale, Alban, D.D., Archdeacon of Chichester, a native of Yorkshire, and probably a member of the family seated at Houghton, was educated at St. John's College, Cambridge, and graduated B.A. in 1531-2. He was admitted fellow of his college on the foundation of Mr. Ashton, March 26, 1534, and commenced M.A. in 1535. He was one of the proctors of the University in 1539, and proceeded B.D. in 1544. When the Royal Commissioners held their visitation of the University in June, 1549, he defended on the Catholic side at the disputations concerning transubstantiation. In 1554 he commenced D.D., and was incorporated in that degree on April 14 of the same year at Oxford, on the occasion of his going there to dispute with Cranmer, Ridley, and Latimer. On May 26 of that year he was made prebend of

Ampleforth in the church of York, and on April 16, 1555, he was installed Archdeacon of Chichester, being at that time rector of Buxted, in Sussex. The deanery of Chichester falling vacant by the death of Wm. Pye it was offered to Dr. Langdale, who refused to accept it. He was zealous in his efforts to curb the fanaticism of the so-called Reformers, and is mentioned as taking part in the final examination of Richard Woodman at St. Mary-Overy's church in Southwark, in the presence of a large assembly, June 15, 1557. Anthony, Viscount Montague, to whom he was chaplain, writing to the Queen May 17, 1558, says that he had appointed Dr. Langdale to preach in places not well affected to religion. On Jan. 19, 1558-9, he was collated to the prebend of Alrewas in the church of Lichfield, and in the following month was admitted chancellor of that church.

When it was determined to change the religion of the country, after the accession of Elizabeth, an ingenious expedient was devised in order to neutralise opposition. Five bishops and three doctors, of whom Dr. Langdale was one, were appointed March 31, 1559, to dispute at Westminster with eight Reformed divines on certain controverted points. But it was so arranged that the advantage should lie with the Reformers, and upon remonstrance by the prelates the conference was declared to be at an end. Two of the bishops were at once committed to the Tower, and the other Catholic disputants bound in their own recognisances to make their appearance daily till judgment should be pronounced. Shortly afterwards Dr. Langdale was presented with the oath of the Queen's spiritual supremacy, which he declined, and was in consequence deprived of all his preferments. In a list of recusants made in 1561 (*P.R.O. Dom. Eliz., Addenda*, xi. 45), he is described as "learned and very earnest in Papistry." He was ordered to remain with Lord Montague, or where his lordship should appoint, and to appear before the Commissioners within twelve days after monition given to the Viscount or his officers. In a document written in or about 1560, for the purpose of supplying the Holy See with information which might be of service in the event of the Pope filling the vacant Sees in England, Dr. Langdale, then a prisoner, is declared to be worthy of promotion to the vacant See of Chichester. He seems to have resided with Lord Montague till his death,

which probably took place at Cowdray, in Sussex. He was still living in great esteem for his virtue and learning in 1584.

Cooper, Athenæ Cantab. i. ; *Pitts, De Illus. Angl. Scrip.*, p. 784 ; *Dodd, Ch. Hist.* ii. ; *Lewis, Sanders' Anglican Schism* ; *Brady, Epis. Succ.*, ii. ; *Maitland, Reformation* ; *Wood, Athenæ Oxon.* i. ; *Strype, Life of Crammer*, 335, app. 183, 185 ; *Strype, Annals*, i. 87, 277 ; *Lingard, Hist. of Eng.*, ed. 1849, vi. 15 ; *Bp. Smith's Life of Lady Montague*, p. 12.

1. **Catholica Confutatio Impiæ cuiusdam Determinationis D. Nicolai Ridley, eo tempore, sedem episcopalem apud Roffam occupantis, post disputationem de Eucharistia, in Academia Cantabrigiensi habitæ, in tres libros divisa.** Parisii, 1556, fol., ded. to Anthony, Viscount Montague. The "privilegium regium" of Henry II. of France is dated March 7, 1553.

In this learned work the author unravelled the captious sophistries of Ridley, who, after the disputation at Oxford in 1554, published "A Brief Declaration of the Lordes Supper," 1555, 16mo.

Foxe, in his "Acts and Monuments" gives an unreliable version of this disputation, held at Cambridge in June 1549, as also of his colloquy with Richard Woodman, May 12, 1557.

2. "A treatise to prove that attendance at the Protestant church was in itself no sin, and therefore might be lawfully submitted to for the purpose of avoiding a persecution so intolerable at present, and threatening to grow so much more so." 1580, MS., attributed erroneously to Dr. Langdale.

Mr. Sheldon's copy of this tract, which was circulated in MS. by Mr. Clitheroe, a lawyer's clerk, is in the *S.P.O. Dom. Eliz.*, vol. xlv., No. 69. Previous to Dr. Allen's visit to England in 1562-5, the majority of the laity evaded the penalties for non-attendance at the Anglican service by making periodical appearance, more or less under protest. In 1562, Dr. Thomas Darbyshire, Dean of St. Paul's, subsequently a Jesuit, went to Trent in order to obtain an authoritative decision from the council on this question. A committee of bishops and theologians was appointed to consider it, and pronounced against the practice. The decision, however, was either not widely made known or disregarded. In 1580, when the persecution was becoming more intense, the question again arose, and the hard pressed Catholics were not unwilling to believe the scholastic argument on the case set forth in the tract circulated anonymously by Mr. Clitheroe. The question was fully discussed in a synod of priests, convened by FF. Persons and Campion, in July 1580, when the papal decision was promulgated anew. Fr. Persons, therefore, wrote a refutation of the tract, "A Brief Discours contayning certayne Reasons why Catholiques refuse to goe to Church," Doway, 1580, 8vo, which bore the running title, "A Treatise of Schisme," and was really printed in London by William Carter, for which he was executed in 1584. It was reprinted, Douay, 1601, 24mo. It was attacked by Wm. Fulke, John Field, &c., but this part of the controversy will be more appropriately placed under its author. Persons also wrote another refutation in Latin at a later period, entitled "De Sacris alienis non adeundis, Questiones duæ, ad usum, praximque Anglia, breviter explicatæ," which was printed at St. Omer, 1607, 12mo, after the question had been again raised by some of the "appellant" priests, and the original decision confirmed by Paul V.'s brief

dated Sept. 22, 1606. At the time of writing Fr. Persons did not know who was the author of the tract; he and Blackwell subsequently thought they discovered it in the doctor's library from marks he had left in the book (*Simpson's Champion*, 131, 191); but, on the other hand, Dodd (*Hist. of the Ch.*, ii. 141), citing a "Treatise against frequenting Protestant Churches," MS., 1584, says that Dr. Langdale has been confounded with Thomas Langdale, probably second son of Thomas Langdale, of Houghton, by Ann, daughter of Sir Peter Vavasour, of Spaldington, Kent. He became a Jesuit in 1562, and for twenty years was held in esteem by his brethren. This Langdale was penitentiary both at Rome and Loreto, and held other important offices. Afterwards he came to the mission in England, and joined with those who maintained that occasional conformity to the Established Church was permissible, which ultimately ended in his becoming a Protestant. Now Dr. Alban Langdale, Dodd says, never countenanced this practice, "though some in those days quoted him falsely to that purpose." Moreover, Fr. Heywood, writing to Dr. Allan in 1583, says, "Tho. Langdale, formerly of our Society, and now, I believe, an apostate, gives us much trouble, and in the county of York seduces crowds," *Law, Conflicts of Jesuits and Seculars*. For this subject, *vide Butler, Hist. Mem.*, 3rd ed., i. 312; *Tierney's Dodd*, iv. 74; *Law, Vaux's Catechism*.

Thos. Hyde, a learned divine, wrote a dissuasion against frequenting Protestant churches, in 1579 (*vide* vol. iii. 527), and Ralph Buckland (vol. i. 332) is credited with a similar production.

3. "Carmina diversa; Tetrastichon," at the end of John Seton's *Dialectica*, Lond., 1572, 8vo.

Langdale, Hon. Charles, born Sept. 19, 1787, was the third son of Charles Philip, 16th Baron Stourton, by the Hon. Mary Langdale, second daughter and co-heiress of Marmaduke, fifth and last Baron Langdale, of Holme, co. York. In Jan. 1799, he was sent to Oscott, a college established near Birmingham by a number of Catholic gentlemen, including Lord Stourton, and placed under the direction of the Rev. John Bew, D.D., late president of St. Gregory's Seminary at Paris. After remaining there five years and a half, he left the college in Aug. 1804, and on the following Oct. 10 was admitted at Stonyhurst College, where he finished his studies. In 1815, in compliance with the testamentary injunction of Mr. Philip Langdale, of Houghton Hall, Yorkshire, representative of the senior branch of the family of the Barons Langdale, he assumed the name of Langdale. On Jan. 27, 1817, he married Charlotte Mary, fifth daughter of Charles, 7th Lord Clifford of Chudleigh, and his wife Eleanor Mary, daughter of Henry, 8th Lord Arundell of Wardour, by whom he had two daughters. She died March 31, 1819, and Mr. Langdale married secondly, May 1, 1821, Mary, eldest daughter of

Marmaduke William Haggerston Constable-Maxwell, Esq., of Carlaverock Castle, Dumfries, and Everingham Park, co. York, in the person of whose eldest son the ancient Scottish barony of Herries of Terregles was restored in 1858. By this lady, who died in 1841, Mr. Langdale had six sons and six daughters.

Throughout his career Mr. Langdale was in every way, in his public as in his private capacity, a worthy representative of Catholicism in England. There was no Catholic institution in want of support that did not find in him a friend; no Catholic interest which he was not ready to promote. In the struggle for emancipation, and in defence of Catholic rights, he was ever in the front ranks. Conciliatory, but determined, he knew what was due to others and what was due to himself, or to the cause which he had to defend.

From 1832 to 1835 Mr. Langdale sat in the first Reformed Parliament as member for Beverley, having been returned at the head of the poll in the Whig interest. Previous to the Emancipation Act, Catholics could not sit in Parliament, but afterwards, in priority to Mr. Langdale, the following gentlemen were returned for English constituencies:—The Earl of Surrey for Horsham; the Hon. H. V. Stafford Jerningham, Pontefract, 1830; P. H. Howard, Carlisle, 1831; Sir Fris. Vincent, Bart., St. Albans, 1831; the Hon. E. R. Petre, Ilchester (disfranchised), York City, 1832; Sir T. A. Clifford-Constable, Hedon; Edw. Blount, Steyning; Robt. Throckmorton, Berks, 1832. In 1837 Mr. Langdale was returned for Knaresborough, but after a few years his parliamentary career came to a close. He was always attentively listened to in the House. Meanwhile Mr. Langdale became the acknowledged leader in every public matter in which the interests of English Catholicism was concerned, and even the most timid of Catholics, in days which are now happily passed, had such implicit reliance in his prudence and skill as never to be under any apprehension that he would in any way compromise their names. In 1838 he presided at the first meeting of the Catholic Institute of Great Britain, a society which originated with himself, and was mainly established for the diffusion of Catholic literature, whereby the falsehood of the Protestant charges made against the Catholic religion would be exposed, and the real interests of Catholicity would be defended. He was also foremost in allaying the tumult raised by the bigoted

letter of Lord John Russell to the Bishop of Durham upon the restoration of the Catholic hierarchy in 1850. On Nov. 22, in that year, a county meeting, attended by 2000 persons, was held at York, to protest against "Papal aggression." On this occasion Lord Fitzwilliam ridiculed the invocation of the Blessed Virgin by the Pope, before appointing the English hierarchy, and the characteristic resolution proposed by him was seconded by Lord Harewood. The mover of the resolution challenged any gentleman on the hustings to stand forward and say in words incapable of another interpretation that he believed in the patronage of the Virgin and the Saints. In the face of the angry and prejudiced multitude, Mr. Langdale rose and tranquilly avowed his own confidence in the patronage and protection of the Blessed Mother of God and of His Saints. And then, after the cries of disapprobation had died away, he turned to his challenger and asked him if he had answered the question with sufficient distinctness, to which his lordship replied, "Certainly, quite plainly." When Mr. Langdale added, "If I am a Roman Catholic, I suppose you will allow that I must practise the principles of the Roman Catholic religion?" a loud cheer announced that the meeting appreciated both his courage and his sincerity. Such was the staunch and fearless character of this venerable man both in public and private life. He was eminently foremost in the foundation and extension of Catholic education throughout England, and presided till his death over the Poor School Committee, which he induced the bishops to form.

In his private as in his public life, Mr. Langdale was a worthy representative of Catholicism in England. If he spent his strength and activity in the toils which consumed so large a part of his existence, it was at the foot of the altar, and in the austere discipline of his own heart, that he prepared himself for the mission to which that pure existence was devoted. He was no idle talker, no busy philanthropist, courting the public eye, and soliciting popular applause. His first aim was to be acceptable to God, and every other motive of action throughout his long career was subordinate to this. Some years before his death he earnestly begged to be admitted into the Society of Jesus, but yielded to earnest solicitations and advice from the highest ecclesiastical quarters to continue his valuable and necessary services in the Catholic

cause, especially as chairman of the Poor School Committee. Though living in the world, he lived in spirit the life of a religious, and was accustomed in his annual retreat at the Jesuit novitiate house, to renew his fervour in all practices of piety, which he carried on in his own house after the model of the exercises of the novitiate. Upon his death-bed his prayer was granted; he was formally admitted to the Society as a temporal-coadjutor, Nov. 11, soon after pronounced the simple vows of religion, and died a holy death a few days later in his town house in Queen Street, Mayfair, Dec. 1, 1868, aged 81.

In the sermon at Mr. Langdale's funeral the Archbishop of Westminster said: "He has been the far-sighted and inflexible defender of the religious character of education, and of the strict denominational system. His character was singularly masculine, outspoken, disinterested, and fearless, and at the same time perfectly and spontaneously submissive to the authority and direction of the Church, which to him was not a society of men whose personal character, faults, and failings he was free to criticise, but a divine institution, endowed with an authority and a jurisdiction equally divine. His submission to the Church had in it no tinge of subserviency or of weakness, but was masculine and energetic, arising from the dictates of his conscience and the light of faith. . . . He was one of those who held that true courage consisted in standing alone, if need be, on the side of unpopular truth, in the face of popular and dominant error, and that the reproach of cowardice belongs to those who, when the Church has declared its mind, make peace, by ingenious qualifications, with the popular opinions of their contemporaries. Such was the ultramontanism of Mr. Langdale, or, as we should rather say, such is the character, without which no man has any claim to the name of Catholic."

Tablet, xxxiii. 147, 162, 183, 201, 269, 435, 439; *Cath. Opin.*, iv. 196, 345, 362; *Gallwey, A Discourse*; *Crosby, Gen. Polit. Refer. Book*, 1838; *Cath. Mag.*, N.S., 1838, 192, 214, 426; *Burke, Peerage and Extinct Peerage*; *Foley, Records S.J.*, vii.; *The Oscotian*, N.S., ii. 198, iv. 2, vii. appx. 29.

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., R. Bentley, 1856, 8vo, pp. 202, with portr. of Mrs. Fitzherbert, ded. to his nephew, Lord Stourton, Dec. 25, 1855.

This is a disappointing book ; it is not, as its title would imply, a detailed account of the most celebrated woman of the times. Indeed, it is not even an interesting picture of a notable period, which might be looked for in the life of one moving amongst those whose actions have become history. The volume was elicited by an article in the *Dublin Review* for Oct. 1854, "On the Memoirs of the Whig Party, by the late Lord Holland, edited by his son, Henry Edward, Lord Holland." His lordship made an ignorant and flippant attack on the character of Mrs. Fitzherbert, which Mr. Langdale tediously, yet conclusively, refutes. He proves the validity of the marriage in the sight of God and by the judgment of the Church, as declared by the Pope, and shows its nullity in the eye of English law. Whilst vindicating the exemplary character of the lady, her virtues are placed in contrast with the heartless libertinism, meanness, and unmanliness of the "first gentleman of England." Almost a third of the volume is taken up by a narrative left by Lord Stourton ; the residue consists of letters from various personages, of no great interest and of much repetition, and illustrations drawn from debates in the House of Commons and the memoirs of R. Brinsley Sheridan and Sir W. Wraxall.

2. "A Letter to the Hon. Charles Langdale, chairman of the Catholic Poor School Committee. By Lord Edward Howard." Lond., Dolman, 1855, sm. 8vo, pp. 23.

3. "A Discourse Preached in the Chapel of Houghton at the Funeral of the Hon. Charles Langdale, S.J. By Father Galloway, S.J." Lond., Burns, Oates & Co., 1868, 8vo.

This affecting discourse draws an admirable picture of Mr. Langdale's hidden and domestic life, from which many a valuable lesson may be learned.

4. It is probable that the mission at Sancton and Houghton, or at North Cliff in the same parish, was regularly served from the commencement of Elizabeth's reign, for Ant. Langdale, Esq., of Houghton, was an exile on account of his faith, and died at Rome, April 10, 1577. The names of the earlier priests are not on record. In or about 1652 the Rev. John May came to Houghton Hall, and though he usually resided there was always an itinerant missionary, and served the district for many miles around. He was born in or about 1622, apparently in Yorkshire, and after passing through the schools at St. Omer's College, 1640-4, proceeded in the latter year to the English College at Valladolid, where he studied for seven years, was ordained priest, and thence came to the mission as stated. He was still at Houghton, residing with Philip Langdale, Esq., in 1690, being at that time the oldest missionary in Yorkshire. When he died, or who was his immediate successor does not appear. The next chaplain on record was Fr. Edw. Ant. Hatton, O.P., who lived with Jordan Langdale, Esq., at Cliff, one of the residences of the family in the Sancton and Houghton parish, 1730-9. In the latter year he seems to have been succeeded by Fr. John Holme, *alias* Howard, S.J., who accompanied Jordan Langdale upon his removal to Houghton some time before 1752. Probably he remained at Houghton till 1766, when Dom Archibald Benedict Macdonald, O.S.B., succeeded. In 1770 Fr. Edw. Holme, *alias* Howard, S.J., took the latter's place, and was still here in 1780, but seems to have left soon afterwards, his successor not being named. From 1787 till his death, Aug. 31, 1801, Dom Thos. Slater, O.S.B., was chaplain ;

he commenced the registers Nov. 11, 1787. Dom Jno. Bede Rigby was here 1803-5, when the Benedictine connection with Houghton ceased, and the mission was handed over to the seculars. The Rev. James Wrennall was here for some years until 1827, when he was succeeded by Rev. Jno. Ball. On Feb. 25, 1829, a new chapel adjoining the hall was opened, having been erected by the Hon. Charles Langdale, and the Rev. Fris. Martyn preached the dedication sermon. Mr. Ball left shortly afterwards, and was succeeded by the following priests : Rev. John Glover till 1836 ; Rev. Hen. Newsham, 1836-8 ; Rev. Geo. Keasley, Dec. 1838-42 ; Rev. Jno. Glover again, 1842-60 ; Very Rev. Robt. Canon Thompson, 1860-1 ; Rev. Lau. McGonnell, 1861-2 ; and the Very Rev. Jas. Canon Wills, the present rector, who came in 1862. From 1871-3 the Rev. Wm. Wills, D.D., assisted in the mission.

Langdale, Marmaduke, first baron, of Holme, born 1598, was son of Peter Langdale, of Pighill, near Beverley, co. York, by Anne, daughter of Michael Wharton, of Beverley Park, and sister of Sir Michael Wharton, of the same place. His father, Peter, was the second son of Anthony Langdale, of Houghton Hall, who died at Rome, in 1577, an exile for his faith. Though most of his relations were Catholics, it would appear that Marmaduke's father was a temporiser, and brought up his son in, at any rate, nominal conformity with the Establishment, and this in spite of the fact that the boy's uncle, Christopher Wharton, was martyred at York, for being a priest, in 1600. Nevertheless his education seems to have been carefully attended to, and when he had attained manhood he "was esteemed," says Banks, "a serious and wise man, of most scholar-like accomplishments, and of good husbandry." In 1627, Charles I. conferred upon him the honour of knighthood at Whitehall. He married Lenox, daughter of Sir John Rhodes, of Barborough, co. Derby, Knt., and by this lady he had surviving issue two sons and three daughters—Marmaduke, his successor, Philip (probably the captain slain at Greek-hovel in Wales), Lenox, wife of Cuth. Harrison, Esq., Mary, and Anne.

In 1639 Langdale opposed the levy of ship-money on Yorkshire. "I hear," writes Strafford, "my old friend Sir Marmaduke Langdale appears in the head of this business." Nevertheless, when the civil wars broke out, Langdale became one of the king's most distinguished adherents and generals. In 1642, about the time that the king retired into Yorkshire, Langdale, in September, was sent to persuade the Earl of Newcastle to come to his assistance, and was one of the committee appointed to arrange the terms. Langdale, who was then high sheriff of the county, exerted himself to the utmost

in collecting aid, both in men and money for his royal master. At the head of a corps raised by himself, consisting of three companies of foot, and a troop of seventy horse, he encountered and routed a considerable body of Scots at Corbridge, in Northumberland, Feb. 19, 1644; and next, being commander-in-chief of the troops sent by the king into Lincolnshire, defeated the rebels under Colonel Rossiter at Melton Mowbray on Feb. 25, 1645. Thence marching against Lord Fairfax, and putting that general to the route, he relieved Pontefract Castle on March 1, then beleagued by the northern insurgents. Sir Marmaduke was in many engagements, notably at Naseby, June 14, 1645, when he was in command of the left wing of the royal army. In the following September he gallantly fought against superior forces at Rowton Heath, near Chester, but through want of support was driven into the city. Shortly afterwards he was in the battle of Sherburn in Yorkshire, Oct. 15, and marched with Lord Digby through Cumberland and Westmoreland towards Dumfries in Scotland, but being defeated at Carlisle Sands, and his troops completely scattered, he sailed over to the Isle of Man in a cock-boat, thence to Ireland, and finally landed in France in May, 1646. Subsequently he returned to England, and visited the king while under restraint at Hampton Court. Thence he journeyed to Scotland to endeavour to obtain the assistance of the Scots, and on his way through Yorkshire planned the capture of Pontefract Castle. He was well received at Edinburgh, and the promise of assistance he obtained inspired the royalists to renew the conflict. Nevertheless, Sir Marmaduke had considerable difficulty in coming to terms with the Scotch, who insisted that he and his English followers should take the covenant and that papists should be excluded from the army, to which he declined to accede. In accordance with his arrangement with the Scots he surprised and seized Berwick, April 28, 1648, and also planned the capture of the strong castle of Carlisle by Sir Philip Musgrave. The Scottish army, under the command of the Duke of Hamilton, then commenced the forward march, Sir Marmaduke, with the four thousand cavaliers who had ranged themselves under his banner, leading the way at the distance of a day's march. At Preston they came into collision with the parliamentary army under Cromwell, Aug. 17, 1648, and the whole brunt of the battle was borne

by Langdale and his cavaliers, who, indeed, would have prevailed had the Scots given due support. The duke, however, had not heeded Langdale's warnings, and failed to send reinforcements, the consequence of which was a disastrous defeat; Langdale was taken prisoner, and sent to Nottingham Castle, Aug. 23, but fortunately effected his escape in the beginning of November and withdrew to Flanders. In June, 1649, Charles II. sent him to assist the Earl of Derby in the defence of the Isle of Man, whence he soon returned to Flanders.

Shortly after his arrival in Flanders, Sir Marmaduke was reconciled to the Church, as noticed by John Austin in his *Christian Moderator* in 1651. Like many of the English exiles, he placed his sword at the disposal of the continental sovereigns, and served with honour in several of the armies then afoot. He first entered the Venetian service, and distinguished himself in the defence of Candia against the Turks. When war broke out between the Dutch and the English commonwealth, Langdale went to Holland, and made a proposal for seizing Newcastle and Tynemouth with the aid of the Dutch, offering them in return the right of selling the coal. Though the royalists in the north of England desired his presence to head a rising, he was, through some intrigue, not employed by his majesty in the attempted insurrection of 1655, and complained of this neglect. He was concerned, however, in the plot discovered in the spring of 1658. In that year, on Feb. 4, Charles II. created him a peer at Bruges, by the title of Baron Langdale of Holme, in Spaldingmore. His estates, however, had been sequestrated under the Act passed by the Rump, July 16, 1651, as well as those of his son, and hence he was reduced to great poverty during his stay in the Low Countries. It is said that his losses in the king's cause amounted to £160,000. Shortly before the Restoration he is reported to have retired to a monastery in Germany to live with more frugality. In 1660 he returned to England, and in April 1661, begged to be excused attendance at the king's coronation on the ground that he was too poor. He, however, took his seat in Parliament as Baron Langdale, and then, retiring to Holme Hall, died immediately afterwards, Aug. 5, 1661, aged 63.

The austerity of Langdale's manner is spoken of by several

writers. Lloyd describes him as a lean, mortified man, so that his enemies called him the ghost, and with some reason, considering that he haunted them so much. Speaking of the awe and fear with which his children regarded him, William Blundell, the cavalier, says in his note-book: "His eldest son, being then a father of many children, did observe him (even till my lord's death) with a childish awe. And though this son was a man of a high spirit, yet finding it to be, as he thought, ungrateful to his father, he durst not give him nor procure any one to give him notice in his last sickness of the apparent signs of his death, so that my lord (who did not expect death) died without the help of a priest. His son, who lived in the house and durst scarce visit him in his sickness, did not so much as adventure to pray by his bedside till my lord was in his last pangs and not able to observe what he did. One of the family told me this, that was present at his death." Notwithstanding this character, Lloyd adds that his gravity in converse, integrity and generosity in his dealings, strictness in his devotion, experience, moderation, and wariness in counsel, and weight in debate, "very much endeared strangers to his royal master's cause, and to his own person, in all the countries he travelled, as he did in many." Clarendon likewise speaks of him in the highest terms of commendation.

He was succeeded by his son and namesake, the second baron, who was governor of Hull in the reign of James II., where, upon the landing of the Prince of Orange, he was surprised and made prisoner by Colonel Copley. He married Eliz., daughter of the Hon. Thomas Savage, of Beeston, co. Chester, and niece of John, Earl Rivers; and dying in Feb. 1702-3, the title continued for three more generations, all of the same name, of whom the fifth and last baron, Marmaduke Langdale, died April 5, 1778. Mary, one of the daughters of the last lord, became the wife of Charles Philip, 16th Lord Stourton, and she alone of the co-heiresses having issue, the Langdale estates ultimately became vested in the Stourton family.

Dodd, Ch. Hist. iii. 241; *Burke, Extinct Peerage*; *Foster, Visit. of Yorks*; *Hooper, Impartial Hist. of the Rebellion*; *Austin, Christ. Moder.*, p. 26; *Castlemaine, Reply to the Ans.*, p. 284; *Gibson, Crosby Records*, p. 273.

1. The Brit. Mus. catalogue gives a long list of publications connected with Baron Langdale: "Impartial Relation of the late Fight at Preston," 1648, 4to; "The Resolution of Sir M. Langdale, concerning the relieving of

the Officers and Soldiers blocked up in Colchester," 1648, 4to; "His Declaration," 1648, 4to, &c. &c., and letters of his are to be found among the Clarendon MSS., the Nicholas MSS., and in the correspondence of Prince Rupert.

2. The chaplaincy at Holme Hall probably existed some time before the Rev. Edw. Booth, *alias* Barlow, came from Lisbon in 1670. He seems to have removed to Park Hall, Lancashire, the seat of the Hoghtons, in 1672, and his place was taken by a Jesuit, Fr. Lau. Ireland, who accompanied Lord Langdale to his house in York in the following year, and died there a few months later, June 30, 1673, aged 39. The next chaplain on record, Fr. Gervase Pius Littleton, *alias* Westcote, O.P., was here from 1698 to 1712, and again from Nov. 1714 till his death, June 10, 1723, aged 75. He seems to have been succeeded by a secular priest, Mr. Price, who was here when Bp. Williams made his visitation in June, 1728. The date of his departure or death does not appear, but the next chaplain recorded was Fr. Arth. Pacif. Baker, O.S.F., who was probably here some years, and left in 1743. About this time Dom Jos. Jas. Le Grand, O.S.B., came to Holme for a short time, but the permanent chaplain was Dom John Fisher, O.S.B., who was appointed in 1743, and remained until his retirement to his monastery at Dieulward in 1788. He commenced to keep a register in 1743. For some time, in and about 1753, he also served the mission at Willitoft, a former seat of the Vavasour family. During his incumbency a new chapel was opened at Holme, May 10, 1766. Dom And. Bern. Ryding, O.S.B., succeeded from 1788 to 1792; Dom Jno. Jos. Storey, 1792-5; Dom Thos. Jerome Marsh, 1795 till death, Feb. 16, 1798, aged 54; Dom Edw. Alban Clarkson, 1798 till death, July 16, 1815, aged 48; Dom Jno. Turner, 1815-43; Dom. Edw. Ans. Glassbrook, 1843-6; Dom Thos. Ans. Cockshoot, 1846-58; Dom Nic. Maurus Hodgson, 1858, after which the mission was supplied by other Benedictines, including Dom Thos. Maurus Shepherd, till the appointment of Dom Chas. Stanislaus Holohan, in 1862. The latter left in 1864, and the mission has since been served by the secular clergy—Rev. Gerald Shanahan, 1864-76; Rev. Jas. Dolan, 1876-81; Rev. Jno. Doud, 1881-4; and Rev. Stephen O'Hare, 1884 to the present time.

The Canonesses of the Holy Sepulchre, expelled from Liège in 1794, were invited by Lord Stourton to take up their residence at Holme Hall, and remained till 1796, when they removed to Dean House, near Salisbury. They brought with them their chaplain, Fr. Fris. Clifton, *alias* Fanning, S.J., who acted as missionary, Fr. Storey being very infirm, until the appointment of Fr. Marsh.

Langhorne, Richard, layman, venerable martyr, was a younger son of William Langhorne, Esq., barrister, of the Inner Temple, by Letitia, daughter of Eustace Needham, of Wymondley, co. Herts, Esq. The family was originally seated at The Fryers, in Bedford, and several members were eminent barristers in the Inner and Middle Temples. Benjamin Langhorne, of Bedford, matriculated at the University of Douay in 1602, and was ordained priest at Douay College in 1603.

In that year he left the College for England, but, instead, proceeded to Rome, where he was received into the English hospice on Oct. 22, and on Nov. 5, 1604, was admitted to the College gown, being about thirty-eight years of age. There he gave great edification by his holy life, and departed for the English mission April 22, 1606.

Richard Langhorne was admitted a member of the Inner Temple in Nov. 1646, and was called to the bar in 1654. The fact of his wife being a Protestant enabled him the more easily to keep his own religion from being generally known, and hence to practise his profession, which he did with considerable success. Nevertheless, the fanatics suspected that he was a Catholic, for when the great fire of London occurred in 1666, and a plot was hatched to make the Catholics suffer for it, Langhorne was accused before the Parliamentary Committee of having used threatening words respecting the pretended conspiracy. However, on this occasion he escaped the murderous intent of the zealots. But the political intrigues of Shaftesbury were more insidious, and the Popish Plot proved fatal to the good barrister. The great esteem in which he was held by Catholics was now a matter of notoriety, for his practice amongst them was very extensive, and, moreover, he was equally trusted by the Quakers, and was employed as counsel by the celebrated William Penn. Hence he was pitched upon by Oates and his accomplices as a leading character in their plot against the Catholics. His case presented an instance of extraordinary hardship, for he was one of the first victims of the miscreants, who had him arrested on Oct. 7, 1678, and committed to Newgate without any previous examination before a magistrate or the Council. There he was kept for more than eight months in solitary confinement and in complete ignorance of every passing event. It was only the week preceding his trial that he was called upon to plead for his life, without any other knowledge of the facts to be charged against him than he could hastily collect from the printed narratives and the reports of his friends. On June 14, 1679, he was brought to the bar at the Old Bailey, indicted with plotting the murder of the king, the subversion of the Government and the Established Church, and with other heinous offences. The infamous perjurers, Oates, Dugdale, Bedloe, and Prance, were the witnesses against him. The moment Langhorne appeared

at the bar the infatuated crowd received him with hooting and hisses ; his witnesses were abused, beaten, and intimidated ; his objections to the credibility of the informers and his remarks on the inconsistency of their evidence were overruled by the Court ; and when the jury brought in their verdict of guilty by direction of Lord Chief Justice Scroggs, it was received by the audience with loud and repeated cheers. He was then condemned to death by the Recorder, after which, in the words of the official report of the trial, there was very great acclamation. But Shaftesbury's schemes were not exhausted ; other arts were employed to shake the condemned man's constancy. He received an offer of pardon, first, if he would confess himself guilty, and then if he would make a discovery of the property of the Jesuits with which he had become acquainted in his professional capacity. To the last proposal he assented. His books were restored to him, and from them he extracted a statement which was forwarded to the king. But the amount, a sum between twenty and thirty thousand pounds, fell short of expectation. In a personal interview, Shaftesbury informed him that this discovery was not thought of sufficient importance to redeem his life ; he must, in addition, disclose particulars of a plot, and in return for that disclosure he should receive any reward that he might ask. The honesty of Langhorne withstood the temptation, and he preferred to suffer the death of a traitor, asserting his total ignorance of any conspiracy. He was drawn on a hurdle from Newgate to Tyburn, and there executed, July 14, 1679, aged about 44.

All writers unite in saying that the martyr was an upright and religious Catholic. Bishop Burnet credits him with being in every respect an extraordinary man, learned and honest in his profession. It is, therefore, most probable, as it has been suggested by Bro. Foley, S.J., that he had the consent of his fellow-prisoner, Fr. Whitbread, the provincial of the Jesuits, to the disclosure he made in regard to the property of the Society. On the scaffold he delivered to the sheriff the speech which he had prepared, containing an ample declaration of his allegiance to the king ; a solemn profession of his innocency as to all the charges against him ; a declaration that he died a member of the Catholic Church, and that his religion was the sole cause of the false charges through which he was adjudged to die. It is noteworthy that Scroggs, the judge who condemned him,

afterwards declared that he was convinced of his innocence, for which he was taken to task by Oates and Bedloe.

Langhorne married Dorothy, daughter of Thomas Legatt, of Havering, in Essex, Esq. She was a Protestant, and after her husband's martyrdom became the wife of Bernard Smithson. They had several children, Richard Langhorne, a Catholic nonjuror, possessed of a fair estate at East Ham Level, Essex, in 1717, who edited his father's "Considerations" in 1687, Charles, and Francis. The two last assumed the name of Legatt at the English College at Madrid, whence in 1677 they were sent to that at Valladolid, and there ordained priests. Charles left the college for the Mission Feb. 22, 1684; he wanted to have been permitted to enter the Society. Francis left the college to return to London, March 2, 1684. A daughter, Lætitia Langhorne, of St. Andrew's, Holborn, was also a Catholic nonjuror in 1717.

Tryal, 1679; *Smith, Account of the Behaviour*; *Burnet, Hist. of his Own Time*, ed. 1724, i. 230, 465; *Dodd, Ch. Hist.*, iii.; *Challoner, Memoirs*, ii.; *Lingard, Hist. of Eng.*, ed. 1849, ix. 439; *Foley, Records S.J.*, v.; *Valladolid Diary, MS.*; *Harl. Soc., Visitations of Essex, Herts, and London*; *Gibson, Crosby Records*; *11th Report Hist. MS. Com.*, pt. vii. 17.

1. **Considerations Touching the Great Question of the King's Right in dispensing with the Penal Laws; written on the occasion of his late Blessed Majesty's granting the Free Toleration and Indulgence.** Lond., 1687, folio, ded. to James II., and edited by the author's son Richard.

Langhorne was employed to write this in defence of the declaration published by Charles II., March 15, 1672, that "all manner of penal laws in matters ecclesiastical, against whatsoever sort of nonconformists or recusants, should be from that day suspended." This declaration absolved Catholics from prosecution for assembling for worship in their own houses. The work was published in support of the two successive proclamations of James II., in 1687, granting full toleration of conscience.

2. **A particular of all such estates as well reall as personall as I do any ways know to be belonging unto the Jesuits within his Majesty's dominions. Humbly offered to his Majesty, in obedience to his Majesty's order made in Councill on Fridaye seaven and twentieth of June now past.** MS., 1679, endorsed "Mr. Langhorne's discovery of Jesuits' means," in the Archives de l'Etat, Brussels, Carton. Varia, S.J.

3. "The Tryall of Richard Langhorn, Esq., Counsellor at Law: For Conspiring the Death of the King, subversion of the Government, and Protestant Religion. Who upon Full Evidence was found Guilty of High Treason, and received Sentence accordingly, at the Sessions in the Old Bayley, holden for London and Middlesex, on Saturday, being the 14th of June, 1679. Published by Authority." Lond., 1679, folio, pp. 68 besides title.

In "An Account of the Behaviour of the Fourteen late Popish Malefactors," by S. Smith, the ordinary of Newgate, *vide* R. Green, No. 1, vol. iii. p. 26, will be found the chaplain's conference with Mr. Langhorne, and his own ridiculous reflections.

4. **The Speech of Richard Langhorne at his execution, July 14, 1679.** Being left in writing by him under his own hand. (Lond., 1679), fol.

He delivered it to the sheriff on the scaffold desiring that it might be published. It was edited by a clergyman who attended at the execution. It elicited "An Answer to Mr. Langhorne's Speech, wherein he asserts his loyalty and innocence contrary to plain evidence against him in open court, the verdict of an impartial jury, and the declared sense of the late Parliament in relation to the late horrible Popish Plot." (Lond. 1680?) fol.

"Harangue de . . . l'Advocat R. Langhorne devant son exécution, &c." Paris (1679?), 4to.

"An Account of the Department and Last Words of . . . R. Langhorne, who was . . . hanged . . . at Tyburn for High Treason, July 14, 1679." Lond., 1679, fol.

"The Confession and Execution of . . . R. Langhorne . . . who was executed . . . the 14th of this instant July, 1679," &c. . . . Lond., 1679, fol., without title-page.

5. **Mr. Langhorne's Memoires, with some Meditations and Devotions of his during his imprisonment; as also his petition to his Majesty, and his speech at his execution.** Lond., 1679, fol.

Bishop Burnet says that the martyr employed the time of his brief respite in writing "some very devout and well composed meditations."

His "Amorous Ejaculations," profession of his faith and innocence at the place of execution, &c., were published by Dom J. M. Corker, O.S.B., in his "Remonstrance of Piety," Lond., 1683, 12mo, pp. 51-75 and 102.

"The Petition and Declaration of Richard Langhorne, a notorious Papist, now in Newgate condemned for treason, presented to His Majesty in Council . . . in which he avowedly owneth several Popish principles," &c., Lond., 1679, fol.

6. **Letters, &c.**, in the Add. MSS., Brit. Mus., to Lord Hatton, 1664, 1678, and to Dr. J. Lovel, 1670. Also to him from E. Woodrooffe and others, 1664-1676, from Thomas Laurence to him and Lord Hatton, &c. There is also a MS. by him at St. Gregory's Monastery, Downside, on Ecclesiastical History.

7. **Portrait**, in mezzotint, engr. by E. Lutterel, reproduced in Richardson's "Collection of Portraits in illustration of Granger," vol. ii.

Langley, Richard, layman, venerable martyr, said to be born at Grimthorpe, was the representative of an ancient and wealthy Yorkshire family, being the son of Richard Langley, of Rathorpe Hall, in Walton, Esq. Mr. Langley probably inherited Rathorpe, but resided chiefly on his estate at Ouse-thorpe, in the East Riding. He married Agnes, daughter of Richard Hansby, of New Malton, co. York, Esq., and had a son, Christopher, born in 1565, and four daughters.

Mr. Langley was a man of large soul and remarkable piety, and devoted his fortune to the succour of priests. He maintained two houses, distant about a mile from each other, one of them, as already stated, being at Ousethorpe, and the other at Grimthorpe. Perhaps the latter is the one alluded to in an ancient manuscript, which says that "he built a very well hidden house underground, which was a great place for priests during the persecution." This refuge was betrayed by a certain Catholic, and the Lord President of the North, on the evening of the Feast of SS. Simon and Jude, Oct. 28, 1586, despatched a strong band of soldiers with their officers to invest and search the two houses. They were accompanied by several justices, Gates, Vaughan, and Bethell, and many fanatical ministers, including the licentious Archdeacon Ramsden and Henry Wright. Two very learned priests, John Mush and Mr. Johnson, were seized, apparently in the house at Grimthorpe, and their host himself in the other house at Ousethorpe. They were all carried to York, and committed to the castle by the Lord President. At the following gaol delivery the three prisoners were arraigned, the two priests on account of their sacred office, and Mr. Langley for harbouring them. When brought into court Mr. Langley threw himself upon his knees, and begged a blessing from a priest named Alexander Crow who was arraigned at the same time. At the bar he was attacked with raillery and abuse, to which he replied that he would never repent the relief he had given to priests, for they were messengers sent by God, but he did regret that he had not done more for them, and thanked God that he had the opportunity to die for so good a cause. While he considered his actions pleasing to God, he could not admit that he had thereby done an injury to the queen. His firm attitude, and his refusal to take the oath of the queen's ecclesiastical supremacy, or to curry favour with either the Lord President or the Privy Council, was exceedingly irritating to the Earl and those sitting with him on the bench. A jury had been empannelled of honest neighbours of Mr. Langley, and it was feared they would deal justly with him, for he stood in great estimation and credit in the county as a most virtuous man, of proven honesty, wisdom, and sobriety. This jury was therefore discharged, and replaced with another, composed of such as would do what was desired, and so Mr. Langley was con-

demned to death, without any evidence being produced to the fact of the persons taken in his house being seminary priests, or that he knew them to be such. It is said that the Earl of Huntingdon, the tyrannical Lord President of the North, gave Mr. Langley's brother Thomas a written assurance that the martyr should be reprieved till the following Lent assizes, but deceitfully gave instructions underhand that he should be executed without delay.

During the whole time of his imprisonment, the martyr was so joyful that many were filled with wonder, for he had always been shy at home. His manners were so pleasing that he even won the friendship of the gaoler, who, in spite of his being a malicious heretic, could scarcely refrain from tears when his prisoner was led away. At the place of execution the venerable martyr displayed such alacrity as to go to the scaffold even before the sheriff, as if he were a bridegroom going to his nuptials. And so he was hanged at York, Dec. 1, 1586.

The Lord President and judges had been so irritated by his answers in court that they declined to favour the martyr with an honourable burial, though his friends begged hard for it. Permission was even refused for his corpse to be wrapped in the linen shroud which he himself had prepared, and after his body had been thrown into the pit, the bodies of ten thieves were cast over him.

His daughter Isabel married William Forster, of Earswick, co. York, gent. Both she and her husband fled from their home upon the apprehension of her father, but she was shortly afterwards apprehended, and died in prison Dec. 3, 1587, as related in her life. The martyr's son, Christopher Langley, resided at Millington, and married Ursula, daughter of John Rudston, of Hayton, gent. (who afterwards became the wife of Marmaduke Dolman) by whom he left a son and heir Richard.

Challoner, Memoirs, i. ; Morris, Troubles, 3rd Series ; Foster, Visit. of Yorks ; Dodd, Ch. Hist., ii. 172 ; Pollen, Acts of Eng. Mar.

Langley, William, controversialist, a respectable Catholic at Bromsgrove, near Birmingham, and a wheelwright by trade, had several controversies with dissenting ministers and others, in which he was considerably assisted by the Rev. Edward Peach, of Birmingham, and also corresponded with the *Truth-teller* and other periodicals.

Husenbeth, Memoirs of Parkers, MS., ii. 9.

1. **A Letter to the Hon. Mr. Whitbread, M.P.**, in justification of the Roman Catholic Church. To which is prefixed an Introductory Address to the Public. Lond. [1814], 8vo.

2. **Letters on Religious Subjects, between a Dissenting Minister, in Birmingham, and a Roman Catholic.** Lond. 1816, sm. 8vo, pp. v.-3-66, dated Bromsgrove, Sept. 2, 1814, to Dec. 25, 1815, all signed William Langley.

Out of this controversy arose another correspondence between the Rev. Edw. Peach and a Baptist, on infant baptism and original sin.

3. **Remarks on the Rt. Hon. the Earl of Shrewsbury's Reasons for not taking the Test, commonly called the Declaration against Popery, in a Letter, respectfully addressed to his Lordship, by Mr. William Langley.** Lond., 1828, 12mo.

4. Letters to W. E. Andrews' *Truth-teller*, vols. ii. 797, &c., iv. 16, 84, 153, &c. &c.

Lanquet, Thomas, chronicler, born 1521, studied at Oxford, but in what college was unknown to Wood. He was an assiduous student of ancient history, and was possessed of promising abilities, but unfortunately he was prematurely carried off in 1545, aged 24.

Pitts, De Illus. Angl. Script., 733; *Wood, Athenæ Oxon.* i.

1. **The Conquest of Boulogne**, referred to by Wood, but of which nothing further is known.

2. **The Epitome of Cronicles, conteining the whole Discourse of the Histories as well of this Realme of England, as all other countries, . . . gathered out of most probable auctors, fyrst, by T. L., from the beginnyng of the World to the Incarnation of Christ, and now finished and continued to the reigne of . . . Kynge Edwarde the Sixt by Thomas Cooper, Anno MDLXIX [sic].** Lond., T. Berthelet, 1549, 4to, B. L.; *ib.* 1554, 4to.

It is divided into three parts, the two first having been finished by Lanquet, who was proceeding with the third at the time of his death. Cooper, successively Bishop of Lincoln and Winchester, undertook to finish it, and his third part contains thrice as much as the others. In 1559, greatly to Cooper's annoyance, Robert Crowley surreptitiously edited the work with additions under the title of "Lanquet's Chronicles," 4to. In 1560 the former editor republished the work under the general title of "Cooper's Chronicle," with the running title of "Lanquet's Chronicle" on the two first parts, and "The Epitome of Chronicles," to the death of Queen Mary, on the third part; and augmented to the 7th Eliz., Lond., 1565, 4to; continued to the reign of Edward VI., Lond., 1569, 4to.

Larke, John, D.D., priest and martyr, beatified by papal decree of Dec. 29, 1886, was presented to the rectory of Chelsea, on his resignation of that of Woodford, in Essex, by Sir Thomas More, Lord-Chancellor, by virtue of a grant of the

next advowson thereof from the abbot and convent of Westminster, and was instituted March 29, 1530. He was on most intimate terms with his patron, Blessed Thomas More, who frequently served his Mass. Like nearly all the Chancellor's more immediate friends and relations, the rector of Chelsea experienced the relentless persecution of his Sovereign, was at length brought to the scaffold for his refusal to acknowledge the king's spiritual supremacy, and suffered at Tyburn, March 7, 1544.

Dodd, Ch. Hist., i. ; Martin, Stapleton's Histoire de T. More ; Faulkner, Hist. of Chelsea.

Larkin, Charles Fox, surgeon, born at Ravensworth, co. Durham, in 1800, eldest son of Charles Larkin, an innkeeper, who subsequently retired to Newcastle-on-Tyne, was sent in 1810 with his brother John to Ushaw College, Durham, to study for the priesthood, but though distinguished for industry and scholarlike aptitude, disclosed no vocation for the ecclesiastical state. Leaving the college, therefore, he commenced to study surgery, and having passed his examinations gradually obtained an extensive practice in Newcastle.

For some years he remained comparatively unknown, except as an able, polished, and distinguished-looking doctor, but the efforts of the bigots to defeat Catholic Emancipation drew him to the front, when he at once asserted his position as a debater and an orator, and, moreover, as a brilliant and trenchant writer. In those days a champion of the Church had no need to advertise for opponents—they came uninvited—and Mr. Larkin's fame gradually increased as his extraordinary abilities developed themselves. Acquaintance with platform life and public affairs led him into the political whirlpool, where for many years he was a prominent figure. He espoused the side of reform, and set himself against class government. Some of the most inflammatory, as well as the most eloquent, speeches ever delivered in England on kindred topics flowed from his tongue. On one occasion, during the unpopularity of Queen Adelaide, consort of William IV., he warned her majesty of the fate of another royal trifle with popular destinies, Mary Antoinette, and the House of Lords not only took his words into consideration, but ordered a prosecution for high treason, but for some reason the matter was allowed to drop. The pamphlets he wrote were legion, and there was not one defective

in literary style. At one period of life he had the misfortune to come into collision with the ecclesiastical authorities, and his natural impetuosity led him much further than good sense would have permitted. However, the cloud passed away, and a few days before his death he was visited by Dr. Chadwick, the bishop of the diocese, who found him in a happy and most catholic frame of mind. He died after a lingering illness in Newcastle, Feb. 28, 1879, aged 78.

He was married and had several children. His brother John, who is noticed separately, accompanied him to Ushaw in 1810, and two years later a third brother, Edward, was admitted into the college. A fourth, Felix, went to Stonyhurst College, Nov. 1, 1818, was at Oscott in 1828, subsequently became a distinguished priest of the diocese of New York, and died in Astoria, Long Island, in 1848.

Cath. Times, March 7, 1879; *Tablet*, liv. 304; *Hodgson, Cath. Mag.*, i. 317, 319, 365, 622; *Lamp*, 1858, i. 207; *Buller, Records of Ushaw*, pp. 99, 153; *Hatt, Stonyhurst Lists; Oscottian*, vii., appx. p. 76.

1. **A Letter to a Protestant Gentleman, upon the subject of Absolution and Indulgencies, and in Vindication of the Catholic Church against the charges of Ignorance, Bigotry, and Intolerance.** By a Catholic Layman. Newcastle-upon-Tyne, 1828, 8vo, pp. 31.

This little pamphlet alone would stamp the author as a man of uncommon ability and learning. It displays depth of reading and thought, argumentative power, and a literary style well to the fore, if not rather in advance of the period.

2. **A Letter to W. Chapman, Esq., on Transubstantiation.** Newcastle, E. Mackenzie, June, 1831, 8vo; "A Vindication of the Catholic Religion; in reply to the Speech of Captain Gordon delivered in Brunswick Place Chapel, March 2, 1831. Second Edition; *ibid.*, 1831, 8vo, pp. 60.

At a meeting of the Newcastle Auxiliary to the Reformation Society held on March 2, 1831, in the Brunswick Place Methodist Chapel, Capt. Bobadil Gordon, a paid secretary of the Society, dared any Catholic present to controvert his invectives against the Catholic religion. Larkin at once rose up to refute him, but was ruled out of order by the chairman on the grounds that he had not complied with the regulations by bringing a certificate from his priest. On the following day, Larkin publicly addressed a letter to the chairman, Wm. Chapman, and to the trustees of the chapel, respectfully requesting to be allowed to answer Gordon's attacks in the same meeting-house in which they were made. This was likewise refused, so Larkin wrote the above spirited pamphlet in reply to Gordon's calumnies and insults, which met with such success that 500 copies were sold within four days, and a much larger second edition was soon disposed of, 4000 being sold almost immediately. The effect produced on the public mind being

very prejudicial to the Reform Society, that body, in order to retrieve their character, advertised through one of their secretaries, the Rev. James Taylor, another meeting for June, and challenged Catholics to a public discussion on the Sacrifice of the Mass and on Purgatory. Larkin accepted the challenge in a letter addressed to Taylor in the *Tyne Mercury* of May 24, but Taylor wrote an evasive reply in the *Courant*. To this Larkin rejoined, and the correspondence ceased, but he had attained his object by exposing the injustice and unfairness of his opponents, and caused them to reveal their incompetency. After a time, the following replies appeared: "Transubstantiation proved to be unscriptural . . . being a full answer to Charles Larkin's . . . Letter on Transubstantiation," by J. F. Grant, 1831, 8vo; "A Letter to Charles Larkin, Esq., in reply to his Letter to W. Chapman, Esq., on Transubstantiation," by W. A. Hails, 1831, 12mo; "A Reply to that part of Mr. Charles Larkin's pamphlet which contains his 'Thanks' and his 'Applause' to Mr. Goyder," by D. E. Goyder, 1831, 8vo. The Rev. Nic. Armstrong, a notorious anti-Catholic lecturer, also issued a pamphlet, to which Larkin thought fit to reply, as follows:

3. **A Letter to W. Chapman, Esq., in reply to the Rev. N. Armstrong.** Newcastle-on-Tyne, E. Mackenzie, 1831, 12mo, in defence of the Catholic doctrine of the Holy Eucharist.

4. **Northern Political Union, Speech of Mr. Larkin . . . Oct. 3, 1832.** Newcastle, Mackenzie, 1832, 12mo.

5. **The Substance of a Lecture on National Religious Establishments, &c.** Lond., W. E. Andrews, 1835, 12mo.

6. **A Refutation and Exposure . . . of the . . . forgery, entitled "Awful Disclosures of Maria Monk." To which is added a Letter to the Protestants of Newcastle. By Charles Larkin.** Newcastle, 1836, 12mo.

Although "Maria Monk" has been frequently exposed, fanatical Protestants of the "Reformation Society" type continue to impose it upon their credulous supporters, and fresh editions of the scandalous tract are constantly appearing both in this country and America.

7. **Letters to John Hernaman, Editor of the Newcastle Journal on the subject of the Examination of Conscience in "The Garden of the Soul."** Newcastle, 1835, 12mo.

This correspondence originally appeared in the columns of the *Newcastle Journal*, the *Tyne Mercury*, and the *Newcastle Chronicle*, on the usual calumnies of the Reformation Society about confession, Maria Monk, &c. (*Wkly. Orthodox Journ.*, iv. 235, 245, 300, and *Lond. and Dub. Orthodox*, iii. 2). One of Larkin's speeches against the Society will also be found in the latter journal, vii. 246, 261.

8. Dr. Wm. Stephen Gilly, prebendary of Durham, issued a small trashy pamphlet entitled "Our Protestant Forefathers," Lond., 1835, 8vo, which was circulated with great assiduity, and reached a sixth or seventh edition. Shortly afterwards, in the beginning of 1836, Larkin published a reply to expose "Our Protestant Forefathers" in their true colours (*Lond. and Dub. Orthodox*, i. 400).

9. **A Letter to the Reformers of Newcastle-upon-Tyne, in answer to the Statements of Charles Larkin, relative to the**

Newcastle Standard. Newcastle, T. & J. Hodgson, 1837, 12mo, pp. 8, subscribed, One of the Proprietors of the *Standard*.

10. **A Letter to the Reformers of South Shields on the Elective Franchise.** Newcastle-upon-Tyne, the *Standard* Office, 1837, 8vo, pp. 20 ; *id.* pp. 16.

11. **Speech of Mr. Charles Larkin at a public meeting in North Shields.** Gateshead, *Observer* Office, 1838, 12mo.

12. **Sunday no Sabbath.** Newcastle, Pattison & Ross, 1842, 8vo, pp. 53, which elicited "Remarks on Mr. Larkin's Lecture on the Christian Sabbath, &c.," by Wm. Taylor, of Tynemouth, 1842, 12mo.

13. **A Letter to the Right Rev. Dr. Riddell, Bishop of Longo, on the Sin and Simony of Selling Seats in Churches and Chapels.** Newcastle-on-Tyne, W. Fordyce, 1844, 8vo.

On Dec. 2, Mr. Ambrose Lisle Phillips wrote a private letter to Mr. Larkin expressing his opposition to "The Pew System." This Mr. Larkin sent to the *Gateshead Observer* with some introductory remarks calculated to impress the reader that Mr. Phillips was one of the few men who dare oppose the clergy, and "expose those vile abuses on which they build their antichristian power." Mr. Phillips at once repudiated this sentiment in a letter to the editor of the paper dated Dec. 13, 1844. The correspondence was then transferred to the columns of the *Tablet*, and a controversy ensued (vi. 5, 37), in which the Rev. Geo. J. A. Corless, D.D., and others took part.

14. **No Sabbath in Christianity: A Lecture, &c.** Lond. (Newcastle pr.), 1846, 12mo.

15. "The Press and the People . . . Speeches by Dr. (Sir John), . . . Charles Larkin," &c. Lond., 1846, 12mo.

16. **The Revolution in Europe. A Lecture, &c.** Lond. (Newcastle pr.), 1848, 12mo.

17. Letters to the *Truthteller*, 1828-9, under the signature of Vindex, relative to the Catholic Question—x. 233-41, "On the St. Giles' Brawl," chiefly against Geo. Silvertop, Esq., who replied under the signature of "Aristocrat," *ib.* 298 ; *ib.* 411, "Reply to Aristocrat," who rejoined, *ib.* 457 ; xi. 341-9, "To Edw. Blount, Esq., on his letter to the Rev. Dr. Coombes ;" xii. 109-19, "On the scurrilous attacks of the 'Organ' [of the Brit. Cath. Assoc., *i.e.*, the *Catholic Journal*] by Messrs. Silvertop and Blount ; *ib.* 309-14, "To Mr. Bern. O'Leary, of Liverpool," for which he received "A vote of thanks to Vindex of Newcastle," from the Liverpool Cath. Defence Soc. In this last, reference is made to his "Letter to his Protestant Friend," which obtained the applause of O'Connell in the Association, and which the member for Clare wished to see in the hands of all members of Parliament ; xiii. 80-7, "To Mr. Brennan, and the gentlemen of the Liverpool Cath. Defence Soc. ;" *ib.* 146-153, "To the Duke of Newcastle ;" *ib.* 336-43 ; *ib.* 197, on O'Connell's attack on W. E. Andrews ; *ib.* 198-205, 282-8, on the shrine of St. Cuthbert and the monks of Durham ; *ib.* 306-12, to the editor, with a reprint of an address he published in Newcastle, entitled "An Incendiary. Beware !" signed "A British Catholic ;" *ib.* 419-25, on the proposed disfranchisement of the forty-shilling freeholders of Ireland ; *ib.* 598-604, on the domestic condition of the people of England during the period of Catholic Dominion.

"A Letter from R. Carlile to Charles Larkin, Esq., of the *Newcastle Press*," Newcastle, 1834, 8vo, on an article by Larkin in that journal.

Amongst other communications to the press may be noted—an anonymous letter, signed A Catholic Layman, Newcastle, Jan. 7, 1840, "To the Right Rev. Dr. Briggs, V.A., N.D., on the Apathy of the Catholic Clergy in the Northern District," *Durham Chronicle*, Jan. 11, 1840, repr., *Orthodox Journ.* x. 100. Also an account of a long discussion, *Tablet*, xiii. 133.

Larkin, John, Father, S.J., born at Ravensworth, Durham, Feb. 2, 1801, was younger brother to the preceding, whom he accompanied to Ushaw College in 1810, and was placed by Dr. Lingard in the same class with the late Cardinal Wiseman. There he completed his classical course, and had a great desire to proceed with his studies, but the authorities at the college were under the impression that he had no vocation to the ecclesiastical state. Hence he left the college, and was induced to go to sea, in the year of the great strike among sailors. His first voyage was in the midst of winter. He sailed from Shields in a vessel manned by a master, a mate, and three apprentices. All the hardships of such a voyage, at such a period of the year, and with such a crew, he bore with his natural cheerfulness and equanimity. But the coarseness and vulgarity of a seafaring life soon disgusted him, and after a few voyages, during which he visited Hindoostan and many eastern countries, he entered a merchant's office on the Quay at Newcastle. In this situation he remained a year or two, and then engaged as a clerk to a mercantile establishment in London. There, in 1819, he accidentally became acquainted with the Right Rev. Edward Bede Slater, O.S.B., who had been appointed Bishop of Ruspa and V.A. of the Mauritius in the previous year. The bishop was preparing to sail for that island, taking with him a number of young ecclesiastics, and, struck with Mr. Larkin's appearance and manners, inquired into his history. Learning his attachment to the ecclesiastical state, and finding him well versed in Greek and Latin, and of good business habits, ready educated to his hand, the bishop immediately offered him a position among his ecclesiastics, made him his secretary, and took him out with him to the Mauritius. After some time he went to study philosophy and theology at the Sulpician College at Paris, whence he proceeded to Canada, and became a member of the Sulpician organisation and a professor in their college at Montreal. In Nov. 1840, he entered the Society of Jesus at St. Mary's College, Lebanon,

Marian Co., Kentucky. Whilst yet a novice he was entrusted by his superiors with the important task of establishing a college of the Society in Louisville. After having carried on the classes for a while in a rented house, he purchased in Sept. 1845 a magnificent site called Jacob's Woods, then outside the limits but now within the heart of the city, and began immediately the erection of a church and college on a grand scale. Before the completion of the buildings, however, his superiors decided to resign the Kentucky mission into the bishop's hands, and to transfer the college to St. John's College, Fordham, New York, of which Fr. Larkin became vice-president. Meanwhile his popularity had become so great that he was invited by the people of Louisville, Protestant and Catholic, to deliver the customary oration on the great national holiday, the 4th of July. His subject was, "True Liberty, the liberty that Christ came to set up among men," and for two hours his rich voice, and still richer thoughts, entranced the vast multitude which had assembled to hear him.

In 1847 he was appointed to found a college in the city of New York. In a short time he had in working order the church and school of the Holy Name, the outgrowth of which, on a different site, is the present church and college of St. Francis Xavier on 15th and 16th Streets. About this period he was elected Bishop of Kingston, Upper Canada, now the province of Ontario in the Canadian Confederation, but positively declined to accept episcopal dignity. This proof of his humility, together with his vast missionary labours, and his patriotic refusal to connect himself in any way with Mr. Poulet Thompson's administration in Canada, rendered him an object of popular veneration. In 1849 he was named Bishop of Toronto. His first intimation of his election came through the Archbishop of Quebec, who wrote to him, congratulating him on his elevation to the episcopacy, and stating that his grace had received orders to consecrate him. With this letter came also a copy of the brief, with the intelligence that in a few days the necessary documents and commands from his Holiness would be forwarded direct from Rome. Fr. Larkin returned the brief unopened, and hastened to his superior for permission to cross the ocean immediately before positive orders could arrive, and, by a personal interview, induce the Pope not to insist on his acceptance of any ecclesiastical dignity. Permission

being granted Fr. Larkin sailed for England, crossing on his way, as he afterwards learned, the vessel carrying the papal documents. Upon his arrival, in December, he hastened to Newcastle to pay a visit to his brother Charles, and during his stay preached on one or more occasions in St. Andrew's church. On his way to the north he called at Hornby to see his old master, Dr. Lingard, who records the pleasure the visit gave him. He also visited his *alma mater* at Ushaw, and thence proceeded to Paris, where he interviewed the papal nuncio and the provincial of the Society, through whose intercession Pius IX. was induced to yield. He then went to Laon, and made his third year of probation, after which he spent some time in England, at Bristol and elsewhere, and also at Laval in France, where he reviewed his theological studies.

In 1851 Fr. Larkin returned to America, and was appointed rector of St. John's College, Fordham. On the expiration of his term of office, he recrossed the ocean, and served on the mission in England until the father-general appointed him visitor for Ireland. The year 1856 found him again in New York, employed in parish work at St. Francis Xavier's College, 16th Street. It was here that the great summons came. He was struck with apoplexy whilst sitting at the supper-table, after attending to the usual duties of the day, and died three hours later, Dec. 11, 1858, aged 57.

Fr. Larkin was no ordinary man. To judge from what is recorded of him, it was Toronto's loss that he could not be prevailed upon to accept the mitre. Writing in the *Fordham Monthly*, Dec. 1886, the late Mr. John R. G. Hassard pays this tribute to his former master: "His best service to us was in the development of character. Perhaps nobody could tell just where he touched our course of training, but nobody who lived under him could doubt that he taught us a hundred precious things not found in books. He moulded us. He showed us how to be upright, honest, sincere, outspoken, brave, generous, courteous; and if we did not all grow into true gentlemen, we learned, at least, to appreciate the virtues of that rank, and some of my classmates, I know, have never forgotten his lessons. I believe that there were none of the students, from the youngest to the oldest, who did not owe him a great deal in the formation of character. That is the chief part of education; and Father Larkin excelled in it all men that I have ever

known. He was by far the strongest personal influence of my school and college life. I think of the years I passed with him, and especially of the year in his class, as the happiest and most valuable part of my youth."

Communications from H. F. McIntosh, Toronto; Woodstock Letters, 1874, iii. 27 seq.; Lingard, Letters MSS.; Wkly. Reg., i. 328, 347; Tablet, xi. 93, 188.

1. Latin Grammar. Montreal. Published whilst he was a professor at the Sulpician College in that city.
2. Greek Grammar. Montreal. Published about the same period as the above.
3. **Greek and Latin Exercises for Boys.**
4. Latin Grammar, on a new plan. New York.
5. French Grammar, on a new plan. New York.
6. English Grammar, MS.
7. Greek Grammar, MS.

Of the latter two works the MSS., with other writings of Fr. Larkin, were in the possession of Fr. Gockeliv, who died at Providence in Nov. 1886.

8. In 1845 he contributed to the *Orphan's Casket* of Louisville, Ky., a serial entitled "Mentalli," a young man striving to acquire knowledge under adverse circumstances. He also contributed to other periodicals.

Lascelles, Richard, divine, born in 1603, was the seventh son of William Lascelles, of Brackenborough, in the North Riding of Yorkshire, Esq., by Elizabeth, daughter of Francis Tunstall, of Thurland Castle, co. Lancaster, Esq., and Anne, his wife, daughter of William Bold, of Bold Hall, in that county. Hence he and three of his brothers assumed their grandmother's name of Bold at Douay College. Thomas and John, the third and fourth sons, were admitted into the college, Aug. 5, 1618, at the ages of nineteen and eighteen respectively, the former being ordained priest in 1624, the latter in 1625, and both left for the English mission in 1625 according to the college diary, though Dodd says that John commenced to teach humanities in 1629. The eighth son, Ralph, took the college oath Dec. 31, 1633, and was prefect of the wardrobe when he left for the mission, April 4, 1642.

Wood, in his "Athenæ Oxoniensis," says that Richard Lascelles was "an hospes for some in this university, as those of his persuasion have told me, but whether before or after he left England they could not tell." On Sept. 6, 1623, he was admitted a student at Douay. He passed through his course with great *éclat*, and was appointed professor of classics in 1629. On Sept. 21, 1630, he took the missionary oath, and

proceeding in divinity was ordained priest March 6, 1631-2. In estimating his character Dodd was unable to determine which of his good qualities were most predominant. Nature and industry had made him a model both in his priestly character and that of a well-bred gentleman. Hence he was selected as tutor to several distinguished youths in their travels, and in that capacity, at different times, made three tours in Flanders, six in France, five in Italy, and on one occasion travelled through Holland and Germany. His last travelling tutorship was with Richard Lumley, of Lumley Castle, subsequently baron and viscount, and finally created Earl of Scarborough. It does not appear that he served the mission in England for any great length of time, yet he was held in such estimation by the clergy that he was appointed canon of the chapter and archdeacon. Nor was he held in less respect by his brethren abroad, for Abbot Montagu, Thomas Carr, Wm. Clifford, and other eminent clergymen, repeatedly proposed Mr. Lascelles when any position of trust or dignity was vacant, such as the agency at Rome, the presidency at Douay College, and on several occasions the episcopacy. All these preferments he firmly declined, pleading in his humility that his long employment as a tutor to a single individual could hardly qualify him to govern a multitude. Through the same spirit of humility he endeavoured to observe neutrality in the various disputes which troubled the clergy, whereby he purchased his own repose and the goodwill of all parties. In this prudent course he continued till his death, which occurred at Montpellier, where he was interred in the church of the bare-footed Carmelites, in Sept. 1668, aged about 65.

Dodd, Ch. Hist., iii.; *Wood, Athenæ Oxon*, Ed. Bliss, iii.; *Douay Diaries*; *Foster, Visit. of Yorks*.

1. **An Account of the Journey of Lady Catherine Whetenhall from Brussels to Italy in 1650.** Birch MS. 4217, British Museum.

2. **The Voyage of Italy; or, a Compleat Journey through Italy; with the Characters of the People, and a Description of the Chief Towns; in two parts. Opus posthumum. By Richard Lassels; corrected and set forth by his old friend and fellow Traveller S. W.** Paris, 1670, 8vo, ded. to Richard, Lord Lumley, Viscount Waterford, some copies with a new title-page, Lond., 1670, 12mo; "Voyage d'Italie, contenant les mœurs des peuples, la description des villes capitales, etc. . . . Traduit de l'Anglois de R. L." Paris, 1671, 12mo, 2 tom.; again in English, Lond., 1686; 1689; 1698, 8vo, called "the Second Edition, with large additions, by a modern hand," but according to Dodd "wretchedly

defaced and altered"; again, in Dr. J. Harris's "Navigantium atque Itinerantium Bibliotheca," ii. Lond., 1705, fol.

It has been said that the initials of the editor of this work denoted Simon Wilson, a secular priest. The Rev. John Sergeant, however, sometimes used the initials S. W. Edward Harwood says: "The celebrated John Wilkes made me a present of this book, assuring me, at the time, that it is one of the best accounts of the curious things of Italy ever delivered to the world in any book of Travels."

3. **An Excellent way of Hearing Mass with profit and devotion.** 1686, 12mo, Lond., T. Meighan, n.d., 12mo; "St. George's Mass Book; containing the original Preface, &c., of Richard Lassels, printed 1686, with various extracts, &c. &c. Third edition, compiled and edited by the Very Rev. Thomas Doyle, D.D., St. George's Cathedral, Southwark," Lond., Thos. Richardson & Son (Derby pr.), 1865, 12mo, pp. xvi-183, second title, "An Excellent Way of Hearing Mass with profit and devotion. By the Rev. Richard Lassels. Revised and corrected by the Rev. Thomas Doyle, D.D. Originally printed in 1686."

4. A Treatise of the invocation of saints.

5. **An Apology for Catholicicks.** 8vo, 2 vols., MS.

6. **Collections from Seneca,** MS.

7. **Collections from the Fathers,** MS.

8. **Abridgement of the four first ages of the Annales Ecclesiastici,** by Baronius, MS.

9. **A Collection of Curious Observations,** MS.

10. Lascelles also translated into Latin the "Epistola Historia ad Jacobum Regem," at the end of the *Florum Historiæ Ecclesiasticæ gentis Anglorum*, by Richard Smith, Bishop of Chalcedon, 1654.

Latham, William, captain, born about 1764, was the son of Thomas Latham, of Wigan Lane, and his wife, a Miss Cowban, a member of the staunch Catholic family of that name long settled in the Fylde. His grandfather, William Latham, descended from one of the families of that name seated in the Hundred of West Derby, was a Catholic nonjuror in 1717, and registered a small leasehold property in Torbock, in the parish of Huyten. He married Doro., daughter of Roger Leigh, of Aspull, and his wife, Alice Catterick. Mr. Latham resided at Westby Hall, which he held under the Cliftons at an annual rental of £200. His brother-in-law, Fr. Roger Leigh, S.J., subsequently served the chapel in the Hall.

Captain Latham was probably educated in one of the English colleges abroad, and inherited an independent property from his relative, Mrs. Mayfield, of Staining Hall, who was not unlikely a Miss Cowban. Her husband, John Mayfield, junior, was agent to the Cliftons of Lytham, and his father and namesake married one of the co-heiresses of the ancient Catholic

family of Singleton, who brought him the Stayning estate. Captain Latham thus came to reside at Stayning. In the early years of this century he received a commission in the 1st Royal Lancashire Regiment of Militia. In 1809 he was quartered at Bristol, and during the next seven years served with his regiment in Worcester, Nottingham, Hull, Berwick, Haddington, Dalkeith, and Pennycuick, and in 1816 embarked at Dublin for Liverpool, and thence marched to Lancaster, where the regiment was finally disbanded on March 9. He continued in the service, however, for some years, as in one of his letters, dated from Westwood House, the seat of the Walmesleys, June 2, 1820, he speaks of his intended movements after his dismissal from drill at Lancaster. He probably died soon afterwards.

Captain Latham was an ardent amateur artist and antiquarian, but not so accomplished as his brother-officer, Captain Edward Jones. Some of his letters to Dr. Samuel Hibbert-Ware are published in the latter's "Life."

The Rev. John Latham, a near relative, was educated and ordained priest at Ushaw College, and died of typhus fever at St. Mary's, Manchester, Jan. 15, 1838, aged 28. He usually spelt his name Laytham. J. Teer wrote a poem, "A Tribute," to his memory, appended to the second edition of "A Poem on the late Rev. Henry Gillow," Manchester, 1838.

Whittle, Hist. of Lytham, p. 52; *Gillow, Lanc. Recusants, MS.*; *T. Hibbert-Ware, Esq., communication*; *Edin. Cath. Mag.*, ii. 128; *Buller, Records of Ushaw*, p. 158; *Mrs. Ware, Life of Sam. Hibbert-Ware*, pp. 186, 190, 197, 208-9, 226, 260, 275.

1. **A History of Lytham.** By Captain Latham. Preston, 1799, 8vo.

This little work was undertaken at the suggestion of Mr. Clifton and other friends. It is embodied in Whittle's "History of Lytham," and is of a desultory character.

Lathom, Paul, gentleman, confessor of the faith, died in prison on account of recusancy some time before 1588.

It is probable that he was the eldest son of Andrew Lathom, of Whiston Hall, co. Lancaster, gent., by Thomasine, daughter of George Lyon, of Eccleston, in the same county.

Bridgewater, Concertatio; *Dugdale, Visit. of Lanc.*

Lathom, Richard, captain, probably younger son of Richard Lathom, of Parbold and Allerton Hall, co. Lancaster,

Esq., by Elizabeth, daughter of Sir Piers Legh, of Lyme, co. Chester, Knt., was slain during the civil wars in the royal cause at Lichfield.

His brother Thomas, a recusant in 1605, married, first, Anne, daughter of Sir Thomas Ersfield, of Sussex, by whom he had no issue, and secondly, Elizabeth, daughter of Christopher Preston, of Holker, relict of Edward Tyldesley, of Tyldesley and Morleys, co. Lancaster. By the latter he had two sons, Richard, born in 1623, and Christopher, who died young. The former seems to have resided chiefly at Allerton Hall, and married Katherine, daughter of Sir Wm. Massey, of Puddington, co. Chester, Knt., by whom he had four sons and four daughters. Christopher, the youngest son, became a priest, and was apparently chaplain to his cousin, Mr. Massey, at Puddington Hall during the reign of James II. He was still serving the mission in Cheshire or Lancashire in 1697. In 1649-50 the estates of Richard Lathom, the father, were sequestrated by the parliamentary commissioners, and on March 16, 1653, Allerton was sold, yet the Lathoms managed to keep possession, and, as a stone bearing the initials and date, $R^L K$ 1659, attests, Richard Lathom made some addition to the Hall. Meanwhile, he and his wife, Thomas his eldest son, born in 1647, William, and others of his children were frequently convicted of recusancy, and suffered the penalties thereof. Their names appear in the recusant rolls till 1682. It appears, however, that Allerton Hall ceased to be the residence of the family about this time, when the subsequent history of the family is lost in obscurity.

Castlemain, Cath. Apol.; Gillow, Lanc. Recusants, MS.; Hunter, Diary of Bp. Cartwright; Harland, Baines' Hist. of Lanc.; Dugdale, Visit. of Lanc.; Diary of Blue Nuns, MS.

Lathom, Thomas, born in 1612, was the eldest son of Henry Lathom, of Mosborough Hall, Rainford, in the parish of Prescott, co. Lancaster, Esq., by Frances, daughter of Richard Molyneux, a younger son of the house of Sefton. Engaging as a gentleman-volunteer during the civil wars, he was slain in the royal cause at Newark.

This ancient family was descended from the Lathoms of Lathom House and Knowsley. They always retained the faith, and in consequence suffered most severely. Their names appear in the recusant rolls and other records of the penal laws from the earliest times. The persecution was carried on with

such severity that many gentlemen and ladies were obliged to seek personal safety in flight. On March 22, 1583, the Council were advised that Henry Lathom, of Mosborough, had lately fled out of the county of Lancaster, and was supposed to be hiding in the house of Lady Egerton at Ridley in Cheshire. Shortly afterwards Mosborough Hall was visited by the queen's officers and ransacked. Not content with carrying off everything of a sacred character, they declared all the goods, movable and immovable, confiscated to the royal exchequer, and put seals on all the doors, chests, &c. Mrs. Lathom, who was in the house at the time, was treated in a most barbarous manner by the miscreants, who tore open her dress, even to her under garments, under pretence of examining her person for medals, rosaries, or other pious objects. At length Mr. Lathom was apprehended and imprisoned at Lancaster, where he was lying in 1590. In Nov. 1592, he was sent up to London, and brought before Archbishop Whitgift, who committed him to the Fleet. There he lay for some years, but ultimately appears to have obtained his release and to have returned to Mosborough, where he died about 1629. He was succeeded by his son Henry, the father of the subject of this notice, whose sufferings for his religion equalled those of his father, till his death about 1648. John, the second son, who resided at Mosborough in 1600, experienced great troubles in the same cause. The three youngest sons became Benedictines. In an information to the Council about 1585, it is said that "Mr. Lathame of Mosseborowe in Lancheshire hathe towe sonnes [at Douay] and one a monck in Spaine." Thomas, the third son, was educated at the English College at Douay, and afterwards was professed at St. Benedict's Abbey, Valladolid, under the religious name of Torquatus, and died at St. Gregory's Monastery, Douay, in 1624. The fourth son, William, who matriculated at the University of Douay in 1605, was ordained priest at Douay College in 1612, and left to join the Benedictines in the following year, being professed at Dieulwart under the religious name of Swithbert, Sept. 14, 1614. He afterwards served the chaplaincy at Mosborough Hall, where he died in 1640. George, the fifth son, who likewise matriculated at the University of Douay in 1605, and studied at Douay College, was professed under the name of Joseph of St. Mary at St. Gregory's College, Douay, on Sept. 29, 1617,

came to the English mission in 1625, and died at Hereford in 1646. There were two other Benedictines of this family, Gabriel and Vincent, both perhaps religious names, who may have been the elder Henry Lathom's two children by his second wife alluded to in Dugdale's Visitation, for a communication to the Council in 1629, relative to a pilgrimage of papists and priests to St. Winifrid's Well, mentions Mr. Henry Lathom, junior, and his five brothers all priests. Gabriel was professed at Paris in 1622, ordained in 1627, and died at La Celle in 1635. Vincent was professed at Douay in 1622, and died on the mission in Yorkshire in 1640. The younger Henry had also a son and namesake, born at Mosborough in 1619, who was professed at Paris under the religious name of Austin, and died there in 1677. His brother William was the last male representative of the family who lived at Mosborough Hall. His daughter and heiress, Frances, married Robert Molyneux, of The Wood, in Melling, co. Lancaster, Esq., and was living a widow at Mosborough Hall in 1682. Her son, Robert Molyneux, married Anne, daughter of Sir James Poole, of Poole Hall, co. Chester, Bart., and was succeeded by his son William Molyneux. The latter married Frances, daughter of James Gorsuch, of Gorsuch Hall, Esq., and dying March 11, 1744, left a daughter and heiress, Frances, who, in 1752, carried Mosborough Hall to her husband, Sir Edward Blount, of Sodington, co. Worcester, Bart. Shortly afterwards the chapel at Mosborough was closed, to the great loss of the Catholics of the neighbourhood, who had worshipped there from the days of Elizabeth.

Castlemain, Cath. Apol.; *Bridgewater, Concertatio*, ed. 1574, ff. 223 b., 415 a, 415 b; *Gillow, Lanc. Recusants, MS.*; *Gibson, Crosby Records*.

Latimer, William, divine, born about 1460, studied at Oxford, where he took his degree of B.A., and was elected Fellow of All Souls in 1489. After some years spent in studying logic and philosophy, he left the college and joined his friend and literary colleague, Thomas Lynacre, at the University of Padua, which at that time, as Erasmus observes, was the Athens of Europe. There he graduated M.A., and, says Wood, "obtained the name of the most excellent Grecian and philosopher." On his return to Oxford he was incorporated in his degree of M.A., Nov. 18, 1513, and was regarded as one of the most eminent scholars of the day. Indeed, Phillips, in

his "Life of Cardinal Pole," says that he and Lynacre were "the joint restorers of polite learning amongst us ; or, to speak more properly, the first who laid the true foundations, and gave just notions of it. Their writings still bear witness to the elegance of their taste, and the extent of their knowledge." Shortly after Latimer's return to Oxford, he was appointed one of the tutors to Reginald Pole, through whose influence Henry VIII. conferred some preferment upon him. At the time of his death he was prebendary of Salisbury, and rector of Saintbury, which he held conjointly with the rectory of Wotton-under-Edge, both in the county of Gloucester. He died at Saintbury in Sept. 1545, aged 84.

He was buried in the chancel of his church of St. Nicholas at Saintbury, under a marble, inlaid with a brass plate bearing a long inscription to his memory, which has now disappeared. By will he left all his Greek and Latin books to All Souls and Corpus Christi colleges.

Latimer is described as tall and graceful, and the distinguished friendships he made prove him to have been a man of winning manners. He is one of the six luminaries of whom Oxford specially boasts—*Latimarusque pius* being the encomium given him by Leland. His intimate friendship and correspondence with Erasmus and Sir Thomas More are well-known. Erasmus says, "Angliam igitur relinquamus: neque enim nominabo Gulielmum Latimerum, aut Reginaldum Polum, quorum prior vir pius theologiam absolvere maluit quàm Ciceroniam eloquentiam"—(Erasmi Ciceronianus). Elsewhere he alludes to this learned man: "Homo verè doctus et amicus;" again, "candoris ac pudoris plusquam virginei," and finally styles him, "vere theologus integritate vitæ conspicuus." The equal estimation in which he was held by More, who attended his lectures at Oxford, Cuthbert Tunstall, Richard Pace, George Lilly, John Colet, and other intellectual giants of the age, is conclusive evidence of his merit.

Wood, Athenæ Oxon., i. ; *Pitts, De Illus. Angl. Script.*, 695 ; *Martin, Stapleton's Histoire de T. More*, 130, 150 ; *Phillips, Life of R. Pole*, i. 5, 12 ; *Dodd, Ch. Hist.*, i. ; *Burrows, Worthies of All Souls*.

1. *Epistolæ ad Erasmum*, vide "Erasmi Ep." t. i. 255, 292 seq., 378 seq., 673, his only writings known to be extant.

2. After his return from Italy he was associated with William Grocyn in the translation of Aristotle into Latin, but before the work was half finished

Grocyn died, in 1522, and Latimer refused to take upon himself the immense labour required to finish it.

Lawrence, Thomas, O.S.B., of Christ Church, registrar to the Archdeacon of Canterbury at the time that Silvester Darius was commissioned by Clement VI. to examine the Holy Maid of Kent at Canterbury, and to inquire into her revelations, was appointed interpreter, and subsequently wrote a book containing an account of her ecstatic inspirations, her sanctified life, and the miraculous works connected with her. About five years later, when Henry VIII. found that popular feeling was greatly influenced against his divorce by the warnings and denunciations of the Holy Maid, he determined to suppress her and her adherents as conspirators, and to implicate as many of the friends of Queen Catherine as possible. Accordingly, in July 1533, Archbishop Cranmer was ordered to subject the nun to rigorous examination, and in September she and a number of others, including Laurence, were arrested and committed to the Tower. So-called confessions having been extorted, the prisoners were brought to the Star Chamber, where they threw themselves upon the mercy of the court. They were adjudged to stand on a scaffold at Paul's Cross, while the Bishop of Bangor preached a sermon in denunciation of their presumed fraud. The ceremony was afterwards repeated at Canterbury. In Feb. 1533-4, a bill of attainder against them was introduced into the House of Lords, and received the royal assent on March 21. The Maid and six priests and religious were condemned to death, but Laurence, who had only been charged as an abettor of treasonable conspiracy, was sentenced to forfeiture of goods and a term of imprisonment, which is said to have been afterwards remitted.

Memoirs of the Antiq. of Great Britain, 14 seq. ; *Strype, Eccles. Mem.*, i. 181 ; *id.*, *Cranmer*, 22 ; *Lingard, Hist. of Eng.*, ed. 1849, v. 23 seq. ; *Bridgett, Life of Fisher*, p. 238.

1. Account of Elizabeth Barton, know as the Holy Maid of Kent, her inspirations, ecstacies, and holy life.

Laurenson, John, Father, S.J., born at Chippenhill, near Witham, in Essex, Jan. 6, 1760, was educated at the ex-Jesuit academy at Liège, where subsequently he taught a course of humanities, and was ordained priest. During the emigration of the community from Liège to Stonyhurst his services were most valuable, and he arrived himself on March 23,

1795. There he was librarian, professor of mathematics, &c., and entered the Society July 16, 1803, after its restoration in that year. Soon after his arrival at Stonyhurst, he founded a mission at Clitheroe, to be served from the college, distant about five miles. In 1799 he decided to build a chapel, the foundations of which were laid on July 16, and the chapel opened on the following Nov. 18.

In 1807 he was removed to Brough Hall, Yorkshire, where he arrived on Sept. 18. There he remained as chaplain to the Lawsons till June 13, 1830, when he returned to Stonyhurst as spiritual father of the seminary. On June 29, 1832, he was sent to the mission at Bury St. Edmunds in Suffolk, where he died Sept. 19, 1834, aged 74.

Richard Lalor Shiel described him in the *Monthly Magazine* for August 1829, as "an excellent man with an exceedingly good heart, with generous and honourable feelings, and entirely free from that suppleness which has been attributed, but in my mind erroneously, to the body to which he belonged. . . . He was the personification of greatness; a great gaunt man, with a deep sonorous voice, and a countenance in which it was easy to discover his vigorous intellect, his open and manly nature, and an irascibility which, with all his efforts, and with the discipline of Loyola, he found it impossible to conquer."

Oliver, Cath. Mag., v. clxxxvi., *Collectanea S.J.*; *Gillow, Records of Missions, MS.*; *Foley, Records S.J.*, vii.; *Hatt, Stonyhurst Lists.*

1. **A Series of Meditations on Divine Love; or, A Spiritual Retreat of Ten Days on the Love of God, as it is found displayed in the great truths and mysteries of the Christian Religion. Translated from the French of the Rev. Fr. Vincent Huby, S.J.** Cork, W. Fergusson, 1819, 8vo, ded. to Dr. Coppinger, Bishop of Cloyne and Ross by the publisher, dated Jan. 1819.

When the Rev. Fris. Neale left Liège for Maryland in 1788, Fr. Laurenson gave him his MS. translation of Huby, to which Neale added a short preface and published it at Philadelphia without the translator's knowledge. Fergusson's edition was printed from this with a longer preface by some one else.

2. **The Life of St. Stanislaus Kostka. Translated from the French of Fr. Peter Joseph d'Orleans, S.J.** Richmond, 1816, pp. 124.

3. **The Christian sanctified by the Lord's Prayer. Translated from a French Unpublished Manuscript of the late Father Grou, author of "Characters of Real Devotion," and other admired works.** Richmond, 1817, 12mo, pp. 108; Dublin, J. Hanvey, 1830, 12mo, pp. iv.-58.

Fr. Grou's original MS. was found, with many other ascetic treatises, among his papers, after his decease, Dec. 13, 1803, at Lulworth Castle, the seat of Thos. Weld, Esq. In the Preface, Fr. Laurenson gives a short sketch of the author's life and a copy of the inscription on his monument at Lulworth. A very good account of Fr. Grou's spiritual writings, which, however, does not allude to this translation, was published by the Baron Friedrich von Hügel in the *Tablet*, lxxiv. 990, 1029.

4. **The Interior Peace.** Translated from the French of Père Lombez.

5. **A Short Account of the chief events that took place before, and during, the Emigration of the English College, or Academy, from Liège to Stonyhurst, in the year 1794.** MS. at Stonyhurst.

Law, Augustus Henry, Father, S.J., born at Trumpington, near Cambridge, Oct. 21, 1833, was the eldest son of the Rev. and Hon. Wm. Towry Law (*q.v.*) and his first wife, the Hon. Augusta Graves. In 1841 he was placed for a few months under the tuition of his father's curate, the Rev. G. P. Simpson, and in the following year he was sent to Somerton School, then admirably conducted by Mr. Noon. There he remained till he entered the navy, in Feb. 1846, and became a cadet of H.M.S. *Carysfort*. In that and other ships he cruised round the world for nearly eight years, giving promise of great things in the service, as reported by his superior officers.

Though his conversion to the Church took place soon after that of his father, his act was quite independent, and was the result of thoughtful reading. The first hint in his diary of any unsettling of his faith in the Anglican Establishment is found under May 12, 1850, when he expresses his great sorrow for the disagreement between Mr. Gorham and the Bishop of Exeter. He was received into the Church by Bishop Grant at St. Mary Magdalene's, Mortlake, May 16, 1852, and though he continued in the navy for some little time, he appears to have formed the resolution of becoming a priest soon after his conversion. Indeed, when acquainting Lord Ellenborough with his intention in April, 1853, he stated that he had preferred and wished to be a clergyman even when a boy at Somerton School. About the same time he wrote to his father that he felt drawn to the religious life much more than to the secular, remarking that he had not enough decision of character for a secular priest, but would, he thought, get on better through obedience than in ordering. In November he obtained leave of absence, and made a retreat at Hodder under Fr. T. F. Clarke, S.J., and on Dec. 8, 1853, he withdrew from the navy.

On Jan. 15, 1854, he entered the noviciate at Hodder, and towards the close of the year removed with his fellow-novices to Beaumont Lodge, the house recently purchased for them near Windsor, where he finished his noviceship and made his first vows in Jan. 1856. He was then sent to study rhetoric at St. Acheul, near Amiens, but the place disagreeing with his delicate health, he removed for his course of philosophy to the seminary at Stonyhurst, in August, 1857. About Nov. 1859, he was appointed one of the earliest masters in the college opened by the Society at Glasgow. In July 1862, he went to Beaumont Lodge, where he spent a brief interval in recruiting before commencing his theological course at St. Beuno's College, St. Asaph, in the following October. There he was considered to be among the best and most solid theological students of his time. On Sept. 24, 1865, he was ordained priest in the college by the Bishop of Shrewsbury, and in July 1866, was sent to the mission at Edinburgh. In the following October he was sent to Demerara, British Guiana, and made considerable progress in the study of Chinese, whereby he was able to instruct the coolies, so largely employed in that colony. In Nov. 1871, he returned to England, and after a temporary sojourn at Blackpool, he served the missions at Dalkeith, 1872-3, Galashiels, 1873-4, and Edinburgh, 1874-5. In Sept. of the latter year, he set out, with other fathers and brothers, to open the new college of St. Aidan, Grahamstown, Cape of Good Hope, where he taught Latin and Greek. In March 1879, he was appointed one of the staff of the missionary expedition to the valley of the Zambesi, and began the study of the Zulu tongue. There he died, in the far interior, worn out by fever, privation and fatigue, parted from his waggons and from all his companions except a lay brother, in a wretched hut, at King Umzila's kraal, Nov. 25, 1880, aged 47.

Here is one, exclaims Fr. Russell, whom so many witnesses combine in describing as amiable, genial, clever, sensible, unselfish, self-sacrificing, and holy, full of faith and charity in a very uncommon degree.

Law, Memoir; Tablet, lvii. 959, 1044; *Russell, Notes; Some Reminiscences, Messenger of the Sacred Heart*, 1881, i. 333.

1. **St. Hermenegild; a Drama**, MS., 1860. Written at Glasgow for schoolboys to act.

One of his hymns, simple but affective, entitled "The Church is One," is printed in part iii. of his *Memoir*.

2. "Memoir of Father Law, S.J.," Lond., 1882-6, 4 vols., 8vo, *vide* W. T. Law, being mainly his diary and correspondence.

Whilst thanking the editor for these most interesting memorials, Cardinal Newman wrote: "There is not a word too much in them, as you fear. It is a favour we are not often given to be able to follow year by year the formation of a saintly mind." Cardinal Manning, referring to pts. i. & ii., said: "It is a beautiful book; and will, I think, speak home to many who were the companions of his early life. The letters of father and son, and their mutual intelligent sympathy, are also beautiful."

3. "Augustus Law, S.J. Notes in Remembrance." Lond., Burns & Oates, 1886, 12mo, pp. 116, by Rev. Matt. Russell, S.J., repr. and edited by the Hon. W. T. Law from the *Irish Monthly*; 2nd edit., by Fr. Russell, *ib.*, 1888, 12mo, pp. viii-5-116. In its review the *Tablet*, lxix. 930, describes the Notes as varied, characteristic, often excessively amusing, and full of most edifying and profitable hints and sayings.

4. "A. H. Law, Sailor and Jesuit." Lond. C. T. Soc., 1894, *id.* booklet.

Law, Charlotte Agnes, daughter of Mr. Heathcote, manager of Parr's Leicestershire Bank at Hinckley, and widow of Benjamin Augustin Law, auctioneer and clerk to the board of guardians at Hinckley (who became a convert in 1838, and died there Sept. 12, 1859, aged 45), died at London, April 19, 1877, and was interred at Hinckley.

Procter, In Memoriam; Lamp, 1859, ii. 255; *Cath. Mag.*, N.S., ii. 318.

1. "In Memoriam. A Sermon preached on the occasion of the funeral of Mrs. Charlotte Agnes Law, by the Rev. J[ohn] Procter, O.P., at the Catholic Chapel, Hinckley, April 23rd, 1877." Hinckley, Brocklehurst, 1877, sm. 8vo, pp. 8, pr. for private circulation.

A very beautifully worded discourse, but singularly deficient in biographical details.

Her daughter, Charlotte Mary, born at Hinckley, Nov. 1, 1836, obtained high reputation as a serial writer under the name of "Charlotte Law." On Jan. 7, 1863, she married Mr. Philip E. Brame, of Birmingham, and died at Hinckley, Nov. 25, 1884, aged 48. She seems to have commenced her literary career in the *Lamp*, in 1855, with "The Convert's First Communion. A Physician's Story," and for a number of years contributed verses and Catholic stories. Her first serial, published in the *Family Herald*, entitled "Dora Thorne," was so well received that the editor of that magazine entered into an agreement, under which she engaged to write three serials annually, besides the seaside and Christmas numbers, for ten years. She published two Catholic books, "Tales from the Diary of a Sister of Mercy," Lond., 1867, 8vo; New York, 1868, 12mo, and "Angels' Visits," 1869, 8vo. Her works also appeared in America under the name of "Bertha M. Clay."

Law, Willian Towry, Hon., born June 16, 1809, was the youngest son of the famous Chief Justice, Edward, first Lord Ellenborough, by Anne, daughter of George P. Towry, Esq.,

captain R.N. He was educated at Eton, and in 1826 entered the 51st Regiment, and was quartered at Corfu. At the request of the Duke of Wellington, he and his brother, the Hon. Henry Law, were permitted by the French Government to serve on the staff of General Maison, commanding the French army in the Morea. Being present at the capture of Morea Castle, he was promised the Legion of Honour by Prince Polignac, a promise never fulfilled, owing to the revolution of 1830. In that year he received a commission in the Grenadier Guards. In the following year he married the Hon. Augusta-Champagne Graves, fifth daughter of Thomas North, second Lord Graves, by Lady Mary Paget, sister of the first Marquis of Anglesey. Mr. Law then retired from the army, and in 1831 entered, as a fellow commoner, Peter House College, Cambridge, of which his father had been for some time a fellow, and his grandfather, Edmund Law, Bishop of Carlisle, for many years the master. There he did fairly well, and in Jan. 1834, received his degree of M.A., a privilege then granted to the sons of peers, at the end of a residence of two years and a half, upon their passing the ordinary "poll" examination. After taking Anglican orders, he held in succession the following curacies and benefices—viz., Little St. Mary's curacy, Cambridge; Southam curacy, Warwick; Yeovilton rectory, Somerset; in 1839, Whitchurch Canonorum vicarage, Dorset; East Brent vicarage, Somerset; and Harborne vicarage, co. Stafford. From 1839 to 1851 he was chancellor and prebendary of the diocese of Bath and Wells, of which his uncle, Dr. G. H. Law, was bishop from 1824 till his death in 1845. In 1844 he lost his wife, and in Jan. 1846, he married secondly, Matilda, second daughter of Sir Henry Conyng-ham Montgomery, Bart., of the Hall, Donegan, M.P. for that county.

As a clergyman, Mr. Law at first adopted 'evangelical or low church views, but was gradually attracted to the high church by the "Tracts for the Times." He was made President of the Church Union, and during the wave of intolerance which swept over Engiand upon the restoration of the Catholic hierarchy, published a sermon against "papal agression." But his confidence in the Anglican Establishment was much shaken by the controversies which took place about this time, and the secession of Archdeacon Manning had a great effect upon his mind. "So saintly a man," he wrote to his son in May, 1851, "cannot, in

my opinion, have been led otherwise than by the Spirit of God to the step he has taken." In consequence, he laid his doubts before the Bishop of Lichfield, and at his request had an interview with Dr. Pusey at Oxford. The result was that the bishop gave him six months' leave, in which to consider the matter before taking any decided step, and meanwhile he retired to Boulogne. He had a numerous family, and this circumstance must have increased the difficulty of the next step in his career. For so exemplary and talented a clergyman, so influentially connected, very high preferment was assured. Nevertheless, in the autumn he resigned his benefices, and was received into the Catholic Church at Oscott, Sept. 19, 1851. In the following year he addressed a letter to his late parishioners, which passed through several editions.

This change involved many bitter sacrifices, which he cheerfully endured during the thirty-five years that he spent as a devout and fervent Catholic. In January 1858, he went to the United States, and after about a year returned to Boulogne, but finally settled at Hampton Court Palace, where he died, Oct. 31, 1886, aged 77.

No one who knew Mr. Law could fail to be deeply impressed with the faith, zeal, and tender piety manifested in his every word and action. He left issue by both marriages, his eldest son being Major-General Francis Law, R.A., who served with distinction in the Crimea, China, and South Africa, where he commanded the artillery and obtained his C.B.

Weekly Reg., lxxiv. 592-5, 627-8; *Tablet*, lxxviii. 744; *Law, Memoir*; *Russell, Notes in Rememb.*; *Burke, Peerage*.

1. **A Charge delivered to the churchwardens of the diocese of Bath and Wells, at the Triennial Visitation of the Lord Bishop.** Lond. (Wells pr.) 1843, 12mo.

2. **On the Restoration of the Weekly Offertory: An Address to the Parishioners of East Brent.** Lond. (Wells pr.) 1844, 8vo.

3. **A Letter to the Parishioners of Harborne.** Birmingham, 1850, 12mo.

4. **Attempted Usurpation of Authority over the Church in England by the Bishop of Rome: a Sermon [on Prov. xiii. 10.]** Lond. (Birmingham pr.) 1850, 8vo.

5. **Unity and faithful adherence to the Word of God are only to be found in the Catholic Church: A Letter to his late Parishioners, by the Hon. W. Towry Law, late Vicar of Harborne and late Chancellor of Bath and Wells.** Lond., 1852, 8vo; Baltimore, 1859, 8vo; Lond., Burns, 1859 (?) 8vo, called the 2nd edit.; Lond., Burns &

Oates, 1880, 8vo, pp. 60, called 3rd. edit. It elicited from Rev. W. J. Skilton, "Neither inconsistency, nor unfaithfulness to the Word of God, justly chargeable upon the authorised teaching of the Church of England. A letter to the Parishioners of Harborne . . . with reference to some statements contained in a recently published Letter of . . . W. T. Law." Lond., 1852, 8vo.

To the last edition he added in a preface a few observations on the progress of events within the Established Church during the period elapsed since he became a Catholic. He says that a friend, still nominally a member of the Anglican Establishment, lately said to him: "There will be very soon only two divisions—those who follow the Pope, and those who follow the"

6. **A Brief Account of the Reception of Twenty Persons into the One Fold of the Holy Catholic Church.** Dedicated by permission to the Most Rev. Archbishop of Baltimore, By One of the Twenty. Baltimore, 1858, 8vo, pp. 24.

This little account of conversions in his family was written at the request of the Archbishop of Baltimore, and published anonymously. As it attracted some notice, the publisher persuaded Mr. Law to reprint his "Letter to his late Parishioners," and in true American fashion disclosed the authorship of the first pamphlet by adding to Mr. Law's name on the second, "the author of 'A Brief Account, &c.'"

7. **A Memoir of the Life and Death of the Rev. Father Augustus Henry Law, S.J. Formerly, from Feb. 1846 to Dec. 1853, an Officer in the Royal Navy.** Lond., Burns & Oates, 4 vols., 8vo, Pt. i. 1882, pp. 123, besides title and preface 2 ff., Pt. ii. 1882, pp. 151, besides title, introd., and letter of Card. Newman, 3 ff., Pt. iii. 1883, pp. 208, besides title, introd., and letter of Card. Manning, 3 ff., Pt. iv. 1886.

8. He also edited the first edition of Fr. Russell's "Notes in Remembrance and Last Relics of Augustus Law, S.J.," the proof sheets of which were the last printed pages on which his eyes rested.

Lawless, Matthew James, artist, born in or about March 1835, was son of Barry Edward Lawless, a solicitor practising in Dublin. He was educated at Prior Park College, near Bath, and upon leaving that establishment decided to cultivate his natural inclination to art as a profession at London, where his father, meanwhile, had removed. From an early age he was afflicted with a very delicate constitution, which forbade travel or that close application to study so essential to eminence in the fine arts, and yet he achieved an amount of success, and won an amount of distinction, which few so young artists, even under the most favourable circumstances, ever attained in this country. He attended several drawing-schools, and finished his studies under Henry O'Niel, R.A.

His skill and taste as a draughtsman speedily obtained him a wide reputation, his chaste and elegant pencil being requis-

tioned by some of the best periodicals. He was on the artistic staff of *London Society*, *Once a Week*, *Punch*, *Cornhill*, *The Lady's Newspaper*, and several other publications, of which his illustrations were frequently considered the gems. His first production in *Once a Week* was dated Dec. 17, 1859, "Sentiment from the Shambles"; his last, an illustration of "John of Padua, a Legend of Longleat," Jan. 9, 1864. Among his best sketches were those to the poems, "The Lay of the Lady and the Hound," and "Florida"; to the "Head Master's Sister," to the "Secret that Can't be Kept," "Pearl Wearers and Pearl Winners," and his illustration of the life of St. Francis for Fr. Henry Formby. They possessed a freshness of imagination, a playfulness of fancy, and a vigour of execution that raised him to an equality with the most distinguished in that line of art. The beautiful in nature had for him infinite charms.

He was also a painter of great promise; indeed, men qualified to speak, such as Mr. Frith and Mr. Mulready, were of opinion that there was not one among the rising race of aspirants to artistic eminence whose pretensions were better founded or, had he been spared and blest with health and strength, more likely to be crowned with early triumph. There was a refinement of sentiment, a delicacy of touch, a purity of thought, a freshness and harmony of expression, and a mastery and brilliancy of colour about his pictures which were positively surprising in an artist so young and almost self-taught. Some of his productions were perfect little gems, and everything he exhibited—he was represented for seven years in the Royal Academy—was rapidly picked up. In his last two or three pictures he allowed his genius to take a bolder flight, and the higher he soared the more did he command admiration. His cabinet pictures were full of character, and marked by extraordinary correctness of costume. Amongst his studies for large canvasses, a cavalier of George I.'s reign and several military figures were most conspicuous. Endowed with a classical taste, somewhat like Sir Fred. Leighton's, Lawless was most conscientious in his work, and his women, especially, were typical of the purity and beauty of his own life. His last picture, "The Sick Call," exhibited in the Academy of 1863, and engraved in the *Illustrated London News*, breathes the fervent piety of his soul. It is worthy of admiration for its spontaneous and energetic conception, its

thoroughly sound and accomplished execution, and he left no better work behind him.

Nor was his genius confined to painting alone. He was also an admirable musician, and some of his compositions became exceedingly popular. For nearly twelve months before his death he was incapable of labour. A lingering disease baffled eminent medical skill, and, with a resignation becoming a sincere Christian, he died at his father's house in Notting Hill, London, Aug. 6, 1864, aged 29.

He was a member of the Junior Etching Club.

Weekly Reg., Aug., 1864; *Morning Post*, *id.*; *Athenæum*, Oct. 10, 1885; *Tablet*, vol. xxv. 541.

Lawrence, Robert, O.S. Bruno, prior of Beauvale, Notts, martyr, beatified by papal decree, Dec. 29, 1886, was probably the second son of Robert, son and heir of Sir Robert Lawrence, the representative of an ancient Dorsetshire family. He was professed at the London Charterhouse, and is described as a truly religious man and full of piety. Towards the close of 1531 he was elected prior of Beauvale, in place of Blessed John Houghton, who was transferred to the London Charterhouse. In April, 1535, knowing that the times were troublous, he determined to pay a charitable visit to the house of his profession. He had only been in London two days when Blessed Augustine Webster, prior of the Charterhouse in Axholme, came, as he thought, to transact some business for his monastery. The two guests found the community in the greatest consternation in consequence of the arbitrary proceedings of the king and his chief secretary, Thomas Cromwell. The king's visitors were hourly expected, and from what had already passed the good monks had every reason to dread that the most violent measures would be adopted against them. Their prior, who in all things had yielded to the will of his Majesty, as far as his conscience would allow, now perceived that every concession which he had made, instead of impeding, had only tended to hasten the dissolution of his monastery. He was therefore endeavouring to prepare himself and his religious brethren by prayer and mortification to meet the impending conflict, when the virtuous priors of Beauvale and Axholme arrived. The three priors resolved to make one more attempt to avert the threatened storm by waiting upon Cromwell in person, before the arrival of the king's visitors. But

Cromwell, who was only seeking an excuse to seize upon the monastery, treated the application of the priors with scorn, and immediately committed them to the Tower on a charge of high treason. This was on or about the 13th of April. After suffering for some days all the hardships which prison meant in those days, the priors of Beauvale and Axholme were summoned to the "Rolls." Cromwell doubtless thought it necessary to find cause against them, as Fr. Houghton alone had been spokesman, and had but put a question regarding the king's claim to be head of the Church in England. On April 20 they were asked if they would acknowledge the king as supreme head on earth under Christ of the Church of England. Both unhesitatingly declined to assent to an act which was equivalent to a renunciation of the Catholic religion. They were therefore remanded to the Tower, where they were visited six days later by Cromwell and the royal commissioners, who brought with them a copy of the Act of Parliament under which it was intended to condemn them; and endorsed on the document (which is still to be seen in the Public Record Office) are memoranda of the declarations of the prisoners. "Robert Lawrence says that there is one Catholic Church and one Divine, of which the Bishop of Rome is the head; therefore he cannot believe that the king is supreme head of the Church."

On April 28 the justices' precept was issued to the constable of the Tower commanding him to bring up to Westminster, on the following day, John Houghton, Augustine Webster, Robert Lawrence, and three other prisoners. The three priors were charged with "treacherously machinating and desiring to deprive the king of his title as supreme head of the Church of England." At Westminster they were questioned once again regarding the charge, and pressed to answer plainly whether they meant to submit to the king's laws or not. They replied that on no account could they be persuaded to do anything contrary to the law of God or the Church. Their words being considered high treason, they were placed at the bar, where they pleaded *not guilty*. The remainder of the day having been spent in consultation, it appeared impossible to pass judgment of death, for there was clearly no malice in the prisoners. Cromwell, fearing that his victims might escape, sent to ascertain what verdict the jury intended to return. They replied that they could not pronounce such holy men

worthy of the death of criminals. The messenger soon returned with Cromwell's threat, "If you do not find them guilty, you yourselves shall die the traitor's death." Still the jury held out, and Cromwell seemed on the point of losing his prey. He therefore went in person to intimidate them by cruel threats, and this time he was successful; the jurymen promised to find the accused guilty of high treason. Thus on Thursday, April 29, the three Carthusian priors, with Fr. Richard Reynolds, were condemned to be drawn, hanged and quartered, for having said, "The King, our sovereign lord, is not supreme head in earth of the Church of England."

On the following Tuesday, the blessed martyrs were led towards the Tower gates, "cheerfully going to their death, as bridegrooms to their marriage," exclaimed Sir Thomas More, whose holy envy was aroused as he saw them through the bars of his dungeon. They were then placed on hurdles, and drawn through the streets of London to Tyburn, where they were partially strangled and then butchered, May 4, 1535.

Hendriks, The London Charterhouse; Chauncy, Hist. aliquot martyr. Anglor., ed. 1888; Morris, Troubles, i.

Lawson, Dorothy, born in 1580, at Wenge, co. Bucks, the seat of her maternal grandfather, was the second daughter of Sir Henry Constable, of Burton Constable, in Holderness, co. York, Knt., by Margaret, daughter of Sir William Dormer, K.B., of Wenge, and sister of Sir Robert Dormer, created a baronet, and elevated to the peerage, by the title of Baron Dormer of Wenge, in 1615. Her only brother, Sir Henry Constable, was created, in 1620, Viscount Dunbar of Scotland. She was most piously educated by her mother, who suffered much persecution and a long imprisonment on account of her refusal to conform to the new religion. At the age of seventeen she was married, at Wenge, to a gentleman of birth and fortune then practising at the Inner Temple, Roger, eldest son and heir apparent of Sir Ralph Lawson, of Brough, in Richmondshire, co. York. The marriage settlement is dated March 10, 1597. At first the young married pair resided with Sir Ralph Lawson at Brough, but as their children were numerous, ultimately fifteen in number, Mr. Lawson removed in 1605 to Heaton, in Northumberland, a manor belonging to the family. At this time Mr. Lawson's profession required his presence at London more frequently than at first and he left

the fitting-up of the mansion to his wife. Thus she was enabled to provide a chapel in the house, which monthly was secretly served by a priest, for her husband at this time complied with the times as regards outward conformity to the Established Church. Ultimately he was taken ill at London, and sending for his wife, desired her to procure him a priest, which she did at once, and he was reconciled to the Church. After a short illness he died at London towards the close of 1613 or early in 1614.

The good widow now devoted the remaining portion of her life to the duties of a mother, a neighbour, and a Christian. She procured the constant residence in her house of a Jesuit who passed under the name of Legard, for concealment in those troublesome times was absolutely necessary. He may, however, have been a son of Thos. Legard, of Newcastle, merchant, whose daughter Mary married Mark Shafto, the recorder of Newcastle. By the advice and assistance of this holy man she was enabled to advance in the career of self-prescribed duty. So energetic was she in the propagation of the faith, that whereas there was but one Catholic family in the immediate locality when Fr. Legard arrived, and no altar furniture and vestments but those belonging to Mrs. Lawson, there was not one Protestant family at the time of her death in the same district, which then contained six missionary stations. She had many trials, one of which was the visitation of her house by the plague, which necessitated a temporary removal of her family to Usworth, four miles from Heaton. She had hardly got settled after her return when she was pressed by her father-in-law, Sir Ralph Lawson, to agree to the sale of Heaton Hall, in which she had a life interest under her settlement. In lieu of it he offered her an estate in the immediate neighbourhood, called St. Anthony's, on which, however, there was no mansion. The place had been dedicated in the ages of faith to St. Anthony, whose statue was fixed against a tree on the banks of the Tyne for the comfort of seamen. She was induced to accept this proffer, first, because the place was considered holy, and, secondly, because it was more private than Heaton, and consequently safer for her chapel. Here, a little above where the Walker Ironworks now stand, she erected a large and imposing mansion, on the highest point of the bank overlooking the river, in the quaint and picturesque style which prevailed during the reign of the first James. Con-

spicuously traced against the high gable facing the river was the sacred name of Jesus, "large in proportion and accurate for art, that it might serve the mariners instead of St. Antony's picture; and when the fabric was ended, shee dedicated the whole to St. Michael and St. Antony, and each room (the chapel excepted, which was consecrated to the Mother of God) was nominated and publicly known by the name of some particular saint." As she intended the house chiefly for spiritual uses, she invited Fr. Richard Holtby, S.J., the superior of the district, to lay the foundation-stone, shortly before the year 1623.

St. Anthony's thus became a religious oasis, where hunted priests sheltered and refreshed themselves by spiritual retreats to continue the struggle. There the regular services of the Church were maintained, and the consolations of religion were provided for numbers of the faithful who would otherwise have lived and died without the sacraments. All this occurred in times when the very name of Catholic was proscribed, and priests and laymen of the ancient faith of England were being pursued to the death; yet so great was the respect and consideration shown to the lady of St. Anthony's, so deep and strong the veneration and love with which her unbounded charity, zeal, and self-denying piety had inspired every class, that little interference was ever attempted with her or the exercise of religion in her house. This wonderful respect is the more marked from the fact of one of her chaplains, Fr. Henry Morse, being arrested as soon as he resigned his charge, as likewise his appointed successor, Fr. John Robinson, before he entered her house. At length, after a long and painful illness, borne with incredible patience, resignation, and the practice of every virtue, the holy widow was summoned to her reward, March 26, 1632, aged 52.

The funeral was one of the most striking events connected with the history of this venerable lady, and one which could hardly be credited except upon the testimony of an eye-witness. Within six years of Mrs. Lawson's death, on June 4, 1626, the noted persecutor, Bishop Neile, of Durham—who had previously been Protestant bishop of four Sees, and died Archbishop of York—actually wrote to the Privy Council complaining of the toleration afforded to the Catholic houses on the Tyne in the following terms: His lordship "maketh bold to informe that

Sir Robert Hodgshon's dwelling at Heborne, Anthonye Berrye's and John Davel's at Jarroe, and one Mrs. Lawson's at St. Anthonie's, over against them on the north side, they all being convicted recusants is very inconvenient and dangerous." In spite of this rampant spirit of bigotry and intolerance the magistrates of Newcastle (all honour to them) not only allowed Mrs. Lawson a public funeral, to be celebrated with every mark of respect and solemn pageantry, but actually permitted her body to be laid in the grave in the church of All Saints, Newcastle, with all the rites of the Catholic Church. Her chaplain says: "Her private exequies were celebrated that night [of her death] about eleven a'clock in the place where shee died with the presence of a hundred Catholicks who spiritually depended of her. . . . The next day after her death all the gentry thereabouts were invited, and a dinner was prepar'd for them. The poor of that and the bordering parishes were served that day with meat; the most with money. Divers boats full of people came in the afternoon from Newcastle, all plentifully entertained with a banquet; and when these civill respects were ended, we carried the corps in the evening to Newcastle, in her own boat, accompanied with at least twenty other boats and barges, and above twice as many horse, planting them on both sides of the shore, till their arrival in the city. They found the streets shining with tapers, as light as if it had been noon. The magistrates and aldermen, with the whole glory of the town, which for state is second only to London, attended att the landing place to wait on the coffin, which they received covered with a fine black velvet cloth, and a white satin cross, and carried it but to the church door, where with a ceremony of such civility as astonish'd all (none, out of love of her, and fear of them, daring to oppose itt), they deliver'd it to the Catholicks only, who with another priest (for I was not worthy of the honour), laid it with Catholick ceremonies in the grave. In the interim, a gentleman was appointed to conduct the ladies and magistrates to a sumptuous banquet in the finest house in the town, where they expected, enlarging themselves in discourses upon her praises, till all was ended in the church. Then her son [Henry Lawson, of Brough] waited on them, and with more tears than courtship (unless it be a point of courtship for ceremony at such a time to swim in tears), rendered many thanks for their noble civilities." The Protestant

clergyman of All Hallows was Samuel Barker, the mayor, Sir Lionel Maddison, and the sheriff, Francis Bowes; their names well deserve to be handed down to posterity for joining in this silent yet evident rebuke to the intolerant.

Palmes, Life of Mrs. D. Lawson; Consitt, The Tyne in 1620.

1. "The Life of Mrs. Dorothy Lawson, of St. Antony's, near Newcastle-on-Tyne." Lond., Chas. Dolman, 1855, 8vo, pp. xvii.-64, besides pedigree of Lawson of Brough, 2 ff., illus. with two woodcuts of the Manor-house, Byker, a property belonging to Mrs. Lawson; 2nd edit., *id.*

This delightful biography is a graphic illustration of the manners and times of our Catholic forefathers. It was written in 1646 by Fr. William Palmes, S.J., who was chaplain to Mrs. Lawson for seven years and attended her at her death. The MS. was edited by G. Bouchier Richardson, with foot-notes by the late and then baronets, Sir Henry (Maire) Lawson, and his nephew, Sir William (Wright) Lawson.

2. "The Tyne in 1620, and Mrs. Dorothy Lawson. By the Right Rev. Monsignor Consitt." Newcastle-on-Tyne, Fordyce, 1883, 8vo, pp. 12, edited by "B," Byker, Nov. 9, 1883, and reprinted from the columns of the *Newcastle Daily Chronicle*.

This is the substance of a lecture delivered in St. Joseph's Schoolroom, Gateshead, by the Very Rev. Canon Consitt, of Ushaw College, March 28, 1865, summarised in the *Tablet*, vol. xxvi. pp. 230, under the title of "Gateshead and the Tyneside."

Lawson, Henry, royalist, was the eldest surviving son and heir of Henry Lawson, Esq., of Brough Hall, co. York, by Anne, daughter of Robert Hodgson, of Hebburn, co. Durham, Esq., and sister of Sir Robert Hodgson, Knt. During the rebellion Mr. Lawson joined the royal forces, according to Thomas Blount, as a gentleman-volunteer, though in the family pedigree printed in the "Life of Mrs. Dorothy Lawson," he is credited with the rank of colonel. He was slain at the battle of Melton Mowbray in 1644, and was interred at Grantham. He married Catherine, second daughter and co-heiress of Sir William Fenwick, of Meldon, co. Northumberland, Knt., and his wife Elizabeth, daughter of Sir Edward Radclyffe, of Dilston Castle, Knt. and Bart., by whom he had an only daughter and heiress, Isabella, who became the wife of Sir John Swinburne, of Capheaton Castle, co. Northumberland, Bart. After Mr. Lawson's death, his widow married her cousin, Sir Francis Radclyffe, first Earl of Derwentwater. Brough Hall passed to Mr. Lawson's younger brother, John, captain of horse in the royal army, but the estate was sequestrated by the Parliamentarians, and in 1653 was sold and its owner banished.

Part of the property was, however, bought back again, and after the Restoration, July 6, 1665, the gallant captain was rewarded for his loyalty and sufferings with a baronetcy. By Katherine, his wife, daughter of Sir William Howard, of Naworth Castle, and sister of the first Earl of Carlisle, he left a large family, of whom one was a Benedictine monk and another a Jesuit, besides five daughters, nuns. His eldest surviving son, Henry, succeeded to the baronetcy, and in his descendants the estate continued.

The Lawsons of Newcastle, Byker, and Heaton, were derived from the family of that name long seated at Cramlington, in the immediate vicinity, which they acquired in the fifteenth century by marrying one of the co-heiresses of William Cramlington. In 1568, Ralph Lawson (knighted in 1603), of Byker and elsewhere in Northumberland, married the heiress of Roger Burgh, or Brough, of Burgh Hall, near Catterick, in Yorkshire, and since that period Brough Hall has been the principal seat of the family. Thornborough Pasture, about a mile from the village of Catterick, is the supposed site of the Roman station Cattaractonum. The Ven. Bede considers Brough to have been the mint, and Thornborough the garrison of this Roman city. The Lawsons have always evinced great devotion to and made many sacrifices for the old faith, to which, through good and evil report, they have remained constant. They have contributed to religion five priests, two Benedictines and three Jesuits, together with eleven nuns of various orders.

Castlemain, Cath. Apol.; Richardson, Life of Mrs. D. Lawson; Foster, Visit. of Yorks; Kirk, Biog. Collns., MSS. No. 49; Foley, Records S.J., v.; Weekly Reg., lxvi. 614; Burke, Peerage and Baronetage; Marshall, Visit. of Northumb.

Lawson, Sir Henry, sixth and last baronet of the male line of his family, born Jan. 5, 1751, was the second son of Sir Henry Lawson, fourth bart., of Brough Hall, co. York, by Anastasia, daughter of Thomas Maire, Esq., of Lartington Hall, in Yorkshire, and of Hardwick, near the sea, in Durham. He received the first elements of his education from the family chaplain, Fr. Robt. Knatchbull, S.J., and in 1762 was sent to the Jesuit college at Bruges, which had just been translated from St. Omer, and placed under the rectorship of his uncle, Fr. Thomas Lawson. After two years he was removed to the

English college at Rome, where he was admitted as a convictor, Oct. 7, 1764. There he rapidly progressed, and attained great proficiency, not only in the ancient classics, but also in music and drawing. Having completed the course of studies, he left the college April 30, 1770, and shortly after, in compliance with the wish of his maternal uncle and benefactor, the learned counsellor, John Maire, of Lartington, he went to reside one year with the superiors of the secular college at Douay. In the following year he assumed, by sign-manual, the surname of Maire in accordance with the will of his uncle, under which he inherited the Maire estates, to enjoy so long as the title and property of his own family remained to his elder brother or his heirs, but in case of Henry's succession the Maire estates were to devolve upon his sister Catherine, who became the wife of John Silvertop, of Minster Acres, co. Northumberland, Esq.

In 1773, Henry Maire, as he was now called, married Monica, daughter of Nicholas Stapleton, of Carlton, co. York. She died without issue, Jan. 8, 1800, and on May 17, 1801, Mr. Maire formed a second alliance by marrying, at the Catholic chapel at Worcester, Catherine, only daughter of Henry Fermor, of Worcester, Esq. This lady also died without issue Sept. 13, 1824, aged 54.

Upon the death of his brother, Sir John Lawson, without surviving male issue, June 27, 1811, Sir Henry resumed his paternal name, and resigned the Maire estates to the Silvertops. The remainder of his long career was spent at Brough, usefully employed, as hitherto, either in improving his mind or estate, or in benefiting others, till his death Jan. 9, 1834, aged 83.

In his funeral oration, the Very Rev. B. Rayment, G.V., said that Sir Henry possessed three useful qualities—a high sense of honour, candour, and great self-control. The first raised him to the rank, and entitled him to the respect, of the most refined society; the second endeared him to all his acquaintances; and the third exalted him to the high dignity of a truly mortified Christian. He was always liberal, condescending, and affable to the poor, and, though from his wealth and position the tempting pathway to civil distinctions and political importance lay open to his ambition, he preferred the humility of the cross, and the privations, sufferings, and odium of being

a Catholic, to the dignity of being a senator of the land, or even of that of a county magistrate. He believed it to be his duty to give edification to all around him, and hence he was most regular in the discharge of all his religious duties. He was never idle; his motto was *Nulla dies sine linea*.

He was succeeded by his grand-nephew, William Wright, second son of John Wright, of Kelvedon Hall, co. Essex, Esq., by Elizabeth, second daughter and co-heiress of Sir John Lawson, fifth bart. Mr. Wright was born May 8, 1796, and on succeeding to the Brough estates, according to the will of his maternal grandfather, assumed by royal licence the name of Lawson, and in Aug. 1841, was created a baronet. He married, Oct. 20, 1825, Clarinda Catherine, only daughter and heiress of John Lawson, Esq., M.D., of Richmond, co. York, nephew of the fourth baronet, who would have succeeded to the title as seventh baronet had he survived Sir Henry. Sir William (Wright) Lawson died June 22, 1865, and was succeeded by his eldest son, the present Sir John Lawson, Bart.

Cath. Mag., vol. v. p. xxx.; *Burke, Peerage and Baronetage*; *Foley, Records S.J.*, v. vi.; *Kirk, MSS.*, No. 49.

1. Pedigrees of Catholic Families, MS.

Between 1792 and 1795 Sir Henry deduced the genealogies of the principal Catholic families then in existence in England. In this work he appears to have been assisted by much directly communicated information, and by correspondence with Mr. John Charles Brooke and Sir Ralph Bigland, then members of the Heralds' College. In 1880 a circular was issued by Stephen Tucker, Somerset Herald, and J. Jackson Howard, LL.D., announcing that it had been determined, with the consent of Sir John Lawson, Bart., and at the suggestion and cost of Mr. Leonard Hartley, of Middleton Lodge, to print the *Maire MS.*, with additions, proofs, and evidences, elaborating the descents, not only anterior to their first dating by their compiler, and collaterally, but bringing them down to the present time. The prospectus asserts that "the special value of this MS. arises from the great difficulty there was, and is, in compiling the pedigrees of Roman Catholics during the period when, from recusancy and other obstacles and disabilities, so few of the ordinary means of record were accessible to them." This is misleading; it may have some point as regards the not infrequent disinclination of Catholics, through prudential reasons, to return accurate pedigrees at the visitations of the heralds, and perhaps to some other records much used by heralds, but, on the other hand, the never-failing attention which was paid to recusants, both as regards their persons and property, places at the disposal of the genealogist more accessible and abundant information than he could obtain about the families of non-Catholics.

Some of the pedigrees have already appeared in folio parts, profusely

illustrated with heraldic drawings, &c., and carried out with an elaboration which leaves nothing to be desired. "Genealogical Collections illustrating the History of Roman Catholic Families of England. Based on the Lawson Manuscript. Part I. 1. Fermor; 2. Petre. Edited by J. Jackson Howard, LL.D., F.S.A., H. Farnham Burke, F.S.A., Somerset Herald, H. Seymour Hughes, sub-editor. Printed for Private Circulation, 1887." (Mitchell & Hughes, London), folio, pp. 90. Part II. 3. Hunloke; 4. Philips, 1887, pp. 89-145; to be followed by Parts III. Arundel; IV. Hornyold and Plowden; V. Bedingfeld, &c. &c.

The inclusion of Philips, a non-representative Catholic family and not in the original MS., is unaccountable.

2. Sir Henry left behind him many translations and miscellanies in MS., which are tangible proof of his extensive knowledge of books and of his indefatigable industry. Many of the notes to "The Life of Mrs. Dorothy Lawson" are by him. He devoted considerable time to the study of heraldry.

Lawson, Peter, gent., confessor of the faith, seems to have undertaken to convey from the Continent into his native county of Yorkshire a number of Catholic books, with which he sailed from Havre de Grace, in Jan. 1582-3, in company with two newly ordained priests, Samuel Conyers and the venerable martyr John Nutter. Their intention was to land at Scarborough, but the vessel was driven by stress of weather to Dunwich, on the Suffolk coast, where Fr. Nutter, who was prostrate with fever, was landed. After a day or two the vessel put out to sea again, but striking a rock in sight of the haven became a total wreck. The crew landed in safety, with Mr. Lawson and Fr. Conyers, who were probably relatives, for the two families of their names had twice intermarried previous to this date. Unfortunately the parson of a neighbouring church came down to the shore to look for wreckage, and espying a large bag belonging to Mr. Lawson laid hold of it in the expectation of securing booty. Great was his surprise to find that it contained nothing but Catholic books, so in his disappointment he at once gave information to the magistrates of the town. In the bag were thirty Primers, five hundred copies of Vaux's Catechism, fifteen Latin Testaments, and forty-five books of meditation. Suspicions were at once raised that the sick man lying in the town and his two companions just landed were priests, and Fr. Nutter, being interrogated by the magistrates, and not denying his sacred calling, the three were arrested and placed in irons. Information was despatched to the Council, and within ten days orders were returned for the three prisoners to be removed to London. They were conveyed

in a waggon under a strong escort, and the journey took four days. Upon arrival they were taken to Richmond to be examined by Secretary Walsingham, after which they were committed to the Marshalsea, where, according to a document in the Record Office (*Dom. Eliz.*, vol. clxix. No. 26), endorsed "Mar. 22, 1583, the names of the prisoners remayninge in the Marshalsea," they were sent in on Feb. 1, 1582-3. After twelve months the venerable John Nutter received the crown of martyrdom at Tyburn, Feb. 12, 1583-4. Mr. Conyers was banished and shipped off with twenty other priests in Jan. 1585, but Mr. Lawson was retained in the Marshalsea, as appears in the report sent to Walsingham by Nicholas Burden, the notorious spy (*Dom. Eliz.*, vol. cxcv. No. 74, 1586), in which he is placed in the category of laymen in the same prison who are described as "nether welthy nor wyse, but all very arrant," which means that neither deprivation nor seduction could influence them to renounce their faith. From a contemporary document, edited by Fr. Morris, it appears that Mr. Lawson died in the Marshalsea in Sept. 1586, aged 48.

There can be little doubt that the confessor belonged to one of the Yorkshire families of Lawson. It is not improbable that he may be identified with Peter Lawson, of Poppleton, in the ainsty of York, grandson of Sir George Lawson, knight-treasurer of Berwick. This gentleman married Elizabeth, daughter of Ambrose Beckwith, of Stillingfleet, co. York, gent., younger brother to Sir Leonard Beckwith, of Selby, Knt. His sons having been removed from his care before they were seven years of age were brought up Protestants, a method by which the new religion was extensively propagated.

Bridgewater, Concertatio, ed. 1594, ff. 157-9, 409; *Challoner, Memoirs*, i.; *Morris, Troubles*, 3rd Series; *Foster, Visit. of Yorks*; *P.R.O.*, as cited; *Morris, Kal. and Rite used by the Caths.*, p. 15.

Lawson, Thomas, sen., Father S.J., born Dec. 8, 1666, seventh son of Sir John Lawson, of Brough, first Bart., studied at St. Omer's College, and entered the novitiate at Watten, Sept. 7, 1684. He made his higher studies and theology at Liège College, and was ordained priest in 1691. In 1692-3 he became minister in the English College at Rome, but returned to England in 1700. He was appointed chaplain to his brother, Sir Henry, at Brough Hall. From 1714-15 until 1720-1 he was at the court of the exiled Stuarts at St.

Germain, and for a time was confessor to James III., commonly called the Pretender. On May 6, 1721, he was appointed rector of Watten and master of novices, and in 1724, provincial. In the following year, the Duchess of Norfolk (Mary, daughter and heiress of Sir Nicholas Sherburne, of Stonyhurst, Bart., and wife of Thomas, 8th Duke of Norfolk), anxious to have a Jesuit for her private chaplain, in succession to Fr. Thomas Hunter, requested the general of the order to grant her Fr. Lawson. Her wish was gratified; Fr. Lawson was released from the responsibility of the provincialship, and attended on her Grace, from May, 1725, until late in the year 1733. On Jan. 1, 1734, he was again appointed rector of Watten, and so continued till Sept. 17, 1740. He then retired to St. Omer's College, where he died Dec. 18, 1750, aged 84.

Oliver, Collectanea, S.J.; Foley, Records S.J., v., vii; Kirk, Biog. Collns. MSS., No. 26.

1. **Instructions on the Rule of St. Ignatius, delivered to the Novices at Watten**, MS. (1721-4), preserved at St. Mary's Convent, York Bar.

2. Fr. Lawson's association with the chaplaincy at Brough may serve for the introduction of its history. Bro. Foley asserts that the Benedictines were predecessors of the Jesuits in the mission. Though this is not confirmed by the records of the Benedictines, the early connection of the Lawson family with that order makes it most probable. Dom Francis Lawson, youngest brother of the first baronet, was professed at Douay in 1650. Some time afterwards he was sent on the mission to the north of England, but returned to Douay in 1672 for about five years. In 1677 he was declared provincial of York, and held that office till the summer of 1686, when he resigned to become one of the royal chaplains at St. James's. During the reign of James II. he nearly obtained possession of the Manor House at York for the purpose of a Benedictine college. After the revolution he is said to have settled at Myddelton Lodge, Yorkshire, where he died in 1712. His nephew, Dom Wm. Bened. Lawson, O.S.B., son of the first baronet, was professed at Lambspring in 1685, and in due course was sent to the northern province. How long he remained on the mission is not stated, but he died at Marseilles in 1737. It is very probable that both the uncle and nephew successively served the chaplaincy at Brough before the arrival of the latter's younger brother, Fr. Thos. Lawson, S.J., in 1700. From his withdrawal in 1714-5 the chaplains have been as follows: Fr. Jno. Champion, S.J., 1714-5 to 1728 and most probably to 1735, about which time he removed to Sawston Hall; Fr. Henry Corbie, S.J., succeeded, and left about June 1745; Fr. Charles Hodgkinson, *alias* Siddel, S.J., followed; Fr. Francis Blundell, S.J., succeeded Fr. Hodgkinson, and was here in 1752, probably leaving for Formby in 1758; Fr. Robert Knatchbull, S.J., seems to have come in 1758, in which year he commenced the existing register at Brough, and left shortly after March 22, 1765, in consequence of the threats of

the vicar of the parish for baptising a Catholic child on that date; Fr. Thos. Aspinall, *alias* Brent, S.J., succeeded, and remained till 1769; Fr. Ralph Hoskins, S.J., 1769 to death April 15, 1794, aged 65; Rev. Thos. Ferby came Aug. 25, 1794, and left for Scorton Hall in Sept. 1807, having been assisted for a short time in 1799 by Père Jean Baptiste Carbonel, a French refugee; Fr. Jno. Laurenson, S.J., came Sept. 18, 1807, and remained till June 13, 1830; Fr. Thos. Dilworth, S.J., came June 1, 1830, and left Aug. 1, 1834; Fr. Robt. Johnson, junior, came July 30, 1834, and left in Sept. 1841; Rev. John Rigby, 1841 to 1847; Fr. Felix Pole, S.J., 1847 to 1849; Rev. John Rigby, 1849 to 1852; Rev. Walter Clifford 1852 to 1863; Rev. Wm. Smith, 1863-4; Rev. Luke Burke, 1864-9; Rev. Alfred Watson, 1869-72; Very Rev. Wm. Canon Arnold, 1872 to the present time.

On July 11, 1834, Wm. Lawson, Esq., laid the foundation stone of a new chapel, dedicated to St. Paulinus, situated at some short distance from Brough Hall, the domestic chapel being too small for the congregation. The architect was Ignatius Bonomi, Esq., of Durham, and the designs were as much as possible after those of the ancient chapel of the episcopal palace at York, afterwards converted into the Minster library. The new chapel was consecrated by Bp. Briggs, May 8, 1837.

Lawson, Thomas, jun., Father S.J., born March 20, 1720, was second son of Sir John Lawson, of Brough, third Bart., by Mary, daughter of Sir John Shelley, of Michelgrove, Sussex, Bart., by his second wife, Mary, daughter of Sir John Gage, of Firle Place, in the same county, Bart. After completing his course of humanities at St. Omer's College, he entered the novitiate, S.J., at Watten, Sept. 7, 1736, and was professed of the four vows Feb. 2, 1754. He filled several offices, and at the time of the expulsion of the Jesuits from France in 1762 was vice-rector of St. Omer's College. On Feb. 24, 1766, he was appointed rector of the English College at Bruges, transferred from St. Omer in 1762, and so continued until Dec. 21, 1769. After the suppression of the Society in 1773, he came to England, and for some time was missionary at Hammersmith. The remainder of his life was principally spent in London, where he died July 11, 1807, aged 87.

Oliver, Collectanæ S.J.; Kirk, Biog. Collns., MSS., No 26; Foley, Records S.J., v., vii.

1. "The Protest of the English Jesuits at St. Omer, upon their being deprived of their College" (St. Omer, Sept. 30, 1762), s. sh. folio, signed by Thomas Lawson, vice-rector, Wm. Blakiston, Nathaniel Elliot, and Wm. Aston, representatives of the community of the said college.

The Protest states that, in virtue of letters patent granted by Phillip II. of Spain in 1593, successively confirmed by the Kings of France after St. Omer returned to their dominion, the English Jesuits had purchased the site and erected the college with their own money; that without any assist-

ance from the province or town they had twice rebuilt and refurnished the college after disastrous fires ; that in like manner they had procured and rebuilt a small house in the village of Blandecque for a place of relaxation, and for their valetudinarians and convalescents ; and that they had likewise purchased *rentes*, as well upon the Town-House of Paris, the States of Artois, and the town of St. Omer, as those due from private individuals.

For particulars of the dispute which arose from the transference of the college buildings to the English secular clergy, *vide* vol. iii. p. 408, No. 2, and p. xiv.

2. **The Devotion to the Sacred Heart of Jesus for the use of the Association under that title in the domestic Oratory of the Society of Jesus at Bruges.** Bruges, Joseph Van Praet, 1767, 12mo ; frequently republished with various additions under the superintendance of the author, 8th edition, 1801 ; “ The Devotion and Office of the Sacred Heart of our Lord Jesus Christ : with the Nature, Origin, Progress, &c., of this amiable Devotion, and other pious Practices, Prayers, &c. Also the Bishop of Boulogne’s Pastoral Letter,” Manchester, Haydock, 1805, 12mo, pp. 228, inclusive of the Devotion to the Sacred Heart of Mary ; Lond., 1813, 12mo ; ditto, 11th edit., Lond., Keating, Brown, & Keating, 1816, 12mo, pp. 446.

The Devotion to the Sacred Heart was first introduced into this country by the Ven. Claude de la Colombiere, S.J., spiritual director of St. Margaret Mary Alacoque, who came to England for that purpose in Oct. 1676, and held the office of preacher to the Duchess of York at St. James’s Court till 1679. His apostolate met with considerable success, but in the latter year he fell a victim to the Oates Plot, was arrested at night, and detained in prison for some weeks. Though his innocence was established at his trial, the malice of his accusers could not brook an acquittal, and hence the House of Lords was induced to sentence the French Jesuit to perpetual banishment from the United Kingdom.

The original of Fr. Lawson’s work is divided into two parts : Part I., a treatise on the devotion ; Part II., the practice thereof, with an account of the indulgences attached, besides documents relating to the aggregation of British subjects to the arch-confraternity of the Sacred Heart of Jesus at Rome at the instance of the author, Jan. 30, 1767. Fr. Lawson is credited with being the first to spread this devotion in England as an *association*. It was Bishop Milner, however, who obtained for it the approbation of the Holy See, with certain indulgences, by indult dated June 27, 1814, to hold good for fifteen years. The bishop was thus the first to introduce its *public* practice into the country, and subsequently, in 1821, published his pamphlet on “ Devotion to the Sacred Heart of Jesus.”

More recently, Fr. A. J. Christie, S.J., issued his “ Devotions in Honour of the Sacred Heart of Jesus.”

In his defence of his Lenten Pastoral for 1840, Bishop Baines, referring to this devotion, says : “ It is a good deal used by the members and friends of a certain religious society, who were its first and principal promoters, and who succeeded at last in obtaining for it the approbation of the Holy See. To what precise particulars the approbation of the Holy See extended, I have never been able to ascertain. . . . If any one wish to know what I alluded to in my pastoral, when I spoke of practices of piety which the Church tolerates rather than approves, which good taste cannot defend

nor reason explain, let him look at a book—now very common in England—entitled, *The Devotion and Office of the Sacred Heart*, London, 1813, pp. 136, 137, &c.

3. He also edited and republished, for gratuitous distribution, the Rev. Robert Manning's two discourses on "Devotion to the B.V.M.," Lond., 1787, 12mo.

An interesting account of a relic of the True Cross, secured by Fr. Thos. Lawson, sen., S.J., and presented by his grand-nephew and namesake to the convent at Micklegate Bar, York, will be found in the *Mouth*, xxvi. 82.

Lechmere, Edmund, *alias* Stratford, D.D., was a member of the ancient family seated at Fownhope, co., Hereford, and at Hanley Castle, co., Worcester, of whom Nicholas, second son of Edmund Lechmere, of Hanley Castle, Esq., was raised to the peerage as Lord Lechmere of Evesham, Worcestershire, in 1721. The family maintained a Benedictine chaplaincy at Fownhope early in the seventeenth century. Edmund Lechmere, no doubt, derived his *alias* of Stratford from some family alliance. He had a relative, John Lechmere, who assumed the same *alias* at Douay, where he took the college oath in 1630, and subsequently became professor of philosophy. They were probably connections of an old priest named Arthur Stratford, who was a prisoner in the Gatehouse in 1637. He was a native of the diocese of Gloucester, and first went to Douay in 1580. In 1585 he went to the English College at Rome, where he was ordained in 1586, and came from Douay to the mission in 1588. Winefrid Lechmere, of Hereford, a convert, married Richard Ravenhill, Esq., and was mother of the Rev. John Ravenhill, *alias* Russell, who was ordained at Rome in 1652.

Being sent over to the English College at Douay, where he assumed the *alias* of Stratford, Edmund Lechmere astonished his contemporaries with his natural genius, and outstripped them all in the progress he made in the studies. He passed through the whole course of divinity under the famous theologian Dr. Kellison, and publicly defended it on Aug. 1, 1617. In that year he was appointed professor of philosophy, but shortly afterwards, being desirous to pursue his studies in divinity, he went to Paris, entered the university, and attended the lectures of the celebrated professor, Dr. Gamache. Having completed his degree of B.D., he was prevailed upon by Dr. Kellison to return to Douay, where he was ordained priest in 1622. At Douay he held the chair of divinity for about eight years, and on Oct. 25, 1633, was created D.D. at Rheims.

Towards the close of Panzani's mission to England, the names of several of the most eminent clergymen suitable for the episcopacy were sent up to Rome, in 1635, and, though the youngest on the list, Dr. Lechmere was most highly recommended for his ability, learning, and piety. Nothing came of this appeal, otherwise it is not improbable that Dr. Lechmere would have been elected. Worn out with labour and study, he died at Douay College in the prime of life about the year 1640.

"The works he left behind him," says Dodd, "are a lasting monument of his extraordinary qualifications, and have merited a preference to all our controversial writers for acuteness and just reasoning."

Dodd, Ch. Hist. iii. 92; *Douay Diaries*; *Foley, Records S.J.*, vi.

1. **A Disputation of the Church, wherein the Old Religion is maintained, V. M. C. F. E.** Doway, Marck Wyon, 1629, 8vo, title, ded. "To my Friends in Eng.," signed F. E., epistle "To him that hath ministered the occasion of this booke," signed F. E., *Approbatio* and *Errata*, 8 ff., pp. 454, in four books; Doway, widow of Marck Wyon, 1632, 8vo, in five books; *ib.*, 1640, 8vo, in two vols., much enlarged, Pt. I., pp. 614, besides title, ded., two tables of contents, and approb.; Pt. II., pp. 682, besides at end 3 pp. of author's advertisements. The signature to the last edition is E. S. F. in place of F. E. as in the others.

From his epistle in this remarkably learned work, it appears that the author had long before engaged in private controversy with his Protestant adversary, to whom he had sent two papers. After a time the latter published anonymously a kind of reply—"yet not an answer neither"—for it rather directed the author to find his answer in other works. This reply the author met with by mere chance, and at first was doubtful if it was intended for him—"You had handled the matter so that, indeede, I doubted whether I were the man you meant by the name there put down: you knew me by another, and whether I had ever used that I could not then readily call to mind. You will say, peradventure, that a circumstance tied your tongue. This may be; and therefore, bearing respect that way too, I will discover you no further, but leave you at your liberty." He also says: "I will not address the thing particularly against you, partly because I dispute also against others, with whom I have exchanged some papers, as I did with you, and am willing (if it may be) to be heard where they are; partly because your discourse was not a direct answer to that I sent."

Amongst others he refutes Dr. John White's "Way to the True Church, wherein the principal Motives perswading to Romanism are disputed and driven to their issues," Lond., 1610, 4to, and also his "Defence of the Way . . . against A. D. [Fr. Jno. Percy *alias* Fisher, S.J.], his reply," Lond., 1614, 4to, ded. to Jas. I., both of which, after his death in 1617, were republished in his "Workes," Lond., 1624, folio, by his brother, Dr. Fris. White, successively Bishop of Norwich and Ely. Dr. Thos. Worthington and Fr. Wm. Wright, S.J. also replied to White.

2. **The Conference mentioned by Doctour Featley in the end of his Sacrilege, with some Notes added upon occasion of the Minister's Relation, by S. E.** Doway, 1632, sm. 8vo.

This was elicited by Dr. Daniel Featly's "Summe of a Conference betwixt Dr. Smith (now Bishop of Chalcedon) and M. Featlie, about the Real Presence in the Sacrament; held at Paris, 4th September, 1612," printed with his "Grand Sacrilege of the Church of Rome in taking away the Sacred Cup from the Laity at the Lord's Table," Lond., 1630, 4to. The Rev. Myrtle Waferer, M.A., subsequently prebend of Winchester, now came to the doctor's assistance with "An Apology for Dr. D. Featley against the Calumnies of S. E., concerning the Real Presence, in a Conference with Dr. Smith." Lond., 1634, 4to.

3. "A Relection of certain authors that are pretended to disown the Church's Infallibility" is the description Dodd gives of another of Lechmere's works printed at Doway in 1635.

4. **Tractatus Theolog. et Philosoph.** MSS. formerly at Douay College.

5. From a resolution passed during the third session of the General Assembly of the English Chapter, May 8, 1667 (*Brit. Mus., Egerton MSS.*, 2260, f. 122), it appears that a sum of £120 was left by the Rev. John Hammond "To translate and print Dr. Stratford's Controversy and Mr. Broughton's his History." The amount was found insufficient for the purpose at that period, and therefore it was applied by the Chapter to the necessities of the English College at Lisbon, with the obligation of refunding it when in a position. This may have been done at a later period, and possibly Dr. Lechmere's work may be identified in "A Consultation about Religion; or, what Religion is best to be chosen. With an Appendix upon this Question: Whither every one may be Saved in his own Religion. Translated out of Latin, in which it was written by an eminent Professor of Divinity." Lond., 1693, 8vo., title and preface 6 ff. pp. 220.

6. For family history, see "Hanley and the House of Lechmere," by E. P. Shirley, 1883, 4to.

Leckonby, John, schoolmaster, was the son of Simon Leckonby, of Shadforth, co. Durham, who, at the inquisition post mortem, was found to be son and heir of John Leckonby of the same place, gent., and under age in ward to Margaret, his mother, Jan. 14, 1608. The family of Leckonby, or Lackenby, was settled at Shadforth for several generations. The subject of this memoir took his degree of B.A. at Magdalen College, Oxford, Dec. 2, 1643. Shortly after he was admitted at St. Edmund's Hall, where he continued a close student until the surrender of Oxford in 1646. Moved by the tottering state of the Established Church, he then turned his attention to ecclesiastical history, and to an examination of the authenticity of the Protestant religion, which resulted in his becoming a Catholic. He determined to pursue his studies abroad, and

proceeded to Douay College, where he was admitted as a convictor. On July 24, 1649, he took the college oath, and the missionary oath on the following Dec. 29, adopting the *alias* of Hawley. Subsequently he left Douay and returned to London, where he found a means of livelihood as an usher in the school opened in Whitefriars by the dramatist and poet, James Shirley, who had also become a Catholic. After some time he was indicted for hearing Mass and for being a recusant-schoolmaster, and was thrown into prison, where he suffered great hardships. Ultimately he obtained his release, but seems to have died in London shortly afterwards in great distress.

He had considerable reputation as a classical scholar, and for his knowledge of ecclesiastical history, and though nothing appears under his name, it is not improbable that he assisted Shirley in his grammatical works.

Wood, Athenæ Oxon, ed. 1691, ii. ; *Dodd, Ch. Hist.*, iii. ; *Douay Diaries; Gillow, Cath. Schools in Eng., MS.*; *Surtees, Hist. of Durham*, i. pt. ii. 125.

Le Clerc, Charles, priest, is said to have been born in Warwickshire in 1799, though other members of his family about this period were born at Stourton, in Yorkshire, the seat of Lord Stourton, to whom his father and grandfather were agents. He was the son of Cuny Le Clerc and Ann Day his wife, who sent him, in 1807, to Sedgley Park School, in Staffordshire, where he was distinguished for assiduous and unremitting attention to his studies, for unfeigned piety, and for gravity beyond his years. About the commencement of 1814 he was transferred to the English College at Lisbon, where, in the edifying performance of every duty, he passed the remainder of his life. At the conclusion of his studies he was appointed professor of humanity, in which office he continued for about six years, and then commenced to teach philosophy. In 1829 he was elected vice-president, but did not interrupt his labours in the school of philosophy. At length he was seized with a malignant typhus fever, whilst attending the public hospital at Lisbon, in his visits to which he was most assiduous, and in spite of the efforts of the most eminent physicians of the city to check the progress of the disease, closed his active and useful life, July 6, 1834, aged 35.

It has been said by one of his pupils, that "whatever he did, he did well, and was the very soul of the college while he was

a superior." The Latin epitaph on his tomb in the English College at Lisbon says that in solidity of judgment and purity of morals even in youth he had attained to old age. He shone forth the bright model of virtue and indefatigable exertion. Despising the world and self, seeking and loving nothing but his God, sparing in words, of labour lavish, he had formed a most accurate estimate of the value of time.

His mother resided for many years at Solihull, Warwickshire, and died at the extreme age of 94, Aug. 1, 1850. Two of his sisters became Benedictines; Dame Constance Magdalen, born at Stourton, Oct. 14, 1798, professed at Salford Hall, co. Worcester, 1816, left Stanbrook Hall, Sept. 17, 1847, to found a convent at Subiaco, Paramatta, near Sydney, N.S. Wales, and died there March 28, 1878, aged 79; and Dame Mary Apollonia Placida, born at Stourton, co. York, Dec. 25, 1801, professed at Salford, 1820, removed with the community to Stanbrook Hall, in the same county, and died there, Oct. 22, 1843, aged 41.

Weekly Orthodox Journ., iii., 95, 393; *Cath. Mag.*, v., cl.; *Rev. Ignat. Collingridge, Communication*; *Lamp*, N.S., ii., 143; *Chronicles at Stanbrook*; *Sedgley Park Reg. M.S.*

1. "The Catholic Pulpit," 1839-40, 2 vols., 8vo, in which the sermons by Mr. Le Clerc were considered the best; *vide* vol. iii., p. 531, No. 1, and the writer's articles on "Early Catholic Periodicals," *Tablet*, vol. lvii., Jan. 29 to March 19, 1881.

Lee, or Leigh, Christopher, O.C.D., confessor, in religion Franciscus à Sanctis, was a younger son of a good Catholic family in Sussex, where he was born. He joined the English Discalced Carmelites in Flanders, and in 1631, or the following year, was sent to the English mission, residing with some gentleman in Oxfordshire, probably Sir Peter Browne, of Kiddington. In October, 1641, his elder brother, said to be a Dominican, was made prisoner in London, and Fr. Francis determined to visit him. Setting out from where he resided in Oxfordshire, he was arrested on his journey, and detained prisoner from Saturday till Monday, when he was examined by a justice, and, having refused to take the oath, was committed to Aylesbury gaol. There he was confined in an underground dungeon for two days, and was then tied on horseback and sent under guard to the King's Bench Prison in London, where he died of

the plague, three weeks and some days after his incarceration, Dec. 26, 1641.

Brevis Relatio Miss. Angl., Carme MS.

Lee, Daniel, K.S.G., son of John Lee, of Salford, co. Lancaster, was born Dec. 21, 1799. His father, descended from a yeomanry family of that name long settled in the Fylde, was a dealer in Irish horses and cattle, and married in Ireland Miss Catherine Plunket, who claimed descent from the ancient family of that name. He died at Salford, Sept. 27, 1827, aged 80, leaving two sons and two daughters, Daniel, John (who died Sept. 14, 1833, aged 31), Susan, and Mary Anne. Mrs. Lee was a religious, sensible, and noble-minded mother, and her son always acknowledged that his success in life was due to her careful training. She died April 6, 1837, aged 63. At an early age Daniel and his brother were sent to a Catholic school in Preston kept by Peter Newby, who had received his education at Douay College, but in 1810 they were transferred to the famous school at Sedgley Park, Staffordshire, where they remained for one or two years.

Upon his removal from school, Daniel was apprenticed to Edmund Wright, a merchant and calico-printer in Manchester, and it is related that the first sovereign he earned was given in charity, in the hope, as he said, that God would bless his labours. About 1826, having obtained the reputation of being one of the best salesmen in Manchester, he was taken into partnership by his principal, under the style of Wright and Lee. After Mr. Wright's death in 1852, Mr. Lee took into partnership two of the Behrens family, since which the business has been carried on under the well-known firm of Daniel Lee & Co.

In 1838, on the incorporation of the borough of Manchester, Mr. Lee was made a magistrate, and about ten years before his death was appointed a county justice by the Government of Lord Derby. As a commercial man he had few equals. With rare talents and probity he conducted the establishment to an eminent position, and left a name honoured in the commercial world. He was always the avowed, the faithful, and uncompromising Catholic. He knew no difference between men on account of their religious profession, but he never permitted the bigot's sneer to pass unheeded, or the fears of worldly interest

to deter him from that which was his greatest glory. His active mind, industrious habits, and generosity made him, from an early period of his life, the most prominent and leading man amongst the Catholics of Manchester. His munificence in the support of churches and schools, and his private benevolence towards individuals, known to him and unknown, extended far and wide. Nearly every Catholic who came to seek his fortune in Manchester made straight to Mr. Lee for advice. Even during the lifetime of his senior partner, applicants for assistance of every description, and alms-pensioners who daily attended at the warehouse were so numerous as to be a source of annoyance to Mr. Wright, who did not regard such extraordinary benevolence with approval. It has been stated that during his lifetime Mr. Lee gave more than £60,000 for building churches and schools, and for the support of the clergy, which, added to his other charities, must have amounted to no less a sum than £100,000. In recognition of his great charities and his zeal for the spread of religion, Pius IX. conferred upon him, in 1855, the knighthood of St. Gregory, an honour which he held in the highest estimation.

In politics he was guided by the exigences of Catholic interests. He was a friend and supporter of Daniel O'Connell, who, upon one occasion, publicly declared that one of the most noble-minded, upright, and sincere men he ever knew was Daniel Lee of Manchester. In the matter of education, he held that Catholics had greater protection from a Conservative than a Liberal government. And in a public letter, addressed in 1862 to the late Mr. Joseph Gillow, on the necessity of every Catholic voting against the foreign intrigues of the Palmerston Ministry, he appealed to Catholics generally to support Conservative governments, "who are disposed to maintain religious and social liberty in the person of the Holy Father, the See of St. Peter, the Centre of Unity and Order."

It was not till after the death of his two sisters, the Misses Susan and Mary Anne Lee, who died respectively Jan. 4, 1856, aged 59, and March 15, 1859, aged 61, that Mr. Lee thought of marriage. In the latter year he was united to Miss Frances Elizabeth Foley, of Dublin, who survived him, and died at Bournemouth, Feb. 19, 1894, aged 72. By this lady he had three children, Daniel W. Lee, barrister-at-law, and two other sons, one of whom died a few months before his father. At

length, weighed down by the infirmities of old age, he closed an honoured, useful, and charitable career at his residence Springfield House, Pendlebury, March 21, 1877, aged 77.

Endowed with high qualities—sterling honesty, fearlessness, piety, and rectitude of tone and purpose—he commanded the respect of all classes.

Tablet, xlix. 373, lxxxiii. 292; *Cath. Times*, March 23 and 29, 1877; *Weekly Reg.*, lxiv. 546; *Gillow, Cath. Schools in Eng.*, MS.; *Lamp*, viii. 109; *Dr. Gillow's MSS.*

1. Mr. Lee frequently communicated with the press on matters concerning Catholic interests. His letters generally took the form of a manifesto or of advice, such as his letter to Joseph Gillow, Esq., April 1, 1862, advising the Catholics of Preston to support the Conservative candidate, distributed as a broadsheet; three letters to the members of the House of Commons, upon "The Monastic and Conventual Institutions Bill," introduced by Mr. Newdegate, 1874, *Tablet*, xliii.; to the *Manchester Guardian*, occasioned by Mr. Gladstone's "Vatican Decrees," dated Nov. 11, 1874, reprinted in the *Tablet*, xlv. 660; *Cath. Opinion*, xvi. 806, and other Catholic papers; and many others.

2. An account of the laying of the foundation-stone of the Lee Memorial Schools, Pendlebury, July 23, and their opening, Nov. 1, 1881, will be found in the *Tablet*, lviii. 193, and *Weekly Register*, lxiv. 546.

3. **Portrait**, litho, imp. folio.

Lee, E. W. B., bank cashier, was for many years connected with the then bank of Farley & Co., of Worcester, and afterwards with the Warwick and Leamington Bank at Leamington. He was a convert, and by his example led his brothers and sisters into the Church. In Jan. 1836, he commenced a Catholic journal of colourless politics entitled the *Mediator*, there being no Catholic weekly paper extant at that time, but not meeting with support, the journal soon succumbed. Mr. Lee died at Broadway, Worcestershire, where, during his illness, he received the assiduous attention of the Passionist Fathers till his end, Feb. 12, 1866.

Tablet, xxx. 120; *Gillow, Early Cath. Periodicals*, *Tablet*, Jan. 29 to March 19, 1881.

The Mediator, and British Catholic Advocate, weekly newspaper, commencing Jan. 1836; continued for a short time only.

In his prospectus Mr. Lee states that early and late editions will be published every Saturday. "It will hold out to all parties the olive-branch of peace, and its conductors will never shrink from promulgating, on all fitting occasions, those benign principles for the maintainance of which alone that journal will have been established. . . . In politics, the *Mediator* will be rendered an impartial register of passing events rather than the

partisan of any section. . . . In point of size, the *Mediator* will be fully equal to that of any London paper now extant; in short, a desirable family journal for readers of all classes and sentiments."

The Rev. T. M. M'Donnell, the editor of the *Catholicon*, i. 74, in his notice of the first number of the paper, says: "We wish well to this new undertaking, and it is, therefore, in a spirit of friendship that we warn the editor that his lukewarm politics will not benefit himself or his cause. The Tory party assuredly will not patronise a Catholic, and the rest of the community will look with suspicion on a paper which contains, without an expression of distrust, an account of an outrage, copied from *Saunders' News Letter*, and stating that it was perpetrated in support of the O'Connell annuity; or a sonnet, in which Lord Melbourne and Mr. O'Connell are likened to 'the crowbar and thief.' The editor states that, with one exception, the *True Sun*, the London press refused his advertisements."

Lee, Elvira Louisa Mary, hymnologist, was the youngest daughter of the Rev. Joseph Duncan Ostrehan, B.A., of Worcester College, Oxford, vicar of Creech St. Michael, Somerset, by Anne, daughter of Robert Withy, Esq., of Broad Oak, Kent. She was born on St. Cecilia's Day, Nov. 22, 1838, at Shepscombe Vicarage, Gloucestershire, and baptised "Elvira Louisa," having for sponsors Thomas, Lord Clermont, and Lady Louisa Wandesford Butler, daughter of the Marquess of Ormonde. Through her father, she was descended from a brother of the great naval commander, the first Viscount Duncan of Camperdown, and through her mother she was cousin of Cardinal Newman. These were allied to the old families of Rodney and Bastard of Devonshire, and to the Catholic race of Scrope of Yorkshire. The Rev. Henry Withy, M.A., her uncle, was, like her father, an earnest member of the evangelical party in the Church of England, and each was at Oxford with John Henry Newman.

On June 9, 1859, she was married at Creech St. Michael by Archdeacon Denison, assisted by the Rev. John Baghot de La Bere, to the Rev. Frederick George Lee, D.D., vicar of All Saints, Lambeth, whose religious views she espoused, and with whom she co-operated in those labours for the promotion of the unity of Christendom with which his name is associated. Both in art and poetry, as well as in literature generally, Mrs. Lee was accomplished, and all her talents were devoted to the furtherance of a higher life, to the attainment of which she ever looked forward. In 1865 she published "The Departed, and other Verses," a small volume of poems much commended by the critics. She also compiled "The Churchman's Daily

Remembrancer," a selection of poems for every day in the year, which had a wide circulation. Contributions from her pen may be found in Mr. Orby Shipley's "Lyra Eucharistica," "Lyra Messianica," and "Lyra Mystica," as also in his "Annus Sanctus," published after her conversion. She likewise contributed with Cardinal Newman to "Lyrics of Life and Light," edited by her husband in 1878. Her very beautiful musical accompaniment to Lord Tennyson's "St. Agnes," received the poet laureate's special commendation. Twelve years before her death she became a Catholic, under Fr. P. Gallwey's direction, and died at All Saints' Vicarage, Lambeth, Sept. 1, 1890, aged 51.

She was buried in the Catholic cemetery at Woking, Surrey, after a *requiem* Mass at St. George's Cathedral, Southwark, and a tablet to her memory was erected in the Anglican church of All Saints, Lambeth. She left three sons, of whom the second, Mr. G. Ambrose de Lisle Lee, of the College of Arms, is author of "Blessed Margaret of Salisbury," and other biographies published by the Catholic Truth Society.

Mrs. Lee's sister, Georgiana Augusta Ostrehan, became a Catholic several years before her death, joined the order of St. Francis, and died at the convent at Bayswater, Jan. 5, 1884.

Westm. and Lambeth Gazette, Sept. 6, 1890; *Weekly Reg.*, lxxxii. 306; *Tablet*, lxxvi. 376; *Gallwey, Salvage from the Wreck*; *Dr. Lee, Communication*.

1. **The Departed, and other Verses.** By Mrs. Frederick George Lee. Lond., 1865, 8vo, pp. 64.

"It attracted much favourable notice, and deservedly so, for the verses not only breathe exalted sentiment, but are musical in form, and show the hand as well as the heart of a poet. . . . One of the most beautiful poems in the volume is headed 'Eventide,' the soothing cadence of the lines according well with the restful spirit which pervades them. The solemn beauty of the setting sun over the sleeping dead in the quiet churchyard hushes grief, and faith and hope rise triumphant."—*Westm. and Lambeth Gazette*.

2. **The Churchman's Daily Remembrancer, with Poetical Selections for all the Seasons of the Christian Year.** Lond., 1881, small 8vo, pp. 320; several editions undated.

A small volume of selected verse, which had a very large circulation.

3. **Poetical contributions**—to *Lyra Eucharistica*: Hymns and Verses on the Holy Communion, Lond., 1863; *Lyra Messianica*: Hymns and Verses on the Life of Christ, Lond., 1864; *Lyra Mystica*: Hymns and Verses on Sacred Subjects, Lond., 1864; and *Annus Sanctus*: Hymns of

the Church for the Ecclesiastical Year, Lond., Burns & Oates, 1884, all edited by Mr. Orby Shipley. Lyrics of Life and Light, Lond., 1875; and Hymns for Several Occasions, Lond., privately printed, 1880, both edited by the Rev. F. G. Lee, D.D., No. vi. "The Holy Souls," in the latter little vol., being by Mrs. Lee.

Leech, Humphrey, Father, S.J., born at Market Drayton, Shropshire, in 1571, was a younger son of an ancient family long settled in that county. At the age of 19, on Nov. 13, 1590, he became a student at Brasenose College, Oxford, but through the premature death of his parents was recalled home. After some time he went to Cambridge, and took his degree of B.A., and finally, in 1602, after an interval of three years, spent in arts and classics, he passed M.A. On June 23 of the same year he was incorporated in that degree at Oxford, and was made vicar of St. Alkmund's, Shrewsbury, whence, after making a short stay, he returned to Oxford as one of the chaplains or minor canons of Christ Church. There he obtained reputation as a preacher, but falling in with the writings of one of the ancient fathers, Vincent of Lerins, he began to have suspicions about the authenticity of the Established Church. A sermon on the precepts and evangelical counsels, which he preached in 1608, gave great offence to the University, and he was impeached before the Vice-Chancellor, Dr. King, as a favourer of Catholic doctrine, and was suspended. From the highest University court he appealed to some of the most learned men at Oxford, Dr. Lilly, Dr. Williams, public lecturer, Dr. Houseman, and Dr. Buckeridge, all heads of colleges. He laid his whole complaint before them, and though all agreed with his doctrine they said that it was ill-timed and not in harmony with the age. He then carried his case before the Archbishop of Canterbury, who, whilst admitting his appeal, would not submit to the doctrines of the Fathers, and ultimately sent two of his domestic chaplains to offer him reconciliation with Dr. King and restoration of his position, together with the favour of his Grace, on condition that he would not press further his former doctrine. Upon his refusal of this condition he was asked to return with the chaplains to his Grace, but suspecting that he would be arrested, Leech determined to take advantage of an opportunity offered him by Fr. Edward Walpole, *alias* Rich, S.J., to cross the Channel within two days *en route* for St. Omer's College.

After making the spiritual exercises at St. Omer's, Leech was received into the Church by Fr. Floyd, and subsequently resided for a time at Arras. Thence, he proceeded to Rome, and on March 19, 1609, was admitted into the English College, where he assumed the name of Henry Eccles. On May 2, 1610, he took the college oath, was ordained sub-deacon and deacon in March and April, and priest April, 21, 1612. For six years he remained at the college till April 22, 1618, when, having been admitted into the Society in that year, he was sent to Liège, and thence, not long after, to the English mission. In England he resided with Mr. Massey at Puddington Hall, Cheshire, where he attended the Catholics of that district. There he remained until his death, July, 8-18, 1629, aged 58.

Wood, Athenæ Oxon., ed. 1691, i.; *Dodd, Ch. Hist.*, ii.; *Oliver, Coll., S.J.*; *Foley, Records S.J.*, i., ii., vi., vii.; *Southwell, Bib. Scrip., S.J.*, 354.

1. **A Triumph of Truth; or Declaration of Doctrine Concerning Evangelicall Counsayles**, lately delivered in Oxford, by H. Leech. With relation of sundry occurrents, and particularly of D. King, the Vice-Chancellor, his exorbitant proceedings against the sayd H. Leech, etc. [Douay or Arras?], 1609, 12mo, with three appendices.

This was the sermon on Rev. xxii. 12, preached by Mr. Leech at Christ Church on June 27, 1608. His quarrel with the heads of the University commenced with a previous sermon on 2o Apoc. v. 12, preached towards the close of 1607, in consequence of his having cited a passage from St. Gregory. Being charged with introducing new doctrine regarding the Evangelical counsels, he defended himself from the Fathers with such force as to drive his opponents into a dilemma. A lecturer was appointed to reply, and he simply pronounced all the Fathers of the Church "to have been fascinated, deceived, and seduced by the errors of their times." Leech then responded with his sermon as printed above, and was in consequence cited before the Vice-Chancellor. It was replied to by Dan. Price, then of Exeter College, and subsequently Dean of Hereford, in a work entitled "The Defense of Truth against a booke falsely called The Triumph of Truth, sent over from Arras, A.D. 1609, by H. Leech," &c., Oxon, 1610, 4to, and also by Dr. Sebastian Benefield, Margaret Professor of the University, in the appendix to his "Doctrinæ Christianæ Sex Capita," entitled "Appendix ad caput secundum de conciliis evangelicis, etc., adversus Humphredum Leech," Oxon, 1610, 4to.

The "Triumph of Truth" also contained "Twelve Motives" which induced its author to embrace the Catholic religion, and "An honourable grand jury of twenty-four Fathers" testifying the distinction between legal precepts and evangelical councils by their uniform verdict.

2. "Dutifull Considerations addressed to His Majestie King James of England concerning his Premonitory Epistle sent to all Christian Princes,"

St. Omer, 1609, 8vo, is attributed by Alegambe, *Bib. Scrip., S.J.*, 1643, p. 191, to Fr. Leech, but Dr. Oliver declares that "it is distinctly ascertained that Fr. Persons had the chief hand in its composition."

The "Premonition to all Christian Monarchs, free Princes, and States," was prefixed by James I. to a revised edition of his "Triplici nodo, triplex Cuneus. Or, an Apologie for the Oath of Allegiance against the two Breves of Pope Paulus Quintus, and the late letter of Cardinal Bellarmine to G. Blackwel, the Arch-priest," which first appeared Lond., 1607, 4to. Bellarmine and Persons had replied to the "Apology," and now a host of others threw themselves into the controversy.

Leedes, Edward, Father S.J., born in 1598-9 at Wappingthorne, the family seat in Sussex, was a younger son of Sir Thomas Leedes, K.B., lord-lieutenant of that county, a man of great repute for prudence and equity. His mother was Mary, daughter and heiress of Thomas Leedes, of North Milford Hall, in the West Riding of York, Esq., a family of great antiquity in that county, and of which the Sussex family was a branch. Anthony Atkinson, the pursuivant and informer, in his report to the Council (*Dom. Eliz.* vol. ccxlv., No. 131, *P.R.O.*), dated Oct. 24, 1593, says: "Thomas Leades dwelling upon Peckfield is a papist, and harbors manye preists." His son-in-law, Sir Thomas Leedes, had conformed to the times, but the good example of his pious wife, who had always been staunch to the faith, moved him to sacrifice his worldly position in order to gain Christian liberty. Having arranged his affairs he withdrew into voluntary exile at Louvain early in the reign of James I., and there spent the remainder of his life. He was accompanied by his wife, four sons, and two daughters. Of the latter, Mary was professed at the Augustinian convent at Louvain in 1628, and died in 1633. Her sister Barbara died at Brussels in 1649, and at her special request was buried at St. Monica's convent, Louvain, in Mary's grave, near that of their mother.

Edward Leedes, after studying his humanities at St. Omer's College, followed the example of his elder brother Thomas, and entered the English College at Rome Oct. 9, 1618, under the assumed name of Courtenay, probably derived from some family connection with the Courtenays of Powderham Castle. On the following May 1, he took the usual missionary oath, yet on Aug. 28, 1621, he joined the Society at St. Andrew's, Rome, and whilst in England was professed of the four vows Aug. 30, 1634. In the following month of October he was

arrested in London, and committed to the Gatehouse prison, Westminster, upon a charge of writing against the oath of allegiance, which was at this time the subject of negotiation between Charles I. and Gregorio Panzani, the pope's envoy. About this oath there was considerable difference of opinion, the Benedictines being in favour of it, and the Jesuits in opposition. Fr. Leedes, having given great offence to the king by his work, was detained in prison without being brought to trial for a considerable time; he was still there in May, 1636, but obtained his liberty shortly afterwards on his promising not to meddle further with the controversy. After his release he withdrew to the Continent, and from 1646 to 1649 was rector of St. Omer's College; rector of the English College at Rome, 1653 to 1657; provincial, 1660 to 1664; rector of Liège College, 1664 to 1667; and again rector at Rome, 1667 to 1671. At some time of his career he had taught humanities at Sinuessa (Mondragone, Naples) and Ancona, besides preaching to the English residents at Antwerp for two years. During his provincialship he resided in London. Finally he withdrew to St. Omer's to prepare for his death, which occurred at the College, Oct. 3, 1677, aged 78.

As a classical scholar and as a professor he had few superiors, and he possessed the art of governing in an eminent degree. He was equally distinguished for his prudence and virtue; and as a missionary he was a model of zeal and charity.

His elder brother, Fr. Thomas Leedes, *alias* Courtenay, S.J., born in 1594, appears to have spent the whole of his religious life at Rome, being rector of the English College from 1640 to 1644. Before he left England he had studied at Oxford and in London. The date of his death is not known.

Oliver, Collectanea, S.J., ed. 1845, p. 77; *Foley, Records S.J.*, i., vi., vii.; *Morris, Troubles*, 1st Series; *Southwell, Ribadeneira's Bibl. Script. S.J.*, p. 185.

1. "A Discourse against the Oath of Allegiance" was written by Fr. Leedes *alias* Courtenay, in 1634, against "A Pattern of Christian Loyaltie," Lond., 1634, 4to, by Sir William Howard, K.B. (subsequently created Viscount Stafford), which was published with the sanction of Charles I., and favoured the taking of the oath on the faith of its explanation by James I., adopted by Charles I., that it was intended to profess no other than that civil obedience and allegiance due to the Sovereign by the Word of God, by the law of nature, and by the ancient laws and usages of the realm. It

is not shown that Courtenay's work was printed; it is more probable that it was only distributed in MS., for he himself says that it was not written for the press, but for a conference with Dom Thos. Preston, O.S.B., the champion of the oath, who had written in its defence under the pseudonym of Roger Widdrington, and was charged with having a hand in Howard's work. Dom John (Leander à S. Martino) Jones, *alias* Skidmore, O.S.B., wrote to show the weakness of Courtenay's arguments, "Remarks upon some passages of Mr. Courtenay's book against the oath of allegiance," 1635 (*Clarendon State Papers*, i. 258), for which he received a check from Rome. Preston likewise answered and sent his MS. to the Archbishop of Canterbury for approval before sending it to the press. In Aug. 1635, the archbishop, having approved a rejoinder by Howard, returned the MS. to Preston for the press. This work appears to have been the one which the king and council ordered to be published, and was probably written by Howard and Preston conjointly. Through the objection of Panzani, the printing was suspended and the book suppressed. Neither was Preston's book printed. For this controversy, *vide* T. Greene (vol. iii. 36, No. 1); M. Kellison (*ib.* 686, No. 6); *Berington, Memoirs of Panzani*, p. 140 *seq.*; *Butler, Hist. Mem.*, 3rd ed., ii. 310 *seq.*; *Brady, Episc. Succ.*, iii. 87 *seq.*; and Fr. Courtenay's "Remonstrance" and letters, with other correspondence on the subject, will be found in Foley's *Records S.J.*, i.

2. **R. P. Petri Writi, Sacerdotis Angli à societ. Jesu Mors, quam ob Fidem passus est Londini**, xxix. Maii, 1651. Antv., 1651, 12mo, pp. 152, inclus. of title-page, on back of which is a fine portrait of the martyr by G. Galle, sc.

Lord Arundell paid twelve guineas for this little gem at Bindley's sale, Feb. 27, 1819.

3. **Manipulus Regius SS. Heroidum-Britanniæ oblatuſ Reginæ Succiæ (Christinæ)**. Romæ, Ignat. de Lazariſ, 1656, fol.

Leeming, John George, Esq., born in 1819, was the eldest surviving son of John Leeming, a wealthy woollen manufacturer in Salford, and one of the first Catholic magistrates for the borough of Manchester, who died at Salford Sept. 9, 1847, aged 61. His father was the eldest son (by his first wife) of Mr. Thomas Leeming, a timber merchant and builder in an extensive way in Preston, who died there Feb. 20, 1836, aged 78. In April, 1796, Mr. Thomas Leeming married, secondly, Agnes, daughter of Miles Myres, of Preston, maltster, by whom he had Miles Edward, of Manchester, Thomas, of Barton-on-Irwell, solicitor, and the late Mr. James Leeming, of Manchester.

Like his brothers, John George was educated at Ushaw College, and afterwards settled in Kensington and Richmond, Surrey. On Nov. 21, 1871, he married Caroline Gallassi, second daughter of Wm. Cumming, Esq., deputy-commissary-general.

His life was spent in the generous use of his wealth ; indeed, he was never known to refuse any of the claims that were constantly made upon his charity. He was fond of historical research, and devoted much time to hagiography and to the collection and transcription of documents relating to the action of the penal laws. In recognition of his great services in the cause of religion in this country Pius IX. conferred upon him the Order of St. Gregory. He died at his house in Addison Road, Kensington, Jan. 23, 1883, aged 63.

His brother Charles, after leaving Ushaw, was called to the Bar at the Middle Temple, and on April 28, 1868, married Isabella, fourth daughter of Matthew Moxon, Esq., of Brighton. He was also a knight of the Order of St. Gregory, and resided in Kensington, where he died Jan. 4, 1879, aged 51.

The diocese of Salford is much indebted to the generosity of the Leeming family. They were the largest benefactors to St. John's Cathedral, opened Aug. 9, 1848, one of the side chapels, dedicated to St. Joseph, being erected entirely at their expense.

Tablet, xxxii. 280, xxxviii. 720, liv. 80, lxi. 140 ; *Rambler*, ii. 377.

1. Mr. Leeming had just finished an important work connected with the English saints, and it had been under the examination of the Episcopal Commission, composed of the Bishops of Clifton and Salford, at the Oratory, the very day of his death.

As already pointed out, he was a great collector of materials for the history of Catholicity in this country during the days of persecution. In this respect he was of great assistance to the late Dr. Goss, Bishop of Liverpool, *vide* vol. ii. p. 539, No. 5.

Legate, John, S.J., *vide* Thomas Wilson.

Le Grand, Anthony Bonaventure, O.S.F., philosopher, a native of Douay, was associated at an early period of life with the English Franciscan convent in that town. There he held the chairs of philosophy and divinity with singular credit. Subsequently he was sent to the English mission, and resided in Oxfordshire for many years, probably as guardian at Oxford during part of the time.

In 1695 he was tutor and chaplain in the family of Mr. Fermor of Tusmore in the same county. In or about that year he removed to London, and was elected provincial July 9, 1698, in which office he died, July 26, 1699.

He lived a studious and retired life, and was the first philosopher who reduced the Cartesian system to the method of

the schools. Anthony à Wood styles this learned Franciscan "a Cartesian philosopher of great note."

Dodd, Ch. Hist., iii. 489; *Wood, Athenæ Oxon*, ed. 1691, ii. 620; *Oliver, Collections*, pp. 553, 569.

1. **Le Sage de Stoïques, ou l'Homme sans Passions. Selon les Sentimens de Sénèque.** La Haye, 1662, 12mo; Lyons, 1666, 12mo; ded. to Chas. II. Reproduced anonymously under the title "Les Caractères de l'Homme sans Passions, selon les Sentimens de Sénèque," Paris, 1663, 1682, 12mo; Lyons, 1665, 12mo; Transl. into Eng. by G. R., "The Man without Passion, or the Wise Stoick, according to the Sentiments of Seneca." Lond., 1675, 8vo.

2. **Physica.** Amsterdam, 1664, 4to.

3. **L'Épicure Spirituel; ou l'Empire de la Volupté sur les Vertus.** Paris (1669?), 8vo; tr., "The Divine Epicurus, or, the Empire of Pleasure over the Vertues. . . . Rendered into English by E. Cooke, Esq." Lond., 1676, 8vo.

4. **Seydromedia, sen Sermo quem Alphonsus de la Vida habuit coram Comite de Falmouth, de Monarchia,** 1669, 16mo; 1680, 8vo.

5. **Philosophia Veterum è mente Renati Des Cartes, more scholastico breviter digesta ab Ant. le Grand.** Lond., 1671, 12mo; greatly augmented by the author, and repub. as "Institutio Philosophiæ, secundum principia D. Renati Des Cartes. Novo methodo adornata et explicata ad usum juventutis academicæ." Lond., 1672, 8vo; 3rd ed., *ib.* 1675, 8vo; 4th ed., *ib.* 1680, 4to; Norimbergæ, 1695, 4to. Transl.: "An Entire Body of Philosophy, according to the Principles of the famous Renati Des Cartes. In three Books." Lond., 1694, folio, illus. with above 100 sculptures, and transl. by Richard Blome.

According to Wood it was much read at Cambridge.

6. **Historia Naturæ, variis experimentis et ratiociniis elucidata, etc.** Lond., 1673, 8vo; Norimbergæ, 1678, 1680, 8vo, 1702, 4to; Lond., 1680, 4to.

7. **Dissertatio de carentia Sensûs et Cognitionis in Brutis.** Londini, 1675, 12mo; Lugduni Batavorum, 1675, 8vo; Norimbergæ, 1679, 8vo.

Maintaining, says Wood, a great paradox. It was erroneously ascribed to Henry Jenkins, according to Dodd.

8. **Apologia Renati Des-Cartes contra Sam. Parkerum.** Lond., 1679, 8vo; *ib.* 1682, 12mo; Norimbergæ, 1681, 8vo.

This was against Dr. Sam. Parker, subsequently Bishop of Oxford, who censured certain principles of the Cartesian philosophy as grossly ætheistical and destructive of religion, in his "Disputationes de Deo, et Providentia Divina. Disp. 1. Au Philosophorum ulli, et quinam Athei fuerunt." Lond., 1678, 4to, 3 vols.

9. **Curiosus Rerum Abditarum Naturæq: Arcanorum Perscrutator, etc.** Frankfort, 1681, 12mo; Norimbergæ, 1681, 8vo; transl. into German, 1682.

10. **Animadversiones ad Jacobi Rohaultii Tractatum Physicum.** Lond., 1682, 8vo, being animadversions on Théophile Bonnet's Latin version of Rohault's "Physique."

11. *Historia Sacra a Mundi Exordio ad Constantini Magni imperium deducta.* Lond., 1685, 8vo, which is judged to be his best work.

12. *Missæ Sacrificium neomystis succinctè Expositum.* Londini, 1695, 12mo.

13. *Dissertatio de ratione cognoscendi et appendix de mutatione formali, contra J.S. methodum sciendi.* Lond., n. d., 8vo; in retort to the Rev. John Sergeant, who attacked him with his "Idéa Cartesianæ," 1698, 8vo, *vide* under John Sergeant.

14. *Historia Hæresiarcharum a Christo Nato ad nostra usque tempora, in qua potissimum exhibentur nefaria dogmata, tum ex ipsorum libris excerpta, tum a SS. Patribus, et Authoribus Coætaneis, aut aliis scriptoribus classicis, commemorata, cui accessit Series omnium Propositionum à Modernis Pontificibus damnatarum, unâ cum eorumdem Decretis.* Authore R. Admod. P. Antonio Le Grand, Duacensi, FF. Minorum Recollect. Anglorum quondam Ministro Provinciali. Opus Posthumum. Duaci, C. L. Derbaix, 1729, 8vo, title, preface, index, and approb. (dated Douay, Dec. 23, 1701), 6 ff., pp. 473; a posthumous work.

In an old MS. Fund Book of the Franciscan Province, in the possession of the writer, is an entry, marked in the margin 1667 and 1678, "Mr. Hartley, Bookseller in London, had Books to the value of £40 or £50 at least of our Mr. Le Grand still unpaid for: see two Bills in the archive, Num. 26, Lett. B.," endorsed 'Bad.'

Leigh, Philip, Father S.J., born in Lancashire, Feb. 1650-1, younger son of Alexander Leigh, of Orrell, in the parish of Wigan, studied his humanities at St. Omer's College, where he was in grammar, syntax, and poetry, 1667-9, and entered the English College at Rome, Oct. 16, 1671, where he was ordained priest April 13, 1675. His brother, John Joseph, born in 1639, also studied at St. Omer's, from 1655 till his entry into the Society in 1660. He served the Durham district for some years, and eventually died at Mechlin in 1703. At college both brothers were known by the name of Layton, but after Philip came to the mission he changed his *alias* to Metcalfe. These *aliases* probably point to family alliances, and in this light the following facts are suggestive of connection.

Thomas Layton, or Laton, of Sexhow, in the North Riding, Esq., married Elizabeth, daughter of Sir James Metcalfe, of Nappa, co. York, Knt., and died Dec. 22, 1583. In 1590, Ralph Layton, presumably a younger son of Thomas Layton, was residing with his father-in-law at the Bryn, in the parish of Winwick, co. Lancaster, and was reported to the Privy Council as a recusant convict, being classed among the "gentlemen

most the better sorte." His wife, Dorothy, was daughter to Sir Thomas Gerard. The Leighs were at this time resident in the neighbouring township of Orrell, and were staunch Catholics. In 1584, John Leigh, gent., was imprisoned for his faith in the gaol at Salford. In 1616, and subsequent years, James Leigh, of Orrell, gent., Margaret his wife, and their daughters, Alice, Jane, and Ellen, were fined for their recusancy. Alexander Leigh, of Orrell, the father of the two Jesuits, appears in the recusant rolls as late as 1667, and in 1680-1, Richard Leigh, of Orrell, probably their brother. In 1717, Emerentia Leigh, and her three daughters, Margaret and Catherine, spinsters, and Ann Sandford, widow, registered as Catholic nonjurors their freehold mansion and estate called Ackhurst, in the township of Orrell. On Sept. 4, 1740, Mrs. Ann Sandford, widow, then residing at Preston, gave £100 in trust for the mission at Crossbank, Orrell, with the obligation of Masses for herself and two sisters and her mother. Orrell Hall in 1833 belonged to Sir Robert Holt Leigh, Bart., the principal landowner in the township, whose estates are now enjoyed by Lord Kingsdown.

After his ordination, Fr. Leigh pursued his theological studies in the English College, and on March 21, 1678, defended universal divinity with great success at the Roman College. Six days later he left Rome for Watten, where he entered the novitiate S.J., on the following June 20. This he was at liberty to do, as he had been placed upon one of the free funds at Rome, and thus was under no obligation to take that part of the oath of Alexander VII. which forbade the entrance into a religious order without the dispensation of Propaganda. His first mission appears to have been Gateside, Newcastle-upon-Tyne, and in the reign of James II. he was appointed superior of the district. During that reign he had a large classical academy attached to his spacious chapel at Gateside, now known as Gateshead, where, at the visitation of Bishop Leyburne, Aug. 10 and 11, 1687, he presented three hundred and sixty persons for confirmation. On Jan. 29, 1688, he preached a sermon before the Mayor of Newcastle. Sir Wm. Creagh, which was published by the royal printer. He was still at Gateside in 1704, shortly after which, according to Dr. Kirk, he was appointed provincial. Fr. Peter Hamerton was appointed to that office in Oct. 1704, and is said by Dr.

Oliver to have held it till 1709. Anyhow, it appears almost certain that Fr. Hamerton was succeeded by Fr. Leigh, in 1709, if not before, and not by Fr. Sabran as usually stated. Fr. Sabran was at first only vice-provincial. In 1710, Fr. Leigh was chaplain at Powis Castle to the family of the late Earl of Powis, who was created Duke of Powis by James II. in exile, and died in 1696. Shortly before his death, probably about the end of 1715, he withdrew to St. Winefrid's mission at Holywell, known as The Star, in distinction to the secular mission called The Cross Keys, where he ended his days Jan. 31, 1717, aged 66.

Kirk, Biog. Collns., MSS., Nos. 26 and 28; Ushaw Collns., MSS., i; Gillow, Lanc. Recusants, MS.; Oliver, Collectanea S.J.; Foley, Records S.J., v., vii.; Stonyhurst Mag., No. lix. 796.

1. **A Sermon preached before the Right Worshipful the Mayor of the Town and County of Newcastle-upon-Tyne, on the 29th of Jan., 1688, being the day of Thanksgiving; at the Catholic Chapel, by Phil. Metcalfe, P. of the Society of Jesus, with Allowance. Dedicated to the R. W. Sir William Creagh, Mayor of the Town and County of Newcastle-upon-Tyne.** London, Hen. Hills, 1688, 4to; repr. in "A Select Collection of Catholick Sermons," Lond., 1741; *ib.*, 1772.

This was on the occasion of the public thanksgiving on account of the queen's proving with child. The king is styled "James the Just." The sermon displays learning, piety, and moderation.

2. **The Life and Miracles of St. Winifrede, Virgin, Martyr, and Abbess, Patroness of Wales.** (Lond.), 1712, 12mo; Lond., 1743, 18mo.

It is founded on the "Life" by Robert, prior of Shrewsbury, translated and abridged by Fr. M. Griffith, *alias* Alford, S.J. (*vide* vol. iii. p. 59, No. 1), and Fr. J. Falkner, S.J. (*vide* vol. ii. p. 224, No. 5), with some alterations and additional late miracles by Fr. Leigh, *alias* Metcalfe. The text was reprinted by William Fleetwood, then Bishop of St. Asaph, with splenetic notes, under the title, "The Life and Miracles of St. Wenifrede, together with her Litanies, with some Observations made thereon." Lond., 1712, with frontis.; *ib.* 1713.

3. Fr. Leigh took an active part in the controversy relative to the charges of Jansenism brought against the clergy and the professors of Douay College. He is the "F. L. in the North" to whom Fr. Lewis Sabran wrote about 1705, referred to by Dodd in his "Secret Policy of the English Society of Jesus," p. 265. Fr. Leigh (or Metcalfe) is frequently mentioned in the records and original documents connected with this deplorable dispute. The Rev. And. Giffard, *alias* Jonathan Cole, was not the author of the statements about Fr. Sabran and Fr. Leigh referred to by Bro. Foley in his *Records S.J.*, vii. p. 677, *seq.* That note appears to have been founded upon an imperfect memorandum made by Dr. Kirk for his *Biog. Collns.*, with the account in which it is at variance. "The Design upon Douay College,"

attributed to Fr. Sabran, is explained in a letter from T. H. to the Rev. Edw. Dicconson, procurator at Douay College, in 1708, enclosing an extract purporting to be from a letter "by Fr. Sabrand to Fr. Medcalf, their present provinciall": "Come over with all expedition, for I have a great employment and preferment for you. Bring along with you all the informations and proofs (if possible) you can against the C. L. [clergy] and all those who are against our Factory." The writer then goes on to say that Fr. Stephen Swindall, *alias* Roberts, S.J., had publicly announced that Fr. Sabran was appointed President of Douay College. According to other letters it seems that Fr. Sabran's letters to Fr. Leigh were opened by Mrs. Thornton and the contents communicated to the clergy. This is alluded to by Dodd, *Secret Pol.*, p. 265. On the other hand, Fr. Sabran, in his letter to Andrew Giffard, dated June 22, 1708, protested his innocence of the charge, saying that his journey to Italy had nothing to do with the concerns of the clergy, and that none of his family (the Society) had a hand in it, though, he adds, "there may be young men of a warmer temper and less prudent amongst my *Relations* (other religious orders), but I doe not find they turn that warmth towards any prejudice to those of your family (the clergy)." Bro. Foley says that he publicly and solemnly declared the same upon his death-bed. For a further account of this contention, *vide* Edw. Hawarden, vol. iii., No. 2 and 3, pp. 174-9.

Leigh, Richard, priest, venerable martyr, born in London in or about 1561, went over to Douay and thence proceeded to the English College at Rheims, where he was admitted Oct. 16, 1581. On Sept. 3, 1582, he was sent with other students to the English College at Rome, where he arrived on the following Nov. 6, and took the usual college oath. There he finished his studies, was ordained sub-deacon and deacon in 1585, and priest in Feb. 1586, and arrived back at the college at Rheims on June 12, in that year. Four days later he started for the English mission, where he assumed the name of Earth. He had not been long in London before he was betrayed to Justice Young by Anthony Tyrrell, apprehended shortly after, and sent into banishment. Almost immediately he returned to his missionary labours, and fell a second time into the hands of the persecutors. Diego de Yopez, Bishop of Tarazona (*Historia Particular de la Persecucion de Inglaterra*, Madrid, 1599, chap. i.), calls him a learned priest, and relates how he was present with many others at the examination of a Catholic gentleman upon his religion by John Aylmer, Protestant Bishop of London. The gentleman, as a layman, excused himself from entering into argument with his lordship, whereupon the prelate began to triumph, as if the gentleman could say nothing for his religion. Mr. Leigh then stood up, and

respectfully offered not only to satisfy the queries which the bishop had proposed, but to answer any objections his lordship might raise. The bishop, instead of accepting the offer, called him a Popish dog and traitor, ordered him to be seized and delivered over to the secular authorities, that his mouth might be stopped with a halter, as, indeed, it soon was. This style of determining controversies was rather shocking even to the Protestants who were present on the occasion.

On Aug. 26, 1588, at the Sessions Hall without Newgate, the venerable martyr was condemned to death, under the act of 27 Eliz. cap. 2, for having been ordained priest beyond the seas, and come into the queen's dominions. Four days later he was brought forth from Newgate with four other Catholics, one of whom was a woman, condemned for giving two shillings to a priest in Bridewell, and drawn to Tyburn. On the way his fellow-sufferers demanded his benediction, and joined with him during the journey in raising up their voices in song to heaven. Upon arrival at Tyburn, Fr. Leigh begged some little respite for meditation, from which he was brutally roused by Topcliffe. He was then asked the usual question, whether the queen were supreme head of the church, and upon his answering No! the cart was drawn away, and so he died, Aug. 30, 1588, aged about 27.

Challoner, Memoirs, ed. 1741, pp. 210, 219; *Douay Diaries*; *Foley, Records S.J.*, vi; *Pollen, Acts*; *Morris, Troubles*, Series ii.; *Dodd, Ch. Hist.*, ii.

1. "The Copie of a Letter sent out of England to Don Bernardin Mendoza, Ambassadour in France for the King of Spaine, declaring the State of England, contrary to the Opinion of Don Bernardin, and of all his Partizans, Spaniards, and others; by good hap, the copies thereof were found in the Chamber of Richard Leigh, a Seminarie Priest, who was lately executed for High Treason, committed in the Time that the Spanish Armada was on the Seas: Whereunto are adjoynd certaine late Advertisements concerning the losses and distresses that happened to the Spanish Navie, as well in fight as also by tempests. With an Appendix." Lond., J. Vantrollier, 1588, 4to, A-F2, the last three pages in roman type and 1 p. blank; repr. in *Harl. Miscel.*, i., 1744.

It would seem to have first appeared in French, as that edition bears the date Sept. 20, 1588, whereas the English issue is dated Oct. 9. "La Copie d'une Lettre envoyée d'Angleterre a Dom Bernardin de Mendoze, Ambassadeur en France pour le Roy d'Espagne, La Copie d'icelle, taut en Anglois qu'en Francois, a Esté trouvée en la Chamber de Richard Leygh, Seminaire," s.l., 1588, sm. 8vo.

This rare treatise may therefore be regarded as probably the earliest detailed account printed of the famous conflict and its results, being published

within two months of the final dispersal of the Armada, which occurred on July 29th.

Strype, *Annals*, 2nd ed., iii. 605, says that copies of this letter, as well in English as in French, were found in the martyr's chamber. The writer, whose name does not appear, deploras the misery which the Armada has brought on English Catholics, expresses his dislike of the Pope's bull against Elizabeth, and the English books sent into England in explanation of it, and speaks of the aversion of English Catholics to reformation by force.

Leigh, Robert, *alias* or *vere* Badeley, Father S.J., born in Staffordshire in 1598, was admitted into the English College at Valladolid, with his elder brother William, in Sept. 1615. On June 22 of the following year, he subscribed the college oath, and, after three years, was admitted into the Society in Spain. Thence he was sent to Lisbon to teach mathematics, after which he is not traced.

His brother William, born in 1597, was received at St. Alban's College and took the oath with his brother as above. After seven years, in 1622, he joined the Society in Belgium, was a master at St. Omer's College in 1625, thence returned to Valladolid as procurator, and there soon afterwards died, in June, *incerto tempore*.

Valladolid Diary, MS.; *Foley, Records S.J.*, vii. 450, 1418.

1. He published some works in Spanish, says the *Valladolid Diary*, where reference is made to Alegambe's *Bib. Script. S.J.* for further information, yet Fr. Leigh is not named in that work.

Leigh, William, Esq., born Nov. 4, 1802, was son of Wm. Leigh, a merchant in Liverpool, residing at Roby Hall, co. Lancaster, by Catherine, daughter and heiress of Richard Robinson, of Liverpool, merchant. His grandfather was William Leigh, of Lymm, co. Cheshire, Esq.

In due course Mr. Leigh was sent to Eton, which he left about 1819 for Brasenose College, Oxford, where he remained some time but did not take degrees. On April 30, 1828, he married Caroline, fifth daughter of Sir John Geers Cotterell, Bart., of Garnons, co. Hereford, by whom he had a son and two daughters. Having followed with keen interest the progress of the Oxford movement, Mr. Leigh was at length received into the Catholic Church by Mgr. Henry Weedall at Leamington, March 10, 1844. At this time he was residing at Little Aston Hall, co. Stafford, but in November of the following year he purchased from the Ducie family the Woodchester

Park estate, in Gloucestershire, to which he removed. In gratitude for the grace he had received, he determined to erect on his property a large church in honour of Our Blessed Lady of the Annunciation, which should be served by a community of regulars. Meanwhile he provided a house at Northfield, in Avening parish, to serve as a temporary monastery for the Passionists who had arranged to serve the new church. In this house Mass was first said on March 25, 1846. On Nov. 26, following, the foundation-stone was laid of the present beautiful church at Woodchester, and on Oct. 10, 1849, it was solemnly consecrated, and opened with unusual splendour on the following day. On Oct. 7, 1850, the Passionists quitted Woodchester to establish themselves at Broadway, in Worcestershire, and the next day the Dominicans were put into possession by Mr. Leigh. The spacious and convenient priory, however, was not fully opened before Aug. 11, 1853. Catholicity was thus restored in a part of England where it had almost been unknown for ages. After a long career of usefulness, Mr. Leigh died at his residence, Woodchester Park, Jan. 4, 1873, aged 70.

He was a man of solid piety and unbounded generosity to the church and the poor. By his munificent benefaction, the cathedral and bishopric of Adelaide, in South Australia, were founded. He owned property there, and soon after his conversion presented a site of four acres in the then rising city, besides one hundred acres in the neighbourhood and £4000 as a provision for a Catholic cathedral and bishop in that colony. In recognition of his many services to the Church, Pius IX. honoured him with the Cross of St. Gregory. His saintly life and edifying deeds are told in simple but affectionate words in Archbishop Ullathorne's memoir. He was a deputy-lieutenant for the counties of Lancashire and Stafford, besides being a justice of the peace for the latter. His wife survived him five years, dying Oct. 15, 1878, aged 70.

Ullathorne, Discourse; Burke, Landed Gentry, 7th edit.; *Cath. Times*, March 15, 1873; *Tablet*, vol. lii. 496; *Weekly Reg.*, i., 187; *Oliver, Collns.*, p. 121.

1. "The Discourse delivered at the funeral of William Leigh, Esq., of Woodchester Park, by Bishop Ullathorne." London, Burns, Oates & Co., 1873, 8vo.

In this beautiful eulogy the bishop remarks on Mr. Leigh's taste in church music: "He loved the plain song; his spiritual sense could enter into its

hidden sweetness and extract its unction. His mind could see how it clothes the sacred words of praise with the heart's energy, and exalt the voice of prayer."

2. **Portrait**, in oil, painted in Rome by Caralleri in 1827.

Leith, Thomas Matthias, priest, born at Worksop, co. Notts, Jan. 20, 1817, was the eldest son of Matthias Leith, or Lyth, of Westonby, in the parish of Egton, Yorkshire, by his wife, Elizabeth Levick, of Worksop, a convert. His father's family had held the faith through difficult times on the Yorkshire moors. It was at the house of Matthias Lyth, at Little Beck, that the venerable martyr Nicholas Postgate was seized by one Reeves, an exciseman, and both the holy priest and his harbourer were committed to York gaol. Fr. Postgate was executed for being a priest Aug. 7, 1679, but Lyth recovered his liberty after a term of imprisonment. The unhappy Reeves never obtained the reward he had expected for betraying the priest into the hands of the persecutors, and after a time drowned himself in the beck adjoining Lyth's house, the exact spot being pointed out to this day.

After making his preliminary studies at Grafton House Academy, Worksop, conducted by Mr. Edward Bartlam, an old Oscotian, young Leith was sent to the old college at Oscott in July 1829, and accompanied the community to the new college at Midsummer, 1838. At the latter he studied theology for four years, and was ordained priest at St. Chad's Cathedral, Birmingham, by Bishop Walsh, on Sunday, Sept. 18, 1842. He returned to Oscott to celebrate his first Mass, and on the following day began his sacerdotal duties as one of the three priests of St. Chad's, Birmingham. There he remained for nine years, during which, in Feb. 1848, he established a new mission in the district over which he had charge, in Park Street, since grown into a flourishing centre. On Nov. 14, 1851, Bishop Ullathorne transferred him to Cobridge, Staffordshire, in succession to the Rev. Joseph Abbot, whom he had followed when he went to Birmingham. The Cobridge mission at that time covered an extensive area, and the chapel premises were in a very dilapidated condition. Through Mr. Leith's zealous labour all this was changed; several new missions carved out of his district were established, schools were erected, and the chapel at Cobridge reconstructed. On April 23, 1858, he was appointed missionary rector, and

continued his duties till his health broke down shortly before his death, when he went to stay with his brother William at Worksop in hopes of recruiting his strength, and died there June 30, 1873, aged 56.

Mr. Leith was a man of genial manners and great kindness of heart, and he carefully abstained, even under provocation, from theological and sectarian controversy. A nervous and sensitive temperament debarred him from devoting more than two hours at a time daily to close mental attention, which he divided into four equal parts for studying dogmatic theology, the lives of the saints, holy scripture, and moral theology.

Leith, Records, MS. ; Scotian, vi. 104, vii. appx. 15 ; *Tablet*, xlii. 50 ; *Cath. Opin.*, xiv. 4, July 12, 1873.

1. **Records, &c., of the Mission of St. Peter's, Cobridge.** By **Rev. Thomas Matthias Leith, M.R.**, eighth pastor of the Mission. MS., preface dated 1866, but the records continue till May 20, 1873, ff. 133, besides title and contents 3 ff., and sundry insertions, illustrated with original sketches, plans, engravings, and photographs. It also contains innumerable original letters, documents, newspaper and other cuttings, circulars, &c.

This elaborate work is divided into thirteen chapters, commencing with pre-reformation times and concluding with his own pastorate. The last chapter contains his autobiography and portrait, and otherwise is a diary of the mission. For a brief sketch of the early part of the mission in this district, with corrections and additions, *vide* under *W. Macclesfield*.

The seat of the mission was removed from Rushton Grange to Cobridge, and a chapel erected on a site at the eastern boundary of the Grange estate, adjoining the well-known "Cobridge Gate," in 1780, by the Rev. John Corne. In 1784 he was succeeded by the Rev. Fris. Hartley, who remained till 1794. The next pastor was a Capuchin, Fr. Richard Prendergast, who had charge from 1795 to 1813. In the latter year came a French exile, the Rev. Louis Victor Giraud, who was educated and ordained priest in England, and Anglicised his name into Lewis Gerard. He remained until Sept. 1, 1842, when he was succeeded by Fr. Roger J. O'Higgin, O.S.F., till Sept. 1845 ; Rev. Joseph Abbot, Sept. 1845, to Nov. 14, 1851 ; Rev. Thomas Matthias Leith, Nov. 14, 1851, to death, June 30, 1873 ; and lastly by the present missionary rector, Rev. Philip J. Hendren, who came in 1873.

Lenthall, John, M.D., was a member of the ancient family of Lenthall, of Latchford, co. Oxford, originally seated at Lenthall Starkes, co. Hereford. He was educated at Christ's College, Cambridge, and afterwards became a Fellow of Pembroke Hall, and obtained some reputation as a preacher. Subsequently he was converted, studied medicine, and became a physician, although he would have preferred the civil law. A little before Whitsuntide, 1657, he and Fr. John

Spencer, S.J., had a conference with Peter Gunning and John Pearson, subsequently Bishops of Ely and Chester, in which they defined schism, and demonstrated to whom it belonged. The date of Dr. Lenthall's death is not recorded, but according to Bishop Barlow he was still practising as a physician in London in 1663.

A near relative, Dame Anne Agnes Lenthall, O.S.B., daughter of John Lenthall, Esq., of Latchford, was professed at the English convent at Brussels in 1603. In 1642 she was elected abbess, and died in office, Jan. 10, 1651.

Dodd, Ch. Hist., iii. ; *Jones, Cheth. Popery Tracts*, i. 170, 173 ; *Dolan, Weldon's Chron. Notes*.

1. **Schisme unmask't: or, A late confrence betwixt Mr. Peter Gunning and Mr. John Pierson, ministers, on the one part, and two disputants of the Roman Profession on the other: wherein is defined both what schisme is, and to whom it belongs. With a brief Recapitulation; wherein at one view may be seen the whole drift of this Conference, for such as want either learning to reach or leisure to read the whole Tract. And all is concluded with a decision of the main question, whether Protestants or those of the Roman church be schismaticques. Also an Index is drawne pointing at the principal matters.** Paris (cum privilegio), 1658, 8vo.

Fr. John Spencer, S.J., was Dr. Lenthall's associate in the Conference, and no doubt took the principal part in the disputation. It is said that one of them disavowed the publication.

The paper added to the end of the Conference was reprinted by Obadiah Walker and John Massey under the title of "The Schism of the Church of England, &c., demonstrated in four Arguments formerly propos'd to Dr. Gunning and Dr. Pearson, the late bishops of Ely and Chester, by two Catholic Disputants in a celebrated conference upon that point." Oxon, 1688, 4to, pp. 10. This reprint elicited "The Reformation of the Church of England justified, according to the canons of the Council of Nice, and other general councils and the traditions of the Catholick Church." Camb., 1688, 4to, by Wm. Saywell, D.D., Master of Jesus Coll., Cambridge, subsequently Archdeacon of Ely.

2. He is said to have published a great number of English controversial works.

Leveson, Francis, O.S.F., confessor, in religion Ignatius à S. Clara, born 1646, was the fifth son of John Leveson, of Willenhall, co. Stafford, Esq., by Isabel, daughter of Edward Langtree, of Langtree, co. Lancaster, Esq. In 1664 he entered the Franciscan novitiate at Douay, and after his ordination served the English mission until his arrest in Dec. 1678, and imprisonment in Worcester Castle, during the persecution raised by the Earl of Shaftesbury through the medium of Titus

Oates and his abettors. His brother William, also a Franciscan, in a letter dated Aug. 25, 1679, giving a description of the sufferings and martyrdom of Fr. John Wall, *alias* Francis Johnson and Webb, O.S.F., who had been apprehended about the same time and committed to the same gaol, thus alludes to Fr. Levison: "My poor brother continues still a close prisoner, and complains much of want. The justice who committed him has endeavoured to bribe witnesses to swear against him, but as yet cannot prevail with any. What will be the event of these proceedings only God knows."

The event was, that after enduring fourteen months' close confinement and starvation the holy confessor was released from his fetters by death, Feb. 11, 1680, aged 34.

His brothers John and Richard were Jesuits, and many other members of this good family embraced a religious state. The Levesons were great benefactors both to the Franciscans and Jesuits, and at their seat at Willenhall, near Wolverhampton, they maintained a chaplaincy throughout the days of persecution. At one time they allowed a private school to be kept there, which was broken up in 1635. Few families in Staffordshire could show a more honourable record.

Challoner, Memoirs, ii.; *Hope, Franciscan Martyrs*, 240; *Law, Cal. of Eng. Martyrs*; *Notes on the Restoration of the Franciscan Prov.*, MS.; *Oliver, Collins*, 565; *Grazebrook, Visit. of Staff.*; *Fund Book of the Eng. Prov. O.S.F.*, MS.

Leveson, Richard, Father S.J., born in 1649, was the sixth son of John Leveson, the representative of a very ancient family seated at Willenhall in the parish of Wolverhampton, co. Staffordshire. His mother, Isabel, was one of the daughters of John Langtree, of Langtree Hall and Swarbrick Hall, co. Lancaster, by Isabel, fourth daughter of Christopher Anderton, of Lostock, and relict of Gervase Rockley, of Rockley, co. York. The Langtrees were a staunch Catholic family, and their names appear in the recusant rolls until their loyalty brought about their ruin and the sequestration and sale of the estates of Thomas Langtree, Esq., Mrs. Leveson's brother, under the Rump Act of Nov. 8, 1652.

Richard Leveson followed his elder brother Edward to St. Omer's College, entered the Society Sept. 7, 1670, and was ordained priest April 1, 1679. In 1685 he became vice-rector in the Derby district S.J., perhaps residing at Holt, in

Leicestershire. Three years later he was chaplain to Lord Petre at Ingatestone Hall, Essex; in 1701, *seq.*, in the North Wales District; and in 1712 in his native county, where he died Sept. 14, 1715, aged 66.

His father allowed the Jesuits to keep a private school at his house, which was broken up by the Privy Council in 1635. Besides Francis (*q.v.*) he had an older brother, Edward, born in 1642, who was educated at St. Omer's and Rome, became a Jesuit at Watten, and died on the mission at London in 1720. His eldest brother, Thomas, appears to have been the father of the Rev. John Leveson, a Douay priest.

Foley, Records S.J., i., vi., vii.; *Oliver, Collectanea S.J.*; *Payne, Cath. Nonjurors*; *Gillov, Lanc. Recusants, MS.*; *Grazebrook, Visit. of Staff.*

1. **A Sermon on Untimely Repentance.** Preached before Lord Petre, in his chapel at Ingatestone Hall, on Passion Sunday, April 1, 1688, Lond., 1688, 4to; repr. in "A Select Collection of Catholick Sermons," vol. i., 1741 and 1772.

Lewgar, John, colonial statesman, born of gentle parentage in or about 1601, and probably descended from an ancient family of his name seated in Suffolk, was admitted a commoner of Trinity College, Oxford, and matriculated Dec. 13, 1616. He took his B.A. Nov. 25, 1619, commenced M.A. in 1622 was incorporated at Cambridge in 1625, received Anglican orders, and proceeded B.D. July 6, 1632. Meanwhile, he was appointed rector of Laverton, Somerset, in 1627, and so continued until his conversion in 1635. This event was brought about by his friend William Chillingworth, with whom he held several conferences about religion after the former's return from St. Omer's College, where he had embraced the Catholic faith. Poor Chillingworth lacked constancy, and soon afterwards fell. He had wished to become a Jesuit, and spent some time in the novitiate, but was unable to control his passions so far as to comply with the rules of a strict life. As Lewgar used often to tell his friends, Chillingworth was of no meek or winning spirit, but haughty and conceited, and consequently unfit for a religion that required humility and obedience.

Upon his conversion, Lewgar was invited by his old college friend, Cecil Calvert, second Lord Baltimore, to become his secretary and representative in the government of Maryland, the grant of which had only been finally sealed in June, 1632, two months after the death of the first Lord Baltimore. It is

conceivable that Lord Cecil's ideas of governing Maryland were not in accord with those of his father; there can be no doubt that he had much opposition and intrigue to contend with in establishing toleration for the Catholic religion. Lewgar's conduct was strongly condemned by the Jesuits, who bitterly complained of his oppressive government. His propositions and action as president of the assembly in Maryland, in 1641, were decidedly inimical to the interests of the Church. The English provincial S.J., in his memorial to Rome, described Mr. Secretary Lewgar as formerly a minister and preacher, who though converted to the faith retains much of the leaven of Protestantism. This appeal was successful. Lord Baltimore, after inquiry, saw matters righted, and subsequently, in 1649, passed a legal provision for toleration.

Having lost his wife in Maryland, Lewgar returned to England shortly before the Restoration in 1660, and took up his residence in Wild Street, with the family of Lord Baltimore. Wood says that he returned with Fr. Andrew White, S.J., but this is improbable. Fr. White was seized in 1644 by a band of soldiers of Claiborne, who had invaded Maryland from Virginia, and was sent in chains over to England for trial under the statute against priests ordained abroad. Lewgar was certainly no friend to the Jesuits in Maryland; on the contrary, he endeavoured to have them substituted by seculars. The remainder of his days were spent in privacy and retirement, a mode of living congenial to his disposition. When the plague broke out in London, he was indefatigable in his efforts to render assistance to the sick, regardless of the danger of infection, and died of the disease, a martyr to charity, in the parish of St. Giles-in-the-Fields, in the year 1665.

Politically he was a royalist, and was the author of several anonymous pamphlets in favour of the cause. Personally he was regarded as a man of learning, strict integrity, and solid piety. He was an intimate friend of Dr. Robt. Pugh. John Lewgar, who died in the Island of Barbadoes in 1675, was probably his son.

Wood, Athenæ Oxon, ed. 1691, ii. ; *Dodd, Ch. Hist.*, iii. ; *Cath. Miscel.*, v. 107 ; *Foley, Records S.J.*, iii. ; *Tierney, Dodd's Ch. Hist.*, ii. ccxcii., ccxvi. ; *Foster, Alumni Oxon.*

1. Some anonymous pamphlets in support of the royal cause, printed during the Commonwealth.

2. **Erastus Junior, or A Fatal Blow to the Clergies pretensions to Divine Right; in a solid Demonstration by Principles, Forms of Ordination, Common Laws, Acts of Parliament, that no Bishop, Minister, nor Presbyter, hath any right or authority to preach, &c., in this Nation from Christ, but only from the Parliament; in two Parts.** Lond., 1659-60, 4to, 2 vols.

Referring to this work Humphrey Prideaux, D.D., preb. of Norwich, at p. 23 of his "Validity of the Orders of the Church of England," Lond., 1688, 4to, says, it bears "the name of Josiah Webb, gent., a furious Detester of the dregs of the anti-Christian hierarchy yet remaining among us; but written, indeed, by John Lewgar, a revolter to popery. . . . There is also a second part, of Erastus Senior, pretending to demonstrate by Forms of Ordination, &c." (*vide* Jones, *Cheth. Popery Tracts*, i. 213, ii. 522).

3. **Erastus Senior, scholastically demonstrating this Conclusion, that (admitting their Lambeth Records for true) those called Bishops here in England are no Bishops, either in Order or Jurisdiction, or so much as Legal. Wherein is answered to all that hath been said, in vindication of them, by Mr. Mason, in his *Vindiciæ Ecclesiæ Anglicanæ*, Doctor Heylin, in his *Ecclesia Restaurata*, or Doctor Bramhall (then called Bishop of Derry, now Primate of Armagh) in his last book, entitled, *The Consecration and Succession of Protestant Bishops justified*. With an Appendix containing extracts out of ancient Rituals, Greek and Latine, for the Form of Ordaining Bishops; and copies of the Acts of Parliament, quoted in the third Part.** (Lond.), 1662, 12mo, pp. 103, besides title, preface, contents, and at the end postscript and errata; reprinted in "The English Catholic Library," vol. ii, Lond., Dolman, 1844, 8vo.

This work, which is confined to the validity of ordinations, made a great impression upon the Anglican clergy, who were made sensible of the defects of the ordination form of episcopacy and priesthood hitherto in use, so that immediately after its publication, in the same year 1662, they were obliged, by a decree of Convocation to publish more explicit forms. It elicited from R[alph?] C[udworth?] a reply, entitled "A Scholasticall Discourse . . . wherein is answered all which is alleged by Erastus Senior against the order and jurisdiction of the Bishops of the Church of England," Lond., 1663, 4to. Later, Dr. Gilbert Burnet, subsequently Bishop of Salisbury, attempted to demonstrate that all the essentials of ordination, according to the practice of the primitive and Greek churches, were still retained in the Anglican Establishment, in his "Vindication of the ordinations of the Church of England," Lond., 1677, 8vo.

Dr. Oliver, *Collectanea S.J.*, throws out the suggestion that "Erastus Senior" was a pseudonym of Archbp. Peter Talbot, and in Canon Tierney's sale catalogue the work is also assigned to the archbishop, on the authority of William Talbot, Lady Shrewsbury's father. However, Tierney, in his edition of the *Ch. Hist.* says that it was written by John Lewgar, which Wood maintains in his *Athenæ Oxon.*, and Dodd both in his *History* and *Certamen Utriusque Ecclesiæ*. Southwell, in his 1676 edition of Ribadeneyra's *Bibl. Script. Soc. Jes.* does not credit the archbishop with the work. Notwithstanding, this claim is put forward in several reprints of Lewgar's treatise, Sydney,

1848, New York, 1850, "Eng. Cath. Lib.," vol. ii. Lond., 1844, and again—"Protestant Bishops proved to be No Real Bishops, by Peter Talbot, Archbishop of Dublin, in reply to Mr. Mason, Dr. Heylin, and Dr. Bramhall, in a little work entitled 'Erastus Senior' first printed in 1662, now republished with a memoir of the author," Lond., Dolman, 1850, 8vo, pp. xvi-85. Dr. Kenrick, *Validity of Anglican Ordinations*, p. 159, and Bishop Milner, in his letter to Dr. Elrington, *ibid.* p. 216, do not question Lewgar's authorship of *Erastus Senior*. Talbot wrote a book on the same subject, entitled "The Nullity of the Protestant Church of England and its Clergy," Brussels, 1658, 8vo, which no doubt gave rise to the misunderstanding.

"Erastus Senior to Erastus Junior, by John Lewgar," appears in "Collections relating to English Catholic Works, from the time of the Reformation," MSS., by John W. Fowler, Esq., in the possession of the writer, but this may be a confusion of the two works.

4. "A Conference between John Lewgar and Mr. Chillingworth, whether the Roman Church be the Catholic Church, and all out of her Communion Heretics or Schismatics," Lond., 1687, 4to, is a Protestant and unreliable version of this meeting.

Lewis, David Henry, Father S.J., venerable martyr, born in 1617, was the son of Morgan Lewis, Master of the Royal Grammar School, Abergavenny, and his wife, Margaret Prichard. Both of his parents were Catholics, though his father was a temporiser for some time before his final reconciliation to the Church. David studied under his father at Abergavenny, and in consequence was brought up in conformity with the established religion, whilst his four brothers and four sisters were most piously educated by their mother in the Catholic faith. At the age of sixteen, he crossed over to France with the Hon. John Savage, subsequently Earl Rivers, with whom he lived for about three months at Paris. There, by means of Fr. Wm. Talbot, S.J., he embraced the Catholic faith, and on account of the war returned to England with Mr. Savage. Upon the death of his parents, nearly two years after his return home, during which he was a student of the law, he started for Rome, on Aug. 22, 1638, with the intention of embracing the religious state. He arrived at Rome on Oct. 2, the next day was received, under the *alias* of Charles Baker, at the hospital attached to the English College, and after three days was admitted to the college gown as a convictor. In June, 1641, he received minor orders, the subdiaconate and diaconate in July, 1642, and was ordained priest on the 20th of the same month. Having completed his studies, he sought admission into the Society, and entered the novitiate of St. Andrew's, Rome, April 19, 1645. After his two years' probation at St.

Andrew's, he was sent to England, where he proved himself a zealous missionary, but was almost immediately recalled to Rome to fill the office of confessor in the English College.

His zeal, however, soon impelled him to petition his superior to send him back to his former labours in England, and accordingly he returned to the mission in his native county and the adjacent district in 1648. During the full thirty years he spent here, he afforded many proofs of unwearied courage, toil, and suffering, and was twice superior of the district. Regardless alike of danger and trouble, he visited the houses of Catholics by night, when the virulence of the persecution did not permit him to do so by day, and showed such charity and paternal affection that he was commonly called the Father of the Poor. All classes respected him so much that it was a marvel to find in the whole district one so depraved as to be willing to betray him to the authorities. But at length, during the persecution raised by Shaftesbury for political purposes by means of the Oates Plot, John Arnold, a rabid Calvinist justice, induced a miserable apostate to betray the good Father, who was seized in a little house in the parish of St. Michael, Llantarnam, Monmouthshire, whilst preparing to say Mass, a little before daybreak, on Sunday, Nov. 17, 1678. The six dragoons who had been sent to arrest him, carried him, with all the altar furniture they could lay their hands upon, to Lanfoist, the house of Charles Price, where two other justices, Arnold and Thomas Lewis, were waiting for him. The three justices then conveyed him under a strong guard to Abergavenny, and after his examination he was transferred to Arnold's house for the night. In the morning, after Arnold had invited him to see his baby, as he called it, a ridiculous figure of the Pope, he was carried to Monmouth prison, where he remained under lock and bar till Jan. 13, 1678-9. He was then transferred to Usk gaol until he was brought to trial at the Monmouth assizes, March 28, 1679.

His trial was marked with extraordinary unfairness. Sir Robert Atkins was the sole judge, a relative of the venerable martyr's persecutor, Arnold, who was permitted to challenge such members of the grand jury as he conceived might befriend the prisoner, although the same judge had ruled in a previous case that such a proceeding was unusual and improper. The common jury was treated in the same manner,

and consisted of none but such as pleased Arnold, the principal prosecutor of the martyr. The indictment was under the Act of 27 Eliz. cap. 2, wherein it is declared high treason for any one born in the realm and in receipt of orders by authority of the See of Rome, to come into or remain in the kingdom. Five or six witnesses deposed to having heard him say Mass and perform other priestly functions, and though their evidence was proved to be grounded on pure malice, and perjury in one or more instances, the judge ruled that this did not excuse the martyr from being a priest, and the jury brought in a verdict of guilty. The venerable martyr was then condemned to be drawn on a hurdle, with his heels forward, to the place of execution, there to be hanged, cut down alive, his body ripped open, his bowels plucked out ; next to be dismembered, and his limbs to be burnt before his face ; and finally to be decapitated, and his four quarters to be separated and disposed of at his majesty's will. Soon after the sentence the judge informed the sheriff that it was his majesty's pleasure that the martyr should be reprieved till further orders, and he was accordingly sent back to his prison at Usk. In the following May, he was sent up to London to be examined by the Privy Council as to his knowledge of any plot. He was confronted with the perjurers, Oates, Bedloe, Dugdale, and Prance, but they could not charge him with anything, and his complete innocence was manifest to all. Lord Shaftesbury suggested to him that he might both save his life and improve his fortune if he would conform to the Anglican Establishment, or trump up some discovery of a popish plot ; but the martyr was neither to be tempted or intimidated, and he was therefore sent back to Usk. There he remained three months longer in prison, to the great profit and consolation of the Catholics of the district, who were permitted to visit him. The sheriff sought to obtain his pardon, but the influence of Arnold, who was enraged at the good work the martyr was doing, prevailed with Shaftesbury, who ruled the Privy Council, to send peremptory orders for his execution, and fine the sheriff for neglect of duty and indulgence to the prisoner.

On the fatal day, he was drawn to the gallows at Usk, where he made a long and impressive speech to the assembled multitude, who so deeply sympathised with his innocence that his body was not permitted to be cut down till life was extinct,

and then was not quartered as usual, but having been disembowelled, was interred in the porch of a neighbouring church, Aug. 27, 1679.

Many traditions have been handed down of the sanctity of this holy martyr, and of the respect in which he was held both by Protestants and Catholics.

Hearne, the antiquary, gives the inscription on his gravestone in Usk churchyard, as deciphered Sept. 10, 1734, as follows: "Here lies the body of Edward Lewis, who was condemned for a priest and a Jesuit, and executed the 27th of Aug., 1679."

Foley, Records S.J., v., vi., vii. ; *Oliver, Collectanea S.J.*, ed. 1845, p. 48 ; *Challoner, Memoirs*, ii. ; *Dodd, Ch. Hist.*, iii. ; *Tanner, Brevis Relatio*, pp. 71-7 ; *Bliss, Reliquiæ Hearnianæ*, p. 838.

1. **A True Narrative of the Imprisonment and Tryal of Mr. Lewis, MS.**, dated April 24, 1679, preserved in the Old Chapter Archives.

This narrative, penned by the martyr himself, is embodied word for word in the official publication: "Tryal of David Lewis, a Jesuit, at Monmouth Assizes, for High Treason," Lond., 1679, fol., 4 pp. ; *vide also State Trials*.

2. "The Speech of Mr. David Lewis . . . who was executed at Usk in Monmouthshire, the 27 of Aug. 1679." (Lond.? 1679?) s. sh. fol.

3. "The Condemnation of the cheating Popish Priest, or a brief account of the Tryal of Father Lewis, the pretended Bishop of Landaf, at the last Assizes at Monmouth, March 28th, &c., 1679." Lond., 1679, 4to.

4. "A Short Narrative of the Discovery of a College of Jesuits, at a place called the Come, in the county of Hereford: Which was sent up unto the Right Hon. the Lords assembled in Parliament, at the end of the last sessions, by the Right Rev. Father in God Herbert, Lord Bishop of Hereford, according to an order sent unto him by the said Lords, to make diligent search, and return an Account thereof. To which is added A True Relation of the Knavery of Father Lewis, the Pretended Bishop of Landaffe; Now a Prisoner in Monmouth Gaol." Lond., 1679, 4to, pp. 18, besides title-page.

This scandalous libel (proved to be such upon its production at the trial) occupies pp. 11-18 of the apostate's brochure.

5. "Letter from a Gentleman in the Countrie to his friend in London, occasioned by a Prophesie that was lately found in the place of Retirement of Father Lewis, of Combe in Herefordshire." Lond., 1679, 4to.

6. There is some curious matter concerning the martyr in "A true Relation of some judgments of God against those who accused the Priests and other Catholics, after the pretended conspiracy in England." MS., Stonyhurst MSS., vol. v.

7. Mr. John Baker-Gabb, claiming to be descended from the same family as the martyr, whose real name, he asserts, was Baker (*Foley, Records S.J.*,

vii. 456), presented a copy of this portrait under that name to the English College at Rome, and Bro. Foley and Bp. Challoner were declared to be in error (*Tablet*, lvii. 494). As Bro. Foley pointed out (*ib.* 579), the martyr's own statement on his admission to the English College is conclusive, and there can be no doubt that his name was Lewis.

8. **Portrait.** "R. P. Carolus Bakerus Lewis Societatis Jesu Sacerdos. Fidei odio suspensus et dissectus, Iskæ 27 August-6 Septem., 1679." Alex. Voet, sc., 4to, in Fr. Matthias Tanner's *Brevis Relatio*, p. 70; badly reproduced, *Lamp*, Oct. 1858, p. 217.

Lewis, John, bookseller and publisher, a native of Denbighshire, was probably educated at St. Omer's College. He was for many years in the service of James II., at St. Germain, and afterwards in that of his son, the Chevalier de St. George, with whom he sailed for Scotland in Queen Anne's time. Subsequently he established himself as a bookseller in Covent Garden. In and about 1710, he took an active interest on the side of the Jesuits in their controversy with the seculars and regulars about Jansenism. He made the acquaintance of Thomas Hearne, the antiquary, at Oxford in July, 1719, and soon after, as that author relates, was brought into trouble for causing a pamphlet to be printed, entitled "Vox Populi, Vox Dei." This was judged to be a treasonable production and the printer being compelled to disclose his employer, Lewis abandoned his trade, and retired into his native county, where he ended his days. The printer, Matthews, was tried, and being convicted of high treason, was hanged at Tyburn, Nov. 6, 1719. The author of the pamphlet was supposed to be Mr. Brewster, a barrister, and formerly a member of Balliol College, who died about the time that Lewis absconded into Wales.

Bliss, Reliquiæ Hearnianæ, p. 433; *Ushaw Collns., MSS.*, i. 273 seq.

1. The controversy concerning Jansenism in England, in which Lewis took an active part, was opened by Fr. Thos. Fairfax, S.J., in his translation of "La Politique secrète des Jansénistes, par le P. Etienne Deschamps, S.J.," 1651, 12mo, entitled "The Secret Policy of the Jansenists, and the Present State of the Sorbonne, with a Short History of Jansenism in Holland," 1703, 12mo (*vide* vol. ii. 221, No. 2). Fr. Fairfax followed this with his "Case of Conscience," 1703, 12mo, pp. 136, besides title, translator's preface, and table, 4 ff. Dr. Lewis Ellies Dupin, the ecclesiastical historian, published the "Case of Conscience" in French in 1702, and, as mentioned by Fr. Fairfax in his preface, was banished by the King of France into Poitou. Fr. Wm. Darrell, S.J., then translated Père Daniel's reply to Pascal, entitled "The Discourses of Cleander and Eudoxe," Lond., 1704, 8vo (*vide* vol. ii. 19, No. 7, and vol. iii. 619, No. 15), all of which were published by Lewis. Meanwhile the controversy gradually became more intense, and rose to a

heat after the publication of the translation (by Mr. Whetenhall, Dr. Richard Short, Rev. Fris. Thwaites, and Dom Thos. Southcot, O.S.B.) of "The New Testament, with Moral Reflections on Every Verse," by Père Pasquier Quesnel, a Jansenist, 1706-9. Next appeared "Memoirs for Rome concerning the State of the Christian Religion in China," Lond., 1710, 8vo. Lewis, shortly after the publication of this work, had a conference with the Rev. Thomas Mainwaring and Fr. Thomas Hunter, O.P., the former of whom reduced the discourse into writing. Now Lewis, says the Rev. Andrew Giffard in his account of this conference, was "a bookseller, a person wholly addicted to ye fathers of ye Society." He charged the secular clergy with printing books which they were ashamed to own, "and that they might better carry on their designs, and conceal their names, they made use of Protestant printers; and for example and proof of this he named a book called 'Memoires for Rome.' I suppose [continues Mr. Giffard] Mr. Lewis picked out ye worst book of all those which he pretends to have been printed by clergymen. Now all people know what sort of a book ye 'Memoires for Rome' is—a book writ in French by Catholick priests for information of Rome in ye affaires of China. This book was translated into English and printed, but by whom translated or printed I know not." The "Memoirs de la Chine" was originally written by Louis Le Comte, and published in 1698. It was censured by the Sorbonne, which Dr. L. E. Dupin defended in his "Defence de la Censure de la Facultie Theologie de Paris, contre les Mémoires de la Chine," Paris, 1701, 8vo, Dodd, alluding to this controversy in his "Secret Policy of the English Society of Jesus," pp 231-2, says: "Nay, did not F. S. [Fr. Lewis Sabran, S.J.], your superior, enjoyn one of your brethren to put a certain book into English, and disperse it through the kingdom, which was wholly taken up in baffling the Pope's Decree which condemned your proceedings in China. Does he not stile it a very modest book? Tho' the Pope by a special monitory (which I shall have occasion to mention hereafter) declares it contradicts his decrees, and frustrates them by making them only conditional. . . . Let Quesnel's book as leading to the heresy of Jansenism, and F. D. [Fr. John Huddleston, *alias* Dormer, S.J.] book as leading to the heresy of Usury be equally inspected, their abettors equally impeached, and I am very much mistaken if the Society in England will not be in as great peril upon account of Usury, as their brethren in China were upon account of Idolatry."

These extracts expose the lengths to which the contending parties were carried. Lewis declared that the clergy were not obedient to the Pope, and that if they would throw off the yoke, as he advised them, they then would make good Calvinists. He also said that if it were not for the Jesuits he did not know what would become of the Church, they forming its only pillars and foundation.

2. "Vox Populi, Vox Dei," 1719, published by Lewis, and which nearly cost him his life, was supposed to be written by Brewster, as related by Hearne. A work under a similar title, "Vox Populi, Vox Dei, a Complaynt of the Commons against Taxes," was at one time attributed to John Skelton, the early English poet. It was privately reprinted, Lond., 1821, 4to, being intended by Sir Joseph Littledale for the Roxburghe Club, but suppressed for some reason. It also appears in Dyce's edition of Skelton's works,

ii. 400, yet the Editor considers it as evidently composed by some clumsy imitator of Skelton's style.

Lewis, Owen, Bishop of Cassano, born of an ancient family, Dec. 15, 1533, at Maltrayth, in the hamlet of Bodeon, Isle of Anglesey, became a scholar of Winchester College in 1547, whence he proceeded to New College, Oxford, and was admitted a perpetual fellow in 1554. He took his degree of bachelor in civil law Feb. 21, 1558-9, with the intention of proceeding in that faculty. His favourite study, however, appears to have been canon law, of which he is said to have been a professor at Oxford towards the close of Queen Mary's reign. But his conscience would not permit him to conform to the new religion established by Elizabeth, and in 1559 he withdrew to Flanders, though his fellowship was not declared void till 1563. In 1559-60, Paul IV., at the request of Philip II. of Spain, erected a university at Douay, and Lewis was nominated regius professor of canon law. Ten years later, in June, 1569, he completed his degrees of doctor in both faculties. Meanwhile his talents and learning had raised him to a canonry in the rich cathedral of Cambay, and to the archdeaconry of Hainault. Indeed, his abilities were held in such estimation that he was elected official of the chapter of Cambay, and was thus in a position to be of great assistance to English exiles, many of whom procured appointments through his influence. His early and intimate friend, Dr. Allen, gratefully acknowledges the assistance he rendered in the establishment of Douay College, the interests of which he never ceased to further in after-times, when he had risen to a still more influential position at Rome.

A law-suit, in which the chapter of Cambay was involved, obliged Dr. Lewis, as official-general, to proceed to Rome to prosecute the business. In this he displayed such assiduity, tact, and ability, as to attract the notice of the papal court, and in consequence he received numerous and pressing invitations to take up his residence at Rome. After some hesitation he consented, and was immediately employed in various ecclesiastical affairs of importance. Gregory XIII. appointed him *referendarius utriusque signaturæ* and secretary at the several congregations and consultations concerning the clergy and regulars, offices which he subsequently held under Sixtus V.

He was now in a position to be of greater use to his suffer-

ing countrymen, and at the instance of Dr. Allen, who was then in Rome, he suggested to his holiness, Gregory XIII., that the erection of a seminary in the Roman capital, for the education of English clergymen, might be productive of the greatest good. In July, 1576, Allen was obliged to return to Douay, and he left the further prosecution of the scheme to Dr. Lewis. Accordingly, with the Pope's approval, some houses in the vicinity of St. Peter's were opened for the reception of the students from Douay, some of whom were already lodged in the English hospital, and the superintendence of the establishment, at the suggestion of Dr. Lewis, was placed in the hands of Dr. Maurice Clenock, who about the same time was appointed warden of the English hospital. With him were associated in the management of the college two Italian Jesuits to fill the offices of procurator and prefect. But Dr. Clenock's incompetency, and his partiality for his Welsh countrymen, soon brought about dissensions in the college, and he was removed from his position in March, 1579. This was most displeasing to Dr. Lewis, who used all his influence to avert the government of the college falling into the hands of the Jesuits, who do not appear at first to have sought it. Dr. Lewis would have preferred Dr. Bristow, a man who had an established reputation for the management of a college, both as to learning and discipline. In this Dr. Allen, whose opinion was never in favour of Dr. Clenock's appointment, would have gladly concurred but for dread that through these dissensions it might come to pass that the good work already begun would be forsaken not only by the Jesuits but by all others. It thus came to pass that Fr. Alphonsus Agazzari, S.J., was appointed rector, April 23, 1579.

Meanwhile the idea was suggested of providing for the permanency of the institution by endowing it with the possessions of the English hospital, and decreed in the Bull of April 23, 1579. This met with the strongest opposition of Dr. Lewis, supported by a number of the English exiles and the beneficiaries of the hospital; the rights of the hospital were asserted, the ownership of the brethren was pleaded, and for more than eighteen months a successful resistance to the suppression was continued. In consequence the Bull was not promulgated until Dec. 24, 1580, when a compromise was effected, by which the hospital was united with the college, and the

students, under the Jesuit rector, removed from the establishment near St. Peter's to their new residence. This termination was very distasteful to Dr. Lewis, who never seems to have overcome his objection to the government of the college being placed in the hands of the Jesuits, though, in the light of the documentary evidence of the time, the unsupported charges of machinations and secretly endeavouring to foment mutiny in the college, levelled against his memory, shortly after his death, by Cardinal Sega in his report upon the college, have certainly the appearance of exaggeration arising from partiality or prejudice. Both Dr. Lewis and Dr. Clenock now withdrew from Rome; the one to a much higher sphere of labour, and the other to Rouen, where soon after he embarked for Spain, and was drowned at sea.

At this time St. Charles Borromeo, then Cardinal and Archbishop of Milan, was in Rome, and becoming acquainted with Dr. Lewis, was so impressed with his zeal and abilities that he persuaded him to return with him to Milan to reside in his palace. There he appointed him one of the vicars-general of his diocese, June 16, 1580. In this laborious field he laboured for the next four years, enjoying the closest intimacy of his patron, whose last vicar-general he was; indeed, the great saint expired in his arms, in the early part of the night between the 3rd and 4th of November, 1584. Many of the English and Welsh exiled clergy were warmly received by St. Charles. His ordinary confessor was Dr. Gryffyth Roberts, canon and theologal of Milan, and Dr. Hugh Gryffyth, nephew of Dr. Lewis, also appears to have resided for a short time with his uncle in the archiepiscopal palace at Milan.

After the death of St. Charles, Dr. Lewis, who still retained his archdeaconry of Cambray, returned to Rome, where he arrived Dec. 9, 1584, and for eight days received hospitality at the English College. During his absence he had never ceased to take an interest in the affairs of the college, though his feelings respecting the government remained unchanged. The expulsion of his nephew, Hugh Gryffyth, shortly after Dr. Clenock's supersession, and the cardinal-protector's subsequent request to Dr. Lewis, at the instance of the new managers, to remove him from Rome, had not tended to lessen the friction between the archdeacon and the Society. This was greatly deplored by Dr. Allen, who, alluding to this subject in a letter

to Fr. Agazzari, S.J., dated Rheims, Feb. 7, 1582, expresses his earnest wish that Dr. Lewis were "solidly reconciled to the seminary and the Jesuits," adding, "I know his virtues and his weak points; he can be of much service and do much harm either way." Under these circumstances it followed that Dr. Lewis was supported by all the various parties who opposed the policy of the Jesuits, and in consequence was more than once made the dupe of adventurers and impostors. Notwithstanding, his virtuous and literary endowments were so generally recognised, even among those of his countrymen who differed with his political views, that, on the nomination of Philip II. of Spain, Sixtus V. elevated him to the episcopal See of Cassano, in the kingdom of Naples, and he was consecrated Feb. 3 (N.S.), 1587-8.

At this time Philip's enterprise against England was engrossing the attention of the English exiles. In the event of success, the friends of Dr. Lewis desired that he should be appointed Archbishop of York, but this did not meet with Cardinal Allen's approval, who, being of opinion that it was not desirable that he should be left in Italy, suggested the bishoprics of St. David's, Hereford, or Worcester as more suitable. Shortly afterwards, Gregory XIV. sent him as *nuncio* to the Swiss cantons to disentangle a very intricate affair, in which he displayed both prudence and judgment. Clement VIII., who received the tiara in 1592, appointed him one of the apostolic visitors of the city of Rome. Upon the death of Cardinal Allen, Oct. 14, 1594, it was expected that Dr. Lewis would succeed to his position and be elevated to the purple. In spite of various attempts to place Cardinal Allen and Dr. Lewis in antagonism, they had always remained most intimate friends, and, in his last will, the cardinal showed his confidence in the bishop by appointing him one of his executors. Next to Allen he seems to have stood highest in influence among the Elizabethan exiles, and yet on account of his opposition to the policy of Fr. Persons and the Spanish faction he could never, like the cardinal, have united the suffrages of all the English. His opponents stirred themselves in Flanders, Spain, and Rome, to exclude him. Dr. Gifford writes from Brussels in May, 1595: "Owen and the rest laugh at Cassano's being cardinal, and it is thought that it will be rather Cajetan [Stapleton?] or Parsons. They accuse Cassano of being Scottish, and plot

his ruin and utter overthrow. I wish our countrymen would end this controversy about a cardinal, as it causes much faction. A letter was subscribed in favour of Parsons, but Fitzherbert hindered it. Sir Fr. Englefield causes all this broil by favouring first one and then the other. No trust should be given to the King of Spain's Ministers, but Cassano should build on the Pope."—*Cal. S.P. Dom. Eliz.*, cclii. 66. That the bishop coveted the honour is plain from his letter of March 10, 1595, to Dr. Humphrey Ely (*Briefe Notes*, pp. 94-6), and there can be no doubt that his ambition would have been fulfilled had he lived. There is reliable evidence that Clement VIII. had intended to include him in the next creation of cardinals, but was prevented by the bishop's death at Rome, Oct. 14, 1595, aged 61.

All authorities credit Dr. Lewis with being a virtuous man, possessed of great learning, ability, and experience in ecclesiastical affairs. He was a zealous promoter of church discipline, of which there need be no better proof than his selection for that work by St. Charles Borromeo, one of the greatest reformers of his age. That his strongly developed love for his own countrymen led him into troubles will be readily conceded, especially with regard to the English College at Rome, yet there is abundant evidence that his motives were sincere, and his actions personally disinterested. He keenly felt the transference of the government of the college from the seculars to the Jesuits, which in those days of division naturally threw him into the opposite party. And, notwithstanding, no attempts to sow discord between him and Cardinal Allen were ever successful; their mutual affection existed to the end. It is greatly to be regretted that Cardinal Sega, in his reflections upon the character of the good bishop, was not content to confine himself to facts proved in evidence, but permitted himself to descend to the mere hearsay reports of adversaries. Of Dr. Lewis' strivings for the success of the college there can be no question, and that this end continued to be his most earnest desire throughout life is evidenced by the handsome legacies he left to the college. By his own wish his remains were interred within the walls of its church, and over them Ludovicus de Torres, Archbishop of Monte Reale, erected a marble monument inscribed with a remarkable tribute to his memory.

In private life he was strictly religious, practising many

austerities and devotions. He fasted three days a week during Advent, and usually recited the Office of Our Lady every day. Unless prevented by some extraordinary occurrence, he daily offered up the holy sacrifice of the Mass.

Some time before his death he resigned his archdeaconry of Cambay in favour of his nephew, Mgr. Hugh Gryffyth. He was born at Hylin, in the parish of St. Cadwallader, Isle of Anglesey, and was educated from youth abroad by the care of his uncle. He studied civil and canon law in several universities, and was doctor in both faculties, as likewise in divinity. As already shown, he was turned out of the English College at Rome when the Jesuits took charge, to whom he always appears to have been opposed. He probably went to Milan in the early part of 1582, and perhaps returned to Rome with his uncle. He was residing at Cambay in 1597, and from his position was enabled to assist many of his exiled countrymen. Dodd says he was living in 1600; a spy reporting to Burleigh (*Dom. Eliz.* xxxiv. addenda n. 42, ii., attributed to Oct. 1601) says that he was then in Milan, and adds: "Mr. Gryffin [the name by which he was generally known] although in the King of Spain's country, yet is absolutely against their [the Spanish faction's] unlawful proceedings. I will not speak over-much of the man. . . . A very honest man." It is evident that he died before 1616, in which year an English exile, Thomas Harley, provost of St. Gery's in Cambay, presented St. Charles Borromeo's cardinal's hat to Douay College, where it was received with great solemnity. It had been given by Dr. Lewis to his nephew, who left it to Mr. Harley. About the time of his death Dr. Gryffyth settled a house and vineyard near Rome for the maintenance of a Welsh clergyman, with the obligation of saying three Masses a week, and making three solemn commemorations every year, for the souls of Dr. Lewis, the benefactor himself, and all the family of Gryffyth, the nomination of the benefice to be vested in the Gryffyths of Hylin, and the chaplain always to be a Welshman.

Dodd, Ch. Hist. ii.; *Secret Policy*, 174; *Apol.*, 91, 107, 125, 141 *seq.*; *Constable, Specimen*, 52, 81, 166; *Plowden, Remarks on Panzani*, 100 *seq.*; *Tierney, Dodd's Ch. Hist.*, ii. 167 *seq.*, iii. lxxvi.; *Foley, Records S.J.*, vi.; *Watson, Sparing Discov.*, 31, 34 *seq.*, 58, *Decacordon*, 2, 84, 96 *seq.*, 103 *seq.*, 236; *Knox, Records of the Eng. Catholics*, i. and ii.; *Estate of Eng. Fugitives*, 64 *seq.*; *Wood, Athenæ Oxon.*, i.; *Butler, Lives of the Saints*, ed. 1812 *seq.*, xi. 104.

Lewthwaite, William Henry, O.C., born March 9, 1817, was the eldest son of the Rev. George Lewthwaite, rector of Adel, co. York, J.P., by Martha, eldest daughter of Thomas Birley, of Kirkham, co. Lancaster, merchant and manufacturer. The rector was a younger son of William Lewthwaite, Esq., of Broad Gate, Cumberland, near Broughton-in-Furness, an estate acquired by the Lewthwaite family in the seventeenth century. The living of Adel, which the family purchased, was afterwards held by the rector's younger son George. The subject of this memoir was sent first to Mr. Carter's school at Aberford, and in his fourteenth year proceeded to Oakham. His father had had some thoughts of his entering the army, and accordingly had taken the necessary steps for his admission to Sandhurst, but the boy preferred to qualify for the ministry, and with that purpose to go to Oakham School, whence he proceeded to Trinity College, Cambridge, in 1836. In 1838 the Cambridge Camden Society was instituted, and Mr. Lewthwaite became a member. He read one of the first papers before the Society, on the sculptures at Adel church, of which his father contributed casts to the Society's museum. In 1840 he took his degree of B.A., and was ordained deacon the same year, to assist his aged father in the duties of his native parish. In 1841 he received priest's orders, and in 1843 he proceeded M.A.

Meanwhile, in 1842, he accepted, with his father's consent, the first appointment to St. Luke's church, Clifford, at the hands of Mr. George Lane-Fox, of Bramham Park. Here, for nine years, with an endowment of little, if anything, exceeding £30 a year, he devoted himself assiduously to his parochial charge, having public service twice every day in his church. He added a piece of ground to the small parsonage which, after two years or so, was purchased for him, and built a school. He also arched over the village well, and inscribed a text referring to the baptismal waters of St. Luke's being drawn thence. He strictly observed the appointed fasts of the Church. He was a member from the first of the Leeds Rubric Club, a society formed under the auspices of its celebrated vicar, Dr. Hook, for promoting more careful attention to, and conformity with, the rubrics. His relaxation was chiefly in receiving parochial parties from Leeds and in the lines of ecclesiology. He was also secretary of the Yorkshire Archi-

tectural Society. In 1844 his health gave way, and under medical advice he spent several months in Devonshire and Cornwall. During those stirring times, the great Catholic movement which was shaking the Anglican Establishment to its foundations, he frequently went up to London in support of Catholic doctrine. Nor must the mention of his devotion in assisting his friends at St. Saviour's, Leeds, during the awful visitation of cholera in 1848-9, be omitted. This, doubtless, wedded his affection with the clergy of that parish, and contributed much to his throwing in his lot with them in future events. On April 3, 1851, he made his profession of faith at St. Anne's, Leeds, in the presence of the late Cardinal Newman, who delivered an address on the occasion, and soon after made his first communion at Oscott.

Wishing to become a religious, and having heard from the Rev. D. H. Haigh, formerly a Leeds merchant, and founder of a Protestant church there, of the spirit and manner of life of the Institute of Charity, he determined to enter that order. Accordingly, on June 7 following his conversion, he entered the noviciate at Ratcliffe College. On Jan. 26, 1852, he was sent to Rugby to prepare the new building for the reception of the novices, who were transferred thither at the end of the following month. In due course he was professed, and in Sept. 1854, was ordained priest. He first exercised the sacred ministry, whilst continuing his theological studies, at St. Marie's, Rugby, but on Dec. 1 of that year was sent as assistant priest to Cardiff, a mission which had recently been confided to the Fathers of Charity. In the following spring he returned to Rugby, whence he was sent to assist Fr. Lockhart in the foundation of a new mission at Kingsland, London, N., which had been entrusted to the order by Cardinal Wiseman. There Fr. Lewthwaite remained till Sept. 1863, when he was recalled to Ratcliffe to act as the college procurator. His services, however, were found indispensable at Kingsland, and he rejoined Fr. Lockhart at the end of the scholastic year. Twelve months later, on Sept. 1865, he again found himself at Ratcliffe, duly installed as procurator, farm bailiff, and missioner, having care of the Catholics of the district, especially at Sileby, where he opened a school-chapel, and thus may be called the founder of that mission. On June 15, 1867, he was again summoned to Kingsland to resume

parochial work. In 1874 the beautiful thirteenth-century Gothic chapel of St. Etheldreda's, Ely Place, Holborn, came into the market, and was bought by Fr. Lockhart in Nov. of that year. Here the two Fathers worked together till 1883, when the state of Fr. Lewthwaite's health necessitated a change of air, and from August of that until the autumn of the following year he acted as procurator at the newly established novitiate of the order at Wadhurst in Sussex. Thence he removed to his native Yorkshire air as chaplain at St. William's Catholic Reformatory School at Market Weighton, conducted by the Fathers, where he was restored to vigour, and continued to lead the same life of humble, patient labour among the poor boys of the reformatory which he had led for nearly thirty years in London, till his holy and happy death on Easter Sunday, April 17, 1892, aged 76.

Fr. Hirst concludes an interesting memoir in the following terms: "Those who knew Fr. Lewthwaite, whether at Ratcliffe or on the mission, were always struck by the sincerity and thorough honesty of his character, as well as by his genuine humility, his deep piety, and his great charity to the poor. Under a seemingly rough exterior, and somewhat hasty manner, the excellence of his intentions, the purity of his motives, and the affection of his heart were apparent to all. The poor have often said that 'a shake of his hand was worth a shilling.'"

Tablet, lxxix. 664; *Wkly. Reg.*, lxxxv. 515; *Lamp*, ii. 282; *Cath. Times*, April 29, 1892; *Burke, Landed Gentry*; *Browne, Tract. Move.*, 2nd edit., p. 185; *Hirst, Memoir, Ratcliffian*, ii. 282.

1. **Instructions for Meditation and Mental Prayer.** By a Priest of the English Church. Leeds, 1851, 8vo, written before his conversion.

2. **The Joyful and Sorrowful Mysteries of St. Joseph.** London (about 1860), 12mo, a translation from a popular French work.

3. **The Month of March, or, Devotion to St. Joseph,** offered to pious souls by a pupil of the Convent of the Sacred Heart. With an Introduction by the Rev. W. H. Lewthwaite. London (Edinb. pr.) 1864, sm. 8vo, pp. 96.

4. **Protestant Principles Examined by the Written Word.** London, 1868, 8vo, a small brochure modernised by Fr. Lewthwaite.

5. **Nine Canticles from St. William's Press.** Market Weighton, 1885, 12mo.

6. **A Month with St. Paul at Ephesus: or, Thoughts and Meditations on the Epistle to the Ephesians.** Market Weighton, 1885, 12mo, pp. 22.

7. **The Monks of Scaurus, or St. Gregory and the Mission of St. Augustine to England.** An Historic Drama in Verse. Period from A.D. 576 to A.D. 597. By the Rev. W. H. Lewthwaite. Market Weighton, 1885, 12mo, 38 pages.

8. **Days with St. Paul at Philippi, and with St. John in the Churches: or Thoughts and Meditations on the Epistle to the Philippians and on St. John's First Epistle.** Market Weighton, 1886, 12mo, pp. 28.

9. **Memoir**, with photo-portrait, by the Very Rev. Joseph Hirst, O.C., giving full details of his life—*Ratcliffian*, ii. 282-90.

Leyburne, George, D.D., born in 1593, was the fourth son of William Leyburne, of Cunswick, co. Westmoreland, Esq., by Jane, daughter and co-heiress of John Bradley, of Bradley Hall, co. Lancaster, and of Beetham, co. Westmoreland, Esq. His father was younger brother and heir to the estates of the martyr, James Leyburne, who suffered at Lancaster in 1583. On March 13, 1616-17, George Leyburne was admitted into the English College at Douay, where he assumed his mother's maiden name of Bradley. For about three months before the return of Dr. Edm. Lechmere, *alias* Stratford, to Douay, he studied natural philosophy under Thomas White, *alias* Blackloe, and, after he had made some progress in divinity, was appointed to teach classics. After a time he resumed his theological course, and was ordained priest Aug. 5, 1625. In the following year he went to Paris, and took up his residence in Arras College, where a small community of English divines had been established, partly for the purpose of taking degrees in the University of Paris, but chiefly to employ their time in writing controversial works. About 1628 Dr. Richard Smith, Bishop of Chalcedon, appointed him his sole agent, and, after his flight to Paris, despatched him to England. On his journey he called at Douay College, which he left Aug. 29, 1630, but at Dover he was arrested by the officers of the port, and committed to the castle. There, during his imprisonment, he amused himself, as we learn from his "Encyclical Answer," by perusing the records of the castle, which the lieutenant, or governor, Sir Edward Dering, a great antiquarian, was pleased to show him. After a short time he obtained his release through the intercession of Queen Henrietta Maria, who appointed him one of her chaplains at Somerset House, and generally consulted him in all Catholic affairs. In 1638 he paid a visit to Rome, probably on business connected with

Bishop Smith. He is noted in the pilgrim-book of the English College as dining there on Dec. 6, 1638. After his return to England, when the differences between the king and the parliament had extended almost to open rupture, complaints were made, about 1641, that the queen's court was too much frequented by priests, and she was forbidden by an order of council to entertain them. Leyburne was thus forced to seek other quarters, and was soon apprehended and committed to prison, with the design of bringing him to trial under the penal Act of 27 Eliz., but her majesty again interceded for him and obtained his release. In 1642, foreseeing the troubles in which the nation was afterwards involved, he resigned his agency and withdrew to France. He proceeded at once to Paris, where he consulted with Bishop Smith, who persuaded him to take charge for two years of Tournay College, which had been granted to the bishop by Cardinal Richelieu. At the expiration of that term he went to the university at Rheims, where he completed his degree of D.D., in the presence of a large assembly, with great applause.

Dr. Leyburne had hardly been at Rheims above three months when Bishop Smith ordered him to return to Paris, where her majesty, Queen Henrietta Maria, had just arrived from England and had appointed Sir Kenelm Digby her agent at Rome to negotiate for a confirmation of the chapter and the appointment of a successor to the Bishop of Chalcedon. According to Dodd, Dr. Leyburne must have returned to England in 1644, for in that year the Church historian says he was seized and committed to the Tower. General Monck, then but a colonel in his majesty's service, was also confined in the Tower at this time, and between the two prisoners a friendship sprang up. Dr. Thomas Gumble, in his life of the general, published in 1671, says that Dr. Leyburne prophesied that a time would come when Monck would be the greatest person in the three kingdoms; and so he was for some time before the arrival in England of Charles II. in 1660. Dr. Leyburne is also credited with prophesying that Monck, shortly before his expedition with Cromwell into Scotland, would be a general in the north within about six months, and that within some years he should command the three kingdoms, all of which proved true. Echard says that Dr. Leyburne's predictions made a great impression upon the general.

Having obtained his liberty Dr. Leyburne returned to France, and, as Dodd expresses it, "was very serviceable to the royal party," and was highly esteemed by Charles II. and his principal adherents. In 1647, he was despatched to Ireland with credentials from the court in exile, and instructions to bring about a better understanding between the two Catholic armies and the Duke of Ormonde. For though the three armies were entirely in the royal interest, they refused to unite until the Catholics had obtained concessions in favour of religious liberty. In this mission Dr. Leyburne met with very little success.

In 1648, the times having become more calm and moderate as the government of Cromwell grew in stability, the dean of the chapter, Peter Biddulph, *alias* Fytton, resolved to return to England to preside at the general assembly of the chapter in August of that year. At the same time the bishop was requested to constitute the Rev. Mark Harrington, B.D., his vicar-general *in solidum*, but his lordship, deeming it inadvisable that all the principal members of the chapter should be adherents of the Rev. Thos. White, *alias* Blackloe, appointed instead Dr. Leyburne, and despatched him to London without acquainting the dean, Dr. Holden, Mr. White, or the Rev. Miles Pinkney, *alias* Carr, all of whom were then at Paris. When these gentlemen became aware of the bishop's action, they waited upon him and persuaded him in the cause of union to create Mr. Harrington a second vicar-general with similar authority, for Dr. Leyburne had long shown hostility to Blackloism, as Mr. White's doctrines were termed, and eventually had his books censured at Rome; hence his appointment was most distasteful to White's adherents. This led to a bitter controversy between the chapter and Dr. Leyburne, respecting Blackloism and the authority of the Bishop of Chalcedon.

Upon the death of Dr. Wm. Hyde, president of Douay College, Dec. 22, 1651, it was the wish of the professors that Dr. Edw. Daniel, V.P., should succeed him, and the chapter desired that he should govern the college as regent until the appointment of another president by the Pope. Other names proposed for the office by the chapter were the Rev. Wm. Clifford and the Rev. Mark Harrington, *alias* Drury, B.D., but their supposed leanings towards Blackloism weighed heavily against them at Rome, and by patent dated June 24, 1652,

Dr. Leyburne received his appointment from Cardinal Barberini, the protector. On Dec. 30 of that year, the new president arrived at the college from England, and, according to custom, congratulatory poems were read and laid before him in the hall. His government, however, was not regarded with favour by the chapter, and the majority of the English clergy and several professors forsook the College in consequence. Dodd, in his "History of the English College at Doway," partly accounts for this by the president's antipathy to White and his writings, but principally by the authority he claimed in the concerns of the clergy. The historian says: "As he was president of the Mother-College, and again vicar-general to the late bishop of Chalcedon [who died in 1655, without any successor being appointed], he thought these two stations qualified him to act almost with an arbitrary power in the affairs of the clergy. Before the archpriest's power was erected, the president of Doway College was in a manner the only one who could be called a superior; and now that there was neither bishops nor archpriest, Dr. Leyburn, thought by his being left with the title of vicar-general, his power was greater than any president had been before. As for the chapter, though Dr. Leyburn did acknowledge it in the main, yet because many new chapter-men were chosen without his consent or advice, he did not look upon it as the lawful chapter of England." Dr. Leyburne contended that the chapter was assuming episcopal authority to which it had no right; at the same time he always considered a chapter "the best government our clergy could have, and the best means to secure unto them a bishop, which is the natural head of clergy priests." His great objection, however, was "to see such as manage affairs carried away with the wind of prophane doctrines [Blackloism] unto the loosing of that best government" (*Encycl. Ans.* p. 43). The opposition to him, therefore, was very strong, and many groundless charges were made against him. One such was, that he had a desire to hand over the government of Douay College to the Jesuits. But between the chapter of 1657 and its next general assembly in May 1667, these feelings had almost subsided. In the prefatory remarks to the official minutes of the latter assembly, being "the occasion of the assembly," it is proclaimed that the brethren have "*Corunum et animam unam* ; nor, indeed [do] the public any longer bear

the want of their assistance, for at this time Dr. Leyburn, President of Doway, not only by his courteous and brotherly letters, but also by his efficacious endeavouring to secure the College to our Body, did to the inestimable joy of all his brethren, give us both hopes and even an earnest of a friendly correspondence with us for the future ; nay more, had already initiated that most desired commerce by professing in his answer to our summons sent by Mr. Curtis his hand, that he would have come in person could he have discovered in what it might advantage our Body ; and, in his absence, appointing Mr. John Leyburn, a person most welcome to the whole assembly, to be his deputy." During the fifth and last session it was resolved "that every priest be admonished and strictly commanded by the Dean and Chapter not to maintain any opinion, whether speculative or practical, against the common doctrine or common practice of the Church." This was evidently directed against the Blackloists. The Dean was also enjoined to maintain a due and friendly correspondence with the clergy's friends at home and abroad, "especially with Dr. Leyburn now President of our College at Doway." It is clear from all this that Dr. Leyburne's relationship with the chapter had changed very much in his favour. Notwithstanding, intrigues were carried on at Rome, and at length he was called upon to resign his trust. This he did about the middle of 1670, after governing the college for eighteen years. At the same time the clergy, to show there was no personal resentment in the alteration, petitioned that the president's nephew, John Leyburne, subsequently bishop, should be his successor, which, to the general satisfaction, was granted by the Pope.

In the previous year, 1669, in response to the repeated petitions of the English clergy, the Holy See decided to grant them a vicar-apostolic, for which several names had been proposed. In reply to the inquiries of the internuncio at Paris, Peter Talbot, Archbishop of Dublin, expressed the opinion, in which the internuncio coincided, that neither Dr. Leyburne nor his nephew were adequate to the post. The former was disqualified by his age, and by the odium in which he was held by the "pretended Chapter of London"; the latter was too much infected with the opinions of Blackloe, as he, Dr. Talbot, understood from the uncle himself;

he, therefore, recommended Fr. Philip Thomas Howard, O.P., Lord Almoner to the queen. Fr. Howard was actually appointed in 1672, but his briefs were kept back by request of Charles II. Upon leaving Douay, Dr. Leyburne went to Rome, where he remained about a year and a half. Some family affairs requiring his presence in England, he next paid a final visit to his friends and relatives, after which he returned to Châlons-sur-Saône, in Champagne, and there died Dec. 29, 1677, aged 84.

He left behind him, Wood tells us, a character becoming the primitive ages, and the inhabitants of Châlons long retained great respect for his memory, especially several incidents in his life illustrative of his zeal for religion. His reputation for prudence was in some matters contested by his brethren, yet no one questioned his good intentions, and it is confidently asserted that the numerous controversies and troubles which chequered his life were by him applied to his own spiritual advancement.

Memoirs of Geo. Leyburn; Dodd. Ch. Hist., iii., Hist. of Doway, 26 seq.; Hunter, Modest Defence, 94, 101, 106; Gumble, Life of Gen. Monk, p. 118; Echard, Hist. of Eng., 3rd ed., ii. 746; Leyburne, Encyclical Ans.; Turnbull, Sergeant's Account of the Eng. Chapter, 79, 82, 92; Douay Diaries; 5th Douay Diary, MS.; Brit. Mus., Egerton MSS., 2260 f. 122; Foley, Records S.J., vi.

1. **The Memoirs of George Leyburn, D.D., chaplain to Queen Henrietta Maria. Being a Journal of his Agency for Prince Charles in Ireland in the year 1647. Accompanied with original instructions and letters to the author from Prince Charles. Publish'd . . . from the original in the Author's own hand. To which is prefix'd an Account of the Author's Life, etc.** Lond., 1722, 8vo, edited anonymously, probably by Dodd.

2. **A Letter written by G. L. to Mr. And. Knigh[tley] and Mr. Tho. Med[calfe].** (Douay, 1656), 16mo, pp. 5.

This was written in denunciation of the doctrines contained in "The Grounds of Obedience and Government," Lond., 1655, 12mo., by the Rev. Thos. White, *alias* Blackloe. Dr. Smith, the Bishop of Chalcedon, died in March, 1655, and Blackloe, Sir Kenelm Digby, and their adherents conceived it politic to submit to the *de facto* government of Cromwell, whereby they hoped to gain the Protector's favour to Catholics and passive recognition of the Chapter as the governing power of the Church in England. In his letter, Dr. Leyburne maintained that Blackloe's doctrine was odious to all Christian princes, and was as much against Cromwell, "then kinging it," as Charles II. In his "Encyclical Answer" he accuses Blackloe of borrowing his doctrine from Thomas Hobbes' "Leviathan; or, the Matter, Forme, and Power of a Commonwealth Ecclesiasticall and Civill," Lond., 1651, fol. Dr.

Leyburne followed up his attack by obtaining the signatures of a body of priests educated at Douay to a public disclaimer of Blackloe's principles; and several of that author's writings, including "The Grounds of Obedience," were laid before the Inquisition and censured by decrees of that court on May 14, 1655 and Sept. 7, 1657.

In the same year, 1656, Blackloe, much incensed by Leyburne's "Letter," issued a large pamphlet against him, couched in very strong terms, and spread widely amongst Catholics both at home and abroad, to which the doctor rejoined with:

3. **An Epistle Declaratorie, or Manifest, written by G. L. to his Brethren residing in England.** (Douay) Widdowe of Marke Wyon, 1657, 16mo, pp. 51.

In this the Doctor dealt with the novel doctrines of his opponent, and obtained considerable credit abroad by his performance. Blackloe at once wrote a reply, but when it was printed, and ready to be published, he was persuaded by Dr. Henry Holden to withhold and burn it, as it would give him no credit. Dr. Leyburne, in his "Encyclical Answer," suggests that the "Encyclical Epistle," referred to hereafter, "is cut out of the said Answer which lies hid out of bashfulness."

4. **The Summe of Dr. Leyburne's Answere to a Letter printed against him by Mr. Blackloe.** (Douay) Widdowe of Marke Wyon, 1657, 16mo, pp. 42.

5. **To Her Most Excellent Maiestie Henrietta Maria, Queen of Great Britaign, Dr. L[eyburne]'s Apologie.** (Douay? 1660?), 4to, without title-page.

6. "Vindiciæ censuræ Duacenæ; seu confutatio scripti cujusdam Thomæ Albii contra latam à S. Facultate Theologica Duacena in 22 propositiones ejus censuram, cui præfigitur Albanæ censuræ scopus, et alia quædam ejus dogmata referuntur." Duaci, 1661, 4to.

This work, issued under the pseudonym of Jonas Thamon, is attributed to Dr. Leyburne by Dodd, who at the same time points out that it is credited by others to John Warner, then Professor of Philosophy and Divinity at Douay College, but subsequently a Jesuit. As Southwell (*Bib. Scrip. S.J.*) ascribed it to Warner during his lifetime, it is most probable that he wrote it with the assistance of Dr. Leyburne, who, in his "Encyclicall Answere" (p. 64), refers to Blackloe's weak rejoinder, entitled: "Muscarium ad immissos à Ionâ Thamone calumniarum crabrones, &c." Lond., 1661, 12mo.

7. **Dr. Leyburn's Encyclicall Answere to an Encyclicall Epistle sent to our Brethren of England and subscribed by M. Dr. Ellis, M. Peter Curtis, G. Warhame, R. Manby, L. Plat, J. Holland, and others, which stile themselves the Dean and Chapter . . . of the Catholick Clergy in England.** Doway, 1661, 4to, pp. 96.

This was in reply to a severe attack upon him in "An Encyclical Epistle," published in 1660 by the Dean (Dr. Humphrey Waring *alias* Ellis) and Chapter, and penned by the Rev. John Sergeant *alias* Holland and Smith, their secretary. In it he answers the accusations brought against him, reviews his connection with the late bishop and the chapter from 1628, and recounts his incessant opposition to the doctrines of Blackloe, which last would seem to have been the chief cause of his conflict with the chapter.

Immediately after the death of Bishop Smith, the chapter obtained from Innocent X., through their agent at Rome, the Rev. Peter Biddulph *alias* Fytton, a *quasi* approbation of their jurisdiction. In the same year, 1655, a new agent, the Rev. Lau. Platt *alias* Plantin, was sent to that Pontiff's successor, Alexander VII., and likewise received a tacit acknowledgment of the chapter. Referring to this, p. 58, Dr. Leyburne says: "However I make no doubt but that the apostolicall sea in the vacancy of our naturall head, hath at least tacitly assented to its government in order to the faculties left by our late blessed bishop; yet thence it follows not that the chapter can assume the exercise of episcopall juri-diction, especially a new dean being elected that neither observed the holy canons as to his election, nor ever sought to Rome to confirm him so uncanonically introduced." Touching the election of Dean Ellis (*vide* vol. II. p. 160), it is well to correct an error into which Dodd fell. The facts are these: he was elected in Nov. 1657, but was unable to return to England from Lisbon till rather more than two years had elapsed, and was then sworn dean of the chapter at London, Oct. 14, 1660 (*Turnbull, Sergeant's Account of the Chap.*, p. 83).

The chapter rejoined with "A Manifest Publisht to their Brethren by the General Chapter of the Catholick English Clergy. In vindication of their innocency from the false calumnies laid upon them in a seditious libel publisht by Dr. L. (1661), 4to.

8. **Holy Characters, containing a Miscellany of Theologicall Discourses**—that is, **Theology, positive, scholasticall, polemick, and morall; built upon the foundation of Scriptures, Traditions, Councils, Fathers, Divided into two books. Written by Geo. Leyburne, Doctor of Divinity.** Doway, Baltazar Bellier, 1662, 8vo, 2 vols. Ded. to the R. Hon. Lord Percy Herbert, Lord Powys of Powys, &c., pp. 343 and pp. 403, besides title, ded., preface, &c., 19 ff.

9. Further matter referring to Leyburne's controversy with Blackloe and the chapter will be found in Dr. Robt. Pugh's "Blackloe's Cabal," 2nd edit. 1680. 4to, pp. 126; Berington's "Memoirs of Panzani," pp. 228, 235, 244, 345; also in the "Discordiarum in Anglicano Clero Status . . . narracione exhibitus à Petro Hoburgo, apostolico in Anglia missionario," dated Nov. 15, 1661, printed in Plowden's "Remarks on Panzani," pp. 360-379; and in Charles Butler's *Hist. Memoirs*, 3rd ed., ii. 430 *seq.*

Leyburne, James, martyr, was the eldest son and heir of Nicholas Leyburne, Esq., of Cunswick and Skelsmergh, co. Westmoreland, by Elizabeth Warcopp, of an ancient family of that name, seated at Smardale, co. Westmoreland. His aunt, Elizabeth, daughter of Sir James Leyburne, of Cunswick, knighted at York Place in 1529, (by his second wife, Ellen, daughter of Thomas Preston, of Preston Patrick and Levens, co. Westmoreland, and of the Manor of Furness, co. Lancaster, who subsequently became the wife of Thomas Stanley, second Baron Monteagle), married first Thomas fourth Baron Dacre, of Gillesland, and her three daughters, being co-heiresses to their brother George, the last Lord Dacre, became the wives of

the three sons of her second husband, Thomas, Duke of Norfolk, and thus conveyed Greystock and Naworth castles to the Howard family. A younger sister of the Duchess of Norfolk, Anne Leyburne, married Sir William Stanley, third Baron Monteagle, of Hornby Castle, by whom she had an only daughter and heiress, Elizabeth, wife of Edward Parker, Baron Morley, whose son, William Parker, became Lord Morley and Monteagle.

Dr. George Leyburne, writing in 1661, says that the records of Dover Castle, which he inspected, attest the good and faithful services of his ancestors to their sovereigns. They acquired their extensive possessions in Westmoreland and Cumberland through the marriage, in 1265, of Sir Roger de Leyburne, younger son of Roger de Leyburne, Baron Leyburne, a distinguished personage in the reigns of King John and Henry III., with Idonea, daughter and co-heiress of Robert de Veteripont, or Vipont, a great feudal baron in the north. Skelsmergh, in Westmoreland, was granted by William de Lancaster, eighth baron of Kendal, in the thirteenth century, to Robert de Leyburne, and was possessed by his descendants, the Leyburnes of Cunswick, for about 400 years. Roger Leyburne, who was consecrated Bishop of Carlisle, Sept. 1, 1503, and died in 1507, was a member of this family. Had the Leyburnes been less staunch to the faith of their ancestors, and thus escaped the terrible inflictions of the penal laws, they would have ranked amongst the most powerful and wealthy families in the north of England.

James Leyburne lost his parents before he came of age; and his mother in her will, dated Nov. 17, 1567, mentions that she had bought the wardship of her son James of her brother, Thomas Warcopp. What was the age of the youth at this time does not appear; his youngest sister Dorothy was not born till 1560 or 1561. Within seven years after his mother's will, the young lord of Cunswick married the widow of Sampson Norton, of Wath, ninth son of Richard Norton, of Norton Conyers, who was engaged with his father and brothers in the Northern rising of 1569, and died in exile sometime between 1571 and 1574. She was Bridget, one of the daughters and co-heiresses of Sir Ralph Bulmer, of Wilton, in Cleveland, Knt., whose father, Sir John Bulmer, was executed at Tyburn, May 25, 1537, for participation in the Pilgrimage of Grace. The

pedigrees of the Leyburnes in the visitations of Yorkshire and Westmoreland edited by Foster are incorrect ; James Leyburne left no male issue. He had two daughters, Lucy, baptized in 1575, and Susan, who became an Augustinian nun at St. Ursula's, Louvain, whence she was transferred to the new foundation of St. Monica's, in the same city, in 1609, upon which occasion her relative, the old Countess of Arundel, gave her eighty pounds as a dowry for the sake of her father.

The effect of Dr. Allen's visit to the north of England, during the years 1562-5, was a gradual conviction amongst the majority of the people that they could not temporise with the new religion thrust upon them by an arbitrary government, and at the same time remain Catholics. Most of the leading gentry, and thousands upon thousands of the working classes, preferred to submit to the penalties imposed upon them for recusancy rather than abandon their faith. The lord of Cunswick and Skelsmergh was one of the most determined in this respect, and consequently the Privy Council resolved to make an example of him to terrify others into complaisance with the established church. In 1582, at the summer assizes held in the northern circuit by two judges, Clench and Gawdy, specially selected and instructed to deal harshly with Catholics, he was convicted of recusancy, and a fine of one hundred pounds was levied upon his Cumberland estates. Towards the close of the year, a little before Christmas, he was arrested, and lodged in the gaoler's house at Carlisle, in a damp and dark room, without a fireplace or glazed window, although the weather was wintry. His bedding was in keeping with his surroundings, and his diet of the poorest. Soon after he was transferred to a dark and loathsome cell in the castle, where he was confined with another Catholic gentleman and two felons. Shortly after Christmas he was removed from Carlisle to Manchester. On the journey he passed by his own gate, but was not suffered to enter, and was lodged that night at Kendal, a mile or two distant from two of his manor houses. There his wife and little daughters, with several of his friends and servants, visited him, and were received with the same cheerful resignation that he had shown throughout his troubles. The next morning he departed on foot, as there was some difficulty in procuring a horse, and was conducted to Manchester. There he underwent a rigorous examination before the Elizabethan

inquisition, consisting of the Earl of Derby, the Bishop of Chester, and a number of Puritan justices. On Jan. 18, 1583, the Council wrote from London to these inquisitors, or ecclesiastical commissioners as the Government termed them, thanking them for the pains they had taken in the examination of Mr. Leyburne, as to whom they had ordered the queen's learned counsel to consider how far he might be punished for "his lewd and seditious speeches, uttered against her majesty and the state of government." When counsel's opinion should be known the Council would give further directions how to proceed with him, and meanwhile the Earl and Bishop were to continue their care to suppress the like insolence and disobedience on the part of others.

He was then sent up to London to undergo further examination, and probably torture, which was freely applied by the Ministers of Elizabeth in such cases. Now, under examination, Leyburne not only repudiated the doctrines of the new religion and scorned the queen's claim to ecclesiastical supremacy, but likewise resolutely declared Elizabeth to be an usurper, illegally queen, and a lascivious and very wicked woman. She was illegally queen both on account of her illegitimacy, and of the sentence of Pius V., by which she was declared to have no right to the throne. In support of his opinions he cited Dr. Allen's and other works. Of course he would have kept these opinions to himself had he not been purposely put into the logical dilemma by questions as to the Pope's bull of excommunication, &c., questions put with the object of entrapping him to his destruction. Referring to Leyburne and his kinsmen, the Duke of Norfolk and the Earl of Arundel, Ward says:—

"By plotts, and letters counterfeit,
By cunning trick, and subtile cheat,
By suborn'd evidence, and lies,
Lei'ster and Walsingham devise
Strange traps t'ensnare the innocent,
For traitors to the government."

England's Reform, Canto ii.

The martyr was next sent back to the New Fleet at Manchester, and thence carried to Lancaster, at the charge of the town of Manchester, with other prisoners for conscience. According to instructions from the Council, the judges formally sentenced him to death at the Lenten assizes, and he was

hanged, bowelled, and quartered at Lancaster, March 22, 1582-3.

A contemporary writer who visited the martyr during his imprisonment at Carlisle, probably the chaplain at Cunswick, says: "In this time notwithstanding, such was his patience, his cheerful countenance, his quietness of mind, his gladness to suffer, his comfortable persuasions to myself and to others which came to him, his utter contempt of all worldly things, as I have not perceived generally in any the like." In like manner he shed his blood, with marvellous cheerfulness and gentleness, declaring on the scaffold that he died for the profession of the Catholic faith. All present at the dreadful scene were greatly impressed with the courage and patience he displayed. His quarters were distributed in various towns, Lancaster, Preston, &c., and his head, according to Hollingworth, was set upon the church tower at Manchester.

It is remarkable that in the very year of his arrest, 1582, the "Book of Record" of Kendal says: "Mr. James Leyburne of his liberality, for the use of the town and those coming and resorting unto the same, did freely give and bestow all his clock, furnished with the sounding bell belonging to the same, from his manor house of Cunswick, over and beside some oak trees for setting the clock upon."

An informer, writing to Cecil in Oct. 1601 (*Dom. Eliz.* vol. xxxiv. Addenda, n. 42, ii.), refers to a brother of the martyr, not mentioned in the pedigrees, whom he reports to be a priest in the north of England, passing under his own name. In this the spy would seem to be in error, for, as he acknowledges that he had been in Spain, he no doubt refers to John Leyburne, who was admitted into St. Alban's, Valladolid, Sept. 14, 1593, took the college oath on the following Whit Sunday, and in the same year, on Oct. 1, left Valladolid for St. Gregory's College at Seville, where he died. Hence the spy must have been misinformed about his coming to the English mission.

Sanders, De Schism. Angl., ed. 1585, f. 192, ed. 1586, p. 466 and appx.; *Harland, Lanc. Licut.*, ii.; *Hollingworth, Mancun.*, p. 92; *Heywood, Allen's Defence of Stanley*, p. lxxxv.; *Foster, Cumb. and Westm. Pedigrees*; *Sharp, Mem. of the Rebel.*, p. 287; *Valladolid Diary, MS.*; *Pollen, Acts of Eng. Mar.*; *Law, Challoner's Memoirs, Edinb.* ed. i., pp. xxv., xli., 265; *Bridgewater, Concertatio*, ed. 1594, ff. 103, 307, 409; *Pollini, L'Hist. Eccles. della Rivol. d'Inghil.*, p. 638; *Norfolk, Lives of P. Howard and A. Dacres*, p. 176; *Dodd, Ch. Hist.*, ii.; *Douay Diaries*; *P.R.O., Dom. Eliz.* civ.

n. 35; *Burke, Extinct Peerage*; *Leyburne, Encycl. Ans.*, p. 8; *Morris, Troubles*, 1st Series; *Foster, Visit. of Yorks*; *Metcalfe, Book of Knights*; *Jefferson, Hist. of Carlisle*.

1. "Quæ concernunt D. Jacobum Labornum, armigerum, qui martyrizatus est Lancastriæ paulo ante Pascha, 1583," MS., endorsed in Fr. Person's hand, "De Domino Jacobo Laborno martyre anno 1583, 22 Martii;" same in English, MS.; both in the Westminster Archiepisc. Archives.

Cardinal Allen in his "Answer to the Libel of English Justice," 1584, *vide* vol. i. 21, No. 10, gives Leyburne's protestation with respect to Elizabeth. The subject is treated by Dr. Abbot in his controversy with Doni. E. T. Hill, O.S.B., *vide* vol. iii. 306, No. 1.

Topcliff, in his "Discovery of the Practices and Resorts of Seminary Priests in and about London," 1586, printed by Strype, Ann., 2nd ed., iii. 421, refers to the report "that a miracle was seen upon Labourn's quarters at Preston."

Leyburne, John, bishop, born in or about 1615, was the fourth son of John Leyburne, of Cunswick Hall and Witherslack Hall, co. Westmoreland, Esq., by his first wife, Catherine, daughter of Sir Christopher Carus, of Halton Hall, co. Lancaster, Knt. If a report sent to Rome at the time when he was proposed for the episcopacy may be trusted, young Leyburne was brought up in heresy. This is not unlikely, for his father was a temporiser, and obtained for a small sum a grant from Oliver Cromwell of the hall and demesne of Witherslack, sequestered from the Earls of Derby. His brother Thomas, in the same report, is said to have been a Puritan. Anyhow, his mother was always a good Catholic, and probably his father became such before his death, and so young Leyburne was sent to Douay, where he was admitted into the English College, June 20, 1633.

Having completed his studies, he received holy orders, and for some time was retained at the college as Professor of Classics. In other reports to Rome, made on the occasion previously referred to, he is credited with having been Professor of Theology, Vice-President at Douay, and Doctor of the Sorbonne; but this is not confirmed by Dodd, who knew him well, and, with regard to the last, distinctly implies that he did not take degrees. The fact is that in these reports, as given by Mr. Brady, he is confused with his uncle George. About 1657, he was recommended as travelling tutor to the Hon. Fris. Brown, eldest son of Francis, third Viscount Montagu, and with him made the tour of Europe. Upon his return to England in 1658, he became chaplain to the Montagu family at Cowdray, in Sussex, and so continued for about twelve years.

Meanwhile he was elected a canon of the chapter, and was so highly esteemed by his brethren, that in the second General Assembly of the chapter after the death of Bishop Smith, held at London in May, 1667, under the presidency of the dean, Dr. Humphrey Wareing, *alias* Ellis, his name was proposed for the episcopal dignity. The chapter objected to the title of vicar-apostolic, which they asserted was displeasing to the State and against the laws of the kingdom. What they wanted was an absolute ordinary, but if such could not be granted, a bishop with similar powers to the late Bishop of Chalcedon, and for this dignity they proposed to the Holy See the names of Dr. Thos. Tylden, *alias* Godden, Dr. H. Wareing, *alias* Ellis, dean of the chapter, Mr. John Leyburne, and Mr. Robert Charnock, *alias* Manley. According to Sergeant's history of the chapter, Dr. Fris. Gage was also included in this nomination. Two years later, when the creation of a vicariate had been decided upon at Rome, Peter Talbot, Archbishop of Dublin, in response to inquiry, advised the internuncio at Paris that Leyburne was too much infected with the opinions of Blackloe.

The major part of the chapter at this period consisted of Blackloe's supporters, and when their struggle with Dr. George Leyburne had so far been successful as to force his resignation of the presidency of Douay College, they proposed his nephew for the vacancy. It was with great difficulty that he could be prevailed upon to accept the position, and only consented through the importunity of Abbot Walter Montagu, Wm. Clifford, Miles Pinkney, *alias* Thomas Carr, Dr. Stephen Goffe, and others, who were strongly impressed with his abilities. He succeeded his uncle in May 1670, and two years later, in 1672, went to Rome on some urgent business, leaving the regency of the college in the hands of John Betham and Joseph Bonaventure Giffard, then graduates of the University of Paris. After transacting his business at Rome, he returned to Douay, and from this time he appears to have made frequent requests to be relieved from his office, which, as his government was so satisfactory to all parties, could not be conveniently conceded for some time. In the latter half of the year 1675, Cardinal Howard, who had just received the purple, visited Douay on his way to Rome. The president was one of his most intimate friends, and he wished to make use of his abilities in the charge which was laid upon him. Mr. Leyburne, therefore, was per-

mitted to resign the presidency, for which the names of Dr. Fris. Gage, Dr. John Barnesley, *alias* Perrot, and Thos. Shepherd, a former professor of divinity at the college, were proposed. Dr. Gage was appointed by Cardinal Barberini, Jan. 25, 1676, and arrived at Douay on the following May 23. Mr. Leyburne had proceeded to Rome with Cardinal Howard, who made him his secretary and auditor.

At Rome Mr. Leyburne won the esteem of all those with whom he came in contact. The chapter, meanwhile, continued to supplicate the Holy See for a bishop, and in the General Assembly, which met at London in June 1684, proposed the names of Dr. Godden, Dr. Perrot, Dr. Betham, Dr. Giffard, Mr. John Leyburne, and Dr. James Smith. In the following August, these names were sent to Rome in a letter to Cardinal Howard, and, as it was understood that his Eminence himself would not be unwilling to accept the dignity, the Dean and Chapter expressed their desire to have him for bishop, but as he would not be permitted to reside in England, they requested that he would make choice of one of the six nominees to be his suffragan or coadjutor in England. At the same time they petitioned that the bishop might be an ordinary. In the following February, James II. ascended the throne, and soon afterwards the Dean and Chapter were informed that the Holy See was sending Mr. John Leyburne with the authority of vicar-apostolic. Hence, July 23, 1685, they memorialised his Majesty to provide that the bishop to be sent be a true and proper ordinary; to which his Majesty replied that Mr. Leyburne should not be received in the character of vicar-apostolic, declaring further that he knew nothing of it. Meanwhile, in a particular congregation for English affairs, held in the Quirinal, Aug. 6, 1685, the Propaganda, on the relation of Cardinal Howard, elected John Leyburne to be vicar-apostolic of all England, and the Pope gave his approbation the same day. His briefs for the See of Aadrumentum were dated Aug. 24, and he was consecrated at Rome, Sept. 9, 1685.

Soon after his consecration, Bishop Leyburne left Rome for England, taking Paris in his way. There he received a letter from James II., requiring to be informed of his title, as he did not approve of a vicar-apostolic; however, influence prevailed with his Majesty to receive him as such. Dr. James Smith, president of Douay College, with several others met his

lordship at Paris, and conducted him to Arras, where he was entertained by the bishop of that city, who accompanied them to Douay. There he rested for a few days, after which he proceeded to England. Upon his arrival at London, in October, he was lodged by the king in apartments prepared for him in Whitehall, and an annual pension of £1000 was awarded him out of the privy purse. On Nov. 25, a deputation from the chapter waited upon him begging to be acquainted with the title and nature of his jurisdiction, and also as to his intended procedure with respect to the chapter. His lordship answered that his title was vicar-apostolic and his power extraordinary, and that he had no commission either to acknowledge or repudiate the chapter, but that he would "carry himself abstractedly towards it." In consequence of this reply, the chapter passed a resolution on Dec. 2 declaring "that the jurisdiction of the chapter shall be deemed to cease during the exercise of Bishop Leyburne's authority, unless we perceive such an opposition raised against our authority as shall manifestly tend to its destruction." It is evident from the minutes of the General Assembly of April 1687, that the chapter understood Bishop Leyburne to mean that he came "with the powers of an ordinary, and that he should govern according to the authority of an ordinary," and therefore they confirmed their previous resolution, and appointed a deputation to wait upon his lordship "to pay to him the respects of the secular clergy assembled in the present chapter."

After some time Bishop Leyburne commenced his visitation throughout the kingdom, and administered confirmation to great numbers, for there had been no bishop resident in England since the year 1629. In the summer and autumn of 1687 he visited the northern counties, and amongst other places confirmed at Witherslack, and at his brother George's place at Nateby. In the same year it was decided to appoint three more vicars-apostolic, and to divide the country into the London, Midland, Northern, and Western districts. The bishop had represented to the Holy See that this addition was needful. By letters apostolic dated Jan. 30, 1688, Bishop Leyburne became the first vicar-apostolic of the London district. Meanwhile, the king was pursuing his headstrong policy, and though Bishop Leyburne frequented the court, and, according to his instructions from Rome and his own views,

endeavoured to moderate the indiscreet zeal by which his Majesty sought to advance the Catholic cause, his advice had no weight, being overruled by others who surrounded the king. In the matter of Magdalen College, he boldly told his Majesty that the fellows and students were wronged by the appointment of Dr. Giffard to the presidency, and that restitution ought to be made to them on religious as well as political grounds. But James would not yield till it was too late. When the revolution broke out, Bishops Leyburne and Giffard were seized at Faversham, on their way to Dover, and were actually under arrest when their unfortunate sovereign was brought into the same town on Dec. 11. Both prelates were committed to prison, Bishop Leyburne being sent to the Tower. After an incarceration of two years, his blameless and inoffensive conduct and peaceful character, which his enemies could not impeach, secured him a release, with permission to dwell in England. Yet he was frequently alarmed and summoned when political disturbances occurred, though the Ministry, being fully satisfied with his conduct, took no further notice of him, but only required to be informed of his place of abode, with which he always complied when changing his lodgings.

In the beginning of 1702 it was represented to the Holy See that Bishop Leyburne, by reason of his great age, was incapacitated from the active discharge of the duties of his vicariate, and therefore stood in need of a coadjutor *cum futura successione*. But before any decision was made the venerable bishop had passed away, dying at London, June 9, 1702, aged 86.

His life throughout was spent in a most holy manner, and his labours for the propagation of the faith were incessant. In stature he was diminutive, with nothing attractive about his personal appearance, but in manners he was engaging, and, being a good linguist and endowed with considerable natural ability and tact, all with whom he came in contact were favourably impressed. His disposition was humble and retiring, and in matters of controversy he preferred to affect neutrality and be a silent observer. Through this he acquired the reputation of being both wise and politic. Macaulay's view of him in his "History of England" is, that "with some learning, and a rich vein of natural humour, he was the most cautious, dexterous, and taciturn of men," and that "he seems to have behaved, on

all occasions, like a wise and honest man." Some have depreciated his learning, either through want of correct information, or through the popular fallacy that a man of his position would not otherwise have neglected academical degrees. But no one had greater aversion to notoriety than Bishop Leyburne, and thus it was that he did not seek such honours. In proof of this Dodd instances his work whilst professor at Douay, and adds that so remarkable was his elegance of style in Latin that good critics maintained that it was never surpassed at Douay College. He was not only a sound theologian, but also a good mathematician, and an intimate friend of Descartes and Hobbes. His intimacy with Cartwright, Bishop of Chester, as displayed in the latter's diary, is worthy of notice.

Dodd, Ch. Hist., iii., *Hist. of Douay*, 28, *Secret Pol.*, 266 and *Append.*; *Brady, Episc. Succ.*, iii.; *Knox, Records of the Eng. Caths.*, i.; *Fifth Douay Diary, MS.*; *Kirk, Biog. Collns.*, MSS.; *Turnbull, Sergeant's Account of the Chapter*, pp. 86, 93, 98, 103-4, 115; *Berington, Memoirs of Panzani*, pp. 365, 375; *Hunter, Diary of Cartwright*; *Gillow, Lanc. Recusants MS.*; *Luttrell, Hist. Relation of State Affairs*, i. 405, 409, 420, 443, ii. 65, 73.

1. **Demonstratio Immortalitatis Animæ Rationis, in quo Natura et Operationes Corporum nec non Natura Animæ explicantur, cum Præfatio Metaphysica Thoma Anglo ex Albiis Eastsaxonum.** Parisiis, 1651 and 1655, roy. fol.

This is a translation of Sir Kenelm Digby's "Two Treatises," Paris, 1644, folio, with a preface by Thomas White, *alias* Blackloe.

2. **Epistolæ**, MS., 4to, a collection of his letters written in Latin, formerly preserved with the college records at Douay, which Dodd says "might be read as a masterpiece for style, were it not improper to have it published, as touching upon nothing but private concerns."

3. "A Pastoral Letter from the four Catholic Bishops to the Lay-Catholics of England," Lond., Hen. Hills, 1688, 4to, pp. 8; Holyrood-house, P. B. engraver (1688), 4to, 8 pp., Lond., 1747, 4to; signed John, Bishop of Adramite, V.A. (Leyburne), Bonaventure, Bishop of Madoura, V.A. (Giffard), Philip, Bishop of Aureliople, V.A. (Ellis), and James, Bishop of Callipoli, V.A. (Smith).

The bishops begin by observing that "Episcopal authority, to which they and their Catholic ancestors had long been deprived, had been lately, by a merciful providence of God, and the piety of his Majesty, restored to them." They then exhort the faithful "to charity, to unity of spirit, to love their Protestant neighbours, to inoffensiveness, to assiduousness at the divine service, in imitation of his Majesty, to passive obedience." After observing that his Majesty had favoured many among them with a share in the government, they recommended loyalty, and an active discharge of duty (*vide* Butler, *Hist. Mem.* 3rd ed., iii. 95).

4. Letters from Rome to Edward Coleman at London, 1676-8, pp. 91-7, in "A Collection of Letters and other Writings relating to The Horrid Popish Plott": printed from the originals in the hands of George Treby, Esq.,

chairman of the Committee of Secrecy of the Honourable House of Commons. Published by order of that House. Lond., 1681, fol., pp. 127.

These letters, or rather extracts from letters, contain interesting matter, but as regards anything touching a "horrid popish plot," the State would have been better served, and saved some expense, if the chairman had preserved secrecy.

Extracts from these letters also appear in "The Popish Damnable Plot against our Religion and Liberties, fairly laid open and discovered in the Breviats of Threescore and Four Letters and Papers of Intelligence, &c." Lond., 1680, fol., pp. 31.

Leyburne, Nicholas, priest, was the sixth son of John Leyburne, of Cunswick, Esq., by his second wife, Mary, daughter and heiress of William Crofte, of Claughton, in the hundred of Lonsdale, co. Lancaster, Esq., and Mary, his wife, daughter of John Gascoigne, of Parlington, co. York, Esq. His mother had previously been married to William Lascelles, of Brackenborough, co. York, Esq., brother of the four priests of that name, by whom she had an only daughter and heiress, Dorothy, who became the wife of Thomas Leyburne, brother of Bishop Leyburne, and half-brother to Nicholas, the subject of this notice. The Croftes, of Claughton Hall, were a very ancient Lancashire family, and suffered much for their faith, to which they clung throughout the days of the penal laws. Nicholas Leyburne had therefore many relatives and connections at Douay College, where he was educated and ordained priest, and thence sent upon the mission, probably in Lancashire or Westmoreland. Shortly after, he was recalled to Douay by his uncle, the president, Dr. George Leyburne, by whom he was made procurator, and vice-president of the college, March 3, 1667. These offices he retained till his death, which occurred, according to Mr. Brady, about June 1701, but Dodd says about 1703.

As procurator he was considered a good economist, and he was succeeded in that office by the Rev. Edw. Dicconson, subsequently bishop. He was regarded with great esteem by his brethren.

Dodd, Ch. Hist., iii. ; *Brady, Episc. Succ.* iii. ; *Douay Diaries.*

1. **The Instruction of Youth in Christian Piety**, translated from the French of Mons. Charles Gobinet.

The date or exact title of this translation has not been ascertained. Dodd says that Mr. Giffard, a clergyman (presumably the Rev. Peter Giffard, of Towneley), published "The Instruction of Youth in Christian Piety, written in French by Mr. Gobinett, Doctor of Sorbonne: corrected, and the

language improved, by an able and judicious hand." (Lond.) 1687, 2 vols. 8vo ; re-edited by the Rev. Thos. Eyre, Newcastle, 1783, 8vo, frequently repr., Manchester, Haydock, 1803, 2 vols. 8vo, with vignette view of Douay College on each title-page, &c. The Rev. Robt. Pinkard, *alias* John Typper, likewise published a translation, Lond. 1741, 8vo ; and Bp. Wm. Maire made another translation, the MS. of which is now at Lartington.

Leyburne, William, Esq., eldest son of John Leyburne, of Cunswick, by his first wife, Katharine Carus, and hence brother to Bishop John Leyburne, took up arms in defence of the royal cause, and, according to the pedigree of the family certified by his brother Thomas in 1664, became a cornet in the Queen's Regiment. Thomas Blount, the antiquary, in his list of Catholic officers who lost their lives in the royal cause, published by Lord Castlemain, calls him a captain, but otherwise agrees with the pedigree in stating that he was slain in a skirmish at Sheriff Hutton, in Yorkshire, in 1642.

Another member of the family, Capt. Leyburne, served under the Earl of Newcastle, and was taken prisoner with other Catholic officers March 6, 1643.

His next brother, Thomas, married Dorothy, sole heiress of William Lascelles, of Brackenbury, co. York, Esq., and had two sons and four daughters. One of the latter married Marmaduke, younger son of George Witham, of Cliffe, Esq., by Grace, daughter of Sir Marmaduke Wyvill, Bart. The sons appear to have died without issue, hence the Cunswick and other estates passed to Thomas Leyburne's half-brother George, whose mother was Mary, sole daughter and heiress of William Crofte, of Claughton Hall, in Lonsdale, Esq., and relict of William Lascelles, of Brackenbury. George Leyburne resided at Nateby Hall, near Garstang, the ancient seat of the Travers family, by whom it was sold in 1626 to the Prestons of Holker, and from them passed through the Stricklands to Mr. Leyburne. The latter married Elizabeth, daughter of George Preston, of Holker, Esq. (ancestor of the Dukes of Devonshire), by his second wife, Margaret, daughter of Sir Thomas Strickland, of Sizergh, K.C.B. She had been twice previously married, first, to Colonel John Sayer, of Worsall, co. York, and secondly, to Nathaniel West, of Borwick Hall, Esq., grandson of Thomas West, Lord de la Warre, by whom she had a daughter, the wife of Robt. Plumpton, of Plumpton, co. York, Esq. By her third husband she had several children—John Leyburne, Esq., born 1668 ; three priests, George, born May 25,

1673, Nicholas, born Aug. 8, 1674, and James; Anne, of whom hereafter, and Frances, spinster.

Mrs. Leyburne died at Nateby, April 16, 1687, aged 63, and was buried at Garstang, where a tablet records her memory. Her husband, George, who always resided at Nateby, was buried in the same grave on May 14, 1704. He was succeeded by his eldest son, John Leyburne, the last of the family, who was educated at Douay, and married Lucy, daughter and heiress of Thomas Dalston, of Hornby, Esq., counsellor-at-law, but left no issue. Unhappily he joined the Chevalier de St. George in 1715, was taken prisoner, sent up to London, attainted and convicted of high treason, and his estates forfeited. A friend, Thomas Gillow, of Winmarleigh, was put in possession of Nateby Hall, for the benefit of the family, and another, Crofte Corless, probably a relative through Mr. Leyburne's grandmother, repurchased the estate for the family from the Commissioners for Forfeited Estates, Dec. 14, 1721. The Westmoreland estates, including Cunswick Hall and Skelsmergh Hall, were sold by the Commissioners, July, 13, 1721, to Edward Stanley, ancestor of the Earls of Derby. Mr. Leyburne ultimately retired to Highgate, in the parish of Kendal, where he died, and was interred under a white marble monument, in the parish church of Kendal, bearing the following inscription:—

“To the memory of John Leyburne, late of Cunswicke, Esq., who died the 9th of Dec. 1737, aged 69. In whom that ancient, loyall and religious family is now extinct. Whose example this inscription recommends to posterity. For under this stone lies the remains of a most affectionate husband, a charitable neighbour, and a kind master. In dealings just; in words sincere. Was humble in prosperity, heroickly resigned in adversity. Whose unaffected devotion, strict sobriety, and unwearied practice of Christian duties is worthy the imitation of all. He had two sons who died in their infancy; so hath left no issue to inherit his virtues. And that the memory of them may not perish with the name, Lucy his wife hath placed this monument as a memorial of her love and esteem.”

Miseremini, miseremini, mei, saltem vos amici mei.—Job xix.

His sister Anne married Thomas Walton, of Winder Hall, in the parish of Cartmel, gent., who was likewise outlawed and

lost his estates for his loyalty to the rightful heir to the throne. She left an only daughter and heiress, Anne, who married, first, Thomas Cholmeley, of Bransby, co. York, Esq., and, secondly, in 1745, George Anne, of Frickley, co. York, Esq., by the latter of whom she had a daughter, who, dying unmarried, left her father heir-at-law, in whom, therefore, Nateby Hall was absolutely vested, and was eventually sold by his son, Michael Anne, in 1806.

Castlemain, Cath. Apol.; *Dodd, Ch. Hist.*, iii., 62; *Nicholson, Annals of Kendal*, pp. 61, 90; *Gillow, Lanc. Recusants, MS.*; *Mannex, Hist. of Westm.*, pp. 254, 310, 314; *Fishwick, Hist. of Garstang*; *Patten, Hist. of the Rebellion*, p. 148; *Douay Diaries*; *Hill, Memorials of the Civil War, Record Soc.*, xix.

1. The Leyburnes maintained chapels at Cunswick, Skelsmergh and Nateby, the histories of which will be given under the names of some of the chaplains.

The chapel at Nateby probably existed throughout the days of persecution, and appears to have been regularly served after the estate passed from the Travers family to the Leyburnes. The names of the following priests occur in connection with it after the commencement of the eighteenth century: James Gaunt, 1714; Xfer. Jenkinson, 1715-23; Geo. Leyburne, 1717, and his two brothers Nicholas and James; Wm. Calvert and Thomas Brockholes, 1729. The chapel continued to be served, though probably not regularly, from 1745, when the Annes came into possession, until within a short period of the sale of the estate by them in 1806.

Lily, George, priest, historian and geographer, eldest son of William Lily, the famous grammarian, by Agnes, his wife, was born in St. Paul's churchyard, London, shortly after his father's appointment as first high-master of St. Paul's School in 1512. He had thus the advantage of being trained by one of the most eminent scholars and teachers of his own or of any age, and in 1528 became a commoner of Magdalen College, Oxford, where he remained for some time, but left before taking degrees in order to pursue his studies in one of the universities of Italy. There he acquired great reputation as a scholar, and was particularly admired for the elegance of his style in Latin. After his ordination he went to Rome, and was appointed domestic chaplain to Cardinal Pole. Upon the accession of Queen Mary, he returned to England, probably in the train of the cardinal, and was collated to the prebend of Kentist Town, or Cantlers, in the church of St. Paul, on Nov. 22, 1556. In St. Paul's he erected a monument to the memory of his learned father. Cardinal Pole, who retained

him as domestic chaplain, collated him on March, 13, 1557-8, to a canonry in the church of Canterbury, a dignity which he appears to have held at the time of his death, about the beginning of 1559.

He was well read in history, and in geography has the reputation of being the first to publish an exact map of Great Britain.

Pitts, De Illus. Angl. Scrip., p. 740; *Wood, Athenæ Oxon.*, ed. 1691, i.; *Dodd, Ch. Hist.*, i.; *Bloxam, Mag. Coll. Reg.*, iv. 22 n.; *Newcourt, Reperitorium*, i. 171; *Hardy, Le Neve's Fasti*, i. 47.

1. "Virorum aliquot in Britannia, qui nostro sæculo eruditione, et doctrina clari, memorabilesque fuerunt, Elogia. Omnium in quos, variate fortuna, Britanniae imperium translatum brevis enumeratio, per Georgium Liliū Britannum exarata." Dedicated Ad Paulum Jovium Ep. Nuceri., and printed in that Italian historian's "Descriptio Britanniae, Scotiae, Hyberniae, et Orchadum," Venet., 1548, 4to, together with the other contributions by Lily cited below.

The lives are those of Colet, Wm. Lily, Wm. Grocyn, Thos. Linacre, Thos. Lupset, Ric. Pace, John [Fisher] of Rochester, cardinal, Thos. More, and Wm. Latymer, each compressed within two pages or less.

2. "Anglorum Regum Chronices Epitome," printed with the above, pp. 57-126; "Chronicon, sive Brevis Enumeratio Regum et Principum, in quos variante Fortuna, Britanniae Imperium diversis Temporibus translatum est, Georgio Lilio autore," Francoforti, 1565, 4to, with continuation to the accession of Eliz. in 1558-9; Basle, 1577, 4to; Frankfort, 1614, 8vo; also in Polydore Vergil's "Historia Anglica," Douay, 1603, 8vo.

The chronicle, which is very meagre, commences with Brutus and ends with the death of Henry VIII.

3. "Lancastriae et Eboracensis de regno contentiones," printed with above, f. 124.

4. "Regum Angliae Genealogia," printed with above, f. 125b.

5. "Nova et Antiqua Locorum Nomina in Anglia et in Scotia," printed with above, f. 42b. *seq.*

6. **Catalogus sive Series Pontificorum et Cæsarum Romanorum.**

7. A table or exact map of Great Britain, said to be the first engraved.

8. "De vitâ, moribus, et fine Thomæ Cranmeri," is credited to Lily by Bale in his MS. notes to the "Scriptores Majoris Britanniae."

9. His "Life of John Fisher, Bishop of Rochester," is referred to in "A Specimen of Some Errors and Defects in the History of the Reformation of the Church in England, written by Gilb. Burnet, Bishop of Sarum, by Anthony Harmer [*vere* Henry Wharton]," Lond., 1693, 4to, p. 61. It is thought to be the anonymous Latin life of Fisher, preserved in the Arundel MS. 152, art. 2, in the British Museum.

Lindow, John, priest, son of James Lindow and his wife Bridget Ormandy, both belonging to families long settled in the parish of Ulverstone, co. Lancaster, was born there in 1729.

In his youth he was placed with, if not apprenticed to, a cabinet-maker, but feeling a strong inclination for the Church, and discovering good capacity, he was sent by Bishop Challoner to Douay, where he fully justified the opinion formed of him by his spiritual director. There, at the unusually advanced age of 32, he took the College oath, Sept. 29, 1761, and thence after his ordination was sent to the English mission. In London he laboured with great fruit, as evidenced by a letter of the Rev. Thomas Walsh, of London, written in 1778, in which he is given the following character: "He labours strenuously, and Mr. Miller [Jno. Milner, subsequently bishop] thinks that no wrong is done to any one by saying that he does more good than any in these parts. What he wants in address, he makes up by strength. He acts opportune and importune; and his burning charity, for I can call it no otherwise, is crowned with the most consoling success. His apartment at night I have seen to be the asylum of consolation, good counsel, hope, and edification to the pious."

Mr. Lindow resided many years with Bishop Talbot, and afterwards with Bishop Poynter, in Castle Street, Holborn. On Oct. 16, 1770, he was elected Archdeacon of the Old Chapter, subsequently became treasurer, and, on the death of the Rev. Peter Browne, May 31, 1794, succeeded that gentleman as dean. At length, worn out with age and infirmity, he resigned that dignity to the Rev. Thomas Varley, retired in 1805 to the college at Old Hall Green, of which he was administrator, and there died Dec. 5, 1806, aged 77.

Kirk, Biog. Collns., MSS., No. 27; Gillow, Lanc. Recusants, MS.; Douay Diaries; Old Chapter Records, MSS.

1. It was Mr. Lindow who gave the original plan of the school founded at Old Hall Green.

Lindsay, Hon. Colin, born at Muncaster Castle, Dec. 6, 1819, was the fourth son of James, 24th Earl of Crawford and 7th Earl of Balcarres, by the Hon. Maria Margaret Frances, only surviving child and heiress of John Pennington, 1st Lord Muncaster. His grandfather, Alexander Lindsay, 6th Earl of Balcarres, who became *de jure* 23rd Earl of Crawford in 1808, married, June 1, 1780, his cousin, Elizabeth Bradshaigh, only child of Charles Dalrymple, of North Berwick, Esq., and sole heiress and representative of the ancient Catholic family of Bradshaigh, of Haigh Hall, near Wigan, Lancashire. This

truly religious family had been robbed of their faith through the instrumentality of the Earl of Derby, who, in quality of his office of lord-lieutenant of the county palatine of Lancaster, took possession of the infant heir, Sir Roger Bradshaigh, upon the death of his father, and brought him up a Protestant. After the death of Sir Roger, the fourth and last baronet, the extensive Haigh estates descended through his sister Elizabeth, wife of John Edwin, Esq., to her only daughter and sole heiress, who married Charles Dalrymple, of North Berwick.

After a course of private tuition, Colin Lindsay was admitted at Trinity College, Cambridge. There he imbibed the spirit of the Catholic revival of the times, and eventually became a prominent high churchman. On July 29, 1845, he married Lady Francis Howard, daughter and elder co-heiress of William, fourth Earl of Wicklow. His youth and early married life was spent on his father's estate near Wigan. He was a very active magistrate, interested himself in agricultural pursuits, and did his utmost to bring happiness to the lives of the colliers and labourers in his father's service by starting clubs and reading-rooms. He was also very zealous in his duties as churchwarden of the parish church of All Saints, Wigan. He took up the study of architecture with a view to bringing about the restoration of the church, and it was almost entirely owing to his exertions that the building was so carefully restored. He was founder and president of the Manchester Church Society, which, in connection with other similar associations, became principally, through his exertions, the English Church Union, of which he was elected the first president in 1860, and so continued until 1867.

In 1856 he came into possession of Deer Park, Honiton, in Devonshire, whither he removed in the following year. He was a magistrate of that county, and there, as in Lancashire, interested himself in church and county matters, and further displayed his public spirit by joining the 1st Devon Rifle Volunteer Corps. In 1860 he removed to Brighton, where he remained till 1869. There, as President of the English Church Union, he threw himself with all the energy of his character into the work of spreading the Society all over England by means of local branches. He spent his time in lecturing in different towns and in watching all parliamentary proceedings relating to church matters. In his position as president he

was in constant communication with the dignitaries of the Anglican Church.

It was while engaged in a work, which had partly been printed, on the "Doctrine and Discipline of Christ as the Church of England had received the same, according to the commandments of God," that he was led into the Church by studying the Roman question and the Catholic position. He was received by Cardinal Newman, at the Oratory, Birmingham, Nov. 28, 1868.

Mr. Lindsay looked upon the Papacy as the cardinal point, and after joining the Church devoted himself to writing his two chief works, the one entitled "The Evidence of the Papacy as derived from Holy Scriptures and from Primitive Antiquity," and the other, "De Ecclesia et Cathedra; or, The Empire-Church of Jesus Christ," the completion of which was prevented by ill-health. To the former, published in 1870, he prefixed an introductory epistle, giving his reasons for seceding from the Anglican Church. Any question relating to the Papacy always excited in him the greatest interest. Later on he took up the cudgels on behalf of the cause of Mary Queen of Scots, whom he regarded as a saint and martyr.

In 1870 he took up his residence in London, and in 1877 returned to Deer Park for the purpose, originally, of starting a Catholic Mission. From Pius IX. he received a privilege rarely given—that of a special permission to have mass celebrated at his residence, Deer Park, or in any house where he might happen to live. For the last ten years of his life he suffered from ill-health, and died at his town-house, 22 Elvaston Place, Queen's Gate, Jan. 28, 1892, aged 72.

His wife, Lady Frances, preceded him into the Church, having been received on Sept. 13, 1866. By her, who survived him, he left five sons and three daughters. Of these the three elder sons and the eldest daughter were brought up Protestants and so remained. The two younger sons, Leonard Cecil Colin (born 1857) and Claud, were educated at Catholic colleges, the former at Oscott and the latter at Beaumont and Stonyhurst. The two younger daughters preceded their father into the Church; one, Harriett Maria, born 1850, became a nun at the Visitation Convent at Westbury-on-Trym, and the other became the wife of Major Edmund Ross. The eldest son, William Alexander, barrister-at-law of the Middle Temple, and portcullis

pursuivant-at-arms, married, in 1870, Lady Harriett, daughter of the fifth Earl of Aberdeen.

Manchester Guardian, Feb. 1, 1892; *Tablet*, lxxix. 233; *Wkly. Reg.* lxxxv. 177; *Burke, Peerage*; *Walford, County Families*, 1889; *L. C. C. Lindsay, communication*.

1. **A Reply to Lord John Russell's Letter to the Clergy of Bedford relating to Dr. Hampden's appointment to the See of Hereford.** Lond., 1848, 8vo, pp. 14.

Hampden had been guilty of heresy in his Bampton Lectures, and his elevation to the Episcopal bench caused a flutter of excitement within the Anglican theological world. The subject will be found treated under Cardinal Manning.

2. **Tradition, Easter, and the Church. A Reply to the "Protestant Layman."** Lond., 1849, 2nd edit., 8vo.

It was occasioned by a book entitled "Anglo-Catholic Principles; or, Puseyism unscriptural, irrational By a Protestant Layman."

3. **Defence of the Orthodox Party in the Church of England. A Letter to the Duke of Manchester in reply to a circular of the National Club.** Lond., 1851, 8vo, pp. 40.

4. **The Right of all parishioners to the free use of their Parish Church, an address delivered at Manchester before the Society for Promoting the Restoration of Churches to the people, 6th Dec., 1858.** Lond., 1859, 8vo, pp. 14.

5. **Nomination and Election of Bishops. A Report submitted to the Manchester Church Society. With an Appendix by the Hon. Colin Lindsay.** Oxford and London, 1860, 8vo, pp. 31—viii.

6. **More United Action. An address to the Members of the Manchester Church Society.** Lond., 1860, 8vo.

7. **Union and Unity. An address to the Members of the English Church Union, and others, on the Constitution, Organisation, and Objects of the Union, &c.** Lond., 1860, 8vo.

8. **The English Church Union. Local Branches. An address delivered at several meetings held for the purpose of forming local branches.** Lond., 1861, 8vo, pp. 8.

9. **Increase of the Episcopate and Right of Free Election. A petition to the House of Lords; with Notes and Observations by the Hon. Colin Lindsay.** Lond., 1863, 8vo, pp. 67.

10. **Magna Charta A.D. 1865, or, Declaration of the Liberties of the Colonial Church.** By the Hon. Colin Lindsay. Lond., 1865, 8vo, pp. 11.

11. **The Authority of Parliament for the Royal Injunctions A.D. 1547.** By C. L. Lond., n.d., 8vo, pp. 7.

12. **The Royal Supremacy and Church Emancipation. In three parts.** By the Hon. Colin Lindsay. Lond. and Oxford, 1865, 8vo, pp. 66.

13. **The Church Union Movement. Six annual addresses, with an Essay on Churchmen and Political Parties.** Lond., 1865, 8vo, pp. 131.

14. **The Ornaments of the Church, Not Catholic only but Scriptural:** a lecture delivered at Aughton and Liverpool by the Hon. C. L. Lond., 1866, 8vo, pp. 30.

15. **The Branch System, English Church Union: An address** 17 May, 1866. Lond., 1866, 8vo, pp. 8.

16. **Court of Final Appeal. Reasons why the Present Court of Appeal for Spiritual Causes should be amended: . . . With Notes.** Lond., 1866, 8vo, pp. 20.

17. **The Episcopate. Its increase without disturbance of existing rights and privileges.** Lond., 1866, 8vo, pp. 11.

18. **An Anglican Altar. An address delivered 1866.** Lond., 1867, 8vo, pp. 36.

19. **Remarks on a Sermon . . . delivered by the Dean of Carlisle on the subject of Ritualism.** Lond., 1867, 8vo, pp. 16.

20. **Two Lectures on the Church of God and the British Isles and Objective Worship.** Lond., 1867, 8vo, pp. 64.

21. **The Liberties of the Church. An Address delivered June 19, 1867.** Lond., 1867, 8vo, pp. 23.

22. **The Evidence for the Papacy as derived from Holy Scriptures and from primitive antiquity. With an Introductory Epistle.** Lond., Longmans, 1870, 8vo, pp. lxx-339. The epistle gives his reasons for seceding from the Anglican Establishment.

23. **De Ecclesia et Cathedra: or the Empire-Church of Jesus Christ. An Epistle.** Lond., Burns & Oates, 1877, 8vo, 2 vols., pp. xvii-1050, incomplete, the author's health having disabled him from completing the third volume.

24. **The Church of the New Testament. A Tract for these Times.** Lond., Burns & Oates, 1879, sm. 8vo, pp. 24.

25. **God, or no God, and the Immortality of the Soul.** Lond., Burns & Oates, 1880, sm. 8vo, pp. 15.

26. **Criticisms on certain passages in the Anglican Version of the New Testament, as revised A.D. 1881, with Notes. A letter to the Editor of the 'Tablet.'** Lond., Burns & Oates, 1881, 8vo, pp. 48.

27. **Mary Queen of Scots and her marriage with Bothwell. Seven letters to the 'Tablet,' revised, with a preface and notes, and a supplement.** Lond., Burns & Oates, 1888, 8vo, pp. viii-94.

Line, Anne, widow, venerable martyr, was the second daughter of William (or John) Heigham, of Dunmow, in Essex, gent., by Anne, daughter of John Allen, of the same county, gent. Her father was a rigid Calvinist, and upon hearing that his daughter Anne and his only son and heir William had become Catholics, closed his door against them and disinherited them. Indeed, he carried his animus so far that he disposed of his estate, valued at the considerable sum of £600 a year, lest it should pass to his son, and also persuaded the young man's uncle to disinherit him. Anne

found a good husband in the person of Roger Line, a staunch convert, who, like her brother, heir to a fine estate, was disinherited by his father and an uncle on account of his faith.

In the beginning of 1586, Roger Line and William Heigham were apprehended whilst attending mass in a house situated without Bishopsgate, and with the priest, William Thomson, *alias* Blackburn, were hurried to gaol. The two young men were entered in the report as then under nineteen years of age. Line was committed by Sir Francis Walsingham on Feb. 19, and Heigham on July 30. They were confined in the Compter in Wood Street, where they were frequently examined by Justice Young, the notorious priest-catcher and persecutor. There they remained, in execution for one hundred marks apiece, for a considerable time before they obtained their release, and meanwhile, the priest, William Thomson, whom they had supported, was martyred at Tyburn, April 20, 1586. During his imprisonment, Line received a message from the death-bed of his father or uncle asking him to conform and go to some heretical church even only for once, otherwise he would have to give up his inheritance to his younger brother. "If I must either give up God or the world," was his courageous answer, "I prefer to give up the world, for it is good to cleave unto God." So, as Fr. John Gerard tells us, both his father's and uncle's estate went to his younger brother. The good Jesuit adds, "I saw this latter once in his elder brother's room, dressed in silk and other finery, while his brother had on plain and mean clothes." The date of Roger Line's marriage with Anne Heigham is not stated, but it is probable that it was just before the time of his arrest. He had been condemned to perpetual imprisonment, but was ultimately permitted to go into exile, and he settled in Flanders, where he obtained a small pension from the King of Spain, part of which he sent to his wife. Thus they lived in poverty and holiness, cheerfully bearing their hard fate in the hope of meeting in a better world. It is probable that Mr. Line is identical with the Roger Lyne, of Hampshire, who matriculated at the University of Douay in 1593. He died in Flanders about 1593-4, and his widow, being left friendless, had to look to Providence for her support.

Before Fr. Gerard's imprisonment, Mrs. Line had been charitably taken by his entertainers into their own house; they

furnished her with board and lodging, and Fr. Gerard made up the rest. When the good Father established a house of refuge for priests in London, he selected Mrs. Line for the charge. He says: "She was just the sort of person that I wanted as head of the house I have spoken of, to manage the money matters, take care of the guests, and meet the inquiries of strangers. She had good store of charity and wariness, and in great patience she possessed her soul. She was nearly always ill from one or other of many divers diseases, which purified her and made her ready for heaven. She used often to say to me, 'Though I desire above all things to die for Christ, I dare not hope to die by the hand of the executioner; but perhaps the Lord will let me be taken some time in the same house with a priest, and then be thrown into a chill and filthy dungeon, where I shall not be able to last out long in this wretched life.' Her delight was in the Lord, and the Lord granted her the desires of her heart." Dr. Anthony Champney, in his "History of the Reign of Queen Elizabeth," MS., says that she was of an infirm constitution, troubled with almost continual headache and a predisposition to dropsy, and so ill every spring and fall that her friends at each of these seasons feared that she would succumb. "Her devotion was unfeigned," says Bishop Challoner, citing the same manuscript; "she received the blessed sacrament at least once a week, and always with abundance of tears. Her conversation was edifying, willingly discoursing on spiritual exercises, and not on worldly vanities; and what was particularly remarkable in her was the desire she had of ending her days by martyrdom. On which account she bore a holy envy to priests and others who seemed to be in a fairer way to that happy end than she or any of her sex were, of which very few had suffered in this reign. However, she told her confessor, some years before her death, that Mr. Thomson [*alias* Blackburn], a former confessor of hers, who ended his days by martyrdom in 1586, had promised her that if God should make him worthy of that glorious end, he would pray for her, that she might obtain the like happiness. She also related to her confessor a vision which she had seen of our Lord in the blessed sacrament, bearing His cross, and inviting her to follow Him, which seemed to promise her this martyrdom to which she aspired, and which she at last obtained in the manner following."

After Fr. Gerard's escape from the Tower in 1597, Mrs. Line gave up the management of his house, for she had become so well known as to be unsafe for him. So a room was hired for her in another house, where she often used to harbour priests. On Candlemas day 1601, a great many Catholics assembled in her room to hear mass, a thing she would never have permitted in Fr. Gerard's house. Some neighbours noticed the throng, and called the pursuivants, who forced their way into the house. The celebrant, Fr. Francis Page, S.J., afterwards martyred, had just time to unvest, so that the priest-hunters could not readily make out who he was, though, from his grave and modest appearance, they suspected him to be their man. Accordingly they began to question him and others, but no one would own that there was a priest present. As the altar had been found ready for mass, they would only acknowledge that they had been waiting for a priest. Meanwhile, during the wrangle on this point, Fr. Page took advantage of some one opening the door to slip out, close it behind him, run upstairs to a secret hiding-place, prepared by Mrs. Line, and there escape detection. So they hurried Mrs. Line to prison with Mrs. Margaret Gage, wife of John Gage, of Haling House, and daughter of Thomas Lord Copley de Gatton, and Ralph Slyford. After some time Mrs. Gage was set at liberty at the intercession of the Lord High Admiral, Lord Charles Howard of Effingham, who had been granted the Gage estates, when she and her husband were condemned to death for harbouring a priest some twelve years before. Mrs. Line was brought to trial at the Old Bailey on Feb. 26, 1600-1, before Lord Chief Justice Popham, a great persecutor, and indicted under the Act of 27 Elizabeth for harbouring and supporting priests. She was so weak that she had to be carried into court in a chair, and sat there during the whole of the trial. To the question "guilty or not guilty," she made no direct answer, but cried out in a loud voice, so that all could hear her, "My Lord, nothing grieves me, but that I could not receive a thousand more." The evidence against her was very slender. One Marriot deposed that he saw a man in her house dressed in white, who, as he would have it, was certainly a priest. However, such evidence against a Papist was quite strong enough for Popham, who directed the jury to bring in a verdict of guilty. Upon this being done, the judge sentenced her to death, and she

was sent back to Newgate. At the same time Ralph Slyford was likewise condemned for having liberated the priest, but he was reprieved, and subsequently became a priest. She received the sentence with inexpressible joy and thanksgiving to God. After her return to her cell, she acknowledged that on the day previous to her sentence God had given her a foresight of this happiness. Whilst reading the hours in her primer "she perceived a light and delightful brightness upon and round her book," which she interpreted to be a sign of her future triumph, though she would not speak of it till after her condemnation. When the keeper informed her of the death-warrant, and when she was carried to execution, she did not display the least excitement or change of countenance.

Upon her arrival at Tyburn, some preachers wanted to tease her, as usual, with warnings to abandon her errors; but she cut them short, saying, "Away! I have no dealings nor communion with you." Addressing the assembled people in a loud voice she declared, "I am sentenced to die for harbouring a Catholic priest; and so far I am from repenting for having so done that I wish with all my soul that where I have entertained one I could have entertained a thousand." Then kissing the gallows with great joy, she knelt down, and continued praying till the hangman had done his work. Thus she surrendered her soul to God, along with the venerable martyrs, Fr. Roger Filcock, S.J., who had often been her confessor, and had always been her friend, and Dom Mark Barkworth, O.S.B., Feb. 27, 1600-1.

A contemporary account of her trial and execution in the Duke of Rutland's collection of MSS., corroborates the above narration, and concludes—"She behaved herself most meekly, patiently, and virtuously to her last breath. She kissed the gallows, and after her private prayers, blessing herself, the cart was drawn away, and she then made the sign of the cross upon her, and after that never moved."

Morris, Life of Fr. Jno. Gerard; Challoner, Memoirs, ed. 1741, i. 396; Harl. Soc., Visit of Essex; Foley, Records S. J., i., vii.; Douay Diaries, p. 280; Hist. MSS. Com. Rep., Rutland Coll., Belvoir Castle, i. 370.

Line, Francis, Father S.J., *alias* Hall, born either in London or in Buckinghamshire in 1595, was educated at St. Omer's College, where he was in the school of rhetoric in

1622. In 1623 he joined the Society, and was ordained priest in 1628. He was professor of Hebrew and mathematics at Liège for many years, and was professed of the four vows in 1640. About 1657 he came upon the mission. For a short time he served in the Derby district, and in 1659 and succeeding years was in the London district. In 1665 he was in Lancashire, in 1669 in London again, and in 1672 had returned to Liège, where he acted as spiritual father, and there he died, highly venerated for his virtues, Nov. 25, 1675, aged 80.

He was remarkable for his love of holy poverty, his angelical purity, self-abnegation, and strict observance of religious rules. In addition he possessed undoubted learning.

Oliver, Collectanea S.J.; Foley, Records S.J., vi. vii.; *Southwell, Bibl. Scrip. S.J.; Stonyhurst Mag.*, No. xlix. p. 494; *De Backer, Bibl. de la Compag. de Jésus.*

1. **De Pseudo-quadraturâ circuli D. Thomæ Viti.** Londini, 1660, 8vo.

In 1658, that universal scholar, the Rev. Thomas White, *alias* Blackloe, published his "Euclides Metaphysicus, sive de Principiis Sapientiæ Stoecheidæ. Et Exercitatio geometrica de geometria indivisibilium, ac proportione spirali ad circulum." Lond., 8vo, and followed it with his "Tutela geometrica," and "Chrysis" in 1660.

Oliver says that Fr. Line had been much hurt, as appears by his letter to the general, Fr. Goswin Nickel, S.J., dated Liège, Feb. 21, 1657, at the acrimonious obstinacy with which his friend Fr. Gregory à Vincentio had defended his book, "De quadraturâ Circuli," against the unanswerable and good-tempered attack of the learned Huyghens, and he adds, that he had in vain endeavoured to convince his reverend *confrère* of the incorrectness of his reasoning, and of the 44th proposition of the tenth book of his work.

2. **De Experimento Argenti vive tubo vitreo inclusi, et cadentis semper ad certam quandam altitudinem.** Londini.

3. **Tractatus de Corporum Inseparabilitate, &c.** Londini, 1661, 8vo, which elicited a reply by Gilbert Clerke entitled, "Tractatus de Restitutione Corporum in quo Experimenta Torricelliana et Boyliana Explicantur, et Rarefactio Cartesiana defenditur," Lond., 1662, 8vo, and another, "A Defence of the Doctrine touching the Spring and Weight of the Air, proposed by [the Hon.] Mr. Robert Boyle, in his new Physico-Mechanical Experiments; against the objections of F. Linus. By the Author of those Experiments," Lond., 1662, 8vo.

4. **An Explication of the Diall Sett up in the King's Garden at London. An. 1669:** "in which very many sorts of Dyalls are contained; by which, besides the Houres of all kinds diversly expressed, many things also belonging to Geography, Astrology, and Astronomy, are by the Sunne's shadow made visible to the eye. Amongst which, very many Dialls, especially the most curious, are new inventions, hitherto divulged by None.

All these particulars are shortly, yet clearly, set forth for the common good, by the Rev. F. Francis Hall, otherwise Line, of the Society of Jesus, Professor of Mathematicks," Liège, 1673, 4to, pp. 60, with 18 copper plates. It was also printed in Latin, "Explicationem Pyramidis horologicalis," Leodii, Hen. Streeel, 1673, 4to, pp. 74. Southwell says it was published at London in 1669, but this is apparently an error. It again appeared in "Clavis Horologia, or a Key to the Whole Art of Arithmetical Dyalling, in Two Parts, with an Appendix by the Rev. Father Hall, *alias* Line, S.J., in explication of the Pyramidical Dial in his Majestie's Garden, Whitehall, by John Holwell, Mathematical Teacher, Lond., 1686, 4to, with numerous plates of various forms of dials, horal and methemathical diagrams, &c."

He constructed this curious dial, which he calls "a Pyramidicall Dyall," in the garden at Whitehall Palace, being probably at that period one of the queen's chaplains. It is referred to by Pennant in his "Description of London," p. 110. It stood on a pedestal, and consisted of six parts, rising one above the other, with numerous planes cut on each, which were so many dials subservient to the purposes described in the book. To four of these parts were globes placed in a branch, like a chandelier.

Long before this, in 1632, he had invented and set up a new kind of floating sun-dial at Liège College. A description of this, both in Latin and English, is given in Bro. Foley's *Records S.J.*, vii. Pt. 2, p. 1180. A Protestant clergyman, Theophilus Dorrington, rector of Wittersham in Kent, visited Liège in 1698, and in his "Observations concerning the present state of religion in the Romish Church," Lond., 1699, 8vo, p. 241, gives an interesting description of the sun-dials (probably all invented by Fr. Line) which were shown him at the college. "In one garden they had several very ingenious sun-dials. One he called the blind man's dial, because a blind man having once learnt the order of the numbers at the end of the lines, might by feeling find what time of the day it is, thus: the hour lines, at which the figures were set, were little flat bars of iron; and a glass globe full of water was so set between it and the sun, as to contract the burning point successively, according to the sun's motion upon these lines; this burning point would be sensible to his finger, and he would thereby know the time of the day. In a concave-dial, which had wires laid over it to make the shadow, and the hour lines meeting all in one centre, they had set a little picture of our Saviour, with his finger at that centre, and a motto, as proceeding from Him, in these words, *Hæc est hora tua.*"

5. Controversy with Sir Isaac Newton.

Newton's "New Theory of Light and Colours" appeared in Phil. Trans. Abr. i. 1672. Fr. Line opposed it with "Animadversions upon Sir Isaac Newton's Theory of Light and Colors," *ib.* ii. 175, 1674, and also contributed "Optical Assertions concerning the Rainbow," *ib.* 222, 1675, and "Concerning Mr. Isaac Newton's Theory of Light and Colors," *ib.* 260. Newton replied with "Considerations on Mr. F. Line's Letter," *ib.* 261, on the same, *ib.* 263, "Answer to M. Linus' Objections to his Experiment with the Prism," *ib.* ii. 276, 1676. Meanwhile Fr. Line was called to another world, and his *confrère*, Fr. Ant. Lucas, S.J., continued the controversy.

6. A Treatise on the Barometer.

7. *Tractatus de Horologiis*, MS., pp. 82, with illustrations, preserved in the library of the University of Liège.

Ling, N., identity unascertained.

1. **A Summe, or Briefe Collection of Holy Signes, Sacrifices, and Sacramentes, instituted to God, ever since the beginning of the World, and of the true originall of the Sacrifice of the Mass.** Translated out of French. Lond., 1563, 8vo.

Lingard, John, D.D., historian, born in Winchester, Feb. 5, 1771, was the only son of John Lingard and his wife Elizabeth Rennell, both descended from families which, though in humble circumstances, had been immemorially established at Claxby, or the vicinity, in Lincolnshire, and had never lost the faith. His father, a son of Ralph Lingard, the gardener at Claxby Hall, the seat of the Markhams, followed the trade of a carpenter, and his mother was the daughter of a respectable farmer, who had more than once been subjected to fine and imprisonment for his faith. Mrs. Lingard claimed relationship to the family of Dr. Thomas Rennell, Dean of Winchester, but that such was the fact is most improbable, for the latter came of an ancient Devonshire stock. Mr. and Mrs. Lingard were neighbours' children, in their infancy had played together in the same village, in their youth had stolen to the same altar, and listened to the precepts of the same instructor. But time, and accident, and the pursuits of life, had separated them. The young man had sought improvement in the metropolis, the maiden, in the seclusion of Claxby or its vicinity, had grown into womanhood, and was settling down to the duties and occupations of her sphere of life, when her father's imprisonment and heavy pecuniary penalties for his faith, added to his previous misfortunes, completed the ruin and dispersion of his family. Under these circumstances, the future mother of the historian removed to London, and there, after a separation of several years, accidentally met her early friend and playmate, John Lingard, and marriage ensued. In the first instance, the young couple returned to settle in their native village, where a daughter, Jane, was born in 1769. But circumstances subsequently suggested a removal, and in the autumn of 1770 Winchester was selected as the place of their future residence, and there their only son was born.

Endowed with qualities of unusual excellence, and displaying, even in his childhood, that quickness of intellect and that piety of demeanour which seemed to mark him out for the ecclesias-

tical state, he was recommended by the good pastor of Winchester, the Rev. James Nolan, to the notice of the venerable Bishop Challoner and his coadjutor the Hon. and Right Rev. James Talbot, brother of the Earl of Shrewsbury. Meanwhile Mr. Nolan died of fever, caught whilst attending the French prisoners detained in the King's House at Winchester, July 27, 1779, and Bishop Challoner's death, hastened by the Gordon Riots, took place on Jan. 12, 1781, but the former's successor, the Rev. John Milner, now a great historic name, concurred with his predecessor's intention, and young Lingard was sent to Douay by Bishop Talbot. He sailed from Margate to Ostend in the company of two Irish priests proceeding to the Irish College at Douay, and on Sept. 30, 1782, entered the portals of Douay College. There he passed through his course with great distinction, and, about the end of the school of rhetoric, when not quite eighteen years of age, privately undertook the task of reading over in the original Greek and Latin all the writers of Roman history. When this was accomplished he looked out for some other study, and with the approval of the whole body of professors, by whom he was supplied with every book he required, devoted himself to the study of Hebrew, which he cultivated in riper years.

In Oct. 1791 he entered the school of theology, but the ordinary course of studies was interrupted in his case by his appointment as minor professor, and he taught the school in college phrase called grammar during the scholastic year commencing at that date. He then resumed his course of divinity under Mr. Ball, but a cloud was gathering over the destinies of France, and that college, which had so long been "the nurse of martyrs and the bulwark of the faith," was already doomed to destruction. For some time, and especially during the preceding year, the increasing violence of the democratical party had surrounded its inmates with alarms. Twice had the garrison of the town broken loose; the excesses of the soldiery had again and again intruded within the walls of the college; and while blood was flowing in the market-place, and peaceful citizens were being hurried to the gibbet, the bayonet had been pointed at the breasts of the students, and the sword had more than once been brandished over the heads of the superiors of the house. It was only in the June of 1790 that young

Lingard had himself narrowly escaped destruction. He had wandered into the town at the moment when the populace, with frantic yells, were dragging to execution Mons. Derbaix, the principal bookseller in the town, and printer to the English College. Being acquainted with the victim, his feelings prompted him to approach the crowd and inquire into the cause of the proceeding, but his dress attracted the notice of the rabble; a cry, first of *La Calotte*, and then of *Le Calotin à la lanterne*, roused him to a sense of his danger, and it was only by the fleetness of his steps that he was able to escape the fury of his pursuers.

It was not, however, till the murder of the French king, and the declaration of war by England, in the early part of 1793, that the British subjects in Douay became fully sensible of their perilous situation. Within three weeks of the latter event, the forcible occupation of the college by an armed body of the rabble warned the more prudent to provide for their safety. Lingard saw the danger, and, encouraged by the success of others, resolved to make an attempt to withdraw from the country. On Feb. 21, 1793, he left the college in company with William, afterwards Lord, Stourton and two brothers named Oliveira, and before the orders were issued which removed the remainder of the community to Escherquin and subsequently to the citadel of Dourlens, he had safely effected his retreat into England. It was not unnatural that the talents which he possessed, combined with the care he had taken of the youthful companions of his flight, should recommend him to the patronage of Lord Stourton, the father of one of them, and by that nobleman he was immediately invited to his residence and appointed tutor to his son. In course of time a number of other students contrived to elude the vigilance of the guards at Dourlens, arrived in England, and found a temporary refuge in a school kept by the Rev. Arthur Storey at Tudhoe, a village about four and a half miles from Durham. At the request of Bishop Gibson, Lingard obtained Lord Stourton's permission to resign the charge of his pupil, and, in the course of the summer of 1794 repaired to Tudhoe, and assumed the direction of the little community of Douay collegians which there had been formed. On Sept. 9 he removed with his companions to Pontop Hall, near Lanchester, the missionary residence of the Rev. Thomas Eyre, and a few

weeks later accompanied the party to its destination at Crook Hall, two miles distance, which Bishop Gibson had rented and fitted up for its reception. It was on Oct. 15, 1794, that eight individuals, the sad but honoured representatives of the college at Douay, took possession of Crook Hall, and once more resumed their collegiate exercises. Mr. Eyre, by the authority of Bishop Gibson, was installed president, and Lingard, who had rapidly completed his course of theology, received the appointment of vice-president. On April 18, 1795, he was ordained priest by Bishop Gibson at York, and about the same time became prefect of studies at Crook, and for many years filled the chair both of natural and moral philosophy. In 1804, the college narrowly escaped the loss of his services. In October of that year, Bishop Gibson informed Bishop Douglass that Lingard was no longer necessary to the college, and that he might return into the London district to which he properly belonged. Bishop Gibson was then engaged with the erection of the new college at Ushaw, and made the proposal to part with Lingard in order to make money matters more easy. However, Mr. Eyre, the president, objected, and, in consequence, Dr. Douglass was so good as to allow Lingard to remain.

In his position as professor, the future historian soon displayed those abilities for imparting information and instruction which so eminently distinguished him through life. With a mind singularly clear and distinct in its perceptions, with a patience and perseverance not easy to be discomfited, he mastered whatever he attempted himself, and trained his pupils to follow in the same course. In the summer of 1808, the purchase of a small estate, and the erection of a more commodious house, enabled the community to remove to Ushaw. Lingard accompanied it in this last and more fortunate migration; and, for three years more, continued to lend to the rising establishment the benefit of his abilities and his zeal. Mr. Eyre died May 8, 1810, and Lingard governed the college during the vacancy until the instalment of Dr. Gillow as president on June 11, 1811.

From an early period, the mind of Lingard had been accustomed to dwell on the antiquities of his country. His love of historical study had been imbibed from his mother, who used to procure for his amusement works of history which

he would read with great avidity and rapt attention. And now his residence in a neighbourhood where Jarrow and Wearmouth recalled the memory of Bede, and where Lindisfarne, Hexham, Tynemouth, and a hundred others were yet eloquent of the past, contributed, in no small degree, to confirm the original bent of his genius. For the amusement of his friends, and in moments snatched from the various duties of his office, he embodied his thoughts on this subject in a series of detached papers, read by him at the evening fireside. They treated of the establishment of the faith among the Saxon ancestors, of the origin and progress of the monastic institute, of the government of the Church, of the religious practices of the people, of the learning, the literature, and the laws of the Anglo-Saxon times. At the close of the series, he was urged to mould the detached parts into a regular form, and publish them as a connected history. For a long time his diffidence or his modesty withstood the application. At length, however, the importunity of his friends prevailed, and the work, since known as "The Antiquities of the Anglo-Saxon Church," was committed to the press in Newcastle, and published in two volumes in 1806. Four years later a second edition was issued from the same place; but, in 1844, he recast the entire work, and having added a large amount of new and interesting matter, gave it to the world in the following year through the press of Mr. Dolman. Of this enlarged edition, and of the two powerful articles by the same writer in the *Dublin Review*, entitled "Did the Church of England Reform Herself?" and "The Ancient Church of England and the Liturgy of the Anglican Church," published in 1840 and 1841 respectively, it has been well observed that they did more, in their quiet, unpretending, unostentatious way, to crush the pretensions, and dissipate the sophistry, of the Oxford writers, than all the essays and all the lucubrations put together of any and of every other writer.

Lingard was now fairly launched on his literary career, of which a detailed account is appended to this article. On Sept. 3, 1811, he retired from Ushaw. In the spring of that year he had been urged by Bishop Moylan to accept the presidency of the college of Maynooth. But he declined the offer, as, at a later period, he declined a similar offer from Bishop Poynter in reference to Old Hall, and, adopting a

course which was more agreeable to his habits and disposition, he withdrew to the secluded mission at Hornby, in Lancashire.

The story told by Fitz-Patrick, in his "Irish Wits and Worthies," about Lingard's refusal to accept the chair of Sacred Scripture and Hebrew at Maynooth, vacant by the apostacy of Matthias Crowley, deserves little credence. The ascribed reason for the refusal, because the chair had been "infected by the leprosy of hypocrisy," is too unlike Lingard.

He was now in a situation to pursue his studies with but slight interruption from professional duties, and the first-fruits of his leisure were given to the world in some of his minor publications, and in various treatises of ability and learning. Meanwhile he was silently, and almost unconsciously, preparing for that great work which was to crown the pyramid of his fame, and to render a service to religion and the world such as no other man or men of his generation could have performed. From the moment when his "Anglo-Saxon Church" had appeared, his friends had never ceased to urge him to a continuance of the work, and to the publication of a general history of the country. Moreover, he was much struck by a remark of Walker, of Newcastle, the publisher of his tracts against the Bishop of Durham, who asked: "After all, what is the use of these pamphlets? Few Protestants will read them. If you wish to make impression, write books that Protestants will read." This, he afterwards said, led to the composition of the "History." But the difficulties of embarking in such an undertaking under the circumstances of his position at Ushaw necessitated the postponement of the design. With his removal to Hornby the subject was revived. The solicitations of his friends again came to assist the inclination of his genius, and, after some time, it was generally understood that he was employed on the important work. Still, an abridgment for the use of schools was all that his modesty had allowed him to contemplate, and in Aug. 1813 he informed a friend that he had proceeded but a short way in his abridgment, and as to the Anglo-Norman Church he would have to leave it to some future period. Two years later he told the same friend that he had "buried Henry VII.," and was returning to revise the earlier portion of the work. But his researches had already led him beyond the limits which he had originally assigned to himself. When he returned to revise, he

found it "necessary to rewrite what he had previously written," the "abridgment" was thrown aside, and his energies were now directed to the great work that was before him.

In April, 1817, he left England with a party of friends on a tour to Rome and the Southern States of Italy. He had been commissioned by Bishop Poynter to negotiate, amongst other matters, for the reopening and restoration of the English College to the government of the secular clergy. In this he was successful, in spite of much opposition, and upon his recommendation Dr. Gradwell was appointed rector. At the same time he was introduced to Cardinal Litta, prefect of Propaganda, and other members of the Sacred College, with a view to prosecuting researches in the Vatican archives for his contemplated history. Meanwhile a letter arrived from England, written by Bishop Milner, warning Litta against Lingard, and in consequence his reception by that cardinal was far from friendly. However, Consalvi, secretary of state, and several other leading personages, abundantly compensated for the indifference of Litta, and Lingard was granted every facility for prosecuting his researches in the libraries and archives at Rome.

Lingard returned to England in the autumn, and by the end of the year he found himself sufficiently advanced with his work to think of publication. Mr. George Silvertop, of Ministeracres, who had been the chief stimulant of his undertaking the "History," mentioned the matter to Mawman, the publisher at Ludgate Hill, and induced Lingard to send the MS. of the first volume to him. Mawman received it coldly, remarking that history was a poor thing to speculate in, and that people thought there were enough histories of England. In the meantime, Lord Holland, a man of great literary judgment, called upon Mawman, who casually mentioned that the MS. of a new history had been sent to him. Lord Holland remarked that he only knew one man who could write a history of England, and that he was Lingard. "Why," said Mawman, "that is the name of the author." The MS. was lent to his lordship to peruse, who approved it more warmly than even he had anticipated, and so Mawman became the purchaser, for the sum of one thousand guineas, of so much of the "History" as should extend to the death of Henry VII., and, in the early part of 1819, the three volumes embracing that period were published. The negotiations were conducted by Mr. Silvertop,

who agreed with Mawman that he should also have the copyright of the succeeding part, if the success of the first publication should encourage him to proceed with the work. When the agreement was made, in March, 1818, Lingard had written only to the end of Edward II. He agreed to go to press in the following October, so that, in the course of seven months, he had to revise all he had written, to make numerous additions, and to compose the reigns of the succeeding monarchs to the end of Henry VII. "This I did," he subsequently wrote, "so as not to stop the press an hour; but it was a greater labour than I ever underwent in my life; nor would I have done it, had I not found that unless I fixed a time I should never get through. Hence, I attended little to style." In 1820, the reigns of Henry VIII. and Edward VI. appeared in a fourth volume; those of Mary, Elizabeth, James I., Charles I. and Charles II. followed at various intervals, and in the spring of 1830, the eighth and concluding volume brought the "History" down to the revolution of 1688.

At home and on the Continent the work was hailed with admiration by scholars of every creed and every shade of opinion. Translations in French and German were published, and one in Italian was ordered by the Pope to be printed at the press of Propaganda. The University of Paris directed that a copy should be placed in the library of every college, and that copies should be distributed as prizes to the students in philosophy and rhetoric. Pius VII., in testimony of his approbation, caused a brief to be issued, dated Aug. 24, 1821, in which, after an affectionate recital of the historian's labours in the cause of religion, and in defence of the authority of the Holy See, he conferred on him the triple academical laurel, and created him doctor of divinity and of canon and civil law.

On July 2, 1823, Bishop Thomas Smith, vicar-apostolic of the Northern district, made application to Rome for a coadjutor. Three names were recommended in the following order: Thomas Penswick, Lingard, and Thomas Gillow. Bishop Milner at once sent a memorial to Rome, deprecating the appointment of Lingard, to whom he claimed that he himself had imparted the first elements of learning at Winchester, and for whom he procured a nomination to Douay, but Lingard had not fulfilled his hopes; in learning, indeed, he had advanced beyond his

expectations, but not in piety, and his loose writing about Cranmer and the so-called reformers was offensive to the bishop. Lingard, informed of this by friends who wished to see him elected, thus refers to his nomination for the episcopacy in a private communication to Dr. Kirk, dated Oct. 13, 1823: "The first information, and, indeed the only communication that has reached me of my name being included, was Mr. White's letter including his 'memorial' in defence of 'History' against Dr. Milner's denunciation. From that I judge that, in Mr. White's opinion, I was the person to be appointed. He desired I would forward the 'memorial' to Dr. Smith. This I did without adding one word for myself. He received it, and returned me an answer that he fully approved of all that Mr. White had said and done. Thus you see I am left in uncertainty. If I could have ascertained that I was first in the list, I would have written to him to refuse the office: as it is, I am afraid to do it; he might answer, You need not refuse, it will not be offered you. Mr. Gillow, of Shields, is the other candidate. All this, of course, I write in confidence at present. But the more I think of the thing, the more am I inclined to be of the opinion which I mentioned to you at Lichfield. I see nothing in the office but trouble and vexation." The result was that Penswick was appointed.

In the summer of 1825, Lingard paid his second visit to Rome, and Leo XII. showed no less attachment to him than his predecessor. The pontiff saw him frequently, and endeavoured to persuade him to take up his residence at Rome. At parting Leo gave him a large gold medal, as an extraordinary mark of his appreciation, and in his allocution at a creation of cardinals on Oct. 2, 1826, informed the consistory that, among those whom he had reserved *in petto* for the same dignity was one, "a man remarkable for religion and piety, distinguished for learning drawn from original and authentic sources, who, *libris editis*, defends Catholic truth against heretics and schismatics, not less strenuously than successfully." In Rome this was generally understood to refer to Lingard, for the "History" was then regarded "as one of the great causes which had wrought such a change in public sentiment in England on Catholic matters." At a much later period Cardinal Wiseman advanced an opinion that the cardinal thus reserved was not Lingard, but the unhappy Abbé de Lamennais, who even at

that date had entangled himself in error and taught the world to tremble for his orthodoxy. Lingard undoubtedly believed that the Pope intended to confer the purple upon himself. He wrote to Testa begging him, if the report were true, to use his influence with the Pope to divert him from his purpose, and Testa, who must have known the facts of the case, never undeceived him. Leo died soon afterwards, and with him the names of the cardinals he had erected *in petto*.

On his return from Rome, in Oct. 1825, Lingard's learning was displayed in two powerful articles inserted in the *British Critic*. Shortly afterwards he was engaged in repelling the ferocious attack levelled at him by Allen, of which an account is appended. Another attack upon his "History," in which he was described as the most dangerous enemy who had assailed the rights of the Church in the present century, was sent from Rome in the autumn of 1828, and published in the *Mémorial Catholique*, printed at Paris. It was written by Padre Ventura, a Theatine, an *ultramontaniste enragé*, whom the Pope, on account of his extravagant opinions, removed from the chair of jurisprudence in the Sapienza, two or three years previously. In Dec. this critique, purporting to be a translation into Italian, was furtively circulated in Rome, and communicated to every person of consequence in that city. Bishop Baines and Dr. Wiseman urged Lingard to answer it, but he declined, "because I think it not worth the trouble." Even the pontiff's ear was attempted, but it was not poisoned. Leo said, and felt and acknowledged the merits of the "History"; and, referring to its assailants, wound up a discussion on the subject with this significant remark: "Why, these gentlemen seem not to reflect either upon the times or the places in which the "History" was written."

Beyond his literary glory, there is little to relate in the modest country-missionary life of the historian. Thrice he diligently revised the whole of his great work; and, in three successive and severally improved editions, gave to the world the result of his later studies. When it was reported that he had suffered by the failure of a Lancashire banking-house, there was a general desire amongst Catholics to present him with subscriptions in testimony of their approbation and regard; but, while the venerable historian appreciated their motive, he begged to decline the honour they intended. Nearly two

years later, in 1839, Lord Melbourne, at the request of Lord and Lady Holland, made him a grant of £300 from the privy purse of the queen. In the same year, 1839, he was elected a member of the French Academy, and in one of his letters, without date, says: "I have just finished my memoir for the Academy." The light in which his work was regarded by the French is evidenced by the Archbishop of Bordeaux, who told Lingard that "it was his conviction that the 'History' had done more good to the cause of religion in France than any other work that had appeared." In the preface to the 1849 edition of his "History," the last literary effort of his great and powerful mind, Lingard pathetically alluded to his declining health, and informed the public that "a long and painful malady, joined with the infirmities of age, had already admonished him to bid a final adieu to those studies with which he had been so long familiar." He survived, however, more than two years, suffering intensely from an accumulation of maladies, and died at Hornby, July 17, 1851, aged 80.

By his own desire, his body was interred in the cloister of the college cemetery at Ushaw. To his *alma mater*, and the establishment of burses for the education of ecclesiastical students, he had devoted the proceeds of his pen. And the chapel at Hornby owed its erection to him in 1820, and by him was adorned with pictures brought from Italy.

In his personal character Lingard was gentle, kind and obliging, and by his friends and neighbours of every creed and shade of opinion his loss was regarded as that of one whose place could never be supplied. "No one," says Cardinal Wiseman, "could approach him and not be charmed by the prevalent temperament of his mind. A buoyancy, a playfulness, and a simplicity of manner and conversation; an exquisite vein of satirical and critical humour, incapable of causing pain to any reasonable mind; a bending and pliant genius, which could adapt itself to every society, so as to become its idol, made him as much at home with the bar of the northern circuit, in the days of Brougham and Scarlett—the bar presented him, by subscription, with his own portrait—as with the young collegian who called to consult him at Hornby on some passage of Scripture or a classic. But a soundness of judgment and a high tone of feeling, united to solid and varied learning, strong faith, and sincere piety, supplied the deep

concrete foundation on which rested those more elegant and airy external graces. Such was Lingard to all who knew him, sure to be found, if only known. Hence, though he never aspired to ecclesiastical honours at home, and his friends respected him too highly to thrust them upon him against his desire, it will never be known till his life is really written, and his correspondence published, what a great share he had in the direction of our ecclesiastical affairs in England, and how truly he was almost the oracle which our bishops consulted in matters of intricate or delicate importance. His works alone, however, will secure him his true place with posterity."

Speaking of his literary character, Canon Tiernay says: "To a mind of singular clearness and rapidity in its perceptions he added an exhaustless energy of thought, a diligence and activity that were never unemployed. His industry was untiring. Ever ready to impart his knowledge and render assistance to others, he was addressed from all quarters, and on every subject, for information. As his reputation increased, these applications became proportionably more numerous. The scholars of the Continent joined with those of his own country in seeking the aid of his learning or his advice; and post after post brought evidence of the estimation in which he was universally held. Hence, a large addition to the labours inseparable from his own studies was entailed upon him."

In person Lingard was about middle size, rather handsome, with a black penetrating eye, but of rather sallow complexion.

Tiernay, Memoir, Reply to Wiseman; Lingard's Correspondence, MSS.; Wiseman, Letter in reply to Tiernay, Recollections; Tablet, xxi. 466, 473-4, 484, xxxviii. 777, 809, lxx. 969; Times, July 21 and 28, 1851; Dublin Rev., viii. 334, xii. 312; Brownson's Quarterly Rev., Jan., p. 145, and July 1855, p. 415; Orthodox Journ., iii. 1815, 213, 227, 304, iii. 1834, 62, viii. 207; Cath. Miscel. vi. 347, 408, 419; Cath. Opin., x. 202, 212; Brady, Episcop. Succ., iii. 198, 273; Butler, Hist. Memoirs, 4th ed., iv. 456; Flanagan, Hist., ii. 465; Husenbeth, Life of Milner.

1. **Letters on Catholic Loyalty:** originally published in the "Newcastle Courant." Newcastle, Edw. Walker, 1807, sm. 8vo, pp. 36, three letters signed J. L.

These letters, contributed to the *Newcastle Courant* in 1805, were published at a moment of great political excitement, and bear all the marks of that keen but polished satire which generally distinguished his earlier polemical writings.

2. **The Antiquities of the Anglo-Saxon Church.** By the Rev.

John Lingard. Newcastle, 1806, 2 vols. 8vo; *ib.* 1810, 8vo; Philadelphia, 1841, 12mo; so-called third edit., but really a new work, the original being entirely re-cast, "The History and Antiquities of the Anglo-Saxon Church, containing an Account of its Origin, Government, Doctrines, Worship, Revenues, and Clerical and Monastic Institutions," Lond., Dolman, 1845, 2 vols. 8vo; Lond., 1858, 2 vols. 8vo.

This valuable work was very much in advance of anything that had previously appeared. It opened the eyes of the public to the misrepresentation of the ancient English church by Protestant writers, and inaugurated more truthful historical research. It is related that after the work had been sent to the press, and the first volume had been actually printed, its author, in the remote solitude of Crook Hall, for the first time obtained a copy of the later volumes of Sharon Turner's publication on the same subject. The discoveries of Turner rendered a revisal of the work necessary. Lingard, therefore, applied himself to the task at once, and actually re-wrote the whole of his second volume, without stopping the press for a single day. After the publication of the new edition in 1845, Sharon Turner addressed a generous and complimentary letter to Lingard, thanking him for what he had published, and expressing gratification that he had fulfilled his task with so much research and ability.

3. **Remarks on a Charge delivered to the Clergy of the Diocese of Durham by Shute, Bishop of Durham, at the Ordinary Visitation of that Diocese in the year 1806.** Lond., Keating, Brown & Co., 1807, 8vo; 2nd edit., "enlarged and interspersed with a few cursory remarks on his sermon before the Lords, anno 1799," *id.*, 1807, 8vo, pp. 52; repub. in the collns. of tracts as hereafter. Transl., "Melanges de Controverses Religieuses avec l'Eveque de Durham." Paris, 1829, 8vo.

It elicited from Phillpotts "A Letter to the Author of 'Remarks on the Charge delivered by Shute, Bishop of Durham, at the Ordinary Visitation of that Diocese in the year 1806'; By a Clergyman of the Diocese of Durham," Newcastle, Akenhead, 1807, sm. 8vo, pp. 42, which first brought its writer to notice and obtained for him the rich living of Gateshead, then worth £1300 a year, which he left for the See of Exeter. Lingard replied with:

4. **A Vindication of the "Remarks on the Charge of the Bishop of Durham."** Newcastle, S. Hodgson, 1807, sm. 8vo, pp. 57.

Le Mesurier, G. S. Faber, and others now came forward, and Rev. Hen. Coates of Bedlington wrote "A Reply to the Reviewer of a pamphlet entitled, A Protestant's reply to the Author of 'Remarks on the Bishop of Durham's Charge.' Address to the Author of Remarks and to the Gentleman who styles himself the Author's second," Newcastle, 1807, sm. 8vo, pp. 52, preface signed Elijah Index. Lingard received this pamphlet late one Saturday night, and on the following Monday morning, before six o'clock, his answer was on its way to Newcastle to be printed. "He dictated the greater part, without notes," said his amanuensis, "much faster than I could write; and the whole production went to press without one solitary alteration."

5. **A General Vindication of the Remarks on the Charge of the Bishop of Durham, containing a Reply to a Letter from a Clergyman of the Diocese of Durham (Second Edition); A Reply to the Observations of the Rev. Thomas le Mesurier,**

Rector of Newton Longville; a Reply to the Strictures of the Rev. G. S. Faber, Vicar of Stockton-upon-Tees: and some Observations on the more fashionable methods of interpreting the Apocalypse. Newcastle, S. Hodgson, 1808, sm. 8vo, pp. 102; Dublin, 1808, 8vo, pp. 68; several times repr.

Others rushed into the fray, and to Shute Barrington's "Grounds," Lingard rejoined:

6. **Remarks on a Late Pamphlet, entitled "The Grounds on which the Church of England separated from the Church of Rome, reconsidered by Shute, Bishop of Durham." By the Author of the "Remarks on the Bishop of Durham's Charge."** Lond., Jos. Booker, 1809, sm. 8vo, pp. 64.

Lingard now collected the tracts under the title, "The Controversy between the Rev. John Lingard, A Catholic Priest, and Shute Barrington, Protestant Bishop of Durham, and the Rev. T. le Mesurier. To which are added the Bishop's illiberal Charge to the clergy of his Diocese, and his pamphlet entitled, *The Grounds on which the Church of England separated from the Church of Rome. Fourth Edition,*" Dublin, R. Coyne, 1811, 8vo, each tract with separate title and pagination as published. Another collection was entitled "Tracts occasioned by the Publication of a Charge delivered to the Clergy of the Diocese of Durham, by Shute, Bishop of Durham, in 1806. By the Rev. J. Lingard," Newcastle, Edw. Walker, 1813, sm. 8vo, pp. xii-376.

Shute Barrington rejoined with "Vigilance . . . With a Preface in reply to Mr. Lingard's Preface," Lond., 1813, 8vo.

7. "The Protestant Apology for the Roman Catholic Church; or, the Orthodoxy, Purity, and Antiquity of Her Faith and Principles proved, from the Testimony of her most learned adversaries. By Christianus. Prefixed is an Introduction, concerning the Nature, Present State, and True Interests of the Church of England; and on the means of effecting a reconciliation of the Churches: with Remarks on the False Representations, repeated in some late tracts, of several Catholic tenets, particularly the Supremacy of the See of Rome. By Irenæus." Dublin, H. Fitzpatrick, 1809, cr. 8vo, pp. clxvii-66, exclus. of title.

The "Apology" was written by William Talbot, Esq., of Castle Talbot, co. Wexford, father-in-law to John Talbot, 17th Earl of Shrewsbury. He was a polemical writer of no mean ability, but in this particular instance his work is almost eclipsed by the luminous and learned Introduction which was written by Lingard at Talbot's request. Talbot no doubt felt this, for shortly afterwards he republished his work under a different title and got Dr. John Lanigan to write another introduction. It was entitled, "The Faith and Doctrine of the Roman Catholic Church, proved by the testimony of the most learned Protestants," Dublin, 1813, 12mo. In the "Dict. of Nat. Biog.," under both Lanigan and Lingard, and in Fitzpatrick's "Irish Wits and Worthies," Dublin, 1873, as well as in the British Museum Catalogue and some modern bibliographical manuals, the two introductions are sadly confused. When the second one came out Dean Meyer asked the eminent ecclesiastical writer, Clinch, how he liked it. "Lanigan's preface," replied Clinch, "is that of a master, Lingard's of a scholar."

8. **Defence of Ward's Errata to the Protestant Bible.** By the

Rev. J. L. Dublin, 1810, 12mo, repr. from "Errata to the Protestant Bible : or, the Truth of the English Translations examined. . . . In which also, from their translating the twenty-third verse of the fourteenth chapter of the Acts of the Apostles, the consecration of Dr. Matthew Parker, the first Protestant Archbishop of Canterbury, is occasionally considered. By Thomas Ward." Dublin, 1810, 8vo, with a preface by Dr. Lingard ; *ib.*, 1841, 8vo.

9. **Documents to ascertain the Sentiments of British Catholics, in former ages, respecting the Power of the Popes.** By the **Rev. J. Lingard.** Lond., J. Booker, 1812, 8vo, pp. iv-38 and appex. pp. 15, published to soothe Protestant susceptibilities during a time of excitement.

10. **A Review of certain Anti-Catholic Publications—viz., A Charge delivered to the Clergy of the Diocese of Gloucester, in 1810, by George Isaac Huntingford, D.D., F.R.S., Bishop of Gloucester (Reprinted in 1812); A Charge delivered to the Clergy of the Diocese of Lincoln, in 1812, by George Tomline, D.D., F.R.S., Lord Bishop of Lincoln ; and Observations on the Catholic Question, by the Right Hon. Lord Kenyon.** By the **Rev. John Lingard.** Lond., Jos. Booker, 1813, 8vo, pp. 88 ; and two other editions in the same year, one sm. 8vo, pp. 61.

This temperate review was widely read, and probably exercised greater influence at the time than any other pamphlet written by a Catholic in favour of emancipation.

11. **Examination of certain Opinions advanced by Dr. Burgess, Bishop of St. David's, in two recent Publications, entitled, "Christ, and not Peter, the Rock of the Christian Church," and "Johannis Sulgeni versus hexametri in laudem Sulgeni patris, Menevensis Archiepiscopi."** Manchester, 1813, 8vo.

12. **Strictures on Dr. Marsh's "Comparative View of the Churches of England and Rome.** By the **Rev. John Lingard."** Lond., J. Booker, 1815, 8vo, pp. 88, besides title.

Upon the appearance of this work, Dr. Kipling, Dean of Peterborough, whose blundering propensities are celebrated under the head of "Kiplingisms," in the Cambridge "Dict. of Colloquial Expressions," took offence at the term "Modern Church of England," which Lingard had employed ; and, imagining that it came within the category of "seditious words, in derogation of the established religion," wrote to Lingard through the public papers, informing him that, unless within "a reasonable time" he should "publish a vindication of this defamatory language," he should be indicted under the statute, and "summoned to answer for his offensive demeanour in Westminster Hall." By way of reply, Lingard merely advertised his "Strictures" in all the papers which had contained the dean's letter ; and Kipling, after another letter, and a brief rejoinder from Lingard, repeating the original offence, affected to discover that the latter was not, as he had supposed, "a popish priest," and "entreated pardon" for having entertained "the erroneous notion !" Here the matter dropped ; but the litigious ardour of the dean was not lost upon the wits of Cambridge, whose merriment on the occasion was exhibited in an abundant supply of anecdotes to Lingard, at the expense of his fiery assailant.

13. **Observations on the Laws and Ordinances which exist in**

Foreign States relative to the Religious Concerns of their Roman Catholic Subjects. Lond., 1817, 8vo; repr. Lond., Dolman, 1851, 8vo, pp. iv-28.

Sir John Cox Hippisley in 1811 had made a motion in Parliament in favour of the establishment of an inquisitorial office for the inspection of rescripts and other documents from the Holy See sent to this country. The motion was rejected, but on May 28, 1816, he again moved for a committee to report on the laws of foreign States for the regulation of their Catholic subjects in ecclesiastical matters, and their intercourse with the See of Rome, or any other foreign jurisdiction. His motion was agreed to, and Sir John himself brought up in the House his "Report," of 595 folio pages, on June 25, 1816. Milner (*vide* under Nos. 52 and 53) had previously remonstrated with the object of the committee; now Lingard's pamphlet dealt with the report itself, which was allowed to lie unheeded. Upon the agitation following the restoration of the hierarchy in 1850, Lingard's little work was republished as very suitable for the occasion.

14. Journal on a Tour to Rome and Naples in the Summer of 1817, MS.

He arrived at Calais on April 4, and found English cavalry in almost every village between that town and Montreuil. Thence, visiting the places of interest *en route*, he travelled to Paris, where he stayed until May 2, and so *viâ* Lyons into Italy. On May 23, he met Lord Byron on horseback near Foligno, and two days later arrived in Rome.

Having been commissioned by Bishop Poynter to negotiate some matters of importance, Lingard proceeded at once to deliver his letters of introduction, and to call on the several cardinals to whom they were directed. The first, which was presented by the Rev. P. McPherson, president of the Scots College, and Scotch agent at Rome, was addressed to Litta, prefect of Propaganda. It was accompanied by a copy of the "Anglo-Saxon Antiquities," and of the reply to Sir John Cox Hippisley's Report. It was received by the cardinal with the most gracious assurance of welcome, with promises of assistance whenever it might be required, and with an undertaking, in furtherance of the historical researches of the new visitor, to facilitate his admission to the libraries, and to procure for him transcripts of such unpublished documents as he might want. The presentation of this letter of introduction was followed by the personal visit of Lingard himself. Unfortunately, however, in the interval which had elapsed, another letter, written by Bishop Milner, had arrived from England. Of the precise nature of its contents no mention was made, but it had "cooled the friendly ardour of the cardinal"; and Lingard, instead of the welcome anticipated, was briefly told that his eminence was acquainted with the calumnies contained in Hume; that Dr. Milner, in his "History of Winchester" and his "Letters to a Prebendary," had already exposed and refuted them; that the same prelate had sufficiently replied to the "Report of Sir John Cox Hippisley" by his "Humble Remonstrance"; and, as the inference from all this, that any further researches for the purposes of English history were unnecessary, or of trifling importance. Lingard, though mortified at this reception, was not deterred from the pursuit of his object. He successively waited on the other members of the sacred college, to whom the letters of Dr. Poynter had introduced him. By all he was received with courtesy and respect; by Consalvi, the cardinal

secretary of state, with a kindness and condescension which abundantly compensated for the unwillingness of Litta. Every request was granted; every facility was secured to him; and, when he left Rome, he had the satisfaction of informing Bishop Poynter that he had succeeded in his mission, and, among other matters, that the English College was again restored to the government of the secular clergy. During his stay, the archives of the Vatican had, by the orders of Cardinal Consalvi, been unreservedly opened to him. But, unfortunately, the privilege was of little use. "Everything," he says in his diary, "had been thrown into so much confusion by the French revolution, that I did not procure all the codices I wanted."

Lingard returned by the Simplon, and having visited Geneva and the glaciers, of which his journal contains an amusing description, arrived in England before the beginning of September.

15. Lingard published a pamphlet in the Wigan controversy, probably anonymous, 1818, in support of the Rev. Rich. Thompson, V.G., who published his "Case Stated of the Wigan Catholic Chapels," Wigan, 1818, 8vo, which was replied to by Fr. Chas. Plowden, S.J., rector of Stonyhurst, in "The Case is Altered," Lond., 1818, 8vo.

16. **History of England, from the First Invasion by the Romans to the Accession of William and Mary in 1688.** Lond., 1819-30, 8 vols., 4to, preface, vols. i., ii., iii., dated Hornby, May 1, 1819; iv., Oct. 15, 1820; v., May, 1823; vi., July 4, 1825; vii., 1829; viii., 1830; the first six pub. by J. Mawman, the two last by his successors, Baldwin and Cradock; 2nd ed., *ib.*, Mawman, 1823-30, 14 vols., 8vo; 3rd ed., *ib.*, Mawman, 1825, 14 vols., 8vo; 4th ed., *ib.*, Booker, 1837-9, 13 vols., 8vo, corr. and enlarged; 5th ed., *ib.* Dolman, 1849-51, 10 vols. 8vo, embodying the substance of all the recent discoveries connected with English history, and containing a large quantity of new and important matter, the last ed. revised by the author; 6th ed., *ib.*, 1854-5, 12mo, 10 vols., with memoir of the author by Rev. M. A. Tierney; library edition, Lond., Nimmo, 1883, 10 vols., 8vo, enriched by ten portraits, newly etched by Damman, including one of Lingard.

Besides reprints in America, and an edition in ten volumes by the Parisian bookseller, Galignani, several abridgments appeared.

"Sadler's Abridgment of Lingard's History of England, from the Invasion of Julius Cæsar to James II.; abridged for the first time, and continued from that period to 1835 by P. Sadler," Lond. (Paris pr.), 1836, 12mo, 2 vols.

"Abridgment of the History of England by J. Lingard. With continuation from 1688 to the reign of Queen Victoria. Adapted for the use of schools, by James Burke," Lond. 1855, 8vo, which has passed through more than forty editions.

"Introduction to English History, from the text of J. Lingard, arranged for the use of schools, with continuation to the reign of Queen Victoria. By T. Young," Dublin (Lond. pr.), 1867, 16mo.

"Hist. of Eng. based upon Lingard's work, and adapted to the use of German schools by Dr. H. Mensch." Berlin (Newstadt-Eberowalde pr.) 1868, &c., 8vo.

The work was also translated into French, Italian, and German. The author himself revised the 2nd edit. of the transl. by Baron de Roujoux, *Histoire d'Angleterre*, which was continued from 1688 to 1837 by M. de Martis, Paris, 1833-8, 8vo., 21 tom.

The Italian translation was by Domenico Gregori, and was printed by the Pope's desire at the press of Propaganda.

From the first the work was received with acclamation, not only in England, but in all the centres of learning abroad, and its reputation grew with the appearance of each succeeding volume. "Of this great work," Tierney writes in his memoir prefixed to the 1855 edition, "it may be fearlessly asserted, that it is at once the most complete, the most unbiassed, and therefore the most perfect, of all the histories of this country that have ever yet appeared. In the mere accessory of style, indeed, it is possible that, with all its classical purity and simplicity, it may still be deficient in that energy which it is fashionable to ascribe to the writings of Hume; but, in all those higher qualities which adorn and dignify history—in the fulness of its details, in the lucid arrangement of its parts, in the dramatic grouping of its characters, in deep research, in patient investigation, in the power to elicit, and the honesty to state, the truth, it rises far superior to the work of the great Scottish historian. In impartiality it stands alone. Never did a writer come forward more fearlessly to expose error, and, by the simple power of truth, to destroy the theories and dissipate the prejudices of ages."

In a private letter addressed to Dr. Kirk, Dec. 18, 1823, Lingard says: "The good to be done is by writing a book which Protestants will read. Had it been like the 'Anglo-Saxon Church,' it would have been read only by Catholics. This, however, I can say, that I have not enfeebled a single proof in our favour, nor omitted a single fact or useful observation through fear of giving offence to Mawman, as Bishop Milner asserts. Such a thing never entered my mind. Whatever I have said or purposely omitted has been through a motive of serving religion. Yet, I heard long before the book was published, from some of Dr. Milner's friends, that I had sold my principles with my MS. Excuse my saying so much of myself: but I feel rather indignant, that it should be said by him in the *Orthodox* [June, 1819 to Jan., 1820] that I have sacrificed the cause to temporal motives. But he said as much of the 'Anglo-Saxon Church,' and accused me to the bishops of heresy in the bargain. For some reason or other he persecuted my father till his death, and since has persecuted me. Why, I know not."

In the text, brief allusion has been made to the intrigue of Ventura respecting the 'History.' This zealot headed the *ultra* faction at Rome. Twenty years later he disgracefully signalled himself amidst the excesses of the republican party in Rome as the follower of Mazzini, and the companion of Gavazzi. His pamphlet, printed without license, with *Bastia* on the title-page, was entitled, "Osservazioni sulla Storia d'Inghilterra del Dottore Lingard, dirette in forma di Lettera al Sign. Editore del Memoriale Cattolico," Bastia, 1828, 8vo. Dr. Wiseman characterised it at the time as "the drivelling of a mad *ultra*," which Lingard "could answer in an hour."

At home, Lingard knew that as a Catholic and a priest popular prejudice would be strongly against him, that his motives would be suspected, and that his statements would be received with distrust. Hitherto, history had, in great measure, been taken upon trust. In 1821, a writer in the *Edinburgh Review*, xxxv. 492, truly remarked: "There are few countries in which the truth of history has suffered more than in England, from the indolence with which almost every one of our modern historians has taken the basis of his narrative from his predecessor." Hence, as Tierney says, fiction had almost

acquired the substance of reality. "To remove these impediments," he continues, "to gain the ear, and secure the confidence, of the public; to overthrow the vast fabric which falsehood had erected, and prejudice had continued to uphold, was the important enterprise in which, with a full knowledge of its difficulties, and a firm resolution to meet them with truth, with candour, and with impartiality, he was about to embark. . . . Until the appearance of his history, the Protestant mind was, in a great measure, inaccessible to argument. . . . But he induced his countrymen to read. . . . 'I succeeded,' he says, in one of his letters [Nov. 13, 1850], 'in awakening the curiosity of some minds in the universities, in provoking doubts of the accuracy of their preconceived opinions, in creating a conviction that such opinions were unfounded. The spirit of inquiry was excited: it made gradual progress; and led, in the result, to that movement which we have seen.'"

In conclusion, Cardinal Wiseman's already fulfilled prophecy (*Dub. Rev.* xxxv. 205), may be quoted: "When Hume shall have fairly taken his place among the classical writers of our tongue, and Macaulay shall have been transferred to the shelves of romancers and poets, and each shall thus have received his true meed of praise, then Lingard will be still more conspicuous as the only impartial historian of our country."

17. **The Charters granted by different Sovereigns to the Burgesses of Preston, in the County Palatine of Lancaster.** Printed from attested copies, the English translations by the Rev. John Lingard, D.D., LL.D. Preston, 1821, 8vo, pp. iv-95.

18. **Supplementum ad Breviarium et Missale Romanum. Adjectis officiis Sanctorum Angliæ.** Londini, Keating & Brown, 1823, 8vo, pp. 105, Index and Approb. 3 pp.

These "Lessons for the English Saints" were undertaken originally at the request of Bishop Milner. Replying to a letter on the subject by Dr. Kirk, Lingard says, under date Oct. 23, 1821: "Dr. Milner is not quite accurate in what he told you. I answered his letter, the only one I ever received from him, and undertook the task. I had even got through several months when he accused me to Dr. Gibson of heresy, and I know not what: and then I laid it aside under the conviction that he would most certainly object to it when it should be finished, and that therefore it was folly to proceed. This is, as far as I remember, the cause why the sheets still lie by me in an unfinished state. I have, however, no objection to continue it. If I can only accomplish the lessons for one saint per week I shall soon get through. My plan is to insert nothing of my own; but to abridge the original authors, still preserving their very words. By this means the lessons will be far from elegant; but they will be original, and no one can blame me for either matter or language." Milner, meanwhile, had commissioned Dr. Husenbeth to compile the work, as related by the latter in his "Life of Milner," p. 566, but when Husenbeth learned that Lingard had drawn up his lessons he at once threw his series into the fire.

19. **A Vindication of certain Passages in the Fourth and Fifth Volumes of the History of England.** By J. Lingard, D.D. Lond., 1826, 8vo, pp. 112; *id.*, 2nd, 3rd, and 4th editions; Lond., 1827, 8vo, 5th ed., with postscript in answer to Dr. Allen's Reply, &c.

With the single exception of the above reply to Dr. Allen, Lingard, firm

in the consciousness of integrity, was never induced to take formal notice of the charges of his adversaries. The Rev. N. J. Hollingworth, wrote "A Defence of the Doctrine of the Church of England, in Five Letters to the Rev. J. Lingard," Lond. 1822, 8vo. Dr. H. Phillpotts (Bp. of Exeter) published "Letters to Charles Butler, Esq., . . . with Remarks on certain works of Dr. Lingard," Lond. 1825, 8vo., to which Butler replied in his "Vindications of 'The Book of the R. C. Church,' . . . With copies of Dr. Phillpotts' Fourth Letter to Mr. Butler, containing a charge against Dr. Lingard, and of a Letter of Dr. Lingard to Mr. Butler in reply to the charge," Lond. 1826, 8vo.

In 1825, prefixed to an edition of Cranmer's "Defence of the True and Catholick Doctrine of the Sacrament," was a "Vindication of the author and the Reformation in England, against allegations made by Dr. Lingard in his History of England," which was published separately as a pamphlet by Dr. H. J. Todd in the following year. Lingard defended himself from these strictures, and also from an attack on his account of Anne Boleyn in the *Quarterly Review*, lxx., in the postscript to the fifth edition of his "Vindication." Todd rejoined with "A Reply to Dr. Lingard's Vindication of his History of England, as far as respects Archbishop Cranmer," Lond. 1827, 8vo. Hollingworth later shied "Three more Pebbles fresh from the Brook; In three letters to the Rev. J. Lingard," Lond. 1838, 8vo.

Allen, in April 1825, had written an article in the *Edinburgh Review*, xlii., on Lingard's treatment of Anglo-Saxon history. In his "Reply," Allen speaks of the pleasure and instruction which he derived from the "Antiquities of the Anglo-Saxon Church," a book at that time little known beyond the narrow circle of theological controversy. In spite of having read a criticism on the book, dictated by a spirit of sectarian bigotry, he was still fascinated with the felicity of Lingard's style, pleased with the clear and unencumbered flow of his narrative, and often instructed and directed in his own researches by the acuteness of Lingard's critical sagacity. Meanwhile, Lingard returned from Rome in October 1825, and, through the agency and at the request of Mawman, inserted in the *British Press* an article on the authenticity of a MS. in the King's library at Paris, and Mawman, unknown to Lingard, added to it a passage which reflected in some manner upon Allen. It is probable that this passage was written by Mr. Sedgwick, commissioner of the board of stamps. Though the article was written anonymously, Allen discovered that it was by Lingard, and, nettled at the manner in which he considered he had been treated, wrote the ferocious article on the Massacre of St. Bartholomew in the *Edinburgh Review*, xlv., June 1826, in which he charged Lingard with suppression and perversion of facts. Hence Lingard's "Vindication," in which he effectually established the correctness of his original statement. Allen, indeed, published a weak "Reply," Lond. 1827, 8vo., whilst most of the leading scholars of the day were loudly proclaiming Lingard victorious. The publication of the secret despatches of Salviati, a few years later, finally decided the question in Lingard's favour.

20. **A Collection of Tracts, on several subjects, connected with the Civil and Religious Principles of Catholics.** By the Rev. J. Lingard, D.D. Lond., Keating & Brown, 1826, cr. 8vo., pp. xi-479.

21. **Sermons for the Different Sundays of the Year and some of the Festivals, and on other Important Subjects.** By the Rev.

Thomas White, arranged from his MSS. by the Rev. John Lingard, D.D. Lond. 1828, 2 vols. 8vo. ; Lond., Dolman, 1841, 2 vols. 8vo.

White succeeded Bp. Milner at Winchester, and preached at his consecration in 1803. He was an intimate friend of Lingard ; he died in 1826.

22. **Remarks on the "Saint Cuthbert" of the Rev. James Raine, M.A., &c.** Newcastle, Preston & Heaton, 1828, sm. 8vo., pp. 68.

Raine's work was entitled "Saint Cuthbert : with an Account of the State in which his Remains were found upon the Opening of his Tomb in Durham Cathedral, in the Year 1817," Durham, 1828, 4to. Lingard's critique, which was written at the request of Sir Henry Lawson, is solely confined to the accounts of the opening of the shrine.

23. **A Manual of Prayers for Sundays and Holidays.** Lancaster, 1833, 18mo. ; enlarged and repub. by Rev. Robt. Tate, York, 1840, 18mo. ; and again, York, Cornelius Croshaw, 1844, 18mo., pp. 178, incl. of title & index 1f.

Writing to Tierney, in Nov. 1833, Lingard says that the book was written some time ago. Judging from appearances, that the foundations of the Established Church were crumbling beneath it, he inferred that we ought to throw wide open the portals of our own Church to receive such Protestants as may be willing to seek refuge within its walls ; and therefore that we ought to remove every impediment, and hold out every allurements, consistently with our doctrines and necessary practices. He therefore tried to compose a prayer-book so as not to offend the taste of men of education, and, at the same time, to present to them, in appearance undesignedly, arguments to reconcile them to our peculiar forms of worship. In the Mass he assimilated the prayers of the people, as much as might be, to those of the priest. He afterwards added the prayers for Sundays, for the purpose of giving a new translation of the *Gloria Patri*, &c., and the *Pater de Calis Deus*, &c., and a new arrangement of psalms for the people.

In later letters he repudiates the edition published by the Rev. Robt. Tate (subsequently president of Ushaw College), though it contains some additional matter by Lingard, including his beautiful translation of the *Ave Maria Stella*, now usually adopted in modern prayer-books.

24. **A New Version of the Four Gospels ; with Notes, critical and explanatory.** By a Catholic. Lond., Jos. Booker, 1836, 8vo., pp. xx-421 ; Lond., Dolman, 1846, 8vo. ; *id.* 1851, 8vo.

His object in this work was, first, to show, in opposition to the Protestant principle, the impracticability of drawing from the narratives of the four Evangelists, without the aid of oral testimony or tradition, a full knowledge of Christian faith or Christian practice ; secondly, to present a new translation from the original Greek, with explanatory and interesting notes, which, in removing the defects that existed in current versions, and offering a more elegant translation, should render these divinely-inspired books more intelligible and attractive, and thus create a more general attention to their perusal. It was also meant to refute the false and unfounded assertions "that Catholics are deficient in biblical criticism, and dare not attempt it" ; and "that they forbid, or impede, the reading of Holy Scriptures" ; accusations which they reject with indignation.

Tierney remarks : "His Introduction . . . embodies an argument so clear, so simple, and so convincing as to be fairly irresistible. In its peculiar class, it is, perhaps, the happiest effort of his genius. That any person

sincerely desirous of the truth, and seriously perusing this Introduction, should remain contented to receive the Scripture as the sole rule of faith is hardly, I think, within the range of possibility."

25. **The Widow Woolfrey versus the Vicar of Carisbrooke; or, Prayer for the Dead. A Catholic Tract for the Times.** Lond., Cath. Instit. Tracts, 1839, 8vo.

This memorable case, in connection with the inscription on a monument, will be treated under Mary Woolfrey, and also under Joseph Rathborne, priest at Cowes, who was the "Alethphilos" in the controversy. Tierney describes Lingard's tract as a model of polemical and theological excellence.

26. **Is the Bible the only Rule? or, Doubts and Queries, respectfully addressed to the Rev. J. N. Green Armytage, one of the Lecturers against Popery, at St. Anne's. By a Lancaster Idolater.** Lancaster, A. Milner, 1839, sm. 8vo., in two parts, pp. 11 and pp. 18; Lancaster, 1887, 12mo., repr. and edited by the Very Rev. Wm. Canon Walker, with a brief "Notice."

It is written with his usual grace and power, and well deserves to be more widely known.

27. **Catechetical Instructions on the Doctrines and Worship of the Catholic Church.** By John Lingard, D.D. Lond., 1840, 12mo.; *id.*, 2nd edit., pp. 139; new edit., Lond., 1844, 18mo.

In 1836 Lingard had composed a *catechism* for Bishop Penswick, and sent it to him about three months before his death. Hence, being unable to attend to it, the bishop forwarded it to Bp. Branston, who, being equally ill, returned it, just before his death in July of that year, to its author. Despairing of getting the bishops to publish it, and having no authority to publish a catechism himself, he conceived the idea of making the answers pegs to hang notes upon, and made those notes consist of texts, remarks, &c.; in reality, a book that could be put into the hands of a Protestant without scaring him at first sight. It contains a short exposition of Catholic doctrine and Catholic practice, with the chief authorities on which that doctrine and practice are founded. Tierney characterises it as "a masterly abridgment of the whole body of moral and controversial divinity." The *Tablet*, in its review (Oct. 31, 1840) spoke highly of its "sobriety of style, power of language, and force of logic."

28. **Literary Contributions**, generally anon., amongst which may be noticed:—*Newcastle Courant*, *vide* No. 1.—*British Critic*, end of 1825, "On the works of Joannis Corippus"; and "On an Armenian version of Eusebius," which had been brought by his friend, Mr. Brown, from the Armenian convent at Venice. *British Press*, *vide* No. 19.—*Cath. Miscel.*, 1830, p. 129, "On the Manual."—*Cath. Mag.*, i. 305, "On the Manual," repr. from the *Cath. Miscel.*; *ib.* 683, "Presidents of Douay"; iii. 298, "On the Relics of St. Chad"; iii. 368, iv. 100, "On the Cath. Oath"; v. 454, 499, 566, 638, 653, 704, 774, vi. 23, 169, 181, 221, 386, "On Protestant Ordinations" (see also *Tablet*, xxxiii. 303); v. 762, "Protestancy greatest enemy of the Ch. of Eng.," vi. 408, Letter on his History, disowned by him; also articles "On the Litany of Loreto," in answer to Wiseman, replied to by Laurentius, *i.e.*, Dr. Husenbeth, and "Pastor," Rev. Joseph Curr; "On Cranmer and Anne Boleyn"; "On the Blood of St. Januarius, under the signature of H.Y., in the Weedall Controversy, i. and ii.; and translations of Alma Redemptoris

Ave Regina Cælorum, and Salve Regina; and in the (Edinburgh) *Cath. Mag.*, Jan. 1841, on the subject of an ancient Christian inscription, then lately discovered at Autun, a striking illustration of his critical powers (*vide* Tierney's Memoir, p. 18, note).—*Orthodox Journal*, 1835, "On Parker's Consecration"; x. 102, "On the Reading of the Holy Scriptures," sig. L.—*Dublin Rev.*, vi. 1839, No. 12, Art. 4, review of Tierney's edition of Dodd's Ch. Hist., *vide* note (1) below; viii. 1840, No. 16, Art. 3, "Did the Church of England Reform Herself"; xi. 1841, "The Ancient Church of England and the Liturgy of the Anglican Church," written, like the previous article, at the request of Card. Wiseman, as a foundation and support of his own arguments (*vide* "Essays," ii., vii., and Tierney's Memoir, p. 9).—*Dolman's Mag.*, viii. 352 (Pernanzabuloe), which he describes as full of blunders and misprints.—*Tablet*, letter signed "A Lancaster Catholic," about June 1841.

Note (1) referred to above. Lingard, writing May 4, 1839, says "Having been asked—yea, almost forced to review" Tierney's first vol. of Dodd in the *Dublin Review*, "I found that the Jesuits and their friends had set their faces against the work; that Dr. Walsh had withdrawn his name from the subscription list, and others had followed his example; that (Fr.) Lythgoe had been inquiring among his friends what was the reason of Dr. Walsh's conduct; that a correspondence had taken place between Tierney and him, &c. &c. Well, I have been obliged to alter and piece to defend the character of Dodd, and propitiate the Jesuits; for if their partisans combine, the book will never sell: and to do all this without a moment hardly for consideration. I do not, of course, avow the article, but the author will by some means be known, and I must bear the brunt of the battle, if they take offence. How unfortunate that I did not persist in my refusal!" In another letter, of July 6, he says that some extracts from Tierney were substituted for his extract regarding St. Thomas of Canterbury. Mr. H. R. Bagshaw (barrister), deputy to Dr. Wiseman, then away, objected. Lingard demanded back his article, but in the end it appeared with the substituted articles. The sale of Tierney's work, as Lingard forecast, was greatly restricted, and after five parts had appeared its completion had to be abandoned.

(2) Milner's unaccountable bias against Lingard has been treated from opposite points of view by Husenbeth, in his "Life" of the bishop, pp. 16, 393, and Tierney in his "Memoir" of the historian, pp. 12, 24. Milner wrote to Bp. Gibson denouncing the "Anglo-Saxon Church" as heretical, and frightened Lingard's poor old mother by telling her that her son had written a bad book. He did, however, speak favourably of Lingard's answer to Marsh; and, strangely, in an anonymous letter to the *Catholic Miscellany*, shortly after its establishment in 1822, he complained that the editor had said nothing "concerning the Rev. Dr. Lingard's splendid History of England" (Husenbeth, *ib.* 448), while at the very time he was proclaiming it a "bad book" (*ib.* 406), and in 1823 endeavoured to obtain its condemnation by *propaganda*—as Lingard playfully termed it, "the denunciation of my work at Rome by the angel of Castabala."

On the appearance of the first three vols. of the "History," Milner denounced it in violent language in the *Orthodox Journal*, and boasted of his zeal and laborious efforts in behalf of Lingard in his youth, though he

had never done him any service beyond teaching him a little catechism in the ordinary routine of his duties at Winchester. The Rev. John Fletcher, D.D., under the pseudonym of *Candidus* defended Lingard in the ensuing controversy in the *Orthodox*, which lasted from June till Nov. 1819. Husenbeth professes to believe that *Candidus* answered under Lingard's inspiration. This was not so: Dr. Fletcher (*vide* vol. ii. 298, who died at Northampton, March 11, 1845, aged 79) was quite competent to do it himself.

(3) Controversy about his cardinalate. The first published account of Lingard's alleged cardinalate appeared shortly after his decease in the *Times* of July 28, 1851, in a letter written by the historian's intimate friend, Mrs. Tom Lomax. In 1854, Tierney published a memoir of Lingard in the *Metropolitan and Provincial Cath. Almanac*, in which he treated the subject of the alleged cardinalate. For four years no exception was taken, but in 1858 Cardinal Wiseman published his "Recollections of the Four Last Popes," and in this work took occasion to advance an opinion adverse to Lingard's cardinalate. His Eminence had formerly acquiesced in the contrary opinion current at Rome during his residence in that city, but had changed in consequence of a conversation with the Abbate (afterwards Cardinal) Fornari. In a review of these "Recollections," the editor of the *Rambler*, N.S., ix. (April 1858), p. 280, noticed the refutation of the previously received report that Lingard had been elevated to the purple *in petto* by Leo XII. "The arguments," he commented, "seem to us solid and conclusive, though they are too long to extract. The person thus reserved was, in the cardinal's opinion, not Lingard, but Lamennais." In the following June number of the same review (N.S., ix. 425) appeared a long and important letter from Tierney, entitled "Was Dr. Lingard actually a Cardinal?" acknowledged by the editor, Richard Simpson, in a prefatory note, as a "correction of a mistake into which we fell in an article in our April number." In October, Cardinal Wiseman circulated a privately printed pamphlet, entitled "A Letter to the Canons of the Cathedral Chapter of Westminster in Reply to one published in the *Rambler*." He felt sore at Tierney's refutation, and laboured hard to maintain the accuracy of the passage in his "Recollections." In December, Tierney rejoined with a privately printed "Reply to Cardinal Wiseman's Letter," to which he prefixed his original letter to the *Rambler*. In this "Reply" he certainly seems to have the better of the argument, and leaves the impression on the reader that Lingard and not Lamennais was the personage created cardinal *in petto* by Leo XII. There the controversy rested till it was summarised by "Z" in an article in the *Rambler*, N.S., ii. (Nov. 1859), 75-83, who compromised the dispute by the expression of his opinion that "Leo intended to make both Lingard and Lamennais cardinals. Both seem to have received a verbal promise from the Pope of the cardinal's hat."

29. **Correspondence**, MS., collected by the late Provost Walker, of Lancaster; considerable, but hardly representative, Lingard having outlived his most interesting correspondents and destroyed letters returned by executors.

30. "A Memoir of the Rev. John Lingard, D.D. By the Rev. M. A. Tierney, F.R.S., F.S.A., Canon of St. George's, Southwark," Lond., Dolman, 1855, cr. 8vo., pp. 37, with portrait, and tailpiece purporting on feeble testimony to represent "Lingard's Place, Claxby, Lincolnshire." This memoir,

stereotyped from the 1855 edition of the "History," passed through three editions.

Sonnet to Dr. Lingard, *Cath. Mag.*, iv. 332.

31. **Portrait**, painted by James Lonsdale, 1833, now at Ushaw College, engr. by Hen. Cousins, 1836, folio, considered the best likeness.

Painted by James Ramsay, 1819, engr. 1823, from which a print was made to bind with the "History."

"John Lingard, A.D. 1849, æt. 79. Engraved by E. F. McCabe from a miniature painted by T. Skaife in March 1847. C. Dolman, 61 New Bond Street, London," in the 1855 edition of the "History."

Rough woodcut, *Lamp*, vi. 319; 1857, ii. 257.

Liptrott, Peter, Canon, born April 13, 1828, was the eldest son of William Liptrott, of Bold, near St. Helens, Lancashire, and his wife Jane, daughter of George Gillow, of Moor House, Newton-cum-Scales, gent., who died in 1808. His parents came of families which had never lost the faith, as proved by the names of their ancestors appearing year after year in the recusant rolls throughout the days of persecution. Two of his maternal uncles were priests, Richard and Henry, and the third, Ralph, died a bachelor. At an early age he was sent to Mr. Richard Bradshaw's academy at Appleton, of which mission his uncle, the Rev. Henry Gillow, was rector. Thence he went to Puddington Hall, Cheshire, to be prepared for the ecclesiastical state by his uncle, the Very Rev. Richard Canon Gillow, who was then in charge of that mission, having previously been professor of theology at St. Cuthbert's College, Ushaw. In 1842 he was admitted at Ushaw, where he finished his course, and was ordained priest by Dr. Turner, first bishop of Salford, in June 1853.

His first appointment on the mission was as curate at St. Chad's, Manchester, in which city he spent the remainder of his life. In the following October (1853) he was transferred to the new mission of St. Joseph's, and there he laboured with unremitting energy until 1856, when he became assistant to the late Canon Toole, D.D., at St. Wilfrid's. After eight and a half years of zealous work at the latter mission, he was appointed, in July 1865, rector of the large and important mission of St. Anne's, Ancoats. When he entered upon the duties of his new and onerous post, he found St. Anne's burdened with a debt of £5000. This heavy weight, by his untiring perseverance and indomitable activity, was reduced to within £2000 before his death, notwithstanding the many

important additions and improvements which he made to the church, schools, and presbytery.

In 1877 it became necessary to provide additional accommodation for the growing Catholic population of the neighbouring town of Bradford. There he obtained, through the generosity of Mr. Townley Parker, a large plot of ground, on a portion of which he erected a school-chapel at a cost of £2000, and dedicated it to St. Bridget. It was served from St. Anne's for about three years, and was then at his own request formed into a separate mission.

In May 1883 he was elected by *concursum* canon penitentiary of the cathedral chapter of Salford, and in May 1887 he was appointed the first rural Dean of St. Anne's. For several years he had suffered from a melanotic wart, and this ultimately proved malignant and was the cause of his death, which occurred at his presbytery, St. Anne's, after nearly twelve long and dreary months of prostration, March 7, 1893, aged 64.

Canon Liptrott was endowed with indefatigable energy, which he applied with remarkable personal sacrifice to the welfare of his flock and his fellow-priests. His retiring disposition and unostentatious manner shielded him from a vulgar popularity, yet all who were privileged to know him, and especially his devoted people, recognised in him the characteristics of the true priest—wisdom, prudence, sterling honest friendship, cheerfulness, and sincere piety. Whilst expressing their gratitude for the gift of a valuable piece of church-plate, the provost and chapter of Salford, in a letter to the canon, dated June 2, 1892, thus showed their appreciation of his value:—"In our solicitude for your restoration to sound and durable health, we cannot avoid glancing at your past career—your ability and sterling worth—your deeds of benevolence, and more especially your unfailing kindness towards your fellow-priests when overtaken with sickness, and how you have been in the habit of sparing neither trouble nor expense in affording them comfort. Then, again, allow us to advert, in a few words, to your tact and energy in school management, and how your schools have prospered, to the great admiration of Her Majesty's inspectors; and how teachers even from the neighbouring board schools have inquired and sought to learn the secret of the success which has so often crowned the labours of the teachers in your schools. Finally, allow us to

hope that when a sketch of your missionary career shall have come to be written, it will occupy a golden page in the records of the diocese." When Dr. Vaughan was translated from Salford to the archiepiscopal see of Westminster, in 1892, the name of Canon Liptrott was in the *terna*—or three names recommended by the chapter for the vacant bishopric.

Cath. Times, March 10 and 17, 1893; *Ashton-under-Lyne Reporter*, March 18, 1893; *The Harvest*, vol. vi. 170; *Ushaw Mag.*, June, 1893, p. 238.

1. **Memoir of Rev. Richard Liptrott, Rector of Mount Carmel, Salford. Died Nov. 2, 1878.** Manchester, T. H. Sale & Co. (1890), 8vo, with photogravure portrait, edited by Canon Liptrott.

The canon's younger brother Richard, born in 1834, went from Bradshaw's school at Appleton to Ushaw College, whence, after finishing his course of philosophy, he proceeded for his theology to the English College at Rome, of which his uncle Richard Gillow had been vice-rector. On his return to England he was ordained priest at St. John's Cathedral, Salford, by Bishop Turner, Sept. 23, 1860, and appointed assistant to the late Mgr. Kershaw at Barton, with charge of the temporary chapel at Stretford until it was made a separate mission in 1862. His subsequent career may be briefly summed up as follows: St. Patrick's, Manchester, 1862-6; St. Anne's, Ancoats, 1866-72; Blackley, 1872-3-4, but much of this period spent with his brother at St. Anne's owing to the delicate state of his health; Convent of the Good Shepherd, Manchester, 1874-7; Mount Carmel, Salford, 1877 till death, Nov. 2, 1878, aged 44. He was endowed with the special characteristics of gentleness and love of retirement, and upon hearing of his death his bishop wrote, "I never knew one more docile and obedient, or more anxious to walk upright in the path of duty." He died of hydrophobia, from the bite of a mad dog, from which he was endeavouring to save a child.

2. **Portrait**, "Very Rev. Canon Liptrott," Meisenbach's process, *Harvest*, vol. vi. 170.

Lister, Thomas, *alias* Butler, Father S.J., born in Lancashire in or about 1559, was apparently a younger son of Christopher Lister, of Midhope, co. York, Esq., by Ellen, daughter and coheiress of John Clayton, of Clayton Hall, in the parish of Leyland, Lancashire. At the time of his birth his father probably resided at Clayton Hall. The other Clayton coheiress was first married to William, the eldest son of Sir Henry Farington of Farington, and secondly to Nicholas Butler, of Rawcliffe Hall, Esq. It was this latter circumstance that afterwards induced Mrs. Butler's nephew, Thomas Lister, to assume her name.

It would seem that he first went to Douay College in Nov. 1576, but returning to England on account of ill-health or some other cause was seized and imprisoned. He obtained

his release, and on June 8, 1579, was re-admitted into the English College, which meanwhile had been transferred from Douay to Rheims. On the 20th of the following month he was sent to Rome, with an excellent character from Dr. Barret, and was admitted into the English College, among the alumni of the holy Father, by Fr. Agazzari, S.J., the rector, by special order of Cardinal Moroni, the protector, Sept. 15, 1579. He took the usual college oath to serve the English mission as a secular priest, March 6, 1580; and in Aug. 1581 publicly defended theses in philosophy. Subsequently he obtained permission to join the Society of Jesus, with the approval of Dr. Richard Barret, the president of the English College at Rheims, and entered the novitiate at Rome, Feb. 20, 1582-3. He afterwards pursued his studies at Pont-à-Mousson, where he took the degree of D.D. in 1592.

Fr. Lister was sent to the English mission in 1596, and was stationed with Fr. Oldcorne at Hindlip Castle, co. Worcester, the seat of the Habingtons. Early in 1597-8 he left England with Fr. Edw. Coffin, but both were seized in Holland, thrown into prison at Middleburg, in Lent, 1598, sent back to England, and endured a long imprisonment. It was apparently during his detention that Fr. Lister wrote the *Treatise of Schism* which caused so much stir at the time. It does not appear where he was confined, or how he regained his liberty. In 1603 he was reported to the council to be residing with Mr. Cotton of Warblington, in Hampshire. He was present at the annual meeting of the Fathers at White Webbs, Enfield Chase, at Michaelmas, 1604, at which time he appears to have been stationed at Beoley, co. Worcester, the seat of the Sheldons. Another report, by the sheriff of Herefordshire, in June 1605, again places him with the Habingtons at Hindlip. It has been said by recent writers that he was imprisoned again and banished with forty-six other priests in 1606, but this is a mistake, as the Thomas Butler named in this list by Challoner was a Douay secular priest. According to the 1610 catalogue of Jesuits he was still in England, and was professed of the four vows on June 3 of that year. In another catalogue of the province, for 1621, he appears as superior of the Oxford district S.J., and was still there in 1625. He had family connections in Oxfordshire, for his brother William married, as his second wife, Bridget, daughter of

Bartholomew Pigott, of Aston Rowant, Esq. Fr. Lister probably died shortly before 1628, as his name does not appear in the catalogue of the Jesuits for that year.

Neither Alejambe nor Southwell include him in their bibliographical dictionaries, probably in consequence of his work having been suppressed at Rome. Fr. John Gerard calls him "a man of distinguished learning," but among the seculars he was regarded with odium on account of his objectionable treatise on schism, and the part he took in the Wisbeach stirs.

Douay Diaries; Foley, Records S.J., i., iv., v., vi. p. 139, vii.; *Morris, Life of Fr. J. Gerard, Troubles*, i.; *Oliver, Coll. S.J.; Bridgewater, Concertatio*, f. 418.

1. **Adversus Factiosos in Ecclesia** [1598], generally referred to as the "Treatise on Schism," incorporated in Dr. Christopher Bagshaw's "Relatio Compendiosa," and occupying 12 pages.

No printed copy of this unfortunate pamphlet is known to exist. It probably bore the running-title "De Schismate." A MS. transcript is among the Petyt MSS. in the library of the Inner Temple. The first four sections treat of schism in general; the fifth lays down the various penalties incurred by schismatics; the sixth and seventh are entitled respectively "Factiosorum subterfugia" and "Factiosorum crimina"—(Law, "Conflicts of Jesuits and Seculars").

It caused intense commotion, for it apparently had the approval of Fr. Hen. Garnett, the provincial of the Jesuits. Dr. Ely ("Certaine Briefe Notes," p. 274), in allusion to this book, says, "The copies whereof flew over into strange countreys, sent and dispersed everie where by the Fathers." In it Fr. Lister, in violent language, denounced the appellant clergy, who, upon just causes, deferred for a while to subject themselves to the authority of Blackwell, the newly created archpriest. He proclaimed them to be rebels—schismatics, fallen from the Church and Spouse of Christ; he charged them with having "run headlong into excommunication and irregularity"; they had forfeited their faculties, become a scandal to the good, and infamous to all; they were "no better than soothsayers and idolaters," &c. Such like invective is characteristic of the whole work, and gives a semblance of truth to the extreme language of Watson ("Quodlibets," p. 14) in his description of Fr. Lister, where it is said that his studies for his doctor's cap "being as it seemed above his capacity, made his brains idle, his wits flie out, and his head light ever after." Fr. Garnett, his superior, writing to the General in 1597, referring to Lister, says, "I am much annoyed and in a state of doubt and anxiety what to do with him whose entire ailment arises not so much from any affection of the brain as from a troubled and fickle state of mind. . . . I have an affection for him, which, unless I mistake, he entertains for me; but there is certainly need of great prudence, and light from the Holy Spirit, which I hope I may get through your reverence's prayers"—(Stonyhurst MSS., Angl. A. ii. 23).

The issue of Lister's treatise formed the first of the six grounds upon

which was based the solemn "Appeal" of the thirty-three clergymen against the Archpriest Blackwell, Nov. 17, 1600 (Tierney's "Dodd," iii., cxxxiii. *seq.*) In the following May the treatise was suppressed by papal brief, which however, was kept back by the archpriest till Jan. 1602.

Probably several of the priests confined in Wisbeach had family connections with Lister. The Rev. Christopher Southworth, who sided with Fr. Weston, was brother to Thos. Southworth, of Samlesbury, who married Fr. Lister's niece, Rosamond Lister.

The following names may be referred to for this controversy: M. Ayray, C. Bagshaw, J. Bennett, E. Birkhead, W. Bishop, G. Blackwell, T. Bluet, A. Champney, R. Charnock, W. Clark, J. Colleton, H. Ely, H. Garnett, J. Mush, C. Paget, R. Parkinson, R. Persons, A. Rivers, J. Standish, W. Watson, W. Weston, T. Worthington. Watson ("Quodlibets," p. 4) says that Fr. Wm. Bawden, Jos. Cresswell, Jno. Curry, and Jno. Gerard likewise took part in the controversy; and to these Jesuits may be added the name of Fr. Robt. Jones, *alias* Draper, besides Fris. Barnaby, priest, and Ant. Copley, both formerly students at the English College at Rome. For references to Fr. Lister, besides the authorities cited, *vide* Dodd, "*Apol.*" p. 27; "Berington, Mem. of Panzani," p. 58; Butler, "Memoirs," 3rd ed., ii. 259; Tierney's "Dodd," iv. clxv.

2. **De P. Oldcorne.** Informations of our Fathers, Martirs in England. MS. 1606, Stonyhurst MSS., Anglia, vol. vi. A brief account of Fr. Oldcorne's life at Hindlip attributed to Fr. Lister, printed in the *Lond. and Dub. Orthodox*, ii. 405, and in Foley's "Records S.J.," iv.

Livesey, George, gent., was the eldest son and heir of Laurence Livesey, of Ravenhead Hall, in Sutton, co. Lancaster, by Elizabeth, daughter of a younger son of the family of Standish, of Standish Hall.

The Liveseys of Ravenhead Hall, descended from the Liveseys of Livesey Hall, returned a pedigree at Dugdale's visitation of Lancashire in 1665. They were allied with the Skillicornes of Prees Hall, the Lancasters of Rainhill Hall, Ecclestones of Eccleston, and other Catholic families of position in the county, and were always staunch in their adherence to the ancient faith, for which they suffered the usual penalties. In the first half of the seventeenth century the family erected a new mansion, which was subsequently known as Livesey Hall. The old hall, however, was not pulled down, and in 1650 was still occupied by some members of the family.

After the death of his father, in 1625, George Livesey married Cicely, daughter of John Stanley, of Lydiate, gent., probably a cadet of the family seated at Cross Hall, at that time staunch recusants, and had issue Laurence, George, and Anne. They both suffered much under the penal laws, and their property was sequestrated. When the civil war broke out,

Mr. Livesey tendered his services to his sovereign, was appointed lieutenant, and lost his life in defence of the royal cause at Islip, in Oxfordshire. Dugdale says that he died "about" 1648, but as the skirmishes at Islip took place in the years 1644 and 1645, it is most probable that Lieutenant Livesey was slain in one of those years, probably the latter.

His son Laurence was contracted in marriage to Margery, daughter of Edward Brough, of Little Crosby, gent., the settlement being dated 26 March, 1650. Their eldest child, Cecily, was born in 1659, and the others were Margaret, Mary, Anne, and George born in 1670. The son died unmarried in Nov. 1712, when his sisters became coheiresses to the estates. One of these, Mary, married Richard Blackburne, of Stockenbridge, gent., who thus became possessed of Livesey Hall. After Mr. Blackburne's death, in 1726, his estates passed to his four daughters and coheiresses—Ellen, who married William Hathornthwaite, of Hathornthwaite and Catshaw, gent., Margaret, who married Thos. Eccles, of Dilworth, gent., Anne, who married Henry Eccles, of Meanfield, in Winwick, gent., and Jennet, who in 1732 became the wife of George Croke, of Bank Hall, in Broughton, gent. Livesey Hall fell to the share of the eldest daughter, Mrs. Hathornthwaite, whose daughter and eventual heiress, Mary, conveyed it in marriage to Richard Leckonby, of Leckonby House, Great Eccleston, Esq. The latter's granddaughter and sole heiress, Mary Leckonby, in 1799 became the wife of T. H. Hele-Phipps, Esq., of Leighton House, Wiltshire, high sheriff of that county in 1804, by whom the Livesey Hall estate was sold.

There was a chapel in Ravenhead (or Livesey) Hall, which in 1716 was served by the Rev. Wm. Hawarden, *alias* Mere.

Dodd, Ch. Hist. iii. 62 ; *Gillow, Lanc. Recusants, MS.* ; *Grimshaw, MSS., ap. me.*

Livesey, Thomas Joseph, educationist, born at Preston, Lancashire, in Nov. 1843, was son of Mr. William Livesey and his wife Elizabeth Sharples. After receiving a preliminary education in his native town, he went as a student about 1861 to St. Mary's Training College, Brook Green, Hammersmith. About 1864 he left the college to take charge of a school in the north of England, which he taught for three years with marked ability and success. In Feb. 1868 he returned to Hammersmith, and was appointed master of method and

lecturer on school management, the duties of which office he discharged most efficiently till his death, July 19, 1890, aged 46.

Mr. Livesey had a special talent for preparing books for the use of schools and young people. He enjoyed the warm esteem of his superior and colleagues, and had earned the good report of all the various inspectors who examined the institution during the long period of his service there. In a discourse delivered at his 'month's mind,' the principal of the college, the Very Rev. Thomas Graham, D.D., said: "His clear intellect, his sound judgment, his wonderful energy, his untiring devotion to his duties, his uprightness and conscientiousness—all the qualities that best become a man—make his loss one that will long be seriously felt."

The following instances of Mr. Livesey's heroism in saving life are worthy of note. A labourer's wife, named Clarkson, through distress, threw herself into the canal at Preston. Livesey swam out to her, rescued her, and with assistance brought her back to consciousness. Another time he saved a boy, named William Holt, who was seized with cramp while swimming in the Ribble. Subsequently, on different occasions, he saved the lives of two children.

He was twice married. His first wife, Miss Helen McMahan, was previously head-mistress of the Haverstock Hill schools. After her marriage, this lady established a grammar-school at Hammersmith, which the diocesan inspector declared to be the most efficient and successful of the kind in the metropolis. She died in March 1882, aged 34. Mr. Livesey then married Miss Emilie Lochner, whose devoted attention he received during the long illness which preceded his death.

Tablet, lxxvi. 147, 433; *Weekly Reg.*, lxx. 347, lxxxii. 116, 325; *Dr. Graham, communication*.

1. **Moffatt's Scholarship Answers. Midsummer, 1876** [1877-79, &c.]. By **T. J. Livesey**. Lond. 1877, &c., 8vo.

2. **How to teach Arithmetic: illustrated in a series of notes of lessons.** Lond., Moffatt, Paige & Co. (1877), 4to.; *ib.* (1880), 8vo., pp. viii-95.

It is intended to remedy the defective mechanical teaching of arithmetic, so constantly complained of by Her Majesty's inspectors of schools, and supplies a need long felt. It is the aim of the book to show how children may be familiarised with the processes of arithmetic, and, at the same time, trained to habits of strict logical reasoning.

3. **The Primer of English History.** Lond., Burns & Oates, 1877, 8vo.

It differs but little from Ince and Gilbert's "Outlines," but has the advantage of giving the Catholic annals of the country.

4. **Moffatt's How to teach Reading: illustrated with Notes and Lessons.** Lond., Moffatt & Paige (1879), 8vo.; *ibid.* (1885), 8vo.

5. **How to teach Grammar: illustrated in a series of Lessons.** Lond., Moffatt & Paige, (1881), 8vo., pp. vii-47.

6. **Granville History Readers. No. I. Stories from English History.** Lond., Burns & Oates, 1881, 8vo., pp. vi-122, illus., adapted to Standard III.—"No. II. History of England, from the Roman Period to the Wars of the Roses," *ib.* 1882, pp. iv-187, illus., adapted to Standard IV.—"No. III. History of England, from the Wars of the Roses to the Present Time," *ib.* 1882, pp. iv-219, illus., adapted to Standard V. The two last appeared under the title, "The Granville Illustrated History of England," *ib.* (1885).—"No. IV. Notable Events in England's History, as narrated by the best writers," *ib.* 1882, pp. 237, illus., adapted to Standards VI. and VII.

These Readers, adopted by the London and other School Boards, embrace all the work of the various standards, and cover a complete course of English history. They are written in a bright and pleasant style, and, moreover, from a Catholic point of view, which is absolutely necessary in the present day.

7. **Moffatt's How to prepare Notes for Lessons. With directions and specimen notes on every subject.** Lond., Moffatt & Paige (1882), 8vo.

8. **Das Lied von der Glocke. The Song of the Bell. By Schiller. With a translation . . . and . . . notes by T. J. Livesey and F. Hagelüken.** Lond., Allman's Popular Elementary Series, 8vo.

9. **Flowers from the Catholic Kindergarten. By F. S. Hattler, S.J. Translated from the German by T. J. Livesey.** Lond. (1890) 8vo., illus., being stories from the lives of the saints for the use of children. "The 'flowers' have been culled in many climes, and in ages far apart; but all are fresh and fragrant" (*Tablet*).

Lloyd, Howel William, Welsh archæologist, born at Rhagatt, Merionethshire, Aug. 27, 1816, was one of the seventeen children and the third son of Edward Lloyd, of Berth and Rhagatt, an eminent barrister, whose services as chairman of the quarter sessions of Merionethshire during half a century were recognised by placing his portrait, by public subscription, in the county hall at Dolgelly. His grandfather, a king's counsel, became chief justice of the Carmarthenshire circuit. Judge Lloyd, who resided at Berth, married Margaret, daughter and coheirress of Josiah Morrall, of Plas Jolyn, co. Salop, by Margaret his wife, daughter of John Lloyd, of Pontriffith, and in this way he was descended from the ancient family of Lloyd of Rhagatt, which deduced its pedigree from Osborn Wyddel.

Mr. Lloyd received his early education at Rugby, under the celebrated Dr. Arnold, whence he passed to Oxford, and became a member of Balliol and a scholar of Jesus College, and proceeded M.A. Even while at the university he turned his attention to the literature of his native country, and, enlarging the scope of an ordinary academical career, prepared himself for those labours in which he subsequently distinguished himself.

After taking orders, Mr. Lloyd was appointed curate of Llangowen, near Aberystwith, and after a couple of years, in 1842, became perpetual curate of Pentrevoelas, near Cerrigy-Drudion. He had been brought up with low-church or evangelical views, but in the course of his ministrations he came in contact with two other schools of thought, which forced themselves upon his attention. On the one hand it was impossible to hold a cure in Wales without having to deal with dissenters; on the other, he could not ride over his family estate without being struck by such names as Havod yr Abad, or noticing memorials of the original faith of the country. He felt that he had accepted the opinions in which he had been brought up without having sufficiently examined for himself the foundations upon which they rested, and thus, as a conscientious man, recognised the necessity for clearly understanding why he was neither a Catholic nor a dissenter, but a minister of the Anglican Establishment. These investigations so unsettled him, that he resigned his cure in 1844, and, after further careful consideration, went to Old Oscott, near Birmingham, and there, on April 6, 1846, was received into the Church by Bishop Ullathorne.

For the sake of conscience he had given up his temporal preferment, and now he found that former friends had grown cold or positively antagonistic, so that henceforth he led a life of great hardship and self-denial. He had a strong desire for the priesthood, and in Sept. 1848 went to Oscott College to make trial of his vocation. However, after three months, ill-health obliged him to abandon the idea, and he left the college. In 1850 he married Eliza Anne, daughter of George Wilson, Esq., of Nutley and Brighton, by whom he had a son, Edward Howel, who survived him, and a daughter, Mary, who died young.

During the time of the Crimean war Mr. Lloyd held a post

as supernumerary in the War Office. At a much later period he was one of those men of university distinction whom Mgr. Capel asked to assist him in the Catholic University College, founded by the late Cardinal Manning for the purpose of providing higher education for Catholics, and opened at Kensington in Oct. 1874. Four years later this unfortunate institution was formally closed. However, in this way Mr. Lloyd was resident for many years in London, where he had the advantage of being able to continue his investigations into Welsh history, archæology, and philology, at the British Museum and other institutions. After the death of his wife, Mar. 20, 1887 Mr. Lloyd, though upwards of seventy years of age, again thought of the priesthood, and recommenced to study, but finally had to relinquish the intention, owing to his health being insufficient for the duties that position would entail. Either during this or the previous attempt he received the four minor orders; and he used daily to read the whole of the divine office. After a hard though well-spent life, and but a very brief illness, Mr. Lloyd was released from his troubles, and died at his residence, 56 Abingdon Villas, Kensington, Sept. 20, 1893, aged 77.

It was his ready self-sacrifice to the cause of truth, his unostentatious piety, the natural kindness of his heart, and the graces of his bright and cheerful presence that won him a large circle of friends. It has been said of him by a Protestant, that no one will know the life of martyrdom which he endured for his belief in the Church and his love for our Lord Jesus Christ.

Notwithstanding the busy life he led, he found time to write many articles upon subjects connected with Wales and Welsh lore, and the versatility and elegance of his mind is shown in many poems translated from the writings of the ancient Welsh poets. He was elected a member of the council of the Cambrian Archæological Society and the Hon. Soc. of Cymmrodorion, and interested himself in the work of both; he was also a member of the Powys-land Club and other kindred associations, and contributed many articles and papers to their various journals.

Vaughan, Archæologia Cambrensis, 1893; *Bye-Gones* (repr. from the *Oswestry Advertiser*, Oct. 18 and 25, 1893), pp. 204-5; *Dolman's Mag.*, xv. 509; *Oscotian*, vii. appx.; *Tablet*, lxxxii. 588; *Weekly Reg.*, lxxxviii. 499.

1. **A Letter to the Rev. T. T. Carter in Reply to his Letter entitled: "Rome Catholic and Rome Papal."** Oxford, 1850, 8vo.

2. **"The History of the Parish of Llangurig,"** Lond., T. Richards, 1875, 8vo. In the introduction he says "The following collection of papers is taken partly from the Montgomeryshire Collections . . . and partly from the *Archæologia Cambrensis*, &c." The "history" in the former, vols. ii. and iii., 1869-70, was written in collaboration with Mr. E. Hamer, Mr. Lloyd's name only appearing in a note. It throws much light upon the traditions and superstitions of Wales.

3. **Where did King Oswald die? A summary of the arguments in favour of Oswestry [by H. W. Lloyd] and Winwick [by O. Cockayne].** Oswestry, 1879, 8vo.

4. **Anglicanism in the Diocese of St. Asaph, 1880, in a series of Letters to the "Oswestry Advertiser."** Oswestry, Woodall & Venables, 1881, 8vo, pp. 60.

5. Translations into Welsh of "The Catechism of Christian Doctrine, chiefly intended for the use of children in Catholic Schools," several works of devotion, and some of the old Latin hymns from the Roman Breviary.

6. Amongst his contributions to journals of different societies may be noted: A paper on Welsh books printed abroad in the sixteenth and seventeenth centuries and their authors, read before the Hon. Soc. of Cymmrodorion in London 1880. The late Prince Lucien Buonaparte, who was well versed in this subject, took considerable interest in this paper. Poem by Jolo Goeh on Owain Glyndwr's Palace of Syearth; Meirion's Maidens Fair; translated by H. W. Lloyd with music.

7. He was the intimate friend of the Chevalier Lloyd of Clochfaen, whom he assisted with many translations of poems for his "History of Powys Fadog."

8. "Memoir of Howel William Lloyd, Esq." (1893) 8vo, pp. 4, by H. F. J. Vaughan, Esq., of Humphreston Hall, Salop, repr. from the "*Archæologia Cambrensis*," 1893.

Lloyd, John, priest, venerable martyr, a member of an ancient Welsh family, and probably nephew of Fr. John Lloyd, *alias* Fisher, S.J., was admitted (under the name of Floyd) into the English college at Valladolid in 1649, and took the missionary oath on Oct. 16th.

After finishing his course of philosophy and theology he was sent to the mission in Wales. There this virtuous priest laboured with great fruit until Shaftesbury succeeded, through means of Oates and his confrères, in lashing the nation into a state of frenzy about the Catholics, when Fr. Lloyd was arrested, in 1678, and thrown into Cardiff gaol. Shortly afterwards Fr. Philip Evans, S.J., was committed to the same prison. Five months passed before any one could be induced to come forward as witness against the holy confessors, but at length two poor wretches, a mother and her daughter, appeared against Fr. Evans, and some others against Fr.

Lloyd. They were then brought to the bar at the Cardiff Spring Assizes in 1679, on the Feast of the Finding of the Holy Cross. Both were found guilty of high treason, for being priests ordained abroad and coming into this country contrary to the Act, and were condemned to death. The execution, however, was deferred so long that it was thought a reprieve would be granted. The two priests had even liberty to go sometimes out of prison for recreation. But suddenly orders arrived for their execution on the very next day, and they were at once heavily chained and thrown into a dungeon. On the following day they were drawn in a cart to the place of execution at Cardiff, and there hanged and quartered, with the usual barbarities, July 22, 1679.

During Fr. Evans's execution, Fr. Lloyd stood by with as much constancy and cheerfulness as any man could possess. Before ascending the ladder he addressed the assembled people in a firm and distinct voice, and declared the cause for which he suffered. This speech is given by Dr. Challoner.

Like his fellow sufferer, Fr. Lloyd had a sister or near relative in the convent of the Blue Nuns at Paris. The venerable Mother Margt. Bruno Lloyd was professed in the Franciscan convent at Nieuport, in Flanders, by Fr. Arthur Francis Bell, O.S.F., the martyr, in 1630. She was one of the colony sent to establish a convent at Paris in 1658. In 1661 these nuns changed from the Third Order of St. Francis to the rule of the Immaculate Conception, and were henceforth commonly known by the name of the Blue Nuns, owing to the colour of their habit. In her mortuary bill, Mother Margt. Bruno Lloyd is described as an admirable woman, who had held several offices in her convent, and had been fifteen years vicaress. She died at Paris, Sept. 25, 1674, aged 59. Her relative, Sister Dorothy Anthony Clare Lloyd, took the veil in the same convent at Paris, Feb. 5, 1707, the habit in Feb. 1708, and was professed on the 12th of the following March. She died in her convent, Nov. 11, 1758, in the 73rd year of her age.

Challoner, Memoirs, 1st edit., ii. 414; *Valladolid Diary, MS.*; *Diary of the Blue Nuns, MS.*; *Dodd, Ch. Hist.* iii. 322.

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.

Lloyd, Silvester Lewis, O.S.F., a Welshman, professed at the English Franciscan convent at Douay, was the translator of the undermentioned work in the first quarter of the last century.

Kirk, Biog. Collns., MSS., No. 27.

1. **General Instructions by way of Catechism, in which the History and Tenets of Religion, the Christian Morality, Sacraments, Prayers, Ceremonies and Rites of the Church are briefly explained by the Scriptures and Tradition. Translated from the French, and carefully compared with the Spanish approved translation, by S. Ll.** Part I. London, 1722, 8vo, all published.

It was condemned by a decree of the Index, approved by Benedict XIII. Jan. 15, 1725.

Lloyd, William, priest, venerable confessor, was the son of Walter Lloyd, Esq., and was born in Carmarthenshire about 1610. He seems to have been a convert, and in 1635 went to Lisbon, where he was admitted into the English College as a convictor on Oct. 1, being described in the register as a young man of great promise, but afflicted with some chronic disease of the stomach. Nevertheless, he diligently devoted himself to study, passed through the usual course of philosophy and divinity, and on several occasions publicly defended theses in both faculties with *éclat*. He was ordained priest on April 26, 1639, but remained in the college till June 29, 1642, when he left *en route* for Paris, and probably came to the mission in Wales shortly afterwards.

Early in the Oates Plot excitement, he was apprehended and thrown into Brecon gaol, where, at the following assizes, he was placed at the bar under an indictment of high treason, for being ordained priest abroad and coming into this realm contrary to the statute of 27th Eliz. Evidence was given that he had administered the sacraments according to the order and manner of the Catholic Church, whereupon he was found guilty by the jury, and sentenced to die as in cases of high treason. But six days before the date fixed for his martyrdom, death deprived him of the crown he coveted, and he died a confessor of the faith in Brecon gaol in the year 1679, aged about 70.

Challoner, Memoirs, 1st edit. ii. 441; Extracts from Lisbon Diary, MS.

1. **The last Speech of Mr. William Lloyd, a Clergyman, who was tried and condemned at Brecknock, in South Wales, Anno Dom. 1679, and died in Prison there a Week before he was executed, and left this Speech in Writing.** (1679).

The martyr had intended to deliver this speech on the gallows, and left it in writing in his cell. A copy of it is given by Dr. Challoner.

Lobb, Emmanuel Father, S.J., *alias* Joseph Simeon, or Simons, was born at Portsmouth, Hants, in 1593. His parents were of humble position, and were not Catholics. Two years after his father's death, when he was about eleven years of age, he went to Portugal, by direction of his mother, with a view to mercantile life, but was soon afterwards converted to the faith by Fr. Henry Lloyd (or Floyd), S.J., of the professed house at Lisbon, and sent by him to St. Omer's College. Thence he proceeded to Rome, where he was admitted into the English College, Oct. 13, 1616. On Sept. 14, 1619, he left for Flanders, to enter the Society at Liège, and subsequently was professed of the four vows, Jan. 25, 1633. After teaching rhetoric and *belles lettres* at St. Omer's College for five years, he was transferred to Liège, where for several years he was professor of theology, philosophy, and sacred Scripture. In Jan. 1647, he was appointed rector of the English College at Rome, and three years later became rector at Liège. He was also instructor of the Tertians at Ghent, and at length he was sent to the English mission, and was at one period rector at London.

In 1667 he was declared provincial, and whilst holding this office, in the beginning of 1669, was sent for by the Duke of York to treat about his formal reconciliation with the Church. Soon after, the good Father had the happiness of officiating at his highness's reception. Two years later he died in London, July 24, 1671, aged 77.

Fr. Simeon, as he was usually called, had the reputation of being a very learned man, and his name is always referred to with great commendation.

Foley, Records S.J., i. vi. vii.; *Oliver, Collectanea S.J.*; *Southwell, Bibl. Scrip. S.J.*, p. 526.

1. **Zeno et Mercia Tragediæ.** Romæ, Typis Corbelletti, 1648, 8vo. pp. 235.

2. **Quinque Tragædiæ.** Leodij, typis Houij, 1656, 12mo.

The foregoing would no doubt be written for the benefit of the colleges at Rome and Liège.

3. **An Answer to Doctor Pierce's Sermon preached before His Majesty at White-Hall, Feb. 1, 1662.** By J. S., s. l., 1663, sm. 8vo, A3—pp. 121, ded. to the Queen-Mother, dated Aug. 1, 1663.

The Rev. Jno. Sergeant, in his "Animadversions on the Groundlessness of Dr. Pierce's Sermon," appended to his "Sure-Footing in Christianity," Lond., 1665, 8vo, says that the doctor's "Primitive Rule of Reformation"

(reprinted Oxford, 1665, 4to) was already "so doubly overthrown by two learned opposers, that it seemed unhandsome and ignoble to strike a man when he was down ; his circumstances making him rather an object of pity than victory. Yet his pulpit-alarum to excite all England to persecute catholicks was so full of malice, and so monstrously cry'd up, that I judged it above all others deserving to be made an example of ungrounded talk." In the preface he refers to Fr. Simeon's learned exposure of this "pulpit-vapour."

In this able work, Fr. Simeon supports his arguments with innumerable citations from the Fathers and learned writers, and shows himself a master of style.

Locke, Matthew, musical composer, born at Exeter about 1630, was originally a chorister in the cathedral-church of his native city, and successively pupil of the organists, Rev. Edw. Gibbons and William Wake. Such he was in 1638 and 1641, as appears from carved letters and figures still extant on the stone of the old organ screen in the cathedral. Soon after the latter date, the musical services in Exeter cathedral were discontinued, and the choral establishment dispersed, in deference to the puritanical spirit of the times. Locke pursued his studies, and in 1651 composed "A Little Consort of Three Parts for Viols," at the request of his former master, Wake, for the use of Wake's scholars. Within two years he was associated with Christopher Gibbons in the composition of music for Shirley's masque, "Cupid and Death," which was performed at the military grounds in Leicester Fields in presence of the Portuguese ambassador on March 26, 1653. He also composed a portion of the vocal music for Davenant's "Siege of Rhodes," which was performed at the back of Rutland House, Aldersgate Street, in 1656. On this occasion he essayed the character of the Admiral, and sang the music allotted to the part. Writing in his diary under date Feb. 21, 1659, Pepys says: "After dinner I back to Westminster Hall. Here I met with Mr. Lock and Pursell, masters of musique, and with them to the coffee house, into a room next the water by ourselves. Here we had variety of brave Italian and Spanish songs and a canon of eight voices, which Mr. Lock had lately made on these words, 'Domine salvum fac Regem,' an admirable thing." Upon the Restoration, Locke was engaged to compose the music "for the king's sagbutts and cornets," which was performed during the progress of Charles II. through the city, from the Tower to Whitehall, on April 22, 1661, the day

before the coronation. Locke was forthwith created composer in ordinary to His Majesty, and also appointed one of the gentlemen of his majesty's private music, for which he was still in receipt of a salary of £40 in 1674.

Meanwhile, Locke became a Catholic, and was appointed organist to the queen at Somerset House, with a salary of £100. As such he appears in the accounts of the queen's establishment in 1671-2, and so continued till his death. During this period he composed numerous Latin hymns, of which many are extant in manuscript. Roger North, in his "Memories of Musick," pretends that the "Italian masters"—the appellation he accords to the queen's chaplains, of whom, by the way, many were Englishmen—did not approve of Locke's style, and hence had one Sabancino for awhile, and afterwards Signor Baptista Draghi to preside at the organ, though "Locke (who must not be turned out of his place, nor the execution) had a small chamber-organ by, on which he perform'd with them the same services!" North adds that Locke "set most of the Psalms to musick in parts for the use of some vertuoso ladyes in the city, and he composed a magnifick [magnificat] consort of 4 parts after the old style, which was the last of the kind that hath been made."

Locke married, and had a daughter Mary, to whom letters of administration to his intestate estate were granted, Dec. 13, 1677, owing to Mrs. Locke's renunciation of her right. Hence it is improbable that the musician can be identified with the "Matthew Lock of Westminster," aged 30, who obtained a licence from the faculty office of the Archbishop of Canterbury, dated March 8, 1663-4, to marry Alice, fourth daughter of Edmund Smyth, of Annables, co. Herts, Esq. There was living at the same time as the musician another "Matthew Lock," who was "secretary-at-war," and is frequently mentioned in Pepys' diary. Lock resided in the Savoy, and died in Aug. 1677, aged about 47.

He was among the very first to attempt dramatic music for the English stage, and with what success his "Tempest," "Psyche," "Stepmother," and other remains demonstrate. Of his church music he has left many valuable compositions. Amongst others is a morning service performed at the Chapel Royal in 1666, in which the response after each commandment is set to different music. This was deemed an inexcusable innovation, and

was so much censured that he was compelled to publish the entire service in score, with a vindication by way of preface. North expresses regret at Locke's abandonment of the old style for the modes of his time, but whilst deprecating his fall into the theatrical way, admits that his compositions for semi-opera met with great success, and only gave way to "the divine Purcell." Of his vocal music, his dialogue, "When death shall part us," may be ranked with the best compositions of the period. His viol music was highly esteemed, and may be judged by the specimens in the autograph collection of his compositions which he presented to Charles II. in 1672. And to him the musical world is indebted for the first rules that were ever published in this kingdom on the subject of thoroughbass.

Cummings, Nat. Dict. Biog. xxxiv.; *Busby, Hist. of Music*, ii. 296; *Bingley, Musical. Biog.* i. 190; *Oliver, Cath. Miscel.* ii. 110; *Harl. Soc., Mar. Licences.*

1. **A Little Consort of Three Parts for Viols.** Lond., 1657, 4to, composed in 1651.

2. **The Musick of Macbeth.** Lond., 1666, 4to, *ib.* 1669.

This bears no resemblance to the popular music which passes under his name. It was Downes, in his "Roscius Anglicanus" who ascribed to Locke the well-known music for the Macbeth representation in 1672. It is now credited to Henry Purcell.

"The music of Macbeth, attributed to Matthew Locke, in full score, with an accompaniment for pianoforte by E. J. Loder; to which is prefixed an Historical Account of the Music by E. F. Rimbault, LL.D." Lond., Mus. Antiq. Soc. (1840), fol., frequently repr.

"The celebrated Music introduced in the Tragedy of Macbeth, commonly attributed to M. Locke, edited by C. D. Collet, the Pianoforte accompaniment arranged by Vincent Novello." Lond., Novello & Co., 1862, imp. 8vo.

"Complete edition of M. Locke's Music for Macbeth." Lond., Boosey, 1860, 4to, pp. 24, with vignette title.

"Music in Macbeth by M. Locke, arranged for the Pianoforte by W. H. Calcott." Lond., Lonsdale, n. d., fol.

3. **Modern Church Musick: Pre-accused, Censur'd, and Obstructed in its Performance before His Majesty, 1 April, 1666. Vindicated by the Author, Matt. Lock, Composer in Ordinary to His Majesty.** Lond., 1667, 8vo.

This is the publication referred to in his memoir. After this unpleasant episode it is probable that he ceased to write music for the Chapel Royal. Soon afterwards he became organist to Queen Catherine. Pepys refers to the incident in his diary, Sept. 2, 1667: "Spent all the afternoon, Pelling, Howe, and I, and my boy, singing of Lock's response to the Ten Commandments, which he hath set very finely, and was a good while since sung before the King, and spoiled in the performance, which occasioned the printing them for his vindication, and are excellent good."

4. **Observations upon a late Book, entituled, "An Essay to the Advancement of Musick, &c., written by Thomas Salmon."** Lond., 1672, 8vo.

The rector of Mepsall's book, which Dr. Burney declares is well written and contains nothing that is either absurd or impracticable, was entituled, "An Essay to the Advancement of Musick, by casting away the Perplexity of different Cliffs; and uniting all sorts of Musick in one universal character." Lond., 1672, sm. 8vo. Salmon defended himself against Locke's attack in, "A Vindication of an Essay to the advancement of Musick from Mr. M. Locke's Observations," Lond., 1672, 8vo, to which Locke rejoined with a revised edition of his previous pamphlet, entituled:

5. **The Present Practice of Musick vindicated against the Exceptions and New Way of attaining Musick lately publish'd by Tho. Salmon, A.M. of Trinity Coll., Oxford. To which is added, Duellum Musicum by Joh. Phillips . . . Together with a letter from Joh. Playford to Mr. Tho. Salmon by way of confutation of his Essay, &c.** Lond., 1673, 8vo.

Under a studied affectation of wit and humour, the pamphlets, on both sides, are replete with the most scurrilous invective and abuse. Other writers joined in the fray.

6. **Melothesia, or Certain General Rules for Playing upon a Continued Bass, with a Choice Collection of Lessons for the Harpsichord or Organ of all sorts.** Lond., 1673, 4to. The lessons are not confined to his own compositions.

7. **The Vocal Musick in Psyche, with the Instrumental Terms intermixed; to which is subjoined the Musick of the Tempest.** Lond., J. Curr, 1675, 8vo.

Draghi was Locke's collaborateur in the music of Shadwell's opera of "Psyche"; the "Tempest" (Dryden and Davenant version) was solely by Locke. The work has an interesting preface.

8. Contributions to printed collections of the time: "Courtly Masquing Ayres," 1662; "Musick's Delight on the Cithern," 1666; "Catch that Catch can, or the Musical Companion," 1667; "Appolo's Banquet," 1669; "The Treasury of Musick," 1669; "Cantica Sacra," 1674; "Choice Ayres," 1676-84; "Musick's Handmaid," 1678; "Greeting's Pleasant Companion," 1680; "The Theater of Musick," 1687; "Harmonia Sacra," 1688 and 1714; &c.

9. *MSS.*—Autograph collection of compositions presented to Charles II. in 1672, Brit. Mus., Add. MS. 17801; Autograph scores of the music to the Psalms, *ib.* 31,437, and of the masque "Cupid and Death," *ib.* 17,799; other compositions in the Fitzwilliam Museum, Cambridge, Ely Cathedral, and the Royal Coll. of Music; and several part books with sackbut music composed for Charles II., are in the possession of Prof. W. H. Cummings, F.S.A.

10. "On the Death of his Worthy Friend, Mr. Matthew Locke, Musick Composer in ordinary to His Majesty, and organist of Her Majesties Chappel, who dyed in August, 1677. By Henry Purcell." Lond., Playford, 4to. An ode, solo and chorus, composed by Purcell, with whom, and with whose family, Locke lived on the most intimate terms.

11. **Portrait**, in oil, preserved in the University of Oxford.

Lockhart, Elizabeth, in religion Mary Elizabeth, O.S.F., born in 1812, was the only daughter, by his first wife, Miss Carr-Newnes, of the Rev. Alex. Lockhart, a descendant of the ancient Lanarkshire family now represented by the baronets of that name. Mr. Lockhart was the only son of Rear-admiral William Lockhart, second son of Alexander Lockhart of Craighouse, subsequently a Lord of Session, as Lord Covington, who was second son of George Lockhart, author of "The Lockhart Papers," by Lady Euphemia Montgomerie, daughter of Alexander, sixth Earl of Eglinton. At the time of his first marriage the Rev. Alex. Lockhart was studying at St. Mary's Hall, Oxford, where, in 1811, at the age of twenty-three, he was admitted B.A., and in 1814 M.A. About 1810 he was presented with the vicarage of Stone and the reversion of the rectory of Hartwell, both in Buckinghamshire. At Stone he paid a curate to reside and do the work, while he himself continued his studies at Oxford, and, when ordained, acted as curate at Hartwell, where he preferred to dwell, as there was in that parish a better house. Upon the death of his wife, Mr. Lockhart exchanged cures for awhile with the rector of Wallingham, about four miles from Croydon, in Surrey, and while doing duty there he one day met, in the Poets' Corner at Westminster Abbey, his future second wife, Martha Jacob (*q.v.*). In 1822, on the death of the aged incumbent, he succeeded to the rectory of Hartwell, and so continued till his death at Ampthill in 1831.

After her father's death, Miss Lockhart resided with her stepmother at Hastings and Chichester, at the latter of which they devotedly attended the cathedral services and keenly followed the religious revival of the period. Indeed, Miss Lockhart was the foundress of one of the earliest Anglican sisterhoods. It was established at Wantage, and was, and is still, devoted to the work of the reclamation of poor girls who had been led astray. Five years after the conversion of her half-brother, Fr. William Lockhart, of the Order of Charity, and three years after that of her step-mother, Miss Lockhart was herself received into the Church. Later she entered the novitiate of the convent of the Third Order of St. Francis near Glasgow, and in 1853 was professed under the religious name of Mary Elizabeth. Shortly afterwards she founded the Franciscan convent at Notting Hill, London, of which she was

consecrated the first abbess. The community took in lady-boarders, besides keeping a boarding school for young ladies, and in Oct. 1868, opened St. Elizabeth's Home, attached to the convent, for the training of young girls as domestic servants. Besides these public services, she furthered religion by many useful original writings. She had also a rare gift of idiomatic translation. Her brighter adornments of talent and of virtue are known to few, and are sacred to the small circle of those who knew her best and loved her most. She closed her meritorious life, being at the time vicaress of her convent, July 23, 1870, aged 58.

Cath. Opin., vii. 731; *Tablet*, xxxvi. 140; *Fr. W. Lockhart, communication*; *Foster, Alumni Oxon*; *Burke, Peerage*.

1. **The Life of St. Teresa, of the Order of Our Lady of Mount Carmel.** Edited, with a preface, by the Archbishop of Westminster. Lond., Hurst & Blackett, 1865, 8vo, *vide rev. Tablet*, xxix. 666.

2. **The Spirit of S. Teresa.** Translated and arranged by the author of "The Life of S. Teresa." Lond., 1866, 16mo.

3. **The Life of S. Francis of Assisi.** From the "Legenda Santa Francisci," of Saint Bonaventure. Trans. by Miss Lockhart and edited by Cardinal Manning. Lond., 1868, 8vo, *ib.* 1876, 8vo.

4. **Contributions** to the press; amongst her last writings were "The Life of Luigi Gentili," which appeared in *Catholic Opinion*, and also in the *Lamp*, 1871-2. Some of her verses, "St. Antony's Sermon to the Fishes," and "The Seraphic Father," are in the *Lamp*, 1863, i. 118, and ii. 268. She was one of the staff writers of the *Dublin Review*, and amongst her articles is a review of "Récit d'une Sœur," April, and "St. Jane Francis de Chantal," July, 1867, "Madame de Lafayette and Madame de Montagu," 1870, &c.

Lockhart, Martha, born about 1798, daughter of William Jacob, Esq., M.P., a zealous supporter of Pitt's administration, and sister to Edward Jacob, the well-known King's counsel, became the second wife of the Rev. Alexander Lockhart, of Lanarkshire, mentioned in the preceding notice, a high churchman of the Scotch Episcopalian school. Her husband, who was a beneficed clergyman and a magistrate of Buckinghamshire, died in 1831, and, in 1839, Mrs. Lockhart and her step-daughter Elizabeth went to reside at Chichester in order to attend the cathedral services, and out of esteem for so religious a man as Archdeacon Manning, who subsequently became her intimate friend. There they might always have been seen twice each day at the cathedral choral service. They had been deeply interested in the Oxford

religious movement from the commencement of the "Tracts for the Times."

In 1843, her son William, then studying at Oxford, and B.A. of Exeter College, became a Catholic, and on July 9, 1846, Mrs. Lockhart followed his example, and was received into the Church by Fr. J. B. Pagani, of the Order of Charity, at the convent at Loughborough. Two years later they were joined by Elizabeth Lockhart. Soon afterwards the two ladies entered religion together, but Mrs. Lockhart's health failing, she was obliged to leave the convent before making perpetual vows. About Christmas 1856, she, with Miss Catherine Athy, left Greenwich to reside near her son, who had joined the Fathers of Charity, and was then in charge of their new mission at Kingsland, in the north of London, founded in 1854, and of which Mrs. Lockhart was the principal benefactor. A *quasi* convent was opened in the next house but one to the presbytery, the two ladies wearing the religious habit, and a school was established there in Jan. 1857, which was eventually (1874) taken over by the Sisters of Providence from Loughborough. But Mrs. Lockhart's health proved unequal to teaching, so, in the course of the same year (1857), she abandoned the idea of a convent.

Mrs. Lockhart was much interested in promoting cheap, sound, and entertaining Catholic literature. For this purpose she bought *Catholic Opinion* and the *Lamp*, and established a printing office near Fleet Street, long known as St. Joseph's Press, with the special object of training poor Catholic boys in the printing trade, and keeping them from the corrupting society of the ordinary printing establishments. As long as she was able to do so, she took an active interest in these and other works of St. Joseph's Press. And these are only some among the many ways in which, during the twenty-six years of her Catholic life, unknown to the world, she showed her love for her Creator, by devoting herself and all she had to the service of that holy faith which was her stay and consolation in life and in death. After a severe illness of long duration, she died at Kingsland, Jan. 15, 1872, aged about 73.

She was interred in the cemetery of Ratcliffe College, near Leicester, to which she had been a special benefactor.

Cath. Opin., x. 261; *Tablet*, xxxix. 116; *Wkly. Reg.* lxxxii. 585; *Fr. Wm. Lockhart*, communication.

1. **The Anima Divota; or, Devout Soul.** Newly translated from the Italian of **The Very Rev. J. B. Pagani, Provincial of the Order of Charity in England.** Lond. (Derby pr.), Thos. Richardson & Son, 1848, 16mo, pp. 385, inclus. of frontispiece and engr. title, title-page, approb. dated 8 Nov. 1847, and ded. by author to the Rev. Dr. Gentili.

A previous translation was made by the Rev. James Shepherd, Prior Park, 1844, second edition 1845. Mrs. Lockhart's has the advantage of smoothness.

2. **Anima Amanta; or, The Soul-Loving God.** Translated from the Italian of **The Very Rev. J. B. Pagani, &c.** Lond., 1849, 16mo.

3. "**An Outline of the Life of A. Rosmini,**" Lond., 1856, 12mo, edited by Fr. Wm. Lockhart, with a preface upon the philosophy by Dr. Gastaldi, was translated by Mrs. Lockhart.

4. "**Catholic Opinion. A Review of the Catholic Press at Home and Abroad,**" fcap. folio, double columns, 16 pp., Saturday weekly, price 1*d.*, consecutive pagination, established in 1867, and printed, published and edited by the proprietor, Richard Archer, at No. 15 Wine Office Court, Fleet Street, London, in 1867. Before the completion of the first quarter, Mrs. Lockhart purchased an interest in the paper, and commenced vol. i., New Series, Sat., March 23, 1867. Three days later, March 26th, Mr. Archer died, aged 45. He was an Irishman, and was well known in connection with Catholic journalism in the metropolis. Mrs. Lockhart then became sole proprietor, and assisted her son, Fr. Wm. Lockhart, in the conduct of the review as long as she was able. Fr. Lockhart's connection with the review closed with No. 349, vol. xiv., Sat., Nov. 22, 1873. It was purchased by Dr. Vaughan, Bishop of Salford, to be brought out on Wednesdays in the same form as the *Tablet*, to which it was to be considered, in some sense, as a rider and a supplement, with the intention of making it an educational record, by devoting, once at least in each month, a considerable portion of its space to the general question and interests of popular education. In this form it made its appearance at the offices of the *Tablet*, but under a distinct editor and separate staff, with No. 350, vol. xv., Wed., Nov. 26, 1873, price 1*d.*, and so continued till vol. xix., Jan. 6 to March 1, 1876, pp. 144. It was then transferred to the Rev. James Nugent, of Liverpool, to be incorporated with the *Catholic Times*. The latter arose out of another catholic paper called the *Northern Press*, of which Mr. Harper, brother to the Jesuit, was the editor and proprietor till it broke down. It was then taken up by Mgr. Nugent, who changed its name at the suggestion of the late Canon Toole, D.D., to the *Catholic Times*. Since March 8, 1876, when *Catholic Opinion* was incorporated with it, it has been entitled the *Catholic Times and Catholic Opinion: the Organ of the Catholic Body*. As a newspaper the change was beneficial, but as a review it was retrograde, and, notwithstanding its comprehensive title, the *Catholic Times* is a provincial paper mainly devoted to Irish interests. For a further description of *Catholic Opinion* *vide* under Wm. Lockhart, No. 21.

5. "**The Lamp: An Illustrated Catholic Magazine. New Series.**" London: St. Joseph's Press, 15 Wine Office Court, Fleet Street, pr. by Jos. Coen, 10 Johnston's Court, July-Dec. 1871, weekly, double columns, 1*d.*, vol. i. pp. 432, purchased by Mrs. Lockhart and supervised by her son, Fr. Wm. Lockhart, who largely contributed to its pages.

“The Lamp: A Weekly Catholic Journal of Literature, Science, the Fine Arts, &c., devoted to the Religious, Moral, Physical, and Domestic Improvement of the Industrious Classes,” was established and edited by Mr. Thomas Earnshaw Bradley, at York, and printed by Richardson & Son at Derby, 4to, double columns, with occasional illustrations, price 1*d.*, vol. i. March 16 to Dec. 14, 1850, pp. 586; ii. Dec. 21, 1850–June 28, 1851, pp. 410; iii. July 5, 1851–Jan. 10, 1852, pp. 392; iv. Jan. 17–Dec. 25, 1852, pp. 700, pub. at Leeds and pr. as before; v. Jan. 1–July 9, 1853, pp. 448, pr. and pub. at Leeds by Sands & Charnock (the change having taken place in consequence of the difficulties Mr. Bradley experienced in establishing the journal, and his imprisonment for debt in York Castle); iv. July 16–Dec. 31, 1853, pp. 412; vii. Jan. 7–Dec. 30, 1854, pp. 828, besides supplement, pp. 72, and *Lamp Chronicle*, pp. 72, pub. at London by Chas. Dolman; viii. Jan. 6–Dec. 29, 1855, pp. 848. N.S. i. Jan.–June, 1856, pp. 412. “The Lamp: A Weekly Illustrated Journal,” &c., edited by James Burke, A.B., Barrister-at-Law, and T. E. Bradley; N.S., July–Dec. 1856, pp. 412, edited by Jas. Burke; N.S. i. Jan.–June, 1857, pp. 412; so on to v. Jan.–June, 1859, pp. 412, pub. by Dolman for the Cath. Publishing and Book-selling Co., Ltd.; so on to ix. “The Lamp: An Illustrated Magazine of Instruction and Entertainment,” edited by Jas. Burke, as hitherto, Jan.–June, 1861, pp. 412; x. July–Dec. 1861, pp. 412; N.S. i. Jan.–June, 1862 (pr. by Jas. Judd and Alex. Glass, Lond., from March 8), pp. 396; ii. July–Dec. 1862, pp. 412, after which Mr. Burke withdrew from the editorship. “The Lamp: An Illustrated Catholic Journal of General Literature,” cr. 8vo, i. Jan.–June, 1863, (pr. by Robson), in half-yearly vols. to xiv. July–Dec. 1869, after which title changed to “The Lamp: A Popular Journal of General Literature,” N.S., xv. Jan.–June, 1870 (pub. by Burns, Oates & Co.), imp. 8vo, pp. 412, without illus., and so on to xvii. Jan.–June, 1871. Mrs. Lockhart then brought out the New Series as at head. She purchased it for Mrs. Tayler, widow of the rector of Stoke Newington, who did the bulk of the editorship. This lady became the foundress of a religious congregation, and was known as Mother Mary Frances. She was assisted in the *Lamp* by Mr. Wilfrid Meynell as sub-editor. Mr. James Coen, brother of the printer, and subsequently barrister-at-law of the Middle Temple, succeeded Mrs. Tayler as editor, and always did his work gratuitously. Later it was managed by his sister, Miss Nora Coen, till the sale in 1890 of the magazine to Mr. Charles Gilbert Ellis, youngest son of Alfred Ellis, Esq., of The Brand, Leicestershire, under whose editorship it appeared as vol. xxxix., July to Dec. 1890, entitled “The Lamp. Established half a Century” (an error of ten years!), greatly improved, with numerous illustrations; and after his sudden death, Sept. 12, 1892, aged 26, it passed into the hands of Mr. George Cooke.

Lockhart, William, priest, O.C., only son of the Rev. Alexander Lockhart and his second wife, Martha (*q.v.*), was born at his grandfather Jacob’s house at Warlingham, near London, Aug. 22, 1819, and brought up at Hartwell. For four or five years he was educated in a master’s house at the Bedford grammar-school, which he left on the death of his father, when

about twelve years of age. He was afterwards prepared for the University by several tutors in succession, one living in Hampshire, and the last, the Rev. Frederick Cox, a curate in Berkshire, residing about ten miles from his father's village. Eventually he went up to Oxford, entered Exeter College as a commoner, and matriculated May 17, 1838. There he met his friend Edward Douglas, subsequently superior of the Redemptorists at Rome, and in his rooms made the acquaintance of Scott-Murray, of Danesfield, John Ruskin, the poet, and Johnstone, now Fr. Ignatius Grant, the well-known Jesuit. Other friends made by young Lockhart while an undergraduate were Sir William White, late ambassador at Constantinople, Wilfrid Scawen Blunt, the poet, and his brother also, the late Oratorian, J. B. Dalgairns, and J. R. Hope-Scott, Q.C.

It was the reading of Froude's "Remains" and Faber's "Foreign Churches and Peoples" that opened to Lockhart a new view of Christianity. Hitherto he had, without reflection, really thought that Catholics were not, properly speaking, Christians, and supposed that Protestantism was the same as the primitive Christianity. He went to consult Archdeacon Manning at Lavington, but was so overawed that he could not put his doubts into any form which could bear the archdeacon's penetrating eye, so controversy was not entered into. Later, Manning advised the young undergraduate to accept a kind offer he had received from Newman to go and stay with him at Littlemore, and prepare for ordination. He was at the time working hard for his B.A., in which he finally passed in 1842.

He then took up his residence with Newman at Littlemore. Dalgairns and himself were the first inmates. It was a kind of monastic life of retirement, prayer, and study. Speaking of this period, he says: "We had a sincere desire to remain in the Church of England if we could be satisfied that in doing so we were members of the world-wide visible communion of Christianity which was of apostolic origin." It was about this time that his friend Grant gave him Milner's "End of Religious Controversy." Grant had received it from a priest in London, and soon after, in 1841, had become a Catholic. Lockhart read the book, and then, for the first time, realised what Catholic doctrine was, and that "in the Church of England Prayer-book, the whole doctrine of the power of absolution, conferred by Christ on the priesthood, was plainly set down in the

Ordination Service, and that the practice of auricular confession in order to obtain absolution was set forth in the Office for the Visitation of the Sick." A revolution was now effected in Lockhart's mind, but still he hesitated. After being at Littlemore only a very few weeks, he found his doubts about the claims of the Church of England becoming so strong that he told Newman that he did not see how he could go on. He doubted the orders, and still more the jurisdiction, of the Church of England, and could feel no certainty of absolution. Newman sent him to W. G. Ward, who influenced him to return to Littlemore for three years. But after a year matters were brought to a crisis by his meeting Fr. Gentili at Ward's rooms, with Mr. and Mrs. de Lisle. In Aug. 1843, he went to Loughborough to see Fr. Gentili, and though only intending to stay a few hours, his visit ended in a three days' retreat and his reception into the Church. Three days later, Aug. 29, he was admitted into the novitiate of Rosmini's order. On April 7, in the following year, he made his preparatory vows, and on Sept. 8, 1845, his solemn profession in the Institute of Charity.

When Newman heard of Lockhart's defection, he composed and preached his celebrated sermon, entitled "The Parting of Friends," in which Orpath, who left him, was Lockhart, and Ruth, who clave unto him, Dalgairns. By Manning's order, correspondence between Lockhart and his mother ceased, and Mrs. Lockhart was forbidden to receive her son again into her house "if she valued her salvation." But in spite of the arch-deacon's objurgations, reconciliation between mother and son was soon effected, and in July 1846, Mrs. Lockhart herself was received into the Church.

In Nov. 1844, Bro. Lockhart formed one of the new community at Calvary House, Ratcliffe, the first house of the order in England, and there he was professed Sept. 8, 1845. On the following Dec. 19, he was ordained subdeacon at Oscott, where also, on June 5, 1846, he received deacon's orders, and on Dec. 19 of the same year was elevated to the priesthood by Bishop Walsh in the oratory at Ratcliffe College. Early in the next year, he assisted in preaching missions at Melton Mowbray and Loughborough, and on June 1 preached at the opening of the new oratory at Ratcliffe. A few days later, June 5, 1847, he was sent to his first cure at Shepshed, where

he was stationed several years, and continued Dr. Gentili's practice of preaching in the open air in the neighbouring villages—Belton, Osgathorpe, Hathern, &c.

In 1850, Fr. Lockhart, who had been occasionally employed on the itinerant missions of the order in the previous year, was confirmed in this work and definitely appointed to it, and preached successfully in various towns of England. Soon, however, a larger field was opened to his zeal, and the years he spent preaching missions in Ireland are perhaps the most important and fruitful of his priestly career. He started on this expedition in the early spring of 1851. In Nov. 1853, he went to Rome, having been ordered on account of his health to spend the winter there in the house of the order. He travelled thither in company with the former Anglican arch-deacon, by this time Fr. Manning, Herbert Vaughan, now Cardinal-Archbishop of Westminster, who was not then ordained, Fr. Whitty, V.G. of Westminster, and others. On his return journey from Rome, early in the summer of 1854, Fr. Lockhart stayed a short time with the Abbate Rosmini at Stresa, and the ineffaceable impression left on him by that holy man is recorded in his "Life of Rosmini." Upon his arrival in England he was summoned to the bedside of his cousin, John Gibson Lockhart, who was then dying at Abbotsford. He stayed a week with him, but the veteran man of letters was unresponsive to his relative's pious attentions.

During paschal time of 1854, Fr. Lockhart, whose health had been impaired by preaching missions, was deputed by his superiors to select a suitable spot in London for the establishment of a house and church of the Institute. Dr. Manning, with Cardinal Wiseman's approval, suggested Kingsland, where, through the generosity of a zealous Irishman and master-builder, named Thomas Kelly, Fr. Lockhart commenced a new mission. In Oct. 1855, a factory adjoining Mr. Kelly's yard was purchased and opened as a temporary church. In 1859 the building was remodelled by the younger Pugin, Mrs. Lockhart being the principal benefactor. But in course of time the stress and strain of the mission told on Fr. Lockhart's health, and at length he had to absent himself from London for a twelvemonth together. In Aug. 1864, being still in ill-health, he was sent to

Ratcliffe College, but resumed his position as rector of Kingsland on the following June 1.

In Dec. 1873, the old Catholic Church of St. Etheldreda in Ely Place, Holborn—erected at the end of the thirteenth century as a domestic chapel for the bishops of Ely—was advertised for sale by public auction, and was purchased by Fr. Lockhart, the final sanction to the purchase being given by the Lord Chancellor in March 1874. The work of restoration was carried out by Bernard Whelan, architect, and John Young, surveyor, and on June 23, 1879, this beautiful church was reopened for Catholic worship, after having been restored as nearly as possible according to its original design. The crypt beneath the church was used for divine service during the three previous years.

Meanwhile, towards the end of June 1874, Fr. Lockhart went to take charge of St. Peter's, Cardiff, where he remained one year, though he retained his rectorship of St. Joseph's, Kingsland. After his removal to Ely Place, till within a year or two of his death, he continued to give missions and retreats in various places in England and Scotland. After 1881 he spent the winters in Rome, as procurator-general of his order, and there he was often called upon to give a course of English sermons at St. Andrea delle Fratte, or at St. Silvestro in Capite, as also to preach the annual English sermon during the octave of the Epiphany at St. Andrea della Valle. Although for some time previously his health had been failing, his death was quite unexpected. He was found dead in his room at St. Etheldreda's on Sunday morning, May 15, 1892, aged 72.

Father Lockhart was a most exemplary religious. His fidelity to his practices of piety, his humility and his obedience were more than ordinary. Accustomed from very early youth to be his own master, and made heir in reversion to a handsome settlement by his uncle, who died before the nephew became a Catholic, obedience, humility, and religious poverty often required of him a sacrifice such as few are called upon to make.

"It has been truly said," says Fr. Jarvis in the sermon he preached on the Sunday after his superior's death, "that Fr. Lockhart was not fitted by nature to be a great leader of men, although he was gifted with great talents. He was of dignified and courtly bearing, he possessed a lofty soul and a cultured mind. A ready and polished speaker—we have all admired

his graceful gesture, his well-chosen words, his sublime thoughts. But if Fr. Lockhart influenced others by word and example, he did it unconsciously. He had a shrinking from responsibility, and he was most distrustful of his own judgment, so that he was accustomed to lean in most things on the judgment of others. Thus, by nature, he was led to attach himself to others. And looking back upon his past career, we find that his character was formed and moulded chiefly by three great men—by Newman, Manning, and Rosmini. It was Newman that filled his mind with lofty religious thoughts, and inspired him with an enthusiastic love of religious truth. It was Manning that stirred up in his soul a great zeal for the salvation of souls, so that all that the cardinal could suggest, Fr. Lockhart was anxious to do. But it was reserved for Rosmini to mould and form the interior and spiritual life of mind and heart.”

Hirst, Biog. of Fr. Lockhart; Tablet, iv. 581, lxxix. 804; *Wkly. Reg.* lxxxv. 657, 678, 691; *Cath. News*, May 21, 1892; *Cath. Times*, May 20 and 27, 1892; *Merry Eng.*, June and July, 1892; *Foster, Alumni Oxon*, 1715–1886; *Fr. Lockhart, correspondence with the writer*.

1. **A Few Thoughts for Thoughtful Protestants**, Lond. 1853, 12mo.

2. **Reasons for Rationalists**. Lond. 1853, 12mo; 2nd edit., Lond. 1864.

3. **The Conversion of . . . M. A. Ratisbonne**. By Viscount Renouard de Bussierre. Edited by Rev. W. Lockhart. Lond. 1855, 8vo.

4. **An Outline of the Life of A. Rosmini**. Edited by the Rev. Fr. Lockhart. Lond. 1856, 12mo.

5. **A Christmas Greeting to all Christians**. Lond. 1856, 8vo. pp. 4.

6. **Popular Lectures on the Catholic Religion**. Lond. 1858, 8vo.

7. **Popular Lectures on Who is the Anti-Christ of Prophecy?** Lond. 1858, 8vo.

8. **Possibilities and Difficulties of Reunion. A Review of Dr. Pusey's Eirenikon**. Lond. 1866, 8vo, 2nd edit. *id.*; repr. in "Cardinal Newman," 1891.

Reprinted from the *Weekly Register*.

9. **The Communion of Saints: or the Catholic Doctrine concerning our Relation to the Blessed Virgin, the Angels, and the Saints**. Lond. (1868) 8vo; Lond. 3rd edit. (1869), 8vo.

10. **"Non Possumus," or the Temporal Sovereignty of the Pope and the Roman Question**. Lond. (1867) 8vo; *ib.* 2nd edit. (1867), 8vo; *ib.* 3rd ed. (1870), 8vo.

11. **The Old Religion, or How shall we find Primitive Chris-**

tianity? **A Journey from New York to Old Rome.** Lond. 1868, 12mo; 3rd ed., Lond. (1870) 8vo. A reprint from *Catholic Opinion*.

12. **Secession or Schism. A Review of the late Dr. Neale's Sermon on Secession; with an Appendix on the "Altar Bread Controversy."** Lond. (1868) 8vo; Lond. (1869) 8vo.

13. **Gathered Leaves.** Lond. Burns & Oates, 8vo, a reprint of some of his Essays in the *Lamp*.

14. **Dialogue of Liberty.** Lond. n.d., 12mo, pub. anon.

15. **A Short Sketch of Modern Philosophy, and of his own System,** by A. Rosmini-Serbati. With a few words of Introduction by Rev. W. Lockhart. Lond. 1882, 8vo.

16. **Life of Antonio Rosmini Serbati.** Edited by Rev. W. Lockhart. Lond. 1886, 8vo, 2 vols. Transl. into Italian, "Vita di A. Rosmini. Versione dell'inglese." 1888, 8vo.

Of this he was the author of the second volume, the first having been written by G. S. MacWalter in 1883.

17. **S. Etheldreda's and Old London.** By the Rev. W. Lockhart. Lond. Burns & Oates, 1889, 8vo; 2nd edit., *ibid.*, 1890, 8vo, pp. 64.

An historical and descriptive account of the church and its vicinity.

18. **Cardinal Newman: Reminiscences of Fifty Years since.** By one of his oldest living disciples, William Lockhart, B.A., Oxon. To which is added, **An Essay on a more recent phase of the Oxford Movement.** Lond. Burns & Oates, 1891, 8vo, title and preface 2ff., pp. 126.

The Reminiscences are a reprint of three memoirs of the Cardinal in the *Paternoster Review*, the *Irish Eccles. Record*, and the *Dublin Rev.*, all of Oct. 1890.

19. **The Chasuble: its genuine form and size.** By W. Lockhart. Lond. Burns & Oates, 1891, 8vo, pp. 20, illus. with plates.

20. **The Lamp.** When his mother took over this magazine, Fr. Lockhart, though never the editor, was its principal literary support, and in it he developed a facility for story writing which nobody had suspected he possessed. Besides these lighter compositions, many of his smaller works passed through its columns previous to publication in book form.

21. **Catholic Opinion** was mainly edited by Fr. Lockhart from 1867 to 1873 (*vide* under Martha Lockhart, No. 4). He also contributed the leaders on the more important subjects, without apparent detriment to his other literary labours. He had taken up the work as a labour of love, and had soon gathered around him a number of young journalists working for the same unremunerative reward, but feeling more than satisfied in working for and with him; so that the paper, started as an "opinion" or "echo," came to be regularly noticed and quoted in the general press after it had developed under his capable management into a strong weekly. As the DUBLIN REVIEW remarked, it was conducted with a vigour and spirit truly remarkable considering its low price, and did very important service in diffusing sound Catholic doctrines.

22. "Biography of Father Lockhart. Reprinted, with additions, from the autumn number of 'The Ratcliffian.'" Ratcliffe Coll., 1893, 12mo, pp. 92, by the Very Rev. Joseph Hirst, O.C., Pres. of Ratcliffe College.

An exhaustive little memoir, from which, with permission, the foregoing notice is mostly extracted.

23. Portraits, pub. in the June and July 1892 numbers of *Merry England*.

Lockwood, John, priest, venerable martyr, was the eldest son of Christopher Lockwood, of Sowerby, co. York, Esq., whose fourth son and successor, Richard, returned a pedigree at the visitation of the county in 1612. Bishop Challoner, on the authority of the Douay diary, says that he was born in 1555, though other authorities make him nine years older. The diary of the English College at Rome places his birth in 1561, which is manifestly incorrect. His mother, Clare, was the eldest daughter of Christopher Lascelles, of Sowerby and Brackenborough, in the North Riding, Esq., eldest son and heir of Sir Roger Lascelles, of the same, Knt. Her younger sister, Barbara, became the wife of Thomas Barton, of Whenby, Esq., and had nine children living at the time of the visitation of Yorkshire in 1564. From this, and the consideration of other genealogical references, it seems most probable that of the three dates given for the birth of John Lockwood the one ascribed by the Douay diary is correct.

The parents of the blessed John Lockwood, as he is called by his contemporary biographer, le Sieur de Marsys, who was on the staff of the French ambassador, were as noted for their piety as for their noble descent. From his father he inherited four hundred a year, which in those days was a large income. But this, some time previous to 1579, he voluntarily relinquished in order to devote himself to the service of God and the good of his neighbour. One part he surrendered to a younger brother, and the remainder he gave to the relief of suffering Catholics; and leaving his native country with his brother Francis, went to Douay, and passed through a course of philosophy. After the removal of the college to Rheims, they joined their fellow-collegians on Nov. 4, 1579. Eventually the elder brother proceeded to Rome, where he was admitted into the English college under the *alias* of Lascelles, Oct. 4, 1595. He took the college oath on the following Aug. 10, and received minor orders in that and the succeeding month. On Dec. 21 he was ordained sub-dean, deacon on Jan. 19, 1597, and seven days later priest. During his stay in Rome, he carefully abstained from taking part in those tumults which

so much disturbed the peace of the college. On April 20, 1598, he left Rome for the English mission.

His labours were in his native country, where he shared in the risks and sufferings of those dreadful times of persecution. He was arrested and thrown into prison, and in 1610 banished. But he courageously returned to his work, was retaken, brought to trial, and condemned to death for being a priest. However, a reprieve was granted, and he was detained in prison till he obtained his discharge, probably as many others did, either on the occasion of the royal marriage treaty with Spain, or by the interest of Queen Henrietta Maria. At length he was again apprehended at Wood End, Gatenby, the residence of Mrs. Bridget Gatenby, a Catholic widow, where the venerable old priest had lived for some years. She was a daughter of John Birtwistle, of Huncote, by Dorothy, daughter of Richard Worthington, of Blainscough Hall, Lancashire, and her husband, William Gatenby, was a younger son of the ancient Catholic family of Gatenby, of Gatenby Hall, in Richmond. Fr. Lockwood was cultivating his little garden when the bloodhounds rushed in upon him, and easily secured their prey. The pursuivants came from the neighbouring town of Thirsk, and their leader was one Cuthbert Langdale. He and another wretch, to fill up the measure of their iniquities, subsequently appeared as witnesses against him at the York assizes, and took away the life of the good old man.

The ruthless brutality with which his arrest, commitment, and condemnation were effected created widespread indignation amongst Catholics and the more moderate Protestants, insomuch that his execution was still referred to in Yorkshire with pity and compassion in the early years of last century. Yet the holy martyr himself was well satisfied with the fate Providence had assigned him, and joyfully took up his cross to follow his Saviour. He took leave of his friends with marvellous serenity, and it was manifest from his behaviour that he was not in the least troubled by his commitment, or the consequences of it.

The great difficulty was how to convey the prisoner to York. They put him on horseback, but through weakness and age he was not able to ride. In this dilemma, Langdale got on behind to support his feeble charge. But neither did

this contrivance succeed, for it was not long before the old man fainted away, and nearly disappointed the priest-catcher of his reward. After his partial recovery they jogged on again, but once more the old priest grew very faint, and told his captor that he could no longer sit on horseback. "Then you shall lie on horseback," cried Langdale, "for to York Castle you are sent, and to York Castle you shall go, with leave of the Lord." Accordingly the prisoner was laid over the back of the horse, the pursuivant still riding behind, with one hand on the rein, and the other clutching his prisoner. Thus progressing by short stages, with many a halt, and many a sick fit and fainting away, Langdale succeeded in bringing his burthen alive to York, where their appearance excited the indignation and horror of the people who crowded the streets.

Having now performed his task, and delivered his prisoner to the gaoler, the blood-paid myrmidon of the law was making haste homeward when Fr. Lockwood in a friendly voice called him back, and pulling out his purse said, "Hark ye, Cuthbert, I have e'en given you a great deal of trouble in bringing me to this happy place; here, take that angel for your pains, and the Lord be with you." And five shillings more he gave to the under priest-catcher for his share in the trouble. So they took their leave of each other and parted good friends.

The martyr had for companion in torture the blessed Edmund Catterick, *alias* Huddleston, likewise a gentleman of ancient lineage, and in the very flower of his age. He had just arrived in York when he was arrested at his inn, and taken before a justice of the peace, a relative of his—some say an uncle. This unnatural man was of the Puritan sect, whose characteristic was to stifle all humane and Christian feeling in regard to Catholics. The very blood of their nearest relatives would not stay their fury, save in flowing and quenching their ravening thirst for it. Fr. Catterick was led before this man, who, not seeing clearly how to commit him, as no witnesses appeared against him, bethought himself of an execrable ruse, and, like Judas, with a false kiss betrayed his innocent victim to execution. Ordering all to retire, he took his nephew to his room, where being alone together, and having protested his friendship and promised all kinds of good service, he pledged his faith not to divulge what he might tell him,

but would use his efforts to clear him and set him at liberty. The good priest fell into the trap, and avowed he was a priest. The scoundrel at once gave him up to the sergeants, telling them that he knew for certain that he was a priest, and this by his own confession.

At the next assizes, some few days after Fr. Lockwood's apprehension, he and Fr. Catterick were placed at the bar at York. The quarrel between the king and parliament was on the eve of breaking out into open hostilities, and the Puritans were determined that priests should be condemned to death, with or without legal evidence. Against Fr. Lockwood there were no such witnesses who could depose to his being a priest. Hence, knowing that the judges were instructed to condemn him, he determined to sacrifice himself for their personal honour and satisfaction, and confessed that he was a priest of the Roman Church. Against Fr. Catterick his uncle appeared as accuser, much to the disgust of the presiding judge, who told the martyr that such testimony was worthless, and that he could repudiate the whole proceeding. However, Fr. Catterick, declining to utter a falsehood even to save his life, likewise avowed himself a priest, and the two martyrs were both condemned to death. Notwithstanding, his Majesty's aversion to these judicial murders prevailed so far as to obtain a short reprieve, until frightened by the clamours of the parliament he consented to sign the death warrants.

Accordingly, whilst the king and Prince of Wales, with many lords and distinguished persons, were holding court at the Manor, Fr. Lockwood and Catterick were laid on a hurdle, and drawn through the streets of York to the place of execution. After some time spent in prayer—not forgetting the royal house, the kingdom, and their persecutors—the sheriff ordered Fr. Catterick to climb the ladder. In obedience he moved towards it, but his countenance showed that the terrors of death encompassed and oppressed his soul. Observing this, Fr. Lockwood instantly stepped forward, and planting himself at the foot of the ladder, addressed the sheriff: “Mr. Sheriff, under favour the place is mine. I am his senior by many years and therefore, with leave, I challenge it as my right to mount the ladder first.” Then, turning to Fr. Catterick, he said: “My dear brother in Jesus Christ, and fellow-sufferer, take courage; we have almost run our race, shall we faint and be tired when

in sight of the prize? O let us run in spirit to our Saviour in the garden, and call upon Him in His agony and bloody sweat. O blessed Lord Jesus! who submittedst Thyself to death for the example and comfort of Thy servants at the hour of their deaths, be near us, we beseech Thee, at this moment, moderate our fears, strengthen our faith, and confirm our hopes, that in obedience to Thy call we may go forth to meet Thee readily and cheerfully, and thankfully drink Thy chalice, how bitter soever to nature. O Jesus! sweeten it by Thy grace; help Thy poor servants that call upon Thee, that we may here lay down our lives in obedience to Thy holy will, and in defence of Thy holy religion, with constancy and perseverance. Lord Jesus, once more we recommend ourselves in this dreadful hour to Thee! Help us by Thy powerful grace, that Thou, O Lord, may'st be glorified in our deaths, and Thy Church and people edified."

This done, the holy martyr began to climb up the ladder as well as he could, but finding himself out of breath, he halted, and turning to the sheriff with a radiant countenance said: "Good Mr. Sheriff, have a little patience with me. Indeed, this same climbing a ladder is a piece of hard service for an old man of four score and seven; however, I will do my best, for who would not take thus much pains, Mr. Sheriff, to get Heaven at the journey's end." Then he began again to ascend, and with the help of two men, whom he rewarded with a shilling each, he arrived at the top of the ladder. Here, pausing awhile to recover breath, he inquired of Fr. Catterick how he did. "In good heart," was the reply, "blessed be God! and ready to suffer with constancy the death Providence has allotted me. Yes, my dear Father, I am willing and ready to follow you, thanks be to my Lord and Saviour Jesus, Who by His grace has strengthened me, and by your good example has encouraged me."

Overjoyed at seeing his companion thus disposed, Fr. Lockwood immediately prepared himself for his end. After addressing a few edifying words to the people, in which he earnestly desired their prayers and exhorted them to be constant and patient in their afflictions, he spent a few minutes in silent prayer, and then delivering himself up to the executioners, with hands and eyes uplifted to heaven, he cried out: "Jesus, my Saviour! Jesus, my Redeemer, receive my soul!

Jesus, be to me a Jesus!" He was then flung off the ladder, and soon expired.

When the bodies of the two holy martyrs had been cut down, in order to be bowelled and quartered, the hangman's conscience revolted at the butchery, and he endeavoured to avoid it by making his escape. But the sheriff's officers laid hold of him, and insisted that he should carry out his horrible work. For a time the man flatly refused, and even seized a rope and threatened to hang himself rather than imbrue his hands in innocent blood. At length a wicked woman prevailed upon him to give in, and he fell to work like a fury, cutting, slashing, and tearing the bodies and bowels, hacking their entrails into small parts, and flinging them like a madman amongst the crowd. Such was the atrocious scene enacted at the usual place of execution outside the gates of York, where the venerable martyr received his crown, April 13, 1642, in the 87th year of his age.

Fr. Lockwood's head was spiked on Bootham Bar, close by the Manor, where Charles I. and his court were then residing. Indeed, it was not possible for his Majesty to come out of the palace gate, or even look out from the east, "but old Eleazar's bloody head was before his eyes, which must have affected his mind with some troublesome remembrances."

Though the blessed martyrs had both prayed God not to avenge their blood on those who had shed it, divine justice fell upon the perfidy of Fr. Catterick's despicable relative, for the wretch suddenly died immediately after the martyrdom. And his still young wife, Puritan like himself, who had not displayed the good sentiments of Pilate's wife, was seized with a kind of madness to such a degree, tearing herself with her own hands, that no medical aid could alleviate. Hence, she was removed from York to a place in the country, where she lived miserably in solitude.

De Marsys, who in 1645 relates several of the above incidents, and whose general narrative bears testimony to that of others, declares that he had friends at the king's court at the time whom he got to examine carefully into the truth of the affair. "They wrote me, and their letters, collated with those of several others, were found to be in such accord that I cannot doubt its genuineness, especially after having had the confirmation of the RR. Capuchin Fathers [the queen's chaplains] who were in the midst of it."

The heads and quarters of the martyrs were secretly recovered from the bars of the city, and placed in safe custody. The "bodies" are now at St. Gregory's Monastery, Downside, having been translated in 1888 from the convent of the Dames Anglais at Augsburg. But their skulls were said to have been discovered at Hazlewood Castle, the seat of the Vavasours, their authenticity being the subject of careful examination by Dr. Lingard in 1845.

Fr. Lockwood's younger brother, Francis, was ordained at Rheims in 1587. He left the college Nov. 10, 1588, and on Sept. 1, 1589, was admitted into the English college at Valladolid. There he finished his studies, and thence set out for the English mission, Nov. 13, 1590. His labours were probably at Sowerby, or in the vicinity of his brother's residence.

De Marsys, Hist. de la Persecution Presente des Catholiques, bk. iii. 79-85; *Douay Diaries*; *Valladolid Diary, MS.*; *Foley, Records S.J.*, vi.; *Challoner, Memoirs*, 1st ed. ii. 200; *Dodd, Ch. Hist.* iii. 91; *Foster, Visit. of Yorks*; *Twyford, Records of York Castle*, pp. 108, 199.

Lodge, Thomas, poet and physician, born about 1558, was the second son of Sir Thomas Lodge, lord mayor of London, who, besides a town residence, had a house at West Ham, Essex. He entered Merchant Taylors' School, March 23, 1570-1, whence he proceeded to Oxford in 1573, and became servitor to Sir Edward Hoby, then a gentleman-commoner of Trinity College. From that college he matriculated, took his degree of B.A., July 8, 1577, and supplicated for that of M.A., Feb. 3, 1580-1. Meanwhile, on April 26, 1578, he was entered a student of Lincoln's Inn, his elder brother, William, having been admitted to the same society on July 30, 1572. But Lodge had no taste for law, which, against the wishes of his parents, he abandoned for literature, having already attracted favourable notice by his verses written at Oxford. In 1579 he wrote "An Epitaph" on his mother, who died in that year, leaving him certain portions of her property apparently on condition that he should persevere as a law student. Yet Lodge persisted in his literary endeavours, forfeited the legacy, and, within the next four years, increased the disfavour in which his conduct was regarded by his family by an improvident marriage. This view is strengthened by the absence of his name from his father's will in 1583. At this time he was living somewhat

riotously, and hence, falling into pecuniary difficulties, had recourse to usurers. It has been said that he took to acting for a living, but for this statement there is no foundation, though it is true that at the commencement of his literary career he made an unsuccessful attempt to write for the stage.

Dissatisfied with his literary success, he temporarily exchanged "bookes for armes," which proved equally unsatisfactory, and so, about 1588, he sailed with Capt. Clarke to the islands of Terceras and the Canaries, and wrote his "Rosalynde" to beguile the time during the voyage. Upon his return, pleased with his experience, he joined in the expedition of Capt. Thomas Cavendish, the circumnavigator, for South America in Aug., 1591, and visited the Straits of Magellan and Brazil. Like his fellow-travellers, he suffered much privation, but at Santos he seems to have been kindly received by the Jesuits, whose library he inspected. Early in 1593 he was again in England, and brought back no very good opinion of his commander, Cavendish.

Stimulated by his adventures, after his return from his first voyage in 1589, Lodge contributed verses in French to his friend Greene's "Spanish Masquerado," and issued his first public claim to the title of poet, "Glaucus and Scilla." To the latter Shakespeare is thought to have been indebted for the general plan of "Venus and Adonis," as he was for the plot of "As You Like It," which he drew directly from Lodge's "Rosalynd." Other works quickly succeeded, notably his "Euphues Shadow, the Battaile of the Sences," edited by Greene during Lodge's second voyage. This attracted attention, and Spenser is believed to have commended him in his "Colin Cloute's Come Home Again," in 1591, as "pleasing Alcon," who was advised by the poet to "raise his tunes from lays to matters of more skill." Accordingly, in 1593, after his return, was issued his chief volume of verse, entitled "Phyllis," which was succeeded by a number of other volumes, both in verse and prose, till his final abandonment of literature as a means of livelihood some three years later.

In the autumn of 1596, Lodge withdrew from London to Low Leyton, Essex, where his family owned some property. It was about this time that he became a Catholic, which he would seem to signalise by his "Prosopopœia, containing the Teares of the Ever Blessed Virgin Marie, the Mother of God."

He now began to study medicine, and, according to Wood, took his degree of M.D. at Avignon in 1600. Returning to England, he practised in Warwick Lane, London, and on Oct. 25, 1602, was incorporated in his degree at Oxford. He published several works on various subjects, but soon had to fly the country in order to escape persecution as a recusant. His wife remained in London to protect his interests. After four or five years' exile, he was enabled to return home in peace and quietness, for which, in a letter dated Jan. 17, 1610, he thanks Sir Thomas Edmondes, the English ambassador at Paris. He prospered as a physician, being much patronised by his fellow-Catholics. In 1609, Heywood, in his "Troia Britannica," mentions him in a list of the chief physicians of the day, and he similarly figures in a satiric poem on London doctors in 1620. He is also included in the list of "popish physicians" of London, published by Gee, in his "Foot out of the Snare," in 1624. He probably continued till his death a frequent visitor to the Continent. On Jan. 10, 1616, a passport was granted him and Henry Sewell, gent., to travel "into the Archduke's country to recover such debts as are due unto them there, taking with him two servants, and to return agayne within five months." On his return he seems to have been distracted with pecuniary difficulties, and was imprisoned as a debtor. From Warwick Lane he removed to Lambert Hill, but towards the close of his life he resided in Old Fish Street, in the parish of St. Mary Magdalen, where he died of the plague in Sept. 1625, aged about 67.

Though Lodge in his lifetime did not attain much popularity, he was one of the most graceful and correct of the minor poets and imaginative writers of his age. His poetry is easy and polished, though abounding in conceits and gaudy ornament. "He is second to Kyd," says Collier, "in vigour and boldness of conception, but as a drawer of character—so essential a part of dramatic poetry—he unquestionably has the advantage." "It is as a lyric poet," says Mr. Sydney Lee, "that Lodge is best deserving of remembrance. . . . The 'sugared sweetness' of his lyrics gives them rank beside the finest in the language; but Lodge was always to some extent an imitator." In his "Romances" his prose is very ornate, but its graces are of a languid order, and the modern reader finds it tedious. He was singularly accomplished, well read in modern literature, and no

mean classical scholar. His principle of translation prevented him, parrot-like, from losing himself literally in a Latin echo, while it enabled him to express the meaning in "proper English elegancies and phrase."

By his first wife, Joan, whom he married in 1583, he had a daughter Mary. His second wife, Jane, widow of Solomon Aldred, at one time agent to Walsingham at Rome, was granted administration of his effects, Oct. 12, 1625.

Sidney Lee, Dict. Nat. Biog., xxxiv.; *Bliss, Wood's Athenæ Oxon*, ii. 382-5; *Collier, Poet. Decam.*, iii. 214; *Chambers, Cyclop. of Eng. Lit.*, i.; *Gee, Foot out of the Snare*.

1. **An Epitaph**, on his mother, licensed for publication Dec. 29, 1579, but not known to be extant.

2. **A Defence of Plays** (Lond. 1580), 12mo, B. L., 16 pp., without title, in reply to Stephen Gosson's "Schoole of Abuse," 1579, a well-known attack upon the drama. A licence for publication was refused, and hence it was circulated privately. One of the rarest tracts in the whole compass of English dramatic literature, only three copies known; repr. by the *Shakespeare Soc.* 1853.

Gosson, who did not obtain a copy for a year after its issue, rejoined with "Playes confuted in Five Actions, proving that they are not to be suffered in a Christian Commonweale, by the Waye both the Cavils of Thomas Lodge and the Play of Playes, written in their Defence." Lond. 1581, 16mo.

3. **An Alarum against Usurers: also the Delectable Historie of Forbonius and Prisceria; with the Complaint of Truth over England.** Lond. 1584, 4to, ded. to Sir Philip Sidney, after which is an address to "Gentlemen of the Innes of Court," and complimentary verses by Barnabie Rich and John Jones; edited by D. Laing, Esq., for the *Shakespeare Soc.* 1853.

4. **Scillæ's Metamorphosis: enterlaced with the Unfortunate Love of Glaucus. Whereunto is annexed the Delectable Discourse of the discontented Satyre; with sundrie other most absolute Poems and Sonnets.** Lond. R. Jhones, 1589, 4to, B. L., A-F2, in fours; some copies reissued with new title; "A most pleasant History of Glaucus and Scilla, with many excellent Poems and delectable Sonnets," Lond. 1610, 4to; "Glaucus and Scylla, edited from the rare edition of 1589, with other Lyrical and Pastoral Poems, selected by S. W. Singer, Esq.," Chiswick, 1819, 12mo.

5. **Rosalynde. Euphues Golden Legacie: found after his Death in his Cell at Silexedra. Bequeathed to Philautus Sonnes noursed up with their Father in England. Fetcht from the Canaries.** Lond. 1590, 4to, A-S2, in fours, B. L.; 1592, 4to; 1598, 4to; 1604; 1609, 4to; Lond. 1612, 4to; *ib.* 1614, 4to; *ib.* 1623, 4to; *ib.* 1634, A-O, in fours; *ib.* 1642, 4to; part. repr. from the first edit. and collated with that of 1623, in Waldron's *Shakesperian Miscel.* 1802, p. 34; repr. in *Shakespeare Lib.*, with Notes by J. P. Collier, 1843 and 1875, and in Cassell's *National Lib.* 1886.

It contains passages of fine description and delicate sentiment, with copies of verses interspersed. "From this romantic little tale Shakespeare took the incidents of his *As You Like It*, following Lodge with remarkable closeness. The great dramatist has been censured for some anachronisms in his exquisite comedy, such as introducing a lioness and palm-tree into his Forest of Arden; but he merely copied Lodge, who has the lion, the myrrh-tree, the fig, the citron, and pomegranate."

6. **The famous, true, and historickall Life of Robert, second Duke of Normandy, surnamed, for his monstrous birth and behaviour, Robin the Divell.** Lond. for N. L. and J. Busbie, 1591, 4to, B. L., A2, B-M3, in fours. His first historical romance.

7. **Catharos. Diogenes in his Singularitie. Wherein is comprehended his merie Baighting fit for all Men's Benefits: christened by him, A Nettle for Nice Noses.** Lond. Busbie, 1591, 4to.

8. **Euphues Shadow, the Battaile of the Sences: wherein youthfull folly is set downe in his right figure, and vaine fancies are proved to produce many offences. Hereunto is annexed the Deafe Man's Dialogue, contayning Philanies Athanatos: fit for all sortes to peruse, and the better sorte to practise.** Lond. Busbie, 1592, 4to; ded. to Visct. Fitz-Walter, with an address to the gentlemen readers, by Robt. Greene, to whom Lodge handed the MS. on leaving England with Capt. Cavendish. It is his closest imitation of Lyly.

9. **Phyllis: honoured with Pastorall Sonnets, Elegies, and amorous Delights; where-unto is annexed the tragicall Complaynt of Elstred.** Lond. Busbie, 1593, 4to; ded. to the Countess of Shrewsbury. Only three copies known. It contains forty sonnets and short pieces, with a longer narrative poem on the model of the tales in the "Mirror for Magistrates."

10. **The Life and Death of William Longbeard, the most famous and witty English Traitor, borne in the City of London. Accompanied with manye other most pleasant and prettie Histories.** Lond. 1593, 4to, B. L.; repr. in Collier's *Illustrns. of Old Eng. Lit.* ii., 1860. His second historical romance, from which Lodge's friend Drayton drew his materials for his lost play, "William Longbeard."

11. **A Spiders Webbe.** Licensed for the press to Nic. Ling, June 7, 1594, of which no copy is now known, though one was sold at the sale of John Hutton's library in 1764.

12. **The Wounds of Civill War, lively set forth in the true Tragedies of Marius and Scilla.** Lond. Danter, 1594, A-K, in fours; repr. in Dodsley's *Coll. of Old Plays*, 1825 and 1874. A tragedy written in blank verse, but without modulation, and the play is heavy and uninteresting.

13. **A Looking-glasse for London and England. Made by Thomas Lodge, gentleman, and Robert Greene.** Lond. 1594, 4to, B. L.; *ib.* 1598, A-I, in fours; *ib.* 1602, 1617, 4to; repr. in Dyce's edition of Greene's "Dramatic Works," 1831.

This mystery-play, written in conjunction with his friend Greene, the pamphleteer and dramatist, is directed to the defence of the stage. It applies the scriptural story of Nineveh to the city of London, and, amidst

drunken buffoonery and clownish mirth, contains some powerful satirical writing. It is not divided into acts, but has stage directions, one of which is the casting of Jonah, the prophet, out of the whale's belly. "Lodge and Greene are the only imitators of Lyly who have atoned for affectation of style by any felicity of genius or invention"—Dunlop, *Hist. of Fiction*, Lond. 1845, p. 407.

14. **A Fig for Momus: containing pleasant Varietie, included in Satyres, Eclogues, and Epistles.** Lond. 1595, A-13, in fours; repr. by Sir Alex. Boswell, Auchinleck Press, 1817, 4to; ded. to the Earl of Derby.

15. **The Diuel Conjured.** Lond. Islip, 1596, A-M2, in fours; ded. to Sir John Fortescue, Knt., Chancellor of the Exchequer.

16. **A Margarite of America.** Lond. 1596, 4to; ded. to Lady Russell. A transl. from the Spanish, made by Lodge during his passage through the Straits of Magellan, freely interspersed with sonnets and metrical inscriptions. One piece is the earliest known example in English of a sestina.

17. **Wits Miserie, and the World's Madnesse: discovering the Devils Incarnat of this Age.** Lond. Islip for Burby, 1596, 4to; ded. to Nic. Hare. Shakespeare evidently alludes to this pamphlet in his *Mid-summer's Night's Dream*—"One sees more devils than vast hell can hold."

18. **Prosopopœia, containing the teares of the Ever Blessed Virgin Marie, the Mother of God.** Lond. 1596, 4to; ded. to the Countess of Derby. Signed L. T. in some copies, and T. L. in others.

19. **Paradoxes against Common Opinion, debated in forme of Declamations, in place of publique censure, onelie to exercise yoong Wittes in difficulte matters.** Lond. S.W., 1602, 4to, anon.

20. **The Famous and Memorable Workes of Josephus, a man of much Honour and Learning among the Jewes. Faithfully translated out of the Latin and French by Tho. Lodge, Doctor of Physicke.** Lond. 1602, fol., licensed June 26, 1598; ded. to the Earl of Nottingham; *ib.* 1609, 1620, 1632, 1640, 1655, 1670; revised ed., 1683 and 1693.

21. **A Treatise of the Plague: containing the Nature, Signes, and Accidents of the same, with the certaine and absolute cure of the Fevers, Botches, and Carbuncles that raigne in these times. And above all things, most singular Experiments and Preservatives in the same, gathered by the Observation of divers worthy Travailers, and selected out of the Writings of the best learned Phisitians of this Age. By Thomas Lodge, Doctor of Phisicke.** Lond. 1603, 4to; ded. to the Lord Mayor and Aldermen of London while the plague was raging in the city.

22. **The Flowers of Lewis Granada, the firste parte.** Translated into English by T. L., D. of Phisicke. Lond. n.d., 12mo; licensed to Thos. Hayes, April 23, 1601, and assigned to W. Cotton, May 21, 1604.

It is probable that Lodge translated other Catholic works.

23. **The Workes, both Morrall and Natural, of Lucius Annæus Seneca, done into English by Thomas Lodge, D. of Phis.** Lond. 1614, fol.; ded. in Latin to Lord-Chancellor Ellesmere; *ib.* 1620, with new ded. to the Earl of Suffolk; *ib.* 1632.

24. **A learned Summary upon the famous Poeme of William of Saluste, Lord of Bartas.** Translated out of the French by T. L.,

D.M.P. Lond. 1625, fol.; ded. to Sir Julius Cæsar. Licensed for the press Nov. 8, 1620.

25. **The Poore Mans Taløntt.** MS., a popular medical treatise drawn up at the suggestion of the author's patient, Anne, Countess of Arundel, and formerly in the Duke of Norfolk's library. The manuscript was subsequently in J. P. Collier's collection, and was first printed in 1881 by the Hunterian Club, Glasgow, together with most of Lodge's works, 1878-82, a biographical notice by Mr. Edmund Gosse, and a valuable volume of "Miscellaneous Pieces."

26. Wood and others assign several other dramatic works to his partnership with Greene, but Mr. Lee considers that evidence is wanting. His contributions to other works are particularised by Mr. Gosse.

Logan, Henry Francis Charles, priest, LL.D., was the son of Brigadier-General Logan, and was born at Poole, co. Dorset, Sept. 9, 1800. He was educated at Cowbridge Grammar School, in Glamorganshire, whence he proceeded to Corpus Christi College, Cambridge; but, about the age of eighteen, left without graduating, and was received into the Church in France. After his conversion, he was admitted into the English College at Rome, where he completed his theological course. He then returned to England, and was appointed to teach at Prior Park College, where he received orders and was ordained priest in Advent, 1830.

For some time he was professor of mathematics at Prior Park; but in Dec. 1839, he removed to Oscott College, where he held a similar position for several years. From 1840 to 1846 he was also vice-president of the college, and meanwhile, in 1843, took his degree of LL.D. On the resignation of the president of Oscott, Dr. Nicholas Wiseman, in Sept. 1847, Dr. Logan was appointed to succeed him, but only retained the office for one year, for in Sept. 1848, he withdrew to Cambridge, and lived in retirement. In 1850 he returned to Prior Park, and for about two years was vice-president of that establishment. In 1852 he took charge of the mission at Hornby Castle, Catterick, in Yorkshire, whence, in 1855, he removed to Cale Hill, in Kent. In 1860 he was appointed to the mission at Swainston, in the Isle of Wight, but after two years finally withdrew from the mission and went to live as a convict at Ushaw College. There he remained until 1871, when he once more took up his residence at Cambridge, and so continued till shortly before his death. He then retired to Clifton Wood Convent, Clifton, to prepare for his end, which happened Dec. 1, 1884, in his 85th year.

Dr. Logan devoted most of his time to the study of mathematics and the sciences, in which he somehow obtained such reputation, that, through the influence of many friends at Cambridge, his name was placed on the Civil List, and he received from the State, for some twenty-five years, an annuity of £100.

Oliver, Collections, p. 347; *The Oscotian*, iv. 160, vii. App.; *Cath. Directories*; *Shepherd, Reminiscences of Prior Park*, p. 7.

Lomax, James, priest, confessor of the faith, born in 1556, was probably son of Richard Lomax, of Pilsworth, in the township of Middleton, co. Lancaster. He was educated at Cambridge, where for his knowledge of Greek he was in higher reputation than most members of the university. Having had his eyes opened in matters of religion, he left the university and passed over to Rheims, where he was admitted into the English College on May 14, 1579. On the following Feb. 9 he set out for the English College at Rome, where he arrived April 1, 1580. There he was only able to pass through a partial course of theology, owing to the delicate state of his health, but nevertheless he was ordained priest. In Sept. 1582, he left Rome for the English mission, and on his way called at the college at Rheims, where, as he was suffering from consumption, he stayed some months. Fr. William Warford, who at that time heard him at Rheims, says he preached well and with unction. He is described as rather short, with a long face, inclining to paleness, and no beard. On July 8, 1583, he left the college for England, and upon landing he was accosted by a government emissary stationed at the port to watch for priests and accused of being a seminary. He at once acknowledged the fact, not without an amount of carelessness on his part as some thought, and was consequently arrested. He was conveyed to London, and thrown into Newgate, where the severities of his imprisonment soon told upon a delicate constitution, already undermined by pulmonary disease, and carried him to his eternal reward in the year 1584, aged about 28.

Bridgewater, Concertatio ed. 1594, f. 416; *Records of the Eng. Caths.*, i. and ii.; *Foley, Records S.J.*, vi.; *Tierney, Dodd's Ch. Hist.* iii. 169; *Gillow, Lanc. Recusants MS.*; *Pollen, Acts*.

Lomax, William, Father S.J., born April 26, 1804, was the fourth son of Richard Grimshaw Lomax, of Clayton Hall,
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co. Lancaster, Esq., by Catherine, daughter and heiress of Thomas Greaves, of Preston, banker.

The Lomax family was settled at Pilsworth, in the same county, for some centuries, and was of the rank of the wealthy yeomen or lesser gentry. It seems to have lost the faith in or soon after the reign of Elizabeth, and did not return to the Church until the second half of last century. About this period, Richard Lomax, of Pilsworth, married Rebecca Heywood, of Urmston, grand-daughter and sole heiress of John Grimshaw, of Clayton Hall, and thus the manorial estate of Clayton-le-Moors was brought into the Lomax family. Their son and heir, James Lomax, rebuilt the Hall, died Jan. 6, 1792, aged 75, and was succeeded by Richard Grimshaw Lomax mentioned above.

On June 29, 1811, William Lomax became a student at Stonyhurst College, and, after finishing the course, entered the Society at Mont-Rouge, Paris, Oct. 15, 1822. On the following June 29, he was appointed to teach in the school belonging to the Society in London. Subsequently he studied logic and philosophy at Dole and Aix, and after his theology he was ordained priest at Stonyhurst, Sept. 21, 1833. Six days later he made his *début* in the laborious mission of St. Mary's, in Friargate, Preston, which he continued to serve until 1841. He was then transferred to the church of St. Ignatius, and in the following year, 1842, to St. Wilfrid's, both in the same town. From Oct. 14, 1843, to March 7, 1845, he was coadjutor to Fr. James Laurenson in the care of the congregation attached to the mission at Wardour Castle, in Wilts. On the latter date he was summoned to Stonyhurst, but shortly after was directed to supply at Richmond, co. York. Thence he was transferred to Stockeld Park, in the same county, where he remained from 1845 to Jan. 12, 1849, when he was finally stationed at Pontefract. There he died, May 8, 1856, aged 52.

His younger brothers, Walter and Charles, sixth and seventh sons, also became Jesuits. Charles died at Stonyhurst, Oct. 28, 1860, aged 50; and Walter also died there, March 9, 1886, aged 77. Upon the death of their brother, James Lomax, Esq., K.C.S.G., of Clayton Hall, March 26, 1886, aged 83, the family became extinct in the male line. It is now represented by the Trappes family, formerly of Nidd Hall,

Yorkshire, through the marriage of Thomas Byrnard Trappes, Esq., of Stanley House, Clitheroe, with his second cousin Helen, daughter and co-heiress of Thomas Lomax, Esq., of Preston, seventh son of Richard Grimshaw Lomax. The latter's sister Elizabeth, wife of Francis Michael Trappes, of Nidd, was grandmother to Mr. T. B. Trappes.

There was another Catholic family of Lomax, in no way connected with their Lancashire namesakes, seated in Suffolk. The Rev. John Lomax, who studied philosophy and theology at the English College at Valladolid for seven years, and was ordained priest April 22, 1699, was son of John Lomax, of Redlingfield, co. Suffolk, gent., who died March 21, 1725, aged 84, and his wife Margaret, March 2, 1725, aged 82. This worthy priest was at Redlingfield for some years after his ordination, and subsequently was for some time chaplain to Lord Dover in Cambridgeshire, and was residing in that county in 1725. Shortly afterwards he became chaplain to Thomas Whitgreave, Esq., at Moseley, in Staffordshire, where he appears in 1728, and probably remained there till his death April 29, 1732. Perhaps Laurence Lomax, who, according to Bro. Foley, was born in Cambridgeshire in 1669 or 1671, was a near relative. He entered the Society at Watten, Sept. 7, 1686-7, and died a scholastic in England in 1696.

Oliver, Collections, p. 348; *Foley, Records S.J.* vii.: *Hutt, Stonyhurst Lists*; *Cath. Directories*; *Gillow, Lanc. Recusants, MS.*; *Kirk, Biog. Collns., MSS.* No. 27.

1. **Devout Prayers, for the use of Confraternities, adapted to raise the Spirit of True Devotion in accordance to the Doctrine of God's Holy Church.** Preston, Whittle, 1837, 24mo.

Fr. Lomax compiled this little manual for the benefit of a confraternity established in Preston in the year 1813. The prayers are selected with pious care from approved books of devotion.

2. A memoir of the last of the family, James Lomax, Esq., K.C.S.G., with a portrait, is in the *Stonyhurst Magazine*, ii. 218; also in the *Tablet*, lxxvii. 543, 581. Pedigrees will be found in Foster's "Lancashire Pedigrees," Abram's "Hist. of Blackburn," p. 540, Burke's "Commoners" and "Landed Gentry," &c.

Longe, Henry, priest, born Nov. 2, 1637, was the fourth son of Elias Longe, M.D., by Alice, daughter of Richard Ashton, Esq., eldest son of Thomas Ashton, of Croston Hall, co. Lancaster, and his wife Amelia, daughter and co-heiress of Barnaby Kitchen, of North Meols and Pilling, Esq.

The family was one of some antiquity, being descended

from Elias Longe and his wife Dowsabel, daughter and heiress of Henry Scarisbrick, gent., younger son of Thomas Scarisbrick, of Scarisbrick, Esq., by Elizabeth, natural daughter of Thomas, Earl of Derby. Peter Longe, of Bickerstaffe, the issue of this match, was the father of the doctor above mentioned, who was baptized at Ormskirk May 10, 1587, practised his profession at Bickerstaffe, and was buried at Ormskirk, Feb. 29, 1639-40. He had five sons and two daughters: Elias, born 1625, deceased in 1659; Richard, born 1634, a recusant residing at Burscough House, otherwise known as the Hall of Burscough or Little Burscough, in Lathom, in 1667; Peter, born 1635, deceased in 1659; Henry, the subject of this memoir; Hillary, so called after his uncle Hillary Ashton, born 1639, a recusant residing at Lathom in 1667; Anne, born 1631, a recusant residing with her brothers at Lathom in 1667; and Elizabeth, born 1632, deceased in 1659. Richard, Henry, Hillary, and Anne conveyed Burscough Hall to Peter Lathom, of Mawdesley, in 1667, and that gentleman settled the estate in trust, in 1700, for the mission at Burscough, of which it is still the seat.

Henry Longe probably received his preliminary education with his brothers at the Catholic school secretly maintained for so long a period at Scarisbrick, the seat of his relatives of that name. On Oct. 17, 1659, he was admitted into the English College at Rome, where he assumed the *alias* of Cansfield, his maternal great aunt, Isabel Ashton, having married John Cansfield, of Cansfield, Esq. There he was ordained subdeacon and deacon in March, and priest April 8, 1663. He remained at the college till April 18, 1666, when he left for the English mission, and if not immediately was soon appointed chaplain to the Sherburnes at Stonyhurst. There he spent the remainder of his life, and died of consumption, March 4, 1676-7, aged 39.

Gillow, Lanc. Recusants, MS.; *Foley, Records S.J.* vi.; *Palatine Notebook*, ii. 8, 41; iii. 103, 175; *Felgate, Novelty*; *Bolton, Papists Bloody Oath*.

1. "The Novelty of the Modern Romish Religion set forth in an Answer to three Queries propounded by N. G., Priest. With a Rejoynder to his Reply, and a Reply to an Answer made to three Queries propounded unto him. Together with Animadversions upon some Reflexions made by an unknown Author; and an Answer to his Appendix, concerning several Points of Religion controverted between Protestants and Papists. Wherein it is proved that the Opinion of Gregory the Great did agree in those Points

with the Doctrine of the Reformed Church. Written by S. F., M.A. and vicar of Mitton in Craven." London, 1682, sm. 8vo, pagination irregular, title 1 f., Felgate's Epistle 5 pp., "A Brief Note concerning Points of Religion; wherein it is desired to be known by Nich. Grimshaw, priest," 1 p., Felgate's Answer, 3 ff., "Mr. Nich. Grimshaw's Letter," and his "Reply," pp. 5-20, Felgate's Letter and Rejoinder, pp. 20-84, "Reflections upon a piece of Controversie written by S. F.," anon., by Rev. Henry Longe, pp. 81-118, Felgate's address "To the Reader" and "Animadversions upon the Reflections," pp. 119-192, 197-228, 179-210, 277-376, Felgate's correspondence with Mr. H. L. (Henry Longe) pp. 377-396, Felgate's remarks and postscript, pp. 396-9, Felgate's preface to his correspondence with Richard Sherburne, Esq., of Stonyhurst, and his concluding remarks about his difference with the patron of Mitton, pp. 399-412.

Nicholas Grimshaw, with whom the controversy originated, about 1674 or 1675, was the second son of John Grimshaw, Esq., of Clayton Hall, by Anne, dau. and co-heiress of Abraham Colthurst, of Burnley, Esq. His elder brother Richard, born in 1628, returned a pedigree at Dugdale's Visit, in March 1664, and stated that Nicholas was then a student at Douay. His name does not appear in the *Douay Diaries*, but possibly he was at the Franciscan monastery or Scots College at Douay. It would appear that about the date of this controversy he became chaplain to the Prestons at the Manor, Furness, where pursuivants were sent to arrest him in Nov. 1678, but found their prey flown a week before. Nothing further is known about him; he most likely died about this time.

The chaplain at Stonyhurst then took up the controversy at the importunities of Felgate, who seems to have had a very exaggerated opinion of his abilities. His real motive, however, was to excite the attention of the No-Popery zealots, and thereby bring pressure to bear upon Richard Sherburne, "the Sacrilegious Popish Patron" of Mitton, who, he asserted, wrongfully held possession of certain small rents and glebe due to the vicar of Mitton. He bitterly complains that in this poor living "if the back be clothed, the belly grumbles for want of meat; and if the belly be filled, the back complains for want of cloathing—there is not enough to supply the necessities of both." His method of proceeding, and the character of his writing, is the more reprehensible as he owed his presentation to the benefice to Mr. Sherburne, whose memory is still preserved as the great benefactor of the district, for he erected an almshouse and school, and distributed innumerable charities.

The Rev. Sam. Felgate became vicar of Mitton, by the presentation of Rich. Sherburne, Sept. 3, 1662, and so continued till his death in July 1696. His book is written in inflated language, and abounds with abuse. He admits that his citations of the Fathers in support of his poor arguments are all taken at second-hand. Though in his title he pretends not, he elsewhere shows that he was very well acquainted with Mr. Longe's identity, and evidently used the controversy (circulated in MS. for some time) with effect during the No-Popery ferment, known as the Oates Plot, raised for political purposes against the Duke of York by the scheming and unscrupulous Earl of Shaftesbury. It is not surprising, therefore, that we find Mr. Sherburne, with his two sons, Richard and Nicholas, and the Rev. Nicholas Grimshaw's brother Richard and his wife brought up, convicted of recusancy, and heavily fined in 1679. Shaftesbury at the same time despatched Bolron, one

of his infamous agents, to concoct a Popish plot at Stonyhurst, and the following is his production :

2. "The Papists Bloody Oath of Secrecy," Lond. 1680, folio, to which is appended "A Farther Information by Robert Bolron, Gent," pp. 21-3, in which he professes to discover a "Damnable Popish Plot, carried on by the Papists" in Lancashire. In Oct. 1679, he was sent down by an order of the Council to search the house of Rich. Sherburne at Stonyhurst. In the chamber of the chaplain, whom he calls *Edward Cottam*, he found a copy of the constitutions of the Common Fund for the Lancashire Secular Clergy, a charity still existing for the relief of infirm and decayed members. This document, written in Latin, dated Feb. 28, 1675, and bearing the names of the members and officers, was just the kind of material generally seized upon by Oates and his *confrères* for the manufacture of Popish plots. Bolron pronounced it a Jesuit plot for the destruction of his most sacred Majesty and the Protestant religion, for "as for Long, Dalton, Thurston Anderton, Tho. Eccleston, and Urmeston, I know them to be all Jesuits." It is almost needless to say they were not. Indeed, Jesuits could not have been members of this fund. Bolron pretends that Henry Longe had been "made away by the Romish Party, as being one that was discontented in his mind, and of whom they had a suspicion that he would discover this damnable Popish Plot carried on by the Papists; who, therefore, as I have heard from several understanding Papists engaged in the Plot, procured his death." In the document which he prints, the wretched informer has cut out everything which would denote the real object of the association.

After a time the good sense of the country began to protest against the patent scandals of the Oates Plot trials, the No-Popery movement collapsed, and Catholics were permitted to breathe a little more freely. This must have been a great disappointment to Felgate, who now published his book, in 1682, and in his epistle cries loudly for help to the king, to the bishops, senators, and judges of the nation. Ultimately it would seem that his appeal and a subsequent memorial had some effect, for the Crown appointed referees to report upon the case. Unfortunately the date and particulars are wanting. Perhaps it was some satisfaction to the vicar when Richard Sherburne died in Manchester a prisoner for his loyalty and faith in 1689.

The following is a brief history of the Stonyhurst mission. From a very early date the chaplaincy was served by the secular clergy. Rev. Hen. Longe, 1666 to death, March 4, 1676-7; Rev. John Cottam, 1677 to about 1697; Rev. Roger Hesketh, D.D., inferred to be here about this time from Taylor's *Surey Impostor*, 1697, 4to. He is mentioned as one of the priests at Stonyhurst (the other, the Rev. Rich. Penketh lived at Chipping) in connection with the demoniac boy. If formally stationed here, he must have left in or before 1700. Fr. Thomas Dicconsion, S.J., the first Jesuit chaplain, came in or about 1700, till death in 1704-5; Fr. Thomas Hunter, S.J., 1704-5 to 1709, when the dau. and heiress of Sir Nich. Sherburne, Bart., married the Duke of Norfolk, and after that off and on at Stonyhurst, being her private chaplain, till his death in 1725. It was here that he wrote his "Modest Defence," in 1714, in reply to Dodd's "Hist. of the Eng. Coll. at Doway," and likewise his "Answer" to Dodd's "Secret Policy of the Eng. Soc. of Jesus." Fr. Wm. Brinkhurst, S.J., here in 1722, and perhaps tem-

porarily supplying in other years ; Fr. Ralph Hornyold, *alias* Gower, S.J., here 1724, and perhaps earlier ; Fr. Edward Carteret, *alias* Fairfax, S.J., here 1724, and probably later ; Fr. Thos. Lawson, S.J., who succeeded Fr. Hunter as private chaplain to the Duchess in 1725, and probably attended her Grace during her visits to Stonyhurst till 1733 ; Fr. Butler, a Discalced Carmelite, who was here many years, and appears in Bp. Dicconson's list, 1741 to 1752, and probably later ; Fr. Wm. Strickland, S.J., from about 1757 to 1768 ; Fr. Joseph Doyne, S.J., 1768 to 1777 ; Fr. Wm. Molyneux, S.J., 1777 to 1783 ; Rev. Francis Blundell, a secular priest, 1783 to death, 1792, having commenced a register of baptisms in 1784 ; L'abbé Jean Baptiste Ruault, a French *émigré* from the diocese of Rouen, 1792, till about Oct. or Nov. 1796, when he left, and died at York, Jan. 18, 1842.

When the English college at Douay was seized by the French revolutionists in 1793, the deserted mansion at Stonyhurst was offered by Thomas Weld, Esq., of Lulworth Castle, co. Dorset, who had inherited the Sherburne estates, to Dr. Gibson, vicar-apostolic of the northern district, for the purpose of receiving the refugees from Douay, and re-establishing the college in England. But Mr. Weld accompanied his offer with the condition that the college should be superintended by the Fathers of the Society, like the English College at Rome, a reservation which was unacceptable to Bishop Gibson. Subsequently, when the Jesuits were expelled from their college at Liège, Mr. Weld placed Stonyhurst at their disposal, and they entered into possession in Aug. 1794. Since that date the college has flourished and gradually assumed its present proportions.

It is worthy of note that in 1772 Mr. Weld offered Stonyhurst to Bp. Wm. Walton, for an episcopal residence, but as the Jesuit chaplain was to remain at the house in charge of the mission, his lordship thought proper to decline the offer.

Longueville, Penelope Victoria, O.S.B., born in 1648, was the youngest daughter of Sir Edward Longueville, Knt., of Wolverton, co. Bucks, who was advanced to the dignity of a baronet of Nova Scotia by Charles I., on account of the large sums of money he carried to his Majesty when at Edinburgh. Her mother was Margaret, daughter of Sir Thomas Temple, of Stowe, co. Bucks, Knt. and Bart., by Lady Esther, his wife, who, it is said, lived to see seven hundred of her own descendants.

The Longueville family was one of great antiquity, tracing an unbroken descent from Waltherus, lord of Overton, co. Hunts, in the time of William the Conqueror. They fought at Senlac, and the name also appears in the roll of Battel Abbey. A few years after the death of Arthur Longueville, of Wolverton, Esq., in 1556, the family nominally conformed to the new religion, though his eldest son and successor, Sir Henry Longueville, remained at heart a Catholic. Some time after the execution of the Earl of Essex, in 1601, Cecil, not

content with the blood of Elizabeth's late favourite, proceeded against his companions and colleagues, some of whom were put to death, and others cast into prison. Sir Henry Longueville was banished, upon which he took his wife and two of his sons to St. Omer, where they were all received into the Church. He had seven sons, of whom the fourth, Sir Michael, married the sister and heiress of Henry Grey, 8th Earl of Kent, and 11th Baron Grey de Ruthyn, the latter of which titles descended to their son, Charles Longueville, who died in 1643. His wife was Elizabeth, daughter of Sir Richard Cotton, Knt., of Bedhampton, co. Hants. After her husband's death, Sept. 13, 1613, she married Sir William Windsor, lately returned from the wars in Ireland. Meanwhile, her third son, Thomas, was placed at St. Omer's College. He was born in 1598, and had already made some of his rudiments at Hogston, in his native county. From St. Omer's he was sent to Rome, where he arrived on Oct. 4, 1617, stayed three days in the English hospice, and was then admitted into the English College. He was ordained subdeacon and deacon in Dec., and priest on the 21st of the same month, 1622. On Nov. 8 of the following year, he proceeded to England by indult of the Holy Father, with the usual viaticum. His subsequent career, like most priests of that period, is lost in obscurity. The name of the brother who accompanied him to St. Omer is not recorded. His eldest brother, Sir Henry, married Catherine, daughter of Sir Edward Carey, Knt., of Aldenham, co. Herts, master of the jewel-house, by Catherine, relict of Henry, Lord Paget. These Catholic connections render it probable that Sir Henry Longueville was himself a Catholic, though, from the relation of the conversion of his granddaughter Penelope, the religion of his son Sir Edward, the first baronet, is doubtful.

According to her mortuary bill, Penelope Longueville was converted to the Catholic faith by an extraordinary interposition of Providence, and shortly afterwards she entered the monastery of the English Benedictine Dames of Grace Dieu at Pontoise, dedicated to the Immaculate Conception of the B.V.M., where she took the veil, Feb. 11, 1670, and was professed under the name of Victoria on Feb 15, 1671. Her brief religious life, in the words of the convent record, was passed "in great simplicity, innocency, and sincere piety; her patience and

resignation, proved by a long sickness, was very exemplar to all," and she died at her convent Feb. 22, 1674, aged 26.

Dame Victoria's nephew, Sir Edward, was also a Catholic. He was the son of Sir Thomas, the second Bart., by his first wife, Mary, daughter of Sir William Fenwick, Bart., of Northumberland. This Sir Francis was thrown from his horse and broke his neck within half a mile of his seat at Wolverton, and curiously enough the same fate happened to his son at Bicester races. Sir Edward married his cousin Mary, daughter of Edward Longueville, Esq., but had no issue. He was sheriff of Bucks during the reign of James II., of whom he was a great supporter. In order to assist his sovereign, he sold his estate of Billing, in Northamptonshire, the very day the army deserted at Blackheath, and subsequently, about 1712, he sold Wolverton for £50,000 to Dr. Radcliffe. After his death at Bicester, as described, in 1718, the baronetcy devolved upon his cousin and brother-in-law, Sir Thomas Longueville, son of Edward, who was a Protestant. He resided at Eselwrian, co. Denbigh, and Prestalon, co. Flint, and was the last baronet of the family. His first wife, Margareta, was the daughter and co-heiress of Sir John Conway, Bart., of Bodrythian, co. Flint, by Margaret Maria, daughter and co-heiress of John Digby, second son of Sir Kenelm Digby. Mrs. Digby was Dame Victoria's sister, Margaret Longueville, and she was also a Catholic. Sir Thomas Longueville, had several daughters by his first wife, but his eventual heiress, so far as descendants are concerned, was his eldest daughter, Maria Margareta, who married Thomas Jones, Esq., whose grandson, Thomas Longueville Jones, assumed the arms and surname of Longueville, and is now represented by his grandson, Thomas Longueville, of Penyllan, Oswestry, Esq.

Records of Pontoise Convent, MS. ; Longueville Pedigree, MS. ; Kimber, Baronetage, iii. 363 ; Burke, Extinct Baronetage ; Foley, Records S.J. vi.

1. Private Devotions, MS.

2. **Portrait**, in miniature, in possession of Thos. Longueville, of Llanforda Hall, and Penyllan.

Loop, George, in religion Edmund à S. Joseph, O.C.D., born in Herefordshire, in 1648, was the son of George Loop and his wife Winifred. The Loops were Catholics and would seem to have been of some antiquity in Herefordshire. John Loupe, of Westminster, gent., probably of the same family, compounded for his estate in the sum of £78 during the

Commonwealth. The Loops were allied to the Hamertons, of Waith, co. Lincoln, and other ancient families, and Ursula Loop, probably a sister of the Carmelite, married Thomas Price, of Herefordshire, and was mother of the Rev. John Price, a secular priest. George Loop was sent to Belgium for his education, and, after studying for some years, felt a vocation for the Carmelite order. At the age of nineteen, Oct. 22, 1667, he was professed at Louvain, and in due course was ordained priest, after passing through his philosophy and theology partly in Belgium and partly in the missionary seminary of St. Pancras belonging to the order at Rome.

He was sent to England in 1679, where he arrived about Sept. 27, and went at once to the mission in Hereford, which was then served by the Carmelites. But the Oates plot was already broached, and he had hardly commenced his labours when John Scudamore, of Kentchurch, a justice of the peace, singled him out for persecution and arrest. Fr. Edmund took refuge in flight, and concealed himself for some time in woods, under haystacks, and in outhouses. It is said that the searchers, whilst in pursuit of him, pierced with their swords a haystack under which he lay hid. After a time, he travelled in disguise to London, where twice he narrowly escaped apprehension, once when the whole house where he was staying was searched with the exception of the room in which he lay concealed, and on another occasion when the pursuivants crawled from the roof of an adjoining house and actually got to his window, but could not get in. He then, about 1680, went to Worcester, where there had been no priest for over a year on account of the ferment raised by the Oates plot. This mission had also been served for some time by the Carmelites. Night after night he passed from one family to another administering the sacraments, and everywhere was received as an angel from heaven by the poor persecuted Catholics. He travelled on foot, and in rags like a beggar. What the rich gave, he distributed amongst the poor, so that he was ever in poverty. After leading this life for a year he fell ill, yet was so much beloved by his good parishioners that they protested against another priest being sent in his place. Hence the provincial, Fr. George Lucianus à S. Teresa Travers, did not remove him, but sent Fr. Francis à Puero Jesu as his assistant, and so the two divided the labour between them. In the reign of James II., a chapel in Foregate Street,

Worcester, was solemnly opened to the public on Christmas Eve, 1686, by Fr. Joseph Walter Beda à S. Simon Stock Travers, and Fr. Francis was appointed superior, Fr. Edmund probably being ill. In 1688, after the flight of James II., this chapel was wrecked by the mob, and the fathers fled, but returned after a year or two and re-opened it. After the death of Fr. Lucian Travers, June 26, 1691, Fr. Edmund succeeded him in the office of vicar provincial, and then, in all probability, removed to London, where he was serving a private chaplaincy and still provincial in Sept. 1702. There he died Feb. 6, 1716, aged 68.

He is described as a most devout and excellent missionary, and one who had endured much suffering for the glory of God.

Carmelite Records, MSS., at Wincanton; Gillow, English Missions. MS.

1. **The Queen of Heaven's Livery; or A Short Treatise of the Institution, Excellency, Priviledges, and Indulgencies of the most Famous Confraternity of our Blessed Lady of Mount Carmel, commonly called the Scapular: Together with A brief Relation of the Antiquity and Never-interrupted Succession of the Religious Order of the Carmelites, to whom the B. Virgin Mary gave this her Sacred Livery.** By G. L., Dis. Carm. Antwerp, printed in the year 1709, 16mo. pp. 81, besides title 1 f., epistle 1 f., preface 4 ff., and at end contents 2 ff.

An earlier, apparently the first, edition of this book appeared in 1706, divided into ten chapters, whereas the 1709 edition is in nine chapters, and would seem to have been materially altered.

In 1725, Fr. Cuerden, of Sefton Hall, a Carmelite, proposed to publish a new edition of the above work. After the death of Bp. Witham, V.A., N.D., April 15, 1725, the vicariate was administered till the appointment of his successor, Bp. Williams, by Bp. Giffard, V.A., L.D., who at once ordered the suppression of the proposed publication. Meanwhile the Rev. Richard Jameson, then chaplain at Croxeth Hall, who died at Birchley Hall, Nov. 1, 1734, denounced the proposal and refuted the book in the brochure referred to in vol. iii. 609. The eccentric but straightforward Lancashire priest, who describes himself in nautical language as "an ould steersman in S. Peter's Barge, who has left off calling out: 'starboard or port!'" begins with an attack upon the preface, in which he decries the presumption of setting up confraternities or sodalities as "principally to be noted" amongst the spiritual inventions suggested by the Holy Ghost: ridicules the story of the scapular being presented by our B. Lady to St. Simon Stock at Cambridge "about ye year 1251": shows that the Gallican Church long ago had refuted the claim of divine institution set up for the scapular confraternity, and the authenticity of the Sabbatine Bull; and concludes his preliminary chapter: "Thus you see that I have perused your preface, that skulks about under ye name of ye Queen of Heaven's Livery, and have made a few remarks upon

it, but now, to save trouble, will steer S : Peter's Barge directly against your scullar, and will overset you at once, and in doing this I hope to honour God, undeceive you, and save all pious souls from shipwreck : so pray betake yourselves to your oars, and say, *Domine, salva nos perimus.*" He then criticises the work unmercifully, and adduces the writings of the Fathers, papal bulls, and the opinions of eminent theologians, in condemnation of many of the statements in the book. After producing evidence that the vision of St. Simon Stock was a forgery of the thirteenth century, and that the bull of Pope John XXII. was spurious, he declares : " Depend on it, *Bulla Sabbatina* is one of ye devil's traps, contrived purely to ensnare souls, who lulls you all asleep by giving you sweet words that you shall all be conducted to Heaven ye first Saturday after your exit . . . and from this trash and trumpery you draw this cursed security."

Loraine, Philip, O.S.F., was a member of an ancient Catholic family seated at Beauford Woodhead, in Northumberland. He studied and was professed at the convent of the English Recollects at Douay, and is said to have been at Rome in 1715. His sister Mary, born in 1689, became the wife of William Caley, of Withernwick, in the East Riding of York, gent., who subsequently settled at Grimbleby Grange, co. Lincoln, where she died May 31, 1792, at the extraordinary age of 103. Fr. Loraine, who used the *alias* of Hall, served the mission at Grimbleby Grange for some time, and held the office of procurator till shortly before his death, which occurred in or about 1765.

Fr. Loraine had an uncle or great uncle and namesake, in religion Fr. Laurentius à S. Edmundo, one of the earliest and most efficient members of the English Franciscan province, who died in England at an advanced age in 1672. Dr. Oliver says it was agreed at the intermediate congregation held at London, Oct. 12, 1672, "quod imprimatur Liber Spiritualis compositus a V. P. Laurentio à S. Edmundo," but what it was he wrote is not recorded.

Fr. Laurence Hall, O.S.F., who served Upp Hall, Little Carlton, co. Lincoln, in 1772, the seat of the Caleys, and died on the mission at Louth, March 12, 1783, was a relative of the Loraine family, if, indeed, that was not his real name. A namesake, the Rev. Henry Hall, was educated at Sedgley Park, whence he went to Oscott in Aug. 1822, and was there ordained priest June 5, 1830. He was then stationed at Louth, and thence at stated times served Upp Hall for many years. He died July 9, 1878.

Fund Book of the Eng. Francis. Prov. MS. ; *Oliver, Collins.* 556-7.

1. **A Popish Pagan, the Fiction of a Protestant Heathen.** In

a **Conversation betwixt a Gentleman of the States of Holland, a Deist by Profession, and a Doctor of Heathen Mythology. Faithfully translated from the Dutch.** London (Thomas Meighan), 1743, 8vo, pp. 244, besides title and preface.

This is a very clever examination of Dr. Conyers Middleton's "Letter from Rome."

2. "An Account of the Genealogy . . . of Loraine of Kirkharle Tower, Northumberland," Newcastle, 1847, 8vo; see also "Loraine of Kirk Harle," *Archæologia Eliana* i. ii. 246, pub. by the Soc. of Antiq. of Newcastle.

The Loraines of Beauford Woodhead were a branch of this family.

Lovat, Charles Joseph, priest, born in or about 1799, was the son of Edward Lovat, of Handbridge House, Burnley, steward to the Towneley estate, who died March 13, 1845, aged 69. In 1809 he was sent to Sedgley Park School, in Staffordshire, with his elder brother William. Their younger brother Edward followed them to the same school in 1815, but two years previously Charles Joseph had been transferred to Stonyhurst College, where he was admitted Sept. 20, 1813. In Oct. 1821, he was sent to the professed house of the Society at Rome, where he arrived on Nov. 2. After receiving orders he returned to Stonyhurst, and amongst other duties appears to have attended to the congregation attached to the college chapel from March 1828 till Sept. 1830, if not longer. For several years he was professor of dogmatic theology, till about 1837, when he left the Society and went to Australia, where he commenced a church at Yass in 1841, and was still there in 1842. He was always very delicate, and after serving the Australian mission for a few years, died at a comparatively early age.

In his "Observations" reference is made to a mineralogical work which his father had written and intended to publish. It seems to have got no further than a coloured and well executed chart of the mountains of the earth.

Communications from Wm. Waddington, Esq., Burnley, and Fr. J. Gerard, S.J.; Lovat, Observations; Hatt. Stonyhurst Lists; Cath. Mag. iii. 33; *Cath. Dir.* 1842-3.

1. **Observations upon France, Italy, and Rome, made on a Tour from England.** Burnley, T. Sutcliffe, 1823, 8vo, pp. 61, ded. to John Witham, Esq., of Pheasantford, by Edw. Lovat, sen., May 10, 1823; "Continuation of C. J. Lovat's Letters from Rome" (*ibid.*), pp. 65-105.

These letters, addressed to his parents by C. J. Lovat, and not intended for publication, commence with one dated Paris, Oct. 4, 1821, and close the first portion with that dated Rome, Oct. 28, 1822. The second series are all dated from Rome, March 16 to Oct. 12, 1823. Many persons are named,

and reference is made to events of the times interesting to English Catholics.

Lovel, Edward, D.D., was probably a member of the ancient Norfolk family of his name. On Oct. 31, 1584, he arrived at the English College at Rheims, and on the following Jan. 12, he was sent to the schools at Verdun. In due course he was ordained priest, and took his degree of D.D. He served the mission for many years, and in his later years was a member of the chapter. In 1623, Gee notes that he was lodging in Holborn. Dodd says that he was a man of singular parts and learning, and died about the year 1639.

Douay Diaries; Dodd, Ch. Hist. ii. 91; *Gee, Foot out of the Snare.*

1. **The Life and Doctrine of Martin Luther**, attributed to him by Gee, who calls it "a railing book . . . sold for 8 shillings, worth 2 shillings."

Lovel, Francis, priest, was for some time professor of philosophy at Douay College, and subsequently laboured on the mission in Derbyshire and Leicestershire. In 1702 he was stationed in Nottinghamshire, and was probably chaplain at Worksop Manor. He was a man of more than ordinary abilities, and was honoured with the membership of the chapter. He probably died at Worksop about 1716.

Dodd, Church Hist. iii. 485; *Kirk, Biog. Collns. MS.*, No. 26; *Gillow, Hist. of Missions, MS.*

1. **A View of Mr. White's principles in his book of the Middle State of Souls.** Lond. 1712. 12mo.

This was perhaps the last publication directly connected with this controversy: Blackloism then gave place to Jansenism.

Lowe, John, priest, venerable martyr, was born in London in 1553. For a short time he was a Protestant minister, but being converted, he went to Douay College, and was admitted an *alumnus*. Subsequently he was sent to Rome, where he was admitted into the English College, Nov. 19, 1581. He took the oath on the following April 15, was ordained subdeacon and deacon in August, and in Sept. was ordained priest by the Bishop of St. Asaph, having first made the spiritual exercises. After twelve months, in Sept. 1583, he left for England in company with the Revs. John Mush, John Cornelius, and Christopher Hodgson, having previously kissed the feet of his holiness, Gregory XIII., who received them most graciously, and provided the funds necessary for their journey.

His labours on the mission appear to have been chiefly in or about London, and he was one of those priests whose exorcisms at this time produced so great an effect upon the popular mind that it is confidently recorded that not less than five hundred persons were converted to the Catholic Church through these extraordinary manifestations in less than half a year; indeed, some have estimated the number of converts at from three to four thousand. The Council denounced the exorcisms as a series of impositions devised by the priests, and strenuous efforts were made to apprehend them. In July 1586, one of Walsingham's spies reported that Fr. Lowe resorted to Mr. Tremayne at Clerkenwell, and shortly afterwards, in August or September, he was secured and consigned to the Clink. There the apostate priest, Anthony Tyrrell, was sent to betray and trump up evidence against him and the other priests confined in the same prison. In his own written confession, this unhappy apostate subsequently admitted that he falsely impeached Fr. Lowe at his trial, at which he was condemned to death for conjurations, that is for his exorcisms, and with him two other secular priests, John Adams and Richard Dibdale, who were condemned for being ordained by authority of the Holy See. They were all drawn to Tyburn, and there executed with the customary barbarities, Oct. 8, 1586.

Living at the same time was another Rev. John Lowe, who has been several times confused with the martyr. He was a native of Lancashire, studied at Douay College, and was ordained priest at Rheims in 1579. On May 23 in that year, he was sent to the mission in his native county, where he assumed the *alias* of Jensonne. He resided mostly at or about Broughton Tower, the seat of Mr. Singleton, and served the congregations there and at Lady Well, Fernyhalgh. At length he was seized by the pursuivants, and thrown into Salford gaol, where he appears in Jan. 1584-5. Subsequently he was removed to Lancaster Castle, and after an imprisonment of two years was banished the country. He arrived back at the English College at Rheims on June 14, 1586, and on the following Dec. 15, set out to return to England, in company with his fellow countryman, the Rev. Christopher Southworth. He probably continued his missionary labours in the same district.

Challoner Memoirs, 1st ed., i. 184; *Foley, Records S.J.* vi.; *Douay*

Diaries; Gilloze, Lanc. Recusants MS. ; Morris, Troubles, Second Series; Dodd, Ch. Hist. ii. 117.

1. For an account of the exorcisms, see Challoner's *Memoirs*, and Fr. Jno. Morris' *Troubles*, ii. 96: also Mr. T. G. Law's "Devil-hunting in Elizabethan England," *Nineteenth Century*, No. ccv., March 1894, pp. 397-411.

Lowe, Mrs. Philip, confessor of the faith, having for many years endured great suffering, both in and out of prison, was condemned as a felon for receiving priests, and at length died in prison at the White Lion, in April 1588, aged 50.

Her husband, Philip Lowe, was one of the gentlemen arrested in July 1581, with Fr. Edm. Campion at Lyford, Berks, where he had gone to hear the celebrated Jesuit preach. He was brought up to London, and cast into prison.

Morris, Troubles, iii.: *Bridgewater, Concertatio*, ed. 1594, f. 407; *Simpson, Edm. Campion*, p. 227.

Lucas, Anthony, Father S.J., born in the county of Durham in 1633, studied his humanities at St. Omer's College, and entered the Society in 1662. He was professed of the four vows in 1672, and in that and the following years was professor of theology at Liège. In 1680 he was declared rector of Watten, on March 3, 1686-7, rector of Liège, and in Oct. 1687, rector of the English College at Rome. In 1693 he was appointed provincial, and died in office, at Watten, Oct. 3, 1693, aged 60.

He was in some repute as a philosopher, but belonged to the old school, though the results of his experiments partly agreed with Sir Isaac Newton's theory respecting the prismatic spectrum, and hence were commended by that philosopher.

Foley, Records S.J. vii. ; Oliver, Collectanea S.J.; Playfair, Works, ed. 1822, ii. 379.

1. Controversy with Sir Isaac Newton.

After the death of Fr. Fris. Line, S.J., this controversy was continued by Fr. Lucas in his "Exceptions against Mr. Newton's Experiments and Theory of Light and Colours," *Phil. Trans. Abr.* ii. 334, 1676, to which Sir Isaac rejoined with an "Answer to Fr. Lucas," *ib.* 338.

2. **Life and Death of the most blessed among Women, the Virgin Mary, Mother of our Lord Jesus**, MS., 4to, is thought by Dr. Oliver to have been written by Fr. Lucas.

Lucas, Frederick, journalist and politician, born in Westminster, March 30, 1812, was the second son of Samuel Hayhurst Lucas, a corn merchant in the city of London, and a member of the Society of Friends. From a Quaker school at

Darlington, where, during eight years, his abilities attracted attention and gave promise of future excellence, he was transferred to University College, London, then recently established under the title of the London University. At that period no degree could be obtained at that college, but Lucas took his full share of whatever honours lay within his reach, and on one occasion carried off the prize for the best English essay. Moreover, he distinguished himself in the college debating club or Literary and Philosophical Society, at which he always commanded attention when he began to speak. Catholic claims were then the principal topic of discussion, and young Lucas warmly espoused the cause of emancipation, and devoted much attention to Irish politics. He also contributed, while at college, to several minor publications of an ephemeral character, such as the *Marauder* and the *London University Chronicle*. Upon leaving college he commenced his studies for the law, first in the chambers of Mr. Revell Phillips, and afterwards in those of Mr. Duvall. He kept his terms in the Middle Temple, and was called to the bar in 1835.

Without any pretension to profound scholarship, he kept up a fair knowledge of the classics, and often during his practice at the bar, where he met with encouragement as a conveyancer, returned to the perusal of one or other favourite author. He acquired enough Italian to enjoy Dante, and enough German to familiarise himself with Goethe. Indeed, he once undertook, with a friend, a translation of the *Dichtung und Wahrheit*, and made considerable progress in the task. He devoted much time to historical inquiries, read most of the modern French writers on such matters, and often had recourse to original chronicles for information. In 1838, he delivered two lectures on education in the Literary and Scientific Institution at Staines, which excited some attention at the time, and were afterwards published at the request of his audience. In these lectures he eulogised the catholic spirit of mediæval Christendom.

Now came an interval of painful uncertainty in Lucas's faith. Every day led him farther from Quakerism, and nearer to the historical Christianity of the ages in which he took so deep an interest. Yet he retained many of the prejudices against the Catholic Church with which he had been instilled in his youth, and hence he was drawn more to the new Oxford or "tractarian"

school. The year 1839 opened upon these doubts and struggles, but they did not continue long. It was characteristic of Lucas to pursue a train of thought to its logical conclusion with incredible rapidity, and act with almost startling promptitude. In 1836, his intimate friend and fellow student at the London University, Thomas Chisholme Anstey, was received into the Church, and by him Lucas was led to seriously examine the doctrines of Catholicism. In less than a week he convinced himself of their truth, and was reconciled to the Church by Fr. R. Lythgoe, S.J. It is noteworthy that in this step Milner's "End of Religious Controversy" influenced him more powerfully than any other work. When he took this resolution, which was the turning-point of his life, he stood absolutely alone, and acted irrespectively of every consideration save a sense of imperious duty. It was calculated to estrange him from his friends and acquaintances. Moreover, he was engaged at the time to a lady, who, like him, was a member of the Society of Friends, and hence he could not but own that the happiness of both might be jeopardised by his present course. As it happened, she was convinced by his arguments, and soon afterwards followed his example. And to this lady, Elizabeth, daughter of William Ashby, of Staines, he was married in 1840. At a later period two of his brothers followed him into the Church.

Upon his conversion, Lucas published a pamphlet, containing his "Reasons for becoming a Roman Catholic," and addressed it to the Society of Friends. Notwithstanding, many persons of opposite and irreconcilable views and principles maintained their intimacy with him. Conspicuous amongst these were John Stuart Mill and Thomas Carlyle.

Soon after, he contributed an article to the *Dublin Review*, and was warmly welcomed in Catholic literary circles. The want of a newspaper to represent Catholic interests was then greatly felt, and Lucas was induced to make arrangements with Messrs. Kearsley to start the *Tablet*, a weekly London newspaper, the first number of which appeared on May 16, 1840. It opened with a "Confession of Our Political Faith," and was conducted in the most uncompromising Catholic spirit by Lucas as sole editor. Within two years, however, Messrs. Kearsley failed in business—an extensive leather trade in Bermondsey, wholly distinct from the newspaper—and Lucas

was left without resource to carry on the paper. His Catholic friends, however, came forward liberally to his assistance, and his own indomitable energy vanquished other difficulties. And yet his troubles were not ended. Shortly after the commencement of the third volume, a difference arose between Lucas and his printers, Messrs. Cox, who claimed partnership or copyright in the paper. The rupture was occasioned by some act of the printers which Lucas considered to be undue interference with his rights as sole editor. Messrs. Cox took possession of the house in which the publication was carried on. But Lucas was not the man tamely to submit to such an attempt to get the paper entirely into their hands, and to supplant him in the management. He no sooner heard of it, than he repaired to the spot in the early hours of the morning, obtained admission through an open window with the assistance of a ladder, and without further ceremony forcibly ejected the agents of the intruders. A state of siege followed, in which a garrison of Irishmen kept guard over the citadel. His opponents continued to publish a paper under the name of the *Tablet*, and Lucas, to avoid a Chancery suit, altered the title of his issue to the *True Tablet*. Both publications claimed to be a continuation of the original paper, though the *True Tablet* was denounced as apocryphal by the Protestant printers of the *Tablet*, who engaged as their editor Michael Joseph Quin, a Catholic journalist of considerable repute, and the first editor of the *Dublin Review*. From Feb. 26, 1842, the two *Tablets* came out simultaneously, and so continued until the close of that year. During this struggle, a letter of O'Connell's gained for Lucas in one evening five hundred subscribers, and thus decided the day in his favour. On Jan. 7, 1843, as survivor, he commenced "vol. iv." under the title of *The Tablet, a Catholic and General Journal of News and Literature, Criticism, Politics, and Religion*.

In the conduct of his journal Lucas advocated a strong and uncompromising policy. Consequently he soon found himself at variance with a powerful section of the English Catholics, who counselled greater moderation and prudence. His breach with them thus threw him more and more upon the support of the Irish clergy, and led, however unconsciously, to the adoption of a tone of greater vehemence. He held many of the views of the "Young Ireland" party, and was on terms of intimacy

with several of their leaders, though he entirely disapproved of their schemes for an armed resistance to the Government, and, failing to induce them to abandon them, applied himself with all his usual energy to prevent others from joining their ranks. Towards the close of 1849, he received pressing invitations to transfer the publishing offices of the *Tablet* from London to Dublin, and after a brief deliberation he complied with the wishes of his Irish friends. From that day Lucas became "more Irish than the Irish themselves."

In 1852, Lucas was returned to Parliament as one of the members for the county of Meath. Hitherto, it may be said that he was personally unknown in political circles, though his elder brother, Samuel, had married a sister of John Bright. He came as a stranger amongst strangers, to defend a most unpopular cause, and he belonged to a party which all other sections of the assembled senate regarded as a nuisance, an obstruction, or something worse. Yet it was not long before the cloud of prejudice against him began to disperse, and the House granted him that respectful attention which is the highest praise from political opponents. Personally, he became almost popular. As a speaker and politician he was now one of the foremost men amongst the Catholics of the United Kingdom. He identified himself closely with the Irish nationalist party, supported O'Connell's demand for repeal of the union, and fomented the agitation for tenant right. But he got into collision with a section of his own small party; he believed that he had discovered intrigues, which seriously affected the political honesty of more than one of the Irish members, and he did not scruple to denounce them in plain terms.

In the autumn of 1853 he had a serious illness, and was advised to withdraw for a time from all public business. But other trouble was in store for him. Hitherto he had counted on the support of the Irish clergy, and the priesthood in general had been his unwearied and zealous allies. Now came a warning from Dr. Cullen, the archbishop of Dublin, exhorting priests to attend more to their religious duties, and prohibiting them altogether from interference in political affairs. Lucas denounced in the *Tablet* this action of the archbishop. He held that it was an infringement of the rights of an oppressed people, whose clergy had been their chief mouthpiece in

making known their grievances and their wrongs. He determined to appeal from the episcopal decision to the Holy See, and in the autumn of 1854 started on a mission to Rome to intercede with the Pope in favour of his clerical friends. He was kindly received by Pius IX., who favoured him with two audiences, and he met with many flattering attentions from learned and distinguished ecclesiastics. But he was deeply disappointed at the slow progress he made in the object of his mission. He was invited to draw up a memorial, containing a full statement of the condition of affairs in Ireland and of the questions at issue between himself and Dr. Cullen, and to this task he devoted the winter.

In May 1855, the climate having further impaired his already weakened constitution, Lucas returned to England, though with the intention of going back to Rome in the course of a few weeks. His appearance, indeed, was so altered, that when he presented himself at the House of Commons, the doorkeepers did not recognise him. He became the guest of Richard Smith, M.P., in whose house at Wandsworth he remained for two months; then he paid visits to Weybridge, to his father at Brighton, and finally to his brother-in-law at Staines, where he died Oct. 22, 1855, aged 43, and was buried at Brompton cemetery.

The whole Catholic press, and many Protestant journals united in deploring the event, and in doing justice to the talents and sterling character of the deceased politician. There can be no doubt that Lucas's bold and uncompromising attitude in the *Tablet* did much to raise the political tone of Catholics from the weakness and timidity which three centuries of oppression had made characteristic of the body. His vigorous and racy style charmed and inspirited the rising generation, and won for the Catholic press a position from which it has never ceased to progress.

Riethmüller, F. Lucas: A Biography; Edw. Lucas, Life; Tablet, Oct. 27, Nov. 3 and 10, 1855; *Wkly. Reg.*, Oct. 27, 1855; *Rambler*, iv. 450; *Cath. Opinion*, x. 375; *Cath. Instit. Mag.*, 64; *Dublin Review*, xxxix. 497.

1. **Two Lectures on Education, considered with reference to the State of Society.** Lond. 1838, 8vo; delivered in the Literary and Scientific Institution at Staines.

2. **Reasons for becoming a Roman Catholic; addressed to the Society of Friends.** By Frederick Lucas, Esq., of the Middle Temple, Barrister-at-Law. Lond. Dolman, 1839, 8vo, which passed

through three editions in that year, 3rd edit., pp. vii.—113, with a new preface, emphatically repudiating the misrepresentations of Sorelli.

In this memorable tract he made great use of the argument founded on analogy. It elicited "An Answer to Mr. Lucas's Reasons for becoming a Roman Catholic," Lond. 1839, 8vo, published under the name of Guido Sorelli.

3. **How to Enslave a Church.** Lond. 1845, 8vo.

4. **The Tablet**, a 6d. weekly newspaper established and edited by Lucas, first issue Sat. May 16, 1840. During the rupture with his printers, Lucas's edition appeared as the *True Tablet*, in contradistinction to the *Tablet* issued by Messrs. Cox, under the editorship of Mich. Joseph Quin. The *True Tablet* commenced with No. 1, Sat. Feb. 26, 1842, but the fourth issue is marked "No. 4 and 97," the latter number being in continuation of the original *Tablet*, and henceforth the double number progressed till Dec. 31, 1842.

"The Tablet, a Catholic and General Journal of News and Literature, Criticism, Politics, and Religion," Lucas editor and sole proprietor, appeared as vol. iv., much enlarged, Jan. 7, 1843, and so continued till his death.

5. **Lucas's Penny Library**, a weekly journal of 8 pp. 4to, double columns, yellow cover, illustrated back, after style of Pugin, pub. at the *True Tablet* office, 6 Catherine St. Strand, and printed by Palmer & Clayton. Sole editor and proprietor, F. Lucas. Oct. 1—Nov. 26, 1842.

At this time the penny magazine movement was at its height, and Catholic enterprise was nothing lacking. M. P. Haynes (*q.v.*) had started a *Penny Cath. Mag.* in 1839, which was followed in Oct. 1840, by *The Vindicator; or, Cath. Penny Mag.*, pub. at Liverpool. Lucas, deluded by the national craze, started his magazine when the *True Tablet* was in difficulties, in the hope that a small periodical of this kind might meet with such sudden success as to support, not only its own cost, but a part, at least, of the weekly loss of the *True Tablet*. Though it met with some encouragement, its discontinuance soon became necessary. Others tried to succeed where he failed, but all in vain. In bidding farewell to his readers, in Dec. 1847, the Rev. Thomas Sing, the editor of the last Catholic effort of the period in this direction, had to console himself with the fact that the decline and death of his periodical, *The Catholic Weekly Instructor*, but followed in the wake of almost every serial publication in the country—"The penny and Sunday magazines are no more, and Blackwood, Fraser, *et hoc genus omne*, do not sell one copy a month for every ten they sold five years previously."

6. His articles in the *Dublin Review* are: iv. No. 14, vol. vii., 1839; iv. No. 15, vol. viii., 1840; vii. No. 47, vol. xxiv., 1848; and iii., No. 51, xxvi., 1849. The last, on the campaigns of the Duke of Marlborough, attracted the attention of Sir Wm. Napier, the historian of the Peninsular War, who hastened to seek Lucas's acquaintance, and to offer him all sorts of commendation and encouragement.

7. **Speeches**, several of which were printed separately.

8. "The Catholic Statesman: A Tribute to Frederick Lucas, Esq., M.P., with a Notice of his Life and Public Career." Westminster, 1855, 8vo, frontispiece.

9. "A Memoir of Frederick Lucas." Lond. (Derby pr.), Richardson & Son, 1857, 8vo.

10. "Frederick Lucas : A Biography. By Christopher James Riethmüller, author of 'Teuton : A Poem.'" Lond. Bell & Daldy, 1862, 8vo, pp. 129.

Though the author was a Protestant, the *Tablet*, in its review, doubted if a Catholic could have written this biography and given more satisfaction.

11. "The Life of Frederick Lucas, M.P. By his brother, Edward Lucas. In Two Volumes." Lond. Burns & Oates, 1886, 8vo, pp. 463 and 471.

More than three hundred pages of the second volume are occupied by the "Statement," referred to in the text above, which was presented to Pius IX. some six months after Lucas's death. It may be regarded as a valuable State paper relating to the affairs of the Catholics of the United Kingdom.

Lucas, Simon, priest, a native of Warwickshire, was sent to Douay College, and soon afterwards was despatched with other students to colonise St. Alban's, Valladolid, when the government of that college was handed over to the English secular clergy upon the suppression of the Jesuits in Spain in 1767. There he was ordained priest, and after his return to England was appointed chaplain at Sedgley Park School, in Staffordshire, and assistant to the president, the Rev. Hugo Kendall.

About 1769 he became one of the chaplains attached to the Bavarian Embassy in Warwick Street, Golden-Square, London. Next he was appointed chaplain to James Windsor-Heneage, Esq., of Cadeby, co. Lincoln, and Gatcombe, in the Isle of Wight. After the death of her husband in 1786, Mrs. Heneage resided at Newport, in the Isle of Wight, of which she was a native. She was possessed of a large income, which she mostly spent in charities. Under the advice of Mr. Lucas, whom she retained as chaplain, she erected and endowed the chapels at Newport and Cowes, the former being opened in 1791, and the latter in 1796. She died at her house in Newport, Dec. 10, 1800, leaving two daughters and co-heiresses—Mary, the eldest, married June 20, 1791, to William Fitzherbert Brockholes, Esq., of Claughton Hall, co. Lancaster, and Elizabeth, married Feb. 29, 1786, to Mr. Brockholes's elder brother, Basil Fitzherbert, of Norbury, co. Derby, and Swynnerton Park, co. Stafford Esq.

Five days after Mrs. Heneage's death, Mr. Lucas retired to the college at Old Hall Green, Herts, where he died Jan. 31, 1801.

He is described by the Rev. Mr. Hodgson as "an interior man, of great prayer and contemplation."

Kirk, Biog. Collns. MSS., No. 27; *Cath. Mag.* iii. 33; *Lucas, True Principles*; *Sedgley Park School Reg. MS.*

1. **The True Principles of Roman Catholics.** Newport, Isle of

Wight, J. Albin, 1796, 12mo, pp. 12, preface signed "Philalbion, N[ewport], I[sle of] W[ight], Jan. 5, 1796," together with another of his treatises entitled "Reflections on Eternity; which may contribute to mutual concord and charity, and to our present and future happiness," pp. 12.

2. He is said to have been the author or translator of several other small spiritual tracts, published anonymously, and distributed gratis by his worthy patroness.

Ludleham, Robert, priest, venerable martyr, was born in the village of Radborne, five miles from Derby, his father being a yeoman residing on the estate of the De la Pole family. From a local grammar-school he proceeded to Oxford, where he studied for two or three years. For three or four years he was tutor in a gentleman's family, probably that of Germain De la Pole, of Radborne Hall, co. Derby, Esq., whose eldest son Francis was born in 1567. At length his vocation for the priesthood, and his ardent longing to devote his life to the religious wants of his persecuted countrymen, moved him to proceed to the English College at Rheims, where he was admitted Nov. 23, 1580. On the following March 25, he was ordained subdeacon at Rheims, deacon on May 18, and priest at Soissons Sept. 21, 1581. On the 5th of the following month he sang his first Mass at the English College, and on April 30, 1582, set out for England to labour on the mission in his native county.

Fr. Ludleham was of a gentle disposition, but very energetic in travelling from place to place in the administration of his duty, and he was consequently widely known and esteemed amongst the Catholics of Derbyshire, who at that time were very numerous. After labouring thus for over six years, he fell into the hands of the persecutors through the treachery of one who, alone of all his family, disgraced the ancient name which he bore. At this time, about the end of June or beginning of July 1588, Fr. Ludleham was residing with the Rev. Nicholas Garlick at Padley Hall, the seat of John Fitzherbert, Esq. Early one morning, long before it was light, one of these holy priests was praying in the garden, according to his custom, when he spied the sheriff, Mr. Basset, of Blore, approaching the house with his officers. The priest at once gave the signal of danger to the inmates, and he and his companion took refuge in one of the secret places contrived for the purpose of hiding priests. But the sheriff was acting upon information given by Mr. Fitzherbert's unworthy son Thomas,

and the two priests were soon drawn from the place where they lay concealed. They were then bound and conveyed with their generous host to Derby gaol. There they found another priest, Richard Sympson, who had been condemned at the previous Lent assizes, but had been respited, owing to his weakness in submitting to attend Protestant service. Through their encouragement the unhappy priest was reclaimed, and bitterly lamented his previous weakness. At the summer assizes the two priests with their host, Mr. Fitzherbert, were condemned to death, the former for being ordained by authority of the Holy See and coming into this country, and the latter for harbouring them. But Thomas Eyre, of Holme Hall, near Chesterfield, who married Mr. John Fitzherbert's daughter, Jane, redeemed his father-in-law's life by selling his manor of Whittington, near Holme Hall, and paying the queen ten thousand pounds. And yet the old squire was not liberated, for he was sent to London, where he died in the Fleet prison in great misery in 1590. The venerable confessor's manors of Hathersage, Over and Nether Padley, and other places in the counties of Derby and Stafford, were confiscated, but repurchased from the queen by his brother, Sir Thomas Fitzherbert, of Norbury, Knt.

Upon the fatal day, the three venerable martyrs were drawn on hurdles from Derby gaol to the place of execution, where an unprecedented throng had assembled. Fr. Garlick was the first to ascend the ladder, from which he addressed the spectators in a cheerful voice, and closed his impressive speech by suddenly casting amongst the crowd a number of loose papers, written in prison, which, he declared, would show what he affirmed. It is said in an ancient manuscript that every one into whose hands these papers fell was subsequently reconciled to the Church. After the hangman had cut the rope, opened the martyr's breast, and cast his heart and bowels into the fire, Fr. Ludleham, who had witnessed the execution with a countenance expressive of the interior joy of his heart, stepped forward, and, with clear voice and eloquent tongue, ran swiftly through the Catholic doctrine, displayed the marks of the true Church, and traced the cause of England's sad apostasy. After pausing awhile, he broke out into a pathetic lament for the dearly purchased choice of his countrymen, and finally closed his address with an exhortation to his hearers to repent and

humbly sue God's grace. Then he prayed aloud for England, next for the bystanders and all enemies, and lastly, having commended his soul into the hands of his Blessed Creator and Saviour, he delivered himself to the executioner. As he turned his face heavenwards and pronounced the words, *Venite Benedicti Dei*, the hangman flung the venerable martyr off the ladder, and his soul ascended to his Maker, on the feast of the martyrs of his own diocese of Lichfield, SS. Wulfhad and Ruffin, July 24, 1588.

Fr. Sympson followed with great constancy, deeply bewailing his previous fall. The heads and quarters of the three martyrs were set upon poles in various places in and about the town of Derby, but were all secretly removed by Catholics and reverently interred. The wonderful constancy of the martyrs made a great impression upon the people of the district, and many extraordinary conversions resulted. In the words of an ancient poem, more remarkable for its historical accuracy than for its metrical merit :

"These valiant men thus die for God's great cause,
Tears follow after them, and loud applause
From ye surrounding croud, which homeward goe
With downcast looks and hearts full drensht in woe."

Eyre, Poem, MS.; *Douay Diaries*; *Challoner, Memoirs*, i.: *Dodd, Ch. Hist.* ii. 118; *Foley, Records S.J.* iii.

1. An account of the Eyre poem on the martyrdom of Fr. Ludleham and his companions will be given under the notice of Richard Sympson. Dr. Challoner quotes another poem on the same subject, and references to other MS. relations will be found under N. Garlick, vol. ii. p. 389.

Luke, Mrs., confessor of the faith, was the wife of a justice of the city of York, and, being imprisoned for recusancy, died in the Ousebridge Kidcote, March 19, 1587.

She was buried on Toftgreen.

Morris, Troubles, iii. 328.

Lumley, George, martyr, was the only son of John de Lumley, fifth Baron Lumley, of Lumley Castle, co. Durham, by Joane, daughter of Henry, Lord Scroop of Bolton. Both father and son identified themselves with the Pilgrimage of Grace, that great uprising of the northern people in defence of religion and the monasteries. When, unhappily, the leaders of the army were induced to place confidence in the deceitful promises of their arbitrary sovereign to redress the grievances of his

outraged subjects, Lord Lumley was deputed to treat with the Duke of Norfolk, who commanded the king's army. They met at Doncaster, Oct. 27, 1536, and after lengthy negotiations the pilgrims accepted his Majesty's offer of unlimited pardon for all their acts from the commencement of the rising to Dec. 10, 1536, with an understanding that their grievances should be shortly and patiently discussed in a parliament to be assembled at York. The insurgents then dispersed, and the king, freed from apprehension, neglected to redeem his promise. In consequence, within two months, the pilgrims were again called to arms, but were unable in the time to assemble in such force as before. Meanwhile, the king's army had been strengthened both in numbers and position, and was able to intercept the communications of the pilgrims, and to defeat all their measures. In the second rising, in Jan., Lord Lumley does not appear to have taken part, though his heart remained with the cause. His son, however, was one of the leaders, and was engaged in the capture of Scarborough, which he held for a few days with four hundred men. Recognising the futility of further action, George Lumley returned to York, on Jan. 20, and gave himself up. Most of the leaders were taken and indicted at York Castle on Wednesday, the eve of the Ascension, May 9, 1537.

The indictment was, that Thomas Darcy, late of Templehurst, co. York, Knt., Lord Darcy, late of Templehurst, Sir Robert Constable, late of Flamborough, Knt., Sir Francis Bigod, late of Settrington, Knt., Sir Thomas Percy, late of "Seymure," Knt., Sir John Bulmer, late of Wilton, Knt., Margaret Cheyne (Cheney), wife of William Cheyne, late of London, Esq., Sir Stephen Hamerton, late of Wigglesworth, Knt., George Lumley, late of Thwing, Esq., Ralph Bulmer, late of London, Esq., son and heir of Sir John Bulmer, Knt., Robert Aske, late of Aughton, gent., James Cokerall, late of Lythe, co. York, clerk, rector of the church of Lythe, and formerly prior of Gisburne in the same county, Nicholas Tempest, late of Bashall, co. York, Esq., William Wood, late prior of Bridlington, John Pykering, late of Lythe, clerk, John Pykering, late of Bridlington, brother of the order of preaching friars, Adam Sedlar (Sedburgh) late abbot of Jervaux, and William Thriske, *alias* Triske (Thirske), late

abbot of Fountains, did, Oct. 10, 1536, as false traitors, conspire and imagine, at Sherburn, co. York, to deprive the King of his royal dignity, viz., of being on earth supreme head of the Church of England, and to compel the King to hold a parliament; and did commit various rebellions and insurrections, &c. at Pontefract, divers days and times before the said 10th of October. And furthermore, that at Doncaster, 20th Oct. 1536, they assembled and conspired to levy war against the King. And that, although the King had graciously pardoned them the conspirators all offences committed by them from the beginning of the rebellion to the 10th Dec. 1536, nevertheless they, persevering and continuing in their treason, did subsequently to such pardon, viz., Jan. 17, 1537, at Settrington, Templehurst, Flamborough, and Beverley, compass and imagine to deprive the King of his royal dignity, viz., of being supreme head of the Church of England, and to compel the King to hold a parliament and convocation of the clergy of the kingdom, and to annul divers good laws made for the common weal of the people of England, and to depose and deprive the King of his royal power, liberty, state, and dignity, by force and danger of death. Also the same persons were charged, that about Jan. 28, 1537, at Templehurst and elsewhere they mutually despatched various letters to each other, and that further Bigod and Lumley with 500 other persons on Jan. 22, in the same year, with arms levied war against the King.

The jury found that Lord Darcy, Nicholas Tempest, and the others did on Jan. 22, &c., aid and abet the said Francis Bigod and George Lumley in their treasons, Sir James Strange-with and the rest of the grand jury finding therefore a true bill against the prisoners (*3rd Rep. Dep. Keep. P.R.* App. II. pp. 24-7 and 48, quoting *Baga de Secretis*, pouch x. Bundle 2). They were then sent to the Tower of London, an order being given to the constable, May 14, 1537, to have them before the lord chancellor, Sir Thomas Audley, Knt. (*Baga de Secretis*, pouch x. B. 3), and on May 16 the chancellor delivered in court a record of the inquisition taken at York Castle, May 9, before Thomas, Duke of Norfolk, treasurer, Sir Thos. Tempest, Knt. (of Holmeside co. Durham), and the other justices, when the verdict was delivered on May 17, that whereas the said prisoners in spite of the King's pardon con-

federated, &c., every one of them is a false traitor and sentenced to be drawn and hanged at Tyburn (*Baga de Secretis*, pouch x. B. 3). No sooner was the sentence passed than the king wrote to the Duke of Norfolk, on May 22, that "ye woll make due serche of suche lands, offices, fees, fermes, and all other things as were in the hands and possession of the Lord Darcy . . . and all the persons of those parties lately atteynted here, and to certifye the same to his grace to twentent the same may conferre them to the persons worthy accordingly, and likewise to cause a perfecte inventory of their lands and possessions to be made and sent up with convenient spede as shall appertain" (*State Papers*, 29 Hen. VIII. 1st Box T. 54, p. 3). Of the prisoners Ralph Bulmer alone appears to have received a pardon, the rest being executed at Tower Hill, Tyburn, Hull, and York, George Lumley suffering at Tyburn in June 1537.

He resided at Thwing, in the East Riding of Yorkshire, and by his wife, Jane, second daughter and co-heiress of Sir Richard Knightley, of Fawsley, co. Northampton, this martyr to the supremacy of the Holy See left issue an only son John, born about 1534, and two daughters. The son was restored in blood and created Baron Lumley in the 1st Edward VI., 1547. He was twice married, first to Jane, elder daughter and co-heiress of Henry Fitz-Alan, 12th Earl of Arundel, and secondly to Elizabeth, daughter of John, Lord Darcy, of Chiche, but dying in 1609 without surviving issue, he devised his estates to his second cousin, Sir Richard Lumley, who was elevated to the peerage of Ireland as Viscount Lumley, of Waterford, in 1628. The latter was succeeded by his grandson, Richard, who was enrolled amongst the peers of England, in 1681, as Baron Lumley of Lumley Castle. In 1687 he publicly conformed to the Anglican establishment, entered into communication with the friends of the usurper, whom he actively supported, and hence was rewarded by being created Viscount Lumley in 1689, and Earl of Scarborough in 1690. His brother Henry also apostatised, but his three sisters, Elizabeth, Frances, and Mary, lived and died zealous Catholics.

State Papers as cited; Burke, Extinct Peerage; Banks, Baronia Angl. Convent. i.; Lingard, Hist. of Eng. ed. 1849, v.; Dodd, Ch. Hist. ii. 38.

Lumsden, Alexander, O.P., born at Aberdeen, in 1622,

of an ancient Scotch family, was admitted into the Scots College at Rome in 1645, and left it to become a Dominican in 1650. Subsequently he was sent to the mission in London, which he served for over thirty-two years. During the Oates Plot ferment he was apprehended and arraigned at the Old Bailey, Jan. 17, 1679-80, indicted for high treason, "for that he being a priest, and receiving orders from Rome, did come into England and abide contrary to the statute." The perjurers, Oates, Dugdale, and Prance were the only witnesses. They declared that they had often heard him say Mass at Wild House, the residence of the Spanish ambassador, and that he had owned himself to be a priest. The jury brought in their verdict "Guilty of being a priest, and born at Aberdeen in Scotland." As he was indicted under the Act of 27 Eliz. cap. 2, which was passed before the two kingdoms were united under one sovereign, the case was declared special, and the prisoner thus escaped condemnation.

In 1687 Fr. Lumsden was sent to Brussels to be chaplain to the English Dominican convent in that city, but after a short time he returned to London, where he was living in 1698, and is supposed to have died about 1700.

The Tryals, &c., 1680; *Palmer, Obit. Notices O.P.*; *Gordon, Cath. Ch. in Scotland*, ed. 1869, p. 576; *Dodd, Ch. Hist.* iii.; *Challoner, Memoirs*, 1st ed. ii. 448.

1. "The Tryals and Condemnation, &c.," see under D. J. Kemeys, No. 1. Fr. Lumsden's trial occupies pp. 41-4.

Lund, Anthony, priest, born 1734, was son and heir of John Lund, of Midghalgh, Myerscough, and subsequently of Barton Park, co. Lancaster, and his wife Anne Benson. The Lunds were substantial yeomen, and may be traced as residents of Midghalgh for several centuries. They were always staunch to the faith, and suffered much under the penal laws. For many years from the commencement of last century there was a chapel more or less regularly served in their residence at Midghalgh, or Midge-hall as it was commonly called. Anthony's mother, however, was a Protestant, and would seem to have been somewhat of a scold, for her husband, in his will, directed that if his widow should marry again she should have £20 a year more than would be her share if she kept single, as he significantly said, in order that "somebody else might be bothered with her as I have been."

After studying his rudiments at Dame Alice's school at Fernyhalgh, Anthony Lund was sent to Douay College, where he became an *alumnus* at the age of 20, in his first year's philosophy, Nov. 3, 1755. He was ordained priest in 1760, taught rhetoric from 1761, philosophy from 1764, and finally divinity from 1768 till he came on the mission, and in 1773 succeeded the Rev. Robert Banister at Ladywell, Fernyhalgh. There he built and opened a new chapel, some little distance from the well, in 1793, and continued to serve the mission till his death, Sept. 21, 1811, aged 77.

Mr. Lund was the model of a good old priest, and many remarkable stories about him are still current in the neighbourhood of Fernyhalgh. He exerted himself greatly in providing funds for the establishment of Ushaw College, and was one of its principal benefactors, having given or bequeathed to it a sum of £4550 for ecclesiastical education, besides settling upon it certain lands of inheritance. The new chapel at Fernyhalgh was also erected largely out of his own patrimony, as well as in great part endowed. He was vicar general to Bishop William Gibson for North Lancashire; and by his neighbours he was regarded with great esteem. To sum up his character in the words of the author of the "Imitation of Christ"—"He seldom went abroad; he lived very retired; his diet was spare; he laboured much; rose early; spent much time in prayer, and kept himself in all kinds of discipline."

His cousin, the Rev. John Lund, born at Barton in 1733, became an *alumnus* of Douay College, April 13, 1754, in his 21st year. In 1761, about two years after his ordination, he went to Swinburne Castle, Northumberland, as chaplain to the Riddells. He removed to Lartington Hall, the seat of the Maires, in 1763, and thence, in 1768, was transferred to Cottam, Lancashire, where he erected the present chapel in 1793, and died June 24, 1812, aged 79. He was rural dean of Amounderness for many years and was esteemed a good preacher. A relative and namesake, the Rev. John Lund, only son of John Lund, of Bartle, and his wife Jane Gregson, born in 1809, was educated and ordained priest at Ushaw College. In the autumn of 1836 he was placed at Blackbrook, to which mission his relative, Bridget, widow of Anthony Lund, bequeathed a legacy in 1774. His career was but short; he died at Blackbrook June 25, 1838, aged 29. Another priest of this family, the

Rev. Anthony Lund, was the eldest son of Mr. John Lund, of Blackley, Manchester, and his wife Elizabeth Howell. He was born June 21, 1860, educated at Ushaw College, and ordained priest Aug. 15, 1885. Being very delicate, he only served the mission for a short time, as curate at Waterhouses, co. Durham, whence he was obliged to return home, and died at Blackley, July 20, 1890, aged 30.

Gillow, Haydock Papers, Lanc. Recusants, MS.; Buller, Records of Ushaw, p. 89; Douay Diaries.

1. Philosophical Theses, MSS., preserved at Fernyhalgh, with the customary large engraved sheets, giving the names of the students who defended the propositions, as follows: Præside Rev. Dom. Antonio Lund, Philosophiæ Professore, Tueri conabuntur in aula Collegii Anglorum Duaci: "Philosophia Naturalis, Joannes Daniel et Joannes Orrell, die 30 Aprilis, 1766; Gulielmus Tancred et Joannes Perry, eodem die." "Philos. Rationalis. Gul. Mumford et Thos. Eyre, die 1 Junii, 1767; Rob. Swarbrick et Greg. Stapleton, die 2 June, 1767." "Philos. Universalis, Car. Belaysye, die 20 Junii, 1768, Rob. Swarbrick, eodem die; Tho. Eyre, die 22 Jun. 1768. Greg. Stapleton, eodem die; Gul. Shaw, die 23 Jun. 1768, Rudolphus Southworth, eodem die."

Lupton, Thomas, priest, born March 27, 1776, at Cloughton, the estate of the Brockholes family, was sent by James Hesketh Brockholes, Esq., to Douay College to be educated for the Church. During the French revolution he was imprisoned with his fellow-students at Dourlens, whence he made his escape on Jan 16, 1794. Upon his arrival in England he repaired to his home, but soon joined the Douay collegians, who had congregated at the Rev. Arthur Storey's school at Tudhoe, near Durham. There he resumed his studies, having been in the school of poetry at the time of the seizure of Douay College. In September of the same year, Crook Hall was opened for the Douay refugees, and there Mr. Lupton finished his course of philosophy and divinity, and was ordained priest April 3, 1800. He commenced his missionary career at Weld Bank, Chorley, but very shortly was transferred to St. Chad's, Rook Street, Manchester, as assistant to the Rev. Rowland Broomhead. There he remained for upwards of nineteen years, and obtained the reputation of being one of the most indefatigable and valuable missionaries of his time. His health being much impaired by his labours, he accepted the chaplaincy at Garswood Hall, the seat of Sir Wm. Gerard, Bart., vacant by the death of the

Rev. Fris. Crathorne, who was drowned with Mr. John Gerard (father of the first Lord Gerard) whilst fishing at Southport in May 1822. Mr. Lupton resided at the chaplain's house at Hollin Hey, close to Old Garswood, and continued to serve the chapel in the Hall till his death April 29, 1843, aged 67.

His elder brother, John, was very successful in business in Liverpool, and was a great benefactor to the Presentation Convent at Manchester, where his daughter was a nun. He died at his residence in Great Crosby, May 9, 1850, aged 78, and upon the death of his widow (Jane, *née* Kirkham, of Lancaster), Sept. 23, 1853, aged 79, funds for ecclesiastical education, consisting of a sum of £833 7s. 0d. and certain properties in Liverpool, were established at Ushaw College according to their joint instructions.

A member of the same family, the Rev. Charles Lupton, a native of Lancaster, was educated at Crook Hall and Ushaw College, and after his ordination was appointed chaplain at Towneley Hall, the seat of the Towneleys, in Dec. 1819. There he died of consumption, Dec. 28, 1823, age 31, and was buried at Burnley. A relative, the Rev. Edward Lupton, a native of Preston, ordained priest at Ushaw, is now in charge of the mission at South Shore, Blackpool.

Kirk, Biog. Collns. MSS., No. 27; *Gillow, Haydock Papers*, p. 137; *Buller, Records of Ushaw*, pp. 94-5, 99; *Gillow, Lanc. Recusants, MS.*; *Tablet*, iv. 304, 326.

i. **Portrait.** "The Rev. Thomas Lupton. Painted by J. Allen, engraved by S. W. Reynolds, engraver to the King, and S. Cousins." Litho., large 4to.

The original portrait and one of John Lupton, Esq., were, until its recent removal, at the Presentation Convent, Manchester, where the Rev. Thos. Lupton was buried in the adjoining cemetery belonging to St. Patrick's Church.

Lutton, Edward, priest, whose true name was Elrington, was born about 1637, in Holborn, London, where his father was a wealthy distiller. The Elringtons were a very ancient family seated at Theydon Bois and Birch Hall in Essex. Edward Elrington, of Birch Hall, Esq., married Dorothy, daughter of Sir Ralph Sadler, knight-banneret, and apparently had a younger son, Ralph Elrington, who settled at Ugglebarnby, in Blackamore, co. York, and married Thomasine, eldest daughter of Philip Lutton, of Knapton, co. York, Esq. They had amongst other children a son, Edward

Elrington, who was admitted into the English College at Valladolid in 1621, under his mother's name of Lutton, and was in due course ordained priest. His nephew and namesake, the subject of this notice, was sent to Douay College, where he was admitted at the age of 14, May 8, 1652, and likewise assumed the *alias* of Lutton. There he displayed a surprising faculty of memory, distinguished himself throughout his course, and acquired reputation as a classical scholar. He was ordained priest Sept. 14, 1661, and was sent to the English mission. In London, in 1662, he met for the first time Miles Pinkney, *alias* Thomas Carr, who was then thought to be dying. Shortly afterwards Mr. Lutton returned to Douay, and was appointed procurator of the college and one of the confessors, offices which he retained for some years during the presidency of Dr. Geo. Leyburne.

During the disputes between Dr. Leyburne and the chapter, Mr. Lutton and his fellow-confessor Mr. Shepherd deemed it prudent to resign their positions in the college, as they were not disposed to favour the president's pretensions in opposition to the chapter. He was then invited to Paris, where he arrived Oct. 5, 1668, and was one of the first to enter the newly established English seminary of St. Gregory, which owed its foundation to his friend, Thomas Carr, director to the English Augustinian nuns at Paris. Mr. Lutton was also appointed Mr. Carr's coadjutor in the convent chaplaincy, and, upon his death, in 1674, succeeded to that office, and left St. Gregory's in the beginning of 1675. All his time and means were devoted to the service of the religious ladies under his spiritual charge, and he was so generous to them at his death that they still regard him as one of their chief benefactors. He died at the convent in the rue Fossés St. Victor, June 30, 1713, age 75.

Dodd, Ch. Hist. iii. 478; *Harl. Soc., Visit. Essex*; *Foster, Visit. Yorks; Cath. Mag.* iii. 96, 110; *Valladolid Diary, MS.*; *Cédoz, Un Couvent de Religieuses Anglaises a Paris*, pp. 201 seq.

1. **The Funerall Sermon of Mr. Miles Pinckeneey, *alias* Thomas Carre, Confessour to the English Canonesses Regulars of the Holly Order of S. Augustin established in Paris. Preached to the sayd Religious at his solemn Funerall by his Succesour E. L.** Paris, Vincent Du Moutier, 1675, 4to, ded. "To the Truly Venerable Lady Abbess Marie Tredway, To the very reverend Mother Dorothee Molins, And all the Religious daughters of Sion, the English

Cannonesses Regulars of the holy Order of S. Augustin established in Paris." This rare little work gives a most interesting account of the life and death of the author's predecessor.

Lyde, William, *alias* Joyner, dramatist, born in April 1622, was second son of William Lyde, or Joyner, gent., by Anne, daughter and co-heiress of Edw. Lapworth, M.D., of Oxford. His grandfather, Rich. Lyde, resided at Cuddesden, in the parish of Bullingham, co. Oxford, and his uncle, John Lyde, owned an estate at Horsepath, in the same parish, some two miles nearer to Oxford. He himself was born in the parish of St. Giles, in the north suburb of Oxford, where his father probably resided. He received his early education at the free school at Thame, and also at that within the city of Coventry. Thence he proceeded to Magdalen College, Oxford, of which he was elected *demi* in 1636, and afterwards fellow. In 1644, the vagaries of the Puritans opened his eyes to the fallacy of the doctrines of the Anglican Establishment, so he resigned his fellowship, and became a Catholic. He then became secretary to the Earl of Glamorgan, eldest son of Henry, Marquis of Worcester, and went with him to Ireland. There he remained till the royal cause was lost in that country, and then accompanied the earl in his travels through France and Germany, losing no opportunity to gain knowledge. During this period he was recommended to the Hon. Walter Montague, abbot of St. Martin, near Pontoise, and resided with him at Paris as domestic steward for several years. He was greatly esteemed by the abbot for his learning, sincere piety, and great fidelity. At length, returning to England, he spent several years in strict retirement in London, devoting his time to study. The violent persecution caused by the Oates plot, in 1678, necessitated his withdrawal from the metropolis, and he went to his family's estate at Horsepath. Shortly afterwards, John Nicholas, vice-chancellor of Oxford, had him arrested as a Jesuit or priest, and bound him over to appear at the next quarter sessions to be holden at the Guildhall, Oxford, in Jan. 1678-9. His real character having been proved, he was discharged, but thought it better for his personal security to retire to the house of his sister, Mrs. Mary Phillips, at Ickford, an obscure village in Buckinghamshire, near to Thame. There, by his conversation and example, he brought about the conversion of his nephew, the

father of Fr. Thomas Phillips, S.J. In 1686, it appears from the dedication of his "Observations upon the Life of Card. Pole" that he was residing on the coast of Wales. From the title of that work it also appears that at some time he had been in the household of Queen Henrietta Maria.

In 1687, he was restored to his fellowship at Magdalen College by mandate of James II., dated Nov. 11, but was expelled at the revolution in the following year. Once more he retired to Ickford, where he passed the remainder of his life in a thatched cottage, so rude in its construction that his chamber was open to the thatch, and, as he himself said in a letter to the Oxford historian, dated April 12, 1692, he "was never guilty of paying chimney tax." Whereas his apparel was formerly gay, and he had slept in the royal palaces of France, under fretted ceilings embossed with gold, he now dressed little better than a day labourer, and resided under a roof interwoven with venerable cobwebs. There he died in the year 1706, aged 84.

Dodd, Ch. Hist. iii. 464; *Wood, Athenæ Oxon*, ed. 1721, ii.: *Harl. Soc., Visit. Oxford*; *Watt, Bibl. Brit.*; *Cath. Mag.* iii. 223; *Johnston, The King's Visitorial Power*, p. 101.

1. **The Roman Empress. A Tragedy.** In the Savoy (Lond.), 1671, 4to, in five acts and in verse.

2. **Some Observations upon the Life of Reginaldus Polus. Cardinal of the Royal Bloud of England.** Sent in a Pacquet out of Wales, by G. L., Gentleman, and Servant to the late Majesty of Henrietta Maria of Bourbon, Mother to the present King. Lond., Matt. Turner, 1686, sm. 8vo, pp. 142, inclus. of title, ded. to his friend, Mr. Theophilus Evans.

It was this work which led his grand-nephew, Fr. Thos. Phillips, S.J., to write "The Life of Card. Pole," and, as stated by that author in his preface, "made the subject descend to him by a kind of inheritance."

3. Dodd says that various Latin and English poems by Joyner are scattered in several books "especially a large English copy in 'Horti Carolini Rosa altera,' 1640." In the *Cath. Mag.* v., 472, 607, 672, 734, is a long Latin poem, a paraphrase of the Litany of the Saints, extracted from a MS. bearing the inscription, "Hymni Rythmici, pii sane et elegantes, quos reperi Thomas Phillips, inter Adversaria D. Gul. Joyner, Avunculi mei."

Lydeott, E. . . .

1. **The Prodigal Returned Home, or, Motives of the Conversion to the Catholick Faith of E. L., Master of Arts in the University of Cambridge.** S.l., 1684, 12mo, title, preface signed E. L., and index, 9 ff. pp. 399; 1686, 12mo.

Lynch, Thomas. confessor of the faith, was imprisoned for recusancy, and died in gaol at Sarum about 1590.

Morris, Troubles, iii. 36.

Lynde, George, priest, was the son of Alexander Lynde, of London, who was probably the second son of Sir Humphrey Lynde, the learned Puritan. At the age of twenty-one he was admitted into the English College at Rome, Oct. 14, 1670, under the assumed name of Luttrell. He was ordained sub-deacon and deacon in March, and priest on April 13, 1675, but continued his studies in the college until May 4, 1677. He then went to Douay College for a short time, and before the close of the year was appointed *socius* to the Rev. Richard White, *alias* Johnson, director to the Augustinian nuns at St. Monica's Priory, Louvain. Upon the latter's death, in Jan. 1687, Mr. Lynde succeeded to his office, which he retained till his death at the convent, Feb. 22, 1715, aged 68.

Dodd, Ch. Hist. iii. 479; *Kirk, Biog. Collns., MSS.* No. 26; *Foley Records S.J.*, vi. 417; *Note in Spiritual Entertainments, MS.*

1. **Spiritual Entertainments**, MS., 12mo, consisting of many devout prayers and meditations, written for the use of the Augustinian nuns at Louvain. Many copies of his writings formerly existed at St. Monica's Priory, Louvain.

Lyon, John, venerable martyr, was a yeoman of the county of Rutland, possessed of an estate apparently situated in the neighbourhood of Oakham. He was distinguished for his staunch adherence to the ancient faith, as described in a ballad written on his martyrdom :

“ John Lion was a stout yeoman
Of ancient pedigree ;
Three hundred acres of fair land
He held in simple fee.

“ Of stalworth build and stature tall,
Of heart both firm and strong,
To king or queen he would not give
What doth to God belong.”

In consequence, he was indicted at the summer assizes holden in Oakham Hall, a remnant of the old castle, for denying the queen's spiritual supremacy, and condemned to death.

“ In Castle Hall, before them all.
 He did confess the faith :
 ‘ Our Lord the Pope is Christ’s Vicar.’
 They doomed him to the death.”

He was drawn on a hurdle over Swooning Bridge to the usual place of execution outside Oakham, and there hanged, bowelled, and quartered with frightful barbarity, July 16, 1599.

“ His bowells, too, were then pulled through
 His belly’s bloody space.
 And, thrown into a cauldron near,
 Were boiled before his face.”

The ballad adds that during his cruel butchery the holy martyr exclaimed, “ Have mercy, Jesus, on my soul, and those who do me slay.” His wonderful constancy, and charity for his persecutors, had such an effect upon the bystanders, that they gave vent to their changed feelings, and cried out, “ He was a man of God ; he died for the true faith.” Many dipped their kerchiefs in his blood, and were converted from that day. It is said, indeed, that the parson who attended the execution fled over sea, was ordained priest in Flanders, returned to England to labour in the vineyard, and at last won the crown of martyrdom at Tyburn.

Challoner, Memoirs, ed. 1741, p. 364 : *Cath. Progress*, xiii., 281, 349, 439.

1. “ John Lion : A Ballad,” 21 four-line stanzas, printed in *Cath. Progress*, xiii. 439.

Lyttelton, Humphrey, Esq., was the third son of Gilbert Lyttelton, of Frankley, co. Worcester, by Eliz., daughter of Humphrey Conyngsby, of Nyend-Solers, in Shropshire, and of Hampton Court, co. Hereford, Esq. This distinguished family was descended from Thomas Westcote and his wife Eliz., daughter and heiress of Thomas Lyttelton, of Frankley and South Littleton, co. Worcester. Their son and heir, Sir Thomas Westcote, K.B., who assumed the name of Lyttelton, was the great judge who composed the celebrated “ Treatise on Tenures ” in the reign of Edward IV. From him descended Sir John Lyttelton, Knt., to whom Queen Mary granted the office of constable of Dudley Castle in 1553. Though staunch to the old faith, he enjoyed the confidence of Queen Mary’s successor till his death Feb. 15, 1589–90. His eldest son Gilbert represented the county of Worcester in parliament in

the 13th and 14th Elizabeth, and was high-sheriff in the 25th of the same reign. He died in 1599 leaving three sons, John, Gilbert, and Humphrey, the subject of this notice.

Some time before the discovery of the Gunpowder Plot, Catesby, whilst on a visit to Robert Winter at Hudington, in Worcestershire, sent for Humphrey Lyttelton and his cousin Stephen, with a view to drawing them eventually into the conspiracy. But he did not at that time acquaint them with the project he had in view; he only informed them of his project to raise a troop of three hundred horse, to join the English regiment which the Spanish ambassador had raised by levies in England for the service of the Archduke Albert in Flanders. He promised to give Stephen Lyttelton the command of a company, and offered to take over with him a natural son of Humphrey Lyttelton as his page. He invited both of them to meet him at Dunchurch, at which place he proposed to make merry with his friends some three or four days, and undertook to give them due notice of the day of meeting, adding that he would then appoint the time and make the necessary arrangements with them for the campaign in Flanders. In reality Dunchurch was to be the general rendezvous of the conspirators, on Tuesday night, Nov. 5, 1605, after the blow was struck in London. On the appointed day, the two Lytteltons proceeded to Dunchurch, and in the evening came the intelligence of the arrest of Guy Fawkes and the total overthrow of the main design of the plot. Upon this Humphrey Lyttelton and others immediately departed, but his cousin remained with the conspirators. Subsequently, when Stephen Lyttelton and his cousin Robert Winter made their escape from Holbeach, Humphrey Lyttelton, it is thought, enabled them to lie in concealment for over a month, and ultimately harboured them in his own chamber at Hagley House, at that time the residence of his brother John's widow, who was then in London. Here they were betrayed by the servants and apprehended, Stephen Lyttelton and Winter being sent to London and committed to the Tower, and Humphrey Lyttelton to Worcester, charged with misprison of treason in harbouring them after the royal proclamation. On Jan. 26, 1606, Humphrey Lyttelton was found guilty and condemned to death by the special commission of Oyer and Terminer held at Worcester. On the following day he offered

to give information about Jesuits and priests charged with being implicated in the plot on condition of a respite. This being granted he said that he believed that Fr. Oldcorne would be found at Hindlip Castle. This proved correct, and with him, indeed, was arrested Fr. Garnett. Nevertheless, Lyttelton's sentence was confirmed at the assizes held at Worcester in the following Lent, where, he acknowledged his offence of misprison of treason, "but yielded he had much more deserved death for his treason to God in betraying His servants, those two good Fathers, than in any ill intention he had unto the State in not delivering up those two for whom he was condemned." He publicly asked Fr. Oldcorne's forgiveness in the Shire Hall, and declared he had much wronged him. At the time appointed, he was drawn on a hurdle from Worcester gaol to Redhill, about a mile from the city, on the London road, and there executed with Fr. Oldcorne, Mr. John Winter, and Bro. Ralph Ashley, S.J., April 7, 1606.

His sister-in-law, Muriel Lyttelton, at whose house at Hagley he was apprehended, was the widow of his eldest brother, John, and daughter of Sir Thomas Bromley, the lord-chancellor. Her husband, though a Catholic, was M.P. for the county of Worcester in the reign of Elizabeth. Being much admired for his wit and valour, he was courted by the Earl of Essex and his friends, and in some measure drawn by Sir Charles Danvers into that conspiracy which cost Essex his head, and Lyttelton his estate. He was tried and convicted of high treason at the bar of the Queen's Bench, Feb. 20, 1600-1, and though the extreme penalty was averted through the interest of Sir Walter Raleigh, he died in prison in the following July. Mrs. Lyttelton then brought up her children in the Protestant religion, and thus she obtained, upon the accession of James I., a reversal of the attainder of her husband, and a grant, by letters patent, of the whole of his estate. Her eldest son, Sir Thomas Lyttelton, Knt., was created a baronet in 1618, and was the ancestor of the Barons Lyttelton of Frankley. It was her brother, Sir Henry Bromley, who apprehended Fr. Garnett and Oldcorne at Hindlip through information derived from Humphrey Lyttelton.

Fr. Gervase Pius Lyttelton, *alias* Westcote, O.P., born in 1649, was a member of this family. He died at Holme Hall, Yorkshire, June 10, 1723, aged 75.

Jardine, Gunpowder Plot; Morris, Condition of Caths.; Foley, Records S.J. iv.; Harl. Soc. Visit. of Worcester; Burke, Peerage; Palmer, Obit. Notices, O.P.

1. "1605-6, Jan. 26. The Relation of Humphrey Littleton, made Jan. 1605-6," MS., Add. MSS. Brit. Mus., No. 6178, vol. ii., Burleigh Papers, p. 693, printed in Foley's *Records S.J.* iv.

Lyttelton, Stephen, Esq., was the eldest son and heir of George Lyttelton, of Holbeach House, co. Stafford, who was third son of Sir John Lyttelton, of Hagley, constable of Dudley Castle, by Bridget, daughter and co-heiress of Sir John Packington, of Hampton Lovett, co. Worcester, Knt. His mother was daughter of Sir Walter Smith, of Shelford.

As already shown under the notice of his cousin Humphrey, Stephen Lyttelton had allowed himself to become associated with the conspirator Catesby, at Michaelmas preceding the discovery of the Gunpowder Plot, under the impression that he was to be given the command of a company of English horse in Flanders, but he was not made acquainted with the real design of the plot. When the meeting at Dunchurch was broken up by the arrival of the conspirators after the discovery of the plot, Lyttelton foolishly remained with them, and took them to his own residence, Holbeach House, in Staffordshire. Holbeach was a stately mansion, built in the style of architecture usual in the time of Elizabeth, and was situated about four miles from Stourbridge, on the road between that place and Wolverhampton. It was standing in the early part of this century, and is described in Shaw's "History of Staffordshire," vol. ii. p. 297, but at the present day little or no traces of it are discernible. Here, disregarding Lyttelton's advice to seek safety in flight, some of the chief conspirators determined to make a stand, and were captured or slain when the house was beset on the day after their arrival. Lyttelton and Robert Winter, however, escaped from the house, and contrived, by wandering up and down the country in disguise, to elude the vigilant search which was instituted for them for upwards of two months. As previously related they were helped by Humphrey Lyttelton, and were eventually taken in his chamber at Hagley House. They were immediately sent to London and committed to the Tower. Shortly afterwards Lyttelton was sent down to Stafford to be tried and executed. He was indicted for harbouring the conspirators and joining with them in open rebellion. Whilst acknowledging the fact, he declared

he did it only for religion, for which he was ready and willing to die. Up to the very last he showed great resolution and devotion, to the satisfaction of all the county, and was executed at Stafford in Jan. 1606.

Jardine, Gunpowder Plot; Morris, Condition of Caths.; True Account of the Gunpowder Plot; Harl. Soc., Visit. of Worcester.

1. "A true historical Declaration of the Flight and Escape of Robert Winter, Esquier, and Stephen Littleton, Gent., when the rest of the traytours were apprehended; the straunge manner of their living in concealment so long time; how they shifted to several places, and in the end were decryed and taken at Hagley, being the house of Mrs. Littleton," MS., Harl. MSS., No. 360.

Mabbs, James Laurence, O.S.B., confessor of the faith, a native of Leicestershire, was admitted into the English College at Valladolid in 1618, but owing to some difference with the Jesuit superiors he left without taking the oath and entered the Benedictine College at Douay. Having been professed at the latter, August 15, 1620, he came in due course to the English mission. At length, after many years of missionary labour, he was arrested and imprisoned in Newgate, where he died July 20, 1641.

Valladolid Diary, MS.: Dolan, Weldon's Chron. Notes; Challoner, Memoirs, 1st ed. ii. 186.

Macclesfield, or Maxfield, Thomas, priest, venerable martyr, was son of the confessor William Macclesfield, of Maer Hall and Chesterton Hall, co. Stafford, Esq., by Ursula his wife, daughter of Francis Roos, of Laxton, co. Notts. He was born, it is said, in Stafford gaol, where his parents were prisoners on account of their faith, his father, indeed, having been sentenced to death. He spent some little time at a grammar school in his native county, and there, after the decease of his father, was sent to Douay College, where he arrived March 16, 1603, and adopted the *alias* of Field. There he steadily progressed in his studies till he had finished the second year of his course of theology, when he was afflicted with a long and serious illness, on account of which he was advised to return to his native air. Thus he left Douay for the benefit of his health on May 17, 1610. After his recovery he returned to the college, completed his studies and was ordained priest in 1614.

On July 17, 1615, he set out from Douay for the English

mission, and the first visit he made after his arrival in London was to a priest, an intimate friend of his, a close prisoner in the Gatehouse. The laxity of prison rule at that period permitted him secretly to celebrate his first Mass on English soil in the cell of his friend. About three months later he was making his thanksgiving after Mass in the same prison, according to Dodd, when the pursuivants, suddenly coming in and finding him upon his knees, seized him upon suspicion of being a priest, and dragged him away as if he had been some notorious malefactor caught in the act. He was brought before some of the Protestant bishops, who put their usual murderous questions to him: Was he a Romish priest? Why did he presume, after having taken orders in the Church of Rome, to return to England contrary to the statute of 27 Eliz.? And was he willing to take the oath of allegiance and thereby abjure his faith? Fearless of consequences the valiant confessor openly acknowledged himself to be a priest ordained by a Catholic bishop according to the form appointed in the Roman pontifical and by authority derived from the bishop of Rome; that as he was lawfully ordained, so was he likewise lawfully sent to preach the Word of God, and to administer the sacraments to his fellow-countrymen; and, that as the mission of priests lawfully ordained is originally from Christ, who sent His apostles even as His Father had sent Him, he humbly conceived no human laws could justly render his return to England criminal, for this would be to prefer the ordinances of men to the commands of the Supreme Legislator, Christ Himself. As to the rest he would pay obedience in all civil matters unto his Majesty, but could not take the oath of allegiance as it was worded. Upon this he was sent to the Gatehouse, where he had offered to God the first-fruits of his mission.

His life in prison is narrated at considerable length by his biographer. He devoted himself wholly to prayer and other religious exercises, and practised severe mortifications. Indeed his truly religious conduct afforded great comfort and edification to his fellow prisoners. But his zeal for the conversion of souls induced him to make an attempt to escape from prison, which hastened his trial and death. He had been about eight months in the Gatehouse when he put his design

into execution. In the dead of the night of June 14, 1616, he lowered himself by a rope from a high window, but upon touching the ground found himself in the grasp of some unknown person, who called the turnkeys and watchmen to his assistance. Having used him roughly, they dragged him inside the prison, thrust him under a massive table and girded his neck with a thick iron collar, to which they fastened a ponderous chain of a hundredweight. In this painful position he was kept till morning, when he met with even more barbarous usage. Under the Gatehouse was a horrible dungeon, a deep and dark hole, in which was an extraordinary pair of wooden stocks, ingeniously contrived for the torture of prisoners. In this engine the holy martyr was fastened in an almost naked state, and to the excruciating pain which it caused was added the torment of swarms of venomous insects generated in the filth and moisture of the vault. In this state he remained for above seventy hours, till on June 17 a warrant arrived from the Council for his immediate removal to Newgate for trial. Though almost exhausted by hunger and want of rest, and so benumbed as to have lost the use of his feet and hands, he was dragged from Westminster to Newgate, committed to the common side, amongst a gang of felons, and loaded with heavy irons. Here he at once commenced to bring the miserable wretches around him to a sense of their deplorable state, and actually reconciled two of them to the Church. The gaolers having become aware of his efforts, he anticipated a repetition of the stocks and dungeon, but as his trial was at hand, and he was looked upon as already doomed, he was only removed from the common side and placed amongst his fellow-priests confined in the prison.

On June 26, 1616, the holy martyr was brought to the bar of the Old Bailey, indicted under the statute of 27th Elizabeth for being ordained priest abroad and exercising his functions in England. His previous confession was produced against him, and, as he stood to it, his trial was soon over and he was remanded back to Newgate. He was then locked up in a cell by himself, loaded with heavy irons, and so strictly guarded that no one could visit him. However, by some means or other he intimated to his fellow-priests in the other part of the prison his desire that they should recite the *Te Deum*, to praise God for the blessing he had received that

day. The next morning he was again brought to the bar to receive sentence of death, when the judge offered him a pardon if he would take the oath of allegiance. This he was unable to do, as the prescribed form of oath contained expressions inconsistent with truth. He then turned to the people assembled in the court, and desired them to note that he was condemned for no other cause than his priesthood, no treason being so much as hinted against him, and that even for this, too, in their own hearing, pardon had been offered provided he would take the obnoxious oath. He therefore protested, upon the word of a dying man, that he acknowledged King James as his true and lawful sovereign, that he bore him true and faithful allegiance, and was willing to declare the same upon oath, provided it were presented without the clauses and assertions contrary to truth and the Catholic religion. He was proceeding with his address when the judge interfered, and bade him attend to his sentence, which was pronounced in the usual form—viz., that he should be drawn to the place of execution, hanged, then cut down alive, and dismembered and bowelled, his bowels to be thrown into the fire, his head to be severed from his body, his body quartered, &c. After sentence he was hurried back to prison, and thrust into the condemned hole, where he lay till the day of execution.

Great interest was moved in his behalf. The Spanish ambassador went to court to solicit a pardon, and that being refused, he petitioned for at least a reprieve, but was told that his excellency must wait till the following Tuesday for a final answer. This was on Sunday evening, and the death-warrant was signed for the martyr's execution on the very next day. His mother, brother, and sisters used all their endeavours to little purpose; his brother remaining by him till his death. The next day, Monday, very early in the morning, the sheriff came to Newgate, the martyr's irons were struck off, and with much artifice to avoid observation he was led out of the prison, laid on a sledge, and drawn to Tyburn. To prevent a great concourse of people at Tyburn, besides choosing so early an hour, it had been arranged that a woman should be burnt to death at Smithfield at the same time. But all was to no purpose, the people poured in from all parts, and streets, windows, and balconies were thronged with unusual numbers to witness this holy priest drawn to Tyburn. Great multi-

tudes, on horse and foot, accompanied him to the very place of execution, amongst whom were many distinguished Catholics, English as well as foreign. The Spaniards, mostly attached to the Embassy, were particularly prominent on this occasion. They marched in a body, and despite of affronts forced their way through the crowd to the sledge, and accompanied the confessor to the end of his journey with heads uncovered, frequently exhorting him to constancy and perseverance, and begging his prayers and blessing. When the procession arrived at Tyburn, the gibbet was found beautifully adorned with garlands and wreaths of flowers, and the ground around strewn with odoriferous herbs and greens, in honour of the martyr and of the cause for which he was to shed his blood. Mounting the cart, the martyr proceeded to explain to the people the cause of his being brought there to suffer death, but after a short address he was interrupted by the sheriff, who ordered the executioner to carry out his office. Whereupon the martyr threw himself upon his knees, and for a few minutes devoted himself to silent prayer, after which he raised his voice in prayer for the king, queen, and royal family, and likewise for the people. After another pause of silent devotion, he prayed aloud for his persecutors, and the cord meanwhile having been adjusted by the executioner, raised his eyes to heaven, and stretching forth his right hand gave his last blessing to the people, who mostly received it on their knees with uncovered heads. Then, whilst commending his spirit to the Almighty, the cart was drawn away and the venerable martyr was launched into eternity, July 1-11, 1616.

After he had been suspended for a very short time, the sheriff called upon the executioner to cut the rope, and butcher him alive according to the sentence. But the crowd opposed the order, and with loud reproaches testified their horror of the barbarous proposition. Thus the martyr was permitted to hang till he was dead, at least to all sense of pain, and then was bowelled and quartered. The sheriff forbade, upon pain of imprisonment, any one to carry off any part of the body, garments, or even the straw upon which the body was butchered. Furthermore, to prevent the Catholics from obtaining relics, he ordered a pit of unusual depth to be dug near the gallows, into which the mangled remains of the servant of God were flung, and over them placed the half putrid bodies

of two felons who had been buried there a month previously. Over all he cast in the bodies of thirteen malefactors who were executed that day, pressing down upon them a great quantity of earth. Thus he thought he had done his work effectually, but notwithstanding all precautions, some zealous young men that very night reopened the hole, disinterred the mangled remains of the martyr, and took them to the Spanish ambassador, Count de Gondomar, who eventually had them conveyed to his castle at Gondomar, near Vigo. There the relics remained till 1885, when about half of them were given by the present representative of the Gondomar family to Dom Gilbert Dolan, O.S.B., who transferred them to Downside.

Exemplar Literarum, pp. 6-36; *Challoner, Memoirs*, ii. ed. 1742, pp. 97-111; *Dodd, Ch. Hist.* ii.; *Douay Diaries*; *Grazebrook, Visit of Stafford*.

1. "Vita et Martyrium D. Thomæ Max-Fildæi, Collegii Anglorum Duaceni Sacerdotis, Londini ob Sacerdotium capitis damnati, ii Julii, 1616." Duaci, 1616, sm. 8vo, by Rev. Matthew Kellison, D.D., president of Douay College; "Brevis Narratio Martyrii," pr. in *Miscellany of the Abbotsford Club*, vol. i. 1837, 4to.

Another memoir by an eye-witness of the martyrdom was printed in "Exemplar Literarum a quodam Sacerdote Collegii Anglorum Duaceni, quondam alumno ex Anglia ad idem collegium transmissarum. De Martyriis quatuor ejusdem collegii alumnorum ob sacerdotium hoc anno 1616. In Anglia morte damnatorum." Duaci, typis Petri Aurol, 1617, sm. 8vo, pp. 56 inclus. of title.

The martyr's letter to Dr. Kellison, and another to his mother, brothers, and sisters, are printed in the above works. The originals are now at St. Edmund's College. Dodd also refers to original letters between the martyr and the Rev. Wm. Farrar.

2. **Portrait**, a very rare Spanish print, which may possibly have appeared with a memoir.

Macclesfield, William, confessor of the faith, of Maer Hall and Chesterton Hall, near Newcastle-under-Lyne, Staffordshire, Esq., was tried and condemned to death, with Erasmus Wolseley, of Wolseley Hall, and a number of other gentlemen, for aiding and relieving a priest, at the Stafford summer assizes in July 1587. It appears that he and the rest were prisoners for recusancy at Stafford, and were caught by pursuivants attending Mass in a chamber in the gaol with the door shut. The celebrant was the venerable martyr, Robert Sutton, who was condemned at the same assizes, and suffered martyrdom at Stafford, July 27, 1587. All the prisoners were condemned to death as felons, but the judge was influenced by the very

strong display of popular feeling in their favour—for they were highly esteemed in the town—to grant them a reprieve. Mr. Macclesfield, or, as he is generally called, Maxfield, was detained in prison for many years, as well as his wife, and is said to have died in Stafford gaol, but this is doubtful, for, according to the pedigree, his death took place as late as 1608.

He was well-known among persecuted Catholics for his piety, hospitality, and devotedness to the faith. It was at his residence, Maer Hall, that the pursuivants broke in, in 1584, and seized Mr. Richard Worthington and his three sons. The principal object of the raid was to apprehend Dr. Thomas Worthington, subsequently president of Douay College, who was actually in the house for upwards of an hour after the pursuivants had entered, yet succeeded in making his escape. Shortly afterwards the doctor and his nephew, Thomas Worthington, Thomas Brown, a priest, and Humphrey Macclesfield, ordained priest at Rome in 1581, were seized at an inn in Islington, and sent to various prisons, Macclesfield to the Clink.

It has already been shown in the previous notice that Mr. Macclesfield's son Thomas, the venerable martyr, was born in the prison at Stafford, and that his mother was Ursula, daughter of Francis Roos. Mrs. Macclesfield eventually obtained her freedom, but with her children, both sons and daughters, had many sufferings to endure for the faith.

About the same period, probably a little earlier, it is related that pursuivants came to the house of Ralph Macclesfield, and as the door was not opened upon demand, his servant, Michael Wright, was called before the lords in the Star Chamber, at the charge of his master. At the next Stafford assizes, Mr. Macclesfield, though eighty years of age, was summoned to attend, and being unable to ride or safely travel so far, was forcibly conveyed in a cart. Another member of the family, William Macclesfield, entered the English College at Valladolid, June 16, 1591, whence he proceeded in Nov. 1593, to the English College at Seville, where he was ordained priest. The Rev. Peter Macclesfield, son of Peter Macclesfield, of Chesterton Hall, Esq., and his wife Margaret, daughter of Robt. Belt, of Overton, co. York, Esq., by Frances, daughter of Sir Wm. Robinson, of Roccliffe, co. York, was admitted an alumnus at Douay College in June 1711. His brother Thomas, who

inherited the manor of Chesterton and the Maer Hall estate, was a Catholic non-juror in 1717, and his three daughters, Margt., Eliz., and Agnes, were educated at York Bar Convent. Dame M. Placida Macclesfield, O.S.B., was professed at the English Abbey of Dunkirk in 1758.

Bridgewater, Concertatio, ed. 1594, ff. 213, 222, 414-5; *Morris, Troubles*, iii.; *Foley, Records S.J.* ii. iii. iv. vi.; *Douay Diaries: Payne, Eng. Cath. Nonjurors: Leith, Records of St. Peter's, Cobridge, MS.*, p. 28 seq.; *Valladolid Diary, MS.*: *Glazebrook, Visit. of Stafford*.

1. There was a chapel in Chesterton Hall, which was served more or less regularly throughout the days of persecution. In the last century, tradition says, old Squire Macclesfield kept a resident chaplain, and during Mass used to take up a position at the upper window, by the road-side, so that he could scrutinise passers-by lest pursuivants should take them by surprise.

As we have seen Dr. Worthington visited Maer Hall, about six miles from Newcastle, in 1584. Topcliff, the priest hunter, in his "Discovery," 1584 (*Styche, Ann.* 2nd. ed. iii. 421) says that other priests besides Worthington were at Meare, old Maxfield's house, "as Bell, Sherwood, Cotton, &c. And at Whitsontide last, and at St. Peter's time preached there. And at their coming up they were all at Meare, with one Nowel, and Sturdevant, Dr. Allen's man." After Worthington became a Jesuit, and returned to the mission about ten years before his death, he seems to have laboured in this district, and no doubt was often at Chesterton Hall. He died in 1626 either at Rushton Grange, two miles from Chesterton, or at Biddulph Hall, both seats of the Biddulphs. Early in the last century the Rev. Thos. Styche, *alias* Bridgewood, served the chapels at Chesterton and Rushton Grange, some time before his death in 1732. Subsequently both missions were attended by the Rev. Geo. Hardwick from Paynesley Hall, some time between 1751 and 1759. There was also a chaplain at Chesterton Hall who served at Rushton Grange once in every five weeks, but how long he continued to do so is not known. The Rev. Thos. Flynn then became resident pastor at Rushton Grange, saying Mass once a month at Chesterton Hall. He remained till the spring of 1776, when he was succeeded by the Rev. John Corne, who built a public chapel at Cobridge in 1780, and incorporated Rushton Grange and Chesterton congregations in that mission. For a list of the priests at Cobridge *vide* under T. M. Leith.

Macdonald, Archibald Benedict, O.S.B., born of an old Catholic family at Lochaber, Inverness, in 1739, was professed at St. Gregory's monastery, Douay, Sept. 11, 1757, and after his ordination was sent to the province of York. His first mission was at Houghton Hall, the seat of the Langdale family, where he resided from 1766 to 1770. He then removed to Standish Hall, in Lancashire, but in consequence of the dissensions between the ex-Jesuits FF. Raymund Hormasa, *alias* Harris, and Joseph Gittings, *alias* Williams, then in charge

of St. Mary's, the only Catholic chapel in Liverpool, he was authorised by Fr. Joseph Emmott, the vicar of the ex-Jesuits, to take possession of the mission, which he did on April 3, 1783. This proceeding caused great commotion amongst the contending parties, and the unpleasant feeling continued for some years, but was eventually subdued by Fr. Macdonald's prudent and zealous behaviour. In 1788, he founded an additional chapel in Seel Street, Liverpool, dedicated to St. Peter, which he served till his death, July 29, 1814, aged 75.

Though an active missionary, and in charge of a large congregation, he contrived to devote considerable attention to literature, and published some works which had an extensive local circulation in their day. He was much regarded by his parishioners, and honoured by his brethren with the office of definitor of the regimen in 1806, and the titular dignity of cathedral prior of Rochester in 1810, both of which honours he held at the time of his death.

Dolan, Weldon's Chron. Notes; Snow, Necrol. O.S.B.; Dolan, Downside Rev. iv. 157; *Oliver, Collins.* p. 519; *Gent. Mag.* 1814, pt. ii. p. 298.

1. **The Lay-Mans Afternoon Devotion: on All Sundays and Holydays throughout the Year. To which is added, Short Prayers at Benediction: With Litanies and Night Prayers, usually said in Catholic Families.** Preston, W. Stuart, 1778, 12mo, pp. viii-173, and at end contents 3 pp.; Preston, Mary Sharrock, 1793, 12mo; new edition, edited by Dom Hen. Ans. Brewer, O.S.B. (*vide* vol. i. 291), Preston, 1820, 12mo, pp. 191.

In the preface he says that whilst not intending to censure the method used by some pastors in reciting the Divine office in the afternoon services, or disapprove the different modes pursued by others, he "cannot forbear thinking it very rational, equally pleasing to God, and more edifying to the people, when able to join their Pastor with one voice and heart, as St. Chrysostom observes."

2. **A Companion to the Altar, or, Prayers for Morning and Afternoon Service, on Sundays and Holidays. Second Edition, with great improvements. By the Rev. Mr. M'Donald.** Liverpool, 1792, 12mo, pp. vi-413; 3rd. ed., *ib.*, 1805, 12mo, pp. vi-452.

Part of this is identical with the preceding work, hence it would appear to have been called the Second Edition. From a remark in the preface it would seem that his ideas, as expressed in the preface to the other work, had met with some disapproval. About this time there arose a considerable movement for services in the vernacular. Dom Wm. Gregory Gregson, O.S.B., of Weston-under-Wood, Bucks, published a prayer-book on the lines of the Book of Common Prayer, which was strongly disapproved by Bishop Walmesley, himself a Benedictine. At a later period the Rev. Peter Gandolphi published his "Liturgy, or, a Book of Common Prayer," Lond. 1812,

12mo (*vide* vol. ii. 367), which was placed on the *Index Librorum Prohibitorum* by decree of Nov. 13, 1816.

"A Companion to the Altar, or compact Pocket Missal," Lond., P. Keating, 1791, 24mo, is a totally different work to the above.

3. **Moral Essays, chiefly collected from different authors.** Liverpool, M'Creery, 1796, 2 vols. 12mo.

4. **Select Discourses on the Gospels for all the Sundays and Holidays throughout the Year.** Liverpool, 1801, 3 vols. 12mo.

In 1792 he issued proposals for this work to be published by subscription in 4 vols. 12mo, price one guinea.

5. **Some of Ossian's Lesser Poems, rendered into verse; with a preliminary discourse in answer to Mr. Laing's Critical and Historical Dissertation on the Antiquity of Ossian's Poems.** By Archibald M'Donald. Liverpool, J. M'Creery, 1805, 8vo, title and ded. to the Highland Society (dated Seel Street, Liverpool, July 1, 1805), 2 ff., pp. 284.

Dr. Jas. Macpherson published his "Fragments of Ancient Poetry; collected in the Highlands of Scotland, and translated from the Gaelic or Erse Language." 1760, 8vo. The book excited much attention, and a subscription was made to enable the editor to travel in the Highlands and collect all that he could find of these precious relics. The results of this mission were given to the public in two vols., viz., "Fingal, an ancient Epic Poem, in six books; together with several other Poems composed by Ossian, the son of Fingal. Translated from the Gaelic Language," Lond. 1762, 4to, and "Temora, an ancient Epic Poem, in eight books; together with several other Poems composed by Ossian, son of Fingal. Translated from the Gaelic Language." Lond. 1763, 4to. No very serious objection was made against the authenticity of the poems till Dr. Johnson denounced them as forgeries in his "Tour to the Hebrides." A long and fierce controversy ensued in which Malcolm Laing published his "Poems of Ossian, containing the Poetical Works of James Macpherson, in prose and verse; with notes and illustrations," 1805, 2 vols. 8vo, his object being to prove the dishonesty of Macpherson.

6. **Fingal, an Epic Poem, by Ossian, rendered into Verse.** By Archibald McDonald. Liverpool, G. F. Harris, 1808, 8vo, pp. xxxv-159.

In the preface he defends Macpherson, whom he tries to excuse for not acceding to Dr. Johnson's request for the production of the original poems by arguing that Macpherson knew the lexicographer was hostile to his country, considered the request an insult, and would not deign to reply. This conduct, he adds, many took as a plain indication of guilt, and consequently fell into Johnson's opinion. Those who had seen the MSS., or heard the poems in their native tongue, could not but maintain the certainty of their existence. This brought on a paper war between the parties, which was carried on with an acrimony very unworthy men of letters and gentlemen. Among the opposition, no champion has made a greater figure than Malcolm Laing. Sir John Sinclair's dissertation on the authenticity of Ossian's poems gives the reasons for hitherto keeping back the originals from public inspection. But from what is there said it appears that Macpherson always desired to have them printed, or deposited in some public library. It is now generally accepted that there were no originals.

7. The Liverpool controversy, for an account of which *vide* R. Hormasa, o. 1, vol. iii. 393. Several of Fr. Macdonald's letters appeared in the local prints.

8. **Portrait**, in oil, at the presbytery, St. Peter's, Seel Street, Liverpool.

McDonnell, Thomas Michael, priest, born Feb. 4, 1792, at East Grinstead, Sussex, was the younger son of Major McDonnell, R.M.M., and his wife, an English Protestant lady. Subsequently his parents settled at Usk, co. Monmouth, with which place all the associations of his boyhood were connected. His father died early, and he was left, with his brother and sister, under the guardianship of Charles Browne Mostyn, of Kiddington, co. Oxford, the father of Bishop Mostyn, and grandfather of George Mostyn, Lord Vaux of Harrowden. His brother, Francis McDonnell, Esq., J.P., of Plas Newydd, near Usk, died June 4, 1860, and his sister became a nun in the Augustinian convent at Spetisbury. Thomas was sent to Sedgley Park School on Feb. 1, 1802, and his brother followed him there in January of the next year, but left, after rather more than a year, to join the legal profession, which he afterwards practised very successfully. At Sedgley, Thomas made rapid progress in all the studies, and being destined for the ecclesiastical state was transferred to Oscott College on March 26, 1806. There he received the subdiaconate, April 15, 1813, the diaconate in Sept. 1815, and, after teaching the classics and exercising the office of prefect of discipline, was ordained priest by Bishop Milner, Sept. 19, 1817.

After about five months spent in the college, Mr. McDonnell was appointed chaplain to the Earl of Surrey at Worksop Manor, Notts, where he arrived on Feb. 6, 1818, and entered upon his duties with that zeal and energy which distinguished him throughout his missionary career. His congregation being small, he undertook to complete the education of a few pupils of good family, and filled up his spare time with literary and controversial pursuits. In 1822, he commenced a mission at Retford, which he served from Worksop every Sunday till the appointment of the Rev. Pat. O'Gorman in 1824. But Mr. McDonnell's pupils had become obnoxious to the Earl of Surrey, who signified to him that when young Mr. Edward Howard, his cousin, should have left, he was to receive no more pupils. The earl also seems to have laid something like an embargo on his preaching. In consequence, Mr. McDonnell

resigned the chaplaincy, and went to Oscott in Feb. 1824. Bishop Milner approved of the course he had taken, and appointed him to St. Peter's, Birmingham, where he arrived April 9, 1824. This chapel belonged to the Franciscans, who, unable to serve it longer owing to the paucity of their numbers, handed it over to the bishop. Thus, after the retirement of Fr. F. Edgeworth, O.S.F., in the following autumn, Mr. McDonnell was left in sole charge. Finding the presbytery sadly inconvenient and out of repair, he made considerable alterations and improvements, which rendered it one of the best priests' houses in the district. In the following year, 1825, he added side galleries to his chapel, and in 1826 purchased a piece of land adjoining his burial ground. Thus he began at Birmingham a very arduous career of missionary labour, which he followed, as far as practicable, in the various missions subsequently served by him. Every Sunday he said two Masses, by permission of the bishop, preached four sermons, and gave a catechetical instruction of an hour's duration to children, besides one of half an hour every morning. His evening sermon, or lecture, was usually on some point of doctrine, and was generally attended by many Protestants. He constantly had converts to instruct and receive into the Church, amongst whom was the late Ambrose Lisle March Phillipps de Lisle. He had excellent schools attached to his chapel, and also founded an orphan asylum.

It was at the request of the principal members of the congregation that Mr. McDonnell had been appointed to St. Peter's. They had expressed to the bishop their opinion that the time had arrived when the Catholics of Birmingham should take that position in the town to which their numbers, wealth, and respectability entitled them. They wanted a leader, and naturally looked to their pastor. As Mr. McDonnell had already manifested a disposition not to suffer the attacks made upon Catholics to remain unopposed, they thought that he possessed the spirit which would qualify him for the post they were desirous that he should fill, and in this they were not mistaken. At this time branches of the British Catholic Association in London were formed in the leading towns, and Mr. McDonnell established one in Birmingham. The great question of Catholic emancipation was still in agitation, and he took every opportunity to promote it by

writing and public speaking. It would be impossible to particularise all these efforts of his zeal in the good cause. He became quite a popular speaker and leader in Birmingham, and very much contributed to soften asperities and banish prejudices against the Catholic religion in that populous town and district. Thus he became one of the most prominent members of the once-famous Birmingham "Political Union," which had so much to do with forcing on the Reform Bill of 1832. Aware of the great abilities of Matthew Priestman Haynes, he engaged him as master of his boys' school, and employed him on the platform and in the press in the agitation for reform. It was in consequence of these exertions, in great measure, that Birmingham became the most liberal towards Catholics of all our towns and cities. But Mr. McDonnell's addresses were not confined to Birmingham and the vicinity, for he frequently spoke at the meetings of the British Catholic Association in London.

In 1831, a number of the Catholic clergy established a monthly publication, devoted to the interests of religion, and entitled *The Catholic Magazine*. It was printed and published in Birmingham, and Mr. McDonnell was the acting editor. He conducted it with great ability, but with some partiality for certain writers, which brought upon him the opposition of some and the distrust of others. After it had continued five years, he thought proper, for reasons which he did not satisfactorily explain, to discontinue it under the original title, and start it anew under the name of *The Catholicon*. But though it contained some very able articles, it had only a brief and languid existence. It came out irregularly, which is always fatal to a periodical, and finally ceased with the eighth number, in Aug. 1836.

In the latter part of 1833 there was some intention of removing Mr. McDonnell from Birmingham. A petition, however, was immediately got up by his congregation, and presented to the bishop, signed by nearly sixteen hundred persons, deprecating his removal. Dr. Walsh, astonished at the general feeling in Mr. McDonnell's favour, cheerfully consented to his remaining. Protestants also prepared a memorial, testifying that Mr. McDonnell had always advocated the cause of the poor and oppressed, had disproved the popular charges against the Catholic religion, and, in his lectures, had enlight-

ened them upon its principles, so that, if not converts, they were no longer prejudiced against the Catholic religion. On that occasion, Dr. Walsh highly extolled Mr. McDonnell from the altar at St. Peter's chapel, acknowledged that he had been misled by misrepresentations, and solemnly promised the congregation that their revered pastor should never be separated from them. Meanwhile, Catholics had so much increased in Birmingham, both in numbers and influence, that their attention became directed to the expediency, if not necessity, of erecting one large church, or cathedral, to take the place and supply the insufficiency of the existing two chapels. Dr. Walsh, in a letter to Mr. McDonnell, observed that to promote union among Catholics, without which religion would never flourish, they should unite in collecting funds, and when they had sufficient, should take the sense of the majority as to further arrangements. Mr. McDonnell announced from the altar his resolution to co-operate in the work, though it had been determined, contrary to his judgment and wishes, that the cathedral should be built on the site of the chapel of St. Chad's. But subsequently he found himself debarred from co-operation by the committee, which was ruled by Mr. John Hardman, one of the most influential Catholics in the town. Then commenced that series of painful occurrences which terminated in Mr. McDonnell's departure from Birmingham. Bishop Walsh had long manifested his displeasure with him, and on July 14, 1841, commissioned his coadjutor, the R. R. Dr. Wiseman, to notify to him that his occupation of St. Peter's chapel must end with that month. Accordingly, as no priest was sent to take charge, Mr. McDonnell closed St. Peter's on the 31st of July, and unaccountably it remained for four Sundays without service. The congregation presented an address to the bishop, reminding him of his previous promise never to remove their pastor, and demanding its fulfilment. Subsequently, on Nov. 1, they held a public meeting, and passed resolutions in Mr. McDonnell's favour which found their way into the press. Some discussion followed, in which Mr. McDonnell joined. Meanwhile, though he gave up the keys of the chapel and school, he retained possession of the house, as he claimed compensation to the extent of £2000 expended upon it out of his own money. An arbitration was agreed upon, but the result was an award of £250 only, which Mr.

McDonnell refused to accept. On Sept. 14, the conference of the clergy at Oscott passed a resolution censuring Mr. McDonnell's line of conduct, which led to more correspondence. However, on Oct. 30, he surrendered possession of the presbytery to the bishop's deputy, and withdrew to London, where he was supported by the weekly contributions of the congregation of St. Peter's. In the following December he addressed a letter to his friends, requesting them to discontinue their contributions, for Bishop Baines was anxious to avail himself of his services in the Western District, and had proposed to him Plymouth, Bath, or Bristol. Ultimately, however, he was appointed to the chaplaincy at Tor Abbey, near Torquay, where he arrived Dec. 21, 1841.

In the summer of 1844, Dr. Baggs, successor to Bishop Baines, transferred him to St. Augustine's chapel at Clifton. Bishop Baggs, who entertained the highest opinion of his merits, used to say that he had not a more docile priest in his district. Mr. McDonnell laboured in his new mission with his wonted energy, cultivating those solid virtues which are the essentials of a Christian and sacerdotal life. He exerted himself in London and elsewhere to procure contributions for liquidating the heavy debt incurred by the erection of his little chapel and schools underneath, which he transformed from a place in every respect disagreeable to a very comfortable mission. After the decease of Dr. Baggs, Oct. 16, 1845, Dr. Ullathorne was appointed to the Western vicariate, and in the latter part of 1847 purchased the unfinished chapel at Clifton, begun some years before by Fr. Francis Edgeworth, O.S.F., including Mr. McDonnell's chapel, for £3500. An engagement was made to make the unfinished chapel serviceable for divine worship, and his lordship proposed to preside over the new establishment. Considering that Mr. McDonnell, at his age and long standing, could not be expected to be made a mere instrument for carrying out the views of another, Dr. Ullathorne offered him the small mission of Gloucester, the sole endowment of which was only £40 a year. The bishop, however, promised to supplement this sum with an annuity of £50. But having then no wish to accept the offer, and being desirous of some relaxation, Mr. McDonnell left his mission at Clifton, Oct. 30, 1847, and set out for Rome, where he arrived on Dec. 8.

Whilst at Rome, he presented three memorials to Propaganda, and two to the Holy Father, chiefly concerning certain teachings

of Dr. Wiseman and the Rev. John Moore, to which he objected. In July 1848, he returned to England, and finally accepted the mission of St. Peter's, Gloucester, where he arrived on the 2nd of August. He remained almost two years at Gloucester, and then was transferred by Dr. Hendren, who meanwhile had replaced Bishop Ullathorne in the Western district, to the extensive mission of St. Mary's, Plymouth, of which he took possession on July 11, 1850. He had hardly laboured there with his characteristic zeal and energy above a year when Dr. Errington was appointed the first bishop of Plymouth under the restoration of the hierarchy, and signified his intention to reside at his titular see. His lordship intimated to Mr. McDonnell that he considered it would be hard for one older than himself to be his curate, and therefore offered him some other mission in his diocese. Mr. McDonnell, however, preferred to return into the diocese of Clifton, and left Plymouth Oct. 13, 1851. In the following spring, he accepted the small country mission of Shortwood, co. Somerset, of which he took possession on April 1. Here he was obliged, on account of his lameness, to keep a pony carriage. His right leg had been permanently injured in an accident to the Worcester coach in 1838.

In 1857 he was made a member of the cathedral chapter of Clifton, and in 1863 became canon theologian. In 1859 he was elected a member of the Old Brotherhood of the English Secular Clergy, a friendly society founded by the members of the old chapter of England upon its dissolution in 1851 after the restoration of the hierarchy.

On April 17, 1860, Canon McDonnell left Shortwood, and entered upon his last mission, St. Mary's Montpellier, in Bath. His friends had recommended him retirement and that repose which his age and lameness warranted, but he insisted upon working to the last in an arduous mission, where his Sundays were carved out pretty nearly as they were at Birmingham and other missions. At length, in the beginning of 1863, he was seized with a severe attack of bronchitis, and in the following year experienced a cramp in his hands, which disabled him from writing legibly. Subsequently he became so paralysed as to be almost helpless, and Canon Shatlock was sent to assist him in the mission in 1865. Shortly afterwards, Miss Galton, a wealthy lady whom he had received into the Church, took him into her house in the Circus, Bath, and provided him with

every comfort, rooms and attendance, for the remainder of his life. Helpless as he was in body, he was still vigorous in mind, and always cheerful and full of pleasantry. So he continued till his final attack of paralysis, calmly expiring on Oct. 25, 1869, aged 77.

Thus ended the life of a worthy and exemplary priest, conspicuous in his day as one of the most able and honourable of his brethren. Endowed with a noble presence, a strong constitution, and great physical strength, he also possessed mental power and cultured talents. He was quick of comprehension, his memory was remarkably good, and his readiness of pen was equalled by that of his tongue. He wrote with ease and correctness, often with elegance, and was a learned controversialist; he was an ardent politician; and his eloquence either in the pulpit or on the public platform always elicited admiration. And yet one mistake—the temporary placing of his own judgment above that of his ecclesiastical superior at Birmingham—marred the remainder of a long career, which otherwise, in all probability, would have been brilliant. With this fatal exception, for which he made ample atonement, *Ad Majorem Dei Gloriam* was the grand object of all his zealous labours in behalf of the public cause.

Husenbeth, Memoirs of Parkers, MS., ii. ; Oliver, Collections, p. 350 ; Amherst, Oscotian, iv. 21, vi. 61 ; Cath. Mag., v. pp. xiv., 315-6 ; Shepherd, Reminiscences of Prior Park, p. 26 ; Tablet, xxxiv. 762.

1. **The Sheffield Controversy.** Sheffield, 1819, 8vo.

Soon after his arrival at Worksop, Mr. McDonnell was afforded an opportunity of publicly defending the Catholic religion. The Rev. T. Cotterill, perpetual curate of St. Paul's church, Sheffield, made a speech full of misrepresentation and intolerance at a meeting held at Wakefield to oppose Catholic emancipation. Very able answers to this speech appeared in the *Sheffield Mercury* by Mr. T. A. Ward and several other Catholic champions. But Mr. McDonnell was the most conspicuous, and, as it may be well supposed, the most able opponent of Mr. Cotterill. He wrote some powerful letters in the paper, and afterwards collected the whole controversy on both sides in one volume, which was published under the above title.

2. **Correct and Impartial Report of the Discussion which took place at Mount Zion Chapel, Birmingham, between the Rev. T. M. McDonnell and the Rev. John Burnet, on Tuesday and Wednesday, the 7th and 8th of Aug. 1827.** Birmingham, 1827, cr. 8vo, pp. 112, ded. to the Cath. clergy of the Midland District, dated Aug. 16, 1827.

The first "Authentic Report of the Discussion," 1827, 12mo, through the unfairness of the publisher, lacked the force and point requisite to produce proper effect. Mr. McDonnell, therefore, edited this corrected report. In

it he meets and confutes his adversary's objections with an irresistible display of scriptural argument, and throughout seems to be impressed with the belief that he is pleading in behalf of the souls of both Protestants and Catholics, whilst his adversary is obviously contending for victory only (*Cath. Miscel.* ix. 335). It elicited from the Rev. Martin Wilson Foye, "Three letters addressed to the Rev. T. M. McDonnell on his argument from the Fathers in support of the Doctrine of Transubstantiation." Birmingham, 1830, 8vo.

3. **Substance of the Speeches of the Rev. T. M. McDonnell delivered at the Open Meeting of the General Committee of the British Catholic Association held at the Association Rooms, No. 1, Thorney-street, Bloomsbury, on Jan. 22, 1828.** Birmingham. 1828, 8vo; *id.* 3rd edit.

An abridged report of the meeting, which was attended with much contention, appeared in the *Cath. Miscel.* ix. 127-147, and some account of the assembly, *ibid.* 255-7. Mr. McDonnell took the opportunity of entering at great length upon the state of the Catholic question. His speech embraced a view of the enemies of Catholics, of their friends, and of Catholics themselves. In regard to the latter, his object was to induce them to united exertion.

4. *The Catholic Miscellany. New Series.* London. 8vo. illus., monthly. July-Dec., 1828. Jan.-Dec., 1829, and Jan.-May, 1830, 3 vols.

In the number for April 1828, of *The Cath. Miscel. and Monthly Repository of Information*, vol. ix. p. 268, Mr. McDonnell issued an address to the public, announcing that he proposed to take over the sole management of the journal, which hitherto had been edited by Ambrose Cuddon (*vide* vol. i. 607). He therefore commenced a new series in the following July, which he conducted with much ability till the number for May 1830, when he announced that want of support necessitated the relinquishment of his task, and the journal ceased to exist.

5. *The Catholic Magazine and Review.* Birmingham. R. P. Stone. 8vo. illus., monthly, i. Feb. 1831-Jan. 1832; ii. Feb.-Dec. 1832; iii. Jan.-Aug. 1833; iv. Sept.-Dec. 1833; v. Jan.-Dec. 1834; vi. Jan.-Dec. 1835.

This magazine was established by fifty-eight clergymen, whose names are signed to the address with which the first number commenced. Five of these were appointed editors, the Revs. John Kirk, Fris. Martyn, Edw. Peach, T. M. McDonnell, and J. Gascoyne, but the acting editor was Mr. McDonnell. In his opening address on the design of the magazine, he adopted the declaration of Bishop Milner, who when accused of being a political partisan, repelled the charge in these words: "I have no politics but religion, and no party but the Church." Mr. McDonnell conducted the magazine with great ability, but with some partiality for certain writers which brought upon him the opposition of some and the distrust of others. It cannot be denied that the magazine did great good during its publication; but it became less and less favoured by the clergy, who gradually withdrew their names as proprietors and their support as contributors. It had possessed, however, among the latter, the best writers of the Catholic body, among whom were Cardinal Wiseman, Dr. Lingard, Canon Tierney, Dr. Husenbeth, Dr. Fletcher, Dr. Oliver, Dr. Kirk, and others of note, ability, and influence.

6. *The Catholicon.* Birmingham, M. Smith, 8vo, illus., monthly, i. Jan.-July, 1836, Nos. 1-7, and an additional No. 8 without date.

This was the title under which Mr. McDonnell thought proper, for reasons which he did not satisfactorily explain, to continue his magazine. Though it contained some very able articles, especially one on the Hierarchy by Canon Tierney, under the signature of "S.," it had but a brief and languid existence. It came out irregularly, which is always fatal to a periodical, and finally ceased with the 8th number. In the penultimate number, p. clxxxi., the editor observed: "For years we have devoted our time and our labour, and sacrificed our peace of mind to a work, calculated, as we hoped, to promote the interest and honour of the Catholic body; but it is now time to retire. That body has rejected us. The work has, in its most prosperous days, but barely supported itself; it is now beginning to incur debt. This we feel it to be our duty to avert." In the final number he bade "Farewell to the readers of *The Catholicon*," p. 512, principally written in support of the agitation for "the substitution of canonical bishops for uncanonical vicars apostolic."

7. **Substance of a Discourse [on Matt. vi. 24], delivered on Sunday, Sept. 13. 1835, in the Catholic chapel of Worcester, in Vindication of the Irish Catholic prelates, against certain accusations recently advanced against them in that city. By the Rev. T. M. McDonnell.** Birmingham, M. Smith, 1835, 8vo, pp. 28.

The two-fold object of this discourse is set out in a review in the *Cath. Mag.* vi. 545, being, first, "to vindicate the Irish prelates from the charges which certain clerical vagrants have scattered throughout this country against them," and secondly, "to connect with the refutation the admonitions and exhortations to virtue, which ought to characterise, and which usually do characterise, the addresses of a Christian pastor to his flock." Dr. Husenbeth was of opinion that it was a very able, learned, and valuable production, but Mr. McDonnell's journalistic and political opponent, W. E. Andrews, criticised it in unmeasured terms in his *London and Dublin Orthodox Journal*. i. 305, 322, in a review or article entitled "A Chapter on Oaths."

8. **Statement of Facts respecting the intended Discussion between the author and the Rev. Hobart Seymour at Ashby-de-la-Zouch, with remarks on the same.** Birmingham, 1837, 8vo, pp. 68.

This is a careful and highly interesting statement of facts relating to the intended polemical discussion at Ashby-de-la-Zouch, where Mr. McDonnell should have met two well-known adversaries to the Catholic religion, Hobart Seymour and John Canning. The discussion did not take place, but a long correspondence relative to it forms the contents of the pamphlet.

9. **Conversations on Religion; being the first of a Series of Tracts, intended to facilitate an Inquiry after Truth.** Birmingham, issued by the St. Peter's Birmingham Catholic Tract Society. 1838-40, 32mo; 2nd edit. 1842; 3rd edit. Lond. 1845; the whole series consisting of nine parts.

It is exceedingly to be regretted that the series extended only to nine "Conversations," in so many tracts, for an abler, more interesting, or more satisfactory series of religious instructions could not be found. *The True Tablet* (iii. 403 and 531), reviewing the second edition, says: "We consider them to be precisely of that character, the want of which, in those of the Catholic Institute, has been sometimes and very justly lamented. They are tracts for the poor and middling classes of Catholics, no less than Protestants.

They are elementary and compendious treatises on all the controverted points of our religion. and not merely on such as are blasphemed by Anglicans. The language is clear, bold, and forcible. The simplest may understand it; and yet the most fastidious will find nothing there of the vulgar or inane, an extreme as objectionable in every way as its opposite, the abstruse or difficult."

The author's embroilments in Birmingham obliged him for a time to suspend the issue, and when it had reached the ninth number, he was forced to discontinue the series altogether, for a reason disgraceful to the Catholic public—want of support, though the price was only one halfpenny a number!

10. "Think Well On't. By Bishop Challoner; with an Appendix containing Short Devotions for the Sick." Lond. 1842, 32mo, edited by Mr. McDonnell.

It forms a compendious *guide mecum* for the visitor to the sick chamber.

11. **The First Catechism.** London, 1842, 48mo, based on the "Abstract of the Douay Catechism," approved by the vicars-apostolic. Dr. Wiseman had pronounced him to be "the best catechist in England."

12. **The Case of the Rev. T. M. McDonnell, late of St. Peter's Mission, Birmingham, stated by himself in a Series of Letters.** London, 1842-4, 8vo, in five separate letters.

On Nov. 1, 1841, the day following Mr. McDonnell's departure from Birmingham for London, a public meeting was held in which strong resolutions were passed in his favour, and in one of which a weekly collection for him was arranged. These were inserted in the Dublin *Freeman's Journal*, and drew forth expressions of regret from the editor, who added that it was not denied that Mr. McDonnell's political views were the foundation of the proceedings against him. Dr. Wiseman wrote a short letter to the editor, declaring that "political reasons had nothing to do with Mr. McDonnell's departure from Birmingham." This drew from Mr. McDonnell a strong and well reasoned Letter of Defence, dated London, Nov. 24, 1841, which forms the first of the series of the case. He concluded his letter by demanding of Dr. Wiseman to state publicly the real reason for his removal. Letter II., dated Torquay, Feb. 10, 1842, also appeared in the *Freeman's Journal*, and was intended as a vindication of himself from certain charges, but principally from that of having so largely taken part in politics. Letter III., dated Torquay, July 1, 1842, was addressed to his former congregation at Birmingham. It purports to be an explanation of certain circumstances which had been industriously misrepresented. These were, first, his appearance in the middle of the dinner at the Town Hall on the opening-day of St. Chad's cathedral; secondly, the shutting up of St. Peter's for four consecutive Sundays; thirdly, the affair of the property of the "Ladies Society of the altar of St. Peters"; fourthly, his occupation of the chapel-house and premises; and, lastly, the arbitration. Letter IV., Torquay, Oct. 1, 1842, was addressed to the clergy of the Oscott conference, which had met on Sept. 14, 1841, to the number of twenty-three, under the presidency of the coadjutor bishop, Dr. Wiseman, and passed a resolution expressive of deep regret at the line of Mr. McDonnell's conduct, besides a declaration of determination to support Dr. Walsh in the exercise of his authority. In this Mr. McDonnell gives the letter which he had sent to each of the assembled clergy, on learning the sentence of disapprobation they had passed, calling upon each one to state the grounds of his

disapproval. Sixteen had returned him no answer, and four expressed dissent from the resolution, though it had been proclaimed to have passed unanimously. The answers of the remainder were commented upon in this letter. In a post-script he explains why its publication was delayed till Aug. 29, 1843. Bishop Baines was threatened with being involved before the Holy See with the responsibility of this work. He was not a man to succumb to such menaces, but meanwhile, through a pressing appeal by Dr. Brindle, the letter was withheld till after the death of the bishop. Letter V. was printed in 1844, and addressed to Bishop Walsh, but at the request of Dr. Baggs, successor to Bishop Baines, it was never published. Dr. Walsh urged the new bishop to take strong measures against the writer, but Dr. Baggs declined. The letter is a discussion of the various allegations against its author which had escaped from Dr. Walsh, Dr. Wiseman, or some others—first, the claim of arbitrary authority over the missionaries subject to the bishop's jurisdiction; secondly, Mr. McDonnell's refusal to co-operate in the building of St. Chad's cathedral; thirdly, that he had written some letters offensive to the bishop; fourthly, an unfounded rumour that Mr. McD. had been opposed to devotion to the B.V.M.; and lastly, that he had attributed the bishop's conduct to pecuniary considerations, and the influence of a rich family.

His friend Dr. Husenbeth sums up his review in these words—"It cannot be denied that the *case* contains very powerful argument, and much eloquent language; but when I add that it is in many parts inconclusive and unsatisfactory, and that it abounds in very disrespectful language to ecclesiastical superiors, I only treat it leniently, and with more consideration than it deserves. Indeed, Mr. McDonnell happily became convinced of his own improper language and conduct, and made the amplest atonement, by suppressing the publication of his 'Case,' and begging pardon of all to whom he apprehended having given scandal. He used to say that there was, however, one person whom he never could forgive, and that person was Thomas McDonnell."

13. **A Letter to H. C. March Phillipps, Esq., chairman of a public meeting held at the Royal Hotel, Torquay, in behalf of the Irish London Society, Dec. 1, 1842, on the proceedings of that day.** London, Brown, 1842, 8vo.

The Rev. Maunsell Eyre, a fanatical parson of the Irish Establishment, was descanting on the persecution sustained by the Protestant clergy in Ireland, when Mr. McDonnell, accompanied by the Rev. Michael Carroll, joined the meeting. The speaker then proceeded to entertain his audience with stories about "Converts from the Romish Church." When he had sat down Mr. McDonnell requested permission to offer a few words in reply, but the chairman, though not prepared to say that the request was not strictly in order, as the meeting was a public one, declined to allow Mr. McDonnell to controvert the gross statements he had heard. In consequence he retired, and addressed the above pamphlet to Mr. Phillipps, in which he convicted Mr. Eyre out of his own mouth of most unblushing calumnies. A more crushing exposure could not have been penned. A report of the meeting will be found in the *True Tablet*, iii. 702 and 830, and a review of the pamphlet, *ibid.* 708 and 836.

14. **A Tract on the Confessional.**

15. "The *Gloucester Journal* and Romanist saints"; a small tract published in 1848.

While at Gloucester, Mr. McDonnell addressed a letter, Dec. 21, 1848, to the editor of the *Gloucester Journal*, in reply to an article in that paper, Dec. 16, headed "Romanist Saints," being an attack upon Fr. F. W. Faber's "Life of St. Rose of Lima." The editor, professing at the same time to be Liberal, refused it insertion, so Mr. McDonnell published both the obnoxious article and his own reply in a pamphlet.

16. **Letters to the Triapolitans; the Men of Plymouth, Devonport, and Stonehouse.** Plymouth, 1850, 8vo.

For this controversy *vide* E. Bellasis, G. Bowyer, A. L. P. De Lisle, T. Grant, J. Lingard, A. W. Pugin, Jno. Earl of Shrewsbury, W. B. Ullathorne, J. Waterworth, N. Wiseman, &c. &c.

17. "Our Lord God the Pope." **A letter thereon, addressed to Lord Viscount Ebrington.** Plymouth, 1851, 8vo.

Occasioned by the extraordinary assertion of his lordship, at an anti-Catholic meeting, that the pope had permitted himself to be addressed as "Our Lord God the Pope."

In Dec. 1850, the author, then stationed at Plymouth, addressed three letters to the *Plymouth Journal*, very ably vindicating the proceedings of the pope in re-establishing the hierarchy, and afterwards published them under the above amusing title. In the first letter he states who are the combatants in this great Homeric battle, he reviews Lord John Russell, his sayings, writings, and doings, as regards Catholicity, for some years past, then notices the extravagant calumnies of Dr. Rice and Dr. Cumming, and comments on the conduct of the State clergy, the dissenting ministers, the magistrates of the "Triapolis," the financial reformers, and the daily and provincial press. The second letter contains some well-condensed observations on the popular objections raised against the "parcelling-out" of the English counties by the pope and his ignoring the State Church.

18. *Contributions to the periodical press.*

His communications with Catholic and other journals are innumerable: the following, however, may be noticed:—"Memoirs of the Rev. Thos. Southworth, *Orthodox Journ.* iv. 1816, p. 345.—Letter in the *Morning Chronicle*, Jan. 10, 1822, on the deadly hostility evinced by that paper towards Catholics, elicited by the Loveday case, and in defence of the Jesuits. For the history of Miss Emily Loveday's conversion, and the controversy and agitation in connection with it, *vide Cath. Misc.* i. 68, and for the reprint of Mr. McDonnell's letter, with remarks upon it, *ibid.* 163.—Review of Bp. Milner's "End of Relig. Controv." and "Vindication," *ibid.* 509. This was written at the special request of Dr. Milner, who expressed the opinion that none of his Catholic friends possessed a readier pen, or more ability, than Mr. McDonnell.—Letter to the *Cath. Misc.* iii. 346, 1826, in which he proposed to translate the Bishop of Strasbourg's "Discussion Amicale." In this, however, he was forestalled by the Rev. W. Richmond. For this controversy *vide* under F. C. Husenbeth, No. 6, vol. iii. 497.—Letters to the Rev. Jno. Garbett, M.A., occasioned by his "Nullity of the Roman Faith," *ibid.* ix. 252, *ib.* N.S., 133, 1828.—"The Bradford Controversy," held Dec. 4 and 5, 1828, in which Mr. McDonnell took the leading part, *Cath. Miscel.* N.S., 1829, 3, 85.—"Controversy in the Midland District," arising from a

correspondence in the *Wolverhampton Chronicle* between the Rev. Luke Booker, LL.D., vicar of Dudley, and Mr. McDonnell, *Cath. Miscel.*, N.S., 1829, 421, 504.—“The Birmingham Controversy,” which commenced in the *Birmingham Journal* between Mr. McDonnell and the Rev. Josiah Allport, and upon the latter's retreat was taken up by Mr. Foye, secretary to the Reformation Society, *Cath. Mag.*, i. 27, 1631.—“The Nottingham Controversy, between the Ven. Archdeacon Geo. Wilkins, D.D., vicar of St. Mary's, Nottingham, on the one part, and the Rev. R. W. Willson, subsequently Bishop of Hobart, Tasmania, and Mr. McDonnell on the other, which appeared in the *Nottingham and Newark Mercury*, and was taken up by the *Cath. Mag.* ii. 791, 1832.—“Narrative of a few weeks in Ireland, or, The Rambler in Ireland,” *ibid.* iv. 247, 1833, v. 109, 188, 248, 404, 465, 595, 1834. During this tour he visited Daniel O'Connell at Darrinane. His articles abound in shrewd observations on men and things in the sister isle, with many racy anecdotes and amusing witticisms.—“The Catholic Oath,” *ibid.* iv. 193.—“Are the Unitarians Christians?” *ibid.* vi. 151, an article in reply to frequent reproaches for admitting the claim of the Unitarians to the name of Christians in a course of six lectures delivered to his congregation. This elicited a correspondence between Fr. J. A. Woods, O.P., and the author, *ibid.* vi. 369, 439, 522, who was also savagely attacked by W. E. Andrews, T. W., and H., in the *Wkly. Orthodox Journ.* iv. 184, 197, 219, 221, 233, 270.—Reply to Rev. R. J. M'Ghee, *Aris's Gazette, Birmingham*, repr. *Catholicon*, 1836, pp. 397-421.—“A Second Volume of Maria Monk,” *Lond. and Dublin Wkly. Orthodox*, vi. 34.—He also corresponded with the *Tablet*, *Weekly Register*, and *Truth Teller*.

19. *Speeches*, on various occasions, reported in the *Cath. Misc.*, *Cath. Mag.*, reports of the meetings of the *Brit. Cath. Assoc.*, Birmingham journals, &c.; a notable one, at a meeting of the Birmingham Auxiliary Sunday-school Society for Ireland, June 7, 1824, but which was interrupted by the chairman, is given in substance in the *Cath. Misc.* iii. 277-284. A description of his style appears in the *Cath. Misc.*, N.S., 1829, p. 140.

20. “Sermon preached at the Funeral of the Very Rev. T. M. McDonnell,” Lond. 1869, 8vo, by his life-long personal friend, Dr. Husenbeth, *vide* vol. ii. 505.

McHugh, Bartholomew, priest and schoolmaster, came to Liverpool from Ireland, and was appointed assistant to the Rev. Thomas Penswick (subsequently bishop) at the new church of St. Nicholas, Copperas Hill, in or about 1813. This was probably his first mission. In the following year, in consequence of some disagreement with Mr. Penswick, he went to Ulverston as *locum tenens* for the Jesuits, in succession to Dr. Patrick Everard, who had just been appointed coadjutor to the Archbishop of Cashel. The doctor had established an upper-class boarding-school at Ulverston, and it is probable that Mr. McHugh was at first engaged to conduct it in his interest. In 1816 Mr. McHugh returned to Liverpool, and opened a small

academy for young gentlemen at the top of Richmond Row, in the neighbourhood of Everton. His terms rose from forty guineas a year for those under ten years of age to one hundred guineas for those upwards of eighteen, the school being limited to twenty boarders.

In 1818 he removed his school to Ulverston, having made final arrangements with the Jesuits, to whom the mission had belonged for a very long period, and there he conducted it with great success for many years. On June 27, 1822, he laid the foundation-stone of a neat little chapel, dedicated to Our Lady, which was opened on Sept. 9, in the following year. He brought the foundation-stones from Furness Abbey, and erected the ceiling of his chapel on the model of one remaining in the Abbey ruins. In 1824 he built the school at Tarnside, enlarged the church to its present size, and in 1832 built the tower. In 1835 he removed to Hammershead Hill Villa, a handsome residence in the Elizabethan style, which he had himself erected. Though Ulverston had the character of being a bigoted town, Mr. McHugh's benevolence, affability, and truly Christian charity, gradually won him the respect of most of the inhabitants, which perhaps was increased by the intolerant behaviour of some of the Protestant clergymen of the district. In 1841 he was not only elected a guardian of the union by a large majority, but actually was placed at the head of the poll. This was considered an almost unprecedented act of liberality. After spending a meritorious career of twenty-seven years at Ulverston, he retired from the pastoral charge, but almost immediately afterwards was suddenly taken ill, and died at his residence at Ulverston the same evening, March 14, 1844, aged 56.

In paying a last tribute to his memory, the *Kendal Mercury* expressed the opinion that he "presented a bright example to the ministers of all denominations," and concluded the eulogy by declaring that in him the advocates of liberal institutions and enlightened legislation lost a firm supporter, and the poor a good and earnest friend.

Tablet, ii. 215, v. 198; *Gillow, Cath. Schools of Eng., MS.*; *Cath. Misc.*, ii. 326, 430; *Liverpool Cath. Alm.*, 1891, p. 75.

1. Controversy, in March and April 1839, with the Rev. Rich. Gwilym, vicar of Ulverston, who insisted upon his legal right to read the Protestant service

over the remains of Catholics interred in the parish churchyard. The action of the vicar led to some disgraceful yet ludicrous proceedings, which caused much excitement in Ulverston.—*Lond. and Dub. Wkly. Orthodox Journ.* ix. 10. In the following year, Mr. McHugh had commenced to read the funeral service over the body of a deceased Catholic at Backbarrow, previous to interment in the churchyard at Finsthwaite, when a servant in the employ of the Rev. Jno. Bigland ran off with the pall and bier. Upon the arrival of the body at the churchyard, Mr. Bigland, disregarding the exhortations of the widow of the deceased, proceeded to read the Protestant service, but at length, after repeated entreaty, desisted.—*Ibid.* x. 176.

MacKenna, Stephen Joseph, novelist, born in Dublin, in 1838, was educated at the Benedictine College at Downside, which he entered about 1849. Subsequently he served many years with distinction in the 28th Regiment in India, from which he retired with the rank of captain. Then exchanging the sword for the pen, which it may be said he never sullied, he contributed largely to the magazines, and took a high position both as a novelist, more especially as a writer for boys, and a journalist. In the latter capacity he was editor of the *Catholic Times*, from 1872 to 1876, and subsequently joined the staff of the *Daily Chronicle*. The very last work from his pen was written for boys, "The Dog of the Regiment," in "Peter Parley's Annual;" indeed, it was written for his sons. Over anxiety hastened his end, an anxiety one can feel for, when a thought is given to the gap left in a household where a widow and two orphans are left to bewail the loss of the breadwinner. He died at his residence in London, Jan. 5, 1883, aged 44.

Tablet, lxi. 100; *Weekly Reg.*, lxxvii. 92; *Downside Review*, iv. 217.

1. **Off Parade.** Lond. Hurst & Blackett, 1872, 3 vols. 8vo. A novel.
2. **Kings Beeches. Stories of Old Chums.** By Stephen J. MacKenna. Lond. Virtue, 1873, 8vo, illus., pp. vi-407.
3. **Plucky Fellows: being Reminiscences from the Note-Book of Captain Fred. A Book for Boys.** Lond. 1873, 8vo; Lond. H. S. King & Co., 1874, 8vo, 2nd. edit.
4. **At School with an old Dragoon.** Lond. H. S. King & Co., 1874, 8vo, pp. iv-418, illus.
5. **A Child of Fortune.** London, 1875, 8vo, 3 vols.
6. **Handfast to Strangers, a Novel.** Lond. 1876, 8vo, 3 vols.
7. **Brave Men in Action: some thrilling stories of the British Flag.** Lond. Sampson Low (Edinb. pr.), 1878, 8vo; "Brave Men in Action, Thrilling Stories of the British Flag." By S. J. MacKenna and J. A. O'Shea. Lond. Ward & Downey (Edinb. pr.), 1890 [1889] 8vo, pp. viii-586.
8. "The Tradesman's Club . . . Tales . . . by Stephen John MacKenna, etc." Lond. (1880) 8vo.

Mackerell, Matthew, bishop and abbot, martyr, after some education in the University of Cambridge, proceeded to that of Paris, where he acquired distinction and was created D.D., in which degree he was incorporated at Cambridge in 1516. He became a Premonstatensian canon, and was elected abbot of Alnwick, in Northumberland, but at what precise date does not appear. In April 1524, he was raised to the Episcopal See of Chalcedon, *in partibus infidelium*, and appointed suffragan to the Archbishop of York, with permission to retain his position of abbot. He was famed as a preacher, and it was in this first year of his episcopacy that he delivered the funeral oration of Thomas Howard, the great Duke of Norfolk, who died on May 21. Subsequently he became abbot of Barlings, in Lincolnshire. In 1535 he was appointed suffragan to Longland, Bishop of Lincoln, his jurisdiction being restricted to the archdeaconries of Lincoln and Stow.

In Oct. 1536, the formidable rising, known as the pilgrimage of grace, took place in Lincolnshire, occasioned by the suppression of the lesser monasteries, and the assumption of the title of Supreme Head of the Church in England by Henry VIII. The insurgents were headed by one Melton, who assumed the title of Captain Cobbler. Dr. Mackerell took a prominent part in this movement. Indeed, some have erroneously supposed that he himself enacted the part of Captain Cobbler. So formidable was the force, that the Duke of Suffolk, the royal commander, deemed it more prudent to negotiate than to fight. Several messages passed between the King and the insurgents, and at length the rising was quelled under promise of pardon. Yet Dr. Mackerell was apprehended, tried, and convicted of high treason, and executed at Tyburn, March 29, 1537.

His head and quarters were buried in Pardon churchyard, near the Charterhouse. He was the last abbot of Barlings.

Cooper, Athenæ Cantab. i.; *Dodd, Ch. Hist.*, i.; *Wood, Athenæ Oxon.* ed. 1691, i. 645; *Brady, Episc. Succ.*, i. 113; *Lingard, Hist. of Eng.*, ed. 1849, v. 82; *Wilson, Eng. Martyr.*

1. **Sermones in evangelia Dominicalia per Odonem cancellarium Parisiensem.** Parisiis, 1520, 4to.

2. **Sermones Dominicales R. P. Nic. de Aquæ Villa.** 4to, with preface ded. to Abbot Walbeck.

Mackenzie, Alexander, Father S.J., born in Scotland, March 23, 1730, entered the English novitiate, S.J., under the *alias* of Clinton, which he retained through life, defended all the theses in theology, and in 1756 came to the mission in London. There he signalised himself for energetic zeal and charity to the poor, and more especially by his attention to the Catholic prisoners in the metropolis, for he was Newgate missionary for many years. In 1767 he was raised to the rank of a professed father. In 1781, he became chaplain to Thos. Weld, Esq., at Lulworth Castle, where he remained till about 1795, when he left in consequence of Mr. Weld informing him that "he wished to continue friends, which could only be by his leaving." The venerable father then retired from missionary duty, paid a visit to Stonyhurst College, and passed over to Ireland, where he died June 5, 1800, aged 70.

He was greatly esteemed not only for his religious zeal and excellence as a spiritual director, but also for his social qualities. The saintly Bishop Challoner, to whom he dedicated his treatise on holy communion, was his intimate friend. It was owing to his recommendation that the Rev. James Archer, D.D., obtained admission into Douay College.

Kirk, Biog. Collns., MSS., No. 11; Oliver, Collectanea S.J., p. 18, and Collections, p. 265; Foley, Records S.J. vii.

1. **The Catechism, or Christian Doctrine; by way of Question and Answer, illustrated by the Sacred Text and Tradition.** Lond. 1843, 24mo, new edition, frequently reprinted, an edition (date wanting) by Fr. Mackenzie of Andrew Donlevy's "Catechism; or Christian doctrine by way of Question and Answer, drawn chiefly from the express Word of God and other pure sources, Irish and English," Paris, 1742, 8vo.

2. "The Poor Prisoners' Comforter." Lond. 1764, 12mo, pp. 228, thought by Dr. Oliver to be by Fr. Mackenzie.

3. **The Spiritual Guide: containing the Chief Means which lead to Perfection; extracted from the Best Authors, By A. C.** Lond. Jas. Marmaduke, 1778, 12mo, pp. xvi-244.

It is written in the old fashioned style of Question and Answer, and professes to be a compilation. A work bearing a similar title, "The Spiritual Guide which disentangles the Soul; in three books, written in Spanish, with a short Treatise concerning Daily Communion," 1675, was translated from the supposed originator of the Quietists, Michael de Molinos. An English translation also appeared at Venice, 1688, 12mo.

4. **Frequent Communion: or, the Advantages and Necessity of it asserted and proved from Scripture, Authority, and Tradition. By A. C.** Lond. 1780, 12mo, pp. 406, ded. to Bishop Challoner; reissued under the title—"A Guide to the Altar; or, the Advantages of Frequent

Communion, in order to obtain Everlasting Life : shewn from the Holy Scriptures, the writings of the Holy Fathers, and from the practice of the Saints and Faithful of all ages. By the Rev. A. Clinton, of the Society of Jesus. To which is added A Discourse on the Love of God." Lond. Coghlan, about 1818.

5. **Morality extracted from the Confessions of St. Austin.** Translated from the French of Mons. L'Abbé Grou, by Alexander Clinton. Lond. Coghlan, 1791, 2 vols. 12mo ; pp. xvi-879 ; Dublin, P. Wogan, 1792, 2 vols. 12mo, pp. 150 and 167. From "Morale tirée des Confessions de S. Augustin, par l'Abbé Grou." Paris, 1786, 2 vols. 12mo.

Through Fr. Clinton, and at Mr. Weld's invitation, le Père Jean Nicolas Grou was induced to become private chaplain at Lulworth Castle, where he arrived in Dec. 1792, and died Dec. 13, 1803.

6. **The Characters of Real Devotion.** Translated from the French of L'Abbé Grou, by Alexander Clinton. Lond. Coghlan 1791, 12mo, pp. 175 ; 4th edit., revised, Dublin, 1838, 24mo, pp. 167.

The translation of this and the preceding work is too literal.

7. **The School of Christ.** Translated from an original French Manuscript of l'Abbé Grou, author of the Characters of Real Devotion and Morality of St. Augustine. By the late Rev. A. Clinton, translator of the two above mentioned works. Dublin 1801, 12mo, pp. xvi-442 ; Lond. 1807, 12mo. The original "École de Jésus Christ," 2 vols., has not been published.

Mackey, Patrick Peter, O.P., born at Erdington, near Birmingham, Feb. 23, 1843, was the third son of Mr. Edward Walter Mackey, drawing-master at Oscott College, and his wife, Jane Leech. He was sent to Sedgley Park School in 1853, whence he entered the Birmingham School of Design, in 1857, as a student of art, but finding he had a vocation for the Church, he went to the Dominican Priory at Woodchester, where he was professed, Feb. 13, 1860. He was ordained priest, Sept. 22, 1866, and left the priory for Rome eight days later. There he took the lectorate (S.T.L.), Feb. 19, and returned to England in July 1867. He taught as second lector in the Dominican Schools in London, and in Jan. 1869, was also appointed master of the lay brothers. In August of the following year he was transferred to Woodchester to teach, and in the same year was appointed sub-prior and librarian. On July 1, 1871, he also undertook to supply the mission at Nymphsfield, but died nine months later, April 9, 1872, aged 29.

Palmer, Obit. Notices O. P. ; Sedgley Park Reg., MS.

1. *The Rosarian*, 8vo, a monthly magazine in connection with the Holy Rosary confraternity, commencing May 1, 1871. In the previous January

Fr. Mackey undertook the editorship of *The Rosary Magaine*, but thought proper to establish *The Rosarian* in its place.

2. **The Month of St. Joseph**, translated from the French, with a preface by the Rev. Peter Mackey, O.P. Lond. Philp, 1871, 12mo.

Prefixed is a letter of the Bishop of Birmingham, Dr. Ullathorne. *Cath. Opinion*, viii. 381, expressed its belief that this little volume is the best manual of devotion for St. Joseph's month in the English language.

Maher, Michael, journalist, born at Dublin, in 1798, was educated at a seminary kept by the Rev. FF. French, two brothers, whose school was almost the only one in Dublin, at that time, where a youth could receive Catholic education. In his twenty-eighth year, Mr. Maher left his native land and took up his residence in Coventry, where he was at first engaged in the staple manufacture of that city, but feeling an attraction to more intellectual pursuits, he gave up his original calling, and devoted himself to the literary department of the *Coventry Observer*. In 1833 he removed to Birmingham, from which period his whole life was devoted to the service of the London and local press, and to the public service of his fellow-countrymen. For fifteen years, till a change of proprietorship, he held the post of reporter on the staff of the *Birmingham Journal*; he then became special correspondent for the *Morning Herald* and the *Morning Advertiser*, and his connection with the latter paper continued up to the time of his death. To *Aris's Gazette* he was reporter and contributor for the last seventeen years of his life, and he evinced a lively interest in making the preliminary arrangements for the *Birmingham Daily Gazette*. He also established in Birmingham the firm of M. Maher & Sons, printers, booksellers, and publishers.

Honoured with the confidence of his fellow townsmen, he was chosen a member of the board of overseers, twice elected a guardian, and twice represented the Market-Hall Ward in the town council, his death causing a vacancy in the two latter offices. Few other men have taken a more unobtrusive or more useful part in the administration of local affairs. His time and his talents—and these were considerable—were chiefly devoted to the welfare of his poorer neighbours. He kept mainly in view, in whatever influence he could exercise, the defence of the defenceless, the removal of unjust, oppressive, or partial laws, and the cause of the poor man. Though an ardent reformer, the scenes of a childhood encircled with the horrors by which the State vindicated its supremacy, impressed

him with a dread of social disorder that became one of the fastest principles of his mind and heart. His dread of disloyalty to constituted authority, and love of the spirit of allegiance, were only equalled by his detestation of oppressive laws.

Zealous for his religion, he lost no opportunity of clearing up and dispelling prejudices, and hardly a Catholic movement took place in Birmingham in which Mr. Maher did not at its beginning as at its close exercise an active and valuable influence. The first article he ever wrote for any newspaper, after he was connected with the press, was a defence of his religion, unjustly attacked in the person of one of her priests; and the last speech he ever made in public, when already struggling against his last illness, was in defence of the supreme head of the Church. His death took place at his residence in Birmingham, June 24, 1862, aged 64.

Tablet, xxiii. 423, 518; *Ullathorne, Discourse*.

1. He took a very discreet and effectual part in the exposure of the imposers Jeffries and Theodore, who were exciting the populace to break the peace with their Catholic neighbours on the most infamous pretences. He also exerted himself with great energy to counteract the effects of that more political agitation, called "the Catholic aggression movement." Other objects of his zeal were, resistance to Mr. Chambers's obnoxious Bill against the convents, and the procuring of religious consolation for Catholics in the workhouse, hospitals, and gaols. He was also a chief mover in establishing a Catholic Defence Association in Birmingham, and was its working secretary.

2. "A Discourse preached at the Cathedral, Birmingham, on the occasion of the public funeral of the late Mr. Councillor Maher, by the R. R. Bishop Ullathorne." Lond. (Derby pr.) Richardson, 1862, 8vo.

Mr. Maher was a very popular as well as a religious man, and received a public funeral, attended by the corporation of Birmingham. His memoirs in the Birmingham *Daily Post* and *Daily Gazette* are full of general encomium, but Dr. Ullathorne's admirable panegyric brings into relief the character of an upright man, whose mind was deeply imbued with faith, and whose heart was warm with Christian charity.

Maher, William Joseph, Father S.J., born in Bristol, March 30, 1823, was admitted at Stonyhurst College, Sept. 15, 1835, entered the Society at Hodder, Sept. 7, 1841, and took his degree of B.A. at the London University in 1846. After teaching and studying at Stonyhurst, he was sent, in 1849, to the college belonging to the English province in Malta, where he spent four years as prefect and master. He studied his theology at St. Beuno's College, North Wales, and

was ordained priest in 1856. In the following year he was minister at Mount St. Mary's College ; in 1859 was a missionary in London, chiefly engaged in giving public and private missions and retreats ; in the following year was professed of the four vows ; in 1868 became spiritual father at Stonyhurst ; in 1869 went to Liverpool ; in 1872 returned to London ; and died of a cancer at Paris, on a pilgrimage to Lourdes, July 19, 1877, aged 54.

He was a man of varied talents, a religious of great virtue, and one universally esteemed and lamented.

Foley, Records S.J. vii. ; *Tablet*, l. 83, 115 ; *Hatt, Stonyhurst Lists*.

1. **Pastoral Mass, for four voices.** By **W. J. Maher, S.J.** London, 1860, 4to.

2. **Benediction Services.** Lond. 4to.

He was an excellent musician, and composed several Masses, Benediction Services, and other music.

3. "The Messenger of the Sacred Heart," edited by Fr. Maher, a monthly serial connected with the Confraternity of the Apostleship of Prayer, of which he was central director for some years.

Mahony, Charles, O.S.F., martyr, a native of Ireland, belonged to the Irish province of his order, and was returning from abroad to his native country when the vessel in which he sailed was driven by stress of weather on the English coast. He travelled through Wales in the heat of the persecution raised by the Oates Plot, with the intention of proceeding to Ireland, but being discovered to be a priest he was committed to prison, and afterwards tried at Denbigh for taking orders in the Church of Rome and being found in the kingdom. At his trial he confessed himself to be a priest, and he was accordingly condemned and sent to Ruthin to suffer. There he was drawn in his habit to the place of execution, and hanged, bowelled, and quartered, Aug. 12, 1679, aged under 40.

He suffered with great constancy, being cut down alive and then butchered in the usual way.

Challoner, Memoirs, ed. 1742, ii. 422 ; *Hope, Franciscan Martyrs*, p. 240 ; *Oliver, Collections*, p. 565.

1. "The last Speeches of three Priests [viz., C. Mahony, J. Kemble, and N. Postgate] that were executed for religion . . . 1679." (Lond. 1679) s.sh. fol.

Dr. Challoner refers to a short account printed after the martyr's death, which may be the above. Dr. Challoner gives an abridgment of his speech.

Mainwaring, Thomas, priest, was probably a member of the Staffordshire family of that name. He was educated and ordained priest at the English College at Rome, though his name has been omitted by the editor of the college diary. He came to the English mission at the beginning of the last century, and about 1710 was an active opponent of the Jesuits in the controversy about Jansenism. He then apostatised, and was given a benefice in the Church of England near Bromley, in Staffordshire. It was not long, however, before he was shown into the right side of the pale by the Rev. Mr. Flectwood, but did not resume his priestly functions. He lived in retirement for about twenty years, till his death at Birmingham, in the early part of 1739.

Kirk, Biog. Collns., MSS., No. 28; Ushaw Collns., MSS., i. 273.

1. Substance of a conference with John Lewis, bookseller (*vide* memoir), relating to charges made by the Jesuits against the secular clergy in respect to Jansenism, MS.

This account, he affirmed, contained "rather less than more on what was said."

Maire, Christopher, Father S.J., born March 6, 1696-7, was son of Christopher Maire, of Hartbushes, co. Durham, Esq., and his wife Frances Ingleby, of Lawkland Hall. After completing his humanities at St. Omer's College, he joined the Society, Sept. 7, 1715, and in due course was ordained priest. For some years he taught humanities at St. Omer, and philosophy and divinity at Liège, and in Oct. 1774, was appointed rector of the English College at Rome. He relinquished that office in Oct. 1750, and devoted much of his time during the remainder of his stay in Rome to the study of mathematics and astronomy. In March 1757, he returned to St. Omer, and thence retiring to Ghent, died amongst his brethren, Feb. 22, 1767, aged almost 70.

His amiability and primitive candour of mind are alluded to by Fr. Thorpe, and the venerable Alban Butler and others refer to his ability as a mathematician. During some part of his later career he must have visited England, for he took the dimensions of St. Paul's Cathedral.

Oliver, Collectanea S.J.; Foley, Records S.J. v. vi. vii.; Butler, Lives, xi. ed. 1815, 320; Bib. Scrip. S.J. Supplem. Primum (1814), p. 108; De Backer, Bibl. de la Comp. de Jésus, ii. 1007.

1. **Tractatus Theologicus de Sanctissima Trinitate**, MS., 1737, 12mo, pp. 152, in the library of the University of Liège.

2. **Observationes Cometæ ineunte anno MDCCXLIV in Collegio Anglicano Romæ habitæ, et cum theoria Newtoniana comparatæ.** Romæ, 1744, 4to. Also transl. into Italian.

3. "Observationes Astronomicæ Leodii, Audomaropoli, et Romæ habitæ ab anno 1727 ad 1743," in C. A. Giuliani's "Memorie sopra la Fisica e Istoria Naturale di diversi Valentuomini," Lucca, 1744, vol. ii.

4. "Continuatio Observationum Astronomicarum P. C. Maire . . . quas Romæ habuit annis 1743 et 1744," *ibid.* vol. iii.

5. "Table of Longitudes and Latitudes for the principal Towns of the World," in "Scientia Eclipsium," Rome, 1747.

6. "Defectus Solis observatus die 25 Julii in Collegio Anglicano," in "Mem. de Trev.," Sept. 1748, p. 2087.

7. "Observatio partialis Eclipsis Lunæ die 25 Decembris 1749 in Collegio Anglicano," in Zaccaria's "Storia Letteraria d'Italia," xi. 375-7, and in "Giornale di Roma," 1749, art. 42.

8. "Observations made at Rome of the Eclipse of the Moon, Dec. 23, 1749, and of that of the Sun, Jan. 8, 1750," in Philos. Trans. x. 4, 1750.

9. "Osservazioni dell' ultimo passaggio di Mercurio fatte in Roma," in "Giornali de' Letterati," 1753.

10. **De litteraria Expeditione per Pontificiam Ditionem ad dimetiendos duos Meridiani Gradus et corrigendam Mappam geographicam, jussu et auspiciis Benedicti xiv. Pont. Max. suscepta a Patribus Societatis Jesu Christophoro Maire et Rogerio Josepho Boscovich.** Romæ, 1755, 4to. Transl. into French by Hugon, "Voyage Astronomique et Géographique dans l'état de l'Église . . . pour mesurer deux degrés du Méridien, et corriger la Carte de l'État Ecclésiastique. Par les PP. Maire et Boscovich . . . Traduit du Latin; augmenté de Notes, et d'extraits de nouvelles mesures de degrés faites en Italie, en Allemagne, en Hongrie, et en Amérique." Paris, 1770, 4to.

He was employed by the cardinal legate Stoppani to make this survey, of which he drew a most accurate map. The cardinal, however, desired him to join Fr. Boscovich's name to the work to give it credit, to which Fr. Maire consented.

11. **Nuova Carta Geographica dello Stato Ecclesiastico.** Roma, Pagliarini, 1755, 4to.

12. Three letters in Stanislaus Wydia's "Vita Josephi Stepling," Prague, 1799, 8vo, pp. 106-12.

Maire, Henry, *vide* Sir H. Lawson.

Maire, William, bishop, born Jan. 14, 1704, N.S., was a younger son of Thomas Maire, Esq., of Lartington Hall, co. York, and Hardwick House, co. Durham. His mother was Mary, daughter of Richard Fermor, of Tusmore, co. Oxford, Esq., by Frances, daughter of Sir Basil Brook, of Madley, Salop, Knt., and his wife Frances, sister of John Mordaunt, Earl of Peterborough. At the age of fourteen, William Maire, accompanied by his brother Marmaduke, was sent to Douay

College, where he was admitted, Aug. 16, 1719. He received the tonsure, four minor orders, and the subdiaconate, March 27, 1728, in the college chapel, from the Bishop of Amiens, and was ordained deacon by the same prelate, June 11, 1730. He was ordained priest at Tournay, in Dec., sabbato quatuor temporum, 1730, by Bishop O'Daly, of Kilfenora. In that year he was appointed professor of rhetoric, and from 1733 to the end of 1735 was professor of philosophy. He then left Douay and came to the mission in Yorkshire. He resided with his relations, and attended to the Catholics in Richmondsire as occasion required till the death of his great uncle, the Rev. Wm. Maire, of The College, Gilesgate, Durham, March 6, 1740. In the following year, however, he exchanged that mission for the one in Old Elvet, Durham, vacant by the death of the Rev. Anthony Jackson, to whose office of vicar-general in Durham and Northumberland to Bishop Dicconson he also succeeded.

In 1750, Bishop Dicconson, whose age and infirmity necessitated an application for a coadjutor, placed Mr. Maire's name third on the list of names proposed to the Holy See, but the Rev. Fris. Petre was elected. The nuncio at Brussels described Mr. Maire as of gentle family and excellent talents. On Aug. 11, 1757, Bishop Petre, who meanwhile had succeeded to the northern vicariate, appointed Mr. Maire his special vicar. In 1759 he was elected a member of the old English chapter. In 1767 Bishop Petre applied for a coadjutor, and proposed Christopher Stonor, doctor of the Sorbonne, William Maire, or Mr. Tichborne Blount. The nuncio at Brussels advised Propaganda that Mr. Maire was a mirror of virtue, and that from his great experience as vicar-general in the northern district, where he was highly esteemed, he was the best possible person (not to mention the dignity of his birth) to select for the post of coadjutor with succession. Mr. Maire was appointed by Propaganda, in congregation of Sept. 15, and the election ratified by the Pope in audience of Sept. 20, 1767. He was consecrated Bishop of Cinna *in partibus infidelium* by Bishop Challoner, assisted by Bishop James Talbot, on Trinity Sunday, 1768.

Bishop Maire had now laboured more than thirty years in the punctual discharge of arduous duties, and his health was visibly on the decline. For this reason he left Durham after

his consecration, and retired to Lartington Hall, the seat of his elder brother, John Maire, Esq., where he died in great sentiments of piety, July 25, 1769, aged 65.

He was buried in the family vault in Romalldkirk Church, but no inscription was placed over his remains. His sister, Anastasia, married Sir Henry Lawson, of Brough, Bart., and in accordance with the will of her brother, John Maire, of Lartington, counsellor, her second son Henry inherited the Maire estates, and assumed that name, but upon his succession to the baronetcy, the estates passed to Henry Thomas Maire Silvertop, third son of John Silvertop, of Minster-Acres, Northumberland, and his wife, Catherine, Sir Henry's sister, and daughter of Sir Henry Lawson, the fourth baronet, and his wife Anastasia Maire. Mr. Silvertop married Eliza, daughter of Thomas Witham, of Headlam, co. Durham, Esq., and niece and heiress of William Witham, of Cliffe, co. York, Esq., in consequence of which he assumed the name of Witham. His son, the R. R. Mgr. Thomas Edward Witham, of Lartington Hall, born in 1806, is the present possessor of the extensive estates of the Maires.

The Rev. Wm. Maire, senior, was chaplain to the nuns of the Institute at Hammersmith for some years. He was there in 1697, but for many years before his death, which occurred Feb. 23, 1739, he was *non compos*. The Rev. Wm. Maire, great uncle to the bishop, was a younger son of Thomas Maire, of Hardwick, lord of the manor of Hutton-Henry, by his second wife, Eleanor, daughter of Ralph Conyers, of Layton, Esq. He was ordained priest at Douay, where he was a professor for some time, and coming to the mission, succeeded the Rev. Rich. Penketh, *alias* Rivers, at the chapel in Gilesgate, Durham, in 1731, where he remained till his death, March 6, 1740. He resided in the house of his brother Ralph, whose daughter Mary left the property to the secular clergy. There was a junior branch of the Maire family settled at Hartbushes, co. Durham, of which came several priests, Jesuits and seculars. Pedigrees of both families appear in Surtees's "History of Durham." The Rev. Wm. Maire, younger son of Christopher, of Hartbushes, and his wife, Frances Ingleby, of Lawkland Hall, was born Feb. 26, 1699, s.v., and was ordained priest at Douay. He served the mission in or near Durham, and latterly at York, where

he was drowned July 10, 1733. It is curious that his brother, Fr. Peter Maire, S.J., chaplain to the convent at York Bar, was also drowned whilst bathing in the Ouse, June 24, 1763.

Kirk, Biog. Collus. MSS., Nos. 27, 28; *Douay Diaries*; *Cath. Miscel.* i. 386; *Cath. Mag.* i. 497; *Brady, Episc. Succ.* iii.; *Maire MSS. at Lartington.*

1. **Christian Instruction for Youth.** Translated from the French original of Mr. Charles Gobinet, Principal or Superior of the College of Plessis-Sorbonne. MS., at Lartington Hall.

For other translations, *vide* T. Eyre, N. Leyburne, and R. Pinkard.

2. **A Treatise of the Imitation of the Holy Youth of our Lord and Saviour Jesus Christ.** Translated from the French original of Mr. Charles Gobinet, Principal or Superior of the College of Plessis-Sorbonne, by W. A. M., C.A.D.A. Lond. T. Meighan, 1758. 12mo, pp. 126 incl. of title, ded. by the Translator to his Alma Mater, Douay College, "my most honoured mother." The original MS. is still at Lartington, and bears the *nil obstat* of the Rev. John Bamber, of Gilesgate, Durham, dated April 19, 1757.

The author does not profess to put forward this little work as entirely new and distinct from "The Instruction of Youth in Christian Piety," but only as a more ample exposition of the most important and interesting subjects treated in that book.

3. **Origin of the Pretended Reformation.** MS. *ibid.*

4. **Sermons on Sundays and Feasts.** MS. *ibid.*

5. **Meditations on Great Truths.** MS. *ibid.*

6. **Meditations on the True Faith.** MS. *ibid.*; prepared for the press. Some are translations from Fénelon.

7. **Considerations on the Public Life, Sufferings, &c., of our Lord.** MS. *ibid.*

A translation appeared at a later period, the 2nd edit. of which was entitled—"Considerations on the Passion of Jesus Christ, with Devout Exercises for the Fourteen Stations of the Holy Way of the Cross. Translated from the Italian of St. Alphonsus M. Liguori. By a Catholic Clergyman." Dublin, Jas. Duffy, 1846, 12mo, pp. 107. *Vide* R. A. Coffin, vol. i. 526, No. 9, for another translation from the Italian in 1861.

8. **Addresses,** MSS., at Lartington.

Mallet, James, D.D., martyr, took his degree of M.A. at Cambridge in 1501, and was incorporated in the same degree at Oxford, May 4, 1507. In 1504 he was appointed to the vicarage of Burnham, co. Bucks, and to the rectory of Lees Magna, Essex, Jan. 10, 1513-4. Meanwhile he proceeded B.D. at Cambridge in 1509, and subsequently became D.D. In March, 1513-4, he was appointed canon of Windsor, and was afterwards promoted to the precentorship of the church of Lincoln. At some period of his life he was master

of the hospital of St. Giles at Great Wycombe, Bucks, and also one of Queen Catherine's chaplains. The latter position alone was sufficient to mark him for the vengeance of the king. The exact circumstances of his arrest and trial are not known. Wood says that the crime alleged against him was, that on hearing of the disturbances caused by the dissolution of the monasteries, he had openly said, "Then hath the king brought his hogs to a fair market." Under this pretence he was summarily condemned for high treason, and executed at Chelmsford in 1542-3.

In Nov. 1542, he gave to the mayor of Windsor and the wardens of the fraternity of the Holy Trinity there £1 13s. 4d. to the intent that the said mayor and wardens should keep an obit in the parish church of Windsor two years after his death.

Cooper, Athenæ Cantab. i.; *Wood, Athenæ Oxon.* ed. 1691, i. 646; *Dodd, Ch. Hist.* i.

Mallet, John Gregory, O.S.B., born 1604, was a member of the ancient Catholic family of Mallett, of Normanton, co. York, being son of Francis Mallet, sixth son of Wm. Mallet, Esq., of Normanton, by his third wife, Bridget, daughter and heiress of Robt. Flemyng, of Sharlston, and relict of Richard Jackson, of Snyderdale. It was this circumstance, no doubt, which induced him to adopt the *alias* of Jackson when he went to the English Benedictine monastery, Dieulward, where he was professed in 1626, and ordained priest in the following year. He was related to the Hunts, of Carlton Hall, the Dyneleys, Vavasours, and other families distinguished for their sufferings for the faith.

In 1628 he went to the monastery belonging to the English Benedictines at Paris, and in the same year removed to St. Gregory's, Douay. Subsequently, he was sent to the mission in England, and was stationed in the south province. In 1645 he was appointed definitor, and in the same year became vicar to the English Benedictine nuns at Cambrai, and remained there till 1650, if not till 1653, when he took charge of the chaplaincy at Weston-upon-Avon, the seat of the Sheldon family. In this year he received the titular dignity of cathedral prior of Peterboro', and from 1666 till his death, was provincial of Canterbury. He died at Weston, Sept. 6, 1681, aged 77, and was buried in the chancel of Long Compton church.

Dodd refers to him as a man of considerable position in the Benedictine order.

Dolan, Weldon's Chron. Notes; Dodd, Ch. Hist. iii.; Snow, Necrol. O.S.B.; Norcliffe, Harl. Soc. Visit. of Yorks.

1. **A Treatise of Frequent Communion**, by **Dr. Anthonie la Royas**, a secular priest, and newly translated into French by the **V. R. F. Cyprian of the Nativity of the B. V. Marie**, a Discalceate Carme. Translated into English by the **V. R. F., F. Gregoric Mallet**, Confessor of the English Benedictines in Cambrai. MS., formerly in the convent library at Cambrai, and now in the public library at the Hotel de Ville at Lille.

2. **The Wise Christian's Study, or The true Way of serving God in a most perfect manner.** From the Spanish of Alphonse, by **F. M. Douay**, Mairisse, 1680, 12mo.

The original MS. is in the possession of the writer, entitled—"The Wise Christian's Study; or, The true Method of serving God in a most perfect manner. Written first in Spanish by a Religious Man called Alphonso, and Translated into English by way of Dialogue, that meaner capacities, as well as ye sublime witts, may have their share in this Treasure. By J. M.," MS., sm. 8vo, pp. 150.

3. In all probability he wrote other treatises.

Malone, William, Father S.J., born 1586, was the son of Simon Malone, an Irish merchant settled in Manchester, and his wife Margaret, daughter of Roger Beswick, who represented an ancient family deriving its name from Beswick, adjoining Manchester. His parents were married at the collegiate church, Dec. 25, 1579. The ministers of the established religion were never very particular about the age at which children should be baptized, and as Simon Malone, no doubt, as a Catholic had had his son privately baptized by a priest within a few days of his birth, he did not comply with the legal formula till Aug. 28, 1592, under which date the Manchester baptismal register records "William, the son of Simon Maloone." The Jesuit biographers all follow Alegambe in making Fr. Malone a native of Dublin, but Richard Hollingworth, a contemporary Manchester historian, assures us that he was born in Manchester, which is supported by the account of him in Harl. MS. 6831, f. 480. Simon Malone appears as a property owner in the Manchester Court Leet Records, and was long resident in the town.

William Malone was sent to the Irish College at Rome, and entered the Society of Jesus in 1606. He finished his studies in Portugal, and was sent to the mission in Ireland in or

about 1615. In the early part of 1637 he was recalled from Dublin, where he had been superior of the province for three years, and appointed rector of the Irish College of St. Patrick at Rome. In this position he continued for six years, according to Wood. In 1641 it appears that he had petitioned to be released from the office, but the Superior of the Irish mission earnestly begged the General of the society not to yield to his petition, as there was no one qualified to succeed him. In April 1647, Fr. Malone left Rome for Ireland, where he replaced Fr. Robert Nugent as superior on the following Dec. 23, and governed the province during most difficult times for three years. His position was rendered the more onerous owing to the conflict of opinions among both laity and clergy on political questions. The Jesuits dissented from the views of the nuncio and prelates, and representations were in consequence addressed to Rome for his recall. It so happened, however, that he was shut up in Waterford when that town was besieged by the Parliamentarians, and upon its capture was taken prisoner. After enduring great hardships, he was banished, and, proceeding to Seville, was appointed rector of St. Gregory's College in 1651, in which office he died, Aug. 13, 1656, aged 70.

Fr. Malone was endowed with great talents, and his aptitude for government was highly appreciated by his brethren. He was widely read, being an excellent linguist in French, Italian, Spanish, Portuguese, and Latin, and ranked as one of the most able controversialists of the day. He also combined prudence with apostolic zeal. No one else was so conversant with the state of Ireland and the wants of the mission, and as regards educational affairs, he was unsurpassed in his acquaintance with the character of Irish youth. Naturally of a most placid disposition, Dr. Oliver remarks, he found it impossible, during the period of the interdict, to give satisfaction to the party supporting the nuncio, Rinuccini, and the conflicting interests of the Supreme Council at Kilkenny.

Oliver, Collectanea S.J.; *Alegambe, Bib. Scrip. S.J.*, p. 170; *Southwell, Bib. Scrip. S.J.*, p. 316; *Foley, Records S.J.* vii.; *Dodd, Ch. Hist.* iii.; *Holdingworth, Mancuniensis*, p. 95; *Cheth. Soc.*, vol. lxiii.; *Wood, Athena Oxon.*, ed. 1691, ii. 97, 113; *Gilbert, Hist. of Irish Confeder.* 1891.

1. "The Jesuit's Challenge" in assertion of the antiquity of the Church of Rome, a document said to be circulated in MS.

Fr. Malone held frequent conferences with Ussher and other learned

Protestants, and in all probability the challenge was made on one of those occasions, and not published. Dr. James Ussher, then Protestant Bishop of Meath, but appointed Archbp. of Armagh and Primate of Ireland in the following year, published his "Answer to a Challenge made by a Jesuite in Ireland, about the judgment of Antiquity concerning the Romish Religion," Dublin, 1623, sm. 8vo (repr. 1624, 1625, 1631, &c.), which elicited from Fr. Malone the following rejoinder—

2. **A Reply to Mr. James Ussher his Answer: wherein it is discovered how Answerlesse the said Mr. Ussher returneth. The uniforme consent also to Antiquity is declared to stande for the Roman Religion: And the Answerer is convinced of vanity in challenging the Patronage of the Doctors of the Primitive Church for his Protestancy. By William Malone, of the Soc. of Jesus.** (Doway) 1627, 4to, pp. 717, with fine emblematical frontispiece by Ruchelle, ded. to Charles I.

This famous work completely silenced Ussher. He himself never published one single line of reply, though five years later, under his patronage, the Rev. Geo. Singe, subsequently Bishop of Cloyne and Archbp. of Tuam, without advancing his literary fame, ventured upon—"A Rejoinder to the Reply of William Malone, Jesuite, against the Archbishop Usher's Challenge." Dublin, 1632, 4to. At a still later period, the Puritan, Dr. Joshua Hoyle, compiled "A Rejoynder to Will. Malone, Jesuit, his Reply concerning the real presence," Dublin, 1641, 4to, but the work was not worthy of notice.

The importation of Malone's book into England was strictly prohibited by the Council, and copies of it were seized at the custom-houses. Malone would appear to have visited London at this time under the assumed name of Morgan. In his book he refers to Peter Capper, a schoolmaster at Manchester.

Manger, Thomas, priest, born in the diocese of Winchester, 1566, probably belonged to the ancient family of Monger or Manger, of Godalming, in Surrey. He was educated in one of the public schools, but dissatisfied with the new religion, passed over to Rheims, where he was received into the English College, Sept. 8, 1586. On the following Dec. 18, he received the sacrament of confirmation from the hands of the Cardinal de Guise. On Sept. 2, 1587, he left Rheims for Rome, where he was received into the English hospice on Nov. 12, and five days later he was admitted into the English College. There he took the missionary oath, July 31, 1588, and in the same year received minor orders, but as his conduct did not meet with the approval of his Jesuit superiors, he returned to the college at Rheims to finish his studies. He received deacon's orders at Rheims on Feb. 24, and was ordained priest in March 1592. In the following Dec. he went to the University of Douay,

where he matriculated, and returned to Rheims, March 8, 1593. In July of that year, he returned with the community to the old college at Douay, and remained as a professor till his departure for the English mission in 1594. Of his subsequent career little is known, except that he was an honoured member of the chapter, and held the dignity of Archdeacon of Somerset and Dorset.

Douay Diaries; *Oliver, Collus.* p. 353; *Foley, Records S.J.* vi.

1. Relation of the Martyrdoms of William Pikes, layman, and Fr. John Cornelius, S.J., who suffered at Dorchester in 1591 and 1594 respectively, MS., formerly in the hands of Bishop Challoner.

Mann, Theodore Augustus, commonly called the Abbé Mann, born in Yorkshire, June 22, 1735, and the son of a Protestant land surveyor, was educated at a local grammar-school, where he exhibited, with much general precocity, a special bent towards mathematics, and before 1753 produced manuscript treatises on geometry, astronomy, natural history, and rational religion. In the latter year he was sent to London, with a view to his adopting the legal profession, but he soon revolted from the routine incidental to that life, and towards the end of 1754 proceeded, without the knowledge of his parents, to Paris. There he managed to subsist in some unexplained manner, read and re-read Bossuet's "Discours sur l'Histoire Universelle," and devoted himself to religious meditation. This resulted in his being received into the Church by Christophe de Beaumont, Archbishop of Paris, May 4, 1756. On the outbreak of war between England and France in that year, Mann withdrew to Spain, carrying letters of introduction to Don Ricardo Wall, then chief Minister, and to the Count d'Aranda. General Wall honoured him with particular marks of his favour and friendship. He lodged him in his own house, and soon obtained for him a commission in Count O'Mahony's regiment of dragoons. But the dearth of books which he experienced in his new profession proved intolerable to him, though he obtained leave to study mathematics at the Military Academy at Barcelona. To obviate all interruptions to his studies, he resolved in 1757 to join the English Carthusians at Nieuport in the Netherlands, where he at once recommenced reading fourteen hours a day in the endeavour to appease "his insatiable thirst for study." After a year's novitiate he was professed,

under the name of Augustine William, in 1758, and ordained priest in 1760.

The community at Nieuport at this time had dwindled so low that every one who was capable, however young, seems to have had his turn in almost every office. In the year following Mann's ordination, the prior died, and for two and a half years the office would seem to have been vacant. Though only twenty-nine years of age, Mann became prior on June 8, 1764, and continued as such till 1777, being the last but one prior of that pre-reformation foundation. His health had become much impaired by his constant application to study, the severity of the rule of the order, and the unwholesome situation of the monastery. Hence the complication of bodily suffering with which he had to struggle necessitated his withdrawal from the convent. About two years before, his talents and power of application having become widely known, he was nominated for the bishopric of Antwerp, then vacant. The coadjutorship of the bishopric of Quebec was at the same time proposed to him by the English Minister at the Hague, but Mann had scruples about leaving his order, which were not finally resolved till the Prince de Stahremberg, the Austrian plenipotentiary, in Oct. 1776, offered him the appointment of Minister of Public Instruction in the Emperor's service at Brussels. There, in the enjoyment of ample literary leisure, and an annual income of 2400 florins, he became, as the "Abbé Mann," a recognised celebrity in the world of letters. Being an "ingenious writer" on an astonishing variety of subjects, he constituted himself a sort of foreign correspondent to numerous learned societies and individuals in England, and was regularly visited "by almost every English traveller of erudition." The Austrian Government, fully alive to his value, obtained for him, through Cardinal Hersan, Austrian Minister at Rome, a bull of secularisation, with a permission to hold benefices, so that he might freely devote his time to science. Thus he quitted his convent in July 1777, and was almost immediately made a prebendary of the church of Courtrai, without residence, and in the following November was sent to London by Stahremberg to examine the means invented by David Hartley, the younger, and Lord Mahon for preserving buildings from fire. In 1781 he was charged to examine the state of the coast of Flanders with a view to the opening of a fishing port at Blankenberg, his memoirs on

the subject being presented to the Emperor. He was commanded to prepare a scheme for the canalisation of the Austrian Netherlands; wrote manuals and primers upon the most diverse subjects for use in the schools of Belgium; and, in 1782, revised his previous "Réflexions sur la Discipline Ecclésiastique," in reference to the Belgium Church, adding some remarks upon the changes contemplated by the Emperor Joseph II.'s reforming zeal. But the emperor's edict for the suppression of a large number of religious houses within his dominions was issued on March 17, 1783, and the abbé's former home, Sheen Anglorum, was one of the several charterhouses which were thus confiscated.

The abbé had long suffered from confirmed gout, but from 1779 his health became greatly improved by his use of hemlock and aconite. He was a pioneer of the employment in the Netherlands of these drugs, on the effects of which he wrote a paper in 1784. In this year also he made an extended tour through France, Switzerland, and Germany, acquiring extensive materials for communications to the Royal Academy of Brussels, of which he became a member, Feb. 7, 1774, and perpetual secretary and treasurer in 1786.

In 1788 the abbé was elected a fellow of the Royal Society, an honour which he had long coveted. In the next year, when the French Revolution broke out, it produced such a sensation at Brussels that, he says in a letter to Mr. Thicknesse, "he could liken it to nothing more aptly than to a violent sea breaking in and over-passing all its boundaries, produced by a storm or an earthquake at a distance in the sea." He was in continual fear of ill-usage until, in 1792, he accompanied his friend, Lord Elgin, to England. On the re-establishment of the Austrian Government in 1793, he returned to Brussels and resumed his functions. In January of the same year he was admitted an honorary member of the Society of Antiquaries. In June 1794, he had to quit Brussels for the last time in company with his friend, M. Podevin. The fugitives settled at Lintz, and afterwards at Leutmeritz in Bohemia. Thence, however, he had to retire upon the approach of the French armies as far as Prague, where he received a warm welcome from the prince-archbishop De Salm. At Prague he resumed literary production, and for the British Agricultural Society, of which he had been elected a member in 1794, wrote, in 1795, "A

Memoir on the Agriculture of the Austrian Netherlands." Thenceforward he continued his communications with learned societies in various parts of Europe until his death at Prague, Feb. 23, 1809, aged 73.

Referring to the abbé, in a contemporary letter at Ushaw, the Rev. Thomas Eyre, president of the college, says: "I do not reckon him an able divine, however great abilities he is otherwise possessed of."

T. Secombe, Dict. Nat. Biog. xxxvi.; *Gent. Mag.* 1787, 1788, 1789, 1814; *Kirk, Biog. Collus. MSS.* No. 28; *Hendriks, London Charterhouse*, p. 333; *Catholicon*, p. 474.

1. **Histoire du règne de Marie-Thérèse.** Bruxelles, 1781, 8vo.
2. **Essai d'histoire naturelle de la Ville de Bruxelles et de ses Environs.** Bruxelles, 1784, 8vo.
3. **Mémoires sur le conservation et le Commerce des Grains.** Malines, 1784, 8vo.
4. **Abrégé de l'histoire Ecclesiastique, civile et naturelle de la Ville de Bruxelles et de ses environs.** Bruxelles, 1785, 8vo, 3 pts.
5. **Mémoires sur les grandes gelées et leur effets, où l'on essaye de déterminer ce qu'il faut croire de leurs retours périodiques, et de la gradation en plus ou moins du froid de notre globe.** Gand, 1792, 8vo.
6. **Recueil des Mémoires Académiques de M. l'Abbe Mann.** Bruxelles, 1778-83, 4to, 10 pts., consisting chiefly of the "Mémoires de l'Académie de Bruxelles," tom. ii. and iii.
7. **Table chronologique de l'Histoire Universelle depuis le commencement de l'année 1700 jusqu'à la conclusion de la paix générale en 1803.** Dresden, 1803, a most comprehensive table compiled by "way of recreation."

8. Numerous catalogues and bibliographical works, and many voluminous reports, compiled by order of the Austrian Government, on canalisation, fisheries, agriculture, &c. Several of these papers were translated for *Opuscoli scelti sulle scienze*, Milan, 1778, &c., 4to.—"Memoria . . . su i diversi melodi inventati finora per preservare gli edifici dagli incendi," tom. i.; "Tavole delle moneté dé pesi, e delle misure antiche e moderne di diverse ragioni," &c., tom. xii.

9. "A Treatise on Rivers and Canals," contributed to the *Philosophical Transactions*, 1780; "A Treatise on Sea Currents and their Effects applied to the Sea and Coasts of the West of Europe, more especially to those which surround the British Islands," *ibid.* 1789; "On the Formation of great Hailstones and pieces of Ice in great Thunderstorms," *ibid.* 1798.

"A Description of what is called a Roman Camp in Westphalia," *Society of Antiquaries*, 1796.

"A short Chronological Account of the Religious Establishments made by English Catholics on the Continent of Europe," *Archæologia*, xiii. 1, 251, which was advertised as published separately under the title of "Convents or Religious Establishments made by English Roman Catholics on the Con-

tinent of Europe, enumerated and described by the Abbé Mann." Lond., 1798, 8vo, pp. 23. This and Bp. Milner's "Account of the English Convents established abroad," published in the *Laitie's Directorics*, 1796, *seq.*, formed the foundation of Husenbeth's "Notices," 1849, *vide* vol. iii. 501.

"A Memoir on the Agriculture of the Austrian Netherlands," written for the *British Agricultural Society*, 1795, subsequently printed in A. Hunter's "Georgical Essays," vol. v., together with his "Observations on the Wool of the Austrian Netherlands," originally communicated to Sir Joseph Banks.

Numerous treatises on meteorology, philology, political economy, weights and measures, the voyages of Capt. Cook and others, on agriculture, religion, and antiquarian matters; he also devoted (in 1778) an interesting paper to an attempt to refute Wm. Sumner and other English antiquaries, and to prove that Cæsar, when he embarked for Britain, sailed not from Mardyke nor Whitsand, but from Boulogne (Gessoriacum). A great many of his writings take the form of communications to the Brussels Academy; among which will be found a powerful indictment of "la grande culture," 1780, and an interesting "Mémoire sur les diverses méthodes inventées jusqu'à présent pour garantir les édifices de l'incendie." 1778, trans. into Italian as above. A vol. of his papers, presented by the author to Sir Joseph Banks, is in the Brit. Mus.

10. An extensive collection of his letters written to the Soc. of Antiquaries and to various private friends, among them Dr. Solander, Magellan, Hartley, and Lord Mulgrave, were pub. at Brussels in 1845; and a few selected letters are included in Sir Hen. Ellis's "Original Letters of Eminent Literary Men," Camden Soc.

Manners, Cumberland William, musical composer, reputed son of the Duke of Cumberland, was brought up by his foster parents, Mr. and Mrs. Manners, and intended for a commercial career. Subsequently Manners senior settled in the village of Ampleforth, Yorkshire, and taught music and directed the choir at the Benedictine college. He had a good bass voice, and composed some Masses, which Prior Burgess purchased for £10, and took to Prior Park. His adopted son, Cumberland, William, then came to Ampleforth to preside at the organ and sing during high Mass. He had a sweet tenor voice, and was remarkably distinct in articulation. When the exodus from Ampleforth to Prior Park took place in 1830, Manners settled in Bath, under the patronage of Bishop Baines. He was the director of the choirs at the Pierepont chapel and Prior Park, and became the principal teacher of singing in Bath. He taught on the "Tonic Sol Fa" lines, long before that system came into vogue in England. In Bath he was in great request at social gatherings, and was usually seen at the bishop's drawing-room receptions, making himself very pleasant and entertaining.

He sang with great pathos, and, moreover, possessed a comic power which was irresistible. His handsome appearance attracted the attention of a lady in high life, who engaged herself to him. Her relations, however, disapproving of the match, bought her off at a cost of two thousand pounds. This sum Manners expended at once in treating the *élite* of the musical profession in Bath to an excursion by sea, in a yacht, touching at different ports, and amusing themselves as long as the money lasted. This fact shows how very little idea he had of providing for a rainy day, and sufficiently accounts for his dying penniless.

When broken down by infirmity, Bishop Baines allowed him to occupy a room in St. Paul's College, Prior Park, until one of the Bath medical men had him removed to the Abbey churchyard, with a view to attending upon him more closely. He died at "The Civet Cat," and Dom R. M. Cooper, O.S.B., provided him *gratis* with a resting-place in the vault at the old chapel in Pierepont Street in or about 1842.

In appearance, Manners was a remarkable man—gentle, manly, handsome, and of princely bearing. Some idea may be gained of his physical frame and proportions from the fact that a wager was taken that he would out-weigh a pony and jockey about to run in one of the local races at which he happened to be present. Manners won his wager, by drawing twenty-two stones, and lifting pony and rider high in the scale.

Though an excellent organist and singer of high repute, Manners used to regret that his commercial education had greatly interfered with his early musical studies. His enthusiasm and musical genius, coupled with his power of pleasing his patrons and the public, brought him to the front, and rendered his memory lasting.

Communication, Mgr. Jas. Shepherd.

1. **Come, Let us Adore.** The Invitatory Prayer as originally written, and sung at the Catholic Chapel, Bath, most respectfully inscribed to the R.R. Dr. Baines, by his lordship's humble servant, the Composer, C. W. Manners. Lond. 1841, 2nd edition, 4to.

This was for years sung before high Mass in the Pierepont chapel, and very much admired, as being truly devotional.

2. The Holy Week Music, sung at Prior Park; some other church music, and a few good songs; all published.

3. After his death his MSS. were purchased by Mr. Miller, a professor of singing in Bath; but they were declared to be of little value, being for the most part unfinished sketches.

Manners, John, Father S.J., born in London in 1609, was probably allied to the Earl of Rutland, whose countess was a Catholic, and kept a Jesuit chaplain at this period. He studied humanities at St. Omer's College, and entered the novitiate S.J. at Watten in 1631. About five years later, he was transferred to the Roman province, and was professor of philosophy at Perugia for some time, during which he was professed of the four vows, Dec. 18, 1645, under the *alias* of Simcocks. In 1649, he left Perugia, and arrived at the English College at Rome on Oct. 29, where he was appointed prefect of studies. In Dec. 1657, he was declared rector of the college, which office he retained till Oct. 1659, when he was appointed English penitentiary at Loreto. In 1665 he reappears in the English province as spiritual father at Liège College, and two years later he was sent to the English mission, and served for several years in the Suffolk district. He was in England in 1676, but in 1680 he was at the house of tertians at Ghent. In his latter years he seems to have passed under the *alias* of Grosvenor, and died at St. Germain, Paris, in 1695.

It is most probable that he was chaplain for some time to Lady Audley in England.

Oliver, Collectanea S.J., ed. 1845, pp. 138, 191; *Foley, Records S.J.* vi. vii.; *Dodd, Ch. Hist.* iii. 314; *Southwell, Bib. Scrip. S.J.* 503; *Scarisbrick, Life of Lady Warner*, ed. 1858, p. 77.

1. **The Unwearied Searcher.** Lond. 1670, 8vo, a small controversial work.

Mannex, Patrick, topographer and publisher (Bro. Pius, O.S.F.C.), died at his residence, St. Paul's Road, Preston, Aug. 12, 1881, aged 75.

Rules of the Broughton Club; Cath. Times, Aug. 26, 1881.

1. **The History, Topography, and Directory of the Borough of Preston and seven miles round; with the Town and Parish of Chorley.** By Mannex & Co. Beverley, pr. for the authors by W. B. Johnson, 1851, 8vo, pp. 181, inclus. of half-title, title, address, and index, with folding map of Lancashire.

The historical matter is chiefly extracted from Baines's *Hist. of Lanc.*, with additions down to date.

2. **History, Topography, and Directory of Westmorland; and of the Hundreds of Lonsdale and Amounderness in Lancashire; together with a Descriptive and Geological View of the whole of the Lake District; illustrated by a map of each county.** By Mannex & Co. Beverley, pr. for the authors by W. B. Johnson, 1851. 8vo, pp. 719 inclus. of title.

The historical, statistical, agricultural, and biographical matter is principally extracted from Burn and Nicholson's *Westmoreland*, Baines's *Lancashire*, West's *Antiquities of Furness*, *Parliamentary Reports*, &c. The essay on the Geology of the Lake District is contributed by John Rooke, Esq., of Akehead, Wigton, Cumberland.

3. **History, Topography, and Directory of Mid-Lancashire, with an Essay on Geology.** By Mannex & Co. Preston, Wm. Bailey and Hen. Thomson, 1854, 8vo, pp. xi-763.

Baines's *Lancashire* and Whitaker's *Whalley* are the chief sources of historical information; the geological essay is by Mr. Rooke. The Address is signed "P.M."

4. **Preston and District: being the First Volume of the Directory and Topography of North Lancashire.** By P. Mannex. Preston, J. Harkness, 1865, 8vo, pp. 244, exclus. of title.

5. **Directory and Topography of Southport and North Lancashire District. With an Essay on Geology.** Preston, 1866, 8vo.

6. **Topography and Directory of Lancaster and Sixteen Miles Round; with an Essay on the Science of Geology.** By P. Mannex & Co. Preston, 1881, 8vo, pp. 349, besides title, address dated March 25, 1881, and index.

Manning, Henry Edward, cardinal-priest, born at Copped Hall, Totteridge, Hertfordshire, July 15, 1808, was the third and youngest son of William Manning, a West India merchant, of Billiter Square, London, by his second wife, Mary, daughter of Henry Lenoy Hunter, of Beech Hall, near Reading, Berkshire. His grandfather, William Manning, a West India merchant resident in Billiter-Street, purchased Copped Hall and removed thither with his wife, a Miss Ryan, and died in 1791. Their son William took an active part in public life, and sat in parliament from 1794 to 1830, representing in the Tory interest Plympton Earle, Lymington, Evesham, and Penryn respectively; and in 1812-3 he held the important position of governor of the Bank of England. William Manning's first wife was a daughter of Abel Smith, a Nottingham banker, who represented several places in parliament, and died in 1789, his eldest son having been created Lord Carrington two years previously. This lady died in 1789, and a few years later the widower married Miss Hunter, the future cardinal's mother, whose family claimed Italian extraction, Hunter being a translation of Venatore. William Manning, who made and lost a considerable fortune, was at the height of his prosperity when his son Henry Edward was born in 1808. In 1815, he sold Copped Hall, and removed to Coombe Bank, Sundridge, Kent, a beautiful estate which he purchased from Lord

Frederick Campbell. Upon his reverse of fortune, Coombe Bank was sold, and William Manning retired to a small house in Upper Gower Street, where he died in 1835, his widow surviving him until 1847.

In his boyhood at Coombe Bank, Manning had the companionship of Charles and Christopher Wordsworth, afterwards Bishops of St. Andrews and Lincoln respectively, whose father, Dr. Christopher Wordsworth, brother to the poet, held the rectory of Sundridge from 1815 to 1820. In 1822, he followed Charles Wordsworth, a year or two older than himself, to Harrow, where, during two out of the four years of his stay, he was in the "eleven," and played in three matches against Eton and Winchester. In later years, the Bishop of Lincoln, when the fervour of his anti-Catholic prejudices permitted him a brief relaxation of humorous reminiscence, used to narrate with a chuckle of satisfaction how at the inter-school match, played at Lords in 1825, he "caught Manning out" before he had scored a run. In his school days Manning did not display exceptional promise. His contemporaries report that he was good-looking, indolent, and popular. He had some reputation as an athlete and sportsman, and was a bold rider and a skilful oarsman, but he was not greatly distinguished as a scholar. He was, however, remarkable for self-assertion, and a certain precocious dignity of address, which gained him the *sobriquet* of "The General"; and Sir Francis Hastings Doyle asserts that he was inclined to dogmatise on matters which he knew little or nothing about.

On April 2, 1827, he matriculated at Balliol College, Oxford, and from this time his career did not lack distinction. It was first in the University Debating Society, afterwards called the Union, that he made a name. He possessed a fine presence, readiness of expression, and an effective delivery. Indeed, he was one of the comparatively few Englishmen who have been born orators. But at this period the weak spot in his character, according to his critical contemporaries, was a readiness to assume omniscience. In Michaelmas term, 1829, he was elected president of the Union. The occasion on which Manning so greatly distinguished himself was on the previous March 26, during the historic debate with the Cambridge men on the relative merits of Byron and Shelley as poets. The Cambridge deputation, who came to vindicate the cause of

Shelley, consisted of Monckton Milnes (afterwards Lord Houghton), Arthur Hallam, and Sunderland. So telling was their oratory that Oxford sat silent and awestruck, until "a young man, with a slight, boyish figure, arose and turned the whole tide of discussion by a speech of much grace and eloquence. His name was Manning." Gladstone succeeded him as president, and Manning withdrew almost entirely from the society of the young men about him in order to read steadily for the schools. His father's reverses about this time made his place in the class-lists a matter of the greatest moment. Hitherto he had aspired to a parliamentary career, which now was no longer possible. The disappointment was great, yet it had an ennobling effect upon Manning's character. He was transformed into a thoughtful, industrious man, with the result that he obtained the distinction of a first-class in the final examination, Dec. 2, 1830.

Shortly after taking his degree, Manning obtained a subordinate post in the Colonial Office, his father's reverses not permitting him to share the fortunes of his college friend, Gladstone, and serve the State, as had originally been intended, in the House of Commons. During this period he studied political economy, and was intimate with some of the leading members of the Political Economy Club. At the suggestion, however, of a pious lady of evangelical views, Miss Favell Lee Bevan, afterwards Mrs. Thomas Mortimer, a sister of his schoolfellow Robert Bevan, the well-known banker, Manning was induced to reconsider his vocation, and he finally resolved to abandon the world for the Church. He returned to Oxford, and having been elected to a fellowship at Merton College, April 27, 1832, was ordained Dec. 23, and at once took a curacy under the Rev. John Sargent, the evangelical rector of Woollavington-cum-Graffham, Sussex, the only son of the old squire of Lavington. On June 6, 1833, he proceeded M.A., and four days later, Sargent having recently died, was instituted to the rectory of Woollavington, and on Sept. 16 following to that of Graffham. On Nov. 7, in the same year, he married Caroline, the third of the late rector's four daughters and co-heiresses, the ceremony being performed by the bride's brother-in-law, the Rev. Samuel Wilberforce, afterwards successively Bishop of Oxford and Winchester. The other sisters became the wives of Henry Wilberforce and the Rev.

George Dudley Ryder respectively. Manning's young and beautiful wife came of a consumptive family, and it was hardly to be expected that her life would be a long one. She died childless after four years of married life, July 24, 1837. Her husband was deeply affected, nay more, it set a seal on his character that was never effaced, and to the end of his days he religiously observed the anniversary of her death.

Meanwhile, Manning had begun to make an impression as a clergyman with a future before him. He rebuilt both his churches, and devoted himself to the temporal as well as to the spiritual welfare of his parishioners. In 1837 he was appointed to the second rural deanery of Midhurst.

At his ordination Manning already believed in baptismal regeneration. In 1834 he adopted Hooker's doctrine of the Eucharist, and about the same time he assimilated the doctrine of apostolical succession, and learned to attach a high value to tradition, as exemplified in his first published sermon. The Young Oxford movement had now commenced, and no doubt influenced Manning's rapid development. In the library at Lavington he read the "Tracts for the Times" as they appeared, though, as it will be shown, he did not travel so fast as their authors. Nevertheless whatever savoured of Erastianism was now utterly abhorrent to him. He discerned "a virtual extinction of the polity of the Church" in the Ecclesiastical Commission of 1835, and saw the necessity of doing something to stem the tide of religious liberalism that was advancing. Hence he desired that national education should be clerically controlled, and took a leading part in the formation of diocesan boards of education to co-operate with the National Society for Promoting the Education of the Poor.

In the winter of 1838 he made a tour on the Continent, and visited Rome. On Dec. 30, 1840, he was instituted to the archdeaconry of Chichester, an event which the *Christian Remembrancer* hailed as "a blessing to the whole Church." The office of an archdeacon is commonly more suggestive of dignity than of work, but the rector of Lavington was more conscientious, and took a serious view of his new position. Having defined it as "an office to which belongs chiefly the care and cognisance of the exterior system and administration of the Church," he went on to make it a practical reality. In his first formal charge to the clergy and churchwardens, he

referred briefly to the condition of Christianity on the Continent:—"It is not more certain that the Reformation was a gracious and searching work, wrought by the purifying hand of God, than that the history of Western Europe after the Reformation exhibits an 'appalling process of declension.'" And after picturing the miseries borne by the Anglican Church, he deplored the paralysis of Convocation. It was about this time that Bishop Phillpots, the famous "Henry of Exeter," is reported to have said, "There are three men to whom the country has mainly to look in the coming years—Manning in the Church, Gladstone in the State, and Hope [afterwards Mr. Hope-Scott, Q.C.] in the Law;" and Manning's colleague, Archdeacon Hare, an evangelical of liberal views, declared that Manning's appointment was a great blessing: "It is about the most perfect appointment that ever was made. . . . He is holy, zealous, devoted, gentle," and, continuing, reiterated that he was "a truly wise and holy man, devoted, self-sacrificing, mild and loving."

In 1842, Manning was appointed Select Preacher by the University of Oxford, and a volume of sermons delivered at St. Mary's was published in 1844. He did not, however, reprint in this volume the anti-papal sermon which so offended Newman. Mr. Kegan Paul tells the story of it as follows:—"While the commemoration of the Gunpowder Plot was still a scandal to the English Liturgy, Archdeacon Manning preached before the University of Oxford a violent tirade against Popery with a vehemence unusual in an English and still more in a University pulpit. He declared it to be impossible that the Pope should ever again have jurisdiction in the realm of England; and his indignant declaration profoundly distressed many of those who, though not aware that they might themselves be drawn into closer relations with the Roman Church, yet desired to 'speak gently of our sister's fall.' Newman was then in retirement at Littlemore, preparing for the end which was shortly coming—his own reception into Catholicism. Archdeacon Manning walked out to Littlemore to call upon him; but the report of the disastrous sermon had already preceded the preacher. The door was opened by one of those young men, then members of the quasi-monastic community, who had to convey to the Archdeacon the unpleasant communication that Newman declined to see him. . . . So

strangely do we change in these changing times, that it is hard to realise that the perplexed novice was James Anthony Froude."

In the same year, 1842, Manning published "The Unity of the Church," the most considerable of his Anglican writings. It was "affectionately inscribed" to Gladstone, and intended to serve as a compliment and, to some extent, as a corrective to the latter's essay on "The State and its Relations with the Church." In it he argued elaborately for visible organic unity as a note of the true Church, and only superficially treated the claim of the Bishops of Rome to primacy. It was hailed by the *Christian Remembrancer* as a work written with such implicit confidence in the strength of the Anglican position, that it must tend, more than any other work, to settle the young and unsettled.

In 1845 he went to Oxford for the express purpose of recording his vote, on Feb. 13, against the degradation by Convocation of Dr. W. G. Ward. After the sentence he met Ward for the first time, in Dr. Pusey's rooms, and the acquaintance thus formed ripened into a close friendship, which continued throughout Ward's life. After Ward's and Newman's secession the archdeacon found himself one of the most trusted leaders of the high church party. It was in the library at Lavington, that Gladstone, the rising hope of the State, sat with Manning, the rising hope of the Church, when the secession—in October—had come on the one and the other like a blow. Manning comforted himself with the reflection that the dangers of "Newmania" at Oxford were eased or ended by this apparent catastrophe. So when Gladstone asked: "Are all these conversions to be regarded as separate testimonies to the truth of Rome, or can they all be explained away by some common defect?" the archdeacon replied: "They can be so explained. There is one defect undermining the characters of the seceders—want of truth." Nor was his confidence shaken until he proved the difficulty of making the tenability of the Anglican position intelligible to foreigners during his tour on the Continent between July 1847 and the following June. He travelled slowly through Belgium and Germany to Italy, and was much impressed by the vitality of the Catholic Church. In the autumn he was in Rome, and saw Newman "wearing the Oratorian habit and dead to the world." Of their interview nothing further has been recorded; but as the two had

never been intimate, and to the last were kept apart by their very different temperaments, there was probably nothing else to record. In May, he had audience of Pius IX., who received him graciously, praised the philanthropic spirit of the English Evangelicals and Quakers, especially of Mrs. Fry, and added, "Where men do good works, God gives grace. I pray daily for England."

On his return to England, Manning found the Church in a turmoil about the recent appointment to the See of Hereford of Dr. Hampden, who had been charged with heresy. He immediately delivered a long and elaborate charge in which he dealt with the matter so as to minimise its importance. His object was, he explained, not to defend the new bishop and his teaching, but to vindicate the Church of England from participation in the affair. The education question had also entered on a new phase, in consequence of the determination of Government to make grants in aid of new elementary schools conditional upon the insertion in their trust deeds of certain clauses providing for their management by local committees. Manning took the leading part as champion of the Church in this controversy, and spoke upon it at length at a meeting of clergy at Chichester in Dec. 1848, and again at a great meeting of the National Society for Promoting the Education of the Poor held at Westminster, June 6, 1849. He also devoted to it the major portion of his last charge the month following.

The position occupied by Manning at the opening of the year 1850 was in some respects unique. He was informally the leader of the party which was carrying on the work inaugurated by the Tractarians, and, as such, he was trusted and consulted by an important and increasing number of clergy. Many anticipated great things for the Church of England when he should have become a bishop, a promotion that was indeed inevitable, and that speedily, had he remained an Anglican. It was the judgment given by the Privy Council in the Gorham case, on March 8, that opened his eyes and made him feel that the Anglican Church had confessed that she had no power to teach. George Cornelius Gorham, a Calvinist theologian, had been refused institution to a living on account of his holding that divine grace was not of necessity given either at baptism or at conversion, but might be given before baptism, in baptism, or at a later period. The case was decided in favour

of the bishop's refusal by the Court of Arches in Aug. 1849, but this decision was now reversed on appeal to the judicial committee of the Privy Council, of which body the archbishops of Canterbury and York, the Bishop of London, and six laymen were members on this occasion. Upon the announcement of the decision a meeting of earnest Anglicans was held in Hope (-Scott)'s house in Curzon Street, and a protest was drawn up which appeared in the *Times*, with Manning's name at the head of the thirteen subscribers, amongst the others being Pusey, W. H. Mill, Keble, R. J. and H. W. Wilberforce, Dodsworth, E. Badeley, and J. R. Hope(-Scott). At this meeting, Gladstone was the first layman who was asked to sign, but he declined to do so as being inconsistent with his oath as a privy councillor. The protest maintained that to treat an article of faith as an open question was to forfeit the position of teacher of the truth, and that the Anglican Church thereby could no longer assure to its members the grace of the sacraments and the remission of sins. On March 19, a few days after the appearance of the manifesto, Manning presided in the cathedral library at Chichester at a meeting of the clergy of his archdeaconry, "to consider what steps it might be necessary to take in order to secure to the Church of England a proper court of appeal in all matters purely spiritual." The meeting separated without coming to an agreement, yet a majority of those present signed an address to the Bishop of Chichester, expressing their deep anxiety, their belief in baptismal regeneration, and their trust that his lordship would take effectual steps to maintain the doctrine of holy baptism. Manning, during these anxious times, withdrew in great measure from his accustomed part in church consecrations and the like, and he delivered no charge as archdeacon in 1850. Meanwhile, the Bishop of Exeter, indignant at the part played by the Archbishop of Canterbury, vainly endeavoured to prevent the Court of Arches from giving effect to the decision of the Privy Council by appeals to the courts of Queen's Bench, Common Pleas, and Exchequer successively, in April, May, and June; so that in the last named month it was clear that the decision of the Privy Council was final, irreversible, and effective. Hence, early in July, Manning issued his letter to the bishop on "The Appellate Jurisdiction of the Crown in Matters Spiritual," in which he lays down the conclusions to which he had been

“irresistibly compelled” by the appeal and judgment in the Gorham case. The tone of the letter is throughout reserved and gentle. On July 23 a great meeting was held in St. Martin’s Hall, Long Acre, to protest against the decision of the Privy Council. Manning spoke at its close, proposing a vote of thanks to the chairman, but did not add much to the discussion of the main question, for, indeed, there was little to be added. The Archbishop of Canterbury would not move from the position he had assumed, and declined to refuse Gorham admission to the cure of souls on the ground of his hesitating to affirm the spiritual regeneration of every baptized child. One further effort, however, was made to relieve the consciences of those who felt themselves compromised by the recent judgment, and in the autumn Manning’s name headed the subscription to a declaration that the royal supremacy as exercised was at variance with the divine office of the universal church, as prescribed by the law of Christ, and that it could not in conscience be acknowledged. The possibility of Manning’s secession from the Anglican Church was now recognised, especially by Mr. Gladstone and by the Wilberforces, three of whom were sooner or later to take the same step, leaving only the Bishop of Oxford behind. Gladstone was not insensible to the inconsistency of the decision of the Privy Council with the principles of sound churchmanship; but he was naturally of a cautious temperament, and slow to move; and his friendship with Döllinger had disposed him to take a more favourable view of the Anglican as compared with the Roman Church, on historical rather than on strictly dogmatic grounds. Notwithstanding, nothing was further from Manning’s thoughts than to become the founder of an Anglo-catholic free church. “Three hundred years ago,” he said, when the suggestion was made, “we left a good ship for a boat. I am not going to leave the boat for a tub.” Hence he remained at Lavington till nearly the end of the year, and was present at a gathering at St. Nicholas College, Shoreham, and also attended the bishop’s charge at Chichester. The agitation against the so-called “Papal Aggression,” occasioned by the bull re-establishing the hierarchy in England, dated Sept. 24, 1850, and by Cardinal Wiseman’s famous letter, dated “out of the Flaminian Gate,” Oct. 6, was fanned into a blaze by Lord John Russell’s “Durham Letter” a month later, and resulted in some six or

seven thousand no-popery meetings being held before the close of the year. By the irony of fate, Manning's last official act as archdeacon was to convene and preside at such a meeting of the clergy of his archdeaconry, held in the library of Chichester Cathedral on Nov. 27. He first went to his bishop and tendered his resignation, but his lordship, hoping against hope, wished him to take time. At the meeting Manning expressed his entire want of sympathy with its object, and said that it was probably the last occasion on which he would be seen in that room. The meeting over, he wrote to his bishop, making his resignation final. A fortnight later, the *Guardian* announced that he had resigned his living and his archdeaconry, and was about to travel abroad, a denial being given to the "painful rumours" about his impending secession. Manning, however, went no further than his sister's house in Cadogan Place, South Audley Street, where he spent much time in deliberation and prayer for enlightenment. At this time he offered to address the "surplice rioters" at St. Barnabas', Pimlico, who were in and about the church; but he was dissuaded from attempting it, as it seemed likely he might sustain some serious injury. He thus spent some months of anxious thought, during which he took no ministerial part in the Anglican Church services, though the *Guardian* recorded that he was a communicant at St. Paul's, Knightsbridge, in Jan. 1851. One Sunday, he and Gladstone, whilst out walking together, dropped into a proprietary chapel in Palace Street, and listened to a sermon by the Rev. Thomas Harper, who afterwards, as a Jesuit, wrote a reply to Pusey's "Eirenicon." The preacher ended his discourse with a series of solemn texts, one of which was: "Unless a man renounce all that he possesses he cannot be my disciple." When they had left the chapel, Manning turned to Gladstone and asked, "Does all that say anything to you?" "No, I cannot say it does," was the reply. "Well, then, it does to me," said Manning, "and I am going to act upon it at once." On Passion Sunday, April 6, 1851, Manning and Hope(-Scott)—to whom he had written on Dec. 11, 1850, "It is either Rome or licence of thought and will"—set out together from 14 Queen Street, Mayfair, the residence of the latter, for the neighbouring church of the Jesuits in Farm Street Mews, and were there received into the Church by Fr. Brownbill, S.J. When the news

reached Gladstone, he declared he felt as if he had lost his two eyes.

Manning's heroic sacrifice for the sake of Catholic truth was applauded by the *Tablet* in words not unworthy of the occasion : "He has given up all that is most dear to that lofty ambition which forms the peculiar temptation of minds of the noblest mould. A position exactly suited to his talents, of widely-extended influence and a splendid future, the favour of great men, and the almost certainty (had he preferred it to his conscience) of ultimately carrying out his views as bishop, the devoted adherence of troops of friends, an abode as fair as any of those we see scattered over England and occupied by her ministers . . . all this, and far more, Mr. Manning has given up with a great heart, generous and liberal, to Almighty God, who has been so liberal of graces to him, counting all as nothing so that he may fight for the Holy Catholic Church, now that he has seen her star in the distance. He has not, like others, pointed out the way to Bethlehem, and then refused to go thither himself."

On the following Sunday he was confirmed by Cardinal Wiseman, who thought fit to promote him to holy orders, as follows : first tonsure, April 29 ; four minor orders, April 30 ; sub-diaconate, May 25 ; diaconate, June 8 ; and priesthood, June 15. The rapidity of this proceeding is so exceptional as to show the remarkable considerateness and confidence of his eminence. Having been previously instructed in the ceremonies by Fr. Faber of the Oratory, Fr. Manning said his first Mass in the Farm Street church on Monday, June 16, Ravignan, the eloquent French Jesuit, being the assistant priest on the occasion. It was intended that he should proceed immediately to Rome to pursue a theological course of studies, but owing to the state of his health this was deferred, and he was accorded a confessional-box at Farm Street, where his friends might have ready access to him. He was also employed during the summer in assisting the invalid priest at Kensington, who died about this time, so that it was not till Christmas that he was settled at Rome. Manning now commenced his course of theology, the waiving of which before ordination had been viewed in many Catholic circles with undisguised dissatisfaction. In obedience to the Pope's wishes he was admitted into the *Academia dei Nobili Ecclesiastici*, the college, of very limited

membership, mainly designed for those thought likely to find their home in the Roman Curia, and often described as "the nursery of cardinals." A peculiarity in Manning's position at this time was the special interest taken in him by Pius IX. ; for during the three years he was a student at the *Accademia*, to quote Manning's own words after the Pope's death in 1878, "he used to admit me with great frequency to speak with him. Every step I took was taken with his sanction, and to him and to his guidance I owe the chief decisions and acts of my later life. He permitted to me a freedom of speech, and he used towards me an openness, which made the relation in which he allowed me to stand to him intimate and filial in no common measure." The summers he spent in England. His first appearance in a Catholic pulpit was made in the little chapel in Horseferry Road, Westminster, on June 10, 1852. During this visit he was the guest of James Hope(-Scott), said Mass daily at Farm Street, and preached almost every Sunday at various churches. He was also invited to attend the first provincial synod of Westminster, opened at Oscott on July 6, and on the 11th preached before the synod and a large congregation of clergy and laity on the text, *Misereor super turbas*. His first sermon at Rome, preached in English in the church of St. Andrea della Valle, Jan. 13, 1853, made a profound impression. Upon the close of his course of study at the *Accademia*, the Pope, on the application of Cardinal Wiseman, authorised Propaganda to confer the degree of D.D. upon him, which was expedited Jan. 25, 1854. During his summer visits to England he made many proselytes, or admitted them into the Church, including his elder brother, Charles John Manning, Edw. Lowth Badeley, Q.C., the eminent ecclesiastical lawyer, and Archdeacon R. J. Wilberforce.

After his return to England he was appointed by Cardinal Wiseman diocesan inspector of schools in Aug. 1856. In the autumn it was understood that he was to have charge of a new mission in Westbourne Grove, where a community was to be formed, though its precise character was then undecided. In December, Manning set forth to Milan on a visit to the Oblates of St. Charles, and thence proceeding to Rome submitted to the Pope a rule modified slightly from that at Milan, which the Pontiff approved without hesitation. The foundation of the Congregation of the Oblates of St. Charles in Bayswater

resulted, and Manning was formally installed superior on Whit Sunday, May 31, 1857, and so continued until April 1865. The new church, dedicated to St. Mary of the Angels, was opened on July 2. In the same year he was made provost of the chapter of Westminster by the Pope. Thus the next eight years of community life were quickly spent, busily occupied with the duties entailed by his position of superior, with mission work in the slums of Westminster, the care of education, constant preaching, and the literary defence of the temporal power of the Pope, his only relaxation being his periodical visits to Rome, where he made a prolonged stay in the spring and early summer of 1860. It was at this time that his Holiness gave additional proof of his favour by conferring upon him the dignities of domestic prelate and protonotary apostolic, June 12, 1860, with episcopal rank and the title—then comparatively novel in England—of Monsignore, to which it is said a section of the Roman prelate added the epithet of *ignorante*, in reference to his unreadiness in theological and ceremonial etiquette. In Jan. 1865, he was again in Rome, when he was summoned to the deathbed of Cardinal Wiseman, where he arrived in time to be present at and console his archbishop's last hours. And he, too, it was who delivered the funeral oration on his eminence at St. Mary's, Moorfields Feb. 25. In conjunction with the late Mgr. William Thompson, he found himself appointed Wiseman's literary executor, and the two took some pains to make it known that the memoirs and biographical sketches of the late cardinal that had been advertised would not be authentic, as the documents necessary for an adequate biography were in their possession. And so they remained during the life of Manning, who apparently considered that the career of so great an ecclesiastic should not be related with full detail until his own generation had passed away. Immediately after Manning's death the task of writing Wiseman's biography was entrusted to Fr. John Morris, S.J., since whose sudden death, it has been transferred by Cardinal Vaughan to Mr. Wilfrid Ward.

"No one," wrote the *Tablet*, after Cardinal Manning's death, "who watched the course of events could be surprised that Cardinal Wiseman, when he died in 1865, felt that he left behind him a providentially provided successor." The Pope, too, felt it, and, passing over the three names submitted by the

chapter of Westminster, appointed Manning to the vacant see in an audience given to the secretary of Propaganda, April 30, 1865. Archbishop Errington, one of the *terna* sent up by the chapter, the others being Bishops Grant and Clifford, had been appointed coadjutor *cum jure successione* to Cardinal Wiseman in 1855, but upon his refusal to resign was "relieved" from his coadjutorship and right of succession to the see on July 2, 1862, owing no doubt partly to his differences with the cardinal, but mainly to the Pope's decided feeling that Manning was God's choice. The appointment of the new archbishop was expedited May 4, and the brief was dated May 16. He was consecrated at the pro-cathedral, St. Mary's, Moorfields, by Dr. Ullathorne, Bishop of Birmingham, assisted by the Bishops of Salford and "Newport and Menevia," on the anniversary of Cardinal Wiseman's consecration, June 8, 1865. Almost all the bishops of England were present, the ambassadors of the Catholic Powers were also in attendance, and the occasion produced the grandest Catholic assemblage since the subversion of the ancient Church in England. Newman, too, was present, an interested but silent spectator. In September, the new archbishop left for Rome, where, in the consistory of Sept. 25, instance for the pall was made in the usual manner by the consistorial advocate, and his holiness replied, *dabimus prope diem*. Thus, on the morning of Michaelmas Day, Pius IX., in his private chapel at the Vatican, and after Mass, himself conferred the *pallium* on the archbishop, Mgr. de Avila, auditor of the Rota, being *assistente*. On Nov. 6, he was enthroned in his pro-cathedral at London, and, as his biographer, Mr. Hutton, worthily remarks: "Seldom has a bishop begun to rule a diocese more fully equipped already with knowledge of its wants, or with a mind more fully made up as to his own duties in regard to them."

The new archbishop at once commenced to tighten the reins of government. His autocratic methods were in strong contrast to the easy-going ways of his predecessor, and at first caused considerable friction with his clergy. But gradually his relations with them became more cordial, and before his death the new generation had come to regard his strict rule with favour, as absolutely necessary in these times for the welfare of the Church. Another difficulty that he had to contend with was the persistent hostility of the national press, which was

bitterly opposed to the ultramontaniam he so sedulously espoused. Even within the Church his Italianising of the sacerdotal vestments and the pronunciation of Latin, his introduction of the title "Father"—essentially novel in England, except amongst the Irish—in place of the accustomed "Mr." in addressing the secular clergy, his discountenance of all music but the Gregorian, and his opposition to Newman's scheme for a Catholic Hall at Oxford, were not liked by a large section of the older Catholics. But, on the other hand, he carried with him the sympathies of all in his unceasing efforts in the cause of Catholic education for the children of the poor. To record his achievements in this respect, even alone of the establishment of reformatories, industrial and poor-law schools, homes and orphanages, and the like, would take the space of a volume. And how much more difficult would it be to convey any adequate idea in a condensed form of the pains and labours he underwent in ameliorating the position of Catholics from the baneful effects of the existing laws, in combating prejudice, and in elevating the body to its rightful position in the country!

In 1867 he laid the foundation-stone of the pro-cathedral in Kensington, but referred at the time to a larger scheme for a cathedral "for which he had neither money nor land." A year later it was announced that a site for a cathedral and archiepiscopal residence had been secured in Westminster, and that his nephew, Mr. Clutton, and Mr. Gilbert Blount were to be the architects of the two buildings respectively. In 1872, a roomy but barrack-like structure, known as the "Guards' Institute," was purchased at a low figure, without trenching on the funds that had been accumulating meanwhile for the cathedral, and converted into an archiepiscopal residence. To this the archbishop removed from his house in York Place, Baker Street, in March 1873, and there he resided in great simplicity, yet with the hospitality of the true Christian bishop, for the rest of his life. In 1884, the original site for the proposed cathedral was disposed of in part payment for a much finer one carved out of the site of Tothill Fields Prison. Manning, however, never entertained the erection of a cathedral in his day. He declared that he would only take up that work "when the work of the poor children in London is accomplished, and not till then. I will never pile stone upon stone until souls

have been built up in the spiritual church, which is the true cathedral of Westminster."

A work that was much more to his heart was the erection and endowment of an adequate diocesan seminary, such as should enable him to carry out the decrees of the Council of Trent on the training of the clergy. The necessity of higher education for the clergy to meet the extravagances of modern rationalism was a theme constantly impressed in his pastorals. In April 1869, it was announced that the ancient convent of the Institute of Mary, formerly a royal palace and subsequently the home of the Benedictine nuns from Dunkirk, was transformed for this purpose, and that the divinity students from Old Hall and other colleges would be there concentrated. The accommodation afforded by the venerable but dilapidated building could only be of a temporary character, and on July 7, 1876, the feast of the Translation of St. Thomas of Canterbury, the foundation-stone of a new seminary dedicated to that saint was laid. This seminary was finally completed in 1884 at a cost of close upon £38,000. Success did not attend the institution, and one of the first acts of Manning's successor in the archiepiscopal see was to dispose of it to a community of French nuns, and remove the students back to St. Edmund's College, Old Hall Green.

But it was not merely to the better training of the clergy that the archbishop's solicitude was confined; and here, again, it must be confessed that he achieved no success. A liberal education analogous to that given at Oxford and Cambridge had long been declared to be a great want among Catholics. This was the question on which Manning and Newman widely differed, and differed to the end. After his withdrawal from the Catholic University of Ireland, Newman established at Edgbaston a boys' school for the upper classes. When it had run its course a few years, he began to cast about for some provision for the subsequent university training of such of his pupils as might be fitted for it. Accordingly, early in 1867, he purchased a site for a branch Oratory in Oxford, and issued a circular announcing the project. But in this he reckoned without his archbishop, who feared the liberalising tendency of such a connection, and that it would be productive of evils greater than the advantages to be gained. An animated controversy ensued, and though the advocacy for participation

in university education has always remained considerable, Manning's opposition prevailed, and the Holy See has so far discountenanced it. And yet the want was so evident that the archbishop could not content himself with a mere negative policy. Hence, with the approval of the Fourth Provincial Synod of Westminster, held at St. Edmund's College, in 1873, the Catholic University College was opened in Oct. 1874, which, if successful, would ultimately, it was hoped, be recognised as a Catholic university. But the result was disastrous, its rector, Mgr. Capel, was thrown into disgrace and left the country, and the institution was broken up in 1878.

For some time the theological world had been disturbed by an under-current on the question of papal infallibility, which burst forth in 1869 in the following manner. It was customary for one of the most promising members of the *Academia dei Nobili Ecclesiastici* to deliver an oration before the sovereign Pontiff on the feast of St. Peter's Chair, Jan. 18. On this occasion the selection fell upon a special protégé of his Holiness, the Right Rev. Mgr. Eulogio G. Gillow, the present Archbishop of Oaxaca, who, after spending several years at Oxford, as well as at Stonyhurst, was at that time about to close a brilliant career at the *Academia*. Mgr. Gillow, it may be observed, was a personal friend of Archbishop Manning, with whom he had resided at the *Academia*. The title of this carefully-prepared oration was "De Cathedra Romana B. Petri Apostolorum principis," and in it the suggestion was made that an Œcumenical Council should be convoked and the question of papal infallibility considered. This was the first formal occasion on which the subject was mooted. The oration was delivered in the Vatican Basilica before his Holiness and an immense assemblage of cardinals and leading church dignitaries. It excited enthusiastic approval, and Pius IX. personally expressed his warm thanks to the orator. On the following June 29, the feast of the Martyrdom of St. Peter, the Pope announced his intention to convoke an Œcumenical Council, which was formally summoned to meet at Rome on the feast of the Immaculate Conception, Dec. 8, 1869. To prepare the way Manning himself, in 1867, had written a pastoral, entitled the Centenary of St. Peter and the General Council, and now that it was formally summoned he issued another pastoral, before leaving for Rome in 1869, in which

he argued for the acceptance of the dogma of papal infallibility with considerable skill. His aim was to remove misconceptions, and he pointed out that papal infallibility, as rightly understood, was "not a quality inherent in the person, but an assistance inseparable from the office." He selected as his "theologian," to advise him during the progress of the council, no one from among his own clergy, but the Italian Jesuit, Liberatore. Arrived in Rome, the archbishop was immediately welcomed by the Pope with special marks of affection. At the opening of the council he was placed on the "Deputatio pro Rebus ad Fidem pertinentibus," and on an early day he was selected to say Mass *de Spiritu Sancto* before the assembled fathers. He took a prominent and most active part in the labours of the commission to which he belonged. At first the question of papal infallibility was ruled out of discussion in the council, but petitions began to flow in asking that the doctrine might be defined. Two of these came from the London Oratory and from the archbishop's own Chapter of Westminster. Hence, in March 1870, the matter was added to the *schema de ecclesiâ Christi*, and, when it came on for discussion, promptly and entirely eclipsed every other question before the council. Manning spoke on it towards the end of May, and, though no report of it has ever been made public, his speech made a distinct impression, and at the time was spoken of in Rome as "one of the most masterly that had been made." The decree passed at the fourth public session, July 18. The very next day war between France and Germany was declared, and further deliberations were suspended.

Upon his return to England, Manning issued a pastoral stating and explaining the doctrine of the Infallibility of the Roman Pontiff. His joy at the result was spoken of as "too great for words." The decree raised no very great excitement in England, which was perhaps too much absorbed in watching the great Franco-German struggle to take active interest in other matters. But in 1874, Mr. Gladstone, exasperated by the rejection of his Irish University Bill of the previous year, in his retirement prepared and published a caustic attack on the Vatican Decrees, affirming that they were inconsistent with civil allegiance. Manning immediately wrote a letter to the *Times* (Nov. 4, 1874) emphatically denying the assertion, and shortly after issued a more elaborate reply, entitled "The

Vatican Decrees in their bearing upon Civil Allegiance." Other replies, and especially Newman's "Letter to the Duke of Norfolk," obtained more notice from the reading public. Nevertheless the archbishop's rejoinder was not wanting in force and dignity, though he did not choose to meet Mr. Gladstone on his own historical grounds. Ultimately Gladstone frankly and fully withdrew his charge against Catholics of impaired allegiance, but the tract in which he did this never obtained anything like the wide circulation of the earlier one.

Meanwhile, the subject of education, which had engrossed Manning's attention for so many years, both as an Anglican and a Catholic, again came prominently to the front in the autumn of 1869, and he issued a pastoral warning his clergy that a great controversy was impending. He was in Rome, attending the Vatican Council, during the discussions on Mr. Forster's Education Bill in 1870, otherwise he would certainly have been assiduous in attendance at the House of Commons' lobby, and might perhaps have secured some modification of its provisions. Nevertheless, amid the stress and strain of the Council, he found time to master the details of the measure, and so far as he could from a distance, he worked for the maintenance of the established voluntary system side by side with the new system of Board Schools. Two years later, in 1872, he issued a Lenten pastoral on the subject, of a somewhat desponding tone, which was reprinted with that of 1869 under the title of "National Education and Parental Rights." He did not relax, however, his endeavours to defend the voluntary system and to obtain a share of the support from the rates which the Board Schools had enjoyed exclusively. In 1884 he began to act in union with the "Voluntary Schools Association," thus making common cause in the matter with the Church of England and the Wesleyans. In 1886 he was rewarded for his labours by being given a dignified position from which he could exercise the greatest influence in the direction that he had always at heart. The Queen appointed a Royal Commission to inquire into and report upon the whole subject of primary education; and second to the chairman on the list of those whom she summoned was "our truly and well-beloved, the most reverend Cardinal Archbishop, Henry Edward Manning, Doctor of Divinity." Throughout this protracted inquiry a majority of the members were favourable to

the maintenance of the voluntary system ; but it is clear that, beyond this, the influence of a commanding and venerable figure among its members had the prominence, so that the Commission might almost be called his Commission, and its report his report. At any rate, when the latter appeared, it contained, to most men's astonishment, the very recommendations that Manning had urged some eight years before, that voluntary schools should be supported out of the rates. The Government, though it doubtless sympathised with the object of this proposal, did not venture to introduce any legislation to give the report effect ; and the scheme receded into the background, though Manning supported it manfully, publishing "Fifty Reasons why the Voluntary Schools ought to share in the Rates," and one article to the same effect in the *Fortnightly Review*. But the scheme was not really dead ; for the Free Education Act of 1891, with its new grant of 10s. per child in average attendance to replace the fees, was a compromise undoubtedly due to his skilful and patient advocacy. Indeed it was a splendid example of the victory which organisation and quiet persistence in a definite policy are able to gain over forces that in themselves are distinctly superior.

For the first seven years of his episcopal life, Manning had borne the burden of the episcopate alone, but in 1872 Dr. Wm. Weathers, president of St. Edmund's College, was appointed Bishop of Amycla *in partibus infidelium* and auxiliary Bishop of Westminster. In 1880 another assistant was granted him in the person of Dr. James Laird Patterson, Bishop of Emmaus. And thus relieved in the routine work of the diocese the archbishop was enabled to devote himself more to public matters.

Early in March 1875, he received notice of his approaching elevation to the Roman purple, and accordingly he left London for Rome on March 5. He was created a cardinal-priest in consistory of March 15, took the oath and received the biretta on the day following, and received the ring and the title of the Church of SS. Andrew and Gregory on the Cœlian Hill. There his enthronement took place before an immense assembly, almost entirely English, on March 31. The touching address which he delivered on this occasion is given at length in the late Dr. Maziere Brady's "Episcopal Succession." A week later he was back in London, and on April 13

he made his first public appearance as cardinal in England, at the opening of the new church of St. Thomas of Canterbury at Fulham. Questions about the cardinal's precedence were mooted in the *Tablet* as soon as he had returned from Rome. Two years previously there had been some remonstrance about the position accorded to him as archbishop at a dinner held at Oxford to celebrate the fiftieth anniversary of the foundation of the "Union"; and in the autumn of 1889 similar objections were raised to his name appearing above that of "F. Londin." in some documents emanating from the Mansion House Strike Committee. What, however, was more important, as apparently possessing official sanction, was his signature being appended to the report of the Royal Commission on the Housing of the Working Classes immediately below that of the Prince of Wales and above that of the Marquis of Salisbury, while, in the report of the Royal Commission on Education, it preceded those of the Earls of Harrowby and Beauchamp and that of the Bishop of London. Much was written on this subject of precedence, the generally received opinion being that the Prince of Wales, who may be taken as a final arbiter in such a matter, decided that the princely rank of cardinals shall henceforth be recognised in this country, as it is in most European courts. In Nov. 1877, Manning left London for Rome, but was taken ill at Paris, and remained there nearly six weeks. He reached the Eternal City on Dec. 22, and saw the Pope the next day on the sick-bed from which he never arose. On the last day of the year was performed the final ceremony connected with Manning's cardinalate, the imposition of the hat. The cardinal remained near the dying Pontiff, and was by his bedside when the end came on Feb. 7, 1878. At the election of his successor he voted with the majority of the conclave. After prolonging his stay in Rome for five months, Manning returned to England in April.

Shortly after his promotion to the See of Westminster, Manning began to interest himself in the temperance question, and it was not long before he associated himself with the "permissive prohibition" policy of the United Kingdom Alliance. In 1868 he founded "The Total Abstinence League of the Cross," in conjunction with Mgr. Nugent of Liverpool; and in 1872, the better to enforce his teaching, he himself signed the "pledge," to which he held absolutely till

his death, though on two occasions, other than in his last illness, his medical adviser strongly urged him to take alcoholic stimulant. His zeal for this cause was unabated to the last, and it is an open secret that the withdrawal of the Government's scheme of 1890 for compensating dispossessed publicans was due in great measure to the imposing forces that Cardinal Manning was able to marshal in opposition to it.

In his Anglican days, Manning's political principles were those of a moderate Liberal, extremely suspicious of doctrinaire ideas and methods. Afterwards his political action was governed by Catholic exigencies, though his sympathies were always on what seemed to him the people's side. The building up of social order on the broadest base was his ideal. Hence the close relations with the Irish, which his position necessitated, won him wholly round to their side, not only as regarded ecclesiastical questions, but also with respect to the land reform and Home Rule. And thus, though he never actually set foot in Ireland, the feelings of the Irish gradually warmed towards him, and at the time of his death he was almost idolised.

Manning's philanthropy was as wide as it was untiring. It was the relief of the starving poor of Paris at the end of the siege, in Jan. 1871, that first called him on to a Mansion House Committee. He was president of the International Prison Congress held in July 1872. He was also an active promoter of the Hospital Sunday and Hospital Saturday movements of 1872 and 1874. He moved the first resolution and warmly supported the newly founded Agricultural Labourers' Union at a meeting in Exeter Hall, Dec. 10, 1872. In March 1876, he gave a lecture on the "Rights and Dignity of Labour," which was rewritten and printed in 1887. With Sir Charles Dilke as chairman he sat on the Royal Commission of 1884-5, on the housing of the working classes, and it was said that the report was in great measure their joint work. He also signed the supplementary report in favour of leasehold enfranchisement. He interested himself in emigration as a remedy for the congested and half-starved populations of great towns, and, in May 1886, was present and addressed a meeting of the National Association for Promoting State-directed Colonisation. He likewise delivered an impassioned address at a meeting held, under the presidency of the Prince of Wales,

at the Guildhall, in Aug. 1884, to celebrate the jubilee of the British and Foreign Anti-slavery Society. In May 1886, he spoke at St. James's Hall at a meeting of the Shop Hours League and Trades Parliamentary Association. Indeed, in his last years, when he was more confined to the house, the current of his thoughts set more and more strongly in the direction of social reform. No problem came amiss to him, whether it were on American land nationalisation, or on British co-operative companies. In Jan. 1888, he boldly maintained in the *Nineteenth Century* the right of the sufferers by the prevalent industrial stagnation to "work or bread," and, on Feb. 1, headed a deputation to Lord Salisbury from Earl Compton's Committee on the distress in London, and urged the advisability of instituting relief works. But it was the famous Dockers' strike, in Aug. 1889, that most profoundly impressed the country with regard to Manning's exceptional powers as an advocate of the rights of labour and as a patient and skilful diplomatist. At the critical moment of the dispute, the cardinal, the Lord Mayor, Mr. Sydney Buxton, and others, including the Bishop of London, who almost immediately threw up the matter in disgust, endeavoured to find some way of conciliation. At length the cardinal, who warmly espoused the cause of the strikers, late one evening made a personal appeal to the committee, and when he sat down, all in the room knew, in their own minds, that he had won the day; and thus the strike ended four days later, on Sept. 16, with what was termed "the Cardinal's peace."

And here, in concluding this very brief summary of the cardinal's philanthropic works, and more especially those in the cause of labour, the commonly received opinion that Manning had much to do with Leo XIII.'s policy in relation thereto, may be quoted in the words of the Bishop of Newport on the occasion of the cardinal's funeral: "The well-known Encyclical 'On the Condition of Labour' owes something, beyond all doubt, to the counsels of Cardinal Manning. And there is one sentence in that letter which, if it was not his in form, most certainly expresses his conviction. 'There is a dictate of nature more imperious and more ancient than any bargain between man and man, that the remuneration of the wage-earner must be enough to support him in reasonable and frugal comfort.' These words might be inscribed upon the dead Cardinal's grave."

On the occasion of the 25th anniversary of the archbishop's consecration, his silver jubilee, celebrated on Sunday, June 8, 1890, the *Tablet* thus referred to the work he had done for the Church in England: "To Cardinal Manning more than to any man is it due that English Catholics have at last out-grown the narrow cramped life of their past of persecution, and stand in all things on a footing of equality with their fellow-countrymen. He has been the great leader who has led us away from the desert places and the time of bondage, and into the land of promise. Before his words and life and example the barriers of prejudice have gone down, one after another, as the walls of Jericho. . . . He has helped us to live down a world of ignorant opposition. A great philanthropist, as well as a great churchman, the cardinal has shown himself a great statesman, and a statesman at all times superior to the petty politics of party and the hour. An Englishman down to the marrow of his bones, he has always thrown himself into every movement which worked for the greatness and advancement of England. . . . No good cause, from Imperial Federation to Express Postage, ever appealed to him in vain."

The cardinal's strength was now failing, and yet his energy never flagged. He preached at Newman's *requiem* in the Brompton Oratory on Aug. 20, 1890, his oration being a very notable exception to his almost invariable rule of extempore delivery. Towards the end of that year he received a deputation from the Peace Society; and in the winter of 1891-2 he was hard at work on a scheme for providing maintenance for superannuated teachers, when he was seized with an attack of bronchitis which proved fatal. After an illness lasting for a little less than a week, and in possession of full consciousness to within half an hour of the end, his eminence died peacefully at 8.20 A.M., on Jan. 14, 1892, aged 83.

By the death of Manning England was deprived of a striking historical figure, which the press of every political colour and religious creed unitedly pronounced a grave national loss. In his great work as a philanthropist and reformer he irresistibly brushed aside the barriers of religious prejudice, and placed himself in the front rank of patriotism. When Leo XIII. received the message announcing his death, his Holiness exclaimed, "I have lost a friend whom I have greatly esteemed, and England, as well as the English working classes, has lost

a staunch supporter." And this equally expresses his loss to the Catholic Church in England as a ruler. His uncompromising loyalty to the Church was on a par with his zeal for the national commonweal. He was equally active in all good causes. He was the idealist in the causes of temperance, labour, and oppressed humanity in general. It has been worthily said that the "Poor Man's Cardinal," as he was affectionately called, whilst bearing the distinctions—somewhat difficult and anomalous in a Protestant country—of a prince of the Church with matchless dignity and grace, and bending all the powers of a mind fertile in resource and capacity for affairs to the furtherance of the welfare of the Catholic Church, yet knew how, without abating one jot of his position, to take a leading part in the social philanthropies of the age. He was one of those who quickened the national conscience, and so furnished a soil on which the seed of reform would grow. His philanthropy knew no bounds. Even the *Jewish World*, at the time of his death, bore testimony to the special service he rendered to the Jewish nation at a time of sore need. "His splendid burst of eloquence at the memorable meeting in the Mansion House on the Russian persecutions re-echoed throughout the world, and stopped for a time at least the atrocities which were perpetrated by the Russian officials. The Jews will mourn his loss with deep and genuine sorrow, not only for the scholarship and genius which marked his life, but for the nobler traits of philanthropy and benevolence which were constantly manifested in all his actions. It is scarcely more than a year since a remarkable tribute to the illustrious cardinal was presented to him by the Chief Rabbi, acting on behalf of the whole Jewish community." Indeed, it was generally admitted by all parties that he was a great personality, a prophet of righteousness, and that his soul flamed with love for his fellow men.

As a pulpit orator and as a speaker at public assemblies, the cardinal enjoyed a reputation second to few of his contemporaries. To his sermons or speeches, men of education, even though opposed to him in religion or politics, flocked as to an intellectual treat. His style of oratory, seldom impassioned or fervid to excess, was always vigorous, suggestive, and incisive, characterised by deep earnestness, and distinguished by a rare felicity of expression. His hearers, even though not

immediately convinced by his arguments, never failed to acknowledge the sincerity and truthfulness with which they were urged. Hence, perhaps, it was that his eminence was so successful in controversy, and was, directly and indirectly, the instrument of bringing hundreds of Protestants to the bosom of the true Church.

In appearance the cardinal was highly prepossessing. As a young man he was considered by Mr Gladstone to be one of the three handsomest men he ever saw; and as an old man he retained that kind of beauty which depends on perfect regularity and delicacy of feature, and an almost excessive refinement of structure. His tall figure and majestic demeanour, his clear and penetrating grey eyes, and his high and expansive forehead, were well suited to the dignity of a prince of the Church. In later years, his attenuated frame bore visible marks of the rigour of his mortification. He looked—which he certainly was not—extremely delicate, and—what he was—habitually ascetic.

For four days his body lay in state, clothed pontifically in rochet and cappa magna. He had desired that everything should be done according to the usage of the Church, so that his profession of the Faith might be made as solemnly as possible. During this time nearly 100,000 persons visited the scene. His remains were then removed to the Brompton Oratory, where his *requiem* was performed. Thence the body was borne for interment to Kensal Green, and along the entire route, a distance of between three and four miles, there was an almost unbroken throng of sympathising spectators. Indeed, the distinct signs of general mourning shown throughout the capital proved in a remarkable manner in how great honour and respect the memory of the cardinal was held by all classes.

Hutton, Card. Manning; Brady, Episcop. Succession; Meynell, Memorials, Sayings; Brit. Mus. Lib. Cat.; Rigg, Dict. of Nat. Biog. xxxvi.; *Tablet*, vol. lxxix, Jan. 16, 1892, and file; *Wkly. Reg.* vol. lxxxv, Jan. 16, 1892, and file; *Cath. News and Cath. Times*, Jan. 16, 1892; *Times, Daily Telegraph*, and other London papers, Jan. 15-22, 1892; *Manchester Guardian*, Jan. 15, 16, 20, 22, 1892; *Manchester City News*, Jan. 16, 23, 1892; *Daily Graphic*, June 9, 1890; *Doyle, Reminiscences; Lamp*, 1864, i. 375; *Hare, Mem. of a Quiet Life; Strand Mag.* July 1891 and May 1894.

1. **The English Church; its Succession and Witness for Christ.** A Sermon [on Luke xxiv. 48] preached at the Visitation of the Ven. [C. Webber] Archdeacon of Chichester, at Chichester Cathedral, July 7. Lond. 1835, 8vo; pub. by request.

“Our commission,” he says, “to witness for Christ hangs on this question: Are the bishops of our church the successors, in lineal descent, of the Lord’s Apostles?” And in support of an affirmative reply he dwells on the alleged independence of the ancient British churches and bishops, “of whose sees five or six remain to this day.” But he passes over the question of the continuity of the succession at the Reformation with a bare reference to “the futile objection of the Papists” to the “Nag’s Head consecration” (*vide* under A. Kitchen).

2. **Address to the Archbishop of Canterbury on Synods, &c.** Lond. 1835, 8vo.

3. **Sketch of the Origin of Canonical Synods, &c.** Lond. 1835, 8vo.

4. **National Education. A Sermon** [on Matt. xxviii. 19, 20] preached in Chichester Cathedral on May 31st, on behalf of the Chichester Central Schools. Lond. (Chichester pr.) 1838, 8vo.

At this period the country was dimly beginning to realise, what it partly carried into effect more than thirty years later, that the efficient education of the people is a national concern. Whilst recognising that “a large number of persons who agree in little else, agree that civil rulers are bound to provide education for a people,” Manning uncompromisingly asserts the right of the Church to educate.

5. **The Principle of the Ecclesiastical Commission Examined, in a Letter to the Right Rev. Lord** [Wm. Otter] **Bishop of Chichester.** Lond. 1838, 8vo.

Whilst criticising the principle underlying the appointment of the Commission, he asserts the independence of spiritual jurisdiction, his position being that “our bishop is to us the source of authority and the centre of unity.” The Commission set at naught the legislative commission of the spiritual power, and hence it was “a virtual extinction of the polity of the Church.”

6. **The Rule of Faith. A Sermon** [on Gal. i. 8, 9] preached near Chichester . . . at the Primary Visitation of . . . William [Otter] **Bishop of Chichester, on June 13th.** Lond. 1838, 8vo; 2nd ed. with an Appx. containing an examination of certain popular objections, Lond. 1839, 8vo.

He assumes the uncompromising attitude that dogmatic theology must hold in face of intellectual speculation and scientific progress—a matter in which he himself was from first to last consistent. In a note he controverts some strictures of Dr. Wiseman’s on the sixth Anglican article, to the effect that it made the doctrine of the Church liable to variations. In the Appendix, consisting of nearly 150 pages, he stoutly defends the *via media* of Anglicanism, with quotations from the Fathers and the seventeenth century English divines. He concludes by showing that the principle of submission to “antiquity” has great moral advantages, and is “a safeguard against a controversial temper.”

7. **On the Preservation of Unendowed Canonries. A Letter to William** [Otter], **Lord Bishop of Chichester.** Lond. 1840, 8vo.

Some alienation of cathedral revenues was to be effected by a Bill introduced to carry out the fourth Report of the Ecclesiastical Commissioners, which dealt chiefly with the suppression of prebendal stalls. Some of his clergy had petitioned the bishop to retain the dignities even after the loss of revenue, in support of which Manning writes.

8. **An Essay on the Cathedral Act.** Lond. 1840, 8vo.

9. **The Moral Design of the Apostolic Ministry. A Sermon** [on Ephes. iv. 11, 12, 13] preached in Chichester Cathedral at the first ordination held by Philip Nicholas [Shuttleworth] Bishop of Chichester, on Trinity Sunday. Lond. 1841, 8vo.

10. **A Charge delivered at the Ordinary Visitation of the Archdeaconry of Chichester in July 1841.** Lond. 1841, 8vo.

Manning was appointed archdeacon in Jan. of this year.

11. **The Mind of Christ, the Perfection and Bond of the Church. A Sermon** [on Philip ii. 5], Chichester, 1841, 8vo, preached at St. Peter's, Brighton, in December, before the bishop and clergy of the diocese. In it he refers to one aspect of the unity of the Church, foreshadowing some of the contents of his treatise bearing that title, published in the following year. Speaking of the unity which obtained among the early Christians he says: "As all national diversities were lost in the one Catholic Church, so were all oppositions of personal character merged in the one pattern of life."

12. **The Sanctity of Consecrated Places. A Sermon** preached at the consecration of St. Mark's Church, Horsham. Chichester, 1841, 8vo.

13. "Fund for Endowing Colonial Bishoprics," Lond. 1841, 8vo, pp. 20, in the formation of which Manning took a leading part. At the Jubilee meeting of this fund in 1891, Gladstone referred to Manning's remarkable speech made in April 1841, "which sent a thrill of exaltation through the whole assembly in Willis's Rooms."

14. **The Bliss of Heaven. A Sermon.** Lond. 1841, 8vo.

15. **The Daily Service. A Sermon** [on Acts ii. 46]. Lond. Tracts on Christian Doctrine, vol. iii. 1842, 8vo.

16. **A Charge delivered at the Ordinary Visitation of the Archdeaconry of Chichester in July.** Lond. 1842, 8vo.

In this he refers to the restoration of churches taking place throughout the archdeaconry, and contrasts it with the desecration, stripping, and neglect of the past. "All these things have been, alas! because too freshly done. One day they will be rejected as incredible, or believed only as the act of some few mutilators of things sacred to God."

17. **Blessings and Duties of those who have put on Christ. A Sermon** preached at St. Botolph, Bishopsgate, Nov. 27. Lond. 1842, 8vo.

18. **Frequent Communion. A Sermon.** Lond. 1842, 8vo.

19. **The Unity of the Church.** Lond. 1842, 8vo; *ib.* 1845; "affectionately inscribed" to Mr. Gladstone.

This exposition of principles, the most considerable work that he published as an Anglican, was intended as a complement, and, to some extent, as a corrective of Gladstone's essay on "The State in its Relations with the Church." In Oct. 1891, Gladstone wrote, "Cardinal Manning's book on the 'Unity of the Church' was shown in proof to James Hope(-Scott), a very close friend, and he said to me, 'That is going to be a great book.' I have read it over within the last six weeks, and think the 'archdeacon's' a valuable work which the 'cardinal' would not find it easy to answer; though here and there it is thin in texture and a little glib." There is, however, not

much in it that the 'cardinal' would feel called upon to reply to, as the greater part of the work is confined to a positive exposition of the history and moral importance of the doctrine of Catholic unity. It is only within the last twenty pages that "the suspension of communion between the Roman and English Churches," is referred to, and what is said is simply a repetition of Bramhall's "Just Vindication of the Church of England."

20. **Christ, our Rest and King. A Sermon preached at York, Sept. 26.** Lond. 1843, 8vo.

21. "Report of Meeting of the Society for the Propagation of the Gospel, Sept. 28." Lond. 1843, 8vo.

24. **Sermons, preached before the University of Oxford.** Oxford, 1844, 8vo; *ib.* 1845; containing (1) The Danger of Sinning in the midst of Privileges, 1842; (2) The Probation of the Church, Nov. 20, 1842; (3) The Work appointed us, March 12, 1843; (4) Christ's Kingdom not of this World, Nov. 5, 1843; (5) Love: the Preparation for Christ's Coming, Advent 1843; (6) The Beatific Vision, 1844; (7) The Gift of Illumination, Trinity Sunday, 1844.

The violent No-Popery sermon, preached in St. Mary's on Guy Fawkes Day, 1843, was omitted from the collection. Those printed are practical, didactic, and effective, a characteristic that gives them the value they possess.

25. **Penitents and Saints. A Sermon [On John xix. 25] preached on behalf of the Magdalen Hospital. Published by the Committee. With an Appendix and Statement of Facts.** Lond. 1844, 8vo.

26. **Holy Baptism. Prayers, Meditations and Select Passages on the Sacrament of Baptism.** Lond. 1844, 8vo.

27. **Review of Dr. Grant's Bampton Lectures on Missions.** Lond. 1844, 8vo.

28. **A Charge delivered at the Ordinary Visitation of the Archdeaconry of Chichester.** Lond. 1845, 8vo.

29. **Speech at the 57th anniversary of the Royal Literary Fund.** Lond. 1846, pp. 27.

30. **A Charge delivered at the Ordinary Visitation of the Archdeaconry of Chichester.** Lond. 1846, 8vo.

In this charge he referred to the measures that the civil power was taking for a reform of the ecclesiastical courts, a matter which touched him most keenly, as he anticipated that a court of laymen would ultimately override that spiritual jurisdiction which he believed the Anglican Church to have inherited. He also dealt with the spectre of rationalism, the question of higher education, and the establishment of diocesan seminaries, a project which is interesting as the earliest expression of a policy perseveringly insisted on by the Archbishop of Westminster, as a dutiful carrying out of the recommendations of the Council of Trent.

31. "The Coming of Christ: A warning against Declension. A Sermon [on Rev. ii. 1-5]," in Rev. Alex. Watson's "Sermons for Sundays, Festivals, and Fasts," Series 2, vol. i. Lond. 1846, 8vo.

"The Sleep of the Faithful," in Tracts for Englishmen, No. 15, 1844, 12mo.
"The Glory of the Righteous," *ibid.*

32. **Christ's Presence the Support of Faith.** Lond. 1846, 8vo.

33. **Work of the Comforter.** Lond. 1846, 8vo.
34. **Society for the Propagation of the Gospel.** Lond. 1846, 8vo, pp. 41.
35. **The Church in the Colonies.** Lond. 1846, 8vo, pp. 19.
36. **What one Work of Mercy can I do this Lent? A Letter to a Friend.** Lond. 1847, 8vo, in which he refers to the horrors of the Irish famine, and points to the inadequacy of the wages received in England by agricultural labourers. "It is the extremes of poverty and wealth that really keep classes apart."
37. **The Lost Sheep. A Sermon preached at the opening of St. Paul's, Brighton.** Brighton, 1848, 8vo.
38. **A Charge delivered at the Ordinary Visitation of the Archdeaconry of Chichester.** Lond. 1848, 8vo.

In this he deals with the appointment of Dr. Hampden to the See of Hereford. Newman and his followers had been much disturbed when Hampden was made Regius Professor of Divinity at Oxford, some years earlier, because of certain heretical passages in his Bampton Lectures. And now his elevation to the episcopal bench caused a more serious flutter. In point of fact Hampden had never dreamed of being heretical. Being an easy-going man, he had employed the Spanish apostate priest, Blanco White—who had been in high favour at Oxford, but was then sliding from Anglicanism towards Atheism—to assist him in the preparation of his Bampton Lectures. Hampden was as much annoyed as any one else to find that heresy, which he had not the wit to detect, had been put into his mouth. Manning, whilst not defending the new bishop, tried to minimise the importance of the affair.

39. **A Charge delivered at the Ordinary Visitation of the Archdeaconry of Chichester.** Lond. 1849, 8vo.

Manning had taken the leading part as champion of the Church of England at a meeting of the clergy at Chichester in Dec. 1848, and again at a great meeting of the National Society, held in London in June 1849, upon the reopening of the education question on the point of the "management clauses." And to this subject the major portion of this charge is devoted.

40. "Sacrifice of Self the Proof of Love. A Sermon." Preached in 1850. Printed in "Sermons Preached in St. Barnabas', Pimlico, within the Octave of the Consecration." Lond. 1850, 12mo.

41. **Miscellanies: Charges, Pamphlets, and Letters on Ecclesiastical and Political Subjects.** Lond. 1841-50, 3 vols. 8vo.

42. **Sermons.** Lond. 1842-50, 4 vols. 8vo. Of these vols., the first passed thorough seven editions, the second four, the third three, and the fourth two. Transl. "Conférences du Docteur Manning. Traduites par M. Mermillod," in J. P. Migne's "Collection Intégrate et Universelle des Orateurs Sacrés," tom. 86, pp. 773-826. Paris, 1856.

43. **The Appellate Jurisdiction of the Crown in Matters Spiritual. A Letter to [Ashurst-Turner] the Right Rev. Lord Bishop of Chichester.** Lond. (July) 1850, 8vo; *vide rev. Tablet*, xi. 523, lv. 108.

In which he lays down calmly and clearly the conclusions to which he had been "irresistibly compelled" by the appeal and judgment in the Gorham case. He could not see how the Church of England could permit two

contrary doctrines on Baptism to be propounded to her people without abdicating the divine authority to teach as sent by God; and a body which teaches under the authority of human interpretation, he declared, descends to the level of a human society. The doctrine of baptismal regeneration was vital to the spiritual life, fundamental to the visible Church, intimately related to the revealed character of God and to the moral probation of man. There is no threat of action on the part of the writer should his views not prevail. It is a clear and moderate statement of the case, showing no little familiarity with ecclesiastical law, but none of the violent language of remonstrance.

The decision of the Privy Council in the Gorham case was given on March 8, 1850. Twelve days later, Manning's name appeared in the *Times*, heading the subscriptions to a protest against the judgment; and after the defeat of a subsequent attempt to settle the question by legislation, he published the above letter.

Many replies appeared, amongst which may be noted—"Reply to the Letter and Declaration respecting the Royal Supremacy, received from Archdeacons Manning and Wilberforce, and Professor Mill," Lond. 1850, 8vo; 2nd edit. *ib.* 1850, "with an Appendix containing the Letters and Declaration replied to, and a correspondence with Archdeacon Manning," by Wm. Goode, Dean of Ripon.

"The Royal Supremacy Defended, in regard to the Declaration put forth by . . . Archdeacon Manning," &c. Lond. 1850, 8vo, by Rev. Geo. Heaton.

"A Letter to the Bishop of Exeter, with Remarks on the Resolutions of the Archdeacon of Chichester." Lond. 1850, 8vo, by the Hon. and Rev. A. P. Perceval.

"On the Jurisdiction of the Crown in Matters Spiritual. A Letter to the Rev. H. E. Manning in reply to his Letter to the Right Rev. Lord Bishop of Chichester on the above subject." Brighton, 1851, 8vo, by the Rev. Fred. Vincent.

"The Supremacy of the Sovereign asserted, in contradiction to the 'Declaration' of the Archdeacon of Chichester." Lond. 1850, 12mo, by the Rev. Sir Erasmus H. Griffies-Williams, Bart.

44. **The Love of Jesus Our Lord.** Lond. 1852, 8vo; Dublin, 1866, 12mo; *vide* rev. *Tablet*, xiii. 587. His first published sermon after his reception into the Church.

45. **The Grounds of Faith. Four Lectures delivered in St. George's Church, Southwark.** Lond. Burns & Lambert, 1852, 8vo, pp. 102, besides title and contents 2 ff.; *ib.* 1857, 12mo; 6th ed. Lond. Burns & Oates, 1881, 8vo, pp. 90; 9th ed. *ib.* 1888, 8vo; *vide* rev. *Tablet*, xiii. 699, 794. Transl., "Fondamenta della Fide," Rome (Propaganda Press), 1858, 8vo; "Les Fondements de la Foi. Traduit de l'Anglais." Tournai, 1859, 12mo.

In this he maintains that Catholicism is the only alternative to rationalism.

46. **The Name and Patience of Jesus. A Sermon** [on Mark xiii. 13]. Lond. 1852, 8vo.

47. **Help Nearest when Need Greatest. A Sermon** [on Mark viii. 13] Preached in the Synod of Oscott, July 11, 1852. Lond. 1852, 8vo, *vide* rev. *Tablet*, xiii. 794.

48. **A Few Words on the Confidence of God. A Sermon.** Lond. 1852, 8vo; *ib.* 1861, 12mo; *ib.* 1884; *vide Lamp*, 1861, i. 200. Transl., "Vertrauen auf Gott. Deutsch von Reiching," Regensburg, 1862, 24mo; "La Confiance en Dieu, et la Mission de Saint Alphonse de Liguori. Traduit par L. Pallard," Paris, 1868, 12mo; "Das Gottvertrauen," Paderborn, 1875, 8vo.

49. **Sermon Preached at Rome on Occasion of the Consecration of the Abbott of Mount St. Bernard.** Lond. 1854, 8vo.

Abbott Burder (*vide* i. 343) was consecrated by Cardinal Wiseman at St. Gregory's, on the Cœlian Hill, the church from which the preacher of the day was afterwards to take his cardinalial title.

50. **The Certainty of Divine Truth. A Sermon** [on John xx. 28, 29]. Lond. 1854, 8vo.

51. **The Office of the Holy Ghost under the Gospel.** Lond. 1857, 8vo; Lond. Burns & Oates (1882), 16mo, *vide rev. Tablet*, lx. 608. Transl. into Italian, and printed at the Propaganda Press, Rome, 1862.

52. "The Perpetual Office of the Council of Trent. Sermon" [on Prov. ix. 1], in "Some Account of the Third Provincial Synod of Westminster; with the Sermons of His Eminence the Cardinal President, the Provost of Westminster [Dr. Manning], and the Prior of Woodchester; to which is added, The Synodical Letter of the Fathers of the Council." Lond. Burns & Lambert, 1859, 8vo, pp. 93, edited by Wm. Rees Gawthorn, Esq., sec. to Card. Wiseman.

53. **The Church, the Spirit, and the Word. A Sermon** [on Isaiah lix. 21], preached . . . Nov. 10th, 1859. Lond. 1860, 8vo.

54. **Temporal Sovereignty of the Popes. Three Lectures.** Lond. W. Knowles, 1860, 8vo, pp. 82; "The Temporal Power of the Vicar of Jesus Christ. Second edition, with a preface," Lond. 1862, post 8vo; *id.* 1880, 8vo, *vide rev. Tablet*, xxii. 362, xxiv. 42, lv. 406, 651. Transl. "Il Dominio temporale del Vicario di Gesù Cristo." Rome (Propaganda Press), 1862, 8vo; "Conférences Prêchées à Londres sur le pouvoir temporel du Vicaire de Jésus-Christ. . . . Traduit de l'Anglais et revu . . . par M. l'Abbé P. A. Chambellan," Paris (Corbeil pr.), 1863, 12mo.

Taxed on the signification of the phrase "temporal" by a writer in the *Weekly Register* (then edited by Henry Wilberforce), Manning explained that "the temporal possessions of the Holy See may be again violently usurped, as they have been already times without number. But the temporal sovereignty of the Pope signifies chiefly and essentially his exemption by divine right from all civil subjection, and his authority of divine jurisdiction over the civil powers of the world. This temporal sovereignty will continue intact in the person of the last Pontiff who shall render up his Vicariate into the hands of the Son of God at His second coming."

55. **The Good Shepherd. A Sermon** [on John x. 11]. Lond. 1860, 8vo.

56. **Unity in Diversity, the Perfection of the Church. A Sermon.** Lond. 1860, 8vo.

57. **The Last Glories of the Holy See greater than the First. Three Lectures, with a Preface.** Lond. Burns & Lambert, 1861, sm. 8vo, pp. 72, *vide rev. Tablet*, xxii. 394, 522.

58. **Paris and London in Catholic Union. A Sermon** [on Col. iii. 1] preached in the Parish Church of St. Roch, April 14, 1861.

Paris, 1861, 8vo, *vide* rev. *Tablet*, xxii. 522; Transl. "Union Catholique de Paris et de Londres. Sermon prêché à l'Église de Saint Roch," Paris, 1861, 8vo.

59. **Le Relazioni dell' Inghilterra col Cristianesimo e con la Chiesa Cattolica.** Rome, 1862, 8vo, a dissertation read at the "Academia di Religione Cattolica," Rome, May 30, 1862.

60. **The Present Crisis of the Holy See Tested by Prophecy. Four Lectures.** Lond. Burns & Lambert, 1861, sm. 8vo, pp. xii.-92. Transl. "Der Antichrist, oder die gegenwärtige Krisis des heiligen Stuhls," Regensburg, 1861, 8vo.

61. "Life of the Curé D'Ars. From the French of the Abbé Alfred Monnin. New and enlarged edition." Lond. Burns, Lambert & Oates, n.d., sm. 8vo, pp. viii.-348, a translation edited by Mgr. Manning, with preface dated Feast of the Assumption, 1862.

62. **St. Thomas of Canterbury. A Sermon Preached in the Church of S. Carlo in Corso, Rome.** Lond. 1864, 8vo, on behalf of the proposed new church of St. Thomas in Rome.

63. **The Restoration of the Church of St. Thomas. A Sermon** [on Luke i. 33]. Lond. 1864, 8vo, *vide* rev. *Tablet*, xxv. 250.

64. **Il fatto e il da farsi dalla Chiesa Cattolica in Inghilterra; Ragionamento di Monsignor E. Manning, Protonotario Ap. Prevosto della Metropolitana de Westminster.** Rome, 1864, 8vo.

65. **The Mission of St. Alphonsus: a Sermon** [on John xvi. 8] preached on his Feast, Aug. 2, 1864, at St. Mary's, Clapham. Dublin, 1864, 8vo. Transl. into French, *vide* No. 48.

66. **The Blessed Sacrament the Centre of Immutable Truth. A Sermon** [on John i. 12] preached at the opening of the Pro-cathedral of S. Wilfrid's, York. Lond. Longman, 1864, 8vo, pp. 32, inclus. of title, ded. to Dr. Robt. Cornthwaite, Bp. of Beverley; Lond. 1878, 24mo; *ib.* 1884; rev. *Tablet*, xxv. 522, lii. 553.

67. **The Love of Jesus to Penitents.** Lond. 1864, 12mo; *ib.* 1876; 7th ed. 1884, *vide* rev. *Tablet*, lv. 203. Transl. "La Confession; ou l'Amour de Jésus pour les Pénitents. Traduit de l'Anglais par L. Pallard." Paris, 1864, 18mo; also into Italian, Pisa, 1865, 12mo; "Die Liebe Jesu zu den Sündern," Paderborn, 1875, 8vo.

68. **The Crown in Council on the "Essays and Reviews." A Letter to an Anglican Friend.** Lond. Longman, 1864, 8vo; *ib.* 2nd ed. pp. 27, inclus. of title; repr. in "England and Christendom," 1867.

69. **The Convocation and the Crown in Council. A Second Letter to an Anglican Friend.** Lond. Longman, 1864, 8vo, pp. 39, exclus. of title; repr. in "England and Christendom," 1867; *vide* rev. *Tablet*, xxv. 602.

In which he expatiated on the progress of rationalism within the Anglican Establishment, as shown by the judgment of the Privy Council, and the impotence of Convocation in the matter.

70. **The Visit of Garibaldi to England. A Letter to the Rt. Hon. Edward Cardwell, M.P., &c.** Lond. Clowes, 1864, 8vo, pp. 26, inclus. of title, "Not Published"; repr. in his "Miscellanies," vol. i.

A strong protest against the reception accorded to the invader of the Pontifical States.

71. "The Little Flowers of St. Francis of Assisi. Translated from the Italian. . . . Edited by Dr. Manning." Lond. (1864) 8vo ; *ib.* 1887, 8vo ; *vide rev. Tablet*, xxv. 218.

72. **The Workings of the Holy Spirit in the Church of England. A Letter to the Rev. E. B. Pusey, D.D.** Lond. Longman, 1864, 8vo, pp. 45, inclus. of title ; *ib.* 1865, 8vo ; repr. in "England and Christendom," 1867 ; *vide rev. Tablet*, xxv. 778, *Cath. World*, i. 1865. Transl. "Die Auferweckung durch Christus und die Kirche." Mainz, 1865, 8vo.

Occasioned by Pusey's pamphlet entitled "Case as to the Legal Force of the Judgment of the Privy Council *in re* Fendall *v.* Wilson, &c." Pusey rejoined with his celebrated "Eirenicon."

73. **The Temporal Mission of the Holy Ghost ; or, Reason and Revelation.** Lond. 1865, sm. 8vo ; 3rd ed. Lond. Longmans, 1877, 8vo, pp. xx. 260 ; *ib.* 1888 ; *ib.* 1892. Transl. "La Mission Temporelle du Saint-Esprit, ou Raison et Révélation. Ouvrage traduit par Jules Gondon." Paris, 1867, 12mo ; "Vernunft und Offenbarung, oder das Wirken des heil. Geistes auf Erden." Mainz, 1867, 8vo ; "La Missione temporale dello Spirito Santo, ovvero la ragione e la revalazione." Rome (Propaganda Press), 1870, 8vo, by Fr. Pamfilo da Magliano, M.O.R. dell' Ordine di S. Francesco.

In which he retracted certain errors contained in his Anglican writings, and expounded the Catholic doctrine of the functions of the Holy Spirit in His fourfold relation to the Church, human reason, Holy Scripture, and tradition.

74. "Essays on Religion and Literature. By various writers. Edited by Dr. Manning." Lond. 1865-74, 8vo, 3rd series, *vide rev. Tablet*, xxvi. 186, *Cath. Opin.* xv. 251. It contains his article on "The Subjects proper to Academies." The work was criticised in the *Eclectic Review*, viii. N.S. 1865.

75. "William Shakespeare: Fragment of a Lecture by Cardinal Wiseman. Edited by Dr. Manning." Lond. 1865, 8vo. This incomplete lecture was the only one of the cardinal's remains published by his literary executors, Dr. Manning and Mgr. Thompson.

76. **Omnia Pro Christo. A Sermon at the Solemn Requiem of His Eminence Nicholas Cardinal Archbishop of Westminster.** Lond. Knowles, 1865, 8vo, pp. 137, besides title and preface 2ff. Transl. "Omnia Pro Christo. Oracion fúnebre pronunciada en las solemnes exequias de su Emèncèa el Cardenal N. Wiseman. . . . Traducido al Castellano . . . por . . . M. Dupont." Madrid, 1865, 8vo ; "Omnia pro Christo, discorso nelle solenne esequie di S. E. Niccolò Wiseman." Rome (*Civiltà Cattolica*), 1865, 8vo.

77. **Truth Before Peace ; a Sermon** [on Is. liv. 13] Dublin, 1865, 8vo, *vide rev. Tablet*, xxvi. 26.

78. **The Reunion of Christendom. A Pastoral Letter to the Clergy, &c.** Lond. 1866, 8vo ; *ib.* 2nd ed. ; repr. in "England and Christendom." 1867. Transl. "L'Unione della Cristianità. Lettera Pastorale." Rome (*Civiltà Cattolica*), 1866, 8vo ; "De la Réunion des diverses parties de la Chrétienté. Lettre Pastorale. Traduit par l'Abbé Falcimagne." Paris, 1866, 8vo, *vide rev. Month*, iv. 1866.

79. **The Temporal Power of the Pope in its Political Aspect.** Lond. 1866, 8vo ; repr. in his "Miscellanies." Transl. "Il Poter temporale del Papa nel suo aspetto politico." Rome (Propaganda Press), 1867, 8vo, by Mgr. Ferdinando Mansi.

80. **Rome and the Revolution: a Sermon.** Lond. 1867, 8vo.

81. **England and Christendom.** Lond. Longmans, 1867, cr. 8vo; repr. in his "Miscel." A repr. of Nos. 68, 69, 72, and 78, with an historical introduction. *Vide rev. Tablet*, xxxi. 266. Transl. "L'Angleterre et la Chrétienté. Ouvrage traduit par l'Abbé Picherit." Paris, 1867, 12mo.

His introduction shows his deep love for his country: "The title 'England and Christendom' expresses in two words all that is dearest to us upon earth." Yet his Grace was a broad-minded lover of the human race, and he explains that his appreciation of foreign peoples is not lessened by his love for his fatherland. He deplored the fact that England had fallen away from the old faith; his full and perfect love, he reluctantly admits, cannot be given to a Protestant country, and yet he would not meaningly write an unkind word of his kinsmen.

82. **The Centenary of St. Peter and the General Council: a Pastoral Letter to the Clergy, &c.** Lond. Longmans, 1867, 8vo, pp. iv.-141, *vide rev. Tablet*, xxxi. 634; repr. in "Petri Privilegium," 1871. Transl. "Das Centenarium des heil. Petrus und das Allgemeine Concilium," Mainz, 1867, 8vo; "Il Centenario di S. Pietro ed il Concilio Ecumenico. Lettera Pastorale." Rome (*Civiltà Cattolica*), 1867, 8vo; "La Centénaire de Saint Pierre, et le Concile Générale. Lettre Pastorale." Paris, 1869, 12mo.

83. **A Sermon [on Gen. iv. 24] preached at the Funeral of the Countess of Gainsborough.** Lond. J. Philp (1867), 8vo, pp. 15.

84. **Christ and Antichrist: a Sermon [on Wisdom, v. 4, 5] at the Mass of Requiem for those who fell in Defence of Rome.** Lond. 1867, 8vo, *vide rev. Tablet*, xxxi. 810.

85. **Ireland. A Letter to Earl Grey.** Lond. Longmans, 1868, 8vo, pp. 44, inclus. of title, dated March 12; repr. in America, and 20,000 copies sold in Boston alone within a few days. *Vide rev. Cath. Opin.* iii. 17, 33, 49, 65; x. 283; repr. in part, "Ireland. Portions of a Letter on the Land Question, addressed to Earl Grey in 1868. . . . With an introductory preface by Henry Bellingham, M.P." Lond. W. Ridgway, 1881, 8vo, pp. vi. 22.

86. **The Œcumenical Council and the Infallibility of the Roman Pontiff: a Pastoral Letter to the Clergy, &c.** Lond. Longmans, 1869, 8vo; *ib.* 1869, 2nd ed. pp. 151; repr. in "Petri Privilegium," 1871; *vide rev. Tablet*, xxxiv. 627, 660. Transl. "Le Concile Œcumenique et l'infaillibilité du Pontife Romain." Paris, 1870, 8vo; "Pastoral . . . sobre la Infalibilidad del Papa, traducida del Ingles yaumentata con un prologo y un apéndice povel. . . . Obispo de Antinoë [J. B. Scandella]." Turin, 1870, 8vo; also into Italian, Naples, 1869; and portions into German, Spanish, and Arabic, Rome (Propaganda Press), 1870.

In this he analysed the evidence for the thesis of the infallibility of the Pope, and argued in favour of the definition of the doctrine. His statement that Gallicanism is more dangerous for Catholics than Anglicanism, drew the following reply from Dupanloup: "Réponse de Mgr. l'Évêque d'Orléans à Mgr. Manning," Paris, 1869, 8vo, and, oddly, the *Times*, the *Saturday Review*, and other secular papers united with the *Tablet* in defence of Manning's argument.

An extract from the spurious "Hist. of the Popes" by the eighteenth century Jesuit pervert, Archibald Bower, was now issued under the title: "Pope

Agatho; his Life and Times. . . . Intended as a Reply to Archbishop Manning's Pastoral Letter on the Œcumenical Council, &c." Lond. 1869, 8vo.

87. "Popular Objections to the Vatican Council, answered by the Archbishop of Westminster. A Sermon preached by His Grace in the Church of St. Mary's, Bayswater (Oblates of St. Charles), 4th Nov. 1869," pub. as a supplement to the *Tablet*, Nov. 13, 1869.

88. "The Only Faith and Fold. Correspondence with Archbishop Manning. By the Rev. Charles Bullock." Lond. 1869, 8vo.

89. **The Vatican Council and its Definition: a Pastoral Letter, &c.** Lond. Longmans, 1870, 8vo, pp. vii.-229; 2nd ed. 1877, 8vo; *vide rev. Tablet*, xxxvi. 678, *Cath. Opin.* viii. 173, *Cath. World*, xiii. 1871, by O. A. Brownson. Transl. "Histoire du Concile Œcumenique du Vatican. Traduit par J. Chantrel." Paris, 1872, 8vo. In the following year it was reissued with Nos. 82 and 86 under the title:

"Petri Privilegium: Three Pastoral Letters to the Clergy of the Diocese. By Henry Edward, Archbishop of Westminster." Lond. Longmans, 1871, 8vo, preface pp. viii., in which he says the three pastorals, written at different times, contain three distinct parts of the same subject, that is to say, the Infallibility of the Roman Pontiff. The first, treating of the eighteenth centenary of St. Peter's martyrdom, simply affirms the doctrine of Infallibility as it has been enunciated and taught by the theological tradition of the Church. The second traces the line of historical tradition by which the same Catholic doctrine has been affirmed. The third states and explains the doctrine of the Infallibility of the Roman Pontiff as it has been defined by the Œcumenical Council of the Vatican. The pastorals are reissues with the original title-pages of "The Centenary of St. Peter," "The Œcumenical Council," 2nd ed., and "The Vatican Council," 1st ed. The latter occasioned "The Compulsory Celibacy of the Clergy and the Council. A Letter to . . . Archbishop Manning. . . . By a Roman Catholic Layman." Lond. 1870, 8vo.

90. **Rome, the Capital of Christendom: a Sermon** [on Matt. xxvii. 24] Lond. 1870, 12mo, *vide rev. Cath. Opin.* viii. 77, which elicited from the Rev. Hen. E. Brooke, "The Great Words of the Little Horn. A Sermon preached in the Iron Room, Wimbledon, in reference to Archbishop Manning's Sermon on the Claims of the Papacy." Lond. 1870, 8vo.

91. **The Fourfold Sovereignty of God. A Series of Lectures.** Lond. 1871, 8vo; 3rd ed. *ib.* 1888; *vide rev. Tablet*, xxxviii. 491, xl. 619; *Cath. Opin.* x. 92, Nov. 2, 1872, p. 7; *Brownson's Quarterly Rev.* xxii. 1873.

92. **The Four Great Evils of the Day.** Lond. 1871, cr. 8vo; *ib.* 2nd ed.; *ib.* 5th ed. 1887, 8vo; *vide rev. Tablet*, xxxviii. 332, xl. 619; *Dublin Rev.* xvii. (N.S.) 1871; *Cath. Opin.* x. 61, 108. Transl. "Die vier grossen Uebel unserer Tage," Augsburg, 1874, 8vo.

93. **Modern Society: a Pastoral for Lent.** Lond. 1871, 8vo. Transl. "Kirche, Staat Gesellschaft im Lichte des Christenthums," Köln, 1873, 8vo.

94. **The Dæmon of Socrates. A Paper read before the Royal Institution.** Lond. 1872, 8vo; *vide rev. Tablet*, xxxix. 326; *Cath. Opin.* x. 380, 391.

95. **National Education and Parental Rights. A Pastoral Letter**

to the Clergy and Laity of the Diocese of Westminster for **Quinquagesima Sunday**. Lond. 1872, 8vo, reissued together with his pastoral of 1869 warning his clergy that a great controversy was impending. *Vide rev. Tablet*, xxxix. 423; *Cath. Opin.* x. 44. The later pastoral laments the secularisation of the universities, and the growth of the belief that education was the business, not of the Church, but of the State.

96. **The Divine Glory of the Sacred Heart. A Sermon** [on John i. 14]. Lond. 1873, 8vo. Transl. "Die Andacht zum heiligsten Herzen Jesu," Köln, 1875, 8vo. *Vide rev. Tablet*, xlii. 714; *Cath. Opin.* Nov. 22, 1873, p. 7.

This sermon was preached at the pro-cathedral on the occasion of the pilgrimage to Paray-le-Monial. The expression used by the archbishop that the Sacred Heart of Jesus was *deified* was impugned as heretical in a private letter by an Anglican clergyman, Dr. J. A. Nicholson. Manning replied through his assistant-secretary, Rev. J. J. Guiron, and a correspondence ensued, which eventually was published in the *Guardian*, Sept. 17, 1873, and separately under the title, "The Sacred Heart: a Correspondence between the Rev. J. J. Guiron, Assistant-Secretary to Archbishop Manning, and the Rev. A. Nicholson, D.D.," Lond. 1873, 8vo. The archbishop thereupon reviewed the controversy, defending his orthodoxy with much dialectical skill in a series of anonymous articles in the *Tablet*, Sept. 27-Oct 25., reprinted under the pseudonym "Catholicus" as follows:—

97. **Dr. Nicholson's Accusation of the Archbishop of Westminster. By Catholicus**. Lond. (1873), 8vo, repr. in his "Miscellanies," ii. 1878. Upon the cardinal's acknowledgment of this pamphlet in the latter year, Dr. Nicholson published "A Reply to Cardinal Manning's . . . Essay entitled 'Dr. Nicholson's Accusation of the Archbishop of Westminster,'" Lond. 1878, 8vo.

98. **Sermons on Ecclesiastical Subjects. With an Introduction on the Relations of England to Christianity**. Dublin—London, 1863-73, 3 vols. 8vo, vols. 2 and 3 pr. in London. I. 2nd ed. Lond. Burns & Oates, 1870, pp. viii.-456. II. 1872, pp. vii.-458, ded. to Robt. Monteith, Esq., of Carstairs, dated St. Mary of the Angels, Bayswater, Christmas, 1859. III. 1873, ded. to Henry, Duke of Norfolk, Earl Marshal of Eng., and to the members of the Cath. Union, pp. cviii.-311. *Vide rev. Tablet*, xxxix. 38; *Cath. Opin.* iii. Jan. 4, 1873, p. 13, x. 236. Transl. "Kirchliche Gelegenheitsreden," Paderborn, 1879.

99. **Sin and its Consequences**. Lond. 1874, 8vo; *ib.* 1876; 7th ed. 1888. *Vide rev. Tablet*, xliiii. 329. Transl. "Die Sünde und ihre Folgen," Paderborn, 1876, 8vo.

100. **Cæsarism and Ultramontanism**. Lond. 1874, 8vo; *ib.* 2nd ed. *Vide rev. Tablet*, xliiii. 393. Transl., "Le Césarisme et l'Ultramontanisme," Paris, 1874, 16mo; "Autre Traduction, par L. B.," Angers, 1877, 12mo; "Cæsarismus und Ultramontanismus," Linz, 1874, 8vo; "Ks. H. E. Manning . . . Cezaryzm a Katolicyzm. Przelozyl . . . W. Miikowski," w. Krakowie, 1874, 8vo.

Certain criticisms by Mr. (subsequently Sir) Jas. Fitzjames Stephen were replied to by Manning in two articles contributed by him to the *Contemporary Review* for April and June, 1874 (also included in his "Miscellanies," ii.), which with this pamphlet form a clear statement of the ultramontane theory of the relations of Church and State. The cardinal's

nephew, Fr. W. Humphrey, S.J., defended him in "Mr. FitzJames Stephen and Cardinal Bellarmine. A Reply to Mr. Stephen's Articles in the *Contemporary* on Manning's 'Cæsarism and Ultramontanism,'" Lond. 1874, 8vo.

101. **The Internal Mission of the Holy Ghost.** Lond. 1875, 8vo. *Vide rev. Tablet*, xlv. 297; "The Temporal Mission of the Holy Ghost: or Reason and Revelation," Lond. Longmans, 1877, 8vo, pp. xx.-260; *ib.* 5th ed., 1887; *vide rev. Cath. Opin.* xvii. 173. Transl. "Die innere Sendung des hiel. Geistes in ihren Wirkungen," Paderborn, 1877, 8vo; "La Missione interna dello Spirito Santo," Turin (Marietti), 1885, 8vo.

102. **The Vatican Decrees in their Bearing on Civil Allegiance.** Lond. Longmans, 1875, 8vo, pp. vii.-193. *Vide rev. Tablet*, xlv. 201; *Cath. Opin.* xvii. 68, 101, 133. Transl. "Die vatikanischen Decrete in ihrer Wirkung," Mainz, 1875, 8vo.

This was in reply to Gladstone's sharp "political expostulation" under the same title, Lond. 1874, 8vo, pp. 72, wherein he affirmed that the decrees were inconsistent with civil allegiance. Manning at once wrote a letter to the *Times*, Nov. 9, 1874, and later issued his reply as above. Though not wanting in force and dignity, other replies—Bishop Ullathorne's "Gladstone's Expostulation Unravelled," and, above all, Newman's "Letter to the Duke of Norfolk"—obtained more notice from the reading public. Gladstone rejoined with "Vaticanism: an Answer to Replies and Reproofs," Lond. 1875, 8vo, pp. 128, in which he frankly and fully withdrew his charge against Catholics of impaired allegiance; but the pamphlet never obtained anything like the wide circulation of the earlier one.

103. "The Infallible Church and the Holy Communion of Christ's Body and Blood. Correspondence between Lord Redesdale and Cardinal Manning," Lond. 1875, 8vo; *ib.* (1876), 8vo, in which are reprinted his letters to the *Daily Telegraph* in answer to Lord Redesdale's challenge in the columns of that paper, Oct. 9, 1875, to reconcile the infallibility of the Church with her practice of communion in one kind. It occasioned, "Is the Authority of the Church Divine? A Roman Cardinal's Question answered from an Evangelical Nonconformist's Point of View," Lond. 1875, 8vo, by Clement Clemence, being a review of the above correspondence; "Gladstone and Manning. The Root of Controversy. The Pope's no Rightful Claim of Supremacy over the British Churches," by Wm. Gibson Ward, Lond. (1875), 8vo.

104. **The Confraternity of the Holy Family. An Address delivered on the occasion of the Consecration of the First Members of the Confraternity of the Holy Family . . . in the Church of St. John the Evangelist, Islington.** Lond. 1875, 8vo.

105. **Dominus Illuminatio Mea: a Sermon** [on Ps. xxvi. 1] preached at Oxford. Lond. 1875, 8vo; *vide rev. Tablet*, xlvi. 778, 810.

106. **The Glories of the Sacred Heart.** Lond. 1876, 8vo; *ib.* 5th ed. 1888; *vide rev. Tablet*, lxvii. 777. Transl. "Les Gloires du Sacré-Cœur. Traduit par l'Abbé A. Goemare," Bruxelles, 1877, 12mo.

107. **The Independence of the Holy See . . . with an Appendix containing the Papal Allocution of March, 1877, and an English Translation.** Lond. 1877, 8vo; *ib.* 2nd ed. 1887; *vide rev. Tablet*, l. 137. Transl. "Die Unabhängigkeit des heiligen Stuhles. Uebersetzung von W. Bender," Berlin, 1878, 8vo.

108. **The True Story of the Vatican Council.** Lond. 1877, post 8vo ; *ib.* 2nd ed. 1884 ; *vide rev. Tablet*, l. 168, 617. Transl. "L'Histoire vraie du Concile du Vatican," Bruxelles, 1877, 8vo ; "Die wahre Geschichte des Vaticanischen Concils. Uebersetzung von W. Bender," Berlin, 1877, 8vo.

This concise exposition was a reprint of articles contributed to the *Nineteenth Century* in 1877. It was intended as a reply to the writings of the *pseudo* "Pomponio Leto," the "Documenta ad illustrandum Concilium Vaticanum," 1871, 2 vols., and other writings of the "Old Catholic" Professor Friedrich (who rejoined in the *Contemporary Review*, xxxi. and xxxii., March and June, 1878), and such like.

109. **Praise: a Sermon.** Lond. 1879, 12mo.

110. **In Memory of the Prince Imperial: Sermon** [on John xiii. 7] at Chislehurst. Lond. 1879, 8vo ; *ib.* 2nd ed. ; *vide rev. Tablet*, liv. 109.

111. **The Catholic Church and Modern Society.** Lond. Cecil Brooks & Co. 1880, 8vo, pp. 30 ; repr. from the *North American Review*, cxxx 1880 ; also in his "Miscellanies" ; *vide rev. Tablet*, lv. 651. Transl. "L'Église et la Société moderne. Traduit par Lucien Henry," Paris, 1882, 8vo ; "Die Katholische Kirche und die moderne Gesellschaft," Trier, 1883, 8vo.

112. **The Holy Ghost, the Sanctifier.** Lond. 1880, 16mo, pp. 213, forming No. 4 of "Little Books of the Holy Ghost," edited by the Very Rev. Fr. H. A. Rawes ; *vide rev. Tablet*, lv. 619.

113. **The Divine Interpreter of Holy Scripture. A Sermon** [on 2 Cor. iii. 6]. Lond. Burns & Oates (1882), 16mo, pp. 23, which occasioned "The Divine Interpretation of Scripture: a Reply to Cardinal Manning," by Saladin (*pseud.* Wm. Stewart Ross), Lond. (1884), 8vo.

114. **The Eternal Priesthood.** Lond. Burns & Oates, 1883, 8vo, pp. viii.-286 ; *ib.* 8th ed. 1884 ; *vide rev. Tablet*, lxii. 567. Transl. "Le Sacerdoce Éternel. Traduit par l'Abbé Charles Fiévet," Bruges, 1884, 8vo ; "Das ewige Priesterthum," Mainz, 1884, 8vo ; "L'eterno Sacerdozio," Rome (Tipi della soc. Cathol. istruttiva), 1884, 8vo.

115. **The Office of the Church in Higher Catholic Education. A Pastoral Letter.** Lond. Burns & Oates, 1885, 8vo, pp. 22.

This was in opposition to Cardinal Newman's known sympathies with those Catholics who desired to be allowed to matriculate at Oxford. An impression was widely prevalent that Cardinal Wiseman had anticipated a college or a hall at Oxford being specially set apart for Catholics, and that he was prepared to welcome such a proposal. Cardinal Manning contradicts this in this pastoral ; and refers to his having had to resist powerful influences in this direction.

116. **Is the Education Act of 1870 a Just Law ?** Lond. Burns & Oates (1886), 8vo, pp. 22 ; repr. from the *Nineteenth Century*, xii. 1882 ; also in his "Miscellanies."

117. **The Working of the Education Act of 1870 Unequal: therefore Unjust.** Lond. Burns & Oates (1886), 8vo, pp. 24 ; a repr. of his article on "Religion and the Rates," *Nineteenth Century*, xiii. 1883 ; also repr. in his "Miscellanies." It was replied to in the same review by Rev. R. W. Dale, "Cardinal Manning and the School Rates."

118. **Fifty Reasons why the Voluntary Schools ought to share in the Rates.** Lond. 1886, 8vo, which he supported with an article to the same effect in the *Fortnightly Review*.

119. **Is the Christianity of England worth preserving?** Lond. Burns & Oates (1886), 8vo, pp. 18: repr. from the *Nineteenth Century* xiii. 1883; also repr. in his "Miscellanies."

120. **The Future of the Primary Schools.** Lond. Burns & Oates (1886), 8vo, pp. 8, repr. from the *Month* xxviii. (3rd series) 1883; also repr. in his "Miscellanies."

121. **Religio Viatoris.** Lond. Burns & Oates, 1887, 8vo; *ib.* 3rd ed. 1888, pp. 86; *ib.* 4th ed. 1890; containing a summary statement of the philosophical basis of his faith.

122. **The Rights and Dignity of Labour.** Lond. Burns & Oates, 1887, 8vo, pp. 24.

This was based on a lecture given by him under this title in March 1876. In it he claims that "labour *is* capital," approves of guilds and trade unions as legitimate "protective societies," denounces the employment of young children in factories, and maintains that wives or mothers were acting in disobedience to a law higher than any human law in working fifty or sixty hours a week at a distance from their homes.

123. **National Education. A Sermon.** Lond. 1888, 8vo.

124. **Miscellanies.** Lond. 1877-88, 8vo, 3 vols., which include his chief articles in magazines.

125. **The Soul before and after Death. A contribution to "That Unknown Country."** Springfield, Massachusetts, 1889, 8vo.

126. **The Lost Sheep Found. An appeal for the Convents of the Good Shepherd.** Lond. Burns & Oates, 1889, 8vo, pp. 11.

127. **National Education (Articles and Papers).** Lond. Burns & Oates, 1889, 8vo, 7 pts.

128. **A Pastoral Letter . . . on Education.** Lond. Burns & Oates, 1889, 8vo, pp. 16.

129. **Sermon at the Requiem for Cardinal Newman.** Lond. 1890, 8vo.

130. **Pastime Papers. By Henry Edward, Cardinal Manning.** Lond. Burns & Oates, 1893, 8vo, *vide* rev. *Tablet*, lxxxi. 608.

The volume contains the only writing he ever did as a pastime, and without a directly religious or philanthropic intention. The eleven articles are entitled, Honour, Consistency, Pride, Vanity, Popularity, Selfishness, Gossip, The Fourth Estate, About Critics, Courage, and the Dæmon of Socrates. Except the last they are all short. All are full of the research, delicacy and finish of phrase of a man observant by nature and literary by temperament.

131. **Selections by other hands:—**

"Thoughts for those that Mourn. Extracted from the Sermons of Henry Edward Manning." Lond. 1843, 16mo; *ib.* 1850, 32mo; *ib.* 1875, 8vo.

"Devotional Readings. Being Select Passages from the Sermons of Archbishop Manning," Frome Selwood, 1868, 16mo; Lond. 1871, 8vo; *vide* rev. *Cath. Opin.* iii. 204.

"Characteristics: Political, Philosophical, and Religious, from the writings of Henry Edward, Cardinal Archbishop of Westminster. Arranged by W. S. Lilly." Lond. 1885, 8vo.

"Towards Evening. Extracts from the writings of Cardinal Manning" (compiled by A. M. W.). Lond. Kegan Paul, 1889, 16mo, pp. 58; *ib.* 2nd ed. 1889, 32mo, pp. 191; *ib.* 3rd ed. 1890.

"Sayings of Cardinal Manning. Arranged and edited by John Oldcastle" (*pseud.* Wilfrid Meynell), forming the March (1892) number of *Merry England*, 8vo, unpag., 38 ff. inclus. of title, besides frontis. portrait bust by J. Harvard Thomas: Lond. Burns & Oates, 1892, 8vo.

"The Letters of Thirty-five Years." By John Oldcastle. Lond. 1892, 8vo, repr. from *Merry England*.

"The Letters of Cardinal Manning. With Notes by John Oldcastle." Lond. 1892, 8vo, portraits and facsimile letter.

132. **Contributions** to reviews :—

"Additional Bishopricks," *English Review*, 1844 ; "The Work and Wants of the Catholic Church in England," *Dublin Review*, i. N.S. 1863, repr. in his "Miscellanies" ; "Father Faber," *Dub. Rev.* ii. N.S. 1864, repr. in "Miscel." ; "Cardinal Wiseman," *Dub. Rev.* iv. N.S., 1865, repr. in "Miscel." ; "The Invasion of Rome," supplement to the *Tablet*, Oct. 8, 1870 ; "What is the Relation of the Will to Thought?" *Contemporary Rev.* xvi. 1871, a paper read before the Metaphysical Soc. ; "The Work and Wants of the Church in England," *Dub. Rev.* i. 3rd series, 1879 ; "An Englishman's Protest," *Nineteenth Century*, viii. and xi. 1880 and 1882, repr. in "Miscel." ; "The Salvation Army," *Contemporary Rev.* xlii. 1882, repr. in "Miscel." ; "Parliamentary Oaths," *Nineteenth Cent.* xii. 1882, repr. "Miscel." ; "William George Ward," *Dub. Rev.* viii. 3rd series, 1882, repr. "Miscel." ; "Without God no Commonwealth," *Contemp. Rev.* xlv. 1883, repr. "Miscel." ; "Courage," *Merry Eng.* ii. 1883 ; "St. Francis of Sales," *Dub. Rev.* xii. 3rd series, 1884, repr. "Miscel." ; "How shall Catholics vote at the Coming Parliamentary Election?" *Dub. Rev.* 3rd series, 1885 ; "Our National Vice," *Fortnightly Rev.* xl. N.S. 1886, repr. "Miscel." ; letter to the *New York Tribune*, July 3, 1886, which elicited from Rev. J. Lee, A.M., B.D., "Religious Persecution. An Examination of Cardinal Manning's letter," Chicago, 1887, 8vo ; "The History of the Papacy during the Reformation, a Review of Professor Creighton's Work," *Dub. Rev.* xvii. 3rd series, 1887, repr. "Miscel." ; "Why are People unwilling to Emigrate?" *Murray's Mag.* ii. 1887, repr. "Miscel." ; "Outdoor Relief," *Fortnightly Rev.* xliii. N.S. 1888, repr. "Miscel." ; "Compensation to the Drink Trade," *Fortnightly Rev.* xliii. N.S. 1888, repr. "Miscel." ; "The Church its Own Witness," *North American Rev.* cxlvii. 1888, repr. "Miscel.," which elicited from Col. R. G. Ingersoll, "Rome or Reason?" 1888, 8vo ; "A Pleading for the Worthless," *Nineteenth Cent.* xxiii. 1888, repr. "Miscel." ; "The Law of Nature, Divine and Supreme," *American Catholic Quarterly Rev.* 1888, repr. "Miscel." ; "Henry VIII. and the English Monasteries," a review of Dom F. A. Gasquet's work, *Dub. Rev.* xix. N.S. 1888, repr. "Miscel." ; "Compensation for Licences," *Contemporary Rev.* lvii. 1890 ; "Irresponsible Wealth," *Nineteenth Cent.* xxviii. 1890 ; "Indian Child-Marriages," *New Rev.* iii. 1890 ; "Darkest England," *Paternoster Rev.* No. iv. 1891 ; "The Minimum of Age to Labour of Children," *Contemp. Rev.* lix. 1891 ; "The Reunion of Christendom," a letter, *Review of the Churches*, Nov. 1891.

133. **Prefaces** to books :—

"The Eucharistic Month. Translated by Rev. G. Cosby White." Lond. 1850, 16mo.

"Pictures of Christian Heroism." Lond. 1855, 8vo.

"A Treatise on Purgatory by St. Catharine of Genoa. Translated from

the original Italian." Lond. Burns & Lambert, 1858, sm. 8vo, pp. viii.-28, *vide rev. Tablet*, xx. 60.

"The History of the Life of St. Bernard . . . by M. l'Abbé Ratisbonne. Translated from the French." Lond. 1859, 8vo ; Dub. 1859, 8vo.

"The Spiritual Retreat by the Rev. Father C. de La Colombière. Translated from the French," Dub. 1863, 16mo, *vide rev. Tablet*, xxiv. 746.

"De Profundis : a plea for Workhouse Children . . . With an Introduction by the . . . Archbishop of Westminster," Lond. 1866, 8vo.

"Facts not Fictions about Workhouses," Lond. (1866), 8vo.

"De la réunion de l'Église d'Angleterre—Protestante—à l'Église Catholique, par Jules Gondon . . . Avec une Introduction par Mgr. Manning," Paris, 1867, 8vo.

"The Liturgical Year. By the Very Rev. Dom Prosper Guéranger, O.S.B. Translated from the French by the Rev. Dom Lawrence Shepherd," Dub. 1867, &c. 8vo.

"Our Duty to the Heathen : a Sermon [on 2 Cor. v. 14]. By the Very Rev. Herbert Vaughan." Lond. St. Joseph's Soc. of the Sacred Heart for Foreign Missions, (1868), 8vo.

"Daily Meditations. By his Eminence the late Cardinal Wiseman." Dub. 1868, 8vo.

"The Life of St. Francis of Assisi," trans. by Miss Lockhart from the "Legendæ Sancti Francisci of St. Bonaventura," Lond. 1868, *vide* under Eliz. Lockhart, No. 3.

"Julian Watts Russell, Pontifical Zouave. A Memoir, written for the Roman periodical, *Il Divin Salvatore*. By Father Valeriano Cardella, S.J." Lond. 1868, 12mo, *vide rev. Cath. Opin.* iv. 252.

"Reflections and Prayers for Holy Communion. Translated from the French." Lond. (1869) 8vo, *vide rev. Tablet*, xlvi. 426.

"A Sketch of the Lives of the Dominican Missionaries in Japan. By Fr. Bertram A. Wilberforce, O.P." Lond. (1870) 8vo.

"Meditations on the Life of the Blessed Virgin." Lond. 1870, 8vo, *vide rev. Cath. Opin.* ix. 285.

"The Directorium Asceticum. By the Rev. G. B. Scaramelli," Lond. 1870, &c., 8vo ; *ib.* 1879-81, 4 vols. 8vo ; *vide rev. Tablet*, xxxiv. 914.

"Simple Explanations concerning the Co-operation of the Blessed Virgin in the Work of Redemption. By the Rev. Père Pierre Jeanjacquot," Lond. (1871) 8vo.

"Meditations for the Use of the Clergy. Translated from the Italian of Mgr. Scotti, Archbishop of Thessalonica." Lond. 1872-75, 4 vols. 8vo.

"A Dogmatic Catechism. From the Italian of G. Frassinetti." Lond. 1872, 8vo, *vide rev. Tablet*, xxxviii. 651, *Cath. Opin.* x. 140.

"St. Anselm's Book of Meditations and Prayers. Translated from the Latin." Lond. 1872, 8vo.

"The Book of Psalms. A revised translation." Lond. 1872, 16mo ; *ib.* 1878, 16mo ; *vide rev. Tablet*, xxxviii. 814, *Cath. Opin.* x. 188.

"The Discipline of Drink. By the Rev. T. E. Bridgett, C.S.S.R. With an Introductory Letter," by Card. Manning, Lond. 1876, 8vo. In this letter, which displays his views on the question of temperance, he says : "If it be good, as St. Paul says it is, freely to forego lawful things for the sake of others, it is certainly good for us, of our own free will, to offer any little

mortification we can in reparation, and expiation, and intercession, for others. It is on this ground, as it seems to me, that total abstinence may be affirmed to be a wise and charitable use of our Christian liberty."

"Social Aspects of Catholicism and Protestantism. Translated and adapted from the French of M. le Baron de Haulleville by Henry Bellingham." Lond. 1878, 8vo.

"Frederick Ozanam, by Kathleen O'Meara." Lond. 1878, 8vo ; *ib.* 2nd ed. 1878.

"The Holy Gospel of Jesus Christ, according to St. John." Lond. 1879, 16mo.

"Short Meditations for every Day in the Year." Lond. 1879, 8vo, 2 vols.

"Encyclical Letter of . . . Pope Leo XIII. on the Restoration of Christian Philosophy in Catholic Universities." Lond. 1879, 8vo.

"St. Thomas Aquinas on the Two Commandments of Charity and the Ten Commandments of the Law. Translated by Father Rawes." Lond. 1880, 32mo, pp. 233, forming No. 1 of the "Little Books of the Holy Ghost."

"The True Love of God, and other Devotions, by the Rev. James A. Maltus, O.P." Lond. 1880, 16mo.

"The Life of St. Charles Borromeo. . . . From the Italian of . . . G. P. Giussano," Lond. 1884, 8vo.

"Lives of the Saints and Blessed of the Three Orders of St. Francis. Translated from the Auréole Séraphique of the Very Rev. Father Léon." Taunton, 1885-7, 4 vols. 8vo.

"Clare Vaughan. By Lady Lovat." Lond. (1887), 8vo.

"The Life of Leo XIII." By John Oldcastle [*pseud.* Wilfrid Meynell]. Lond. (1887) 8vo, containing a chapter by Card. Manning, entitled, "Thou art Peter."

"A Manual of Catholic Theology, based on Scheeben's 'Dogmatik.' By Joseph Wilhelm and Thomas B. Scannell." Lond. 1880, &c. 8vo.

"The Blessed Apostle and a Heroine of Charity. By Kathleen O'Meara." Lond. 1890, 8vo.

"The Maid of Orleans, her Life and Mission. By the Rev. Francis W. Wyndham." Lond. 1891, 8vo.

134. **Criticisms** on Speeches, Sermons, &c.

"A Speech on the Aspects of the Papacy . . . in reply to Monsignore Manning," by the Rev. M. Hobart Seymour, Lond. 1863, 16mo.

"Sacerdotalism and Mariolatry . . . Two letters . . . on Mgr. Manning's recent Dedication Sermons in Brighton and London," by T. A. Holland, Lond. 1865, 8vo.

"Dr. Manning and St. Patrick's Day. A Sermon on the Forgiveness of Sins, with reference to the Roman Doctrine of Purgatory and Dr. Manning's 'Truce of St. Patrick,'" by the Rev. Joseph Foxley, Lond. (1866), 8vo. On St. Patrick's Day he issued an appeal for a "Truce," granting an indulgence to all those who tasted no intoxicating drink during the octave of the festival.

"Lamps, Pitchers, and Trumpets. Lectures on Pusey, Manning, and Newman, by the Rev. E. Paxton Hood," Lond. 1867, 8vo.

"The Church's Creed or the Crown's Creed? A Letter to Archbishop Manning by E. S. Foulkes." (Lond.) 1868, 8vo, pp. 66, *vide. rev. Tablet*, xxxiii. 227.

"The Roman Index and its late Proceedings. A Second Letter to Archbishop Manning by E. S. Foulkes," Lond. 1869, 8vo, *vide* rev. *Tablet*, xxxiv. 754.

"The Conquest of England: being a reply to Dr. Manning," by the Rev. S. G. Potter. Manchester (1875), 8vo; ditto, being a reply to Dr. Manning's Sermon and Speeches at Manchester, *ib.* 1875, 8vo.

"Cardinal Manning and History. An Answer to the Cardinal's appeal (in a sermon preached at Manchester) to the History of the Venerable Bede. By two [Anglican] Priests of the Diocese of Manchester." Lond. (Manchester pr.) 1876, 8vo.

"A Letter to Cardinal Manning . . . on his recent expression of confidence in Mr. Parnell," by D. O'Donoghue, Lond. 1886, 8vo. When Mr. Parnell's case became public, the Cardinal wrote: "For many years I have held that a judicial record, such as that in Mr. Parnell's case, disqualifies a man for public life. From the moment of this deplorable divorce case I have held Mr. Parnell to be excluded from leadership, not on political but on moral grounds."

"Cardinal Manning: his Teaching as to the Virgin Mary, and her Personal Interference in Worldly Affairs." Lond. 1886, 8vo, edited by Chas. H. Collette, a professional "No-Popery" lecturer, employed by kindred societies throughout the country.

"Letters addressed to Cardinal Manning on his approval of 'Catholic Belief' (by J. Faa di Bruno), by C. H. Collette," Lond. 1887, 8vo.

135. Biography:

Memoir and portrait, *Lamp*, 1872, ii., First Levée, *ib.* 1875, viii. 331; *Cath. Vindicator*, 254, 270; Cardinalate, *Cath. Opin.* xvii. 164, 189; *Galaxy*, xiii. 1872, by Justin McCarthy, repr. in *Modern Leaders*, New York, 1872; Precedence, *Saturday Rev.* lxx. 1890, 254, 310; Silver Jubilee, by Rev. Otto Zardetti, *Cath. World*, li. 1890; *Review of Reviews*, i. June, 1890, by W. T. Stead; Facsimile notes of sermon, *Strand Mag.* i. 1891; *ib.* ii. July, 1891; Family pedigree, *Tablet*, lxxix. 206, *Reminiscences*, *ib.* 216; *Merry England* vii. 1886, by John Oldcastle (*pseud.* Wilfrid Meynell), reissued separately; *ib.* July, 1891, reissued separately; "Cardinal Manning in the Church of England," by Reginald Wilberforce, *Nineteenth Century*, Feb. 1892.

"Lives of the Cardinals, by Patrick Justin O'Byrne." Lond. 1879, 4to.

"Cardinal Manning: A Biographical Sketch; with some Account of the Progress of Catholicity since the Emancipation Act 1829. By George White, M.C.P." Lond. R. Washbourne (1882), sm. 8vo, pp. x.-20, with a portrait and view of Archbishop's House. *Vide* rev. *Cath. Progress* xi. 398.

"Memorials of Cardinal Manning. Arranged and edited by John Oldcastle" (*pseud.* Wilfrid Meynell), forming the Feb. (1892) number of *Merry England* 8vo. unpag. 37 ff. inclus. of title, besides large folding facsimile and six full-page illustrations, and medallion portrait on title.

"Cardinal Manning. By Arthur Wollaston Hutton, M.A. With a Bibliography." Lond. Methuen & Co. (Leaders of Religion Series), 1892, 8vo, pp. viii.-284, with photo. frontis. portrait; 2nd. ed. 1894. The author in his preface says that the book is almost wholly compiled from materials open to all, from Manning's own writings, newspapers, &c., interspersed with reflections of his own, which are, of course, from a Protestant's stand-

point, and as such very fairly made. It contains a vast amount of information.

“Le Cardinal Manning et Son Action Sociale. Par M. l'Abbé J. Lemire.” Paris, Libraire Victor Lecoffre, 1893, 8vo, divided into three parts, “The Priest,” “The Patriot,” and “The Democrat,” the last occupying three-fourths of the whole work.

136. **Portrait:** Miniature as a child, 1812; oil painting by Geo. Richmond, R.A., 1844; etching by Ch. Courty; etching by Edwin Long, R.A.; bust in marble by J. Harvard Thomas, at Archbishop's House; bust in terra cotta by F. F. Stone; and others; all of which have been reproduced in various forms.

Manning, Robert, priest, was born at Haerlem, in the Netherlands, South Holland, where it would seem his father had fled on account of the civil wars in England. His mother was a Dutch lady. It is most probable that his father belonged to either an Essex or Sussex family, and was a near relative of Colonel Richard Manning, a Catholic, who sacrificed his life in the royal cause at Alesford, in Hampshire.

Robert was sent to Douay College, where he took the college oath, May 28, 1671. The Diary also makes him take the oath of profession of faith, Sept. 21, 1689. It is difficult to reconcile these two dates. After finishing his course, he was ordained priest, and for some time taught humanities in the college. Finally he was three years professor of philosophy, and then left the college for Paris with the intention of proceeding in degrees at the Sorbonne, but when it was discovered that both his parents were not English, and that he himself was not born in England, which the rules required for admission into St. Gregory's Seminary, he was remanded. He consequently abandoned his original intention and soon after came to England. His missionary career was mostly, if not entirely, spent at Ingatestone Hall, Essex, where he was chaplain to Lord Petre. He was there in 1702, and apparently died at Ingatestone, at an advanced age, March 4, 1730-1.

Manning was undoubtedly an able and learned controversialist, remarkable in his day for his easy and flowing style, but still more regarded for the solidity of his arguments and the Christian spirit in which they were couched.

Douay Diaries; Dodd, Ch. Hist. iii.; *Kirk, Biog. Collns. MSS.*, No. 28; *Castlemaine, Cath. Apol.*

1. **The Shortest Way to end Disputes about Religion.** In two parts. The First being a Treatise of the Infallibility promised by

Christ to his Church. Part the Second, in Answer to all the Objections against the Infallibility contained in Mr. Lesley's Case Stated. Brussels, 1716, Part I., Antwerp, 1716, Part II., sm. 8vo, pp. 342. continuous, besides title, preface, and contents 7 ff.; often repr., Dublin, 1754, 16mo, pp. 305, inclus. of title, &c., preface signed "P.L."; *ib.* 1778; *ib.* J. Coyne, 1827, 12mo; Lond. 1864, 8vo.

It elicited, "A Treatise of Infallibility. . . . With some animadversions on a book entitled, The Shortest Way to end Disputes about Religion. By a Presbyterian of the suffering Church of Scotland," Edinb. 1752, 8vo.

2. **Modern Controversy; or, a Plain and rational Account of the Catholic Faith. In three Parts. I. Of general Controversies. II. Of particular Controversies. III. Of lesser Controversies. With a Preface and Appendix, in Vindication of Catholick Morals, from the Old Calumnies faithfully collected in a Libel, Entitled, A Protestant's Resolution, &c.,** s.l. (pub. by T. Meighan) 1720, sm. 8vo, pp. 204, besides title and contents 2 ff., preface 12 ff., appx. pp. lxxviii. "wherein it is proved that Popery is neither a traiterous nor bloody Religion"; 2nd. ed. revised and corr. Rouen, 1721, pp. 217 besides contents, "To which is added The Reformed Church proved destitute of a Lawful Ministry"; 3rd. edit. "A Plain and Rational Account of the Catholick Faith; with a Preface and Appendix, In Vindication of Catholick Morals, from old Calumnies revived and collected in a scurrilous Libel entitled A Protestant's Resolution, &c. To which is annexed, The Reformed Churches proved destitute of a Lawful Ministry. The Third Edition, Revised and Corrected," Rouen, 1721, 8vo, pp. 182, besides title, preface, and at end contents, the annex having separate title dated Rouen, 1722, pp. 65 besides Introduction and at end contents.

In his preface he refers to the anonymous tract entitled "A Protestant's Resolution showing his Reasons why he will not be a Papist, directed to the meanest capacity." This tract was frequently reprinted, the sixth edition, Lond. 1684, 12mo.

3. **The Reformed Churches proved destitute of a Lawful Ministry. To which is added the Antiquity of the Doctrine called Popery. Reprinted from a Book entitled, The Shortest Way, &c. Part I. chap. 4, 5.** Rouen, 1722, 8vo, pp. 132, besides title and introd., for which see the foregoing.

4. **The Case Stated between the Church of Rome and the Church of England in a second conversation betwixt a Roman Catholick Lord, and a Gentleman of the Church of England. In Two Parts.** S.l., 1721, 8vo; I. pp. xxiv.-351, II. pp. 366, inclus. of titles; frequently repr., "The Celebrated Answer to the Rev. C. Lesley's Case Stated between the Church of Rome and the Church of England: printed word for word, and refuted sentence after sentence. By the Rev. R. Manning," Dublin, 1839; *ib.* Warren, 1841, pp. xxii.-576; *ib.*, 1842, 12mo, with an address by Richard Coyne.

Charles Leslie published his "Case Stated between the Church of Rome and the Church of England," Lond. 1712, 8vo. The author was son of the Bishop of Clogher, educated at Trinity College, Dublin, entered in the Temple, London, 1671, admitted to holy orders in the Establishment, 1680, chancellor of the Cathedral of Connor, 1687, but refusing to take the oaths

to the usurper, applied himself to theological and political controversy, and resided abroad with the so-called Pretender from 1713 to 1721. Protestants have been extravagant in their praise of his theological writings. His "Case Stated" was answered by Dr. Hawarden in his "True Church of Christ," 1714-5, *vide* vol. iii. 179, Fr. Wm. Darell, S.J., in his "Case Reviewed," 1717, *vide* vol. ii. 18, and by others. "Vindicator" took up the cudgels for Leslie against the "Restater" (Darell), and also replied to him in his "Case Farther Stated." Manning, acknowledging that he has borrowed many of his choicest materials from Hawarden, says, "It has been my principal business to put them together in such a manner as I judged would be best accommodated to the capacity of those whose instruction I have principally in view."

Bishop Doyle, after perusing an edition of Manning's work in 1826, wrote: "Whoever will touch this book to alter any of its arguments, will inflict an injury on the writer and his cause. The author wrote it at the foot of the crucifix; and the Holy Spirit seems to have graciously enabled him, not only to refute the arguments of his adversary, but to do so in a manner so clear and comprehensive, as to equally convince the most learned and the most unlearned, of his triumphant refutation of every difficulty brought forward by Lesley."

The Rev. Thos. Maguire wrote: "The work of the Rev. Robert Manning is, without comparison, the best for reply to be found in the ample theological armory of the Church, and should be possessed by every one of its members anxious for its honour and for the triumph of truth." The famous controversies between Fr. Maguire and Messrs. Pope and Gregg, Protestant clergymen, may be said to be reflections of that between Manning and Leslie. Archbishop Ullathorne, in his "Autobiography," gives the history of the first. Richard Coyne, the well-known Catholic publisher in Dublin, had an extensive knowledge of controversial books down from the time of the self-styled Reformation. At the beginning of the public discussion with the Rev. R. T. P. Pope (on Infallibility, Purgatory, and Transubstantiation), Coyne was unacquainted with Fr. Maguire, but went to the meeting through curiosity. He soon detected that Pope was using "Leslie's Case Stated," and that Maguire was not acquainted with the book. He then got introduced to Maguire, and asked him to come and dine with him on Sunday. Maguire alleged in excuse that on Sunday he must go to Maynooth to extract from the Fathers. "I will give you the Fathers in a nutshell," replied Coyne. Accordingly Maguire accepted the invitation, and Coyne put Manning's answer to Leslie into his hands, open at the subject at which the discussion then stood. Maguire no sooner had read a few pages than he dropped on his knees, lifted his eyes to Heaven, and thanked God for the gift. Pope was equally ignorant of Manning's reply. He daily rested in bed after his exertions, whilst a friend read to him "Leslie's Case Stated." Maguire, on the other hand, walked with Coyne in Phœnix Park, and worked into his mind Manning's reply. After the discussion was over and published in 1827, Pope retired, took up his residence at Bangor, and henceforth throughout life maintained an affectionate correspondence with his antagonist. Coyne then published a new edition of Manning's "Case Stated," which he dedicated to Fr. Maguire as the "Bossuet of the British Churches."

5. Some Queries relating to a Book entitled, A Compassionate

Address to Papists, &c., in five Letters, which the Author calls an answer to two Popish Books, viz., The Case Re-stated, and The Church of Christ Shewed, &c. s.l. aut an. 12mo.

This was in reply to Fris. Hutchinson, subsequently Bishop of Down and Connor, whose "Compassionate Address," Lond. 1716, 8vo, was elicited by replies of Fr. Darell and Dr. Hawarden to Leslie's "Case Stated," *vide* vol. iii. 179.

6. **England's Conversion and Reformation Compared; or, The Young Gentleman directed in the Choice of his Religion. To which is premised, A brief Enquiry into the General Grounds of the Catholic Faith. In a Conversation between a young gentleman and his preceptor. Divided into four dialogues.** Antwerp, 1725, 8vo, pp. lv.-330, besides contents 3 ff.; Lancaster, U.S., 1813, 12mo; Dublin, 1818, 12mo; Belfast, 1817, 8vo; Dub. 1825, 12mo; *ib.* Rich. Coyne, 12mo, in four parts, pp. 70, 107, 116, and 62; Lond. 1839, 8vo. Translated, "La Conversion de l'Angleterre au Christianisme Comparée avec sa prétendue Reformation. Ouvrage traduit de l'Anglois R. P. Nicéron." Paris, 1729, 8vo.

Protestant historians are here confuted by their own testimony. The long preface is taken up with translations from "l'Histoire des Variations, &c.," by Bossuet, Bishop of Meaux, which was put into his hands after he had finished his work. The extracts refer to Burnet's "Hist. of the Reformation."

It was attacked by the Rev. Joseph Trapp, D.D., in his "Church of England defended against the Calumnies and False Reasonings of the Church of Rome; in answer to a book, entitled, England's Conversion and Reformation Compared," Lond. 1727, 8vo, to which Manning rejoined:

7. **A Single Combat, or, Personal Dispute between Mr. Trapp and his Anonymous Antagonist. The contents whereof are all reducible to this one Question: viz., Whether Mr. Trapp, or the Author his adversary has writ nonsense?** Antwerp, 1728, 8vo, pp. viii.-182.

Dr. Trapp collapsed.

8. **The Roman Catholic Religion, or Popery shewn to be the very Religion of the Bible, and consentient Antiquity, in reply to an Answer to England's Conversion and Reformation Compared.** MS. at Ushaw College.

9. **The Rise and Fall of the Heresy of Iconoclasts; or, Image-Breakers. Being a brief Relation of the Lives and Deaths of those Emperors of the East, who first set it up and maintained it, or zealously opposed and finally crushed it. From the year 717 to 867. Collected by R. M.** Lond. Thos. Meighan, 1731, 8vo, pp. 125, besides title and advertisements 2 ff.; a posthumous publication. Dom Thos. Anderton, O.S.B., pub. his "Hist. of the Iconoclasts" in 1671. *Vide* vol. i. 43.

10. **Moral Entertainments on the most Important Practical Truths of the Christian Religion. In three volumes. By Robert Manning.** Lond. Thos. Meighan, 1742, 12mo, 3 vols. i., title, ded. to the Right Hon. the Lord Petre, Baron of Writtle, preface and contents, A8-pp. 286, index 5 ff., ii., ditto, pp. 330, besides index, &c., iii., title and contents

2 ff. pp. 293, besides index 31 pp.; frequently repr.; Baltimore, 2 vols in 1, 12mo; 1819, 2 vols. 12mo; Dublin, Rich. Grace, 1839, 8vo, pp. 473, besides contents 3 pp.

These sermons, sixty-two in number, were preached at Ingatestone Hall. In preparing them for the press, he did not think it proper to call them by that name, because he had made choice of a very different method from that commonly used in sermons. They were long popular in English-speaking countries, and the number of editions through which the work has passed is a proof of their merit. The fifty-third and fifty-fourth sermons were published separately by Fr. Thos. Lawson, jun., S.J., for gratuitous distribution, under the title: "Of Devotion to the Blessed Virgin Mary. Extracted from the third volume of the Moral Entertainments, &c," Lond. 1787, 12mo.

Mannock, Francis Father, S.J., born in London, Oct. 18, 1670, was a younger son of Sir Francis Mannock, second Bart., of Gifford's Hall, Suffolk, by Mary, daughter of Sir George Heneage, of Hainton Hall, co. Lincoln, Knt. On Sept. 7, 1686, he entered the novitiate S.J. at Watten. In 1701, and probably from 1699, he was chaplain to Mr. Fitzherbert at Chester, and subsequently went with him to York, where he was residing about 1710. He is also said to have lived with the Fitzherberts at Swynnerton, co. Stafford. In 1710 he was placed at the mission of St. Mary's, Liverpool, and lodged with Mrs. Brownbill. He apparently withdrew from Liverpool to Gifford's Hall, then the seat of his brother, Sir William, shortly after the Stuart rising of 1715, for in 1717 he registered an annuity out of the Gifford's Hall Estate, and described himself as resident there. After this he went to Ellingham, Northumberland, the seat of Mr. Haggerston, where he was chaplain at the beginning of 1729, having probably just arrived. He seems to have remained there, or in the north, till his appointment to the chaplaincy at York Bar convent in 1739, where he continued till his death, Dec. 21, 1748, aged 78.

During a portion of his earlier career he used the *alias* of Arthur, which he derived from his sister Anne, wife of Sir Daniel Arthur, a London merchant. He was professed of the four vows March 21, 1704.

Kirk, Biog. Collns. MSS., No. 28; *Gillow, Engl. Cath. Missions, MS.*; *Oliver, Collectanea S.J.*; *Foley, Records S.J.* v. vii.

1. **Twelve Spiritual Considerations**, MS., written for the community at York Bar, and still preserved at the convent.

2. Controversy about Jansenism, MSS.

Fr. Mannock was a very zealous and laborious missionary, says Dr. Kirk,

yet his zeal for orthodoxy seems sometimes to have led him so far as to accuse, unintentionally no doubt, of Jansenism several who were not guilty of it. Among these was the Rev. John Savage, a missionary at York in 1710, who succeeded as fifth and last Earl Rivers in 1712. Subsequently, Fr. Mannock collected from the praxis and conversation, as he said, *plurimum*, seventy-seven propositions, which he wished Bishops Stonor and Pritchard to forward to Rome for condemnation. They regarded the ignorance of the mysteries of religion, the abuse of the sacrament of penance, the profanation of the Sunday, the misapplication of the words of Scripture, and the misconstruction put on the decrees of the Church, particularly the censure passed on sixty-five propositions by Innocent XI. The bishops answered that all the propositions were not censurable, that *pleræque* of them were nowhere to be met with in print, and were unworthy of notice, and that the accusations were too vague and general—indeed, no one knew when or by whom they were advanced, as they were not fathered on any one. Fr. Mannock, however, succeeded better with Bishop Williams, who, without entering into the merits or demerits of the propositions, gave a general approbation of the measure in June 1738, and in the following year transmitted them to the internuncio at Brussels, with such a letter as Fr. Mannock himself penned, at the desire of the bishop, to accompany them. What became of them does not appear, but they were never condemned. Bishop Williams, who was a Dominican, would not send the seventy-seventh proposition: “Modus audiendi Missam utilis-simus Rudibus qui legere non possunt, est recitare Rosarium B. M. Virginis.”

Mannock, John Anselm, O.S.B., born at Gifford's Hall, Suffolk, in 1681, was a younger son of Sir William Mannock, third Bart., by Ursula, daughter of Henry (Smith) Nevill, of Nevill Holt, co. Leicester, Esq. He was sent, with an older brother, Thomas, to the college of the English Benedictines at Douay in or about 1694, and it is related that he accidentally caused his brother's death by throwing, or letting fall, from his window a cannon ball fired into the town during one of the sieges. He was greatly distressed, and determined to devote the remainder of his life to religion. On March 7, 1700, he was professed at St. Gregory's, and in due course ordained priest at Liège. In or about 1709 he was sent to the English mission, and in that year appointed to the chaplaincy at Foxcote, Warwickshire, the seat of the Cannings. There he passed half a century in the faithful discharge of his missionary duties, devoting such time as he could spare to the composition of religious treatises. In 1759 he removed to Kelvedon Hall, Essex, the seat of the Wright family, where he remained till his death, Nov. 30, 1764, aged 83.

Among the old controversial writers there are few who have taken higher ground, or maintained it more durably, than Fr.

Mannock. The "Poor Man's Catechism" alone stamps his name with immortality. And yet it is strange that of so many works left by this able writer, but two should have been published, indeed, only one during his lifetime, and that by a friend who recognised the invaluable character of the work. He was a man of humility, and would not presume that his efforts for the spiritual welfare of his own little flock were worthy of a wider field. But though his brethren left others to find out the value of his literary labours, they honoured him with several marks of distinction. He held the offices of procurator of the province in 1729, definitor of the province in 1755, and definitor of the regimen in 1757, besides having conferred upon him in the latter year the titular dignity of cathedral prior of Worcester.

His brother William, born in 1677, was sent to the English College at Rome, where he was admitted Oct. 24, 1693, by order of Cardinal Howard. Having completed his course of divinity before he attained the age required for the priesthood, he left the college, March 19, 1700, and proceeded to Paris. Thence he went to Douay, and, after he had received holy orders at Liège, was sent to the English mission, with an admirable character from his superiors at Rome. His first mission was in Northamptonshire, where he was chaplain to some family in 1702. He died at Windsor, March 9, 1748-9, aged 70.

The family became extinct in the male line upon the death of Fr. Anselm's nephew, the Rev. Fr. Sir George Mannock, S.J., ninth and last baronet, who was accidentally killed near Dartford by the overturning of the Dover mail coach, May 6, 1787, whilst on his way to the continent, where he wished to end his days.

Kirk, Biog. Collns. MSS., Nos. 28, 49; Dolan, Weldon's Chron. Notes; Snow, Bened. Necrol.; Gillow, Engl. Cath. Missions, MS.

1. **The Christian Sacrifice.** Containing a Short Explication of the Chief Parts of the Mass. With a profitable Method how to offer it up according to the Four Ends of this Sacrifice. As also, How to hear it conformably to the Spirit and Intention of the Church. With Devotions after Mass. *Permisso Superiorum.* S.l., 1726, 12mo, in two parts, with two separate (though similar) title-pages. The approb. is dated London, July 3, 1725, and signed by (George) G(regory) Riddell (D.D., O.S.B.) and Gregory Greenwood (O.S.B.). In the preface, pp. i.-xix., he says that the "Method" was drawn up at the request of a gentle-

man (evidently Mr. Canning), and that the "Explication" was prefixed to it. He was also advised by some friends to embellish the work with six cuts proper to the subject, and he ordered them to be engraved with the names of six benefactors and patrons who had contributed to the cost of the publication. By an oversight of the engraver these dedications were omitted, and hence their names are given in the preface instead, as follows: "Sir Robert Throckmorton, Bart.; Sir Charles Brown, Bart.; Sir Rich. Moore, Bart.; William Stanford, Esq., of Salford in Warwickshire; Francis Canning, Esq., with his eldest son, of Foxcoat in the same county."

The present writer has not been able to obtain a collation of the First Part, *A Short Explication of the Chief Parts of the Mass*, but he possesses the original MS. of the author in 8vo, pp. 157. The Second Part, the Method, consists of pp. 91, inclusive of title and Introduction, and at end 5 pp. of "Books sold by Thos. Meighan, Bookseller in Drury Lane," no doubt the publisher of the work. Both parts are very excellent methods of attending Mass, with preparatory and other prayers.

There is another work entitled, "The Christian Sacrifice; with its Office and Ceremonies Explained, by G. C.," 1704, 12mo.

2. **The Poor Man's Catechism; or, the Christian Doctrine Explained with short Admonitions.** S.l. for N. Gibson, 1752, sm. 8vo, title and "Publisher to the Reader" 2 ff., pp. 316, index 2ff., edited by the author's friend and neighbour, the Rev. George Bishop, of Brailes, who wrote the address; (Lond.) 1762, 12mo; *ib.* 1770; Lond. J. P. Coghlan, 1797, 12mo; Lond. Keating & Brown, 1827, sm. 8vo, pp. 350 besides index 2 pp.; Derby, 1843, 16mo; Lond. Dolman (1848), 12mo, pp. 338 besides index 2 ff., "A New Edition, revised and corrected, with a Memoir of the Author," by M. A. T. (Canon Tierney); 1855, 12mo; Lond. Burns, Lambert & Oates, n.d. 16mo, pp. vi-250.

"Few works," says a reverend convert in *Dolman's Mag.* viii. 53, "are more read, and very few have done so much and sterling good. . . . Every page we read removed a prejudice or inculcated a virtue, cast out the darkness from our mind, and gave us a clear insight into the beauty and fitness and divine authority of the Christian Catholic Church. . . . It has been, through God's grace, the mainspring of their happy conversion to Catholicity."

Canon Tierney, in his memoir to the 1848 edition, says: "It is written in a simple and familiar style, well-suited to the capacities of those for whom it is especially intended; but containing at the same time, a fund of instruction to which even the most intelligent may apply with advantage. As a body of moral and practical divinity, it comprises all that is required for the perfecting of the Christian and the Catholic in the knowledge of his duties and obligations; while the spiritual reflections, the pious maxims, the fervent and affecting exhortations with which it abounds, conspire at once to lift the soul from earth to heaven."

3. **The Poor Man's Controversy.** By J. Mannock, O.S.B., the Author of *The Poor Man's Catechism*. A Posthumous Work. Published by his Friends. S.l. 1769, sm. 8vo, pp. 135, index 1 p., edited by the Rev. Geo. Bishop, who died a few months before its publication; Derby, 1846, 32mo; Baltimore, 12mo.

It is partly on the plan of question and answer. The original MS. is

preserved at Downside, together with the following proofs of the Author's learned labours :

4. **The Poor Man's Companion ; or, Some Moral Collections upon the Commandments, in three books.** MSS. 2 vols. 4to, i. pp. 545 ; ii. On the Creed, Our Father, and Sacraments, pp. 624.

"The Poor Man's Daily Companion ; or, A Choice Collection of Prayers," Lond. Coghlan, 1791, 48mo, and Manchester, Haydock, 1800, 48mo, is quite a different work ; Fr. Mannock's has not been published.

5. **A Summary or Abridgment of the Christian Doctrine,** MS., in which he has used Turbervill's "Abridgment of Christian Doctrine," first pub. in 1649.

6. **Annus Sacer Britannicus ; or, Short Lives of the English Saints,** MSS. 3 vols. at Downside.

7. **Reflections and Meditations on the English Saints,** MS.

8. **Practical Reflections on the English Saints throughout the Year.** MS. at Downside.

9. **Discourses upon Various Subjects,** MS.

10. **Short and Practical Reflections for every Sunday throughout the Year,** MS. 2 vols.

11. **Reflections for Every Day in the Year,** MS.

12. **Explanations and Reflections upon the Epistles and Gospels of Festivals,** MS.

13. **Thesaurus Prædicatorum,** MS.

14. **A Commentary on the Bible,** MS., in 9 vols.

15. **An Historical Catechism of the Old Testament,** MS.

16. **An Historical Catechism of the Life and Death of Christ,** MS.

17. Dolman, in one of his second-hand book catalogues (*Lamp*, vi. 272), attributes to Fr. Mannock "The Creed Expounded," by J. W., M., O.S.B., London, 1735, 12mo. Fr. Gilbert Dolan, O.S.B., has fallen into the same error in his "Bibliographia Gregoriana," *Downside Rev.* vi. 137. His list of Fr. Mannock's MSS. at Downside, vol. iv. 156, is correct. "The Creed Expounded" was a posthumous work by a Gregorian whom Fr. Dolan has omitted, Dom John Wilson, M(onk), O.S.B.

Markham, Gregory, priest, son of Thomas Markham of Ollerton, co. Notts, Esq., by Catherine, daughter of Philip Constable, of Houghton, co. York, Esq., was educated and ordained at Douay College, where he was professor of philosophy in 1730. His subsequent career and the date of his death is not recorded.

The Markhams of Ollerton, Cottam, and other places were of very ancient lineage, and the names of members of the various branches of the family frequently appear in Catholic records. Lieut. Col. Thomas Markham, of Ollerton, lost his life in the royal cause at an engagement near Gainsborough in 1643. He was the eldest son of George Markham, of

Ollerton, and his wife, Judith, daughter of John Withernwick, Esq. He married Ursula, daughter of William Clopton, Esq., and left an infant son and heir, Thomas, born in 1640, who, by his wife Ann, daughter of William Neville, Esq., had a son and namesake born in 1665. Gilbert Markham, brother to the colonel, was a major in Col. Wray's regiment in the king's service, and, being mortally wounded at Chester, died in prison soon after. The family is now extinct.

Douay Diaries, p. 60; *Markham MS.*; *Dickinson, Hist. of Newark*, p. 328; *Dodd. Ch. Hist.* iii. 67.

1. Catalogues of the remarkable Alumni of Douay College, with Notes, including the presidents, bishops, doctors of theology and writers, martyrs, &c., by Gregory Markham, Prof of Philos. at Douay Coll., March 13, 1730, MS., Burgundian Lib. MSS., 17,594, sm. 4to, 28 ff.

Markham, Richard Anthony, *vide* Salisbury.

Marmaduke, James, bookseller and publisher, was probably son or grandson of James Marmaduke, a Yorkshire yeoman, who as a Catholic non-juror registered a freehold house at Respeth, in the West Riding. He was educated at one of the English colleges abroad, in all likelihood on an ecclesiastical fund. After his return to England he settled in London as a Catholic bookseller, and apparently opened a shop in May's Buildings, St. Martin's Lane, about 1741. In or before 1768, he removed to Great Wild Street, near Great Queen Street, Lincoln's Inn Fields, where he continued to conduct his business till his death, at an advanced age, April 12, 1788.

Though industrious and ingenious, and possessed of fair literary ability, he was, like his predecessors in the trade, not very fortunate. Towards the close of his career he was almost eclipsed by his younger rival, J. P. Coghlan, though he continued to issue works till the last, marking the year of his exit with a new edition of the "Garden of the Soul."

Kirk, Biog. Collns. MSS., No. 28; *Marmaduke's publications*; *Payne, Cath. Non-jurors*.

1. **The Evening-Office of the Church**, according to the Roman Breviary: containing the Vespers for all Sundays and Festivals throughout the Year. In Latin and English. [Lond. J. Marmaduke] 1748, 12mo; *ib.* 1762; Lond. J. Marmaduke, 1773, 8vo, pp. 412 besides title, &c., A-8, "To which is added A Pious Association," 3rd edit. with large

additions; *ib.* 1778, 8vo, 4th edit. pp. 414 besides title, &c., A-8; 5th edit. *ib.* 1785, pp. 404, besides title, &c., A-8.

Marmaduke's translation is quite distinct from that published by Thos. Meighan, and contains rather more English hymns. Meighan's 1st edition appeared in 1710; 2nd, 1725; 4th, 1738, pp. x-484; 5th, 1748; 6th, "The Evening-Office of the Church in Latin and English. Containing the Vespers, or Even-song for all Sundays and Festivals of Obligation. The Sixth Edition corrected, with the addition of all the New Fasts, the Old Hymns, Litanies of the B.V.M., the Stabat Mater, and Miserere Psalm. Printed for T. Meighan, in Drury Lane, 1759," 12mo, pp. xii.-410, besides contents 3 ff. The same translation appeared without printer's name 1760, 8vo, A-8 pp. 322, besides Proses and Bona Mors 12 ff., "To which are added, The Litanies of the B.V.M., the Tota Pulchra, and other proses, which are sung before the Benediction; Together with the Bona Mors, which is sung every Third Sunday in the Month." Another edition of this translation appeared "Printed for J. F. W.," 1773, 8vo, title, &c. 9 ff. pp. 360, with curious acrostic on title-page. For later translations of "The Vespers Book" *vide* vol. iii. 500, under Husenbeth, No. 22.

2. **The Laity's Directory; or, the Order of the Church Service on Sundays and Holydays, For the Year of Our Lord 1759. With Several other useful Observations. According to the Latin Directory.** s.l. pp. 24, annually to 1788, with perhaps an interval of a year or two between 1774-1785, the later numbers having 48 pages. After 1774 it appeared under the title of "The Original Laity's Directory," pp. 48.

An interesting history of this periodical, now represented by *The Catholic Directory*, is given in an article entitled, "An Old-established Periodical," by Fr. Herbert Thurston, in the *Month* for Feb. 1882.

The authorised publisher of the "Ordo Recitandi Officii Divini et Missæ Celebrandæ" was J. P. Coghlan (*vide*, vol. i. 526, and under R. Brown, p. 324, No. 1, where the accounts of the *Laity's Directory* require amendment). Marmaduke conceived the idea of translating the *Ordo* for the benefit of the laity, and without asking any permission, put his idea into practice in 1759 as above. Coghlan, says Fr. Thurston, indignant at what he considered a breach of copyright, raised a great opposition against the undertaking, and after a short interval brought out an English *Directory* of his own. The earliest copy known bears the following title: "The Laity's Directory; or, the Order of the Church Service on Sundays and Holydays, For the Year of Our Lord 1768. Being Leap-Year. By Permission, and with Approbation. Printed in the Year 1768," 12mo, title, &c., 1 f., table of Movable Feasts, &c., and calendar pp. 4-24, A New Year's Gift for the Year 1768, A Discourse on the Name of Jesus, pp. 25-38, by Bishop Challoner, which was continued by the Vicars-apostolic of the London District till the *Laity's Directory* ceased to exist with the issue for 1839. This annual "New Year's Gift" distinguishes Coghlan's from Marmaduke's publications. The latter, besides the calendar, and a few brief notes on indulgences, had a supplement of some continuous narrative of a religious character, which was cut into paragraphs and inserted between the different months. "The Acts of the Martyrs," Marmaduke's own translation from the Latin, thus kept appearing by fragments over a space of more than twenty years. In his number for

1765, he complains of the person who first spread the false reports about his publication and began the opposition. In 1774 he again complains of the opposition to his *Directory*, and urges his claim to priority, adding that "if he had not thought of it, they perhaps would not have had one to this day." He recounts some of the services he has done in the common good, and, therefore, "he reasonably thinks he ought to hope for some favour" from the public. He concludes by a sort of threat, in a proposal to sell off his stock-in-trade at a very low rate. But he did not withdraw from the contest, although it is thought that he suspended his publication for a year or two. The next known number (British Museum) bears the title of *The Original Laily's Directory*, 1785, and so it continued till 1788, the year of his death. Thus, from 1789 till his death Coghlan had the field to himself. The subsequent history of the *Catholic Directory* will be found under James Smith.

3. **The Office for the Dead: according to the Roman Breviary, Missal and Ritual. Containing The Office entire, with all the proper Masses, and the Order of Burial.** In Latin and English. s.l. 1761, 16mo, pp. 147.

His English version of the *Dies Irvæ*, p. 82, is curious. It is manufactured by adding and subtracting words and syllables from two earlier translations, and combining verses of the same.

4. **A Treatise of Confidence in the Mercy of God. For the Consolation of those Souls that are thrown into Discouragement by Fear. To which is added a Treatise on the False Happiness of Worldly People, and the True Happiness of a Christian Life. Written in French by John Joseph Languet, Bishop of Soissons, and now faithfully translated into English. From the Sixth Edition revised by the Author.** Lond. Marmaduke, 1768, sm. 8vo, title and contents 3 ff., approb. to an edition printed at Brussels, by way of preface, dated Brussels, Oct. 5, 1739, pp. 3-4, pp. 5-276.

Referring to this in his *Laily's Directory* of 1774, Marmaduke calls it "a most excellent book, affording great comfort to Christians and worthy of their perusal, which he will venture to affirm is the most exact translation extant."

5. **Curious Remarks on the Douay Bible, and on Dr. Challoner's Revision of it.** MS.

Bishop Challoner published his edition of the "Holy Bible" in 1750, issuing apparently from the press of Thomas Meighan.

6. Marmaduke is said to have been the translator of other works published by himself.

Marsden, William, priest, venerable martyr, is said by Dr. Challoner to have been born in the parish of Goosnargh, co. Lancaster, but this is an error, inasmuch as Goosnargh was not then a parish. He was probably the son of Richard Marsden, yeoman, of Thornley, a recusant who died in 1592. He would therefore be born in the parish of Chipping, some few miles from Goosnargh. It is not said where he made his preliminary

studies, but on July 10, 1580, it is recorded that he arrived at Rheims from Douay, whence the English college had been removed in 1578, in company with Robert Anderton and several other students. He received minor orders in the church of Our Lady at Rheims, at the hands of the Bishop of Chalons, on the following March 25, the subdiaconate in Dec. 1584, and the diaconate March 16, 1585. Shortly after he was advanced to the dignity of the priesthood, and on Feb. 4, 1586, left the college for the English mission with Robert Anderton and another young priest. The two former took their passage in a vessel bound for some port convenient for their native country, but a storm arising, they were driven to the Isle of Wight. Upon landing they were apprehended under suspicion of being priests, and carried before a justice of the peace, by whom they were committed to prison, as they made no denial of their character, though they pleaded that they had been cast ashore against their will, and had not remained in the kingdom the number of days mentioned in the statute, and hence had committed no legal offence.

Soon after they were brought to the bar, where the judge, commiserating their case, sought to provide them with a loophole for escape by suggesting the following plea: I suppose, gentlemen, you came out of France, not with a design of coming into England, but of going into Scotland, and that you were driven into England by a storm against your will? Tell me, is not this the truth? They answered, God forbid, my Lord, that we should tell a lie in the matter. Our lives would be a burthen to us if we should save them by an untruth. We were sent hither to preach truth, and we must not, at our first setting out, give in to a lie. The truth is, we are both priests, and we set out from France with a design of coming to England, that we might here exercise our priestly functions, and reconcile the souls of our neighbours to God and His Church. And if we are not suffered here to serve our neighbours' souls, at least we will take care not to hurt our own. We had no thoughts of Scotland, but only of England. Nay then, said the judge, the Lord have mercy on you, for by the laws you are dead men.

Hence sentence of death was pronounced upon them, and they suffered the usual butchery with constancy and intrepidity, and so obtained the crown of martyrdom April 25, 1586.

Some catalogues of martyrs have placed the date of execution in May, and others in June, but Challoner had good authority for stating that it took place in the Isle of Wight on the date above mentioned. The news of the martyrdom did not reach Rheims till June 4.

Challoner, Memoirs, ed. 1741, pp. 181, 417; *Dodd, Ch. Hist.* ii. 125; *Exemplar Literarum*, p. 53; *Douay Diaries*.

Marsh, Joseph Bryan, priest, born Sept. 4, 1783, was son of Edward Marsh, a brazier in Manchester, and was baptized by the Rev. Rowland Broomhead at St. Chad's, Rook Street, then the only Catholic chapel in the town. In 1794, he was admitted a scholar of the Manchester Grammar School, but shortly afterwards was removed to the Catholic boarding school at Ince Blundell, established by the Rev. Simon George Bordley, and then conducted by Mr. Hewitt. Thence, in the following year, he was sent to the English College at Lisbon, but after five years, owing to delicate health, he returned to England, and subsequently proceeded to the college at Crook Hall, Durham. There he completed his course of poetry, rhetoric, philosophy, and great part of his divinity, and in his third year's theology accompanied the college in its removal to Ushaw in the summer of 1808. He finished his course of divinity on July 6, 1809, and having been ordained priest, was offered the prefectship of study-place by the president, the Rev. Thomas Eyre, which he declined. Immediately afterwards he was appointed to the mission at Lea, Lancashire, vacant by the death of the Rev. James Haydock in the previous April. In 1818 he was transferred to Newhouse, Newsham, in succession to the Rev. Henry Carter, and there laboured zealously and faithfully for thirty-six years. In 1854, in consequence of declining years and infirmity, he handed over the charge of the mission to the Very Rev. Richard Canon Gillow, and retired to a cottage in the vicinity of the chapel, where he died, July 20, 1857, aged 73.

Mr. Marsh was held in great respect by all classes, having the character of being most conciliatory towards persons of other denominations. He was a politician, and, as such, a warm admirer of William Cobbett, who at one time was a frequent guest at Newhouse.

In the Manchester school register, and in the college diary

at Ushaw, he is only entered under the Christian name of Bryan. This was an ancient name in the family, which originated in Ashton-in-Makerfield, where Bryan Marsh, yeoman, died in 1647. His son or grandson, Bryan Marsh, removed to Stretford, near Manchester, where he appears as a recusant, with his wife Elizabeth, in 1680.

Tablet, July 25, 1857; *Smith, Manchester School Reg.* ii. 201; *Gillow, Lanc. Recusants, MS.*; *Buller, Records of Ushaw*, pp. 75, 78, 278.

1. "A Catechism of Christian Doctrine, in Three Sections." Preston, 24mo, composed for the use of his congregation. This little work, similar in design to the "Abstract of the Douay Catechism," was printed without approbation, and was only a short time in use, being superseded by the publication of an authorised and obligatory uniform catechism.

2. A Prayer-book, edited or compiled for the use of his congregation. Preston, 12mo. It is said that this work owed its publication to a serious annoyance to which he was put by some members of his congregation. They were in the habit of making a short cut to the chapel, across the land belonging to the mission, and leaving the gates open, whereby the good priest's cows strayed and were frequently impounded. Mr. Marsh conceived the idea of stopping this by putting the question, "Have you left any gates open?" in the examination of conscience!

3. Letters to the *Preston Chronicle*, 1826.

In this year William Cobbett unsuccessfully contested the parliamentary representation of Preston, and found a staunch friend and supporter in Mr. Marsh, whose hospitality he frequently enjoyed, insomuch that the lane leading to Newhouse received the name of Cobbett's Lane, and Newhouse Chapel was denominated Cobbett's Chapel. The Mayor of Preston was annoyed at the presence of a Catholic priest in Mr. Cobbett's box, and ultimately Mr. Marsh was ordered to leave the hustings. The *Morning Herald* and *Globe* newspapers of June 24 then made a calumnious attack on Mr. Marsh's character, with the object of injuring Cobbett, but Mr. Marsh successfully defended himself in the columns of the *Preston Chronicle*. A portion of this correspondence appears in *The Truthteller*, vol. iv. p. 52 seq., with remarks upon it by the editor, W. E. Andrews.

Marsh, Richard, O.S.B., born 1762, was son of Peter Marsh, jun., of Hindley, near Wigan. In 1775 he was sent to the Benedictine monastery at Dieulward, but subsequently was transferred to that at Douay, where he was professed, but for the Dieulward monastery, April 22, 1783. He returned to the latter in 1785, and in the following year was ordained priest. In 1789, he became prior of his monastery. This dignity he retained through the perilous times of the revolution. When the monastery was forcibly seized on the night of Oct. 12, 1793, he effected his escape, and after many adven-

tures joined his refugee brethren at Acton Burnell in 1794. There the refugees from St. Gregory's at Douay had found a temporary shelter in the previous year, and so in 1795 Fr. Marsh removed his community to Birkenhead, but was unable to make a permanent settlement for some years. In 1796 he removed to Scholes, near Prescot, in 1797 to Vernon Hall, near St. Helens, and in 1802 to Parbold, in which year he resigned the priorship, and St. Laurence's community was transferred to Ampleforth, where it is now firmly established. Meanwhile, peace having been made between England and France in 1801, it was thought advisable that Fr. Marsh should revisit his convent at Dieulward, to see if anything could be recovered. He did so on May 1802, and found that the lands and houses belonging to the monastery had all been sold, with the exception of the woods. After the return of the Bourbons, what remained unsold was handed over to a commission of administration, to be restored to the former possessors, but the expenses almost swallowed it up. An indemnity was ultimately given by the French Government for what had been sold, and handed over to the English Government, which forfeited it on account of its being for "superstitious purposes"!

When the community left for Ampleforth in 1802, Dr. Marsh established a boarding-school in his house at Parbold, which he continued for about two years. In 1805, he took charge of the mission at Hindley, his native place, and whilst there, in 1806, was appointed provincial of York, an office which he held until 1822. In the same year he was called upon to resume the priorship of his monastery at Ampleforth, which he attended when he could, leaving Dom Thomas Clement Rishton as acting superior. Meanwhile, he removed from Hindley to the mission at Aberford, in the West Riding, which he served during some portion of the year 1807. In 1810, he surrendered the priorship at St. Laurence's, and received the titular dignity of prior of Winchester. Upon the death of the president-general, Dr. Brewer, in 1822, he succeeded to that office, received the priorship of Canterbury, and shortly afterwards was created D.D. at Rome. At the expiration of his quadrennium, he resigned the presidentship, and withdrew to Woolston, in the parish of Warrington, where he remained from 1826 to 1829, when it was decided to transfer the seat of that ancient mission to Rixton. Mean-

while Dr. Marsh paid a lengthened visit to Rome, and after his return settled at Rixton, in 1831, where he erected a chapel, which was opened on Easter Monday 1832. In 1837, he was again called upon to fill the office of president-general, which he did, whilst retaining his mission at Rixton, till 1842, to the general satisfaction of his brethren. In 1838, he received the titular dignity of Abbot of Westminster. The remainder of his life was spent at Rixton, where he closed an active and honourable career, Feb. 23, 1843, aged 80.

Oliver, Collections, pp. 483, 519; *Dolan, Weldon's Chron. Notes*; *Snow, Bened. Necrol.*; *Cath. Mag.* ii. 364; *Lond. and Dub. Orthodox Journal*, xvi. 224; *Gillow, Lanc. Recusants*, MS.

1. **Biography of the Presidents of the English Benedictine Congregation.** MS., preserved in Dr. Kirk's *Collect. Angl. Catholiciz.*

2. "The Escape of the Rev. Richard Marsh from France during the Revolution." Printed in Andrews's *Weekly Orthodox Journal*, iii. 330, 345, 355, 370; iv. 16, 44, 75, 120, 151, and 166.

Dr. Marsh communicated this interesting narrative of the close of his monastery at Dieulward, and his escape from the hands of the revolutionists, in the years 1834-5. Dr. Oliver has remarked that it displays "his moral courage, presence of mind, tender consideration for all under his charge, and indefatigable activity."

3. The Marsh family was of some antiquity, having possessed a small estate in Hindley for several centuries. A branch settled in Wigan, where Peter Marsh appears in the list of Lancashire freeholders in 1600, and was mayor of the town in 1613 and 1622. The Hindley branch was fruitful in the Benedictine Order. Dom Thos. Jerome Marsh, born in 1743, was a younger son of Nicholas Marsh, of Hindley, and spent his missionary career in the North of England till his death at Holme Hall, Yorkshire, Feb. 16, 1798. His brother, Peter Marsh, senior (born in 1728, and cousin to Peter Marsh, junior), was the principal benefactor to the new chapel at Hindley when the mission was transferred from Strangeways in 1789. Besides subscribing handsomely to the erection, he and his son and heir Nicholas gave the land in Hindley for the chapel and priest's house. In consideration, Dom Rowland Michael Lacon, O.S.B., of Brandsby, to whom the property had been conveyed in trust for the Order in 1789, assigned to the said Peter and his son Nicholas, and their heirs, pew No. 24, for five persons, situate in the middle rank next to the altar rails. This Nicholas was the father of Dom Rich. Austin Marsh, born 1794, who died at Hindley, Dec. 15, 1856, and Dom John Edmund Marsh, born 1802, who died Feb. 8, 1852. Other brothers of Nicholas were BB. Richard Benedict and Peter Marsh, O.S.B. The former, born in 1767, was professed at Dieulward in 1793, just before the seizure of the monastery by the revolutionists. He escaped to England and joined the refugees at Acton Burnell, subsequently removing with them to Birkenhead, where he died, in subdeacon's orders, Oct. 27, 1795. His brother Peter was professed at St. Edmund's Monastery, at Paris, Oct. 13, 1788, and passed through all the horrors of the French Revolution. He died

in retirement at The Grove, Leyland, March 4, 1853, aged about 86. This branch of the family is now represented by Richard Marsh Carr, Esq., whose mother was the daughter and heiress of Will. Marsh, of Hindley, another brother to the foregoing.

Marsh, or **Marshall**, William, *vide* Wall.

Marshall, Francis Albert, dramatist and Shakespearean critic, born in Grosvenor Street, London, in Nov. 1840, was the fifth son of William Marshall, Esq., J.P. and D.L., of Patterdale Hall and Hallstead, Westmoreland, successively Liberal M.P. for Carlisle and East Cumberland, by his wife Georgiana Christiana, daughter of George Hibbert, of Munden, Herts, Esq. He was educated at Harrow, and matriculated from Exeter College, Oxford, June 14, 1859, but did not take a degree at the University. By competition he obtained a clerkship in the audit office, Somerset House, but the bent of his mind being more to literature than arithmetic, he resigned his position in 1868, after six years' work. Indeed, he had contributed regularly to various newspapers and magazines, during the whole of that period. Soon afterwards he became dramatic critic to the *London Figaro*, and for the next two years devoted himself entirely to journalism, and published an unfinished novel, "L.S.D.," in the now-forgotten *Britannia Magazine*. His more abiding fame, however, was achieved as a playwright, and the catalogue of his pieces is somewhat long. His friendship with the great tragedian led to the publication of the "Irving Shakespeare," and he was doing the literary part for that annotated edition of the poet's works when he was seized with mortal illness, and his place taken by Mr. Joseph Knight.

Mr. Marshall was a convert, and a devout Catholic. He was twice married, both his wives being actresses. His first, was Miss Fitz Inman, who died Feb. 19, 1885, and his second, to whom he was united May 2, in the same year, was the accomplished Miss Ada Cavendish, so long the popular representative of, among many other characters, Mercy Merrick in Wilkie Collins's *New Magdalen*. His love of work is thought to have hastened his end. He had been ill for five weeks from jaundice. At one time he seemed to be recovering, but a relapse unfortunately set in, and he died at his residence, 18 Bloomsbury Square, Dec. 28, 1889, aged 49.

In an obituary notice the *World* describes him as "a man of parts and much general cleverness, in many respects an oddity, but overflowing with warm-hearted geniality and affection. A sound Shakespearean scholar, deeply read in all theatrical lore, he will pass to his grave generally respected, and sincerely lamented by those who had the pleasure of his friendship."

Times, Dec. 30, 1889, p. 6; *Tablet*, lxxv. 24; *Weekly Reg.* lxxxi. 24; *Manchester City News*, Jan. 4, 1890; *Cath. News*, *id.* p. 8; *Cath Times*, *id.* p. 3; *Burke, Landed Gentry*; *Foster, Alumni Oxon.* iii. 917.

1. **Mad as a Hatter.** An original Farce in one Act. By Francis A. Marshall, author of "**Braganzio the Brigand.**" Lond. n.d. 12mo, in vol. 61 of Lacy's Acting Editions of Plays. In prose, produced at the Royalty Theatre, Dec. 7, 1863.

2. **Corrupt Practices**, a drama in two acts, Lyceum Theatre, Jan. 22, 1870.

3. **Q. E. D., or All a Mistake.** Original Comedietta, in one Act. By Frank A. Marshall. Lond. n.d. 12mo, in vol. 115 of Lacy's Acting Editions of Plays. In prose, produced at the Court Theatre, Jan. 25, 1871.

4. **False Shame**, an original comedy in three acts, produced at the Globe Theatre, Nov. 4, 1872, and achieved great success.

5. **Brighton**, a comedy in four acts, founded on Bronson Howard's *Saratoga*, produced at the Court Theatre, May 25, 1874, and played three hundred nights.

6. **A Study of Hamlet.** Lond. 1875, 8vo, the first of a projected series of Shakespearean studies.

7. **Biohn**, a romantic opera in five acts, with music by Lauro Rossi, produced at the old Queen's Theatre, in Long Acre, Jan. 17, 1877, when Mr. Henry Labouchere had that ill-fated house, and in which Miss Fitz Inman, the author's first wife, appeared as Elfrida, and was a failure.

8. **Corra**, founded on Belot's "Article 47," a drama in three acts, written in conjunction with Mr. W. S. Wills, produced at the Globe Theatre, Feb. 28, 1877.

9. **Family Honours**, a comedy in three acts, produced at the Aquarium Theatre, May 18, 1878.

10. **Lola, or the Belle of Baccarato**, a comic opera, with music by Antonio Orsini, produced at the Olympic Theatre, Jan. 15, 1881.

11. **Robert Emmet**, a drama in four acts, written for Mr. Henry Irving, and as yet unproduced.

12. **Henry Irving, Actor and Manager** By an Irvingite. Lond. 1883, 8vo.

13. **Werner**, altered and adapted for the stage, written for Mr. Henry Irving, and produced at the Lyceum Theatre on the occasion of Westland Marston's benefit, June 1, 1887.

14. "The Henry Irving Shakespeare Edited by H. Irving and Frank A. Marshall." Lond. 1888, &c. 4to.

15. **Portrait**, with memoir, *London Figaro*, Jan. 4, 1890, p. 12; with

memoir, *Illus. Lond. News*, Jan. 18, 1890, p. 70; with memoir, *Illus. Sporting and Dramatic News*, Jan. 18, 1890, p. 556.

Marshall, Henry Johnson, D.D., born in 1818, was educated at Pembroke College, Oxford, proceeded M.A., and was appointed curate to the Ven. Archdeacon Robt. J. Wilberforce at Burton Agnes, in Yorkshire, where he remained for a few years. He was also sometime curate at St. Martin's, Liverpool. Following closely upon the steps of our now venerated Cardinal Newman, he was received into the one fold at Oscott College, by the late Cardinal Wiseman, Dec. 7, 1845. Subsequently he proceeded to Rome, was ordained priest in 1847, and for a short time resided in Salford, but in 1849 was appointed to St. Anthony's, Liverpool. In 1851, he was invited to join the professorial staff at All Hallows, and the Archbishop of Dublin, as a mark of his high estimation, granted him the full powers of a missionary priest of his arch-diocese. Four years later he returned to England, and from 1855 to 1856, had charge of the small mission at Levenshulme, Manchester, where he made some improvements. He was noted for his endeavours to carry out the ceremonies of the Church at the several seasons of the year with great exactitude, and he often preached to his small flock with much force and eloquence. In 1856 he was transferred to St. Anne's, Leeds, and in the following year was at the cathedral at Newcastle. Shortly afterwards he went to St. Patrick's, Edinburgh, where he remained till 1864. In the following year he was appointed to St. Cuthbert's, Durham, whence he transferred his services in 1867 to the mission at Ross, in Herefordshire, where he spent the remainder of his life, and died after a short illness, Aug. 28, 1875, aged 57.

Dr. Marshall was an extraordinary character, and perhaps as widely known as any priest in England. His humorous conversation and stories, coupled with his immense rotundity, could not fail to make a strong impression upon those with whom he came in contact. At the same time, no one who heard him could question his possession of unusual gifts of mind. His forcible style and power as a preacher or lecturer generally gratified and frequently astonished his audience. And withal, his warmth of heart and religious earnestness made up a character which his numerous friends were not likely soon to forget.

Tablet, xii. 420, xl. 308; *Oscotian*, N.S. vii.; *Gorman, Converts*, 2nd ed. 36; *Cath. Directories*; *Browne, Tract. Movement*, 2nd ed., pp. 84, 315; *Cath. News*, Sept. 28, 1889, p. 4.

1. **On the Tendency of the New Poor Law seriously to impair the Morals and Condition of the Working Classes.** Lond. 1842, 8vo.

2. **A Sermon** (on Acts xxvi. 5). Lond. (Salop pr.) 1843, 8vo.

3. A sermon which he preached elicited from the Rev. Edw. A. Stopford, Archdeacon of Meath, "A Letter to the Rev. Dr. Marshall on the Subject of a Sermon preached by him, &c.," 1851, 12mo.

4. **The Most Holy Name of Jesus. A Sermon preached in the Church of St. Francis Xavier, Gardiner St., Dublin, on the festival of the Most Holy Name, 1854, by the Rev. Henry Marshall, missionary apostolic and priest of the Archdiocese of Dublin.** Dublin, Jas. Duffy, 1854, 8vo, pp. 30, ded. to the faithful of the City of Dublin.

5. **The Church, as viewed by those outside Her.** A lecture delivered at The Catholic Institute, Liverpool, Sept. 1855. Liverpool, 1855, 8vo.

6. **Religion, Society, and the Press.** One of a course of lectures delivered in St. Patrick's Church, Edinburgh, on Religion and Society. Lond. Burns (Edinb. pr.), 1864, 8vo.

7. Lectures, of which may be noted "The Influence of the Church on Men and Manners, by the Rev. H. J. Marshall, M.A.," one of a series delivered at the Catholic Institute, Liverpool, Oct. 8, 1855. "Galileo, or The Church and Science," delivered by the Rev. H. J. Marshall, D.D., to the members of the Catholic Total Abstinence League, Liverpool, Jan. 19, 1874, *vide Cath. Opinion*, xv. 153.

Marshall, Sir James, C.M.G., K.C.S.G., colonial judge, born at Edinburgh, Dec. 19, 1829, was son of the Rev. James Marshall, some time vicar of Christ Church, Clifton, by his wife Mary Catharine, daughter of the Rev. Legh Richmond, rector of Turvey, Bedfordshire, author of "The Dairyman's Daughter," and other well-known stories. Marshall's early training was in that of the most strict Evangelical school. He would have entered the army but for the loss of his right arm through a gun accident. Graduating from Exeter College, Oxford, he took his B.A. in 1851, and M.A. in 1854. In the latter year, having for two years held a curacy at Trysull, he was the recipient of a gift, "in testimony of the high estimation in which he is held by all classes, and in grateful acknowledgment of the good his zealous ministry has effected." He afterwards laboured among the poor of St. Giles, Cripplegate, London, where he used to preach in open courts, and did a really good and lasting work, as is shown by

the number of those to whom he ministered who afterwards followed him into the Catholic Church. At last there came upon him that which comes upon so many earnest Anglican clergymen—the revelation of the True Church of God.

On Nov. 21, 1857, he was received at Clapham, by Fr. Coffin, C.S.S.R., subsequently Bishop of Southwark, and for some time afterwards was at St. Mary's, Bayswater, where his musical talents and powers of organisation made him of great use to the Fathers. In May 1859, he joined the able tutorial staff, including Messrs. Thomas Arnold, Oxenham, and Pope, associated with Newman in his new Oratory School at Edgbaston. There he spent some of the happiest years of his life, and gained extreme popularity. In June 1866, he left Edgbaston, having resolved, on the advice of his friend Mr. Serjeant Bellasis, to devote himself to the study of the law. In Jan. 1868, he was called to the Bar at the Middle Temple, and practised for some years on the Manchester Circuit. On May 5, 1873, he was appointed by Lord Kimberley, then Secretary of State for the Colonies, chief magistrate of the Gold Coast Settlement, and upon his arrival there he applied himself to the study of the native languages. When the Ashantee war broke out in 1874, it was found that one of the tribes was wavering between the British and the Ashantees. Marshall was requested by the general commanding to go to their village and speak to them. He did so with such effect that they consented to join the British, but only on one condition. Observing that he had lost his right arm, the result of a sporting accident at Lundy Island many years before, they concluded that he must be a great warrior wounded in battle, and consequently insisted that he should personally lead them. He consented, and showed so much tact and such signal bravery that he was highly commended in Sir Garnet Wolseley's despatches. His influence over the chiefs was great; he assisted at most of the "palavers," and was present at the repulse of the attack on Alba Krampa. On Dec. 31, 1874, when judicial assessor, he was the recipient by despatch of the Ashantee war medal for his valuable service in the field. On Dec. 22, 1876, he was gazetted as the first puisne judge of the supreme court established on the Gold Coast, and, on May 24, 1879, he was appointed at Accra acting Chief Justice, but, owing to ill-health, returned to England, and resigned his post

July 15, 1882. He was knighted by the Queen at Windsor on the previous June 29, receiving the companionship of the Order of St. Michael and St. George, Aug. 2, 1886. In that year he actively superintended the arrangement of the West African section at the Indian and Colonial Exhibition. On Jan. 19, 1888, in order to inaugurate a judicial system, he was made Chief Justice of the new Niger Territories under British protectorate, and again sailed for Africa. He arrived at Akassa in the Delta, Feb. 25, and reached his headquarters at Asaba in the interior, March 5, 1888. "As Chief Justice," wrote his associate, Judge Kane, "he brought to this great work the most chivalrous honour, a sound common sense, and the wisdom resulting from long experience. Wise and energetic, with a genuine sympathy for the natives, and an earnest desire to raise them to better things, he certainly was a man fitted in every way to be, in a primitive yet complicated state of society, the first Chief Justice." Towards the close of the year he returned to Europe, and on Jan. 20, 1889, had audience of the Holy Father with respect to the further development of African missions. In recognition of his zeal for the spread of the faith, on June 11, Leo XIII. made him a Knight Commander of the Order of St. Gregory, an honour which he valued even more than those bestowed on him by his Queen. Settling at Roehampton, he seemed likely to become one of London's most active and useful Catholics, had not a chill, contracted at Margate, resulted in his death, after a few days' illness, Aug. 9, 1889, aged 59.

His remains were brought to Roehampton for the *requiem* and interred at Mortlake.

Sir James was an Englishman of the truest type. He was the kindest hearted of men, conscientious and unflinching in the path of duty, straightforward in counsel, and thoroughly upright in every phase of life. In all that he undertook he displayed untiring zeal and spirit, especially when it was a question of doing good to the poor African, or furthering the faith which he had practised so sincerely ever after his conversion. He could do nothing in a half-hearted way. He was a man to learn from, to imitate, and to love. His suppression of human sacrifice in the districts under his control, and his unbounded charity towards the struggling missions along the great *littoral* between Sierra Leone on the north, and

Lagos on the west coast of Africa, will ever be commemorated in the history of the Dark Continent. One of his last good deeds in this country was to establish at Roehampton, where he resided, a depôt for the sale of the works of the Catholic Truth Society, of which at his decease he was honorary treasurer. He was also a most efficient member of the Southwark diocesan education committee.

On Oct. 25, 1877, he married Alice, youngest daughter of Mr. Charles Gwyllim Young, of Corby, Lincolnshire, by whom he left a son and daughter.

Wkly. Reg. lxx. 85, lxxvi. 596, lxxx. 212, 252, 282; *Tablet*, lxxiv. 246, 313; *Cath. News*, Aug. 17, 1889; *Cath. Times*, Aug. 16, 1889; *The Queen*, Aug. 24, 1889; *Times*, Aug. 14, 1889; *Brownlow, Memoir*.

1. **Handbook to the West African Court of the Colonial and Indian Exhibition.** Compiled under the direction of Sir J. Marshall. Lond. 1886, 8vo.

2. **The Missionary Crusade in Africa, etc.** Lond. Cath. Truth Soc. 1889, 8vo, repub. from the *Month* for Oct. Nov. and Dec. 1888.

It is a lively and interesting narrative of events in the interior of the Niger Territories, his suppression of human sacrifices, and his founding the new mission of St. Joseph of Asaba. Sir James was totally opposed to Cardinal Lavigerie's slave crusade, his argument being that the Arabs, in revenge, would fall, tooth and nail, on the Christian missionaries of all creeds working amongst them.

3. He was a frequent contributor, with respect to the progress of Catholicism on the West Coast of Africa, to the *Tablet*, the *Weekly Register*, the *Illustrated Catholic Missions*, the *Catholic News*, and other Catholic journals, and took an active part in starting the *Catholic Press*, a London weekly which survived its birth only a short time.

4. "Memoir of Sir James Marshall, C.M.G., Knight Commander of the Order of St. Gregory the Great. Taken chiefly from his own Letters. By W. R. Brownlow, Canon of Plymouth." Lond. Burns & Oates, 1890, 8vo, pp. xvi.-170, with process portrait.

The *Tablet* (lxxvi.-771) in its review says: "It has been a gracious thought to give his memoir to the world, and but few of the many books of this season can so rivet its depth of Christian sympathy and interest as Canon Brownlow's memoir of his friend."

5. "Sir James Marshall, C.M.G., Knt. Com. of the Order of St. Greg. the Great. By the Rev. T. Livius, C.S.S.R." Lond. 1891, 8vo, pp. 5, repr. from the *Dub. Rev.* Jan. 1891.

6. **Portrait**, with memoir, *Merry Eng.* xiii. 351-2; do., *Catholic Annual*, 1890, p. 113.

Marshall, John, D.D., who usually signed himself "Martiall," was born in 1534 at Daylesford, co. Worcester, not far from Foxcote, in Warwickshire, which estate passed

with the heiress of the elder branch of the Marshalls to the Cannings, now represented by Philip J. Canning Howard, Esq., of Corby. At the age of eleven he was admitted a scholar at Winchester in 1545, whence he proceeded to Oxford, and Aug. 24, 1549, entered New College, of which he became fellow after two years' probation. In June 1556, he supplicated for bachelor of civil law, and was admitted on July 8. About this time he was appointed second master of Winchester School under Thomas Hyde, but in 1560, following the example of his principal, he sacrificed his preferments in consequence of the change of religion under Elizabeth and withdrew into exile. He proceeded to Louvain, where a large number of English exiles were congregated, and applied himself to divinity. In 1564 he published at Antwerp a treatise on the honour due to the Cross, which he dedicated to Queen Elizabeth, upon hearing that she had retained that sacred symbol in her chapel. It was attacked in a scurrilous manner by the Calvinist, James Calphill, in the following year, who promptly received his quietus at the hands of Marshall in his rejoinder, published at Louvain in 1566.

In that or the following year he went to the university at Douay, where he entered his licence in theology, and took his first B.A., Aug. 12, 1567. In the following spring William Allen came to Douay to found an English college, whereby the mission in his native country should be supplied with priests. His scheme was warmly received by Marshall, who was one of the first six who began the work with Allen on Michaelmas Day, 1568. He did not remain long, however, owing to the poverty of the establishment, and left in the same year, subsequently obtaining a canonry at Lille through the interest of Owen Lewis, archdeacon of Hainault. Meanwhile he was created D.D. After eighteen years he resigned his canonry in order to give himself up solely to his devotions and prepare himself for another world, for he had become very infirm, and died April 3, 1597, aged 63.

Marshall lived a life of great piety, and obtained reputation as an excellent divine and classical scholar. His death was a grief to all his friends, by whom he was held in great respect. He died at Lille in the arms of Dr. William Gifford, subsequently Archbishop of Rheims, and was buried in the collegiate church of St. Peter. In his will he bequeathed to that

church a ring, with a valuable stone, to adorn a relic of the True Cross in memory of his victory over Calhill's blasphemous publication.

Wood, Athenæ Oxon. ed. 1691, i.; *Dodd, Ch. Hist.* ii.; *Pitts, De Illus. Angl. Script.* p. 795; *Douay Diaries*; *Kirby, Winchester Scholars*, p. 124; *Boase, Reg. of the Univ. of Oxford*, pp. 232, 335; *Bridgewater, Concertatio*, ed. 1594, ff. 412, 415.

1. **A Treatyse of the Crosse, gathered out of the Scriptures, Councelles, and Auncient Fathers of the primitive church. By John Martiall, Bachiler of Lawe and Student in Divinitie.** Antwerp, John Latius, 1564, 8vo, ded. "To the most gracious and clement Princesse Elizabeth."

In this learned work the author confutes the enemies of the cross (including Luther, Latimer, Cranmer, and Knox), from the earliest times, with the Scriptures, writings of the Fathers, from the year 50, and the various councils from 363 to that of Trent in 1563. The original MS., a fine specimen of caligraphy, is in the possession of the present writer, 8vo, pp. 412, without title or dedication.

The queen's retention of the crucifix in the royal chapel induced the author to dedicate his work to her majesty, in grateful acknowledgment of her good affection to the Cross. This roused a fanatic, Richard Tracy, to write to Secretary Cecil, under date April 17, 1565, to exhort her majesty to destroy her images. But the queen's chapel remained *in statu quo* for seven or more years, in spite of an *admonition* to parliament charging her chapel "as the pattern and precedent to the people of all superstition" (Strype, *Annals*, ed. 1735, i. 507-9). Heylin tells us that the silver crucifix on the queen's altar was ultimately broken in pieces by Pach, the fool, at the instigation of Sir Fris. Knollys, who had reviously made away with the candlesticks.

Thus Pach, the fool, and Knolles, the knave,
Did neither Cross nor Candle leave;
Nor anything besides that might
Grace represent or gospel light.

Ward, Eng. Reform. ed. 1715, p. 287.

James Calhill, a Calvinist, then came forward with his anonymous "Aunswere to the Treatise of the Crosse," Lond. 1565, 4to, with epistle to John Martiall; reprinted by the Parker Soc. vol. xxv., "Answer to John Marshall's Treatise of the Cross, wherein ye shall see by the plain and undoubted Word of God, the vanities of men disproved by the true and godly Fathers of the Church, &c. By James Calhill, D.D. Edited by the Rev. Richard Gibbings, M.D." 1846, 8vo. Marshall rejoined with:

2. **A Replie to M. Calhill's Blasphemous Answer made against the Treatise of the Crosse, by John Martiall, Bacheler of Lawe, and Student in Divinitie.** Lovaine, John Bogard, 1566, 4to, ff. 227, besides "Request to M. Grindal and other Superintendents of the New Church of England," Preface to the Reader, and Errata, with a rude woodcut of the Crucifixion opposite p. 1.

Edmund Grindal, Bp. of London, subsequently Archbp. of York, and later of Canterbury, had perused and licensed Calfhill's reply. Marshall, loth to believe that the untenable doctrines set forth in the book were received and approved by the superintendents (as he calls the bishops) of the New Church, challenged Grindal to make a declaration on the subject in print. Strype, in his "Life of Archbp. Grindal," ed. 1710, p. 112, excuses the bishop's silence by saying that he had other work to do, "than to comply with such a picker of quarrels."

Calfhill also succumbed, but ten years after his death, Dr. Wm. Fulke wrote, "T. Stapleton and Martiall (two Popish Heretikes) confuted and of their particular Heresies detected." Lond. 1580, sm. 8vo.

3. **A Treatise of the Tonsure of Clerks**, MS., opus imperfectum.

Marshall, Thomas William, LL.D., K.S.G., controversialist, born 1818, was a son of John Marshall, who, in the time of Sir Robert Peel, was government agent for colonising New South Wales. He was educated at Archdeacon Burney's school, and in 1840 graduated B.A. from Trinity College, Cambridge. Two years after his ordination by the Bishop of Salisbury, he was inducted into the vicarage of Swallowcliffe and the perpetual curacy of Antstey, Wilts, which he held until his reception into the church in Lord Arundell's private chapel at Wardour Castle, in Nov. 1845. He had studied with intense interest the progress of that great Catholic awakening, commonly designated the Tractarian Movement, and whilst collecting materials for his "Notes on the Episcopal Polity of the Holy Catholic Church," published in 1844, his mind had been gradually prepared to accept the logical conclusion of his researches.

Having resigned his benefice and sacrificed his worldly position for the sake of truth, he devoted himself heart and soul to the service of the Church, and in 1846 published "Twenty-two Reasons for Entering the Catholic Church." About two years after his conversion he was appointed the first inspector of Catholic schools, and was single-handed till the appointment of Mr. Scott Nasmyth Stokes in April 1853. In this capacity he rendered great service to Catholic poor-school education during many years, till unfortunately, in 1860, he became the victim of prejudice, and was asked to resign his position of inspector, under circumstances of unmerited harshness. He had created considerable ill-feeling against him by the publication of a pamphlet, an instalment of a larger work upon which he was engaged, in which he held

up to scorn the Protestant methods of converting the heathen, and also their futility and utter failure. Thus thrown once more upon the resources of his talents for support, his case excited wide sympathy, and a number of gentlemen at once formed themselves into a committee to raise funds to enable him to emigrate to the United States. After two years in America, Marshall returned to England, and finished the work he had commenced during the time when he was inspector of schools, an elaborate and exhaustive history of "Christian Missions." In this most important testimony to the Catholic faith he contrasted the methods and results of Catholic and Protestant missions. On the one hand, he showed the marvels and triumphs of the Church, and on the other, exposed the failure of Protestant missionaries, and the humbug by which they induced the British public to support them.

In the summer of 1869, Marshall again paid a short visit to America, and his reception was such as to induce him to repeat it in the following year. In 1870, he commenced a lecturing tour throughout the large towns of the States, on subjects connected with the interests of the Church, and in defence of her doctrines. His lectures were educational feasts; and so great was his popularity that, in the spring of 1871, a handsome presentation was made to him, and the bishop and clergy of Philadelphia, anxious to enlist talent like his, offered him a professorship in their college, and the editorial chair of the *Catholic Standard*. Towards the close of the year, the *New York Freeman's Journal* publicly appealed to him to make America his permanent residence, and to employ himself in the press, or in some other capacity suited to his brilliant talents. Marshall, however, declined all offers, and returned to England in 1872, but not before the Jesuit College of Georgetown, Washington, had conferred upon him the degree of LL.D., in consideration of his services to the Church in America. Pius IX., also, was pleased to honour him with the Cross of St. Gregory. After his return home, he continued his literary labours till within a few months of his death.

Whilst an Anglican, he married Harriet, daughter of the Rev. William Dansey, rector of Donhead-St.-Andrew, Wilts, who followed her husband into the Church, and survives him with a son and daughter. Mr. Marshall died at his residence,

Surbiton, Kingston-on-Thames, Surrey, after a long illness, borne with perfect resignation, Dec. 14, 1877, aged 59.

Marshall's facile pen, ripe learning, and deep enthusiasm, would have fitted him eminently for any branch of literature; yet all his powers were consecrated to the service of religion, notwithstanding many tempting offers from secular publications. As a controversialist he was perhaps unsurpassed among the writers of his time, and his sarcasm, while never ill-natured or personal, was keenly felt by his opponents. Above all, he was a sincere and devout Catholic, and his untimely death left a gap in the ranks of those writers who, so to speak, made the *renaissance* of British Catholic literature.

His two brothers also became Catholics, and likewise have distinguished themselves in literature. Frederick Marshall, attaché to the Japanese Legation at Paris, is author of "French Home Life," and "International Varieties." Arthur F. Marshall, Esq., B.A., Oxon, will ever be remembered as the author of the inimitable satire, "The Comedy of Convocation in the English Church, in Two Scenes." He has also written: "The Oxford Undergraduate of Twenty Years Ago"; "The Old Catholics of Cologne. A Sketch in Three Scenes"; "The Infallibility of the Pope," 1873; "Reply to the Bishop of Ripon's Attack on the Catholic Church," 1874, arising out of the Marquis of Ripon's conversion; besides numerous articles and essays in quarterly reviews and magazines.

Tablet, xxi. 815, xxii. 455, xxiii. 138, xxxvii. 117, xxxviii. 856, xxxix. 437, 775; *Cath. Times*, Dec. 21, 1877; *Gorman, Converts to Rome*, 1885, p. 44; *Gordon, Motifs de Conversion de dix Ministres Anglicans*, pp. 20-37, and *Conversion de Cent-Cinquante Ministres Anglicans*, pp. 90-102.

1. **Notes on the Episcopal Polity of the Holy Catholic Church, with some Account of the Development of the Modern Religious Systems.** By Thos. Wm. Marshall. Lond. Burns, 1844, 8vo; New York, 1844, 8vo, edited by Bishop Wainwright.

This bulky volume was written when he was an Anglican. It shows extensive reading and considerable powers of reasoning, and clearly establishes the truth that the episcopal form of government was the only one approved in ancient times.

2. **Twenty-two Reasons for Entering the Catholic Church.** Lond. (Derby pr.) Thos. Richardson (1846), 8vo, repr. from the *Tablet*. Translated into French, "Vingt-deux Raisons pour entrer l'Église Catholique," and published by J. Gordon in his "Motifs de Conversion de dix Ministres Anglicans," 1847, 12mo.

A short yet able tract, written in a mild but clear and forcible tone (*Dub. Rev.* xx. 268).

3. **A Letter to the Rev. Cecil Wray, M.A.**, upon his recent address to the congregation of St. Martin's, Liverpool, entitled, "The Scandal of Permitted Heresy and a Violated Discipline." Lond. Dolman, 1846, 8vo.

In this very clever pamphlet the author treats his opponent in the main as an ecclesiastic in an inconsistent position, the general tone being rather to convince or refute than to persuade (*vide Dub. Rev.* xx. 305). Mr. Wray replied with "The Roman not the Catholic Church. Three letters in reply to T. W. Marshall, &c." Lond. 1846, 8vo, first published in the *English Churchman*, to which Marshall rejoined in the *Tablet*, vii. 615, 678. Marshall's letters were dated from Tours, and first appeared in the columns of the *Tablet*, vol. vii., which accords the pamphlet a very long review, *ib.* 456, 472.

4. **Christianity in China. A Fragment.** Lond. Longmans, 1858. 8vo; *ib.* 1859, 8vo.

This is really the first chapter of his "Christian Missions," or contrast of the action and results of Catholic and Protestant missions to the heathen, but was printed separately on account of the special interest China was attracting at that time. In consequence of the recent "opening up" of that empire, Protestant journals were indulging in vividly rose-coloured accounts of what their missionaries were about to do in their new field. Mr. Marshall exposes the insignificant results of such missions in the past, and asks, Are those persons worth supporting who at so vast an expense do so little, and that little so badly? He then contrasts the success of the Catholic missionaries in China, and next describes the famous Protestant missionaries by the testimony of their own body. But his pictures, owing to their comical aspect, are calculated to detract from the weight his work should have had with judicious Protestants, who cannot be expected to read with pleasure a satire upon themselves, or on the heroes of their party (*vide Rambler*, xi. 69).

5. **Tabulated Reports on Roman Catholic Schools inspected in the South and East of England, and in South Wales, &c.**, printed in the Reports of the Committee of Privy Council on Education. Lond. 1859, 8vo.

6. **Christian Missions, their Agents, their Method, and their Results.** Lond. (Brussels pr.) Burns & Lambert, 1862 (1861), 3 vols. 12mo; Lond. Longmans, 1863, 2 vols. 8vo, with additions; New York, 1865, 2 vols. 8vo; Lond. 1865, 2 vols. 8vo. Translated into German upon the recommendation of Dr. Döllinger, and into French under the title of, "Les Missions Chrétiennes . . . Ouvrage traduit de l'Anglais . . . augmenté et annoté par L. de Waziers." Paris, 1865, 8vo, 2 tom.

This is his masterpiece; a work of recondite research, written in the purest and most vigorous English. In preparing his materials he consulted nearly five thousand volumes, from which, with the skill of an extremely practised analyser of documents, he extracted the most characteristic passages, and dovetailed them together with marvellous ingenuity. It met with deserved applause, and was generally acknowledged to be the most important body of evidence on the subject ever published. It furnishes the Catholic controversialist with materials no less remarkable for their abundance and weight, than for the excellent order in which they are arranged. This is facilitated in the second edition by a summary of the whole work, in

seventy-nine additional pages, vol. ii. pp. 400-79. The *Tablet* devoted eight columns to a review of the first edition (xxiii. 138, 154, 170), and two more to the second edition (xxiv. 442).

7. **Catholic Missions in Southern India to 1865.** By the Rev. W. Strickland, S.J., twelve years Military Chaplain in India, and T. W. M. Marshall, Esq. Lond. 1865, 8vo.

8. **Order and Chaos: a Lecture, delivered at Baltimore in July 1869.** Baltimore, 1869, 8vo.

This lecture, delivered at the Loyola College, Baltimore, was upon the different organisations of Protestantism and the Catholic Church. The American *Southern Metropolis*, in its review, said: "We have heard many lecturers, including Edward Everett, Henry Ward Beecher, Wendell Phillips, and Bayard Taylor, but never has it been our happiness to listen to Mr. Marshall's equal. To a pure, vigorous, idiomatic English, he unites a satire which has the pungency of Juvenal without the coarseness, and the incisive, refreshing invective of Swift without the vulgarity of the great dean of St. Patrick's."

9. **My Clerical Friends, and their Relation to Modern Thought.** Lond. Burns & Oates, 1873, 8vo.

In this smart composition the author treats a number of the questions of the day with masterly ease, and, with his accustomed sarcasm, exposes the position of the various schools in the Anglican Establishment. It is divided into four chapters, headed respectively, the Vocation of the Clergy, the Clergy at Home, the Clergy Abroad, and the Clergy and Modern Thought. The last chapter is the most important, and contains a just and severe criticism of the Huxleyan school of philosophy.

10. **Church Defence: Report of a Conference on the Present Dangers of the Church.** Lond. R. Washbourne, 1873, 8vo, pp. 99: republ. in "Marshalliana. Comedy of Convocation, &c." Lond. Washbourne, 1879, 8vo. a collection of his own and brother Arthur's writings, published, however, somewhat hastily, and without the revision which the authors would have made had they known that republication was intended.

It bears a great similarity in style to his brother Arthur's "Comedy of Convocation," the characters represented being Ritualists, High, Low, and Broad Churchmen, besides an Anglican Unattached.

11. **Protestant Journalism.** Lond. Burns & Oates, 1874, 8vo. A reprint of a series of articles in the *Tablet* entitled "Our Protestant Contemporaries."

In this remarkable book he mercilessly dissects the sophistical utterances of the press, and supplies an antidote to the poison. He deals with the rationalism of the purely secular prints, divests the writers of the philosophy of the *Times* and *Pall Mall Gazette* of their paint and feathers, and in vigorous language illustrates the theological absurdities of the *Saturday Review*, or the ritualistical journals, especially of such museums of religious "bankum" as the *Church Times* and the *Church Review* (vide *Tablet* xlv. 489).

12. **Anglicans of the Day.** Lond. Burns & Oates, 1875, 8vo, reprinted (by desire) from the *Dublin Review*.

Written in the purest English, its arguments, to the mind of a Catholic, are unanswerable.

13. He was an indefatigable contributor to English and American newspapers and periodicals, secular as well as Catholic. The *Tablet* and *Catholic Times*, at the time of his death, gratefully acknowledged their indebtedness for the elevated thoughts and incisive criticisms with which he had frequently enriched their columns. To the *Tablet* he contributed a series of articles on "Religious Contrasts," 1875-6, on "The Protestant Tradition," June-Dec. 1876, and on "Ritualism" (incomplete), 1877; *Dublin Review*, Art. vi. No. 39, vol. xx.

Martin, Gregory, S. T. Lic., a native of Maxfield, in the parish of Guestling, near Winchelsea, in Sussex, was nominated one of the original scholars of St. John's College, Oxford, by the founder, Sir Thomas White, in 1557. There he had for his tutor John Bavant, who subsequently withdrew to the Continent, took orders, and was created D.D. He was admitted B.A. Nov. 28, 1561, and commenced M.A. Feb. 19, 1564-5, at the same time with Edmund Campion, whom he rivalled in every branch of academical learning. Wood, in his "Athenæ Oxoniensis," bears testimony to his "incredible industry," and elsewhere he is described as a man "of great learning and knowledge, especially in the Greek and Hebrew tongues, and of extraordinary modesty and moderation in his behaviour." In 1569, he accepted a place in the household of Thomas Howard, fourth Duke of Norfolk, as tutor to his sons; and though Philip, afterwards Earl of Arundel, did him no present credit, the young nobleman bore witness, by his holy death in 1595, to the good husbandry of his early tutor. Shortly afterwards the duke visited the University of Oxford, and one of the fellows of St. John's received him with an eloquent Latin oration, in which he thought proper to eulogise Martin as the Hebraist, the Grecian, the poet, the honour and glory of the college. But Martin did not stay long in his new position, for when the duke's troubles about the Queen of Scots began, all his household were ordered to attend common prayer and sermons by ministers of the new religion. Martin therefore resigned his post, and abandoned the expectancies of preferment to which his abilities and the friendship of so powerful a patron were a certain introduction. He preferred the free exercise of his religion, and, escaping to Flanders in 1570, obtained admittance into the newly established English college at Douay. Before his flight from the duke's house, he wrote to Campion at Oxford to warn him against the ambition that was leading him astray into the wide path where so many

great wits had perished in those evil days. He begged him not to fear poverty; their friendship was too pure to admit such difficulties. "If we two can live together, we can live for nothing; if this is too little, I have money; but if this also fails, one thing remains: they that sow in tears shall reap in joy." In consequence of this advice, Campion left Oxford, Aug. 1, 1569, to become the renowned Jesuit and martyr.

At Douay he was heartily welcomed by Dr. Allen and others whom he had formerly known at Oxford, and now he began to apply himself afresh to academical studies and divinity. On Nov. 6 and 27 of the following year, he made his first and second acts for his bachelor's degree at the University of Douay, which he finished on Jan. 21, 1573, and in the following March was ordained priest at Brussels. Proceeding in degrees, he took his licentiate of divinity on Jan. 11, 1575, and early in the following year commenced a course of Hebrew lectures at the English college. After arrangements had been made for the foundation of an English college at Rome, Martin started from Douay on Nov. 9, 1576, to take part in the organisation. On his arrival, pending the establishment of the college, he was enrolled among the chaplains or brethren of the English hospital, and lived with them until Allen recalled him to Rheims, whither the English college at Douay removed in the summer of 1578. During his stay at Rome he organised the course of studies for the English scholars. Shortly after his arrival at Rheims, July 23, 1578, he was appointed professor of theology, interpreted Hebrew and Greek, and also gave lectures on the Scriptures. But his principal occupation was the translation of the Bible into English from the Latin Vulgate, in which he was assisted by Drs. Allen, Bristow, Reynolds, and other theologians. The work, however, may be ascribed to Martin, the assistance being chiefly revision. He translated the whole Bible, though it was not published all at one time. The New Testament was first printed at Rheims in 1582. The Old Testament did not appear for some time, when it was published at Douay in 1609-10 by Dr. Worthington, with his own notes and historical tables. Previous to this, in 1578, Martin published "A Treatise of Schism," and, in 1582, "A Discovery of the Manifold Corruptions of the Holy Scriptures by the Heretics of our Days," which aroused the anger of English Protestants.

Martin's constitution was greatly impaired by his constant study, hence Allen sent him to Paris on April 30, 1582, to consult the ablest physicians, but all to no purpose, for he proved too far gone in consumption. From Paris he went to Rouen, but returned to the college at Rheims on Sept. 14, and died six weeks later, Oct. 28, 1582.

He was interred in the parish church of St. Stephen, under a monument bearing a Latin inscription of eighteen lines. All the English at Rheims attended his obsequies, and his panegyric was delivered by Dr. Allen, who traced the chief incidents of his life.

His death was a great loss to the college at Rheims, and no one felt it more than its eminent president, Dr. Allen. He was a most highly gifted scholar in every branch of literature. Wood, indeed, says he surpassed the age in which he lived, whether in poetry or prose. As a linguist he was perhaps not excelled, and as to his knowledge of the Sacred Scriptures, its depth is evidenced by the works he has left behind him. All writers allow him to be one of the ripest scholars that Oxford had produced, and a man of whom the nation might well be proud.

Pitts, De Illus. Script. p. 781; *Wood, Athene Oxon*, 1691, i.; *Dodd, Ch. Hist.* ii.; *Records of the Eng. Catholics*, i. ii.; *Foley, Records S.J.*, vi.; *Norfolk, Life of P. Howard*, p. 9; *Simpson, Edm. Campion*; *Lower, Worthies of Sussex*, pp. 177, 240; *Cotton, Rhemes and Doway*; *Newman, Tracts, Theol. & Eccles.* 1874, p. 357.

I. A Treatise of Schisme. Shewing that al Catholikes ought in any wise to abstaine altogether from heretical Conventicles, to witt, their prayers, sermons, &c.: divided into foure chapters, whereof—I. Conteineth sundry reasons to that purpose, grounded for the most part upon Scriptures and Fathers. II. Examples out of Holy Scripture. III. Examples out of Ecclesiastical histories. IV. Answeres to the chiefe objections. By Gregorie Martin, Licentiate in Divinitie. Duaci, apud Johannem Foulereum, 1578, 16mo, B.L., without pagination. Approv. by Dr. Allen; preface dated "from Remes within the Octaves of Al Saintes, 1578. By your countrieman G. M."

Through a similarity of title Camden, Strype, Wood, and others have confused this work with the one for the printing of which Wm. Carter was executed in 1584. The latter was entitled "A Brief Discours containyng certayne Reasons why Catholiques refuse to goe to Church." Doway (though really printed by Wm. Carter in London), 1580, 8vo, 70 ff., ded. to Q. Eliz. by J(ohn) H(owlet, i.e., Robt. Persons), and bearing the running title of "A Treatise of Schisme." Persons published this work in refutation of that attributed to Alban Langdale.

2. **A Discoverie of the Manifold Corruptions of the holie Scriptures by the Heretikes of our Daies, specially the English Sec-taries, and of their foule Dealing herein, by partial and false Translations, to the advantago of their Heresies, in their English Bibles used and authorised since the time of Schisme.** By Gregorie Martin, one of the Readers of Divinitie in the English Colloge of Rhemes, &c. Rhemes, John Fogany, 1582, sm. 8vo.

In this learned treatise he proves that in the translations from the Hebrew and Greek by English Protestants, the text was purposely corrupted (as quaintly stated in the preface to the Bible "for the more shew, and main-teyning of their peculiar opinions against Catholiques." In his preface he points out five kinds of abuse or corruption, common to all heretics, but especially so to the English Protestants: First, Denying certain Books, or part of Books. 2ndly, Doubting of the authority of certain Books, and calling them in question. 3rdly, Voluntary expositions, according to every-one's fancy or heresy. 4thly, Changing some words or sentences of the original text. 5thly, False and heretical translations.

This work caused great stir amongst Protestants, and Wm. Fulke, master of Pembroke Hall, one of the clergymen nominated by the Privy Council to confute papists, put forth a defence in the following year: "A Defense of the Sincere and True Translations of the holie Scriptures into the English Tong, against the manifolde cavils, frivolous quarels, and impudent slaunders of Gregorie Martin, one of the readers of Popish Divinitie in the trayterous Seminarie of Rhemes." Lond. 1583, 8vo; 1617 and 1633, fol.: edited for the Parker Soc. by Rev. Chas. Hen. Hartshorne, Camb. 1843, 8vo. In this Fulke retorted with charges of faultiness in the Rheims English New Testament. He complained that the translators "left the pure fountain of the original verity, to follow the crooked stream of their barbarous Vulgar Latin translation," and "that the text of their translation was obscured without necessity, or just cause, with a multitude of strange unusual terms: to the ignorant, no less difficult to understand, than the Latin or Greek itself. And that they had not truly, nor precisely translated their own Vulgar Latin." Dr. Wm. Reynolds satisfactorily defended his deceased friend, but Martin himself already, in his preface to the New Testament, had given his reasons for following the Vulgate, and also accounted for the Latin words and phrases. He adhered to the Vulgate because it had been declared authentic by the Council of Trent; and lest any inefficient English representative of a Latin expression should make him "miss the true sense of the Holy Ghost," he preferred to retain those forms, thinking it safer to educate English readers to their meaning than to endanger their true sense by the use of more familiar words. A learned theologian (Canon Toole, D.D., *Tablet*, xxxix. 585) declares that "this was the more necessary at the time, when there were, in English, so many varying versions of the Scriptures, rendered so as to promote the theological fancies of the translators, not to promote the Truth. The object of this translation was to supply as correct a copy of the Sacred Scriptures as possible in English, to console the Catholics, and to undeceive those misled people who thought that, in the corrupt texts which they possessed, they had copies of the Word of God. Its effect was to put an end to the use of such translations as Wycliff's, Cranmer's, the Geneva, and the Bishops' Bibles, and to bring forth King

James's, now [1872] called 'the Authorized Version.' The Rheims Testament, published in 1582, showed the necessity for this, but it was not until 1611, two years after the printing of the whole of the Douay translation, that this 'Authorized Version' appeared. The translators of it had the advantage of Mr. Martin's labour before them, and that they availed themselves of it is clear from their many adoptions of his renderings in preference to those already in use." In the preface to the Revised Version of the New Testament, 1881, it is acknowledged that Martin's work left its mark on every page of the labours of James I.'s companies of revisers.

Dr. J. Rainolds also replied to this work in "The Summe of the Conference betwene J. Rainoldes and J. Hart. . . . Whereto is annexed a treatise intituled, Six Conclusions touching the Holie Scripture and the Church. . . . With a Defense of such things as T. Stapleton and G. Martin have carped at therein." Lond. 1584, 4to. On Martin's work Thomas Ward based his "Errata to the Protestant Bible," in 1688.

3. **The New Testament of Jesus Christ, translated faithfully into English out of the authentic Latin, according to the best corrected copies of the same, diligently conferred with the Greeke, and other editions in divers languages; with Arguments of bookes and chapters, Annotations, and other necessarie Helpes, for the better understanding of the text, and specially for the discoverie of the corruptions of divers late translations, and for cleering the Controversies in Religion in these Daies: In the English Colledge of Rhemes.** Rhemes, John Fogny, 1582, 4to. See under Ric. Challoner, T. and G. L. Haydock, R. Horrabin, F. C. Husenbeth, C. Nary, O. Syers, R. Witham, T. Worthington, &c. And for other accounts of the various editions of the Rheims and Douay version of Holy Scriptures see Cotton, "Rhemes and Doway: An Attempt to shew what has been done by Roman Catholics for the Diffusion of the Holy Scriptures in English," Oxford, 1855, 8vo.; The *Rambler*, i. New Series, pp. 145-169; Butler, "Hist. Memoirs," 3rd edit. iv. 414; Shea, "Account of Cath. Bibles pr. in the U.S."

The translation of the Old and New Testaments was commenced shortly after Martin's return from Rome, but owing to a lack of means the latter alone was published in 1582, and the former, in two vols., did not appear till 1609-10. George Gilbert and Fr. Persons brought a thousand crowns for the printing of the New Testament, but Allen, writing to Gilbert from Rheims, Jan. 15, 1582, says: "The printing of the Testament which I thought would not have cost more than 1000 crowns, will cost 500 crowns more" (*Records of the Eng. Caths.* ii. 109, Constable, *Specimen of Amendments*, p. 133).

As already stated, the work was revised by Dr. Allen, Dr. Rich. Bristow, and Dr. Wm. Reynolds. The notes were by Bristow, but Martin has the sole credit of the translation. Its publication caused consternation among the Reformers, who would rather have continued their reproaches about the Church keeping the Scriptures from the people. Consequently they endeavoured to represent the editors as unequal to their task. The noted Puritan, Thomas Cartwright, was engaged to answer it by Secretary Walsingham, who sent him £100 to purchase books, and he received further encouragement in the undertaking and other necessities from Leicester.

the clergy of Suffolk and London, and some of the most eminent scholars in Cambridge. Yet after three or four years' work, when part was ready for the press, Archbp. Whitgift prohibited its publication on account of his heterodox notions. Thus it did not appear until fifteen years after his death, when it was printed privately, probably abroad, and without licence, under the title: "A Confutation of the Rhemists Translation, Glosses and Annotations on the New Testament so farre as they containe manifest impieties, heresies, Idolatries, Superstitions, Prophanesse, Treasons, Slanders, Absurdities, Falsehoods and other evils. . . . Written long since by order from the chiefe instruments of the late Queene and State," s. l. 1618, fol.

Dr. Wm. Whitaker, master of St. John's Coll., Cambridge, attacked both the *Discovery* and the *New Testament*, but was ably answered by Martin's friend, Dr. Wm. Reynolds, in his "Refutation of Sundry Reprehensions, Cavils, and false Sleights, by which M. Whitaker laboureth to deface the late English Translation and Catholick Annotations of the New Testament, and the Booke of Discovery of heretical Corruptions," Paris, 1583, 8vo.

Geo. Wither, archdeacon of Colchester, wrote "A View of the marginal Notes of the Popish Testament translated into English by the English fugitive Papists resiant at Rhemes in France." Lond. (1588) 4to, ded. to John, archbp. of Canterbury. Edw. Bulkeley, D.D., issued his "Answere to ten frivolous and foolish Reasons set down by the Rhemish Jesuits and Papists in their Preface before the New Testament. With a Discoverie of many great Corruptions and Faults in the said English Translation." Lond. 1588, 4to, ded. to Sir Fris. Walsingham. And Fulke again put in his appearance with "The Text of the New Testament of Jesus Christ, translated out of the vulgar Latine by the Papists of the traiterous Seminarie at Rhemes. . . . Lond. 1589, fol. ded. to Q. Eliz. 1601, 1617, and 1633. At a later period the Rev. Rich. Bernard put forward a work entitled "Rhimes against Rome." Lond. 1626, 4to.

4. **The Holie Bible, faithfully translated into English, out of the authentical Latin. Diligently conferred with the Hebrew, Greeke, and other editions in divers languages. With Arguments of the Bookes, and Chapters: Annotations: Tables: and other helpes, for better understanding of the Text: for discoverie of Corruptions in some late translations: and for clearing Controversies in Religion. By the English College at Doway.** Doway, Laur. Kellam, 1609-10, 2 vols. 4to.

In an article on "English Translations of the Bible" (*Cath. World*, New York, Nov. 1870), the writer says: "Martin's Translation is terse, close, vigorous, grand old English of the very best era of English literature, cœval with Shakespeare, Bacon, Ben Jonson, Spenser. . . . No harder blow was ever dealt by Catholics against the motley array of sects with which England teemed than by this honest translation." Protestant writers generally have denounced this translation for its Latinisms, and even Catholics have joined with them. Wm. Blundell, writing in the seventeenth century, says "The Rhemes Testament is bad English. I heard that Sir Toby Matthew, reading the title page, 'The New Testament. &c., faithfully translated into English,' said that it was a lie, for it was not English" (Gibson, *Crosby Records*, p. 198). Other Catholic writers have made the excuse that the translator and his

revisers were in exile, and unfamiliar with their native tongue. Such apologists have not studied the subject. Martin's reasons for retaining the Latinisms have already been explained, and the charge of his being unfamiliar with current English is simply untenable. The translator and his revisers were without exception noted Oxford scholars, and, all but Allen, having left the university within (so to speak) a very few years, it is absurd to suppose that, whilst living in an English college or community, in the daily use of the English language, their tongues could have forgotten their art. Putting aside Protestant prejudice and weak-kneed concession, it must be allowed that the American criticism of Martin's style is not so much overdrawn. This view is supported by Cardinal Wiseman, in whose opinion Martin's translation was not improved by Challoner and other later Catholic editors.

The MS. was put to press by Dr. Thos. Worthington, during his presidency of Douay College, the annotations and tables being his own addition.

5. **A Treatyse of Christian peregrination, written by M. Gregory Martin, Licentiate, and late reader of divinitie in the Englishe Coleadge at Remes. Whereunto is adjoined certen Epistles written by him to sundrye his frendes ; the copies whereof were since his decease founde among his wrytinges. Nowe especially published for the benefite of those that either erre in religione of simplicitie, or folow the worlde of frailty.** s.l., 1583, 16mo, Peregrination, E 1, in eights, with blank leaf following ; Letters, 42 ff. without signature or number. Contents—I. A briefe preface. II. A treatise of Pilgrimage and Relicks. III. A letter sente to M.N., a married priest, dated Paris, Feb. 15, 1580. IV. A letter sente to his sisters married to Protestants, and themselves trained upp in heresie, where he sheweth and proveth the Catholicke Church to be the true church. V. A letter sent to M. D. Whyte (dated Oct. 15, 1575), then Warden of Newe Colledge in Oxford, touching his following the worlde and dissembling in religion against his conscience and knowledge. Thomas Whyte, LL.D., was a zealous Catholic during Mary's reign, and was prebendary of Winchester, Warden of New Colledge and archdeacon of Berks. Like many others he became a temporiser with the change of religion, was first prebendary and later chancellor of Sarum, and died June 12, 1588, and was buried in the choir of that cathedral. The printer's preface is signed R. V., *z.e.*, Rich. Verstigan.

6. **Of the Love of the Soule, with Questions to the Protestants.** Roan, 12mo ; St. Omers, 1603, 12mo. Gee, writing in 1624, says it was printed in London.

7. **Roma Sancta, The holy Citie of Rome, so called, and so declared to be, first for Devotion, secondly for Charitie, in two bookes.** By G. Martin. MS. folio, about 368 pp., at Ugbrooke Park, Devon, in 1838. Prefixed is a short address to his Rev. Fathers and Brethren, in which he leaves the printing of it to their judgment and discretion, dated April 9, 1581.

The first part, on the Devotion of the City, is divided into thirty-four chapters. The second and larger part relates to the charities of Rome. He records the regard and generosity of Gregory XIII. to the English college at Douay and Rheims, and also describes the foundation of the English college at Rome, with an historical account of the English Hospital. His largest

chapter, 27 pp. xxi. Part II. is devoted to the praise and honour of the Soc. of Jesus.

8. **St. Chrysostome contra Gentiles de vita S. Babilæ**, MS., a transl. from the Greek.

9. **De Consolatione Agonizantium**, MS., a transl. into English from the Italian, and thus described by Pitts.

10. **Tragædiam Cyri, Regis Persarum**, MS., said by Pitts to be at St. John's College, Oxford.

11. **Of the Excommunication of the Emperor Theodosius**, MS., transl. from the Latin, apud. A. Pitts.

12. **Dictionarium quatuor linguarum Hebraica, Græcæ, Latinae, Anglicae, et vocabulorum et phrasium fecundum cujusque linguæ proprietatem, quod insigne opus ad medium tantum Alphabetum perduxit**, MS.

13. **Compendium Historiarum**, MS.

14. **Orationes de jejunio, de imaginum usu et cultu et alias**, Duaci, MS., apud Joan. Pitts.

15. **Epistolarum ad diversos**, Librum unum, MS., one vol. Probably some of these appear in his treatise of Christian Peregrination.

16. **Diversorum Carminum, partim Græcæ partim Latine**, MS., one vol.

17. **Carmen in librum Duræi contra Whitakerum**, MS.

In commemoration of the "Decem Rationes" of his friend, Fr. Edm. Campion, and of Fr. John Drury's crushing reply to Whitaker: "Confutatio Responsionis Gul. Whitakeri in Acad. Cantab. Prof. Regii, ad Rationes Decem, quibus fretus Edm. Campianus, Anglus, Soc. Jesu Theologus, certamen Anglicanæ Ecclesiæ ministris obtulit in causa fidei. Authore Joanne Duræo Scoto, Soc. Jesu Presbyt." Parisiis, 1582, 8vo.

18. **Gregorius Martinus ad Adolphum Mekerchum, pro veteri et vera Græcarum Literarum Pronunciatione**, Oxford, 1712. 8vo, ded. to Henry, Earl of Arundel, pr. from the original MS. in the Bodleian Lib., Oxford; repr. with "Moeris Atticista de Vocibus Atticis et Hellenicis," and repr. in Havercamp's "Sylloge Scriptorum, qui de Græcæ Linguæ recta Pronunciatione scripserunt," Leyden, 1740, vol. ii.

19. "Epitaphium D. Gregorii Martini, Angli S.T.L.," given at length in Pitts, *De Illus. Anglicæ Script.*, with memoir. pp. 781-3.

Martin, John, O.P., born in 1677, was the fourth son of Sir Roger Martin, of Long Melford, co. Suffolk, Bart., by Tamworth, daughter of Edward Horner, of Mells, co. Somerset, Esq.

This very ancient and knightly family is said to have settled at Long Melford in the reign of Richard II. After the change of religion, it suffered severely for its staunch adherence to the ancient faith. It maintained a chaplain at the Hall till the death of the subject of this memoir, in 1761, when the mission was abandoned, owing to the head of the family having lost his religion some years before. Occasional references are made to the priests serving the chaplaincy during the days of persecu-

tion. John Vivian and John Madox, priests, were reported to be there in 1586. Lau. Martin, *alias* Lovett, born at Long Melford, was educated at a school in his native county, whence he went to St. Omer's College, and thence was admitted as a convictor at the English College at Rome, Oct. 7, 1612, at the age of 20. Subsequently he left the college on account of ill-health. Henry Martin, born in 1642, and his brother John, born in 1645, sons of Richard Martin, of Long Melford, by Jane, daughter of Sir Henry Bedingfeld, of Oxburgh, Knt., entered the Society of Jesus. The former died in 1672, and the latter in 1717. Their brother, Roger, was created a baronet, March 28, 1667. Probably other members of the family might be identified with religious persons of the name appearing in the diaries of the English ecclesiastical establishments on the Continent.

John Martin was sent to the Dominican convent at Bornhem, where he was professed, Dec. 9, 1697. His elder brother, Edward, born in 1673, preceded him there, and entering the order, eventually died in the convent at Nantes, Bretagne, June 20, 1753, aged 81. From Bornhem, John went to Louvain, where he was ordained in 1700. He came over to England to reside with his father at Long Melford in 1701, but in the same year went back to Flanders until 1705, when he returned to resume charge of the family chaplaincy, which meanwhile had been served by a Jesuit, most probably his uncle John. There he continued till 1712, when he removed to the neighbouring mission of Liston, which he served till the death of his uncle, Fr. John Martin, S.J., who appears to have served Long Melford meanwhile, and died there Dec. 24, 1717, aged 72. In that year, the latter, in accordance with the Act of 1 Geo. I., registered his estate as a Catholic nonjuror, describing himself as John Martin, sen., of Long Melford, gent., and returning a life estate at Liston, of the annual value of £30 12s. 6d. The Dominican then resumed charge of the chaplaincy at the Hall, and continued to reside there till his death, Feb. 3, 1761, aged 85.

Fr. Martin attended the general chapter of the order at Bologna in 1725, and on July 12 took his degree of S.Th.Mag. He was most diligent in collecting materials for the history of the British Dominican provinces, and left behind him a valuable series of MSS.

Palmer, Obit. Notices O.P. : Oliver, Collections, p. 463 ; Foley, Records S.J., vi. vii. ; Palmer, Merry Eng., No. 67, p. 37 seq. ; Payne, Eng. Cath. Nonjurors : Burke, Peerage and Baronetage.

1. **The History of the English, Scotch, and Irish Provinces from the Introduction of the Order into England in 1222 down to 1750.** MS., 2 vols. folio, in the English Dominican archives. Vol. i., from 1222 to 1650, contains 277 pp. of close writing ; vol. ii., from 1651 to 1750, contains 58 pp. of scattered writing.

2. **Catalogue of the books and authors cited by Fr. John Martin in his History : Also an alphabetical index of Religious, with a few events.** MS., 101 pp. Some scattered notes are also in this vol.

3. **Additional matter to the History,** MS., 70 pp. of folded foolscap.

4. **Original compilation for the History,** MS., 3 vols. of folded foolscap. I., 1221 to 1333, pp. 36 ; ii., 1333 to 1567, pp. 36 ; iii., 1571 to 1725, pp. 33.

5. **Accounts of the English and Irish Convents,** MS., pp. 43 and 171, folded foolscap.

6. **Account of the Provincial Chapters from An. 1730,** MS., 2 vols. I. containing the chapters of 1730, 1734, 1738, and 1742, pp. 62 ; ii. those of 1750 and 1754 (incomplete), pp. 17.

7. **Historical Memoranda,** MSS., loose papers.

Martin, Richard, venerable martyr, was indicted and condemned to death at the Old Bailey, with another Catholic gentleman, Richard Flower, for relieving a priest named Horner, *alias* Forrest, the one only having given him a quart of wine, and the other a supper. This judgment was contrary to law, for Horner was not in custody, or had he been condemned or outlawed, and so there was no proof that he was a priest, or one indictable under the statute of 27 Eliz. Notwithstanding, he was executed at Tyburn, with a priest, three laymen, and a lady, who suffered in the same cause, Aug. 30, 1588.

Ribadencira relates that when these confessors of Christ were being drawn through the streets of London to Tyburn, a lady, animated with zeal and fortitude, loudly exhorted them to be constant in their faith, and forcing her way through the crowd, threw herself on her knees, and begged their blessing. She was at once seized, and committed to prison, as likewise was a gentleman, who, at the place of execution, hearing the appeal of one of the confessors for the prayers of any Catholic present, publicly knelt down and prayed aloud for him, to the great encouragement of the martyr, and the intense mortification of the persecutors.

Challoner, Memoirs, 1741, i. 210, 221 ; Ribadencira, Appendix Schism. Angl. 1610, p. 5 ; Morris, Troubles, iii.

Martinscroft, Richard, mathematician, born in Scotland, in 1586, was the son of Richard Martinscroft, who was probably a native of Lancashire ; anyhow, the father was settled in Manchester in 1606, and on April 10, in that year, had his son entered in the register of baptisms at the collegiate church, though he was then over twenty years of age. This may have been owing to the persecution against Catholics raised by the gunpowder plot of the preceding year. The family resided in Market-stead Lane, and was staunch to the old faith. The younger Richard, variously described as yeoman or joiner, is found paying his fines as a recusant, with his wife Elizabeth, in 1626 and subsequent years. His eldest son, Richard, as well as his wife Anne, was a recusant in 1633, but in 1642 he weakly took the protestation oath required by the Parliamentarians. The father, however, refused to take it, as did his second son, George, who married Mary, daughter of Thomas Ferrand, of Flasby, co. York, gent., by his second wife, Blanch, daughter of Edmund Towneley, of Royle, co. Lancaster, Esq., and was living at Bedford, near Manchester, in 1682, described in the recusant rolls as a gentleman. Mr. Martinscroft's daughter Alice was married at the collegiate church to Richard Deane, June 27, 1627.

In 1641, Martinscroft, already recognised for his skill in measuring land, surveyed the Wythenshawe property for Robert Tatton, Esq., and drew an excellent map of the lordship of Northenden. He was also remarkable for his skill in decorating arks, chests, or cabinets, and his services in this direction were secured by Humphrey Chetham's feoffees, when, in August 1656, they began to turn the ancient college at Manchester into a hospital and library. In this work he was assisted by his son, Richard, and it lasted till about the close of the year. During part of this time he was engaged in the tedious but delicate occupation of chaining the books in the library, and also in attaching clasps to certain of them. This is a very late instance of the ancient custom of chaining books to the shelves of a public library. Martinscroft also acquired an excellent reputation as maker or mender of clocks, being as famous in that respect as Peter Clare—

“ . . . that cunning old fox,
Who kept the sun right
By the time of his clocks.”

The large dial in the yard of the Chetham College was erected by him and his son, and they were also paid for "drawinge the litle wall diall." In 1661 he was engaged in arranging the books at the Chetham Library. About five years later he turns up as one of several "professors" in Manchester, engaged in the teaching of mathematics, being an accomplished instructor in that science. The ejected nonconformist minister, Adam Martindale, of Rostherne, who sought employment in Manchester, "both mathematicall and ministeriall," excepted Martinscroft from his censure of the established teachers of mathematics in the town, and eulogised him in these terms: "As for old Richard Martinscroft, who had more true skill in him than they all, though he was a Papist, he never opposed nor contemned me, but was always civill to me and communicative." This was written shortly after Martinscroft's death, which occurred at Manchester in Jan. 1666-7, at the age of 80.

He was buried at Eccles, on Jan. 3, under a stone bearing a coat of arms and a long Latin inscription recording his memory and that of his wife, Elizabeth, who died Oct. 22, 1644, aged 43.

His son Richard died before 1667, for in that year his widow Anne was a recusant residing in Salford. William Martinscroft, probably brother to the mathematician, was a recusant, with his wife Ellen, in Standish in 1628, and died there in 1637. Another of the family, John Martinscroft, settled at Thelwall, and died in 1650. This led to the conjecture that there was a distinct family of the same name deriving from Woolston-with-Martinscroft, not very far removed from Thelwall. The descendants of the mathematician, however, settled in Croft, in the parish of Winwick, and always retained the faith. John Murray Martinscroft, the representative of the family, died at Croft House, July 9, 1839, aged 59, and his son John, Dec. 23, 1854, aged 35. The latter's sister became the wife of Mr. John Critchley Pilkington, surgeon of Preston.

Bailey, Palatine Note-Book, i., and Manchester City News, June 12, 1886; Gillo, Lanc. Recusants, MS.

2. A true map or topographicall discription of the Lordship of Northerden lyinge along and within the County Palatine of Chester, shewing how the inclosed lands and waste grounds and every particuler lyeth within the Boundary thereof, taken and

described in April 1641 by Richard Martinscrofte. MS., in the possession of Mr. Tatton at Wythenshawe.

The late Mr. John Eglington Bailey, F.S.A., wrote an interesting account of this map, with a memoir of its author, printed in the paper above cited.

Martyn, Francis, priest, born at Norwich in Feb. 1782, was sent by his parents to Sedgley Park School in 1790. He was a lively, active boy of excellent abilities, and during the six years that he remained there, distinguished himself in his studies, and gave early proof of those qualities of mind and body for which he was noted in after life. On Aug. 15, 1796, he was transferred to Oscott, then first opened as an ecclesiastical college. There he continued to display proficiency, not only in his studies, but also in every athletic exercise. After the close of his academical course, he was much employed in teaching, and in consequence had only an imperfect course of theology. But he made up for this by constant application to study during the whole course of his missionary career. He received minor orders and the subdiaconate from Bishop Milner at Longbirch, March 30, 1804, the diaconate at Wolverhampton, Dec. 20, 1805, and on the following day was promoted to the priesthood in the same chapel, having the distinction of being the first priest entirely educated in England since the so-called Reformation, and the first ordained from Oscott College.

On Jan. 25, 1806, he was sent from Oscott to Brailes, co. Warwick, to assist the Rev. John Aug. Lamb, *alias* Austin, but was removed shortly after to Louth, in Lincolnshire, whence he was transferred to Bloxwich, Staffordshire. There he found only about fifty communicants, but by the next Easter had almost double that number. It soon became necessary to enlarge the chapel, which was made spacious enough to hold about 300 persons, and reopened in 1808. The congregation, however, continued to increase so fast under their zealous and indefatigable pastor, that in 1819 there were more than 300 communicants, and Mr. Martyn hired the assembly room attached to the Dragon Inn, Walsall, which he fitted up as a chapel for the accommodation of the portion of his flock resident in that neighbourhood. It was opened Dec. 11, 1819, and for eight years he did duty twice every Sunday, both at Bloxwich and Walsall, removing to the latter in 1827. His charge also extended to Wednesbury, Darlaston, and Stour-

bridge (Worcestershire), and at the last place he hired a small house, threw the two upper rooms into one, and fitted it up as a chapel, which he visited as often as possible, making several converts, till it was transferred to the regular care of priests from Oscott.

Shortly after the erection of his chapel at Walsall, Mr. Martyn founded a large charity school, to which an orphanage was afterwards attached. And now this indefatigable labourer, in 1830, began to turn his attention to West Bromwich, where, mainly by the assistance of the Hon. and Rev. Geo. Spencer, he was enabled to erect a handsome chapel, which was opened Nov. 21, 1832. The charge of the new chapel was then given to Mr. Spencer, who had contributed £2000 towards its completion. The establishment of this mission relieved Mr. Martyn from the obligation of attending to the wants of that place and Wednesbury, and the new chapel at Bilston, opened Sep. 11, 1834, made it unnecessary for him to provide for Darlaston or Willenhall. Thus his missionary labours during the last few years of his life were confined within much narrower limits though they were continued with unabated energy till he was disabled by repeated attacks of illness, ending in severe fits of apoplexy, the last of which occurred nine days before his death, at his presbytery in Walsall, July 18, 1838, at the age of 56.

Mr. Martyn was of middle stature, well proportioned, and very lively and active. He was a good rider, and on his little pony dashed along at a rapid pace to visit his flock, to attend the sick, and instruct converts, often at considerable distances, work which otherwise he could not have accomplished. It would be a strange sight in these days, though it was common enough in his time, to view a priest in buckskin breeches, with top-boots, or overalls, and hair powdered; yet such was his ordinary costume, though he always wore a black coat, and generally a vest to match. Mr. Martyn was a model missionary, zealous and unwearied, devoted to prayer and meditation, ever ready at the call of the poorest, ever assiduous at the bedside of the sick, and always punctual in his duties. His perceptions were quick, his judgment solid, and his reasoning powers strong. His sermons were not studied, but the easy and flowing effusions of a heart full of the love of God, and of every neighbour. They never rose to eloquence, yet always secured attention, being persuasive and practical, and easily

understood by the humblest capacity. His controversial lectures were able compositions. He possessed the confidence of Bishop Milner, and particularly of his successor Bishop Walsh, who chose him for his confessor and principal adviser in the affairs of his vicariate. Several young priests were placed for a time under his care and training, and others made spiritual retreats under his direction. To sum up his character in a few words, he was a truly zealous and edifying priest, esteemed by his superiors and brethren, and loved and bitterly lamented by the many who had been his spiritual children. He is said to have brought more Protestants into the Church than any of his contemporaries.

Husenbeth, Memoirs of Parkers, MS. i., Life of Rev. R. Richmond; Laity's Direct., 1839; Edinb. Cath. Mag., ii. 512; Lond. and Dub. Orthodox Journ., vii. 63, 80, 173; Oscotian, n.s., iv. 17, 270; Life of Fr. Ignatius, 230, 245.

1. **Homilies on the Book of Tobias; being a detailed History and Familiar Explication of the Virtues of that Holy Servant of God. In a Series of Instructions, adapted to the generality of Christians.** Lond. Keating & Brown, 1817, 8vo, pp. 367; York, 1817, 8vo.

The homilies were originally delivered for the spiritual improvement of the author's flock, and were so highly esteemed that he was persuaded to publish them. "They are excellent—abounding in instruction, and expressed with elegance and perspicuity."—*Buller, Hist. Memoirs, 1822, iv. 442.*

2. **A Sermon preached at the Chapel of St. Chad, Birmingham, on Sunday, Sept. 21, 1817, in behalf of the Catholic Charity School established in that town; with a discourse, addressed in the afternoon to the children belonging to the said charity.** Birmingham, 1817, 8vo.

3. **Sermon preached at the Funeral Obsequies of the Right Rev. John Milner, Bishop of Castabala, and V. A. of the Midland District, on the 27th April, 1826, at the Catholic Chapel, Wolverhampton. By the Rev. F. Martyn. Dedicated to the R. R. Thomas Walsh, D.D.** Wolverhampton, 1826, 8vo, pp. 20.

"The sermon combined many excellencies, and with much ability sketched out the leading features of Dr. Milner's triple career, as a student at college, as a priest on the mission, and as a bishop and vicar apostolic."—*Husenbeth, Life of Dr. Milner, p. 525.* It was published, as intimated in the dedication, at Bishop Walsh's desire, the author modestly disclaiming all merit in its composition, and declaring that if he had acted according to his own sentiments, he should have consigned it to the flames.

4. **A Series of Lectures on the Sacraments and Sacrifices of the Holy Eucharist, as delivered in the Catholic Chapel at Walsall, on Wednesdays and Fridays in Lent, 1827. By the Rev. F. Martyn.** Lond. (Walsall pr. 1828) 12mo.

The conversion of the Masons and other Methodists resulted in a challenge to Mr. Martyn to meet a Methodist teacher named Jno. Chettle. After

running away from his first engagement, to the no small mortification of his friends, Chettle met Mr. Martyn by arrangement to discuss together the general grounds of their respective creeds. But Chettle announced that he had only prepared himself to object to the doctrine of Transubstantiation. However, whilst exposing this unfair dealing, Mr. Martyn expressed his willingness to enter upon that or any other topic, and was doing it so effectually that his opponent thought fit to break the agreement by repeated interruptions, and so necessitate the abandonment of the discussion. Mr. Martyn communicated an account of this meeting in a letter addressed to the Protestants of Walsall. Chettle then published a pamphlet against the doctrine of Transubstantiation, which Mr. Martyn refuted in a series of discourses to his flock, subsequently published as above. A further account of this controversy will be found under J. A. Mason, No. 1.

5. **Sermon preached at the Opening of the Chapel of the Holy Family at Houghton Hall, Yorkshire, the seat of the Hon. C. Langdale, on Wed., Feb. 25, 1829.** Walsall (1829), 8vo.

The chaplaincy at Houghton Hall was of considerable antiquity. The Rev. John May came from the English College at Valladolid in 1651 or 1652, and resided there for about forty years. Subsequently the Benedictines served the mission, from 1766, with an interval between 1770 and 1788 when the Society was in charge, till 1805, from which year it has been attended to by the secular clergy.

6. **Lectures on the Calumnious Aspersions thrown on the Catholic Religion: the Rule of Faith, the Invocation of Saints and Angels, on Purgatory, the Sacrifice of the Mass, the Conversion of England to Christianity.** By the Rev. Francis Martyn. Lond. 1830, 12mo, in two series, originally published separately.

These lectures were delivered in his chapel at Walsall in refutation of the calumnies issued by the Reformation Society, which was notoriously aggressive at that period. Their publication materially assisted many Protestants to find their way into the true Church. The Rev. W. Dalton, vicar of St. Paul's, Wolverhampton, responded with a series of tracts, printed in 1830 by the Brit. Soc. for Promoting the Religious Principles of the Reformation, entitled "A Candid Examination into certain Doctrines of the Roman Catholic Church," "The Word of God Vindicated," "The Doctrine of the Cross compared with the Sacrifice of the Mass." &c., &c.

"Omicron" also addressed a series of letters to Mr. Martyn "upon the Rule of Faith," 1830, 12mo.

7. "The conversion of Edward Corser, Esq., of Stourbridge, in the county of Worcester, to the Catholic faith, with remarks thereon, as connected with the mission of that place, by the Rev. J. A. Mason, Pastor; also the address delivered to Mr. Corser on the morning of his first Communion, by the Rev. Francis Martyn, of Walsall." London, Andrews (1838), 12mo.

The "Address" was Mr. Martyn's last public utterance, and was published immediately after his decease by his convert Mr. Mason, who had formerly been a Methodist minister.

8. Contributions to the Catholic press, under his own and various other signatures. He was the first person to take W. E. Andrews by the hand on his entering into public life, and stood by him through the whole of his career, contributing articles, letters, &c., to the *Orthodox Journal*, from its

establishment in 1813, and also to the *Truth Teller*, 1825-9. It is almost unnecessary to say that on the Cath. Emancipation Question he was a staunch supporter of Bp. Milner's views. He was also one of the five original editors of the *Cath. Mag.*, estab. in 1831. His translation of the edifying correspondence between Bossuet and the Duke of Perth appeared in the *Lond. and Dub. Orthodox Journ.* He also translated many of the Latin hymns of the Divine Office, and wrote some original verses, on which Dr. Husenbeth remarks: "But this was not his forte: it must be acknowledged that there was more piety than poetry in these pieces."—"Lines on Caverswall, by the late Father Martyn," *Lamp*, 1854, vii. 581. Caverswall Castle, Staffordshire, was then occupied by the Benedictine nuns now settled at Oulton Abbey.

9. "Funeral Oration on the Rev. Francis Martyn, late Pastor of Walsall, who died July 18, 1838, aged 56, by the Hon. and Rev. George Spencer." Birmingham, R. P. Stone, 1838, 8vo, to which is prefixed a memoir of the life of the Rev. Francis Martyn, drawn up by one of his earliest friends, the Rev. Robert Richmond.

Mr. Spencer, subsequently known as Fr. Ignatius of St. Paul, Passionist, had served his novitiate to the work of the English mission under Mr. Martyn's direction in Walsall for three months before he took charge of West Bromwich.

10. **Portrait.** "The Rev. Francis Martyn, late Catholic Pastor of Walsall. Obit. July 18, 1838, ætat 56. Engraved by W. Holl from the original picture in the possession of Miss Martyn." London, Keating & Brown, 8vo, pub. in the *Laity's Directory* for 1839, with memoir by Rev. Robt. Richmond.

Martyn, Thomas, LL.D., barrister-at-law, a younger son of John Martyn, gent., was born at Cerne, in Dorsetshire, and educated first at Winchester School, and then at New College, Oxford. He became a fellow of that college Mar. 7, 1537-8, after two years' probation, and was in 1539 admitted perpetual fellow. Subsequently he went to France as travelling tutor to some young gentlemen, resided some time at Bourges, and took his degree of LL.D. in that university. In 1553, he resigned his fellowship at New College, and represented Hindon, in Wiltshire, in the parliaments of Apr. 2 and Nov. 12, 1554. On Jan. 15, 1554-5, he was admitted a member of the college of advocates at Doctors' Commons, and about the same period appears as official of the archdeaconry of Berks, chancellor to Gardiner, bishop of Winchester, with whom he was a great favourite, and a master in chancery. He was incorporated doctor of civil law at Oxford, July 29, 1555, when he was sent thither as one of the Queen's commissioners.

Dr. Martyn took a conspicuous part in the proceedings against Bishop Hooper, Dr. Rowland Taylor, John Taylor *alias* Cardmaker, John Careless, Archbishop Cranmer, and other

reformers. On the other hand, it appears that he interfered to procure the discharge of Robt. Horneby, groom of the chamber to the Princess Elizabeth, who had been committed to the Marshalsea for refusing to hear mass. In May and June 1555, he was at Calais, apparently in attendance upon Bishop Gardiner, the lord-chancellor. In the parliament which met Oct. 21, of that year, he again sat for Hindon. In July 1556, he occurs as one of the masters of requests, and was employed with Sir Roger Cholmeley to examine Silvester Taverner on a charge of having embezzled the Queen's plate. In the following Sept., it was intended that he should succeed Dr. Wotton as ambassador at the French court, but the design does not seem to have taken effect. In Oct. of the same year, he was despatched by the privy-council to King Philip at Ghent, touching the contemplated marriage of the Duke of Savoy to the Princess Elizabeth, and also with respect to the trade between England and the States of the Low Countries. The King sent him to the States to treat with them on the latter subject. In June 1557, he was one of the council of the north, and in the following month he occurs in a commission with the Earl of Westmoreland, Bishop Tunstall, and Robt. Hyndmer, LL.D., for the settlement of certain differences between England and Scotland, occasioned by the inroads of the Grahams and others. He was returned for Ludgarshall, in Wiltshire, to the parliament which met Jan. 20, 1557-8. On May 13, 1558, he and others were commissioned to examine one French, a prisoner in the Tower.

His employment in the various commissions against the reformers rendered him highly obnoxious to that party, which lost no opportunity to traduce him. However, Wood and other unprejudiced writers give little credit to their statements, some of which are evidently gross calumnies, and others frivolous. After the accession of Elizabeth he was deprived of all his offices, and henceforward he is but seldom noticed. He appears to have been living at Buntingford in April 1561. During the same reign he is also stated to have resided at Fenstanton, in Huntingdonshire, having the impropriate rectory of that parish and the annexed chapel of Hilton. Ultimately he settled at Steeple Morden, in Cambridgeshire. It appears that he was returned for Dorchester to the parliament which met Jan. 11, 1562-3. In his old age, in 1587, he was incorporated

in the university of Cambridge as doctor of civil law. His name is said to appear in commissions to hear admiralty cases, issued in 1591 and 1592, and from this it has been inferred that he had at least outwardly conformed to the new religion. He is thought to have survived till 1597.

By his wife, Margaret, daughter of John Royse, of London, he had issue Henry and Thomas, and probably a son Francis. In 1584, he presented books to New College, Oxford, as he likewise did to Gonville and Caius Colleges, Cambridge.

Cooper, Athenæ Cantab. ii. : *Boase, Reg. of the Univ. of Oxf.*, i. 229 ; *Bliss, Wood's Athenæ Oxon.*, i. ; *Pitts, De Illus. Angl. Script.*, p. 763 ; *Dodd, Ch. Hist.*, ii. ; *Strype, Hist. Mem.*, ed. 1721, ii. 387, iii. 168 ; *Strype, Mem. of Cranmer*, ed. 1694, 330-1, 352, 371, 376, 381, 396, 457, app. 262 ; *Strype, Life of Parker*, ed. 1711, 504, app. 15 ; *Maitland, Reformation* ; *Cooper, Dict. Nat. Biog.*, xxxvi. 320.

1. **A Traictise declaryng and plainly proving that the pretended Marriage of Priestes, and Professed Persons, is no marriage, but altogether unlawful, and in al ages and in al counteries in Christendome, both forbidden and also punyshed. Herewith is comprised in the later chapters a full confutation of Doctour Poynetes boke, intituled a defense for the marriage of Priestes.** Lond. Robt. Caly. 1554. 4to, Mm. in fours, ded. to Q. Mary ; "A Confutation of Dr. John Poynet's Book, &c." Lond., 1555, 4to.

John Poynet, the exiled Edwardian bishop of Winchester (previously of Rochester), published "A Defence for Mariage of Priestes by Scripture and aunciente Wryters," Lond. 1549, 16mo. The subject was a very vulnerable point with the so-called reformers, and hence Martyn's reply excited the spleen of his adversaries, who gave vent to their feelings in the most intemperate language. "Foul-mouthed Bale," bishop of Ossory, abuses him with more than his accustomed rancour, and later writers of extreme prejudice follow in his footsteps. Martyn's book was a hard nut to crack, and was highly commended by men of learning. Hence, as the author was not a theologian, Poynet in his rejoinder pretended to see in it the hands of Bp. Gardiner, Dr. Smith, and others. His work was entitled : "An Apologie fully answeringe by Scriptures and aunceant Doctors, a blasphemose Book gathered by D. Steph. Gardiner, of late Lord Chauncelor, D. Smith of Oxford, Pighius, and other Papists, as by ther booke appeareth and of late set furth under the name of Thomas Martin, Doctor of the Civile lawes (as of himself he saieith) against the godly marriage of priests. Wherein dyvers other matters which the Papists defend be so confutid, that in Martin's overthrow they may see their own impudency and confusion, s.l., 1555, 12mo. In his preface he begged the reader to be content with this first book till he had leisure to finish a second, which never appeared, as he died soon after. Strype thought this was the MS. published by Matt. Parker, archbp. of Canterbury, but Wharton says it could not have been, as it was evidently the work of a layman. The MS. Parker printed, with additions of his own, bore the title, "A Defence of Priestes Mariages, established by the imperial

Lawes of the Realme of England : against a Civilian marrying himselfe Thomas Martin, Doctour of the Civil Lawes, going about to disprove the said mariages lawful by the Eternall word of God, and by the High Court of Parliament : only forbid by foreign Lawes, and canons of the Pope, coloured with a Visour of the Church. Which Lawes and Canons were extinguished by the Parliament, and so abrogated by the Convocation in their Synod by their Subscriptions, &c." Lond. n.d., 4to, said to have appeared shortly after the synod of 1562.

It has been said that Nicholas Udall assisted Martyn in this work, but the assertion cannot be relied upon. Queen Mary was so pleased with it, that she issued a commission to Martyn to make Frenchmen and Dutchmen free denizens, of which it is said he made the most in the spring of 1554.

2. "Orations to Archbp. Cranmer, and disputation and conferences with him on matters of religion, 1555 & 1556"—According to Fox in his Acts and Monuments.

3. "Examination of John Careless, Apr. 25, 1556"—According to Fox, Acts and Mon.

4. "Examination of Eliz. Young, 1558"—According to Fox, Acts and Mon.

5. **Historica Descriptio complectens vitam ac res gestas beatissimi viri Gulielmi Wicami quondam Vintoniensis Episcopi et Angliæ Cancellarii et fundatoris duorum collegiorum Oxoniæ et Vintoniæ.** Lond. 1597, 4to. ; Oxford, 1690, 4to, by Dr. Nicholas, warden of New College ; also inserted entire in Gough's Topog., i. 393, ed. 1780. It is mainly drawn from the "Life of Wycliffe," by Thos. Chandler, warden c. New Coll.

6. Certayne especiall notes for fishes, coneyes, pigeons, artichokes, strawberries, musk-melons, pompions, roses, cheryes, and other fruite trees. Lansd. MSS., No. 101, ff. 43-9, Brit. Mus. 1578.

7. Lett. rs.—of which three to the Earl of Devonshire have been printed.

Mary I., Queen of England and Ireland, third but only surviving child of Henry VIII. and Catherine of Arragon, born at Greenwich Palace, Feb. 18, 1515-6 ; proclaimed queen at Norwich, July 13th (in London 19th), and crowned Oct. 1, 1552 ; married to Philip, son of the Emperor Charles V., July 25, 1554 ; died Nov. 17, 1558, aged 42.

Want of space necessitates the omission of an adequate notice of Queen Mary. Indeed, it is hardly essential to the main purpose of this DICTIONARY, and, perhaps, is better postponed, as in the Editor's opinion a reliable and unbiassed "life" of the queen is yet to be written. The best biographical notice hitherto published is that by Mr. Sidney Lee in the *Dictionary of National Biography*, vol. xxxvi.

Mary of Modena, queen of James II. of England, born Oct. 5, 1658, and baptised Mary Beatrice Anne Margaret Isabel, but familiarly known in her youth by the name of

Eleanor, which also appears in the official certificate of her burial, and very possibly was the name she received in confirmation ; only daughter of Alfonso IV. of Modena, of the house of Este ; married by proxy at Modena, Sept. 30, 1673, the ceremony being performed by an English priest, Fr. Thomas White, *alias* Bianchi, O.P. ; crowned with James II. on the feast of St. George, 1685 ; fled from England, carrying with her the infant Prince of Wales, Dec. 10, 1688, and died in retirement at St. Germain's, May 7, 1718, aged 59.

Dr. A. W. Ward's article in the Dict. of Nat. Biog. is a well-written and fair notice ; Miss Strickland's "Life" is biassed and inaccurate.

Maskell, William, mediævalist, born 1814, was the only son of William Maskell, a solicitor, at Shepton Mallet, Somerset. He matriculated on June 9, 1832, at University College, Oxford, whence he graduated B.A. in 1836, and proceeded M.A. in 1838, but was not a candidate for honours in either the classical or mathematical schools. Having taken orders in 1837, he was instituted to the rectory of Corscombe, Dorset, in 1842, and devoted himself to learned researches into the history of the ancient ritual of the Church of England and cognate matters. In 1847 he resigned his rectory, and was instituted to the vicarage of St. Mary-Church, near Torquay, being at the same time appointed domestic chaplain to Bishop Phillpotts of Exeter.

Maskell was greatly influenced by the catholicising movement favoured by the Oxford tracts, and the bent of his mind is clearly displayed in his first great work, "The Ancient Liturgy of the Church of England," published in 1844, which was followed by the companion work, "Monumenta Ritualia Ecclesie Anglicanæ," in 1846-7. It was but natural that the author of such works should be perplexed by subsequent decisions as to the doctrinal teaching of an establishment which claimed to represent the ancient Church in England.

In 1847, Lord-Chancellor Cottenham presented the Rev. G. C. Gorham to the vicarage of Brampford Speke, Devon, but Bishop Phillpotts of Exeter declined to institute him until he had satisfied himself as to his fitness for the charge, and ordered him to undergo an examination in the Church Catechism and the Occasional Office of the Prayer-book. Maskell, as examining chaplain, carried into effect the bishop's orders in

Dec. 1847 and March 1848. Gorham was pronounced unsound touching the doctrine of the Church of England on baptismal regeneration; and out of this grew the celebrated Gorham case, which split the Establishment into parties more fierce than ever, and resulted in many secessions to the Catholic Church, notably those of Archdeacon Manning, Archdeacon Wilberforce and his brother Henry, Wm. Dodsworth, Cavendish, Badeley, Hope-Scott, and Maskell himself.

The decision of the judicial committee of the Privy Council, so long and so earnestly expected by all parties, was delivered in favour of Gorham, on March 8, 1850. Maskell then published his correspondence with the Archbishop of Canterbury and the Bishop of Exeter on the effect of the Gorham decision. Dr. Sumner informed him, in answer to his inquiry, that he was as good a judge as his grace of the interpretation by the Church of England of Holy Writ. He followed this correspondence with two letters "On the Present Position of the High Church Party," "The Royal Supremacy and the Authority of the Judicial Committee of the Privy Council," and "The Want of Dogmatic Teaching in the Church of England," which attracted great attention, and went through several editions. In the same year he published a "Letter to Dr. Pusey on his practice of receiving persons for auricular confession." In conjunction with Pusey, and at his suggestion, Maskell, Allies, and Dodsworth had succeeded, after no little difficulty, in partially "restoring" the sacramental rite of penance among their people, and this led to the correspondence between these three clergymen and Pusey on the subject of confession. Maskell was now thoroughly convinced of the heresy of the Anglican Establishment, and on Saturday, June 22, 1850, was received into the Church, at the chapel in Spanish Place, London.

Maskell was a man of private fortune, so that his secession did not entail so great a worldly sacrifice as faced the majority of the married Anglican clergy. For a time he went to reside at Lyme Regis, in Dorsetshire, next at Bude Haven Castle, on the north coast of Cornwall, and finally at Penzance. On taking up his residence at Bude Haven, he was placed on the commission of the peace for Cornwall, and was subsequently made a deputy-lieutenant for that county. Much of his leisure was devoted to literature and art. In early life he gathered a

very large patristic and theological library, and was an enthusiastic collector of mediæval service books. In his late years he made a fine collection of enamels and ivories, which from time to time he disposed of to the British and South Kensington Museums. He was the author of a work on ivories, which was brought out under the auspices of the directors of the South Kensington Museum. Though long prevented by ill-health from taking an active part in Catholic affairs, he made large and liberal benefactions to Catholic institutions. He was twice married, first, in 1837, to Mary, daughter of Thomas Scott, Esq., of Bath, who died in 1847, and secondly, in 1852, to Monique, only daughter of John Stein, Esq., of Chalmington, co. Dorset. By the former he had, with other issue, a son and heir, William, at one time an officer in the army. Mr. Maskell died at Penzance, April 12, 1890, aged 75.

Tablet, lxxv. 621; *Weekly Reg.*, lxxxii. 502; *Browne, Tractarian Movement*, 2nd edit., pp. 157, 170; *Cath. Mag. and Reg.*, xii. 65; *Walford, County Families*, 1881; *Times*, Apr. 15, 1890; *Athenæum*, Apr. 15, 1890; *Foster, Alum. Oxon.*

1. **The Blessings promised to united Worship; and Can Dissenting Congregations claim them? A Sermon** [on Ps. cxxxii. 1] preached at Beaminster, Dorset, on the institution of an Evening Service in that Parish. . . . With Notes and an Appendix. Lond. 1839, 8vo. It elicited from the Rev. P. Harwood, "The Blessings of Christian Worship. . . . A Sermon." 1839, 8vo.

2. **Queries and Remarks upon a late Pamphlet entitled "The Question Answered" by Mr. A. Bishop.** Lond. 1839, 8vo. It was attacked by the Rev. P. Harwood in "Notes upon the Postscript," &c. 1839, 8vo.

3. **A Letter to the Clergy upon the Speech of the Rt. Rev. the Lord Bishop of Norwich in the House of Lords, 26 May, 1840, by a Priest of the Church of England.** Lond. 1840, 8vo.

In this he attacked the latitudinarianism of Bishop Stanley for the support which he lent to the movement for the relaxation of subscription.

4. **Selected Centuries of Books from the Library of a Priest in the Diocese of Salisbury.** Lond. Pickering, 1843, post 8vo, pp. 153, pr. for private circulation—a catalogue raisonné of 300 rare books in the author's library.

5. **The Ancient Liturgy of the Church of England, according to the Uses of Sarum, Bangor, York, and Hereford, and the Modern Roman Liturgy, arranged in parallel columns.** By the Rev. William Maskell, M.A. Lond. Pickering, 1844, 8vo; *ib.* 1846, 8vo; 3rd ed., *The Ancient Lit.*, &c., "According to the uses of Sarum, York, Hereford, and Bangor, and the Roman Liturgy, arranged in parallel columns, with preface and notes. By William Maskell, M.A." Oxford, Clarendon Press, 1882, 8vo, pp. lxxxiv. 338.

This important volume is indispensable to the liturgical scholar. It treats of the history of the ordinary and canon of the Mass as they are represented in the five uses referred to on the title-page. Reviewing the third edition, the *Month*, xxvi. 128, says: "With the exception of the works of the great liturgical scholar, the Benedictine Martène, and Dr. Rock's *Church of our Fathers*, the present publication has no rival; and in some respects it is superior to both of these acknowledged authorities. It surpasses Dr. Rock's work in the abundance and precision of its bibliographical information on every point connected with the early editions of our service books, and it surpasses Dom Martène's volume, inasmuch as the commentary with which each section of the Latin text is illustrated is derived for the most part from Early English authorities." The two first editions having become exceedingly rare and costly, Mr. Maskell issued a third and improved edition, though his erudite preface remains almost as in the original edition.

6. **A Catalogue of the Books used in or relating to the published services of the Church of England during the XVth and XVIth centuries.** Chiswick, 1845, 16mo.

7. **A History of the Martin Marprelate Controversy in the reign of Queen Elizabeth.** Lond. (Chiswick pr.) Pickering, 1845, cr. 8vo.

It is the most comprehensive work on the subject, and added to his already high literary reputation.

8. **A Supplicacyon for the Beggars, &c.** Edited by the Rev. W. Maskell, M.A. Lond. 1845, 8vo.

9. **Monumenta Ritualia Ecclesiæ Anglicanæ, or Occasional Offices of the Church of England according to the Ancient Use of Salisbury, the Prymer in English, and other prayers and forms, with dissertations and notes.** By the Rev. Wm. Maskell, M.A. Lond. Pickering, 1846-7, 3 vols. 8vo. i. pp. ccxviii. 232, besides title, preface, and contents, 5 ff., ii. pp. lx.-356, besides title and contents 2 ff., iii. pp. clix.-392, besides title, ded. to the Bp. of Salisbury, and contents 3 ff.; 2nd ed. Oxford. Clarendon Press, 1882, 3 vols. 8vo. with additional matter extending to more than 200 pages in text and notes.

The author tells us in his preface to the second edition, that this work is intended (now, as forty years ago) chiefly for the use of the clergy and laity of the reformed Anglican Church. Throughout he preserves that tone of courteous respect towards the feelings of the members of the Established Church for which his writings have always been distinguished. But where the occasion seems to demand it he does not scruple to express his sentiments. The *Tablet* in its reviews (lx.-208) remarks: "We can hardly conceive of any study better calculated to lead an earnest-minded Anglican to the Catholic Church than the comparison which the perusal of these volumes must force upon his mind between the rich exuberance of the ritual prevalent in England for a thousand years before Elizabeth, and the cramped and meagre substitute for it that Parliament has prescribed since. The simple comparison is more convincing than any argument."

Vol. i. (first edit.) contains learned dissertations on the service books and occasional offices, the order of baptism, confirmation, matrimony, visitation of the sick, extreme unction, and burial, followed by several forms of benediction, order of consecrating a church, holding a synod, excommunication,

and absolution and reconciliation, besides twenty occasional offices selected from the Salisbury Manual and Pontifical. Vol. ii. contains the Prymer in English and a dissertation on it, three calendars, litanies, versions of the Te Deum and other hymns, the Lord's Prayer, and the Creed, the Golden Lytany, the xv. Oos and other prayers, forms of confession and greater excommunication, the order of consecration of nuns, and defensoriam directorii ad usum Sarum. Vol. iii. contains dissertations on the order of coronation and royal obsequies, offices of ordination, consecration of bishops, and of inthronisation, reception of the pall, royal and episcopal receptions, reconciliation of a Church, forms of degradation, of healing, and of blessing cramp-rings; the offices follow, to which are added forms of bidding the bedes, exhortation before communion and at visiting the sick, De visitatione infirmorum, and a supplement to the two first volumes.

10. **Sincerity in following after Christ. A Sermon** [on John vi. 66]. Lond. 1846, 8vo, repr. from "Sermons for Sundays, Festivals, and Fasts," second series, vol. iii., 8vo, edited by Rev. A. Watson.

11. **A Correspondence between the Rev. W. Maskell, M.A., and the Rev. Henry Jenkyns, D.D., relating to some Strictures by the former on the Oxford Edition of Cranmer's Remains.** Durham, 1846, 8vo.

12. "The Druidical Temples of the County of Wilts," etc., by E. Duke, Art. v., a review by Rev. W. Maskell, M.A., 1846.

13. "Ecclesiastical Records of England," etc., by R. Hart, Art. vii., a review by Mr. Maskell, 1846.

14. **A Letter to a Bishop upon the Appointment of more Archdeacons in the Church of England.** (Lond. ? 1847) 8vo, the first proof of a letter never published, now in the British Museum Library.

15. **Archdeacon Hale's Precedents from the Ecclesiastical Courts. A Review.** Lond. 1847, 8vo.

16. **Holy Baptism; A Dissertation.** Lond. Pickering, 1848, 8vo; *id.*, 2nd edit., with appendix without pagination.

This was the fruit of his investigations into the history of Catholic doctrine and usage from the earliest times. A review of it in the *Christian Remembrancer* for 1848 was published separately by W. Scott.

17. **Archdeacon Hoare on the Office of Baptism. A Review.** (Lond. 1848), 8vo.

18. **A Letter to the Rev. W. Goode, in reference to certain passages occurring in his Vindication of the xxxix Articles.** Lond. 1849, 8vo.

19. He was one of the translators, Pusey, Keble, &c., engaged in the "Library of the Fathers of the Holy Catholic Church, anterior to the Division of the East and West." Oxford, 1843, etc., 41 vols., 8vo.

20. **An Enquiry into the Doctrine of the Church of England concerning Absolution.** Lond. Pickering, 1848, 8vo; *ib.*, 1849, 8vo. In which he justified the revival of the confessional.

It elicited from the Rev. C. Warren, "The Ministry of the Word for Absolution In reply to the Rev. W. Maskell's Doctrine of Absolution," 1849, 8vo.

21. **The Durham Libraries, and Mr. B. Botfield, etc. A Letter.** Lond. (1849) 8vo.

22. **The Outward Means of Grace. A Sermon** [on Ps. cvii. 4-7]. **Fourth Edition.** Lond. (Chiswick pr.) 1849, 8vo, which was attacked by the Rev. J. Smythe's "Absolution no Sacrament of the Church of England. Some plain remarks on a Sermon printed by the Rev. W. Maskell." 1849, 8vo.

23. **Sermons preached in the Parish Church of St. Mary-Church, Devon.** Lond. Pickering, 1849, 8vo; *Id.* 2nd ed. In which the highest views both of baptism and the holy Eucharist are set forth.

24. **Correspondence of the Archbishop of Canterbury and the Bishop of Exeter with the Rev. W. Maskell.** Chiswick, 1850, 8vo.

25. "Some Papers relative to the state of the Parish of St. Mary Church . . . Including . . . Correspondence with the Rev. W. Maskell." 1850, 12mo, by Sir C. E. Eardley, Bart.

26. **A First Letter on the Present Position of the High-Church Party in the Church of England. By the Rev. W. Maskell. The Royal Supremacy, and the Authority of the Judicial Committee of the Privy Council.** Lond. Pickering, 1850, 8vo, pp. 68; *id.*, 2nd ed.

"Mr. Maskell has so clear a view of the Catholic truth that the *Church of God* is one, independent, and the only legitimate source of ecclesiastical jurisdiction, united with so equally clear a perception that the source of ecclesiastical jurisdiction in the Established Church is purely secular, that we cannot look upon his *First Letter* as anything less than an announcement of his intention of becoming a Catholic if the Gorham and Exeter case be decided in favour of Mr. Gorham."—*Rambler*, v. 380. "To extract from his pamphlet is almost impossible; because its power and importance lies in the connected train of reasoning which pervades it from end to end, supported by great, and well applied, erudition."—*Dub. Rev.* xxviii. 234-52.

The Rev. W. T. Irons wrote "Sequel to a pamphlet on the Royal Supremacy . . . in reply to the Rev. W. Maskell," 1850, 8vo.

27. **A Second Letter on the present position of the High-Ch. Party in the Church of England. The Want of Dogmatic Teaching in the Reformed English Church.** Lond. 1850, 8vo, pp. 90; Chiswick, 1850, 8vo, 2nd ed.; *id.*, 4th ed.

"The most crushing exposure of the hollowness of the claims of the Establishment that we have yet seen proceeding from any but a Catholic pen."—*Rambler*, v. 480.

W. Bedford edited a "Reprint of a Review of Mr. Maskell's Letter on the Dogmatic Teaching of the Church, as it appears in the *Christian Observer* of July, 1850," Hobart Town, 1851, 8vo; and Rev. H. Jellett issued "The Irish Church and the Articles of 1615, in reply to some remarks of the Rev. W. Maskell in his Second Letter," 1850, 12mo.

28. **A Letter to the Rev. Dr. Pusey, on his Practice of receiving Persons in Auricular Confession.** Lond. (Chiswick pr.), Pickering, 1850, 8vo.

An extremely able little pamphlet, in which he exposes the invalidity of Dr. Pusey's absolutions, and by the way unmasks, with a gentle yet unrelenting hand, some of the doctor's extreme and extraordinary disingenuousness in his recent letter to the Rev. W. U. Richards.

29. **A Letter to the Parishioners of St. Mary-Church by W.**

Maskell. With a Correspondence between H. Newland and Mr. Maskell. Lond. 1856, 12mo.

30. **A Second Letter to the Parishioners of St. Mary-Church.** In reference to certain questions raised by H. Newland in his "Letter to the Rev. C. Parry," etc. Lond. 1856, 8vo.

31. **To the Parishioners of St. Mary-Church.** In reference to certain expressions occurring in "A Letter to the Rev. C. Parry" by H. Newland. Bristol, 1856, s. sh. fol.

32. **Budehaven: A Pen-and-Ink Sketch, with Portraits of the principal Inhabitants.** Lond. 1863, 8vo, repr. in "Odds and Ends," 1872.

33. **The Deserted Chancel.** Lond. (1864?) 8vo.

34. **A Letter to the Most Reverend the Archbishop of Westminster on the Closing of the Hospital of St. John.** Lond. Toovey, 1866, 8vo.

The hospital in Great Ormond Street was originally founded in 1856. Six years later Sir Geo. Bowyer, a knight of St. John, came forward to its assistance, and under Cardinal Wiseman's special assurance of continued occupation by the Sisters of Mercy, spent something like £20,000 on the hospital and its maintenance and in the erection of a convent and church. The closing of the hospital was alleged to be a violation of the above agreement, and the committee made matters worse by issuing a vague and eminently unsatisfactory report. A long correspondence followed in the *Tablet* and *Weekly Register*, and in this pamphlet Maskell appealed to Dr. Manning against the action of the committee.

35. **The Present Position of the High Church Party in the Established Church of England considered in a Review of the "Civil Power in its Relations to the Church," and in Two Letters on the Royal Supremacy and the Want of Dogmatic Teaching in the Reformed Church.** Lond. Longmans, 1869, 8vo.

This work consists of 17 pp. of preface, a review of "The Civil Power in its Relations to the Church; considered with special reference to the Court of Final Ecclesiastical Appeal in England, by James Wayland Joyce, M.A.," and of an appendix containing Maskell's two letters published in 1850. The republication of the letters was fitting and opportune, for not having been answered, the objections they put remained. "The object of the review [says the *Tablet*, xxxiii. 808] is not directly to establish any Catholic doctrine: it is not written as a Catholic controversialist: far less is it written as a partisan of the Protestant Church. It is rather the work of a lawyer, learned in the canon law of the Church of England, and has for its end to show the Ritualists, Mr. Joyce and his friends, that they have really made no case out against the Constitution of the Final Court of Appeal, which has on more than one occasion given judgment against them. . . . We think that Mr. Maskell has most undoubtedly proved his point."

In his preface Maskell travels entirely from the general subject of his volume for the purpose of expressing himself on two theological questions—the bull *Ineffabilis* (1854), defining the Immaculate Conception to be an article of faith, and the Temporal Sovereignty of the Pope. While seeking to cover his orthodoxy by a strong counter-statement that the "testimony" of the Vatican Council would be final, and "equal in authority with the

voice of God Himself," he contends that the bull adds "but little to the certainty of the Doctrine." The latter question is to him "one almost of indifference;" in fact, the Church has no business to trouble herself about it, since it is entirely a matter "for the people of the Roman States to decide." The *Tablet* (xxxiii. 782, 808) made decided objection to these expressions, and subsequently (xxxvi. 356) referred to them in very strong terms in an article written in denunciation of one of the author's later pamphlets.

The Postscript on Mr. Ffoulkes' late pamphlet is, says the *Tablet*, "so far as it goes, the most telling reply we have yet met."

36. **A Letter to the Editor of the Dublin Review upon the Temporal Power of the Pope and his personal Infallibility.** Lond. 1869, 8vo.

37. **Correspondence with the Most Rev. the Archbishop of Westminster.** Lond. 1870, 8vo.

This is the pamphlet which brought down upon its author the previously mentioned denunciation in the *Tablet* and the protests of the clergy and others to whom it was sent. It consists of his letter to the Archbp. of Westminster, a courteous reply from his grace's secretary, and a rejoinder from Mr. Maskell himself. He maintains that the definitions of the Vatican Council are neither "of faith" nor binding upon the faithful under sin. The pamphlet was regarded by the *Tablet* as nothing less than a piece of insolence, "not only strange in a gentleman, but actually grotesque from the conceit which it displays as to his estimate of his own position."

38. **What is the meaning of the late Definition on the Infallibility of the Pope? An Enquiry.** Lond. 1871, 8vo; *id.* 2nd ed., with a new preface.

Whilst acknowledging that he is bound in conscience to believe that the Pope when he speaks *ex cathedra* is infallible, he uses the question on his title-page for the insinuation of doubts, and the disparagement of the pontiff and of the council. But his motive, he admits, is no less than to pronounce "condemnation" on the pastoral letter published by the Archbishop of Westminster. The *Tablet* (xxxvii. 17, 176) characterises this production as an "inconsequent, confused, and shocking little pamphlet."

39. **A Description of the Ivories, Ancient and Mediæval in the South Kensington Museum, with a Preface.** Lond. 1872, cr. 8vo, edited for the Science and Art Department of the Committee of Council of Education; repr. separately under the title "Ivories Ancient and Mediæval." Lond. 1875, 8vo, vol. ii. of the series of art handbooks. It is printed in a beautiful type, and plentifully illustrated with spirited woodcuts.

The preface, which is in fact the gist and substance of the book, is a learned and entertaining essay, combining the outlines of a large amount of information, scattered over a number of books, and difficult to pick up and knit happily together.

40. **Odds and Ends: Bude Haven: A Night in Exeter Cathedral, and other Agreeable Sketches.** Lond. Toovey, 1872, 12mo, frontispiece.

41. **Protestant Ritualists.** Lond. Toovey, 1872, 8vo; *id.* 2nd ed. A reprint of articles in the *Tablet*.

The author's position is, that the Anglican Establishment teaches no doctrine definitely save that of the royal supremacy. The Rev. B. W. Savile replied with "A Letter," 1873, 8vo.

42. "Textile Fabrics. By the Very Rev. Daniel Rock, D.D." Lond. 1876, 8vo, pub. for the Committee of Council on Education, and the first of a series of handbooks edited by Mr. Maskell.

The handbooks are reprints of the prefaces or introductions to the large catalogues of the chief divisions of works of art in the South Kensington Museum, arranged and so far abridged as to bring each into a portable shape.

43. **Passing Thoughts for Lent and Holy Week.** Lond. Burns & Oates, 1888, 12mo.

Consisting of four meditations on the raising of Lazarus, the Penitent Thief, the Crucifixion, and the Going up to Paradise.

"There is a quietude of expression which will make these meditations particularly acceptable to a large class of readers."—*Wkly. Reg.* lxxvii. 348.

Mason, James Austin, priest, born in 1785, of well-to-do parents of the Methodist persuasion, was instructed in and deeply imbued with their principles from childhood. At the early age of eight years he displayed a strong inclination to literature, and to everything connected with the ministry of the Methodists. His habitual conversations with his playmates on religious subjects, and the pleasure he took, when alone, in constructing pulpits, and imitating ministers, obtained for him the *sobriquet* of the preacher. In course of time he was raised to be a prayer-maker, then an exhorter, and finally a preacher and class-leader. During ten years he laboured gratuitously, evinced the most active zeal, and was highly prized and respected by the members of his community. But he soon discovered failings in the system, discrepancies in its creed, and an utter want of unity either in doctrine or affection with other protestants. A restless spirit of inquiry was aroused within him; but the further he searched the more deeply did he become involved in the maze of uncertainty. Thus he continued groping his way in the dark after truth, but its temple he could not discover, for of the Catholic religion he then knew nothing, except its widely proclaimed idolatry, superstition, ignorance, folly, tyranny, and cruelty. Referring to this period in after years, he wrote, "I little thought that in a few years I should abandon a cause which had been the pride of my life to support, and for which I was ready to exhaust all the energies of body and mind. And how much further still was it from my thoughts that I should become a professor of that religion which of all others I hated, a member of that church which of all others I feared, and a priest of those very altars which, above all others, I despised and detested." In the course of

his ministration he had to fix his residence at Walsall, where he continued to labour in the Wednesbury circuit. He engaged a servant-maid, whose father was a Catholic, and who had herself received some instruction in her religion. According to practice, he made it a condition of her entering his family that she should attend at the Methodist chapel. To this she submitted, but during her abode with him the circumstance came to the knowledge of a Catholic gentleman at Walsall, who remonstrated with her. To vindicate his religion, and repel an interference, as he deemed it, in his family affairs, Mr. Mason espoused her cause, and entered into controversy with the gentleman, who referred the case to his pastor, the Rev. Francis Martyn, of Bloxwich. Mason agreed to hold a religious discussion with Mr. Martyn, and the first day fixed was Whit Tuesday, 1818. The whole of this conference, which resulted so happily for himself, is given in Mr. Mason's "Triumph of Truth." So soon as it was suspected that he was approaching Catholicism, he was assailed on all sides by his Methodist connection. His superintendent was especially active in his endeavours to keep him from the ranks of the much-dreaded "Popery," and exclaimed to him on one occasion, "Oh! you are sure to become a Catholic, and I had rather you became anything else." However, Mason at length surmounted all difficulties, surrendered to the superintendent his place, his class-paper, and all the money he had belonging to the society, desired him to erase his name from its records, and, publicly renouncing his errors, was received into the Church by Mr. Martyn, at Bloxwich, March 21, 1819.

His aged mother and beloved sister were filled with grief at the step he had taken, and poured forth their lamentations over his supposed folly with bitter invectives against the man whom they considered as the author of his ruin. And yet about six years later Mason was the happy instrument of bringing not only them within the pale of that Church, his entry into which had caused them so much horror and consternation, but also his sister's husband, a sensible and respectable Methodist preacher, and they were followed by several others unconnected with them by family ties.

Mason had been married for some years, but in 1818 his wife died, leaving behind an only son, who only survived her till Dec. 6, 1820, thus leaving the father at liberty to accomplish

the most ardent desire of his soul. On Jan. 21, 1821, he was admitted into Oscott College for the purpose of qualifying himself for holy orders. In Advent, 1825, he was ordained priest, and left the college Jan. 10, 1826, to commence his missionary career at St. John's Maddermarket, Norwich, where he arrived three days later, as assistant to the Rev. Lau. Strongitharm. Towards the close of the same year he was transferred to Stourbridge, where he continued to labour "through good and evil report," with very considerable success, till 1842, when he severed his connection with the Midland district, and transferred his services to the Lancashire vicariate. He arrived at Rainhill, Prescott, on April 7, and was received with great ceremony by B. Bretherton, Esq., the founder of the church, his son-in-law, Wm. Gerard, elder brother of the late Lord Gerard, and several members of the congregation, who conducted him to the church, and with him recited the "Te Deum." Mason entered upon his new charge with the same spirit of disinterestedness that had marked his former course, and discharged his duties with a zeal, an energy, and a wisdom that secured for him the esteem of his patron, the love of his flock, and the sincere regard of the Protestants and Dissenters of the place. In the early part of the winter preceding his death, his health began to give way. He had never been very strong, especially from the time of a severe illness with which he was afflicted whilst at Oscott. Notwithstanding, he continued to discharge the duties of his office with an energy rarely surpassed. Thus he gradually wasted away, patiently resigning his soul into the hands of his Creator, at Rainhill, Oct. 16, 1844, aged 58.

By the death of this venerated pastor religion lost a powerful advocate. Though feeling, like all converts, unbounded gratitude for his conversion, his zeal never carried him beyond the bounds of prudence. There was a vigour of style in his ever-active pen, and a plainness and comprehensiveness in his reasoning, almost peculiar to himself. The energies of his mind were chiefly directed to the exposure and refutation of the errors of Methodism, a task for which he was specially adapted through his former connection with that sect, and which he handled to the spiritual advantage and ultimate conversion of many of that body.

In a review of one of his works, republished in 1849, the

Weekly Register, i. 201, laments "that Catholic controvertists, whether in books or in the pulpit, address themselves, almost exclusively, to the members of the established religion; seldom do they allude, even incidentally, to the numerous dissenting bodies; and rarely, if ever, do their arguments attack directly the specific doctrines and discipline of dissenting churches." This deficiency was generally acknowledged during the discussion on this subject at the conference of the Catholic Truth Society, held at Manchester, Oct. 15, 1889.

Wkly. Orthodox, ii. 227, 248-9; *Lon. and Dub. Orthodox*, xiv. xix.; *Cath. Miscel.* vii.; *Oscotian, N.S.*, v. 31, vi. 61, vii. app. 17.

1. **A Shaver for John Chettle, Methodist Preacher; or, A Vindication of the Doctrine of the Real Presence of Jesus Christ in the Holy Eucharist, as taught by the Catholic Church: in two Letters to a Friend. By the Rev. J. A. Mason, formerly a Methodist Preacher.** Lond. Andrews, 1827, 12mo, pp. 48; *ib.* (1828), 12mo.

The conversion of Mason's mother, sister, and brother-in-law, a local preacher, besides that of others, caused great excitement amongst the Methodists. They challenged the Rev. F. Martyn, who had received the neophytes into the Church, to a discussion with one of their teachers, John Chettle, who afterwards published a pamphlet against the doctrine of Transubstantiation. Martyn replied with "A Series of Lectures," and Mason took upon himself to give his old acquaintance a *shaving* which he had reason long to remember. An account of this controversy will be found in *The Truthteller*, vi. 368, which, in its review, says of this pamphlet: "The style is familiar yet caustic, and, on the whole, it is one of the ablest pamphlets on the great and sublime mystery it vindicates we ever met with. The researches into the Fathers of the Church prove that the reverend author has not been idle in equipping himself for the field of controversy, and most ably has he laid his adversary in the dust."

It elicited a reply from "J. B., Newcastle-upon-Tyne," which Andrews printed in his *Truthteller*, vii. 326 *seq.*, with his own refutation, p. 330, a letter from "Candidus," p. 424, and finally one from Mason, viii. 138.

2. **An Earnest Appeal to the People called Methodists, and to the Nation at large. By the Rev. J. A. Mason, formerly a Methodist Preacher.** Lond. Andrews, 1827, 12mo, pp. 52; *id.* 2nd ed.; Lond. Andrews, 1849, 12mo.

This is a most powerful appeal to the heart and understanding of the Wesleyan Methodists. It is well calculated to convince them not only of the unsoundness of their doctrines, of their discipline, and of their moral code, but of the truth of the Catholic religion. He gives an exposition of some of the grounds which, after upwards of eight years' reflection, convinced him of the necessity of separating himself from that sect. After exposing the fallacy and imposture of their system, he examines the doctrines taught by the conference, which he shows to be not only discordant, but ever-varying. In a happy style he proves their discipline to be per-

icious and demoralising, and deprecates the extraordinary powers of the conference.

3. **The Triumph of Truth, in the Conversion of the Rev. J. A. Mason from the Errors of Methodism to the Catholic Faith. Written by Himself.** Lond. Andrews, Oct. 1827, 12mo, pp. 64; *ib.* 1830, 12mo.

This excellent little pamphlet had a wide circulation, and influenced many Nonconformists to seek truth in the Catholic Church. Edw. Hawksley, a Unitarian minister, acknowledged his indebtedness to it in the account of his conversion published in the *Wkly. Orthodox*, ii. 248, 261.

4. **Strictures on Wesley's Pretended Roman Catechism: Pointing out its numerous Misrepresentations.** By the Rev. J. A. Mason. Lond. Andrews (1828-1830), 12mo, 3 parts.

Pt. I. points out the numerous misrepresentations, false glosses, and gross falsehoods of the pretended catechism, and is addressed to the Methodists of Stourbridge and its vicinity. Pt. II. treats upon repentance, obedience, purgatory, and the invocation of saints. Pt. III. notices everything important in the objections of Wesley to the worship, ceremonies, and sacraments of the Catholic Church, and gives an account of two Methodist preachers.

5. **The Value of Sincerity in Religion: being the Substance of a Sermon [on Rom. i. 16] preached at Holy Cross Chapel, Leicester.** Lond. Andrews (1829), 12mo.

6. **A Letter to a Friend on the Cure of Nauman's Leprosy.** By the Rev. J. A. Mason. Lond. Andrews, 1833, 12mo.

7. **A Pair of Spectacles for the Quarterly Reviewer, through which to look at Catholics, Dissenters, and the Church of England.** By the Rev. J. A. Mason. Lond. Andrews, 1835, 12mo; 2nd edit., *id.* "With an Additional Glass, supplementary to the spectacles, for the use of those very flat-eyed persons, whom no common pair of spectacles, however good, will serve."

The annex was elicited by the marriage bill for Dissenters, introduced into the House of Commons by Sir R. Peel.

8. **A Safety Lamp, wherewith to Explore the Richest Vein in the Mine of Catholicism; or, The Nullity of a Symbolical Eucharist and the Verity of a Corporeal Presence of Jesus Christ in that Divine Sacrament, proved to be the True Doctrine of the Christian Religion, as revealed by Christ to His Church.** Dedicated to his flock by the Rev. J. A. Mason, Catholic Pastor of Stourbridge, Worcestershire. Lond. Andrews, 1835, 12mo.

His friend, Wm. Eusebius Andrews, considered this to be the best of his writings up to that date. It is written in a simple and pleasing style, yet withal so pointedly convincing as to rivet attention.

9. **A Touchstone for Methodism: or, Truth Vindicated and Error Exposed, in a Dialogue on the Forgiveness of Sins, between Farmer Lovegood, a Catholic, and William Pearce and Timothy Scattergood, of the Methodist Persuasion.** Lond. Andrews (1835), 12mo.

This admirable little work deals with the subject of *Justification*, one of the most important, and perhaps the least understood, of the doctrines in

dispute between Catholics and the Sectaries. The discussion is simple and instructive, as well as entertaining.

10. **The Conversion of Edward Corser, Esq., of Stourbridge . . . to the Catholic Faith: with remarks thereon, as connected with the Mission of that Place.** Lond. Andrews (1838), 12mo, *vide* under F. Martyn, No. 7, for full title.

This little pamphlet, written in a style equal to the author's best efforts, is peculiarly adapted for circulation amongst Protestants.

11. **Dialogues on the Spirit of the Methodist Preachers towards the Catholic Religion and Clergy.** Lond. 1838, 8vo, Tracts published under the superintendence of the Catholic Institute, vol. i.

12. **The Perpetuity of Revealed Religion, and Uniformity of her Spirit and Worship; a Sermon [on Ps. cxxi.],** Lond. 1839, 12mo.

13. **Wonderful Discoveries, and Portentous Disclosures elicited from a Ghost by the Rev. J. A. Mason's pamphlet on Mr. Corser's conversion to Catholicity, together with a review of the said pamphlet, and of certain letters to the Author.** Lond. Andrews, 1839, 12mo.

14. **Socialism: a Gathering Storm in the Moral, Political, and Social Horizon; or, The War of Opinions, its Causes and Effects. A Tract for the Times, by the Rev. J. A. Mason, Catholic Pastor.** Lond. Andrews, 1839, 12mo.

It is written in the form of a dialogue between three supposed persons named Nomasia, Mosania, and Amnos.

15. **Review of Dr. Hook's Sermon, preached in the Royal Chapel of St. James's Palace, &c.** Lond. Andrews, 1839, 12mo.

16. **A Short Memoir of the Life and Death of Mrs. Mason; with an account of her conversion. By the Rev. J. A. Mason.** Lond. Andrews, 1840, 12mo.

17. **The Glory of Methodism, or August will come.** Lond. Andrews, n.d., 12mo.

18. Correspondence with the press: "Stourbridge Wesleyan Missionary Meeting," sent to the Worcester papers, but refused admission, *Truthteller*, June 28, 1828, xi. 459 *seq.*; *ib.* xiv. 233, "The Danger of Methodism to the State, in answer to 'Wesley's Sentiments on the Catholic Question,' now in circulation": *ib.* 448, on No-Popery meetings; *ib.* 521, remarks on the foregoing, referring to his recent correspondence with the *Wolverhampton Chronicle*.—Lond. and Dub. *Orthodox Journ.* i. 373, "The Methodists"; *ib.* ii. 344, "The Address of the Wesleyan Methodist Association Considered"; *ib.* 379. "Methodism relative to itself"; *ib.* 395, "On Methodism"; iii. 24, "Ramifications on Methodism"; *ib.* 43, "On Methodism as relative to Catholicism"; *ib.* 52, "Adjusting the relative claims of Methodism and Catholicism"; *ib.* 122, "On the Wesleyan theological institutions"; *ib.* 275, "A Church in the Wilderness"; v. 325, "A letter responsive to the author of the lines dedicated to J. A. Mason by D. F." [*i.e.*, Daniel French, Latin and English verses, *ib.* 298]; v., vi., vii., ix., "Review of Wesley's Sermons," in xxv. letters; x. 8, "Letters to an Unknown Friend"; xi. "On the Review of 'Verax' in the *Leeds Mag.*"; "Sufferings and Privations of Converts to the Holy Cath. Faith"; xii. "On the Review of 'Verax' in the *Leeds Magazine*"; xii. "Socialism," "Teetotalism," "Wesleyism," "The *Tablet* versus Mason,"

on the Oxford Movement, and "Remarks on a Letter in the *Univers*"; xiii. "The Oxford Divines," in reply to the criticisms of the Rev. W. O. Woolfrey on his previous letter, "Remarks on a Church Dictionary by the Rev. W. F. Hook, D.D.;" xiv. "The *Tablet* and the Rev. Mr. Wackerbarth," "The Auster Divinus"; xv. "Are the Holy Scriptures the Criterion of Christian Truths?" "The Pilgrim of Loretto with the Pilgrim's Chart thereto" (contin. in succeeding vols.), 5 letters on "Wants of the English Mission," which elicited a correspondence with Vesper, "Notes and Nota Benes for Vesper"; xvi. "Answer to L. J.'s Letter," "Virgins of the Tyrol, Nervomancy and Bibliomancy."

19. "Memoir of the late Rev. J. A. Mason," *Lond. and Dub. Orthodox Journal*, xix. 256, 287-8, 302-4, 331-2, 341-4, which the editor, Peter Andrews, announced that he would enlarge and publish as a pamphlet, uniform with Mason's works.

Mason, John, venerable martyr, a servant in the employ of Mr. Owen, was seized by Topcliffe, the priest-hunter, in the house of Mr. Swithin Wells, in London, whilst the holy sacrifice of the mass was being offered up by the Venerable Edmund Genings on Nov. 8, 1591. On the 4th of the following month, he and his fellow-prisoners, taken on the same occasion, were brought from Newgate and placed upon trial. On the next day the jury brought in their verdict, by which three priests were found guilty of high treason for returning into the realm contrary to the statute of 27th Elizabeth, John Mason and another layman of felony for resisting the pursuivants until such time as the celebrant had ended mass and put off his vestments, and Mr. and Mrs. Wells of the same offence for having harboured and relieved the priests. All were condemned to death, and suffered with great constancy, with the exception of Mrs. Wells (who, to her intense grief, was reprieved, and died in prison), Mr. Mason's execution taking place at Tyburn, Dec. 10, 1591.

Genings, Life and Death of Mr. Edm. Genings, edit. 1887, pp. 41 seq.; *Challoner, Memoirs*, ed. 1741, i. 270, 286; *Morris, Troubles*, iii.; *Dodd, Ch. Hist.* ii. 168.

Mason, Richard Angelus à S. Francisco, O.S.F., D.D., was born in Wiltshire in 1599. Where he was educated does not appear. It is asserted by some writers that he was dean of Emly, and from this circumstance Harris claims him as a native of Ireland. A Franciscan MS., compiled by one of the order in 1721, says that he was born in Wiltshire, "took holy orders in ye Church of Rome, and being a priest of ye secular clergy was for some time dean of a Catholick deanery

in Ireland." This latter statement cannot be correct, for Fr. Mason was not ordained priest till four years after his religious profession at St. Bonaventure's convent at Douay in 1629—that is, in 1633 or 1634. If it is true, therefore, that he held a benefice in Ireland, it is most probable that it was a Protestant one. After his profession at Douay he consecutively filled with credit and honour the offices of definitor or consultor, reader of philosophy and divinity, guardian of his convent, confessor to the Franciscan nuns at Nieuport, provincial, till at last he was constituted visitor of the province of Lower Germany, or Brabant, and president of the provincial chapter, at which he acquitted himself with general satisfaction. He was elected provincial April 23, 1659, and held office till April 13, 1662. During this term he paid a visit to Paris, in Sept. 1659, and spent six weeks in endeavouring to obtain a settlement there for a colony of nuns from the Franciscan convent at Nieuport. Finding himself unable to overcome the objections of the Archbishop of Paris, he paid a second visit in April 1661, and drew up a petition to Rome for the nuns to change their rule to that of the Immaculate Conception, which eventually was granted. On this occasion he was travelling to the general chapter of the order in Spain, and stayed a week in Paris over the business of the convent.

After the expiration of his provincialship in 1662, he came to the English mission, and became chaplain to Lord Arundell at Wardour Castle, Wilts. At length, worn out with labours in the service of religion, he obtained permission at the intermediate congregation held at London, Dec. 11, 1675, to retire to his convent at Douay, "ut sibi et Deo ibidem vacet," and there he died, Dec. 30, 1678, aged 78.

Fr. Angelus was one of the luminaries of the English Franciscan province, and was the second doctor of divinity created after its restoration, Fr. Christopher Davenport being the first.

Oliver, Collections, pp. 193, 229, 541, 554, 568; *Wadding, Script. Ord. Minor; Supplementum ad Script. Trium Ord. S. Fran.*; *Diary of Blue Nuns, MS.*; *Harris, Ware's Writers of Ireland*, p. 336; *Notes concerning the Restoration of the Eng. Prov., O.S.F.*, 1721, *MS.*

1. **A Manuell of the Arch-Confraternitie of the Cord of the Passion**, &c. Doway, Martin Bogart, 1636, 12mo, ded. to the Lady Anne Ho: [ward], with approb. of Geo. Colunerius, Doway, 1635, and of J. Gennings, provincial of English Friars Minors, 1636; reprinted, "A Manuell of the Arch-Confraternitie of the Cord of the Passion, instituted in the Seraphicall

Order of S. Francis. Wherein is conteyned an ample Declaration of most things concerning this Confraternitie. Together with many profitable instructions, how Christians may satisfie for their sinnes by the meanes of Indulgences : not unproper also for all such, as through devotion, doe enroll themselves in any other Confraternitie. By Br. Angelus Francis, the least of the Frier Minors Recollects. Second edition." Douay, Baltazar Bellere, 1654, 18mo, in two parts, i. pp. 395, besides title, ded. to the "Lady Anne Ho : [ward]," to the reader, index, and approbations, ii. "The Second Part of the Manuel or the Cord of S. Francis, wherein is containd many spirituall exercises and devotions for those of the said Confraternitie. Second edition." Perm. Super., 1654, 18mo, pp. 238, and at end, errata. He also published in Latin, "De Confraternitate Chordæ, seu cinguli Franciscani," Duaci, 1643, 12mo.

2. **Sacerarium privilegiorum quorundam Seraphico Patri S. Francisco, in gratiam observatum regulam, eumque vel suos amantium a Deo Opt. Max. indultorum; in quo eorum veritas elucidatur, comprobatur ac defenditur. Per F. Angelum de S. Francisco, Anglum.** Duaci, 1636, 12mo, with portrait of the author by Baes. At the end of the vol. is an appendix of separate signatures and pagination, pp. 31, on Purgatory, with a front. of St. Francis liberating souls.

3. **Quæstionum Theologicarum resolutionem pariter, ac Col-
lationem cum Sententiis S. Augustini.** Duaci, 1637, 4to.

4. **Regula et Testamentum S. Francisci cum sententiis aureis B. Ægidii socii ejusdem Sancti Institutoris.** Duaci, 1643, 12mo.

5. **Manuale Tertii Ordinis S. Francisci, cum brevi explicatione Regulæ ejusdem Instituti pro Secularibus.** Duaci, 1643, 12mo, transl. into English, "Manuall of the Third Order of St. Francis, containing the Rule of St. Francis, with an exposition thereof, a little mirrour of mental prayer, life and death of our Saviour, in 33 meditations, the practice of the presence of God; Anthems, versicles and prayers of Franciscan Saints; Famous and illustrious persons of the Third Order of St. Francis." Doway, 1643, 12mo, pp. 528, ded. to the Dowager Lady Elizabeth Rivers (wife of Sir Thos. Savage, first Visct. Savage, of Rock Savage, co. Chester, and eldest daughter and eventually co-heir of Thos., Lord Darcy, of Chiche, who was created Visct. Colchester and Earl Rivers, which titles, according to the patent, reverted in 1639 to his grandson, John Savage, eldest son of Lady Rivers).

6. **The Rule of Penance of the Seraphicall Father St. Francis, approved by Leo X., for Religious Persons of the Third Order of St. Francis, together with a Declaration of each point of the Rule, profitable not only to the Religious of this Order, but also to all Religious Women. By Brother Angelus Francis, Friar Minor.** Doway, 1644, 18mo, in two parts, Pt. i. ded. to Fr. Jno. Genings, Pt. ii. to the Abbess (Margt. Clare West) and Sisters at Nicuport. The latter is apparently the "Declaration of the Third Rule of St. Francis as it is ordered for Religious Women. By Br. Angelus Francis." Doway, 1644, 18mo, with frontis., alluded to by Dr. Oliver.

7. **Certamen Seraphicum Provinciæ Angliæ pro Sancta Dei Ecclesia. In quo brevitur declaratur, quomodo Fratres Minores**

Angli calamo et sanguine pro Fide Christi Sanctaque ejus Ecclesia certarunt. Opere et labore R.P.F. Angeli a S. Francisco, &c. Duaci, Balt. Belleri, 1649, small 4to, pp. 356, besides engr. title, and five portraits of martyrs, title, ded., ad lector., index, and approbationes, A., E., I. in fours; editio altera, ad Claras Aquas (Quaracchi) ex typographia Collegii S. Bonaventuræ, 1885, cr. 8vo, pp. xix-311, without engr. title or portraits.

This very important historical and bibliographical work fetched 17 guineas at Sotherby's in 1816, and at present is generally priced about £3 10s. It contains a brief history of the English Province O.S.F.; the lives of five Franciscan martyrs during the reign of Charles I., FF. Bullaker, Heath, Bell, Woodcock, and Colman; in appendix a treatise *De Missionibus*, pp. 201-300; and finally, *Catalogus Script. Angl. ex Ord. Frat. Minor.*, pp. 301-56.

8. From the Franciscan register it would appear that he either wrote or was engaged with "Cursus Philosophicus ad Mentem doctoris subtilis Joannis Scoti," and on Feb. 12, 1651, he was instructed to prepare it for the press. A work under this title was published by Tho. Llamazares, Ludg. 1670, 4to.

9. **Apologia pro Scoto Anglo, in qua defenditur D. J. Pitseus in sua relatione de loco nativitatis subtilis Doctoris F. J. Scoti; et rejectis argumentis adversæ partis, maxime, R.P.J. Colgani Hiberni Scotum fuisse Anglum natione ostenditur. Per F. Angelum a S. Francisco.** Duaci, 1656, 12mo. Pitts, in his *De Illus. Angl. Script.*, p. 390, contends that John Duns Scot, the eminent Franciscan philosopher and theologian, was born near Alnwick, in Northumberland. John Colgan, the Irish friar, claimed the honour for his own nation in his "Tractatus de J. Scoti doct. subtilis, theologorumque principis Vita, Patria, elogiis encomiasticis scriptis, doctrina nullo unquam erroris naevo maculata, etc." Antwerp (1655), 12mo.

10. **A Liturgical Discourse of the Holy Sacrifice of the Mass, containing a clear, facile, solid Explanation in general and particular of its Substance, Nature, Quality, Antiquity, Use, Rites, and Ceremonies, deduced out of the Sacred Scripture, Apostolic Tradition, Holy Councils, Orthodox Fathers, Continual Practise of God's Church, and Unanimous Consent of all Christian Nations. Divided into two parts, and collected by A. F., the least of Friars Minors, for the help of devout Catholics, in order to the more spiritual and profitable hearing thereof: The First Part.** s.l., 1670, 8vo, title and ded. to the Rt. Hon. Lord Hen. Arundel, Baron of Wardour, and Count of the Sacred Empire, Master of the Horse to our late Queen Mother Henrietta Maria, signed F.A. F., 7 ff., preface, 12 ff., pp. 184, and Table 4 ff. Part ii., strangely dated the year preceding, "A Liturgical Discourse of the Holy Sacrifice of the Mass, wherein is contained, A Summary Explication of the several Parts, Rites, and Ceremonies thereof; out of the Scriptures, Tradition, Councils, and Holy Fathers; Conformable to the Use and Practise of our Holy Mother the Church. Collected faithfully by A. F., the least of the Friars Minours. The second part," s.l., 1669, 8vo, title 1 f., pp. 318, appx. and Table, &c., 13 ff.

The author next published an abridgment, "The Liturgical Discourse of the Holy Sacrifice of the Masse, by omission of Controversial Questions :

abridged and accommodated to the Pious use of Devout Christians in hearing Masse. By A. F., the authour of the same, at the instance of some Devout Friends," s.l., 1675, 18mo, pp. 424, besides title and epist. ded.

Fr. Arthur Pacificus Baker, O.S.F., having collated the two editions together, published a further abridgment, at the desire of Bishop James Talbot, by way of dialogue or conversation instead of the original way of question and answer, entitled, "Holy Altar and Sacrifice Explained: In some familiar Dialogues on the Mass, and What may appertain to it; For the more easy Information and Instruction of those who desire to hear Mass well, and to assist at that great Sacrifice, according to the Spirit and Intention of the Church. With an appendix, concerning saying Mass in Latin, and of pronouncing the Secret Prayers and the Canon with a low voice. By P. B., O.S.F." Lond. 1768, 12mo, pp. vi-258, inclus. of title; Lond. J. P. Coghlan, 1792, 12mo.

This most learned and edifying work is considered the author's noblest production.

11. "Microcosmus, etc.," Wangii, 1671, 8vo, attributed to him by Dr. Oliver, *Rambler*, vi. 14, but this is doubtful.

12. **Portrait**, "ætatis suæ 37, a. 1636," 12mo, by Baes, published in his "Sacrarium," 1636.

Massey, Edward, inventor, of Scholes House, Lancashire, was a watch manufacturer and nautical instrument maker, at Prescott, and the inventor and patentee of the detached-lever watch-escapement, and also of the perpetual log and deep-sea sounding machine. Subsequently he settled at Hanley, in Staffordshire, where he died May 10, 1852, aged 85.

His only daughter married, at Portico, Prescott, Mr. William Poynter, son of Mr. John Poynter, of Portsmouth, and nephew of Bishop Poynter, Nov. 11, 1828.

Lamp, iv. 308; *Truthteller*, xiii. 320; *Watt, Bib. Dict.* ii.

1. "Description of the Striking Part of a Clock, in which the Intervals between Stroke and Stroke are not regulated by a Fly, but by a Pendulum," in *Nicholson's Journal*, vii. 162, 1804.

2. "A Short account of Massey's Patent Log and Sounding Machine," etc., by R. Bell. Lond. 1806, 8vo.

3. "Description and Use of a Sea Log, and Sounding Machine," in *Nicholson's Journal*, xxi. 245, 1808.

Massey, John, priest, born in the diocese of Salisbury, was educated at University College, Oxford, but was admitted fellow of Merton, Jan. 29, 1675, and was chosen one of the proctors of the university in 1684. Whilst studying under Obadiah Walker, master of University College, his faith in the Established Church had been shaken, and it is said that upon his recommendation James II. appointed him, about the middle of October, to the deanery of Christchurch, in which he was

installed, Dec. 29, 1686. At the same time the King gave him a dispensation from the usual oaths, or attendance at Protestant worship. Thereupon he renounced Protestantism and publicly declared himself a Catholic, though he occasionally took his seat in the meetings of the chapter, in virtue of the royal dispensation, and also qualified as a justice of the peace for the county of Oxford. Afterwards he opened a chapel within the precincts of Christchurch for the use of Catholics. Upon the landing of the Prince of Orange, and the breaking out of No-Popery outrages upon Catholics and their houses by Protestant mobs, he secretly withdrew from Oxford, before break of day, on Nov. 1688, with Mr. Thomas Deane, the Catholic fellow of University College, and, after remaining in concealment in London for a time, had the good fortune to escape to the Continent.

On the following June 17, Dr. Hen. Aldrich was installed in his deanery of Christchurch, and no doubt if Massey had been caught he would have experienced the fate of his friend Obadiah Walker. Upon his arrival in France he went to St. Germain, where he resided at the court of the dethroned monarch for about three years. He then went to the English college at Douay, where he was admitted an alumnus, Sept. 17, 1692, and shortly afterwards was ordained priest. After that he took up his residence in the seminary of S. Magloire at Paris. He succeeded Dr. Meynell as chaplain to the English Blue Nuns, or Conceptionists, in the suburbs of Paris, in Aug. 1695, but continued to reside at S. Magloire till Dec. 23, 1699, when he removed to the convent. There he spent the remainder of his life in the practice of piety and preparation for his death, which is recorded in the convent diary, with expression of great regret, as occurring on Aug. 11, 1715.

He was an excellent classical scholar, and whilst at Oxford was highly esteemed for his talent in preaching. Dodd says that his mild and unassuming behaviour at Oxford obtained him a kind word from even those who were opposed to his faith.

Wood, Athenæ Oxon., ed. 1691, ii. ; *Diary of the Blue Nuns, MS.* ; *Douay Diaries* ; *Dodd, Ch. Hist.* iii. ; *Lingard, Hist. of Eng.*, ed. 1849, x. 216, 218.

1. "Mr. Massey's Licence, Dispensation and Pardon, 1686," in the appendix to Henry, Earl of Clarendon's "State Letters," together with his Lordship's Diary, for the years 1687-8-9 and 1690. From the originals in the possession of Richard Powney, Esq., and an appendix from Archbishop

Sancroft's Manuscripts in the Bodleian Library, Oxford, 1763, 2 vols. 4to; also in Gutch, *Collectanea Curiosa*, i. pp. 294-9. See also Macaulay's *England*, ii. 88, and Jones, *Chetham Popery Tracts*, p. 86, and, for the subject of his re-ordination, Fr. John Constable's *Remarks upon F. Le Courayer's Book*, p. 369.

2. Massey was engaged with Obadiah Walker in some reprints, amongst which may be noted "The Schism of the Church of England, &c., demonstrated," Oxon., 1688, 4to, *vide* No. 1 under Dr. Lenthall.

Massey, William, Esq., born May 15, 1658, was the eldest son of Edw. Massey, Esq., of Puddington Hall, co. Chester, by Alice, daughter of Rich. Braithwait, of Barneside, co. Westmoreland, Esq. After the death of his father, in 1674, he succeeded to the estates, and zealously maintained the religious principles for which his family had ever been distinguished. During the persecution fomented by the plots of Oates and his *confrères*, Mr. Massey's chaplain, Fr. John Plesington, was apprehended for being a priest, and martyred at West Chester, July 19, 1679. During the reign of James II. Mr. Massey seems to have been in favour at court, and was an intimate friend of Dr. Thomas Cartwright, the Bishop of Chester, who frequently alludes to him in his diary. After the revolution of 1688, he could not conceive that any one but the prince who had received his allegiance could release him from the obligation thereby contracted, and consequently took an active part with those who sought to restore the dethroned monarch. It would appear probable, from allusions to him in the proceedings connected with the Jacobite trials at Manchester, in 1694, that he had held a captain's commission in James's service. His name is frequently met with in the records of Jacobite affairs, and he is the Mr. Massey mentioned in Tyldesley's diary. In 1715 he joined the Chevalier de St. George, and is traditionally said to have fled home after the battle of Preston, and to have effected his escape to Wirral by the desperate course of swimming his horse over the Mersey, below Hooton. He was seized, however, at Puddington Hall, and imprisoned in Chester Castle, where he died through the effects of his confinement, Feb. 15, 1716-7, aged 58, and was buried in the family burial-place at Burton.

Being the last heir male of his family, Mr. Massey, by will, dated Feb. 6, 1715, bequeathed his estates to his godson and adopted heir, Thomas Charles Stanley, a younger son of Sir Wm. Stanley, of Hooton, co. Chester, Bart., with injunctions to

assume the name of Massey. This gentleman, however, became a Jesuit, and assigned his interest to his elder brother John, who re-assumed his patronymic on succeeding his nephew as sixth baronet in 1792. Henceforth the family name became Stanley-Massey-Stanley, till the eleventh baronet assumed the surname of Errington. Upon the latter's death the title devolved upon his brother, Sir John Massey Stanley Errington, upon whose death in 1893 the baronetcy became extinct.

The Masseys, descended from Hamon de Massey, Baron of Dunham Massey, *temp.* William the Conqueror, settled at Puddington in the thirteenth century. The present mission at Puddington succeeded the chaplaincy at the hall, which was maintained without intermission throughout the days of persecution.

Ormerod, Hist. of Cheshire, ii.; *Lysons' Cheshire*, p. 553; *Gillow, Tyldesley Diary*; *Hunter, Diary of Dr. T. Cartwright*; *Beamont, Jacobite Trials*.

Massinger, Philip, dramatist, baptised at St. Thomas's, Salisbury, Nov. 24, 1583, was son of Arthur Massinger, house-steward at Wilton to the second and third Earls of Pembroke, the latter of whom was the patron and friend of Shakespeare. The family is supposed to have derived from the same stock as the Messingers of Yorkshire, who, after the dissolution of the monasteries, erected Fountains Hall out of the ruins of, and in close proximity to, the abbey. This branch of the family ever retained the faith, and maintained a chaplaincy at Fountains Hall until 1725 or later. Massinger's father graduated B.A. at St. Alban's Hall, Oxford, in 1571, became fellow of Merton in 1572, and proceeded M.A. in 1577. He was successively M.P. for Weymouth, 1588-9, Melcombe Regis, 1593, and Shaftesbury in 1601. He spent many years in the service of the Earls of Pembroke, and died in 1606.

Massinger is supposed to have been brought up in his youth as a page at Wilton. On May 14, 1602, he was entered at St. Alban's Hall, Oxford, where, according to Wood, "he applied his mind more to poetry and romances for about four years or more than to logic and philosophy." He left Oxford in 1606 without taking any degree, probably on account of his father's death. It has been thought that he was supported by the Earl of Pembroke, and that his departure was in consequence of losing the earl's patronage through his refusal to

conform to the Anglican Church. Little is known, however, of his religious training, and it is not unlikely that one or other of his parents had only nominally conformed to the times.

Upon leaving Oxford, Massinger went up to London, and scantily maintained himself by employing his talents in writing for the stage. At the outset he appears to have assisted others. Nathaniel Field and Robert Daborne were among his collaborators, and it is probable that as early as 1611 he and Cyril Tourneur produced together the "Second Maiden's Tragedy." There is reason to believe that he was coadjutor to Fletcher from about 1613 until the latter's death in 1625. For some years they were connected with the same company of actors, and both, with Field, joined the king's men in 1616. The "Virgin Martyr," licensed in 1620, was written by Massinger, in conjunction with Dekker. In 1623 Massinger temporarily transferred his services to the Cockpit company, and for them wrote unaided the "Parliament of Love," the "Bondman," and the "Renegado." After Fletcher's death he rejoined the king's men, for whom he wrote during the remainder of his career. Hardly any incidents of his life have been recorded, and it seems to have been spent in unvaried attention to his profession, and in cultivating the good graces of a few patrons, of whom Philip, the fourth Earl of Pembroke, was the most distinguished. Indeed, Aubrey describes him as servant to the earl, who allowed him a pension of £30 or £40. He never seems to have risen above indigence, and in his dedications he more than once affirms that he should have found it difficult to subsist, had he not received the aid of his patrons. Amongst his Catholic friends were the Wisemans of Essex, Francis Beaumont, Sir Aston Cokayne, and Robert Dormer, Earl of Carnarvon. The last was son-in-law to the Earl of Pembroke, with whose family he maintained friendly relations to the end. His death was sudden. He retired to rest in apparent good health, at his house on the Bankside, Southwark, and in the morning was found dead in bed, March 18, 1639-40, aged 55.

His funeral at St. Saviour's was largely attended by comedians and others, and according to Sir Aston Cokayne he was laid in the same grave as his brother-poet Fletcher. He left a widow, to whom the Earl of Pembroke continued her husband's pension. At one time she resided at Cardiff, and seems to have had children.

“Little as is known of Massinger,” says Aubrey de Vere, “it is admitted by all his biographers that his character was ‘one of singular modesty, gentleness, candour, and affability.’ His literary career was a constant struggle, for fortune never smiled upon him. His writings breathe a spirit incomparably nobler and manlier than that of his contemporaries generally; they are wholly free from the servile political maxims, and, in a large measure, from the grave offences against religion and morals, with which the stage in his time abounded. Their merit consists less in the vigour with which they delineate passion than in their dignity and refinement of style, and the variety of their versification. To wit they have no pretensions.”

According to Charles Lamb, Massinger wrote “with that equability of all the passions which made his English style the purest and most free from violent metaphors and harsh constructions of any of the dramatists who were his contemporaries.”

Bliss, Wood's Athenæ Oxon., ii. 654; *Foster, Alumni Oxon.*, 1500-1714. p. 1004; *Gifford, Plays of P. Massinger*; *Aubrey de Vere, Specimens of the Poets*; *Boyle, Dict. of Nat. Biog.*

1. **The Duke of Milan.** A tragedy, in five acts and in verse, written about 1618, pub. 1623. 4to; acted by the king's men at Blackfriars.

2. **The Unnatural Combat.** A tragedy, written about 1619. pub. 1639, 4to, and ded. to Walter St. Leger; acted by the king's men at the Globe.

3. **The Bondman,** in five acts and in verse, licensed Dec. 3, 1623, and played at the Cockpit; pub. 1624, 4to, and ded. to Philip, 4th Earl of Pembroke.

4. **The Renegado,** licensed April 17, 1624, played by the queen's men; pub. 1630, 4to.

5. **The Parliament of Love,** licensed for the Cockpit Nov. 3, 1624, first printed by Gifford from an imperfect MS., 1805.

6. **A New Way to Pay Old Debts,** a comedy in five acts (and in verse), written about 1625-6, acted by the queen's men at the Phoenix; pub. 1632, 4to, and ded. to Robt. Dormer, Earl of Carnarvon.

7. **The Roman Actor,** licensed Oct. 11, 1626, played by the king's men at Blackfriars, pub. 1629, 4to.

8. **The Maid of Honour.** A tragi-comedy, in five acts (and in verse). 1632, 4to, played by the queen's men at the Phoenix; probably a recast of an older play by Massinger.

9. **The Picture,** a tragi-comedy, in five acts and in verse, licensed June 8, 1629, pub. 1630, 4to.

10. **The Great Duke of Florence,** licensed July 5, 1627, for the queen's servants, pub. 1635, 4to, and ded. to Sir Robt. Wiseman.

11. **The Emperor of the East**, licensed March 4, 1631, for the king's men, pub. 1631, 4to, and ded. to Lord Mohun of Okehampton.

12. **Believe as you List**, a tragedy (in five acts and in verse) Now first printed by T. C. Croker, Percy Soc. Eng. Poetry, vol. xxvii. 1848; *vide* also by the same, "Remarks on an article inserted in the papers of the Shakespeare Soc." (vol. iv., on Massinger's play of "Believe as you List"), Lond. (1849), 8vo. On Jan. 11, 1630-1, Sir Henry Herbert refused to license this play owing to its containing dangerous allusions to the King of Portugal.

13. **The City Madam**, a comedy, licensed May 25, 1632, pub. 1658, 8vo.

14. **The Guardian**, a comical history, licensed for the king's men Oct. 31, 1633, pub. by Moseley in 1655, together with "A Very Woman" (by Massinger and Fletcher) and the "Bashful Woman."

15. **The Bashful Lover**, licensed May 9, 1636, pub. as above 1655.

16. Plays in collaboration with others :—

"The Honest Man's Fortune," acted by the Lady Elizabeth's men in 1613, written by Massinger (act iii.), Fletcher, Field, and Daborne.

"Thierry and Theodoret," written about 1613-4, by Massinger (act i. 2, ii. 1, 3, and iv. 2), Field, Fletcher, and probably Wilkins.

"The Bloody Brother," written about 1613-4 by Massinger (act i., v. 1), Field, Fletcher, and another.

"The Knight of Malta," acted about 1616, by Massinger (act iii. 2, 3, iv. 1, and perhaps part of v. 2), and Fletcher.

"The Queen of Corinth," written about 1617, by Massinger (act i. and v.), and Fletcher aided perhaps by Field.

"Barnavel," played 1619, by Massinger (act i. 1, 2, ii. 1, iii. 2, 3, 5, iv. 4, 5, v. 1), and Fletcher.

"Henry VIII.," written about 1617, by Massinger and Fletcher.

"The Two Noble Kinsmen," by Massinger (act i., ii. 1, iii. 1, 2, iv. 3, v. 1, 3, 4), and Fletcher.

"The Custom of the Country," by Massinger (act ii. 1-4, iii. 4, 5, iv. 1, 2, v. 1, 2, 3, 4), and Fletcher.

"The Elder Brother," by Massinger (act i. 1, 2, v. 1, 2, and revised generally), Fletcher, and Fris. Beaumont (*q.v.*).

"The Sea Voyage," licensed June 22, 1622, by Massinger (act ii. 1, 2, iii. 1, v. 1-4).

"The Double Marriage," acted about 1620, by Massinger (act i. 1, iii. 1, iv. 1, 2, v. 2, 3), and Fletcher.

"The Beggar's Bush," acted 1622, by Massinger (act i. 1-3, v. 1, 2), and Fletcher.

"The False One," acted about 1620, by Massinger (act i., v.) and Fletcher.

"The Prophetess," licensed 1622, by Massinger (act ii., iv., v. 1, 2), and Fletcher.

"The Little French Lawyer," probably written about 1620, by Massinger (act i., iii. 1, v. 1), and Fletcher.

"The Lovers' Progress," licensed as "Cleander," 1634, and probably an alteration of the "Wandering Lovers," licensed 1623, by Massinger (act. i. 1, 2, ii. 2, iii. 4, 6, iv., v.) and Fletcher.

"The Spanish Curate," licensed 1622, by Massinger (act i., iii. 3, iv. 1, 4, v. 1, 3) and Fletcher.

"The Fair Maid of the Inn," licensed 1626, by Massinger (act i., iii. 2, v. 3) and Fletcher.

"A Very Woman, or the Prince of Tarent," licensed 1634, by Massinger (act i., ii., 1, 2, 3, iv. 1, 3) and Fletcher.

"The Second Maiden's Tragedy," licensed 1611, by Massinger (act i., ii.) and Tourneur.

"Love's Cure, or the Martial Maid," about 1622, by Massinger (act i., iv., v. 1, 2) and another.

"The Fatal Dowry," about 1619, by Massinger (act i., iii., iv. 2-4, v. 1, 2) and Field.

"The Virgin Martyr," licensed 1620, by Massinger (act i., iii. 1, 2, iv. 3 and v. 2) and Dekker. This celebrated piece, partly founded on the story of the martyr Dorothea, was repr. with illustrations, Lond. Jas. Burns (1846), 4to.

17. Several other plays are doubtfully attributed to Massinger, and many more in which he was solely or jointly concerned are lost.

18. Collected editions of his works :

"The Dramatic Works of P. Massinger, &c.," by T. Coxeter, Lond. 1759, 8vo, 4 vols. ; *ib.* 1761.

"The Dramatic Works of P.M.," by J. Monck Mason, Lond. 1779, 4 vols. 8vo.

"The Plays of P. M.," by Wm. Gifford, Lond. 1805, 4 vols. 8vo, repr. 1813.

"The Dramatic Works of Massinger and Ford," with introduction by Hartley Coleridge, Lond. 1840, 8vo.

"The Plays of P. M.," from the text of W. Gifford, with the addition of the tragedy of "Believe as you List," edited by Lt.-Col. F. Cunningham, Lond. 1867 ; *ib.* 1870, 8vo.

Vide also Dodsley's Select Colln. of Old Plays, viii. 1744 ; Mrs. Inchbald's Brit. Theatre, vi. 1, 1808 ; London Stage, 1824 ; Modern Brit. Drama ; Cumberland's Brit. Theatre ; Dibdin's London Theatre ; The best plays of old dramatists, edited by A. Symons, 1887-9.

19. "Critical Reflections on the Old English Dramatick Writers as a preface to the Works of Massinger, &c." Eng. Dramatic Writers, 1761, 8vo.

"Some Account of the Life and Writings of P. M.," by T. Davies, Lond. 1789, 8vo.

20. **Portrait**, by T. Cross, prefixed to his "Plays," 1650, 8vo ; others engr. by Grignon, H. Robinson, and Worthington after Thurston.

Master, Richard, priest, martyr, a native of Maidstone, Kent, was educated at Eton, and elected to King's College, Cambridge, in 1502. He was proctor of his university in 1513, in which year he supplicated to be incorporated M.A. at Oxford. Subsequently he became B.D., and, Nov. 18, 1514, was collated to the rectory of Aldington, Kent.

It was in his parish that Elizabeth Barton was born in 1506. About 1525 she was servant-maid to Thos. Cobbe, of that parish, steward of an estate owned by the Archbishop of Can-

terbury, and in that year was attacked by some internal disease, which caused hysterical fits. These were followed by trances, in which she was supposed to have Divine revelations, and betrayed "marvellous holiness in rebuke of sin and vice." Her master summoned the parish priest, who was soon convinced that the girl was inspired by the Holy Ghost, and laid the matter before his diocesan, Archbishop Warham. The girl's revelations were in perfect harmony with faith, her exhortations all tended to virtue, and her life was without reproach. The archbishop, therefore, without passing any judgment, merely bade her pastor to watch the case, and report again. As her fame for holiness continued to spread, the archbishop, in or about 1526, commissioned the prior of Christchurch, Canterbury, and two of his monks, to witness her trances, and report upon them to him. Shortly after the archbishop appointed Dr. Bocking, one of the two monks, to be her confessor, an appointment which cost him his life. She was then taken to a small and neglected chapel, dedicated to Our Lady at Court-up-Street, in the parish of Lymne, adjoining Aldington. There she was, or professed to be, cured, and alleged that she had received a command from the Blessed Virgin to become a nun in the Benedictine priory of St. Sepulchre at Canterbury. After she had taken the veil, the fame of her sanctity, visions, and prophecies greatly increased, and she became known as the Holy Maid of Kent throughout the length and breadth of the land.

When the question of the king's divorce became the talk of the country, the revelations of the nun began to assume a personal and political character, and hence it was determined to suppress her, and make an example of some of her more immediate connections in order to check others from belief in her admonitions. Master was therefore one of those arrested in Sept. 1533, and accused of being the instigator of her trances. It was asserted that he had been moved by cupidity to get up pilgrimages to the chapel at Court-up-Street, which the act of attainder falsely said was within his parish. The only apparent basis for these charges against the good priest was the desire of Cromwell to malign the clergy. "Master may have been a dupe," says Fr. Bridgett, "but there is nothing to show that he was a knave." He points out that the chapel was not within the parish of Aldington, and hence

Master could have no special, or at least personal, motive for magnifying and enriching it. In any case he did his duty in laying the matter before the archbishop. The accused were not brought to trial, but, by a more easy and summary process, were indicted and attainted in parliament, in Jan. 1534, some of treason, and others, including Blessed John Fisher and Blessed Thomas More, of misprision of treason. Master was in the former indictment, and was executed at Tyburn, April 20, 1534.

Cooper, Athenæ Cantab. i.; *Bridgett, Life of B. John Fisher*, p. 235 seq.; *Lewis, Life of Fisher*, ii. 339 seq.; *Strype, Eccles. Mem.*, ed. 1721, i. 181 seq.; *Dodd, Ch. Hist.* i.; *Lewis, Sanders' Anglican Schism; Biog. Britan.*, ed. 1778, i. 648 seq.

Matthew, Sir Tobie, knight, priest, born at Salisbury, Oct. 3, 1577, was the eldest son of Dr. Tobie Matthew, then dean of Christchurch, Oxford, and subsequently Archbishop of York, by his wife Frances, daughter of Dr. Wm. Barlow, Bishop of Chichester. At the early age of twelve he matriculated from Christchurch, Mar. 13, 1589-90, and graduated B.A., June 5, 1594, and M.A., July 5, 1597. Endowed by nature with talents of a high class, and provided with a good tutor, he lost no opportunity of improvement, and soon became noted as an orator and disputant. In 1595 he acted the Esquire's part in Essex's "Device" on the Queen's Day. In 1596 he had a severe illness, which was aggravated by misunderstandings with his father, who had just been promoted to the bishopric of Durham, and was very severe and exacting. Two years later he was staying with young Throckmorton in France; and later in the same year, 1598, he was again in trouble with his father on account of his debts. On May 15, 1599, he was admitted at Gray's Inn, and two years later, on Oct. 3, he entered parliament as member for Newport, Cornwall. About the same time he formed an intimacy with Francis Bacon, which lasted till the latter's death in 1626. In a letter which he delivered from Bacon to James I., in March 1603, Bacon describes him as a very worthy and rare young gentleman.

On March 25, 1604, he was returned member for St. Alban's *vice* Sir Francis Bacon, who elected to sit for Ipswich. A few months later he determined to visit Italy, in accordance with a wish that he had long entertained. But his parents, fearing

that his intercourse with Catholics might induce him to change his religion, refused their consent. Indeed, his mother, who was a strong Puritan, seems to have suspected that he was inclined to Catholicism, and offered to settle her fortune upon him if he would settle down and get married. Perceiving how strongly his parents were opposed to his proposal, Tobie professed to submit to their wishes, and only solicited their consent to spend six months in France until the reassembling of Parliament. With this his parents reluctantly complied, expressly conditioning, however, that he should visit neither Spain nor Italy. Tobie declared that he would not, though privately he had no intention of keeping his promise, if he could but once set foot on the Continent. In after-life he deeply regretted this deliberate falsehood. With a licence to travel for three years, dated July 3, 1604, he sailed for France early in the following year, and once in France continued his route without intermission till his arrival at Florence. After an absence of about six months, his father discovered that he was in that town, and wrote to him, in terms of great affection, requesting him to return home after he should have had reasonable time to gratify his curiosity, and conjuring him above all things to remain firm in the Protestant religion. On the perusal of his father's letter, Tobie felt elated, for he now considered that he had tacit consent to prosecute his travels, and as at that time he had no thoughts about changing his religion, the latter part of the letter gave him no uneasiness.

An incident of no seeming importance which occurred at Florence, whilst in the company of two Catholic gentlemen, Sir George Petre, of Devonshire, and Robert Cansfield, of Lancashire, brought to his mind the first serious thought about religion. Shortly afterwards he removed to Siena, in order to avoid the company of the many English in Florence, whose conversation he thought was an obstacle to his perfecting himself in the Italian language. He then visited Naples, and, having satisfied his curiosity about the liquefaction of St. Januarius' blood, of which he had heard whilst at Florence, went to Rome with the intention of residing there for some time. Upon his arrival in the Eternal City, he waited upon Fr. Robert Persons, impelled with a desire to see one of whom he had heard so much. Besides, he thought it prudent to be upon good terms with one represented in England as an

intriguing bad character, lest otherwise he might do him some injury. The politeness with which he was received surprised him, and led to the renewal of his call. He was also greatly impressed by an observation casually passed by the good father. From similar motives he paid a visit to Cardinal Pinelli, the grand-inquisitor, who likewise received him with much courtesy. These receptions made him reflect how different was his treatment by these great men to that which a Catholic foreigner would receive in England, even by a country justice of the peace. Amusement, however, and the inspection of the antiquities of Rome, engrossed the whole of his time, and a serious thought upon the affair of his salvation seldom if ever crossed his mind, until a short time before his return to Florence. It was then that he had several conversations concerning religion with Fr. Persons, with whom he had become very friendly, and the learned Jesuit soon convinced him that he had formed erroneous ideas upon many doctrines. In this state of mind he returned to Florence, and again gave himself up to amusement, and to the study of the Italian language. When Lent arrived, in the year 1606, he went to hear the Lenten sermons, which made so deep an impression, that he began to think seriously within himself upon religion, and to examine into the works of the fathers. After a little time he applied for instruction to Fr. Lelio Ptolomei, S.J., an eminent Italian preacher, and his conversion followed, the inquisitor receiving him into the Church towards the close of March, 1606.

Whilst in Italy he endeavoured to keep his change of religion from becoming publicly known, and after his return to France, shortly after that event, he was still more secret. After visiting the English college at St. Omer, he returned to England in Sept. 1606, but fearing that his conversion would soon become known to Secretary Cecil, he at first took up his abode in a French ordinary near the Tower, and then wrote to his old friend, Sir Francis Bacon, a letter so worded that it might be with propriety shown to the minister whose displeasure he principally feared. This letter had the desired effect. Cecil was pleased, and promised not to molest him. Tobie then ventured into public, changed his lodgings into Fleet Street, and paid a visit to Bacon to thank him for the kind service he had rendered him with the secretary. Next he waited upon Bancroft, Archbishop of Canterbury, who received

him with some harshness, and appointed a time to see him again, when he would confer with him upon the subject of religion. Several interviews followed with the archbishop, who at last giving way to passion, when he could not prevail by argument, committed him a close prisoner to the Fleet, where he was detained six months, and frequently treated with great severity. In prison he was visited by a few friends and a great number of others who wished to dispute with him. Some were friends of his father, then Archbishop of York, who hoped to induce him to return to the Anglican Establishment. Of one of his visitors, Thomas Morton, afterwards bishop of Durham, he had a bad opinion. Others were Sir Edwin Sandys, on whose vanity he enlarges, Richard Martin, and Captain Whitelock, who called St. Paul a widgeon, and was generally so blasphemous that his hearer momentarily expected his annihilation, but was "yet so witty as would almost tempt a man to forgive him, in spite of his hurt and judgment." Bacon wrote him a letter during his imprisonment on the subject of his seduction, laying stress upon "the extreme effects of superstition in this last gunpowder treason." Bacon, however, had a high opinion of Tobie's literary judgment as evidenced by his submitting to him at this time the rough sketch of his "*In felicem memoriam Elizabethæ*," thus commencing a practice which he continued to the last. Another of Tobie's interviewers was Andrewes, bishop of Chichester, and before the close of 1607 Alberico Gentili was sent by Tobie's father, as a last resource, to try and bring him back. When it was clear that he was immovable in his faith, the attack was changed, and he was pressed to take the oath of allegiance, which at that time was so worded that it could not be taken conscientiously. But Tobie was proof against pressure or sophistry. Meanwhile, the plague broke out with great violence, and as the Fleet was in the very centre of the contagion, Tobie petitioned to be removed, and offered to find bail to any amount. His petition was disregarded, till the combined influences of his father, Bacon, and Cecil, who had become reconciled to him, procured his release on parole. Bacon had interested himself by every means in his power to obtain this result, and on Feb. 7, 1607-8, Tobie was allowed to remove to Bacon's house, under charge of a messenger of State. Two months later he obtained a royal permit to travel abroad.

Upon leaving England, Tobie seems to have first gone to Brussels, and thence to Madrid. There, in 1609, he appears to have been in the train of Sir Robert Shirley, and thither in the same year Bacon sent him his "Advertisement of Learning," and the key to his famous cipher, about which he requests secrecy. In Feb. 1610, Bacon sent him his "De Sapientia Veterum," and in the following year he was at Venice with his friend Mr. Gage, through whom he became acquainted with Edward Norgate, the illuminer. Sir Dudley Carleton met him there in 1612, "so broken with travel," that the name "Il vecchio" was applied to him. From 1611 he continually pleaded with Salisbury and others to obtain him permission to return to England, but the King would not listen to his importunities. About this time he went to Rome, and was admitted into the Roman College to study for the priesthood. He received minor orders, May 4, the subdiaconate and diaconate, on the 11th and 19th, and the priesthood on the 20th of the same month, 1614, from the hands of Cardinal Bellarmine. Shortly afterwards he would appear to have returned to Madrid, where he possessed some influence and a wide circle of acquaintance. Whilst in France he had formed a friendship with the Marquess of Buckingham, subsequently duke, and through his influence the King consented that he should return to England. He landed at Dover in May, 1617, and was seen by Chamberlain on the 18th of that month at Winwood's house. Soon afterwards he went to Bacon at Gorham-bury, and in August was entertained by Thomas Wilbraham at Townsend, near Nantwich, during the King's visit to that mansion. By October he was settled in London, and was observed to pay nightly visits to Gondomar, the Spanish Ambassador, no doubt to assist in religious services. At this time, says Wood, he was generally allowed to be a person of wit and polite behaviour, and "a very compleat gentleman," remarkably conversant with foreign affairs. From London in 1618 he issued an Italian translation of Bacon's essays. On Bacon's impeachment, Tobie wrote him a letter which Bacon compared to "old gold."

In Jan. 1618-9, Tobie was ordered to leave the kingdom, as his constant refusal to take the obnoxious oath of allegiance had offended the King. He went to Brussels, whence in February he wrote to Bacon on Spanish affairs. After some

time, the Earl of Bristol exerted himself in his behalf, and succeeded in obtaining from the King an order for his unconditional return. Tobie landed at Dover on Dec. 29, 1621, and after a short delay was permitted to proceed to London. In May 1622 he dined with Gondomar; and in June, at the instance of Buckingham's mother, he sustained a disputation before the King. At this period negotiations were in progress with the Holy See for a dispensation for the marriage of Prince Charles with the Spanish Infanta, and Tobie was the first direct agent at the English court employed in the matter. The Catholic party in favour of the restoration of episcopal jurisdiction seized this opportunity to press their cause, which was favourably received by the Holy See, but strenuously opposed by the Jesuits and other adversaries of the scheme. Tobie favoured the latter party, and, taking advantage of his agency, alarmed the King with erroneous and exaggerated accounts of the jurisdiction proposed to be established in his dominions. James, whilst divining his motive, was not disposed to acquiesce in the project, and denounced it as an infringement of the royal prerogative. Immediately afterwards the party to which Tobie belonged addressed a memorial to the Pope, which covered the deception already practised on the King by an additional misrepresentation as to the grounds of his Majesty's resolution, and Gregory XV., startled at the intelligence, felt that it would be unsafe to proceed at that time. In the following year, 1623, Tobie was despatched by James to Madrid to advise Charles and Buckingham, and he amused the prince by penning a flattering and witty, though somewhat licentious, description of the beauties of the Infanta's mind and person. The prince, in a postscript to a letter from Buckingham to the King, dated June 20, 1623, related how "littell prittie Tobie Matthew" came to entreat them to send to the King what he called "a pictur of the Infanta's drawn in black and white": "We pray you let none lafe at it but yourselfe and honest Kate [the Duchess of Buckingham]. He thinkes he hath hitt the naille of the head, but you will fynd it foolishst thing that ever you saw." On the whole he appears to have been a discreet negotiator and prudent councillor. Shortly before the prince's departure, after the failure of the negotiations, he sent a memorandum to the Catholic King, protesting as strongly as was feasible against the "voto" of the "theologi."

Upon his return to England, his reception at court was very flattering. His Majesty, at the request of the prince, treated him with great kindness, and on Oct. 20, 1623, conferred upon him the honour of knighthood at Royston. These marks of royal favour induced his parents to relent and invite him to York. There, at his father's palace, he was met by a number of eminent Anglican clergymen, by whom he found himself inveigled into a theological discussion. Provoked at last to a warm utterance of his views, he states "it was strange to see how they wrung their hands, and their whites of eyes were turned up, and their devout sighes were sent abroad to testifie their grief that I would utter myself after that manner." Sir Tobie continued to reside with his father, and during this time had much serious talk with the archbishop, and even cherished the hope of converting him. On his mother's rigid puritanism he could make little impression. "My mother," he wrote, upon her death in May 1629, "went out of the world calling for her silkes and toyes and trinketts, more like an ignorant childe of foure yeares than like a talking scripturist of almost foure score." His father on his death in 1628 is said to have left him in his will only a piece of plate of twenty marks, having in his lifetime given him over £14,000.

In 1624 Sir Tobie was selected one of the eighty-four "Essentials," or original working members of the abortive Academe Royal, of which the scheme had just been completed by Edmund Bolton. In June 1625 he was at Boulogne, whence he wrote an interesting letter to the Duchess of Buckingham, describing Henrietta Maria in enthusiastic terms which rival those of his previous "picture" of the Infanta. In the same year, at Sir Tobie's special request, Bacon added his "Essay on Friendship" to the series in commemoration of their long intimacy. On his death in the following year he bequeathed Sir Tobie £30 to buy a ring. During the next few years Sir Tobie was much abroad, probably either in Paris or in Brussels.

After the accession of Charles I. Sir Tobie being in high favour was able to identify himself more openly with Catholics, among whom he sometimes passed as Fr. Price. He was greatly esteemed by Thomas Viscount Wentworth, subsequently Earl of Strafford, and towards the end of 1633 accompanied him to Ireland in the capacity of secretary after his lordship

had been appointed lord-deputy. He was soon, however, back in London, where his influence is thus depicted by the French ambassador. "The cleverest of the Catholic seminarists," he writes, "is Tobie Matthew, a man of parts, active, influential, an excellent linguist; he penetrates cabinets, he insinuates himself into all kinds of affairs, and knows the temper and purpose of those who govern the kingdom, especially of the lord-treasurer, whom he manages so skilfully that he is able to realise all his schemes in favour of Spain. . . . He is a man, 'sans intérêt particulier, qui ne travaille que pour l'honneur et pour sa passion, qui est le soulagement et l'avancement des catholiques.'" M. de Fontenay also describes him as well affected to France, if only that country will aid him in his efforts by interposing to obtain the same oath of allegiance for England as for Ireland, a project approved by the Pope, by the establishment of seminaries in France, and by pecuniary assistance for secular and regular missionaries. In July 1636 Sir Tobie was on a visit to Lord Salisbury at Hatfield, and his influence with men of similar position and at court was such as to raise the jealousy of the puritans, who made it a serious grievance. In consequence, all sorts of false reports were issued against him. In 1639 a squib, entitled "Reasons that Ship and Conduct Money ought to be paid," suggested that Sir Tobie was an abettor of the "Popish Plot," and, with Sir John Wintour and the queen-mother, was making a laughing-stock of the country. In 1640, Andreas Habernfeld and Boswell concocted their "Particular Discovery of the Plot against the King, Kingdom, and Protestant Religion," in which Sir Tobie is described as a "Jesuited Priest," and "a most dangerous man," in the pay of Cardinal Barberini. This re-appeared in "Rome's Masterpiece," published in 1643 by William Prynne, who likewise calls him a papal spy and missionary sent to reclaim England. It is not surprising therefore that, in consequence of these clamours of the puritans, Sir Tobie was arrested in Oct. 1640, and that on Nov. 16th the Commons should unite with the Lords in petitioning for his banishment. Hence Sir Tobie withdrew from the court to Raglan Castle, where he was appointed first-chaplain to Henry Somerset, fifth Earl of Worcester, who was created a marquess in 1642. It was now the eve of the civil wars, and Sir Tobie, being far advanced in years, sought refuge in the house of

tertians belonging to the English Jesuits at Ghent, where, with few interruptions, he spent the remainder of his days in peaceful seclusion. In 1650, he is reported to have visited Brussels with the object of obtaining a canonry there. He died at Ghent, Oct. 13, 1655, aged 77.

Whilst friends credited his character with frankness and integrity, others denounced his subtle and secret manner, his exotic graces, and ubiquity, and even complained of his knowledge of foreign courts and languages as dangerous to the State. There is no doubt that he had solid judgment and deep penetration, and that he possessed a remarkable insight into the character of statesmen and men in power, as well as a keen sense of the pulse of the nation. He had a good memory, sparkling wit, tempered with affability, and withal considerable literary knowledge. By the puritans he was held in especial detestation, and for many years of his life was an object of their attack. Habernfeld and Prynne have abused him without mercy, styling him a crafty politician, spy, plotter, pensioner to Cardinal Barberini, and the like, but no reliance can be placed upon the vapourings of such discredited writers. Wood, after speaking of him in favourable terms, notes his "seeming sweetness of mind," but adds that occasionally he was "pragmatical and a little too forward" in certain company.

Though the fact of his priesthood was long kept a close secret, it oozed out through his espousing the side of the Jesuits in their controversy with the secular clergy, and in 1630 the bishop of Chalcedon obtained attestations from different people who had heard him say Mass. Hence the report gradually got out that he was Jesuit, for which, however, there is not the slightest foundation. He was, indeed, a great benefactor to the society, towards which he entertained the greatest respect. Whilst at Rome he gave eleven thousand scudi, or more, to the English Jesuits for missionary purposes, and that sum was laid out in the purchase of the vineyards of Magliana, and other property about Rome. This donation he confirmed five years later, in refutation of some busy persons who had reported that his intentions had not been fulfilled. Perhaps this is the document, dated 1613, referred to in a list of wills preserved in the archives of the English College at Rome, printed in the *Collect. Topographica et Genealogica*, v. 87.

His affectionate regard for the Fathers of the Society continued to the end, and by his own desire he was buried in a vault under their church at Ghent in a wooden coffin with a lead plate bearing the simple inscription: "Hic jacet D. Tobias Matthei."

Wood, Athenæ Oxon., ed. 1691, ii.; *Cath. Miscel.* iv. 107; *Dodd, Ch. Hist.* iii. 59, 155; *Tierney's Dodd*, v. 90 seq. cclxi.; *Oliver, Collectanea, S.J.*; *Foley, Records S.J.*, i., ii., iv., vii.; *Berington, Memoirs of Penzani*, 121-2; *Turnbull, Sergeant's Chapter*, 28; *Brady, Episc. Succ.* iii.; *Lingard, Hist. of Eng.*, ed. 1849, vii.; *Rushworth, Hist. Collns.* p. 1322; *Ranke, Hist. of Eng.*, v. 448; *Seccombe, Dict. Nat. Biog.* xxxvii.

1. **Saggi Morali del Signore Bacono, Cavagliero Inglese, Gran Cancelliero d'Inghilterra: Con un altro suo Trattato della Sapienza degli Antichi. Tradotti in Italiano (da Tobia Mathei).** Londra, 1618, 8vo, A to G 3, with title, ded. "a Don Cosimo de Medici, Gran Duca di Toscana," by Tobia Mathei, and Table, Della Sapienza A to K 4, in eights; Lond. 1621, 12mo; *ib.* 1621, 24mo. Lond. 1619, 12mo, second edition (curante Andrea Cioli), containing the essay "On Seditions and Troubles," which was not printed in English till 1675.

The first edition of Lord Bacon's celebrated essays was published in 1597, entitled, "Essayes. Religious Meditations. Places of Perswasion and Diswasion." Lond. 1597, 16mo, the *Meditationes Sacræ* being in Latin. Matthew's dedication contains a fine eulogy of Bacon.

2. "The Audi Filia. or, A Rich Cabinet Full of Spirituall Jewellis, Composed by the Rev. Father Doctour Avila. Translated out of Spanish into English," s.l., 1620, 4to, title, ded. to all English Catholics, signed L. T., 3 ff., preface 10 ff., pp. 584, and Table 8 ff. An edition in 4to, 1615, appears in the MS. library catalogue of the Cambrai Convent, O.S.B. Gee, in his "Foot out of the Snare," 1624, attributes this translation to Matthew, and Wood following him is copied by Dodd and Oliver. On the title is *Permissu Superiorum*, I.H.S., and the Translator signs L. T. These circumstances call for further evidence before attributing the translation to Matthew.

3. **The Confessions of the Incomparable Doctore S. Augustine. Translated into English together with a large Preface, which it will much import to be read over first; that so the Booke itselfe may both profit and please the Reader more. Permissu Superiorum**, s.l., 1620, sm. 8vo, title and ded. to the B.V.M., 8 ff., preface, pp. 108, errata, 2 ff., pp. 800; 2nd edit., Paris, 1638, 12mo, pp. 614.

Gee ("Foot out of the Snare," 1624) says that this little book was sold in London at 16s., though in the ordinary way of books it might have been published at 2s. 6d. For subsequent Catholic translations see Abr. Woodhead and Rich. Challoner.

It elicited a scurrilous work from Matt. Sutcliffe, Dean of Exeter, entitled, "The Unmasking of a Masse-monger . . . or, the Vindication of Saint Augustine's Confessions from the . . . calumniationes of a late noted Apostate." Lond. 1626, 4to, in which coarse allusion is made to the alleged libertinism of Sir Tobie's youth.

4. **A Relation of the Death of the most Illustrious Lord Signor**

Troilo Savelle, a Baron of Rome, who was beheaded in the Castle of Saint Angelo, on the 18 of Aprill, 1592. *Permissu Superiorum*, s.l., 1620, sm. 8vo; "The Penitent Bandito: or, The History of the Conversion and Death of the most Illustrious Lord Signor Troilo Savelle, a Baron of Rome. The second edition, more correct, by Sir T. M., Knt.," s.l., 1663, 12mo, pp. 144 incl. of title, contents 1 f.

5. **The Flaming Hart, or, The Life of the Glorious S. Teresa, Foundresse of the Reformation of the Order of the All-Immaculate Virgin Mother, our B. Lady of Mount Carmel.** Written by **Herself in Spanish, and now translated into English by M. T.** 1623, 8vo; 2nd ed., Antwerpe, Johannes Meursius, 1642, sm. 8vo, pp. 666, ded. to Q. Henrietta Maria, with the *Approbatio* of Richardus Wake, I.V.L., Aug. 5, 1642, at the end. For other translations see R. Challoner and Abr. Woodhead. The translator of the following is not known: "The Life of the Mother Teresa of Jesus, Foundresse of the Monasteries of the Descalced or Barefooted Carmelite Nunnes and Fryers of the First Rule. Written by herself at the commandment of her ghostly father, and now translated into English out of Spanish. By W. M. of the Society of Jesus." Antwerp, Hen. Jaye, 1611, 4to.

6. **A Remonstrance**, 1627, dispersed in MS., drawn up in the name of the laity of England by Sir T. Matthew, Sir Basil Brook, and Sir Thos. Brudenell, Bart., created Baron Brudenell of Stanton Wivill, co. Leicester, April 26, 1627, and subsequently Earl of Cardigan.

This was in opposition to a *Letter* of Dr. Rich. Smith, Bishop of Chalcodon, explaining the nature of his jurisdiction, and asserting his claim to the powers of an ordinary. The bishop had informed the superiors of the Jesuits and Benedictines that it was his opinion that, according to the Bull of Pius V. (*Romani Pontificis*), no regular ought to hear the confessions of the laity without the ordinary's approbation. They at first acquiesced, and requested his approbation, but after further consideration objected, alleging that the Pope, in the position of universal ordinary, had sufficiently qualified them by express faculties granted for the mission. Dom Thos. Preston, *alias* Roger Widdrington, O.S.B., and another learned Benedictine called Fr. David, probably Dom John (David) Barnes, commenced the attack, which soon became general, on the bishop's pretensions. The latter's letter brought forth the *Remonstrance* at the head of this article, and the controversy was soon taken up by Dom Wm. Rudesind Barlow, O.S.B., and others. Dr. Matt. Kellison came to the aid of the bishop in 1629, which led to the controversy treated under Fr. Jno. Floyd, S.J., vol. ii., and Dr. M. Kellison, vol. iii.

The *Remonstrance* was forwarded to Rome with as many signatures as could be obtained, but it was soon followed by a counter-remonstrance more numerous signed, and with names, it is said, of greater weight.

7. Wood credits him with a work to show "the benefit that proceeds from washing the head every morning in cold water."

8. **A Missive of Consolation, sent from Flanders to the Catholics of England.** Lovain, 1647, sm. 8vo, pp. 380. Dr. Oliver gives the date 1646.

9. **A Treatise of Patience.** Written by **Father Francis Arias, of the Society of Jesus, in his second parte of the Imitation**

of Christ our Lord. Translated into English. With permission of Superiours, s.l., 1650, 18mo, pp. 225, besides title, epis. ded. of translator, signed T. M., table of chapters, and prayer for patience.

10. **A Collection of Letters made by Sir Tobie Mathews, Knight, with a Character of the most excellent Lady Lucy, Countesse of Carleile, by the same Authour, to which are added many of his own to several persons of honour who were contemporary with him.** Lond. Henry Herringman (Nov.), 1660 (1659), 8vo, with fine portrait of Sir Toby by J. Gammon.

This collection was edited by Dr. John Donne, who subscribes the dedication. Its object was to exhibit specimens of epistolary composition, by such men as Bacon, Digby, Carleton, and others, but most of the names and dates have been carefully removed. In this volume, amongst other interesting matter, will be found a free account of the trial of Sir Walter Raleigh. Lucy, Countess of Carlisle, was daughter of Hen. Percy, ninth Earl of Northumberland, and was one of Sir Toby's intimate friends. Hence Sir John Suckling thus satirised him in "The Session of Poets":

Toby Mathews (pox on him) what made him there?
Was whispering something in somebodies eare
When he had the honor to be named in court,
But, sir, you may thank my Lady Carleil for't.

Owen also played upon his name in some Latin verses cited by Turnbull, *Sergeant's Account of the Chapter*, p. 28.

11. **History of the late Times.** MS, imperfect.

12. A Relation of the . . . Life . . . of Lady Lucie Knatchbull, Abbess, MS., dated Jan. 1, 1652, *vide* under Eliz. Lucy Knatchbull, No. 2.

13. Letters, published in "Cabala, Mysteries of State, in Letters of the Ministers of K. James and K. Charles," Lond. 1654, 4to, and also in the second edition, "Cabala, or Scrinia Sacra," Lond. 1663, fol.

Other letters and MSS., unpublished, are said to be at St. Scholastica's Abbey, Teignmouth.

14. **A True Historicall Relation of the Conversion of Sir Tobie Matthews to the Holie Catholic Fayth, with the Antecedents and Consequents thereof.** MS. 1640, 4to, pp. 234.

This is practically embodied in Charles Butler's edition of his uncle's "Life of Sir Tobie." The original MS. was in his possession.

It appears that Lord Bacon undertook to re-convert Sir Tobie to the Protestant religion, who observes that his lordship was in very truth a prodigy of wit and knowledge—that there was not such company in the whole world—but proved himself "such a poor kind of creature in those things which were questionable about religion, that my wonder takes away all my words."

"A brief description of a curious manuscript in the collection of the Rev. Dr. Neligan, entitled, A True Historicall Relation of the Conversion of Sir T. Matthew to the holie Catholic fayth, with the antecedents and consequents thereof" (Cork? 1835?), 8vo, edited by W. C. Neligan, but not published, only 35 copies, three being printed on vellum; repr. in W. H. Smith's "Bacon and Shakespeare," appendix, 1857, 8vo. It consists of a number of brief and tantalising extracts from the original, which are printed together without any attempt at editing.

15. "The Life of Sir Tobie Mathews. By the Rev. Alban Butler: edited by Charles Butler, Esq." Lond. J. P. Coghlan, 1795, 8vo, pp. 37.

16. **Portrait.** "The Lively Portraicture of Sir Tobias Mathews, Knt.," James Gammon, sc., 8vo, oval frame, very short hair, whiskers, peaked beard, collar, glove in hand, prefixed to his "Collection of Letters," 1660.

He also appears in the print with Petitot, in Walpole's "Painters."

Mawhood, William, merchant, born 1723, was educated at the English College at St. Omer, where he certainly was from Jan. 1736 to Sept. 1737, if not longer. In 1752 he married Dorothy, born in July 1727, one of the daughters and eventual co-heiresses of Mr. Wm. Kroger and his wife Dorothy, of Clerkenwell, and in Sept. 1757 succeeded to the business of his father, an extensive woollen merchant and army clothier in West Smithfield.

Mawhood was very successful in business, and held a leading position amongst the Catholics of the metropolis. His house in Smithfield is still standing. It is the one with the gateway in it that leads to the ancient church of St. Bartholomew the Great, from the windows of which the burning of Friar Forrest and other martyrs might have been witnessed. Indeed, there is a tradition that royalty itself occupied this place of vantage on one or more of these occasions. Mawhood had also a country house at Finchley, from which he drove into town on Sundays to hear Mass at Lincoln's Inn Fields. He was an intimate friend of Dr. Challoner, and used to attend the bishop's sermons at "Ye Ship," in Turnstile, on Sunday afternoons. During the Gordon riots, in 1780, the bishop sheltered for seventeen days in Mawhood's house at Finchley, and it was he who supplied the Rev. James Barnard with the principal materials for his account of the riots in his "Life" of the bishop published in 1784. Mawhood seems to have been well known and much respected by nearly all the leading Catholics of his day, especially by the clergy, who sought his advice in many important matters. In 1790 he was seized with paralysis, but lingered on till 1797, in which year he was interred at St. Bartholomew the Great, West Smithfield, at the age of 74.

Mawhood had six children, two sons and four daughters. His sons, William John and Charles, were among the first *alumni* of the school established by the Hon. and Right Rev. Bishop James Talbot at Old Hall Green, where they went in Oct. 1769. They were removed to a school at Kensington in

1771, and in the following year to Sedgley Park, in Staffordshire. Subsequently they joined the army engaged in the American War, and attained to the rank of major and lieutenant-colonel respectively. The major married the Countess De Paten. One of their sisters, Mary Louisa Austin Mawhood, became an Augustinian nun, and died at Bruges March 26, 1832, aged 80, professed 53. Another, Dorothy, born May 1754, was at one time solicited in marriage for Charles Talbot, subsequently sixteenth Earl of Shrewsbury; but though his uncle, the bishop, pressed the match, her father withheld his consent, deeming it better that she should marry within his own sphere of life. Subsequently she became the wife of Thomas Corney, merchant, of London, son of Henry Corney (or Cornoe), of Cornoe, co. Lancaster, by Jane, daughter of Robert Worswick, of Todderstaffe Hall, gent., and died Feb. 19, 1831, aged 76.

The family of Mawhood (pronounced Maude) was descended from the Maudes of West Riddlesden Hall, Yorkshire, who derived from the Barons Montalt, De Monte Alto, or Monthaut, a name taken from a castle in Flint, called in Norman Monthaut, now corrupted into Mold. Some years before his death Mr. Mawhood maintained a claim to an estate in Yorkshire, proving himself heir and lineal descendant of John Mawhood, of Ardsley, gent., grandson of Christopher, younger brother of Arthur Mawde, *alias* Mawhood, of Riddlesden, Esq. From the same Christopher also descends the present Viscount Hawarden and Baron Montalt.

Mawhood, Diary, MS.; Brooke's MS., Coll. of Arms; MSS. of the late J. F. Corney, Esq.; Harl. Soc. Visit. of Yorks; Harl. Soc., Reg. of St. James, Clerkenwell, ii.; Laity's Dir. 1833, p. 61.

1. **Diary of William Mawhood, of West Smithfield, London, from July 14, 1764, to Oct. 19, 1790.** MSS., in 49 vols. 8vo.

These volumes contain many entries of special interest. The diarist was intimate with Dr. Arne, Samuel Webbe, Charles Dignum, John Danby, and other eminent musicians of the day. His acquaintance with the leading Catholics was wide, and he seems to have taken an active interest in the movements respecting Catholic relief in Parliament. A few extracts from the diary during the period of the Gordon riots are given in a paper entitled, "Dr. Challoner and the Gordon Riots," by Mr. Jno. Bulbeck Corney, *Downside Review*, vii. 79.

Mawson, John, layman, venerable martyr, was apprehended whilst hearing Mass, and tried and condemned under

the penal statutes, but under what charge has not been ascertained. The mere charge of hearing Mass was not capital, hence it is most likely that he was indicted either for being reconciled to the Catholic Church, for assisting priests, or for being instrumental in the conversion of others. He was hanged at Tyburn in 1612.

Challoner, Memoirs, ed. 1742, ii. 87.

May, Mr., confessor of the faith, a gentleman of position, is stated by Dr. Bridgewater to have died in prison on account of his religion before 1588.

Three priests of this name were ordained at the English College at Valladolid, all belonging to the diocese of Salisbury. Henry was admitted into the college June 30, 1592; Cuthbert followed on June 10, 1600, and received orders, but was dismissed the college in Aug. 1603, owing to disobedience to his Jesuit superiors; and John entered in 1644. There was a good family of this name seated in Wiltshire.

Bridgewater, Concertatio, ed. 1594; *Valladolid Diary*, MS.

Mayes, Laurence, priest, born Jan. 7-17, 1672-3, was son of Nicholas Mayes, of Fryerage, near Yarm, co. York, Esq., and his wife, daughter of Lau. Sayer, of Worsall, in the same county, Esq., both Catholic families of antiquity. He was sent to Douay College at the age of fourteen, in July, 1687, took the oath Jan. 9, 1690, and was admitted an *alumnus* June 6, 1694. On April 6, 1697, he was ordained priest, and shortly afterwards was appointed professor of philosophy, and subsequently second professor of divinity under the famous Dr. Edw. Hawarden. In the latter capacity he held public defensions at Douay in July 1704, and on the afternoon of the third day, during a dispute upon the infallibility of the Church, himself defended with great zeal that the Church might possibly err in "mixt facts," *Secundum id quod est factis non revelati*, which the Jesuits and their adherents could not allow by reason of the question of fact in Jansenius. On the 12th of the following month, at the defensions held at the English Franciscan College at Douay, Fr. Matthew Prichard, subsequently bishop, inserted in his thesis that the Church is infallible even *in eo quod est facti* in "mixt facts," or as they then termed them "dogmatical facts," such as the *Tira capitula*, Jansenius,

and the like. Mayes again disputed very hard against this opinion, adducing strong authorities for what he maintained. Dr. D'Elcourt, the Jesuits' champion, concluded the argument with an attack upon Mayes, in which he blamed the Friars for defending so weakly what he was pleased to call a point of faith. He cited his own declaration, which he had published, says Bishop Dicconson, "by a detestable forgery in ye name of ye divinity faculty on ye 10th Feb. 1704." Mr. Mayes, he continues, "had ye moderation not to speak one word, or interrupt him, but let him quietly say his lesson to ye end (for he had got it off book), replying nothing." These discussions had important bearings upon the controversy between the English Jesuits and clergy which broke out about this time and continued for so long. In the spring of the following year, 1705, reports were industriously spread in England that the president, Dr. Paston, had disagreed with his two professors of divinity, and was about to part with them. But this and many other stories were traced to an expelled student, Augustin Newdigate Poyntz, the "turbulent gentleman" of Dodd's "Secret Policy," and the president wrote to the bishops in England to disclaim any disagreement with his masters of divinity.

In 1706 Mayes was appointed proctor and agent at Rome to the English bishops, and he left Douay on August 12, but waited in Paris till the middle of September for instructions from Dr. John Betham, late preceptor to the Chevalier de St. George, who then accompanied him to the Court at St. Germain, and introduced him to the "king and queen." At this audience his Majesty the King, as the Chevalier was always termed by his adherents, insisted that whenever the clergy proposed any one to Rome for the episcopacy he should have due information, this being the least they could do, though he did not pretend to the nomination of the vicars-apostolic in England. Learning from Dr. Betham that Dr. George Witham, a former agent, had received a letter of recommendation to the Pope from his late Majesty James II., the Chevalier decided to give one likewise on this occasion. Mayes then started upon his mission, provided with a salary of £100 per annum from the bishops, less his annuity of £30 or £40 from his brother. After a dangerous voyage, he arrived at Rome, October 25, and after two or three days waited on Cardinal Caprara, the protector, who procured him an audience of the Pope, when he

presented the Chevalier's letter as well as one from Dr. Betham. Shortly afterwards, the English vicars-apostolic recommended Mayes for the vacant western district, which had been conferred upon, but declined by, Andrew Giffard. But this recommendation like previous ones, including the names of Dr. Hawarden and Gerard Saltmarsh, met with the opposition of the Jesuits, who influenced Mons. Bussy, the internuncio at Cologne, to write to Propaganda imputing that Mayes and the others were rigorists and Jansenists. In consequence, the vicariate was allowed to remain vacant till 1713, when Fr. Matthew Prichard, O.S.F., whom Mayes had opposed at Douay, was elected.

The Jesuit administration of the English College at Rome, originally founded for the secular clergy, had always been a source of very great grievance, and the visitation made shortly after the appointment of the new clergy agent did not tend to mitigate matters. The Cardinal-protector, Caprara, took Mayes to the English College on January 23, 1707, and having summoned the students, ordered all the superiors out of the room, and made Mayes sit down beside him to hear their grievances. This the Jesuits highly resented, and complained to the Court at St. Germain that the Cardinal had erected a clergy tribunal over their heads in the very college itself.

In 1721 Mayes was made protonotarius apostolicus, and on his appointment read the profession of faith before Mons. Richard Howard, Canon of St. Peter's, June 2. On July 12, 1727, he was appointed preceptor to his Royal Highness the Prince of Wales, as the eldest son of the Chevalier de St. George was called, by patent signed by Wm. Ellis, and had apartments allotted to him in the palace. This did not interfere with his agency, which he conducted till his death, though he was granted an assistant, in the person of the Rev. Christopher Stonor, in the preceding year. He died at Rome, August 23, 1749, aged 77, and was buried in the church belonging to the English College.

At the time when Mr. Mayes went to Rome it was confidently prophesied that he would be well liked and esteemed at the Holy City, and so it proved. He was an intelligent and active agent for the clergy, and was highly respected by all who knew him.

His brother John was likewise educated at Douay College, where, indeed, he made the profession of faith in 1690 with

the intention of entering the ecclesiastical state. But he returned home and succeeded his father in the Fryerage and other extensive estates, which he registered as a Catholic nonjuror in 1717. By his wife, Mary, he had two children, John and Cicely. The son became eminent as a Catholic counsellor. It is possible that he is identical with the John Mayes married at York by the Rev. Thos. Anderton, chaplain to the Towneley family, January 30, 1721-2, but if so it must have been a first marriage, unless his widow's age is incorrectly stated on his monument at Yarm. Unfortunately, the worthy priest totally ignores the names of the ladies in his private register of marriages. The younger Mr. Mayes had a daughter Cicely, who went to York Bar Convent in 1734, and would seem to have died unmarried soon afterwards. He died at the Fryerage, October 25, 1772, aged 72, and his widow, Mary, on October 13, 1775, aged 59, according to the inscription on the tomb at Yarm. His sister Cicely became the wife of James Fermor, Esq., third son of James Fermor, of Tusmore, co. Oxon, by Mary, daughter of Sir Robert Throckmorton, Bart., but dying without issue 11 June, 1770, aged 75, the Fryerage, with property at Yarm, Eaglescliffe, &c., passed by virtue of the limitations of her father's will, dated 1742, to Fr. Thomas Meynell, S.J., second son of Roger Meynell, of North Kilvington, Esq., who made over his estates to his next brother Edward Meynell, by whose descendants they are still retained. Why the elder Mr. Mayes, in 1742, left the reversion of the property to the Meynells has always been a mystery; there was no relationship between the two families.

The Fryerage, built on the site of a convent of Dominican Friars, was surrendered to the Crown in 1539, granted in 1553 to Christopher Morland and Simon Welburn, and sold by them in the same year to the family of Sayer, of Worsall. In 1675 it was conveyed by Lawrence Sayer to his son-in-law, Nicholas Mayes, of Eaglescliffe, co. Durham, Esq.

Bp. Dicconson's Diary, MS.; Kirk, Biog. Collns., MSS., No. 28; Records of the Eng. Caths. i.; Payne, Eng. Cath. Nonjurors; Brady, Episc. Succ. iii.; Anderton, Towneley Registers, &c., MS.

1. **De Juramentis, etc.**, Romæ, 1720, 8vo, which was presented to every cardinal and foreign ambassador at Rome, the English Government also being acquainted with the name of the author.

After the defeat of the Chevalier de St. George, many of the most influential Catholics perceived that the dynasty of the Stuarts had no longer any

claim to their allegiance or political attachment, and that the reigning Sovereign might justly claim a profession of allegiance from every Englishman, and a rejection of all political connection with foreigners. In 1716, Dr. Thomas Strickland, a man of uncommon parts, but rash and intriguing, paid a visit to the Duke of Norfolk in England, and conferred with the party in favour of taking certain oaths which they framed. He was then despatched to Rome as their agent with a memorial upon the subject, and was so far successful as to obtain from the Pope an order to Mgr. Santini, the internuncio at Brussels, to publish that English Catholics "may and ought to promise fidelity and entire obedience to the present government," but no mention was to be made that this was done by the Pope's authority. Bishop Giffard was then importuned to call an assembly of all the regulars, at which the Jesuits were represented by Fr. James Blake *alias* Cross, and the Benedictines by Dom Thos. Aug. Howard. All the superiors of the regulars, with the exception of the Franciscan friars who declined to attend, agreed that it was lawful and proper to offer an oath of submission to King George, but the form of the oath was not, as stated by Berington (*Memoirs of Panzani*, p. 406), modelled by this assembly, for Bishop Giffard declares that it had been already presented to the ministry. The proposed oath had two parts, (1) "I, A. B., do promise and swear that I will pay a true and entire submission to his Majesty King George, and no ways disturb the peace and tranquillity of this realm." This was unanimously accepted by the assembly as a lawful oath for Catholics to take, but with regard to the concluding part, (2) "and that I will not assist any person whatsoever directly or indirectly against his said Majesty or the present government," Bp. Giffard says: "All were unwilling to meddle with it, but thought ye government would be satisfied with ye former promise of non-disturbance, together with a promise not to ask or accept of any dispensation from the said oath." And because the persons applied to said some security would be requisite against any dispensation, the gentlemen who were concerned in offering the said oath added this clause: "I also declare that I detest that abominable notion of the Pope's having power to dispense with allegiance or submission solemnly sworn to princes, and of having an authority to dethrone and murder princes." Nothing, however, came of it, as many of the older heads had predicted.

But Dr. Strickland did not relax his efforts. He paid a second visit to Rome in 1717, with recommendations from the internuncio at Brussels, the Duke of Norfolk, and Bp. Stonor, and pressed hard for the Catholics to be allowed to take an oath of allegiance to King George. The answer of the congregation S. Officio was "consultant theologos." In June 1719, the doctor, who was personally acquainted with George I. and held in esteem at the English court, again came over to London and entered into negotiations with his Majesty and the ministry. For an account of these negotiations *vide*—Berington, *Memoirs of Panzani*, p. 408; Cox, *Hist. of the House of Austria*, ii. 145; Butler, *Hist. Memoirs*, 3rd ed., iii. 170; and for original letters on the subject, *Ushaw Collns. MSS.*, 461 *seq.*, and a letter from Dr. Ingleton to the Secretary of the Chevalier de St. George at Avignon, Dec. 15, 1716, *Brit. Mus., Add. MSS.* 20, 310 f. 173. The project of making application to Rome in the terms given by Butler was abandoned in consequence of the opinion of counsel that it was not admissible or safe for any

of his Majesty's subjects to make such application, as plainly being within the statute of 5 Eliz. cap. 1, and would also subject such persons to the penalty of high treason by the statute of 13 Eliz. cap. 2 (*vide* Edw. Northey's opinion, dated Dec. 16, 1719, *Eyre, MS. Cases, &c., on the Popery Laws, MSS.*, p. 401, in which the terms of the application vary somewhat from the copy printed by Butler, *Hist. Memoirs*, 3rd ed., iii. 172).

2. **An Account of Mr. Mayes' Agency at Rome from 1706**, MSS., 3 vols.

3. Jansenism : for this controversy and the charges brought against the professors of Douay College, in which Mr. Mayes figures, *vide* under Edw. Hawarden, vol. iii. 174, No. 2, and Dodd's *Secret Policy of the Eng. Soc. of Jesus*, pp. 275-6-7.

Mayhew, Edward, O.S.B., born in 1569, was a younger son of the representative of the ancient family of Mayhew or Mayow, seated at Winton, near Salisbury, Wilts, which had suffered greatly for its adherence to the faith. In his *Trophæa* he himself maintains that May and Mayhew are the same name. On July 10, 1583, he arrived, with his elder brother, Henry, at the English College at Rheims. The latter was his father's heir, and, after receiving priest's orders, was sent to the English mission, probably in his native country, April 29, 1589. Edward, who displayed abilities of a high order, received the tonsure and minor orders at Rheims, and on Aug. 22, 1590, was sent to pursue his studies in the English College at Rome, where he arrived and was admitted into the hospicé attached to the college on Oct. 8, under the name of Edward Mayo. On the following day he became an inmate of the college, and took the oath in March 1591. Having been ordained priest, he left the college for the English mission in 1595.

After labouring for twelve years as a secular priest in England, he sought admittance into the Benedictine Order. He received the habit from the hands of Dom Anselm Bech, of the Cassinese Congregation, and at the end of his novitiate was professed by Dom Sigebert Buckley, the sole survivor of the old Benedictines in England, in his cell at the Gatehouse prison in Westminster, Nov. 21, 1607. Fr. Buckley had been professed under Abbot Feckenham at Westminster, and was the last of his monastery, forty-four years of his long life having been spent within prison-walls for refusing the oath of supremacy. With him would have ended the old English congregation had not Fr. Mayhew and another secular priest, Fr. Robert Sadler,

come forward to receive from his hands that profession which has preserved the continuity of the congregation to the present day. Fr. Mayhew and his associate were thus aggregated to Westminster Abbey, and the old English congregation began to grow again. In 1612 the monks of the English congregation were affiliated and given an equal share with the Spanish congregation in St. Lawrence's Monastery at Dieulwart, in Lorraine, which henceforth became the headquarters of the old English congregation, and in 1613 Fr. Mayhew withdrew from the English mission and there took up his abode. In the following year he was appointed prior, and so continued till 1620.

Meanwhile the necessity of a union between the members of the three different congregations labouring in England became apparent. Agitation to that end commenced in 1608, and continued for nearly a dozen years. Fr. Mayhew and Fr. Augustine Bagshaw were the leading spirits of the English congregation, and it was mainly owing to their firmness that the renewed English congregation was independent of that of Spain. In 1617 Fr. Mayhew was elected one of the nine definitors for the union of the Spanish and English congregations, which was accomplished by the Apostolic brief, *Ex incumbenti*, of Aug. 1619. The members of the Cassinese or Italian congregation absolutely refused to amalgamate.

Fr. Mayhew's strong views on the subject of strict observance of the Benedictine rule, and his great force of character, created that spirit for which Dieulwart was remarkable. In 1623 he was appointed vicar to the nuns at Cambay, and so continued till his death, Sept. 14, 1625, aged 56.

Dodd credits him with being a man of great parts and learning, of the justice of which the works he has left behind him are evidence. His remains were interred in the parish church of St. Vedast.

Pitts, De Illus. Angl. Script., p. 815; *Wood, Athenæ Oxon.*, ed. 1691, i. 347; *Dodd, Ch. Hist.* ii.; *Records of the Eng. Caths.* i.; *Foley, Records S.J.*, vi.; *Dolan, Weldon's Chron. Notes*; *Snow, Bened. Necrol.*, pp. 12, 35; *Oliver, Collns.*, pp. 354, 519; *Dodd, Sec. Pol.*, 71 seq.; *Reyner, Apost. Bened., tract.* i. 242, *tract.* ii. 17, and *Appx.* 11; *Butler, Notes*, pp. 2, 60 seq.

1. **Sacra Institutio Baptizandi: Matrimonium Celebrandi: Infirmos Ungendi: Mortuos Sepeliendi: ac alii nonnolli Ritos Ecclesiastici: juxta Usum insignis Ecclesiæ Sarisburiensis. Permissu Superiorum.** Duaci, Laurentius Kellam, 1604, small 4to,

ff. 168, and, at end, index, approbation, and annotations, pp. 18; *ib.*, 1610, 8vo.

Mr. Maskell, *Monumenta Ritualia*, 1846, i., lxxix. *seq.*, says that some of the offices, more properly belonging to the missal, pontifical, &c., included in the 1554 and earlier editions of the *Manuale ad Usus per celeberrimæ Ecclesiæ Sarisburiensis*, were omitted after the revision of the service-books of the Western Church which followed the Council of Trent, and a more exact arrangement and distribution succeeded. This was observed by Fr. Mayhew in his edition, which places first the orders of baptism, churching of women, marriage, visitation of the sick, extreme unction, and burial, followed by that of confirmation and seventeen offices of benediction. The rest of the *Manual*, as it was fifty years before, is omitted. Fr. Mayhew appended 18 pages of notes, and Mr. Maskell believes that the 1610 edition was the last which was printed of the *Manual* which with some variations had been in use in England for one thousand years.

2. **A Treatise of the Groundes of the Olde and Newe Religion, devided into two Parts, whereunto is added an Appendix containing a briefe Confutation of William Crashaw his first Tome of Romish forgeries and falsifications**, s.l., 1608, sm. 4to, title and the printer's address to the reader, signed "Your poore Catholike countriman, Thom. R.," pp. 378.

For references to works under similar titles, *vide* under E. Hawarden, vol. iii. 180, No. 10.

Crashaw's work was entitled, "Roman Forgeries and Falsifications of Authors, instanced in the Antwerp and Roman editions of Ferus, his Commentaries on the First Epistle of St. John." Lond., 1606, 4to. He did not respond to Mayhew's refutation.

Dr. James, a Wykehamist, put forth his "Treatise of the Corruption of Scripture, Councils and Fathers, by the Prelats, Pastors and Pillars of the Church of Rome, for the maintenance of Popery. By Thomas James, Library Keeper at Oxford. Together with a sufficient answer unto James Gretser and Anthony Possevine, Jesuits, and the unknown author of The Grounds of the Old Religion and the New." Lond., 1611, 4to; *ib.*, 1688, 8vo.

Mayhew's work also attacked Dr. Rich. Field's four books "Of the Church," Lond., 1606, 4to, and the doctor replied in the appendix to the fifth book in 1610, entitled, "A defence of such passages of the former books that have been excepted against, or wrested, to the maintenance of the Romish Errors." Mayhew rejoined with—

3. **An Answer to M. Field's Exceptions**, 8vo.

4. **A Paradise of Prayers and Meditations, gathered out of several authors**. Doway, 1613, 8vo.

A work under a somewhat similar title, "A Paradise of Prayers, gathered out of the works of Lewis de Granada," Lond. 1601, 8vo, *ib.* 1633, 8vo, was a Protestant translation from the "Paradisus Precum ex R. P. F. Ludovici Granatensis Spiritualibus Opusculis, . . . per Michaëlem ab Isselt Amor fortium." Coloniae, 1589, 12mo,* 12 pp. 602, besides index 5 ff.

5. **Congregationis Anglicanæ Ordinis S. Benedicti Trophæa**, Rheims, 1619, 4to, ded. to his dear friend, Dr. Wm. Gifford, O.S.B.; Rheims, 1625, 4to, in 2 vols.

In his preface Fr. Mayhew declares that one of his objects in writing was to stir up the minds of his brethren to piety and the observance of their holy rule by the example of their forefathers. In compiling the work he made use of the MSS. of his former professor of Greek and rhetoric at Douay, Dr. John Pitts. Dodd, in the MS. of his *Church Hist.*, thus comments: "He is commended for his modesty in the account he gives of their writers, honestly quitting his inclination to serve a party wheresoever he observes truth to be on the other side." It elicited "Examen Trophæorum Congregationis præ-tensæ Anglicanæ Ordinis S. Benedicti," Rheims, 1622, by Dom John Barnes O.S.B.

6. **De Abstinencia a Carnibus juxta Regulam S. Benedicti**, MS., now lost, but of which a fragment is preserved in Hæften's *Disquisitiones Monasticae*, lib. x. tract. vi. disq. v.

7. "Alia multa," says Pitts.

Mayne, Cuthbert, priest, protomartyr of the English colleges on the Continent, and beatified by decree of Dec. 29, 1886, was the second son of John Mayne, the representative of an ancient Devonshire family, and was born at Youlston, near Barnstaple, in 1548. His uncle, a schismatic priest, who held a rich living, was most anxious that his nephew should succeed him in his benefice. He therefore sent him to school, and at the age of eighteen or nineteen got him made a minister. The youth, at this time, as he himself subsequently related, did not understand the meaning of either ministry, or, indeed, religion. He was sent to Oxford, and passed through his course of logic at St. Alban's Hall, whence he proceeded B.A. He then entered St. John's College, took his degree of M.A., April 8, 1570, and became a fellow of that college. His gentle and sweet disposition gained him great esteem in the university, and for a long time he officiated at the communion-table at St. John's. Commiserating his position, his Catholic friends showed him that the new doctrine was heretical, but, though his mind and heart leaned towards the old faith and he was brought to deplore his miserable state, he continued as he was for some years. Some of his former intimate friends therefore, particularly Dr. Gregory Martin and Fr. Edmund Campion, repeatedly solicited him by letter to carry out the dictates of his conscience and join them at Douay. One of these letters accidentally fell into the hands of the Bishop of London, who at once despatched a pursuivant to Oxford to arrest Mayne and some others. The others were committed to prison, but Mayne, happening to be away in the country, was advised by his friend Thomas Forde, late fellow of Trinity College, that a

process was out for him, so he at once boarded a vessel on the coast of Cornwall, crossed the Channel, and went straight to Douay.

The college diary places his admission in 1573. Having been reconciled to the Church, he commenced his theological course, and continued it with great diligence till his ordination in 1575. Early in the following year he proceeded S.T.B. in the University of Douay, and on April 24, 1576, left the college for the English mission. He at once took up his residence, at Easter, with Mr. Francis Tregian, at Valveden or Golden, in the parish of St. Probus, five miles from Truro, in Cornwall, nominally passing as that gentleman's steward. In June 1577, the Bishop of Exeter was holding his visitation at Truro, and was requested by Greenfield, the sheriff of the county, and other zealots, to aid them in searching Mr. Tregian's mansion for Mr. Mayne. After deliberation it was concluded that the sheriff and the bishop's chancellor, accompanied by divers gentlemen and their servants, should undertake the search. Upon arrival at Golden, the sheriff informed Mr. Tregian that he and his company had come to search for a Mr. Bourne, wanted for some misdemeanour in London, who it was reported had fled to Cornwall, and was secreted in Mr. Tregian's house. The latter assured the sheriff that Bourne was not there, nor did he know anything of his whereabouts; and complained of the great discourtesy offered to him as a gentleman in demanding to search his house without any commission from the Queen. But the sheriff, emboldened by the strength of his followers, threatened to use violence unless Mr. Tregian would allow the search. They then went straight to Mr. Mayne's chamber, and finding the door fast, began to force it open. Mr. Mayne had just come in from the garden, whence he might have escaped, but now he opened the door. The sheriff, in a state of great excitement, seized the good priest, and asked him, "What art thou?" to which he received the reply, "I am a man." Thereupon the sheriff asked if he had a coat of mail under his doublet, and opening it drew forth an *Agnus Dei* suspended from the martyr's neck. Of this he took possession, calling him traitor and rebel, with other opprobrious epithets. They then seized his books and papers, and carried them with him to the bishop, who examined him about his religion, and confessed that he was learned and had gathered

very good notes in his books, but, nevertheless, showed him no favour. Thence he was taken from one gentleman's house to another till he arrived at Launceston, where he was imprisoned under circumstances of great cruelty, being chained to his bed-posts, with a pair of heavy gyves about his legs, and there left with strict injunctions that no one should be allowed to see him. Thus the martyr remained from June till the assizes at Michaelmas. Besides the judges, the Earl of Bedford was present at the arraignment, and took the most active part against him.

The heads of his indictment are given by Bishop Challoner. He was accused of obtaining from Rome and publishing a bull containing matter of absolution of the Queen's subjects, which in reality was nothing but a printed copy of the Jubilee Indulgences of the preceding year, which Mr. Mayne had purchased in a bookseller's shop at Douay out of curiosity. He was also accused of maintaining the usurped power of the Bishop of Rome, and denying the Queen's supremacy ; of bringing into the kingdom an *Agnus Dei*, and delivering it to Mr. Tregian ; and, lastly, of saying Mass at Golden. Of all this there was no legal proof, and it was very evident that the case was foreign both to the intent and the words of the statute. However, Judge Manhood, who throughout the trial showed decided partiality, directed the jury to bring in a verdict of guilty, alleging "that where plain proofs were wanting, strong presumptions ought to take place," of which, according to his logic, they had good store in the cause in hand, knowing the prisoner to be a popish priest and an enemy to the Queen's religion. The jury had been picked for the purpose, and at once complied with the judge's instructions. His lordship then sentenced the martyr to death in the usual form for high treason ; upon which the holy man, raising his hands and eyes to heaven, answered *Deo Gratias*.

The execution was to have taken place within fifteen days, but on account of Judge Jeffreys' dissatisfaction with the proceeding of his colleague, the matter was referred to the Privy Council, and by them placed before the whole judicial bench. Accordingly the judges met, but disagreed, the older and wiser of them holding with Judge Jeffreys' opinion ; so the council decided that the prisoner should be executed as a terror to the papists. It is said that Sheriff Greenfield, who went up

to court and was knighted for the part he had taken in this matter, was the man who procured the death-warrant and despatched it to the justices at Launceston.

Upon the day of his execution many justices and gentlemen visited the martyr, and took with them two ministers to dispute with him, whom he confuted on every point. He was, moreover, offered his life if he would renounce his religion, or swear upon the Bible that the Queen was supreme head of the Church of England. Neither would he do, but, taking the Bible into his hands and making upon it the sign of the cross, he declared, "The Queen neither ever was, nor is, nor ever shall be, the head of the Church of England."

Before drawing him to the place of execution, some of the justices urged the sheriff's deputy to let the martyr's head extend over the sledge so that in progress it might dash against the stones. The holy martyr himself offered to submit to this inhuman cruelty, but the deputy declined to allow it. Upon arriving in the market-place of Launceston, where a gibbet of unusual height had been erected, the martyr, having knelt down and prayed, would have addressed the people from the ladder, but the justices would not suffer him; and as the hangman was about to turn the ladder one of the justices, calling him villain and traitor, demanded whether Mr. Tregian and Sir John Arundell knew of the things for which he was condemned. But the martyr mildly answered that of either he knew nothing but that they were good and godly gentlemen. Some of those standing by cried out that he should be cut down alive, which was accordingly done, but as the blessed martyr fell from the beam, which was of unusual height, his head came in contact with the side of the scaffold on which he was to be quartered, and thus being almost killed he was hardly sensible of the ensuing butchery. He suffered on Nov. 29, the vigil of the Feast of St. Andrew, 1577, aged 29.

His quarters were put up at Bodmin, Tregoney, Barnstaple, and Launceston Castle, and his head set upon a pole at Wadebridge, a noted highway. The hangman, who embrued his hands in this innocent blood, in less than a month went mad, and soon after miserably expired. Bishop Challoner also refers to an extraordinary light, taken by the martyr's fellow-prisoners to be supernatural, which was seen in his cell during the last three days of his imprisonment.

With Fr. Mayne, at the same assizes, the following recusants were condemned in *præmunire*—Richard Tremayne, John Kemp, Richard Hoar, Thomas Harris, all gentlemen, John Williams, M.A., John Philips, John Hodges, and James Humphreys, yeomen, all neighbours or servants to Mr. Tregian. As to the last, his extensive estate was confiscated, and he himself condemned, on account of his religion, to perpetual imprisonment. Sir John Arundell was also persecuted, and cast into prison upon this occasion.

Challoner, Memoirs, 1741, i. 11 *seq.*; *Douay Diaries*; *Oliver, Collus.*, pp. 2, 355; *Wood, Athenæ Oxon.*, ed. 1691, i. 732; *Dodd, Ch. Hist.*, ii. 91; *Bridgewater, Concertatio*, ed. 1594, ff. 50, 302; *Cath. Miscel.* ii. 242; *Pollini, L'Hist. Eccles. della Rivoluz. d'Inghil.*, 1594, p. 498; *Knox, Records of the Eng. Caths.* ii., pp. 365, 376.

1. **Portrait**, 4to, mezzo.; also photo. in series pub. by the Teresian nuns of Llanherne, Cornwall.

Mayre, John, O.S.F., venerable martyr, in the year that the remainder of the Franciscan convents were seized upon by Henry VIII., and the friars turned out, obtained the crown of martyrdom for denial of the King's spiritual supremacy, and was hanged and quartered at St. Thomas Watering's, at the same time with Griffith Clarke, vicar of Wandsworth, his curate, and his servant, July 8, 1539.

Some writers have confused his name; Mrs. Hope calls him Francis Waire, and Dodd misprints it Wait.

Rishton, Sander's De Schism. Angl., ed. 1585, f. 91, *Romæ*, 1586, appx.; *Wilson, Engl. Martyrologe*, 1608, appx.; *Hope, Franciscan Martyrs*, p. 61; *Dodd, Ch. Hist.*, i. 214; *Stow, Chron.*, p. 577; *Tierney's Dodd*, i. 471.

Meade, John, Father, S.J., *alias* Almeida, born of Catholic parents in London in 1571, was probably descended from an ancient family of his name seated in Essex, some of whom settled in London about the time of his birth. At the age of ten, a Portuguese merchant, Benedict de Rocha, took him to Viana, in Portugal, and brought him up with his own children under the name of Almeida. In his seventeenth year he accompanied his patron to Pernambuco, in Brazil, where he abandoned mercantile pursuits, and was admitted into a Jesuit college. In the fourth year of his studies, in 1592, he entered the novitiate, and after a year was transferred to the city of Santo Spirito, where he had the Venerable Joseph Anchieta, the thaumaturgus of Brazil, for his master, on whose pattern he is

said to have formed himself. After his ordination, in 1602, he spent many years in wandering through the wilds of Brazil to preach the Gospel and to reclaim unknown tribes to even a semblance of humanity. He always journeyed on foot, and, however rugged the way might be, he would never allow himself to be carried in a hammock, as was the custom there. A detailed account of his missionary labours, his fastings, watchings, austerities, predictions, and miracles, is given by his companion, close friend, and religious superior, Fr. Simon de Vasconcellos in his biography. His death took place, after a twelve days' illness, at the Jesuit college at Rio Janeiro, Sept. 24, 1653, aged 82.

He had the reputation of a saint, and it is said that miracles were wrought in connection with him after his death.

Foley, Records, S.J., vii. 499, 1321-39; *Oliver, Coll. S.J.*, ed. 1845, p. 44; *More, Hist. Miss. Angl. S.J.*, 503-18.

1. "Vida do Joam d'Almeida da Companhia de Jesu, na provincia do Brazil, composta pello Padre Simam de Vasconcellos da mesma Companhia, Provincial na dita Provincia do Brazil. Dedicada ao Senhor Salvador Correa de Guerra, & Ultramarino de Sua Magestade." Lisbon, 1658, fol., pp. 414, with fine portrait.

2. **Portrait**, fol., in his "Life."

Meighan, Thomas, printer and publisher, succeeded, apparently between 1706 and 1710, to the business of Thomas Metcalfe, of Drury Lane, London, whose daughter was probably Meighan's mother, or perhaps wife, for Metcalfe's son and namesake bequeathed to Meighan his father's, brothers', and mother's portraits in 1750. Meighan's shop was in Bow Street, Covent Garden, in 1765. He is generally regarded as the father of the modern Catholic bookselling trade in England. His name appears on books published between 1710 and 1771 inclusive, his death probably occurring in or about the latter year.

He was a man of ability, and obtained considerable note amongst Catholics. It is related in the Life of Dr. George Hay, vicar-apostolic of the Lowland district of Scotland, that when the bishop, then a young man and a protestant, was a prisoner in London after the battle of Culloden, he was present during a conversation between one of his own friends and Meighan, and heard for the first time, and with much surprise, the voice of an advocate for the Catholic faith. The celebrated

Catholic printer defended his religion with so great a variety of conclusive arguments, and with such strength of reasoning, as to leave a vivid impression on the mind of the future bishop, who, in later years, used frequently to speak of it.

P. Meighan, another Catholic printer and publisher at Gray's Inn Gate, Holborn, in and about 1727, was probably a near relative of his more noted namesake.

Will of Thos. Metcalfe, 1750; *Cath. Mag.* i. 277; *Gordon, Cath. Ch. in Scott.*, ed. 1869, p. 17.

Melia, Pius, D.D., born in Rome in 1800, entered the Society of Jesus at the age of sixteen, and became one of the most celebrated Lenten preachers and missionaries of the Society in Corsica. In 1848, when the Jesuit Fathers were dispersed, he accepted the invitation of the late Cardinal Wiseman to come to England, with the dual object of attending to the spiritual wants of the Italians and discharging the office of confessor to his Eminence. For some time he officiated at Lincoln's Inn Fields, took charge of the mission at Hastings and St. Leonard's-on-Sea from 1850 to 1853, and of Walthamstow from 1855 to 1861, having a residence at the same time in Gray's Inn Square, London, where he lived till the end of his life. About 1853 he was appointed almoner of the Italian Benevolent Society. The death of the Cardinal, in 1865, released him from one of his offices, that of confessor to his Eminence, but he continued for many years to fulfil the duties of a private chaplain on Sunday mornings at Brentwood, in Essex, and also for several years preached in Italian on Sunday afternoons to his own countrymen in the church at Hatton Garden. When the Pious Society of Missions, of which his brother was rector-general, was commissioned by Pius IX. to collect money for the building of the Italian church in London, Dr. Melia took an active part in conducting the arrangements during the absence of FF. Raphael Melia and Burno. His death took place at University College Hospital, after an operation for stone, May 23, 1883, aged 83.

Dr. Melia was highly regarded by the leading Italian residents in the metropolis. His disinterestedness, readiness to undergo any toil in the cause of charity, as well as his love for the poor, won for him the admiration of all classes, and especially the affection of the poor Italians in whose behalf he

knew not what it was to be inactive. Though no man prized earthly honours less, he was made a cavaliere of the Order of St. Maurice of Italy, and was the recipient of certain civic acknowledgments of the utility of his labours in the cause of his poor and distressed countrymen.

Weekly Register, lxvii. 699, lxxi. 689; *Tablet*, lxi. 873; *Cath. Times*, June 1, 1883; *Cath. Directories*.

1. **The Pope, the Prince, and the People. Doctrines of St. Thomas Aquinas on the Rulers and Members of Christian States, Extracted and Explained by Pius Melia, D.D.** Lond. Burns & Lambert, 1860, 8vo, pp. 34.

In this tract Dr. Melia gives from the *De Regimine Principum* of St. Thomas, or from that portion of the little work published under the saint's name which is believed to be genuine, some of the fundamental principles of political government. It was suggested by the "startling political movements of the past few years," and yet there is little in it that is very directly or immediately applied.

2. **The Origin, Persecutions, and Doctrines of the Waldenses. From documents, many now the first time collected and edited by Pius Melia, D.D.** Lond., Jas. Toovey, 1870, imp. 8vo, with facsimiles prefixed.

In April, 1868, Dr. Melia read in the *Daily Telegraph* a flaming encomium upon the Waldenses, which did not tally with his previous knowledge of the Waldensian history. He set to work to study the matter thoroughly, read through all the works, and consulted all the books of reference, which he could find in England. He then went to Italy for the purpose of reading the original authors quoted in certain books he had found here, and in the Roman libraries discovered many, and in the King's library at Turin still more. There, too, he made extracts from some authentic, but not yet published MSS., and lastly he consulted on his return to England the long-lost Morland MSS., the most important of all. The result of this arduous labour is a volume of convincing proofs that the famous narrative of John Leger is an unworthy fiction, and that every one of the statements of the *Daily Telegraph* is destitute of any foundation of truth. The Waldenses did not exist in the 2nd century; they date from Peter of Vaud, a merchant of Lyons, in the second half of the 12th century.

3. **Hints and Facts on the Origin of Man and of his Intellectual Faculties.** By Pius Melia, D.D. Lond., Longmans, 1872, cr. 8vo.

Herein he confutes the Darwinian theory, and shows that it may be admitted that there is a supernatural revelation given to mankind by the Creator. His exposition of ancient and modern systems is clear, his strictures on them judicious, and his chain of reasoning simple and logical.

4. **Words of a Believer on the Ways of Providence towards Man here and hereafter.** By the Rev. Pius Melia, DD., Miss. Ap. Lond., Dolman & Co., 1878, 8vo.

The work treats of the subjection of man to the divine will, of the mercy of God to sinners, and of the last things. It is not intended to be controversial, being addressed to those who believe.

5. "Melia v. Neate and others," Croydon, Aug. 19, 1863.

This was an action for false imprisonment by Dr. Melia, naturalised as a British subject, against Neate, an attorney, Crump, his clerk, and Fish, the builder of the Italian church in Hatton Garden. Fish claimed a balance of £2800 from the doctor, for which the architect, Mr. Bryson, refused a certificate, asserting that the builder already had been overpaid about £20. Under the plea that Dr. Melia was about to go abroad, the builder had him arrested on the 18th May. Application was then made to a judge in chambers, and the previous order of arrest was set aside. The verdict in Dr. Melia's action was against him, as the jury thought the arrest was not malicious, though an unadvisable act, in which the judge concurred.

The *Times* had a leading article deprecating this decision, and the report of the trial was given at length in the *Tablet*, xxiv. 550-1, 573.

Melia, Raphael, D.D., P.S.M., born in Rome in 1805, was a younger brother of the Rev. Pius Melia, D.D. He pursued his studies at the Roman Seminary with distinction, obtaining the doctor's cap and a perpetual pension on account of his rare theological acquirements. He successively occupied the honourable and responsible post of vice-rector of the Propaganda under the rectors Cardinals Reisach and Cullen. He was also under-secretary of that great institution. He then joined the Pious Society of Missions, an association of secular priests living in community under the rule instituted in Rome by the Ven. Vincenzo Pallotti, its chief object being the propagation of the faith and a rekindling of charity.

After labouring successively in Rome and on the mission in towns and villages of Italy, Fr. Melia was sent by his superiors to England, where he spent the remainder of his active life. In 1844 he commenced his work in this country at Lincoln's Inn Fields, and the zeal which accompanied his mission was especially noticeable during the troubles which followed the influx of Irish after the famine. While Fr. Melia was at Lincoln's Inn, the saintly founder of his order originated the idea of building a church in London, wherein men of every nationality could find a priest capable of understanding them, and where especial care should be devoted to the Italian residents of London. He commissioned Fr. Melia to execute the work, and gave him a large sum of money with which to commence. So Melia left Lincoln's Inn in 1854, and to accomplish his task subsequently travelled over Italy, Germany, and France, collecting the alms of the faithful. The present fine church of St. Peter in Hatton Garden, opened April 16, 1863,

is the noble monument of his zeal. To this mission he was attached during the remainder of his life. He held the office of rector-general of his society and superior at St. Peter's. In the beginning of 1876 he was assailed by an infirmity which led his medical adviser to prescribe his native air. He had partially recovered, and was thinking of returning to his mission in London, when he was called to his eternal reward, at the convent of S. Salvatore, in Onda, Rome, Nov. 11, 1876, aged 71.

Fr. Melia was remarkable for his zeal and spirit of prayer. During his thirty years and more of labour in this country, every day was to him one constant round of labour and duty. He never allowed himself more than four hours' sleep, being as regular and punctual as a novice, and always finding employment for the hours he devoted to work. It was said that he lived amongst the poor and in his confessional, where he was invariably to be found up to a late hour at night. To Pius IX. he was well known, and was called by him "un sant' uomo." This was for years the name given to him by the crowds who knew him and were directed by him.

Cath. Times, Nov. 24, 1876; *Tablet*, xlviii. 662, 690; *Cath. Directories*.

1. **A Treatise on Auricular Confession, dogmatical, historical, and practical.** By the Rev. Raphael Melia, D.D. Dublin (and Lond.), Duffy, 1865, 8vo.

It is divided into two parts, the theoretical and the practical. In the first, Dr. Melia shows how the voice of human nature calls for the confession of sin. He then dwells on the Scriptural proofs of this holy sacrament and its history in the Church; the objections made against confession are also answered in a simple and concise manner. The second part is instructive to persons preparing for confession; it speaks of contrition, amendment of life, and the manner in which the accusation should be made. This treatise is suitable for converts and others who need to be thoroughly taught, in simple words, the doctrine and practice of the Church respecting confession. —*Lamp*, 1866, vii. 143.

2. **The Woman Blessed by all Generations; or, Mary, the Object of Veneration, Confidence, and Imitation to all Christians.** By the Rev. Raphael Melia, D.D., P.S.M. Lond. Longmans, 1868, 8vo, pp. xxiv.-454, illus.; translated into Italian and French.

This is a valuable and erudite work. It is divided into two parts; the first, or theoretical part, of 20 chapters, consists of making so many propositions regarding Our Lady, supported severally by Catholic and Protestant evidence; the second, or practical part, exhibits Mary as a model for imitation, in the practice of the theological and cardinal virtues. He adduces testimony to the antiquity of the veneration of the B.V.M. in 78 graphotype engravings of ancient remains of Christian archæology derived from paint-

ings, sculpture, mosaics, cameos, glass, and other memorials found principally in the Roman catacombs and in ancient basilicas.

3. **The Life of the Servant of God, Vincent Pallotti, of Rome, Founder of the Pious Society of Missions.** Extracted from the process for his Beatification. By Raphael Melia, D.D. Lond. Burns, Oates, & Co., 1871, 8vo.

It is written upon the plan of Italian hagiography; the first part contains the historical, and the second the moral portion of the venerable servant's life.

Meredith, Edward, S.J., born 1648, was son of Edward Meredith, rector of Landulph, in Cornwall. He was educated at Westminster School, whence he was elected to a studentship at Christ Church, Oxford, in 1665. Wood states that he did not take a degree, but this is doubtful. After remaining over three years he left the university to accompany Sir William Godolphin as secretary to the embassy at Madrid, where, following the example of his patron, he was received into the Church. After three years spent in Spain he returned to England, and subsequently was engaged in literary pursuits.

On Sept. 7, 1684, he entered the Society of Jesus as a scholastic at Watten, in Flanders, under the name of Langford, his mother probably being one of the daughters of Emanuel Langford, of Tremade, Cornwall, Esq., grandson of Hen. Langford, of Langford, co. Devon. During the reign of James II. he was actively engaged in controversy, and was banished after the revolution. In 1689 he was residing at the court of the exiled queen at St. Germain, and possibly stayed there some years. In 1700 and the following year he is found in Rome, without any office. His last vows had up to that time been deferred on account of ill-health. It is probable that he died in or about 1715, the date of his will preserved in the archives of the English College at Rome.

His brother Amos, born 1658-9, was also converted, and likewise entered the society as a scholastic, under the name of Abraham Langford, April 22, 1679. He died at Ghent, May 9, 1687, aged 21.

Dodd, Ch. Hist. iii. 465; *Foley, Records S.J.*, vi. vii.; *Oliver, Coll. S.J.*, p. 130; *Wood, Atheneæ Oxon.*, 2nd ed., ii.; *Meredith, Remarks.*

1. **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. Publisht with allowance. Lond. Hen. Hills, 1687,

4to, pp. 40 incl. of title, second edition; first, s.l. (1684), 4to (by mistake attributed to Peter Gooden, vol. ii. 527, No. 2).

This conference upon the subject of schism took place between Dr. Edw. Stillingfleet and another Protestant divine on the one side, and Edward Meredith and Edward Coleman on the other. In 1676 another conference was held, at which Meredith was also present. Of this the following version was drawn up by Dr. Gilbert Burnet: "A relation of a conference held about religion at London, 3 Apr. 1676, by Edward Stillingfleet, D.D., and Gilbert Burnet, D.D., with some gentlemen of the Church of Rome," Lond. 1676, 8vo; *ib.* 1687, 4to, pp. 64 besides title and a new preface, 8 pp. Burnet refers to this second conference in his *Hist. of his Own Time*, i. 395, where he tells us that Sir Philip Tyrwhitt, fourth Bart., of Stainfield Hall, co. Lincoln, a Papist, had married a zealous Protestant, who suspecting his religion charged him with it. Before marriage he had denied it, and even consented to receive the sacrament with her in her own church. After the marriage she found out the deception, "and they lived untowardly together." In 1676 some scruples got into her head, with which she acquainted Dr. Burnet, and at first seemed satisfied with his answers; but afterwards she desired he would come to her house and confer with some of her husband's friends. She made the same proposition to Dr. Stillingfleet. At this conference the two Protestant divines found about a dozen persons, who were unknown to them. Coleman opened and conducted the principal part of the debate on the Catholic side, but towards the end N. N. (anonymous) took part in the discussion. This personage is evidently "the principal of the Romish priests" referred to by Thomas Burnet, in his *Life of the Author*, published at the end of *Bishop Burnet's Hist. of his Own Time*, ii. 685, and may possibly have been Dr. Godden. The other parties whose initials appear in the narrative are M. L. T. and her husband, S. P. or S. P. T., *i.e.*, My Lady Tyrwhitt (Penelope, daughter of Sir Erasmus de la Fountain, Knt., of Kirby Bellers, co. Lincoln) and Sir Philip Tyrwhitt. M.W., possibly Fr. Jno. Warner, S.J., or Abraham Woodhead, also appears to have taken an active part. The conference took place in Sir Philip's town house in Bloomsbury. The published account of it was drawn up by Dr. Burnet, and is signed by him, Dr. Stillingfleet, and Wm. Nailor, a gentleman whom they took with them to be a witness on their side. The bishop says that it made a great noise, "and was a new indication of Coleman's arrogance." Lady Tyrwhitt soon afterwards became a Catholic. Poor Coleman, who was secretary to the Duchess of York, soon suffered for his notoriety on the scaffold at Tyburn, Dec. 3, 1678, a victim of the Oates Plot. And in the same year Shaftesbury's emissaries paid a visit to Lady Tyrwhitt's house in Bloomsbury, and seized her chaplain, Fr. Thos. Jenison, S.J., who died a confessor of the faith in Newgate.

2. **Some Remarques upon a popular piece of nonsense (by Sam Johnson), called Julian the Apostate, &c., together with a Vindication of the Duke of York.** Lond. 1682, 8vo, pub. anon.

Johnson, chaplain to Lord Wm. Russell, and an ultra-Protestant party writer, issued his libel on the Duke of York, "Julian the Apostate; being an Account of His Life, and the Sense of the Primitive Christians about His Succession, &c.," Lond. 1682, 8vo, to confute the then generally-accepted

doctrine of passive obedience to the Government. For this he was convicted, fined 500 marks, and thrown into prison. It also elicited from Dr. Geo. Hicks, "Jovian; or, an Answer to Johnson's 'Julian the Apostate,' and Passive Obedience Defended," Lond. 1673, 8vo, who showed that Johnson had received considerable assistance in the composition of his libel from Thos. Hunt's attacks on the Duke of York, especially his "Postscript," published in 1682. And Thos. Long, of Exeter, in his "Vindication of the Primitive Christians in Point of Obedience to Their Prince, against the Calumnies of a Book entitled 'The Life of Julian the Apostate,'" Lond. 1683, 8vo, pointed out several passages in Johnson's tract clearly taken from Hunt's "Postscript," and asserted that both had largely borrowed from Milton's defence of the execution of Charles I.

3. **A Letter Desiring Information of the Conference at the Dean of St. Paul's, mentioned in the Letter to Mr. G.** (Lond.), 1687, s. hlf. sh. 4to.

This refers to a conference between Dr. Stillingfleet, Dean of St. Paul's, and Dr. Thos. Godden. The latter's real name was Tylden, son of Thos. Tylden, of Dartford, Kent, born 1624, at Addington, in that county, educated at a private school in Holborn under Mr. Gill for a year, and entered a commoner of Queen's Coll., Oxford, July 3, 1638, admitted pensioner of St. John's, Cambridge, July, 1639, where he graduated B.A. 1641-2, and, becoming a Catholic, was received at the English college at Lisbon, Nov. 4, 1643. These particulars are omitted in his memoir, vol. ii. 503, and, misled by Dodd and Gee, this controversy has erroneously been placed under Peter Gooden, *ib.* 527, No. 3.

Meredith was present with Godden at this conference, and took exception, in the above "Letter," to Stillingfleet's "Letter to Mr. G., giving a true account of the late conference at the dean of St. Paul's. Imprimatur Guil. Needham, Martii 12, 1686-7," Lond. 1687, 4to, pp. 8; he also wrote a second letter, entitled—

4. **A Letter to Dr. E. S. concerning his late Letter to Mr. G., and the Account he gives in it of a Conference between Mr. G. and Himself.** Lond. 1687, 4to.

This elicited from Stillingfleet "A second Letter to Mr. G. in answer to two letters lately published concerning the Conference at the D. of P. Imprimatur Guil. Needham, Apr. 22, 1687," Lond. 4to, pp. 44.

5. **Remarks on a late Conference between Andrew Pulton, Jesuit, and Thomas Tenison, D.D.** Lond. 1687, 4to.

Meredith acted as a witness of this conference, and even took an active part in it, as a coadjutor to Pulton. The latter, whose long absence from England had caused him to forget his English, had not originally intended that the conference should be published. Tenison, therefore, took him off in his "True account of a conference held about religion at London, Sept. 29, 1687, between A. Pulton, Jesuit, and Tho. Tenison, D.D., as also of that which led to it, and followed after it," Lond. 1687, 4to. And Pulton published a second and fuller account, which will be noticed in its proper place.

Next appeared "The Vindication of A. Cressener, school-master in Long-Acre, from the Aspersion of A. Pulton, Jesuit and school-master in the Savoy; together with some account of his discourses with Mr. Meredith," Lond. Oct. 24, 1687, 4to, pp. 14. Jones, "Chetham Popery Tracts," p. 137,

tells us that this refers to some passages in Dr. Tenison's account of the conference with Pulton, wherein Cressener was alluded to, he having been present, and taking some part, at the conference in Long Acre. Pulton then published his "Remarks," with a reply to Cressener, and Tenison rejoined with "Mr. Pulton considered." Meredith shut up Cressener in his postscript to—

6. **Some Farther Remarks on the late Account given by Dr. Tenison of his Conference with Mr. Pulton, wherein the Doctor's Three Exceptions against Edward Meredith are Examined, Several of his other Misrepresentations Laid Open, Motives of the said Edward Meredith's Conversion Shewed, and some other Points relating to Controversie occasionally treated. Together with an Appendix, in which some Passages of the Doctor's Book entituled, Mr. Pulton Considered, are Reconsidered; and in the Close the Best Means of Coming to the True Faith proposed. To all which is added a Postscript in Answer to the Pamphlet put forth by the School-master of Long-Acre.** Lond., H. Hills, 1688, 4to.

When Meredith was proposed by Pulton as a witness of the conference, Tenison made three objections to his competency as an umpire: (1) That he had not acted fairly in the conference between Stillingfleet and Godden; (2) that he had in a coffee-house pitied the state of St. Martin's (of which Tenison was rector) as being under one man, although it was capable of maintaining thirty friars; (3) that he had been converted when very young from the Established Church, and therefore (as was usual with converts) was possessed with a spirit of fiercer bigotry.

James Harrington then attacked Meredith in "A Vindication of Protestant Charity, in Answer to some Passages in Mr. E. M.'s Remarks on a late Conference," 32 pp., printed with "Some Reflexions upon a Treatise called *Pietas Romana et Parisiensis*," Oxford, 1688, 4to. He says, "I am sensible this gentleman is not much acquainted with the learned languages, but, being of the Latin Church and University College [Wood says Christ Coll.], I presume he may understand four verses which are there gratefully preserved, and I recommend 'em to his consideration." The verses commence, "Vana suum jactet Benedictum Roma," &c.

Other conferences followed, in which it is most probable that Meredith shared.

Meredith, Jonas, *alias* **Farmer**, priest, born at Bristol in 1547, took his B.A., and was admitted fellow at St. John's College, Oxford, Dec. 1, 1569, but some four years later was expelled on account of his religious principles, *super statutem quod tueretur Reum*, as it is expressed in the register. He crossed over to Flanders, and was admitted into the English College at Douay in 1574, and commenced to study divinity. In July 1576, he was ordained priest at Bynche by the Archbishop of Cambrai, and on Sept. 22, in the same year, left Douay for the English mission. During the brief term of his

liberty his labours were attended with great success, but about the middle of 1577 he was apprehended and thrown into prison. Thence he was taken out and banished the country, and on Sept. 15 of that year returned to the college at Douay. Soon after it was decided that he should join the new English College at Rome, and accordingly he journeyed thither and took the formal oath, on April 23, 1579, when that establishment was placed under the direction of the Jesuits. On Nov. 4, of the same year, he left the college to return to the English mission, and on his way called at the English College at Rheims, where he arrived Dec. 19. There he stayed till Jan. 7, 1580, when he continued his journey to England, accompanied by his brother John, who had come to the college in the previous November. For five years he seems to have successfully evaded the pursuivants, and, in April 1585, accompanied the Earl of Arundel in his attempt to escape to the Continent, but was arrested on board a vessel in the Channel and brought with the earl to London. He was again banished, and took the opportunity to revisit Rome, where he was entertained at the English Hospice for nine days, from April 1, 1586. He then once more ventured into England, but was apprehended almost immediately and committed prisoner to the Clink, on Aug. 13. Thence he was transferred to the Gate House, in 1587, and shortly afterwards was sent to join the priests confined in Wisbeach Castle, where he is described in a note of the prisoners, written about 1595-6, as "a greate persuader to Papistrie." There he remained for many years, till after the death of the queen, when he was finally banished, immediately after the accession of James I. in 1603. On June 12 of the following year, he was again received into the English Hospice at Rome, and after staying eighteen days was supplied with clothes upon leaving. This is the last reference to him found, unless he be the Mr. Meredith, which is not improbable, who was taken into the hospice Mar. 3, 1625, and was given alms upon departure. He is frequently described as of Wales. Though born in Bristol, it is evident that he belonged to the ancient Welsh family of his name. Bridgewater says that his brother John, a layman, died in exile.

Wood, Athenæ Oxon., ed. 1691, i. ; *Dodd, Ch. Hist.* ii. ; *Douay Diaries* ; *Foley, Records, S.J.*, i., iii., vi. ; *Bridgewater, Concertatio*, ff. 415-6 ; *Morris, Troubles*, ii.

1. **The Judge of Heresies, One God, One Faith, One Church, out of which there is No Salvation.** 1624, 4to.

Wood says that he published several works in defence of religion, but was unable to give any titles.

Metcalf, Edward, priest, born in Yorkshire in 1792, was professed under the religious name of Placid, at St. Lawrence's monastery at Ampleforth, Oct. 25, 1811, during the priorship of Fr. Gregory Robinson, and was ordained priest during the Ember Days in Advent, 1816. Fr. Placid was endowed with a remarkable talent for acquiring languages. He was a master of Hebrew, well versed in Syro-Chaldaic, a good Latin scholar, and a first-rate Grecian. He also understood French, Italian, Spanish, Portuguese, and German. For many years he applied himself closely to his studies, and had he been able to persevere there can be little doubt that he would have become one of the first linguists of the day. On the promotion of Fr. Lawrence Burgess to the priorship, soon after the chapter of 1818, Fr. Metcalf was appointed sub-prior of his monastery, but before the end of his quadrennium, the usual term of office, his health gave way, and he was reluctantly compelled to withdraw from the monastery, and to abandon his literary pursuits, having previously exchanged his former office for that of cellerarius. From 1822 to 1824 he served the mission at Kilvington, but in the latter year returned to Ampleforth and devoted himself to farming with the same ardour that he had done before to his studies, so that he became an excellent judge of cattle, and was considered a first-rate agriculturist.

He was still procurator, and regarded as one of the most promising members of the community, at the time when Bishop Baines visited Ampleforth and brought about that extraordinary exodus which almost wrecked the monastery. At that period there were many deficiencies and irregularities in the observance of the Benedictine rule, with which the three principal superiors, the prior, Thomas Lawrence Burgess, the sub-prior, Thomas Cuthbert Rooker, and the procurator, Fr. Metcalf, were much dissatisfied, yet felt the impossibility of reforming at Ampleforth. Hence they were readily impressed by the bishop's high aspirations. He laid before them, with his peculiar fascinating power, his intention of founding a "university college" at Prior Park to impart a superior education. He spoke of the great advantages that would accrue to

them if they would, under proper authority, transfer their obedience to him, and establish a reformed order of St. Benedict in the centre mansion at Prior Park. They were to govern as they had done at Ampleforth, but were to devote a portion of their time to assisting the bishop in establishing the colleges of SS. Peter and Paul to supply his extensive vicariate with priests. The prior was a man of sterling honesty, simplicity, and true piety, and such was the characteristic of the sub-prior and procurator. They warmly espoused the bishop's ideas, and were eagerly joined by a number of the most fervent and promising novices and students in the monastery. They obtained an indult from Leo XII., dated March 13, 1830, to transfer their obedience, as Benedictine monks, to the vicar-apostolic of the Western district, and, in the following summer, they left Ampleforth to establish a new and reformed monastery at Prior Park. Three novices and upwards of twenty students followed the example set by their superiors. Meanwhile his holiness died somewhat suddenly, and Gregory XVI. ascended the pontifical throne. To him a remonstrance was made that this new house would seriously injure the two monasteries of Ampleforth and Downside, and, seeing that Bishop Baines' solicitude was more for the successful working of his new episcopal seminary than for the establishment of a reformed order of St. Benedict, Rome, without consulting the seceders, and contrary to their expressed wish and petition, issued a bull of secularisation, signed by Cardinal Cappelari, by which they were dispensed from their vows, and placed under the authority and control of the bishop of the Western vicariate. Thus disappointed, and finding that Prior Park was not to be a Benedictine monastery, Prior Burgess and Fr. Metcalfe tendered resignation of their offices into the hands of their bishop, who appointed them to different missions in his district. In concluding this brief account of the exodus from Ampleforth, it is only fair to the memory of the seceders to note that what they aimed at has been substantially effected by the bull *religiosus ordo* of Leo XIII., Nov. 1890.

Upon leaving Prior Park, in 1831, Fr. Metcalfe was appointed chaplain to Sir Edward Mostyn, Bart., at Talacre, co. Flint. Meanwhile he made application to return to Ampleforth, to which the president-general of the Congregation was at first favourably inclined, but eventually thought it better to

decline. Fr. Metcalfe, therefore, continued his active duties at Talacre. Full of zeal he devoted his leisure to the study of the Welsh language, of which he acquired such a competent knowledge that he was able to translate into Welsh several religious works for the benefit of his flock and the Principality. In 1836 he removed to the mission of Newport, Monmouth, where he erected a church, from the designs of Mr. J. J. Scholes, which was opened Nov. 11, 1840. In 1844 he was transferred to the easier mission of Trenchard Street, Bristol, where he remained till 1847, in which year he made a second application to return to the English Benedictine Congregation. Again his request was favourably received, but whilst measures were being taken to effect his return, his apostolic fervour induced him to volunteer his services to Bishop Briggs to go to St. Anne's, Leeds, to assist where the so-called Irish fever was raging in its most deadly form, and carrying away so many of the clergy. There he speedily fell a martyr to his charity, and terminated his chequered life in this holy cause, May 27, 1847, aged 55.

Oliver, Collections, pp. 355, 520; *Allanson, Biog. of the Eng. Bened., MSS.*; *Hirst, Memoir of Fr. Furlong, MS.*; *Shepherd, Reminiscences of Prior Park*, pp. 6, 31, 44, 47, *seq.*; *Tablet*, iv. 790, viii. 423; *Dolman's Mag.* v. 65.

1. **Crynoad o'r Athrawiaeth Cristionogol: wedi ei ail olygu, ei ddiwygio, a'i Gymerwyo Trwy Awdurdod, er Lles y Fyddloniaid yn Nghymru.** Rhyl, 1866, 24mo, pp. 59, besides title and approb. 1 f., having passed through many editions.

2. **Llyfr Gweddi y Catholig; Neu Ymarferion Bywyd Cristionogol, yn ol Athrawiaethau Gwir Eglwys Jesu Crist, ac yn ol Egwyddorion ac Yspryd Ei Efengyl Ef.** Lle'rpwll, Rockliff and Duckworth, 1837, 12mo, pp. 462.

This is a translation of Bp. Challoner's "Garden of the Soul," to which is added "Reasons why a Catholic adheres to his own Religion, and rejects that of a Protestant."

3. "Think Well On't," by Bp. Challoner, transl. into Welsh.

Metcalfe, Philip, Father, S.J., *vide* Leigh.

Metham, Anthony, priest and schoolmaster, probably a younger brother of George Metham, of North Cave, Metham, East Riding of York, and son of Sir Jordan Metham, Knt., was apparently educated and ordained priest at Douay College. Upon coming to the mission he established or succeeded to a small school at Thorpe, about six or seven miles from Cliffe,

in Yorkshire, which he resigned to the charge of the Rev. Wm. Addison *alias* Hildreth in 1692, and retired to Douay, where he died Dec. 7, 1694. By his will, dated Feb. 16, 1693, he bequeathed £600 to Mr. Francis Hodgson in trust for missionary purposes in Yorkshire and Bishopric.

Kirk, Biog. Collns. MSS., Nos. 28 and 39; Gillow, Cath. Schools in Eng., MS.

Metham, Jordan, lieut.-colonel, was the eldest son of Sir Jordan Metham, Knt., by Margaret, daughter of William Langdale, of Langthorpe, co. York, Esq., and his first wife, Elizabeth, daughter of Sir Philip Constable, of Everingham, Knt. His father was a younger brother of Sir Thomas Metham, of Metham, Knt., who was slain fighting in the Royal cause at Hessay Moor, July 2, 1644. Sir Jordan was one of the most active in setting up the Royal standard in Yorkshire, and the family suffered greatly for their loyalty. His son Jordan, the lieut.-colonel, was slain at Pontefract Castle about the time that it was relieved by Sir Marmaduke Langdale, subsequently Lord Langdale, in 1643.

Jordan's brother George was wounded and taken prisoner at Willoughby fight. He married Catherine, daughter of Thomas, second Viscount Fairfax, of Gilling Castle, and eventually succeeded to the Metham estate. He had several sons, George, whose son Philip succeeded to the estate of North Cave, Metham; Jordan, educated at the English Benedictine College at Douay, who married and had a daughter, Mary; and Philip Sylvester, O.S.B., who died in 1715.

Castlemain, Cath. Apol.; Foster, Visit. of Yorks.; Surtees Soc. vol. xl.

Metham, Thomas, Father, S.J., venerable confessor of the faith, born somewhere about 1532, was the only son of George Metham, of Pollington, in the parish of Snaith, co. York, Esq., second son of Sir Thomas Metham, Knt., of Metham, by his first wife, Dorothy, daughter of George, Lord D'Arcy of Aston. Passing over to the Continent he went to the University of Louvain, where he became licentiate in theology, and was ordained priest. In 1574, on his way to England, he visited Douay College in order that he might obtain missionary faculties from Dr. Allen, the president. About a year after his arrival, in Sept. of that year, he was arrested and imprisoned, but at length exiled or liberated on bail, for he arrived back at Douay on Aug. 8, 1577, and stayed till the 19th, returning

two days later to set out for England again on the 23rd Aug. He appears to have been sent to the Tower, where, perhaps, he had been before, for it is said he was detained there altogether four years. Whilst there he petitioned to be received into the Society of Jesus, and his desire was granted in a letter from the General at Rome, dated May 4, 1579.

His imprisonment in the Tower brought on a serious illness, and at the intercession of friends he was liberated on bail. This was probably the occasion when he revisited Douay in August, 1577. In the spring of 1579-80 the oath of supremacy was tendered to him, and in consequence he surrendered his bail at Westminster on May 11, 1580, and was committed to the custody of the marshal of the Queen's Bench. In this and other prisons he is said to have distinguished himself by many contests and disputations with heretical ministers, and to have shown remarkable zeal for the salvation of his fellow-prisoners, making many converts. He seems to have been in several prisons before his final commitment to Wisbeach Castle in 1580, where he spent the remainder of his life, and died June 28, 1592, aged over 60.

Altogether above sixteen years of his life were spent in captivity. He was a virtuous and learned priest, and was held in high esteem by Dr. Allen, who, in 1588, strongly recommended him for the archbishopric of York in the event of the success of the Spanish Armada. According to Dr. Bagshaw he disapproved of Fr. Weston's proceedings in Wisbeach. A curious instance of his learning appears in the record of his lectures on the Hebrew and Greek Scriptures, given at Wisbeach after the priests had turned their prison into a *quasi* college.

Fr. Metham, having died before his father, whose will was proved Nov. 3, 1598, Frances, then a minor, became sole heiress. She subsequently married Sir Ingleby Daniel, of Beswick, by whom she was mother of the poet, George Daniel.

Dodd, Ch. Hist., ii. ; *Constable, Spec. of Amend.*, pp. 93, 115 ; *Records of the Eng. Caths.*, i., ii. ; *Morris, Troubles*, ii. ; *Harl. Soc., Visit. of Yorks.* ; *Foley, Records S.J.*, ii., vii. ; *Law, Conflicts of Jesuits and Seculars* ; *Flanagan, Hist. of Ch.*, ii. 258.

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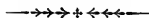
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